BROWN CENTER FOR STUDENTS OF COLOR

STILL WE RISE

THIRD WORLD TRANSITION PROGRAM 2017

AUGUST 29 - SEPTEMBER 1
BROWN UNIVERSITY
You may write me down in history
With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I’ll rise.

Does my sassiness upset you?
Why are you beset with gloom?
'Cause I walk like I’ve got oil wells
Pumping in my living room.

Just like moons and like suns,
With the certainty of tides,
Just like hopes springing high,
Still I’ll rise.

Did you want to see me broken?
Bowed head and lowered eyes?
Shoulders falling down like teardrops,
Weakened by my soulful cries?

Does my haughtiness offend you?
Don’t you take it awful hard
'Cause I laugh like I’ve got gold mines
Diggin’ in my own backyard.

You may kill me with your hatefulness,
But still, like air, I’ll rise.

Does my sexiness upset you?
Does it come as a surprise
That I dance like I’ve got diamonds
At the meeting of my thighs?

Out of the huts of history’s shame
I rise
Up from a past that’s rooted in pain
I rise
I’m a black ocean, leaping and wide,
Welling and swelling I bear in the tide.

Leaving behind nights of terror and fear
I rise
Into a daybreak that’s wondrously clear
I rise
Bringing the gifts that my ancestors
gave,
I am the dream and the hope of the
slave.
I rise
I rise
I rise.
Liberation is my politic, 
Love is my ethic.

“This year’s theme emphasizes the enduring strength that each of us holds. Despite our internal and interpersonal battles, we are still capable of healing and recovering in whatever ways are necessary. Though the theme expresses community empowerment, it is equally important to recognize the power of individual courage. Despite the pain and hardship, we maintain the fight for the liberation of ourselves and others.”

— NANA ADU ’19 · MINORITY PEER COUNSELOR COORDINATOR

“Our theme for TWTP this year, adapted from “Still I Rise,” a 1978 poem by Black American visionary Maya Angelou, marks a marvelous achievement. It attests to the centuries of daily struggle upon the backs of which we continue to dream. The story it tells is not one of innate resiliency, but rather one of hard, intentional labor, tremendous grit, of choosing the transcendent over the obvious, and of daring, unrelentingly, to dream beyond the confines of rational possibility, when rational minds wished us subservient, or dead, or couldn’t imagine our existence in the first place. It is an uncertain peoplehood, with shifting borders and a contested past. ‘We’ means something different to Black people who were intended to live as a permanent underclass in American society, something different to Indigenous people who have survived genocide, to Trans and Queer folks who have been told we were never meant to exist. Despite its foundation on shaky and uneven terrain, the crucible of shared marginality has forged a powerful ‘we.’ We still rise, still live each day, because of the ceaseless work of our freedom fighters then and now—be they on the streets, in our homes, caring for our families, putting pen to paper in condemnation and defiance of the cis hetero patriarchal imperialist white supremacy. That we rise tomorrow, and the next day is not pre-determined, yet it is through the resilient spirit of our ancestors that still, we rise.”

— NAOMI CHASEK-MACFOY ’18 · RACISM WORKSHOP FACILITATOR

“Maya Angelou’s poem speaks to the obstacles Black people in this nation have been fighting to overcome on their path towards liberation. I am reminded of the constant struggles that we, as people of color, face when we attempt to navigate spaces not designed with us in mind. It is exhausting to keep being reminded of your pain, especially a pain and a history that you know damn well. Yet, Maya Angelou’s words remind us that even though we as oppressed people in this country have endured so much, here we are existing, rising and thriving through our own acts of resistance every day.”

— UCHE ONWUNAKA ’19 · MINORITY PEER COUNSELOR COORDINATOR
Dear TWTP Participants, Family, and Friends,

On behalf of the Brown Center for Students of Color, I would like to welcome you to the 48th annual Third World Transition Program! This year’s theme “Still We Rise,” inspired by Maya Angelou’s poem “Still I Rise,” speaks to our spirit and our persistence in the face of adversity. Our theme names a collective strength without obscuring ever present barriers. My hope is that you will build community throughout your time with us and that this experience will leave you with more questions than answers. As Paulo Freire states in Pedagogy of the Oppressed, “[t]hose who authentically commit themselves to the people must re-examine themselves constantly.” That process begins now.

This year’s TWTP coordinators, Nicole Ubinas ’18 and Amani Hayes-Messinger ’18, 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. 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 Seguí, J.D.
Director, Brown Center for Students of Color
Dear First Years,

Welcome to Brown University and to the Third World Transition Program (TWTP) 2017! We are so excited that you have finally arrived on campus, and that you’ve chosen for your first experience and first community at Brown to be fostered here at TWTP during the next three days.

This year’s TWTP theme is “Still We Rise,” after Maya Angelou, as we aim to honor our ancestors, foster the spirit of interdependence and reinforce a belief in our own strength. Each of you is entering TWTP with a legacy of where you have come from, who has influenced you, and where your roots lie. We hope that this is an opportunity to foster community, embrace an ethic of love, and think about the ways that interconnectedness and collectivity can help you build and grow into new pieces of your story, to help you continue to rise.

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 will ask you to be self-reflective and may be difficult, but we want to challenge you to use these moments of discomfort as opportunities for learning and growth. Ask yourself in these moments: Why do you feel uncomfortable? What can you learn from this experience of discomfort?

As you enter Brown, we wish to tell you that we believe in every single one of you, in the future that you have the power to contribute to in beautiful and revolutionary ways. We can only begin to imagine the impact you will have during your years at Brown and the ways you will grow and change. Maya Angelou once said, “My mission in life is not merely to survive, but to thrive; and do so with some passion, some compassion, some humor and some style.” During your years here, make it a priority to find the change you are passionate about and abundant communities; those that will show you care, love and support and push you to challenge yourself and the structures around you.

It is with love, power, and strength that we welcome you into this space.

Always,
Amani Hayes-Messinger ’18 & Nikkie Ubinas ’18
TWTP Coordinators 2017
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 student 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. The BCSC serves as a gathering place for communities of color where students are encouraged to build meaningful relationships across difference, develop racial and ethnic consciousness, and enact change at Brown and beyond. The BCSC provides a space for empowering students of color, cultivating leadership, facilitating critical reflection, fostering informed action, and promoting social justice.

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?

