

BEAUTIFUL MONSTROSITIES:



CRAFTING OUR OWN MYTHOLOGIES

BROWN CENTER FOR STUDENTS OF COLOR
THIRD WORLD TRANSITION PROGRAM 2022



artist statement from iman cochu '22

the process of making these illustrations was an exercise in worlding, and i like to think of these drawings as worlds, which is to say elsewhere and otherwise from the "imperialist white supremacist capitalist patriarchy" (bell hooks) that we live in. i drew mainly from nonhuman visual forms, specifically reptilia, which live across various mythologies and are often coded in white supremacist imaginaries as dangerous, shifty, deceitful, treacherous. what kind of power can be translated by taking up so-called monstrous life as one possible center (as opposed to the margins), as things that deserve to be represented beautifully and with intention?

the figures in my drawings are a collage of apparently mismatched/

unnatural parts – which i tried to arrange as liquidly as possible – crystal formations, feathers, multiplied eyes, stars, piercings, pointed teeth. i wanted the figures to feel and look serene, which "monstrous" beings aren't usually allowed to feel. i wanted them to feel and look celestial too, perhaps not in the sense of the sky but in the sense of godliness, in that there is an abundance of life to them, that they are working with realities and worlds unbound to a narrow western white supremacist understanding of humanoid life as categorically distinct from stars or snakes or plucked feathers. i wanted them to feel and look like creation; like flight and groundedness all at once.

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**BROWN UNIVERSITY
CAMPUS MAP**



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TWTP SCHEDULE

MOVE IN: SATURDAY, AUGUST 27TH



9:00 AM - 5:00 PM | TWTP Participants arrive at Brown,
Location: Stephen Robert '62 Campus Center Archway
"Faunce", 75 Waterman St

5:00 - 7:00 PM | TWTP Welcome Dinner with Family/Parents
Location: Sharpe Refractory, Upper Level, "The Ratty", 144
Thayer St

DAY 1: SUNDAY, AUGUST 28TH

7:00 AM - 9:00 AM | Breakfast
(optional)

- Location: Sharpe Refractory, "The Ratty"

9:00 AM - 10:30 AM | Spiritual
Welcome (optional)

- Location: Chaplain's Office, Page Robinson Hall (61 Brown St), Room 401

9:30 AM - 11:00 AM | Welcome!
Meet the TWTP team, how TWTP works
& your cohorts

- Kasper Multipurpose Room, Room 040 in Faunce/Stephen Robert '62 Campus Center at 75 Waterman Street

11:00 AM - 12:30 PM | Workshop:
RACISM

- Location: Kasper Multipurpose Room

1:00 PM - 2:00 PM | Cohort check-in
#1 & Brunch

- Location: The Ratty

2:00 PM - 3:30 PM | Providence Youth
Activism Workshop: What are the local
issues in Providence?

- Location: Kasper Multipurpose Room

3:30 PM - 4:30 PM | Confidential:
Black (optional)

- Location: Kasper Multipurpose Room

5:00 PM - 6:30 PM | Dinner (Ratty)

6:30 PM - 7:30 PM | Confidential:
Latinx (optional)

- Location: Page Robinson Hall 201, 202

Please note that this schedule is subject to change

7:00 PM - 8:00 PM | Confidential:
Native and Indigenous (*optional*)
• Location: NAISI Room 205, 67
George St.

7:30 PM - 8:30 PM | Confidential:
Asian (*optional*)
• Location: Page Robinson Hall 201

8:00 PM - 9:00 PM | Confidential:
Multiracial (*optional*)
• Location: Page Robinson Hall 301

8:30 PM - 9:30 PM | Confidential:
SWANA (*optional*)
• Location: Page Robinson Hall 202

DAY 2: MONDAY, AUGUST 29TH

9:00 AM - 10:00 AM | Morning
yoga/stretch with Garza (*optional*)
• Location: Pembroke Green or indoors
in Smith-Buonanno Hall