TWTP was created after protests led by Black women students in 1968 and 1975 demanding the University provide better support and resources for students of color. Students first began using the term “Third World” over “minority” because of the negative connotations of inferiority and powerlessness with which the word “minority” is often associated. Although the term “Third World” may have negative socioeconomic connotations outside of Brown, Third World students here continue to use the term in the context originating from 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 ways of the first world (U.S. & Europe) and also the second world (USSR & Eastern Europe). When students adopted the term “Third World,” they use it in the sense of a cultural model of empowerment and liberation. Using the term “Third World” reminds students of the power they have in coalescing, communicating, and uniting across their differences to create a safer and more free place for all individuals. This consciousness at Brown also reflects a right, a willingness, and a necessity for people of color and others to define themselves instead of being defined by others. See more at TWC History at Brown.
TWTP SCHEDULE

TUESDAY, AUGUST 29

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

9:00 AM - 4:00 PM  
Financial Aid Open House °  
J. Walter Wilson, 2nd Floor

1:00 PM - 1:45 PM  
Parent/Family Introduction to TWTP °  
Rhode Island Hall Room 108

2:00 PM - 2:45 PM  
“Letting Go” °  
Rhode Island Hall, Room 108

2:00 PM - 4:45 PM  
Brown Center for Students of Color Open House °  
68 Brown St.

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

5:00 PM - 6:30 PM  
TWTP 2017 Welcome Dinner °  
Sharpe Refectory

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

8:15 PM - 10:00 PM  
Welcome to TWTP 2017!  
Sayles Hall, College Green

WEDNESDAY, AUGUST 30

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

9:00 AM - 10:30 AM  
The Power of Narrative  
Sayles Hall, College Green

10:35 AM - 12:05 PM  
Racism Workshop  
Sayles Hall, College Green

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

1:35 PM - 3:05 PM  
Ableism Workshop  
Sayles Hall, College Green

3:35 PM - 5:20 PM  
TWTP Olympics  
Pembroke Field

5:20 PM - 6:20 PM  
Dinner  
Verney-Woolley Dining Hall

6:00 PM - 8:00 PM  
Women of Color Social *  
Sarah Doyle Women’s Center

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

Interrogating Whiteness *  
Sayles Hall, Room 204

9:00 PM - 10:00 PM  
Islamophobia Confidential *  
BCSC Informal Lounge

10:00PM - 11:00PM  
Ableism Confidential *  
BCSC Formal Lounge

° Parents/families welcome.
* Indicates optional sessions.
THURSDAY, AUGUST 31

7:30 AM - 9:15 AM
Breakfast
Verney-Woolley Dining Hall

9:30 AM - 11:30 AM
Sexism & Cissexism Workshop
Sayles Hall, College Green

11:45 AM - 12:45 PM
Lunch with President Paxson
55 Power Street
(Rain Location: Sayles Hall)

1:00 PM - 2:30 PM
Classism Workshop
Sayles Hall, College Green

2:45 PM - 4:10 PM
Faculty Panel
MacMillan Hall, Starr Auditorium,
Room 117

4:15 PM - 5:15 PM
Jason Sperber ’98 & Michelle Quiogue
‘96 MD’00 Alumni Speaker
Sayles Hall, College Green

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

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

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

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

FRIDAY, SEPTEMBER 1

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

9:15 AM - 10:45 AM
Heterosexism Workshop
Leung Family Gallery, Stephen Robert ’62
Campus Center

10:55 AM - 12:25 AM
Imperialism Workshop
Leung Family Gallery, Stephen Robert ’62
Campus Center

12:35 PM - 1:35 PM
Lunch
Verney-Woolley Dining Hall

1:45 PM - 4:35 PM
Resistance: A Living History
Sayles Hall to Congdon St. Church

4:45 PM - 5:45 PM
Mental Health Confidential *
BCSC Formal Lounge

5:45 PM - 6:45 PM
Dinner
Verney-Woolley Dining Hall

6:45 PM - 7:45 PM
Heterosexism Confidential *
LGBTQ Center

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

* Indicates optional sessions.
RESOURCES

Although TWTP will be an educational, fun, and exciting time, it can also be an eye-opening and difficult time. The conversations we have during TWTP are not always going to be easy or comforting. There may be things we talk about that make you feel uncomfortable, upset, and numb. First, it is okay to feel any of these ways or any other way. Second, we (the TWTP Team) are here to provide resources for self-care.

WHAT IS SELF-CARE? Although it will look different for each individual person, self-care can be summed up as the practice of catering to your own individual needs whether they be physical, mental, emotional, spiritual, or all of the above. Self-care is an intentional way of avoiding burn-out, connecting with yourself, and finding resilience in an unstable world. Self-care is also political. Finding healing and happiness in a world that wants to deny you of both, especially if you hold any marginalized identities, is a brave and brilliant act of resistance. Ultimately, we treasure ourselves through care to ensure we continue to resist against racism, classism, heterosexism, cissexism, and other “-isms” attempting to devalue our work and command our lives.

However, self-care can be hard. It can be hard to be patient, compassionate, and loving with yourself, especially if society has told you that you deserve none of the above. If you find it easier to take care of others than it is to take care of yourself, remember that self-care is intertwined with community-care. To take care of yourself is to take care of any community that you may be a part of. Participating in self-care allows you to be more able to show up as your best self for others and it lessens the work on others who may care for you and themselves at the same time. By envisioning self-care and community-care as a process of self and collective transformation, we ask you to utilize these resources, quotes and readings to continue reflecting upon how you prioritize, interpret, and carry out these themes.

BREATHING ROOM. At the beginning of every TWTP workshop, someone from the TWTP team will announce where the Breathing Room is. This room is meant for exactly what its name implies: breathing. If you find yourself needing to disengage from a workshop because it was just too much, the Breathing Room is where you can go to find relief. Whether you are feeling sadness, anger, grief, or whatever emotion, the Breathing Room is a place where you can go to take care of yourself and address your needs. This room will be staffed by members of the TWTP Team and will offer a variety of activities that you can partake in until you feel ready to go back to the workshop or until the workshop is over.

In year’s past, this space used to be called the “Self-Care Room”. However, we have decided to change the name because of how inaccessible we believe the concept of “self-care” to be for someone who is still trying to learn what that means for them. Figuring out what self-care is to you is a constant process that will likely evolve as you do. For these reasons, we chose to call this space the Breathing Room this year because breathing is more tangible. We all breathe. Yet, we often overlook how much power there is in a single breath. No matter what you come into this room thinking or feeling, just don’t forget to breathe.

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.

CARING FOR MYSELF IS NOT SELF-INDULGENCE, IT IS SELF-PRESERVATION, AND THAT IS AN ACT OF POLITICAL WARFARE.
- AUDRE LORD, A BURST OF LIGHT, 1988
PHYSICAL SELF-CARE
1. Remember to take your medication(s).
2. Eat food that you enjoy.
3. Dress according to temperature/weather.
4. Get moving: go on a walk, run, swim; go to the gym; do yoga.
5. Rest even more when you start to feel sick.
7. Feel the sun on your skin (and wear sunblock).
8. Take breaks (in between studying, meetings, etc).
10. Use a face-mask (either naturally made or one that is bought).

EMOTIONAL SELF-CARE
1. Allow yourself to scream when angry and to cry when sad.
2. Let yourself truly feel your emotions before you try and solve them.
3. Remember to laugh.
4. Spend time with those who affirm you.
5. Take a break from social settings by relaxing alone.
6. Check-in with your emotions.
8. Smile and laugh at yourself in the mirror.
9. Remind a loved one that you care about them.
10. Be silly.

MENTAL SELF-CARE
1. Record your thoughts, ideas, and goals.
2. Write 1-5 things that you are grateful for in your phone or a journal daily.
3. Doodle, paint, or draw your thoughts and feelings.
4. Ask for help: meet with a dean, speak with a mental health professional, and attend wellness sessions.
5. Disengage from the news, social media, etc.
6. Keep a compliments/nice things photo album with happy memories, screenshots of compliments, etc.
7. Clean your living/work space.
8. Pick up a new habit/hobby/project.
9. Let yourself say “no.”

SPIRITUAL SELF-CARE
1. Help someone out.
2. Make time and space for your faith.
3. Practice forgiveness, especially with yourself.
4. Return to a hobby that you enjoyed as a child.
5. Read books written by people who have been where you are, and who are where you want to go.
6. Consume media made by people who share your identities.
7. Try a meditation practice.
8. Enjoy nature: watch the sunset, gaze at the stars, get lost in a garden, watch the ducks in the river.
9. Write creatively (poems, short stories, etc.)
10. Read a book that you enjoyed as a child; remember why you loved it.

You can’t dump one cup of sugar into the ocean and expect to get syrup. If everybody sweetened her own cup of water, then things would begin to change.

- Florynce Kennedy

Self-care is only understandable within the circle of building community, and caring for our collective future.

- Judith LeBlanc, Colorlines Interview, 2016

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- Florynce Kennedy

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- Judith LeBlanc, Colorlines Interview, 2016
BCSC STAFF

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RACISM

WORKSHOP FACILITATORS: ATTAYAH DOUGLAS '18.5, ANGELICA JOHNSEN '18, NAOMI CHASEK-MACFOY '18, & SAM JONES '18

DEFINITIONS

RACE: an arbitrary social categorization of individuals into distinct and homogenous categories defined largely by skin color, historical oppression, ancestral heritage, cultural affiliation, and cultural history.

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

COLORISM: a system that privileges lighter skinned individuals over darker skinned individuals within a community of color. In a larger context, this system also determines who has access to social capital and economic resources based upon skin color.

WHITE SUPREMACY: a historically based, institutionally perpetuated system of exploitation and oppression of people of color by white people, for the purpose of maintaining and defending a system of wealth, power, and privilege

PRISON INDUSTRIAL COMPLEX (PIC): refers to an array of economic institutions—including, but not limited to: state-owned jails and prisons, private prisons, forced prison labor, policing, immigration detention centers—that profit off of and benefit from incarceration.

[The Berkeley, California-based organization, Critical Resistance, defines the PIC as a function of a larger system of power which supports “the authority of people who get their power through racial, economic and other privileges” and argues that it is maintained, in part, through “mass media images” that keep racially and otherwise oppressive stereotypes alive.]

PRISON ABOLITIONISM: the political belief that prisons, and all other systems of incarceration, are unjust, violent, racist and otherwise oppressive, and must be abolished. Much like the movement to abolish slavery before it, prison abolitionism is often derided as idealistic and unreasonable.

RESOURCES ON CAMPUS

Brown Center for Students of Color
• Social Justice Peer Educators
• Minority Peer Counselors
• Heritage Series
• Student Initiatives
• ALANA Mentoring Program

Academic Departments and Centers
• Africana Studies Department
• American Studies Department
• Ethnic Studies Department
• Center for the Study of Slavery and Justice
• Center for the Study of Race and Ethnicity in America

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

Student Groups and 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

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GRASSROOTS RACIAL JUSTICE ORGANIZATIONS TO SUPPORT IN PROVIDENCE

• Direct Action for Rights and Equality (DARE)
• Provslam
• 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

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.

ONLINE RESOURCES

criticalresistance.org/resources/the-abolitionist-toolkit/
www.racialequitytools.org/home
www.brown.edu/Research/Slavery_Justice/documents/SlaveryAndJustice.pdf

ABLEISM

WORKSHOP FACILITATORS: ISABELLA KRES-NASH '18, MARYAM AHMAD '19, PAULA PACHECO SOTO '20, & QUERUBE SUÁREZ-JAÉN '19

DEFINITIONS

DISABILITY The literal definition of disability is 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. For the purposes of our workshop, we define ability as the capacity to do something. Disability is the absence of the capacity to do something that is expected by society. Keep in mind that this is a negative definition that defines people on the basis of what they cannot do.

ABLEISM The system of oppression constructed to marginalize, stigmatize, and deny agency to people on the basis of their perceived lack of “normal” abilities.

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.

MODELS OF DISABILITY

THE MEDICAL MODEL defines disability as any restriction or lack of ability (resulting from an impairment) to perform an activity in the manner or within the range considered “normal” for a human being. In this model it is the individual, and not society, who has the problem, and different interventions aim to provide the person with the appropriate skills to rehabilitate or deal with it.
THE SOCIAL MODEL views disability as a consequence of environmental, social and institutional barriers that prevent people with impairments from maximum participation in society. It is best summarized in the definition of disability from the Disabled Peoples’ International: “the loss or limitation of opportunities to take part in the normal life of the community on an equal level with others, due to physical or social barriers.”