10:00 AM - 11:30 AM | Workshop:
ABLEISM
• Location: Kasper Multipurpose Room

11:30 AM - 12:30 PM | Cohort
check-in #2, Community builder & Lunch
• Location: Ratty

12:30 PM - 1:30 PM | Confidential:
Disabled (*optional*)
• Location: Page Robison Hall 502
(near SAS Office)

Break

2:00 PM - 3:30 PM | Workshop:
CISHETEROSEXISM
• Location: Kasper Multipurpose Room

Break

4:00 PM - 6:00 PM | Confidential:
White (*optional*)
• Location: Leung Gallery (Faunce)

4:00 PM - 5:00 PM | Confidential:
Masculinity/Femme (*optional*)
• Location: Masc: Kasper Multipurpose
Room
• Location: Femme: Kasper Courtyard

5:00 PM - 6:00 PM | Confidential:
LGBTQ+, Ally & Gender
Non-Conforming (*optional*)
• Location: Kasper Multipurpose Room

5:30 PM - 7:00 PM | Dinner, TWTP
President's BBQ
• Location: President's House,
55 Power Street

8:30 PM - 10:30 PM | Open Mic
event featuring WORD!
• Location: Main Green
• Rain location: SAYLES AUDITORIUM
• Destimulation Room: Friedman Hall,
Room 003

Please note that this schedule is subject to change

DAY 3: TUESDAY, AUGUST 30TH

9:00 - 10:00 AM | Morning yoga/
stretch with Garza (*optional*)

- Location: Pembroke Green or indoors
in Smith-Buonanno Hall

10:30 AM - 12:00 PM | Workshop:
CLASSISM

- Location: Kasper Multipurpose Room

12:00 - 1:30 PM | Cohort check-in #3
& Lunch (Ratty)

Break

2:00 - 3:00 PM | Confidential:
Undocumented, Low-Income,
First Generation (*optional*)

- Location: UFli Center, 5th floor
Sciences Library, 201 Thayer St

3:30 - 5:00 PM | Keynote Workshop
with Miasha Forbes

- Location: Kasper Multipurpose Room

Break

5:30 - 7:00 PM | Dinner (Ratty)

Break

8:30 - 10:30 PM | Beautiful
Monstrosities Dance Party!

- Location: Kasper Multipurpose Room

DAY 4: WEDNESDAY, AUGUST 31ST

8:30 - 9:30 AM | Morning yoga/
stretch with Garza (*optional*)

- Location: Pembroke grass or indoors
in Smith-Buonanno Hall

9:30 - 11:00 AM | Workshop:
ENVIRONMENTAL JUSTICE &
IMPERIALISM

- Location: Salomon Hall, Room 001

11:00 AM - 12:30 PM | Cohort
check-in #4 & Lunch (Ratty)

12:30 - 2:00 PM | Workshop:
COMMUNITY CARE

- Location: Salomon Hall, Room 001

2:30 - 5:00 PM | PVD community
walking tours with Swearer Center and
Bonners: past tours (*optional/first come
first serve*)

- Location: Start at Main Green

6:30 - 8:00 PM | Multi-ethnic Dinner
with Faculty & Staff (all BCSC staff) with
final closing affirmation circle

- Location: Manning tent
- Rain location: Sayles Hall Auditorium

8:00 PM - 12:00 AM | Regular
Orientation activities begin!

Please note that the schedule is subject to change
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ABOUT OUR THEME

As people of color, we are often viewed from the perspective of, as bell hooks describes, the “imperialist white supremacist capitalist patriarchy” as imperfect, ugly, and marginalized. However, we can shift away from this stifling perspective to reveal the beauty in the things that make us stand out—the cultures, backgrounds, languages, histories, stories, mythologies that make us who we are. This year, we want to emphasize the power of storytelling in preserving and transforming our ancestral legacies, working with the knowledge that we all have ancestors and narratives that create the foundation for our existence. Understanding that we, too, will one day be ancestors, how can we imagine worlds that allow for future generations to exist free of intergenerational trauma caused by systems of oppression? Our focus is to turn to our identities—the myths, legends, and fantastical creatures that come from our cultures—so that we can

cultivate skills to build community, craft collective knowledge, and to help first-years explore their backgrounds.