*If the problem lies with society and the environment, then society and environment must change. If a wheelchair user cannot use a bus, the bus must be redesigned.*

THE RIGHTS-BASED MODEL can be understood as a socio-political construct within a rights-based discourse. The emphasis has shifted from dependence to independence, as people with disability have sought a political voice, and become politically active against social forces of ableism disability activists, in engaging in identity politics, have adopted the strategies used by other social movements commanding human and civil rights, against such phenomena as sexism and racism.

A DISABILITY JUSTICE FRAMEWORK understands that all bodies are unique and essential, that all bodies have strengths and needs that must be met. People with disabilities are powerful not despite the complexities of their bodies, but because of them. All bodies are caught in these bindings of ability, race, gender, sexuality, class, nation state and imperialism, and cannot be separated. This idea was explored in the Sins Invalid disability justice statement: “These are the positions from where we struggle. We are in a global system that is incompatible with life. There is no way stop a single gear in motion — we must dismantle this machine.”

FURTHER READING

No Pity by Joe Shapiro
Disability Justice Primer
“Spoon Theory” by Christine Miserandino
“Neurodiversity: Some Basic Terms & Definitions” by Nick Walker
“Models of Disability” by Michigan Disability Rights Coalition

WEBSITES

Erin Human (a blog by Erin, a person with autism who writes on things relating to neurodiversity)
Still My Revolution:
Rest for Resistance
The Body Is Not An Apology’s Disability Section
Rooted in Rights

VIDEOS

“I am not your inspiration” by Stella Young (TED talk)
Radical DisAbility: Understanding Ableism and Disability Identities by Dr. AndreAs Neumann-Mascis (YouTube video)
Scope: About Disability (YouTube channel)

PODCASTS

In Sickness + In Health
Disability Justice Activists Look at "Ways to Maintain Ableism" and Counter "How Our Bodies Experience Trauma in the Medical-Industrial Complex"

COURSES @ 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@BROWN

- Student and Employee Accessibility Services (SEAS) *
- Counseling and Psychological Services (CAPS) *
- Project Let’s Erase the Stigma (LETS) is a peer mental health advocacy organization that runs independent of CAPS.
- Zencare.co is a very useful website to find psychologists, psychiatrists, therapists, counselors, dietitians, and support groups in the Providence area. It provides relevant information on specialities, approaches and insurance.

* See RESOURCES, page 31

SEXISM + CISSEXISM

WORKSHOP FACILITATORS: ALEJANDRA GONZALEZ ’20, DAYANA TAVAREZ ’19, JAI PINKNEY ’18, & KRISTINE MAR ’18

DEFINITIONS

SEXISM: a system of oppression that privileges men and masculinity while devaluing and exploiting women and femininity. Prejudice and violence that arises out of sexism is termed misogyny.

CISSEXISM: a system of oppression that enforces the gender binary by privileging and normalizing cisgender people, while punishing, invalidating, and exploiting transgender people. Prejudice and violence that arises out of cissexism is termed transphobia. Cissexism and sexism are parts of patriarchy.

PATRIARCHY: a social and political system that confers power to men and otherwise organizes society according to gender roles.

GENDER: the relationship between personal self-identification and cultural understandings of social roles and anatomy.

GENDER EXPRESSION: the way a person externally manifests gender, through such markers as body language, clothing, and behavior. Gender expression does not necessarily correspond to gender identity.

TRANS(GENDER): 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.

CIS(GENDER): people who identify wholly as the gender they were assigned at birth.

NON-BINARY: often used as an umbrella term and identity that refers to a person who does not identify as either woman or man, but instead identifies in the middle of the spectrum, more than one gender, no gender, or something else. Non-binary people may or may not also self-identify as transgender.

SEX: sex refers to a large number of physical and biological features of an individual, such as genitals, chromosomes, and gonads. Though sex is often constructed as a male/female binary, sex characteristics do not fall neatly within these lines, nor are there only two variations of each kind of sex characteristic.
**INTERSEX:** people who have physical and biological features that do not neatly fit into male or female 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.

**MISOGYNOIR:** the intersection of misogyny and anti-Black racism, in which both race and gender play a part in discrimination and violence directed at black women. The development of the term is credited to Black queer feminist Moya Bailey as well as womanist Trudy Hamilton.

**INTERSECTIONAL FEMINISM:** a term coined by Black feminist scholar Kimberlé Crenshaw, defined as the belief (and practice) in the social, political, economic, and cultural equality of all genders. There are multiple approaches towards feminism, and it is important to note that one size of feminism does not fit all. Intersectional feminism describes 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.

**TRANSMISOGYNY:** the intersection of transphobia and misogyny, which makes trans women and other people who are assigned male at birth but who identify with femininity, targets of discrimination, invalidation, and violence. This term was coined by trans writer Julia Serano.

**SELF-DETERMINATION:** the right of people to define their gender identity for themselves.

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**CISSEXISM DOS & DON’TS**

**DO** accept and respect the gender, names, and pronouns of those around you.

**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.

**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.

**DO** challenge transphobic language or humor in public spaces. If you see any transphobic statements, whether a trans person is present or not, challenge the remarks. Educate others how the remarks are offensive. Take time to consider strategies to confront anti-trans statements.

**DO** recognize that this is not an exhaustive list!

**DON’T** assume you can tell if someone is transgender or cisgender. Many may not appear “visibly trans” or “visibly cis”.

**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. Clarify with that person in what contexts such information is known or okay 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”)

**DON’T** ask invasive questions. Do not ask anyone for their deadname (birth name or non-chosen name), pre-transition photos, operation or hormone status, genitals, or how they have sex.
RESOURCES IN PROVIDENCE

**PLANNED PARENTHOOD** is a nonprofit organization that provides sexual and reproductive health care.

175 Broad Street, Providence, RI 02903
401-421-9620 (Languages: English, Spanish, Interpretation by telephone available for other languages.)

**SOJOURNER HOUSE** aims to promote healthy relationships by providing culturally sensitive support, advocacy, and education for victims and survivors of domestic and sexual violence.

386 Smith Street, Providence, RI 02908
401-861-6191 · info@sojournerri.org
To talk to an advocate: 401-765-3232

**COYOTE RI** is a New England-based group that aims to reduce harm by education and decriminalizing indoor consensual sex work between consenting adults.

info@coyoteri.org

RESOURCES AT BROWN

- Sarah Doyle Women’s Center *
- LGBTQ Center *
- TRANS@Brown Resources
- Queer Alliance
- Title IX Office *
- The Sexual Health Awareness Group (SHAG)
- SHARE (Sexual Harassment & Assault Resources & Education) Advocates *
  * See **RESOURCES**, page 31

FURTHER READING

**TEXTS**

- Women, Race, & Class, Angela Y. Davis
- This Bridge Called My Back: Writings by Radical Women of Color, ed. Cherrie Moraga and Gloria E. Anzaldúa
- Sister Outsider: Essays and Speeches, Audre Lorde
- Outside the XY: Queer, Black and Brown Masculinity, ed. Morgan Mann Willis
- Redefining Realness: My Path to Womanhood, Identity, Love & So Much

  More, Janet Mock
  - Do Muslim Women Need Saving?, Lila Abu-Lughod

**ONLINE RESOURCES**

- The Body Is Not An Apology
- Black Girl Dangerous
- Estereotipas (Spanish language)
- Kat Blaque

CLASSISM

WORKSHOP FACILITATORS: ALEXIS RODRIGUEZ-CAMACHO ’18, LY DANG ’19, MALIK JARVIS ’18, & SARA SOLANO ’18

DEFINITIONS

**CLASSISM**: The institutional and cultural practices and beliefs used by society to give value to people according to their socioeconomic status, which creates a system of economic inequality and unmet basic human needs.

**CAPITALISM**: An economic system and ideology based on the individualization of the means of production in order to create profit.

**SOCIAL CLASS**: The categorization of individuals in an economic system based on their socio-economic resources (social, economic, cultural, political, and/or educational), derived power, and authority.
Median household net worth (total value of assets) by race—White households have much higher net worth than Black and Latinx households.

- Fewer students from low-income families go to college today than higher income student did in the 1970s (Education Trust 2014)
- High income students are 3x more likely to obtain a bachelor’s degree by age 24 than low-income students (Education Trust 2016)
- Without a college degree, 45% of those born poor in this country will remain poor as adults, and another 15% will remain near poor. With a college degree, this rate plummets to 16% (Education Trust 2016)
- Prestigious universities are increasingly accepting less than 15% of students who have incomes low enough to qualify for Pell Grants (Georgetown University Center for Education and the Workforce, 2017)

**FURTHER READING**
- “My Guilt As A First-Generation American Student” by Paola Munoz
- “What is it like to be poor at an ivy league school?” by Brook Lea Foster
- “I am not Better than my Mami” by Prisca Dorcas
- “Saying NO to Class Privilege...” by Jezebel Delilah X

**RESOURCES**

- The FLiCenter *
- “How to Brown” Guidebook: Written by first-gen students for first-gen students, the guide covers everything from navigating office hours to practicing self-care.
- First-Gen Low income Partnership (FLIP) Library: Located in the Finn Reading Room on the main floor of the Rock, the FLIP Library offers students free access to textbooks that can be borrowed.
- First-Gens@Brown: A Facebook Group for first-gen members of the Brown community to share resources, support, and advice.
- Brown University Emergency Funds: These funds can be used to assist in covering winter gear, last-minute flights home, food insecurity, medical bills, and other expenses.
- Vernicia Elie, Assistant Dean of the College for Financial Advising: Dean Ellis works extensively with low-income, first-gen, international, and undocumented folks in the Brown community. She will be able to direct you to available institutional and outside resources.
- Maitrayee Bhattacharyya, Senior Associate Dean of the College for Diversity: Dean Bhattacharyya works extensively with the Sidney Frank Scholars Program and has worked with international, low-income, and first-gen students of color.

* See RESOURCES, page 31
HETEROSEXISM

WORKSHOP FACILITATORS: AJ BALLARD ’18, BRIANA NUÑEZ ’19, JEE WON DIANE KANG ’20, & KOBE PEREIRA ’19

“THERE’S A FLUIDITY TO MY LIFE THAT EXISTS THAT I DIDN’T KNOW BEFORE, BUT THAT FLUIDITY IS VERY CENTERED ON EXPLORATION.”

— ELLE HEARNS, BLACK LIVES MATTER

DEFINITIONS

HOMOPHOBIA: negative behaviors, attitudes, and actions that reflect irrational prejudice against queer folks

QUEER: an umbrella term for people that identify as non-heterosexual and/or non-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. The term seeks to defy the stability and clear definition that is provided by the acronym LGBTQIA+.

HETEROSEXISM: a system of oppression that privileges heterosexual relationships, identities, and characteristics while marginalizing/discriminating against queer ones.

HETERO/NORMATIVITY: A set of attitudes, behaviors, and actions that work towards the presumption of heterosexuality as natural, fixed, and immutable

WHAT IS THE DIFFERENCE BETWEEN HETEROSEXISM AND HOMOPHOBIA? Homophobia and heterosexism have often been used interchangeably within the LGBT community in the past, but there are some nuanced differences that are important — heterosexism acknowledges the complex power dynamics that frame the issues of heteronormativity, while homophobia more directly refers to an irrational fear of homosexuality.

CENTRAL QUESTIONS

• How do other systems of oppression (i.e. racism, sexism, cissexism, etc.) reproduce the marginalization of minorities within the queer community?
• How can we uplift diverse narratives about experiences with queerness?
• How can we demonstrate allyship and center queer folks in spaces that have traditionally marginalized them?

RESOURCES AT BROWN

• LGBTQ Center *
• Sarah Doyle Women’s Center *
• Brown Center for Students of Color
• Your Minority Peer Counselors (MPCs) and Women’s Peer Counselors (WPCs)

* See RESOURCES, page 31

FURTHER READING

• “Navigating Masculinity as a Black Transman: ‘I will never straighten my wrist.’” by Kai M. Green
• “Black Men Loving Black Men Is A Revolutionary Act” by Darnell L. Moore
• The Ethical Slut by Dossie Easton and Janet Hardy
• “The Gender Non-Conformity of my Fatness” By Caleb Luna
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.”

**NEOCOLONIALISM** maintains power hierarchies over former colonies without direct administrative control and 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?

**NEOLIBERALISM** is a theory that “argues 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” (David Harvey).

**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 not held accountable for both their domestic failings and their detrimental interventions elsewhere in the world.
**RELIGIOUS OPPRESSION** is the systematic mistreatment of an individual or group of individuals as a response to their religious beliefs or affiliations or lack thereof. Like other forms of oppression it functions under systemic hierarchies, in this case privileging monotheistic religions and throughout history Christianity in particular. Religion (and the Christian Hegemony) have been used globally as a mechanism of control, to enforce power upon other peoples through the spread of religious ideology.

**CHRISTIAN HEGEMONY** is the everyday, pervasive, and systematic set of Christian values and beliefs, individuals and institutions that dominate all aspects of our society through the social, political, economic, and cultural power they wield. The assumption of Christianity as the norm leads to the marginalization of the nonreligious and members of other religions through institutional religious discrimination and/or religious persecution.

**RESOURCES**

**SUGGESTED READINGS:**

- *The West and the Rest: Discourse and Power*, Stuart Hall
- *From a Native Daughter*, Haunani-Kay Trask
- *The Wretched of the Earth*, Frantz Fanon
- *Silencing the Past: Power and the Production of History*, Michel-Rolph Trouillot
- *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*, Eduardo Galeano

**RESOURCES AT BROWN**

- Office of Chaplains and Religious Life *
- Brown Immigrant Rights Coalition
- Brown Muslim Students’ Association

**OTHER RESOURCES**

- Immigration Rights [www.aclu.org/issues/immigrants-rights](http://www.aclu.org/issues/immigrants-rights)
- Cultural Appropriation [www.nativeappropriations.com](http://www.nativeappropriations.com)
- Jacobin Magazine [www.jacobinmag.com](http://www.jacobinmag.com)
- POC Online Classroom [www.poconlineclassroom.com](http://www.poconlineclassroom.com)

* See RESOURCES, page 31


— TA-NEHISI COATES
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.

TRUST INTENT, NAME IMPACT, OWN IMPACT
Similarly, if someone makes a statement that feels harmful or with which you disagree, trust that this individual was not coming from a malicious place. If you feel able/inclined, name the impact that the statement had on you. If you are the individual who said the statement, own the impact that you had, even if it was not your intention to cause harm.

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
WINIFRED BESSIE JUMBO is from the great Navajo Nation, a tribal land encompassing 27,000 square miles of the states of New Mexico, Utah and Arizona. She is from Two Grey Hills, NM, well known for their Navajo rugs and textiles. Her mother is Naakaii Dine’e (Wondering People Clan), her father is Ta’neeszhahnii (Tangle People Clan), her maternal grandfather is Hashtł’ishnii (Mud People Clan), and her paternal grandfather is Táchii’nii (Red Running Into Water People Clan). The Navajo people are a matrilineal society; therefore each person inherits their mother’s clan. Ms. Jumbo is a 2010 alumna of Brown University, where she concentrated in Anthropology and Ethnic Studies. After completing her undergraduate studies, she competed in the annual Miss Navajo Nation tribal pageant, which focuses on knowledge surrounding Navajo language, history, and culture. She was crowned Miss Navajo Nation 2010-2011 and her platform during her reign was Navajo language preservation. She currently works at Diné College in Tsaile, AZ, which is the first tribally controlled college in the United States of America.

YÁ’ÁT’ÉÉH! (Greetings!)

AHÉHEE’ T’ÁÁ ÁNÓŁTSO! (Thank you all!)

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. The professors will share their academic journeys and provide insight on navigating Brown, forming relationships with professors, and will answer questions that students have.

FRANÇOISE HAMLIN
Associate Professor, History & Africana Studies

ANDRE C. WILLIS
Assistant Professor, Religious Studies

MONICA MUÑOZ MARTINEZ
Assistant Professor, American Studies & Ethnic Studies

EMILY OWENS
Assistant Professor, History

CHARLES MORTON
Lecturer, Chemistry
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 2021, 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 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.

2006-7 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.

2015 After significant organizing led by Natives at Brown, the three-day weekend encompassing Columbus Day, formerly known as “Fall Weekend,” is renamed Indigenous Peoples’ Day.

2015 The 10th Latinx Ivy League Conference is held at Brown, but is interrupted and rescheduled for the spring when a conference attendee is assaulted by a DPS officer, sparking student outrage.
ABLEISM The system of oppression constructed to marginalize, stigmatize, and deny agency to people on the basis of their perceived lack of “normal” abilities.

ANTI-RACISM The active process of identifying and eliminating racism by changing systems, organizational structures, policies, practices and attitudes in order to redistribute and share power equitably.

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.

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.

COLORISM A system that privileges lighter skinned individuals over darker skinned individuals within a community of color. In a larger context, this system also determines who has access to social capital and economic resources based upon skin color.

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.

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.

ISLAMOPHOBIA A contrived fear or prejudice directed at a perceived or real Muslim threat through the maintenance and extension of existing disparities in economic, political, social and cultural relations, while rationalizing the necessity to deploy violence as a tool to fix those communities.

OPPRESSION The manifestation of social inequalities which works along four levels: 1) internalized oppression: a set of beliefs, prejudices, and ideas that individuals have about the superiority or inferiority of certain categories of social identity; 2) interpersonal oppression: the expression of discriminatory beliefs between individuals; 3) institutional oppression: discriminatory treatment, unfair policies and practices, inequitable opportunities, and impacts within organizations and institutions; and 4) structural oppression: 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.

**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.

**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.

**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.

**TRANSMISOGYNY** A term coined by trans writer Julia Serano, meaning the intersection of transphobia and misogyny, which makes trans women and other people who are assigned male at birth but who identify with femininity, targets of discrimination, invalidation, and violence.

**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.

**WHITE SUPREMACY** A historically based, institutionally perpetuated system of exploitation and oppression of people of color by white people, for the purpose of maintaining and defending a system of wealth, power, and privilege.
MANUEL ÁVALOS ’19 · MPC
Particularly for First-Gen/Low Income students: the first thing I learned at Brown was that this school has money and resources that are meant for its students. Do not hesitate to use them to make any and every opportunity possible!

DONIA TORABIAN ’20 · MPC
Be forgiving of yourself! Be kind to yourself! Surround yourself with people who lift your heart!

LORETTA EBOIGBE ’20 · MPC
As a person of multiple marginalized identities, it can feel as if you need to be involved in everything at 200% just to prove your worth and your humanity. I’ve been there and I am still coping with this. Your presence is justified. You do not need to overextend yourself to prove that you are amazing. Your no is your no. When you are getting involved in a project or commitment, ask yourself about your motives and ask yourself if you see it being something you are involved with in the long-term. This will help you as you try to balance your activities and different parts of your life.

AARISH ROJIANI ’18 · IMPERIALISM WORKSHOP CO-FACILITATOR
It’s really easy to get overwhelmed at Brown, not just by all that goes on, or by all that happens to you, but by all that you learn is already wrong in the world. Take deep breaths, and find the things that ground you. If you let yourself be guided by your values, your politics will soon fall into place, and you’ll begin to understand how you want this world to change.
ANDY PHAM ’19 · COMMUNITY CARE COORDINATOR
When folks are younger, we are often taught “The Golden Rule”: “Treat others how you would want to be treated.” In college, I feel like a lot of us also need to start learning the opposite: Treat yourself how you would want to treat others. With this in mind, my advice for you is to work on giving yourself the same patience, compassion, energy, respect, and love that you are giving to those around you.

JESSICA JIANG ’20 · MPC
A friend tells me: “You find what you love, and then you give it to the people.” It may not be clear to you or me at this moment what exactly it is that we love, or who exactly those people/communities we love are, but we are here to figure that out together! And there is always time to fail, make mistakes, and unlearn/relearn together so long as the work we do is grounded in courage and in love.

KEYANNA THOMPSON-ATTICOT ’18 · MPC
My three biggest pieces of advice is be open, try everything, even the things you don’t think you’ll like, and don’t be afraid to ask for help (it in no way makes you less than your peers because they are asking for help behind close doors!). And love yourself (you can never stop glowing up as you grow up!)

MARYORI CONDE ’18 · IMPERIALISM WORKSHOP CO-FACILITATOR
Here’s my advice: Don’t be so hard on yourself—your emotional, mental and physical health comes before any class. Don’t forget your roots and the people who helped you get to where you are—they’re just as wise and deserving of respect. Stay true to yourself—don’t be afraid to grow and don’t be afraid to ask for help.

ANDY PHAM ’19 · COMMUNITY CARE COORDINATOR
When folks are younger, we are often taught “The Golden Rule”: “Treat others how you would want to be treated.” In college, I feel like a lot of us also need to start learning the opposite: Treat yourself how you would want to treat others. With this in mind, my advice for you is to work on giving yourself the same patience, compassion, energy, respect, and love that you are giving to those around you.
DEAN OF THE COLLEGE
University Hall, 3rd Floor · (401) 863-9800
Academic deans are available to discuss a wide range of topics that intersect with students’ academic lives, including development of intellectual focus, co-curricular opportunities, leavetaking, and academic difficulty. Deans hold open hours Monday through Friday and are also available by appointment.

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.

COUNSELING AND PSYCHOLOGICAL SERVICES (CAPS)
J. Walter Wilson, Suite 512 · (401) 863-3476
Counseling and Psychological Services provides crisis intervention, short-term individual therapy, group therapy, community outreach, and referral services. Our staff has many years of experience in dealing with a broad range of emotional, social, identity, and adjustment-related issues. We offer consultation to students, faculty and staff who are concerned about the well-being of students. Our appointments are free of charge, our contacts with students are confidential, and we are available to all currently registered students.

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.

SARAH DOYLE WOMEN’S CENTER (SDWC)
26 Benevolent Street · (401) 863-2189 · sdwc@brown.edu
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.

FIRST-GENERATION COLLEGE & LOW-INCOME STUDENT CENTER (FLI CENTER)
Sciences Library, 5th Floor · (401) 863-5675 · firstgen@brown.edu
The FLiCenter is a communal academic and social space for members of the Brown community who identify with the first-generation college and/or low-income student experience. By providing students, faculty, and staff with a dedicated space that affirms their intersectional identities, the FLiCenter aims to contribute to the endurance and success of the first-generation college and low-income communities at Brown. We aim to center the narratives of all people who identify with any aspect of this experience, including international, undocumented and DACA, transfer, and graduate and medical students.
STUDENT AND EMPLOYEE ACCESSIBILITY SERVICES (SEAS)
20 Benevolent Street · (401) 863-9588 · seas@brown.edu
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: RENE DAVIS
University Hall Room 319 · (401) 863-2386
The Title IX Program Officer is responsible for ensuring compliance with Title IX, overseeing training and education, and gathering and reporting information to the campus community. The Title IX Program Officer and Deputy Title IX Coordinators are available to answer any questions related to the Policy, Complaint Process, available resource and reporting options, and remedial and safety measures.

OFFICE OF INSTITUTIONAL DIVERSITY AND INCLUSION (OIDI)
University Hall Room 417 · (401) 863-2216
The Office of Institutional Diversity and Inclusion serves as a critical leader, resource and support in promoting and sustaining more inclusive and diverse learning and working environments at all levels at Brown.

DEAN OF STUDENTS: MARY GRACE ALMANDREZ
20 Benevolent Street · (401) 863-1800 · Mary_Grace_Almandrez@brown.edu
Mary Grace Almandrez is the Associate Vice President for Campus Life as well as the Dean of Students. Her responsibilities include important administrative processes like medical leave of absence, administrator on-call system, and responding to and supporting students in crisis.
The Student Support Services staff is available to assist students with a wide-range of issues and concerns that might arise during their time at Brown. The Student Support Services office supports the Administrator-On-Call system, which provides 24-hour crisis services for undergraduate, graduate, and medical students with personal or family emergencies. Deans are available by appointment to consult with individual students about their personal questions/concerns during the university's working hours.

**BWell Health Promotion**  
*Health Services, 3rd floor · (401) 863-2794 · brown.edu/bwell*

BWell Health Promotion is a part of Health Services that aims to provide strong, effective and culturally relevant health promotion that supports individual and community well-being and a healthy learning environment. BWell facilitates interactive workshops, offers individual counseling and referrals, and coordinates special events on a wide range of health topics, including nutrition, alcohol and other drug use, sexual assault response & prevention, safer sex, sexually transmitted infections, stress management, and general wellness.

**Sexual Harassment & Assault Resources and Education (SHARE) Advocates**  
*Health Services, 3rd Floor · (401) 863-2794 · www.brown.edu/bwell*

SHARE Advocates are confidential resources on campus that can provide support to any student affected by issues or experiences related to sexual assault, sexual and/or gender-based harassment, domestic/dating violence, relational abuse, and stalking. Confidential services include support for a survivor or the friends of a survivor, help filing a complaint (if that is the student's choice), and help navigating resources at Brown and in the community.  
*Advocates: Alana Sacks & Elliot Ruggles*

**Office of International Student & Scholar Services**  
*J. Walter Wilson, Suite 510 · (401) 863-2427 · oiss@brown.edu*

The mission of the Office of International Student and Scholar Services (OISSS) is to facilitate the integration of international students and scholars into the Brown community. In that, OISSS serves as a resource to admitted international students, faculty and researchers and their families as well as academic departments, and other administrative offices on and off campus. OISSS provides advising services with respect to immigration and visa matters, work permission, orientation, cultural adjustment and personal concerns. OISSS provides consulting services to hiring academic departments, and handles the immigration related aspects of the hiring process for nonimmigrant faculty, researchers, and staff.
**REMINDERS FOR YOUR TIME AS A BROWN STUDENT**

Alongside the TWTP Resources page, this list of questions/concerns and answers about academic and social life is meant to show you some of the reasons you would seek out any of the particular resources Brown has to offer. Key offices and positions are bolded and you can easily find more information by doing an online search for the phrase and ‘Brown’ (e.g. “Academic Support Services Brown”).

**College is so different; I’m not sure how I should be balancing my social and academic life.**

Striking a balance is important so that you can focus not only on your relationships and with social obligations, but on yourself, your desires, and your needs. If you are having trouble striking that right balance, you may consider talking to your Residential Peer Leaders or Meiklejohn as they have all been there before and worked to figure it out. You might also try to talk to an Academic Coach through Academic Support Services, as they are trained to help you approach academic life and make it work for you.

**The Brown Bookstore seems very expensive. What are some cheaper alternatives for getting class materials?**

The bookstore is expensive, but there are many legal, cheap ways you can get the materials you need to succeed. For physical copies of books, consider the First-Generation Low-Income Partnership (FLIP) Lending Library run through the First-Generation College and Low-Income Students’ Center where students donate their used textbooks. Also be sure to take advantage of the library’s resources. Even if the book is not available in the main library catalog you can use WorldCat to request a copy of the book, article, CD, DVD, etc. be delivered to the Brown library and held for you. Lastly, if there is an available copy of a book, but it cannot be checked out of the library, consider using the book scanner located in the Rockefeller Library to scan a high quality, searchable pdf of the book or needed chapters for your personal use.

**I feel like Brown made a mistake, it really feels like everyone else is so much more prepared and farther ahead than I am.**

First, it makes sense there are differences in preparedness throughout any incoming class since some people went to much more well-resourced high schools than others. Those differences have to do with a larger system of educational inequality, not with you or your inherent worth as a student. There is nothing wrong with you. All you can do is try your best to achieve your academic and personal goals, taking account of the skills and knowledge you do have.

**I feel like I’m not exactly ‘fitting in’ here. I thought Brown was ‘diverse.’**

According to Brown’s Institutional Research Factbook, 41.9% of students identify as white, 55% receive no financial aid, and 89% are not First-Generation college students, and as such, things tend to feel targeted toward those students. If you are feeling left out, it can be helpful to seek out others who share your experiences and interests through the different identity centers (Brown Center for Students of Color, LGBTQ Center, First-Generation College and Low-Income Students Center, Sarah Doyle Women’s Center) and student groups (Black Student Union, Latin American Students’ Association, Native Americans at Brown, Brown Muslim Students’ Association, etc.). There you may be able to find others who have
People have suggested I go to professors’ office hours and try to talk to them, but my professors are so intimidating I don’t even know where to start. Professors are just people, and what they teach and write about are likely the same topics they are quite interested in talking about. You can use the Researchers@Brown portal to find a professor’s classes and publications and then you can ask them about these things in their office hours. This works especially well if you are also interested in the thing you ask them about. Bonus!—Forming relationships with professors can greatly help you pursue your personal and professional goals in the long run.

People sometimes talk about Brown in terms of following your dreams and desires, but that just doesn’t seem realistic to me. Should I be doing something else? The important thing is thinking of what you want and need and being realistic about what it will take for you to work toward them. For help from other students who have already started this process, you can talk to the Fellowship, Internships, and Research experiences (FIRE) Coordinator at the Curricular Resource Center (CRC) and the Peer Career Advisers at the CareerLAB.

There are things I want to learn, but it seems like there aren’t classes for that. You can talk to the Independent Study Coordinators at the CRC for more information on creating your own classes independently or in a group. You can also talk to the FIRE Coordinator at the CRC for information on pursuing an independent research project or working with a professor.

Why is everything so hard? I feel like I should be doing much better than this. It’s easy to set high academic expectations for yourself, but remember that Brown’s environment is built to be rigorous and challenging even for students who excelled at well-resourced high schools. To help keep up with the challenging academic environment, you can: get help with writing and revising written assignments from the Writing Center; seek peer-mentoring in Science, Technology, Math, and Engineering concentrations through the Science Center’s New Scientist Program and Women in Science and Engineering (WiSE) Program; and find tutoring resources through the Academic Support Services website. No, I mean I genuinely can’t do this work and I don’t know what I’m supposed to do. In addition to the previously mentioned resources, it might be helpful to consider other factors affecting your ability to achieve your academic goals. Student and Employee Accessibility Services (SEAS) can be helpful if you want to seek academic accommodations. Academic Coaches at Academic Support Services can help you develop a work plan and figure out the best ways for you to study and learn. Deans housed under the Office of the Dean of the College, especially Academic Deans, can be helpful in pointing you toward additional resources.

I genuinely feel like I’ve got to get out of here. Who can I talk to? Academic, economic, and social difficulties can compound in ways that bring tremendous stress to our lives. A first step can be to visit Counseling and Psychological Services (CAPS) and schedule an appointment with someone who can talk to you about how to approach these stressors. You might also want to consider taking time away from Brown. You can discuss taking a semester or year from Brown with the Leavetaking Coordinators, older students who have already taken leave, at the CRC, as well as with the Academic Deans housed under the Office of the Dean of the College. Some students also find a pleasant break from Brown by studying abroad. Get in contact with an adviser from the Office for International Programs for more information.

I feel overwhelmed already. Can I really make it through Brown? Brown is a corporation meant to take your money, but at the same time, students have worked since its founding to increase support and resources for students. None of us can tell you what your future holds, but we can encourage you to try your best and take advantage of the resources that do exist in order to help you accomplish your goals. We can trust you and your fellow students to work together to help each other move toward these goals and we can hope that you too will find ways to make sure there are more resources and more support for the students who come after you. That is why we have TWTP in the first place.
NOTES