More than 50 years of student activism have brought us to this day. We will honor that history and carry it with us as we move forward. Where will we go from here?

This year, we set out to reflect on the past before us to remember the futures we once knew. We look towards mythologies from every culture and place we collectively originate so that we can embody the monsters, heroes, stories, and legends that reveal entire worlds of possibility we once—and can again—lived within. Worlds free of the systems that oppress us.

With social upheaval from SCOTUS decisions and state-wide affronts on bodily autonomy, how can we create safe community spaces for ourselves to exist in? What futures do we want to build towards today to ensure our collective liberation?

Together, with all of our unique beauty, lived experiences, and backgrounds, we’ll start answering these questions and crafting the worlds we aspire to be a part of.



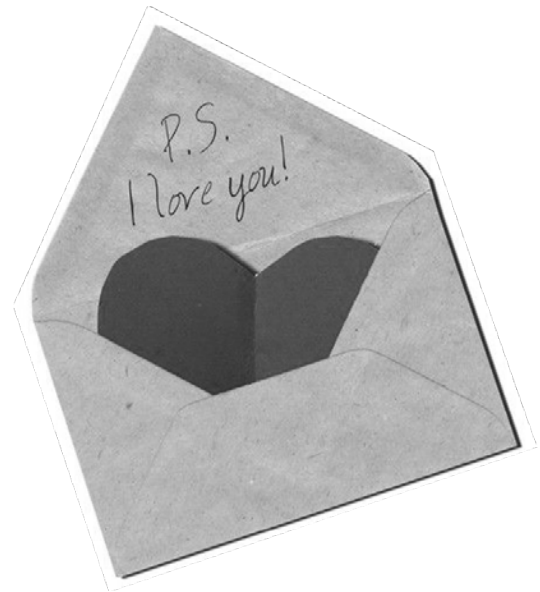
we are all made of stardust

DEAR FIRST YEARS,

Aloha mai kākou! Welcome to TWTP 2022 :))) I know that this transition from where you've been to who you will become might be disorienting, tiring, emotionally-charged. But, I want to reassure you that you **BELONG** here! It can be difficult to adjust, but this program is for you to find community, friends, mentors. We're all here to support you.

This year, our theme is *Beautiful Monstrosities: Crafting our Own Mythologies*. During our process of figuring out the theme, Davi and I were reflecting on our own backgrounds and genealogies, while also understanding how under the current systems of power we exist within, we are seen as monsters. Monstrosities that don't conform to normality, are too radical for society, will not change in the ways that the world deems acceptable. However, we can create our own standards to determine our worth. Instead, we describe monstrosity as imaginative, speculative, world-building, powerful, brave. From this foundation, we began to think about the stories and legends from our Indigenous cultures that describe mythical creatures and supernatural beings. I found that my worldview was reflected in Hawaiian folklore. From stories about the giant mo'o (lizards) who protect our freshwater ways to the genealogical chants that describe the familial relationship humans have with land, I saw that my ancestors and their stories described not only the world they perceived, but also the world they hoped to live within.

I began to wonder, how can we create



our own mythologies to help us to build the worlds we want to live in? What can our cultural backgrounds tell us about how our ancestors understood the world? What can we learn from looking to the past so that our present and future can be built with the guidance of our values?

Through this program, we encourage you to reflect on where you come from—whether known or unknown—why you decided to come to Brown, and what you hope to make of your time here. We also push you to question how we can build stronger, safer, more supportive communities so that we can be collectively liberated.

We are the beautiful monstrosities that the dominant society hopes to stifle. Together, we will imagine and build towards the society and world that we know we can create. We will turn towards those who came before us to energize and guide us and towards each other to support one another as we move towards the past that's ahead.

In the words of Queen Lili'uokalani, E kūlia i ka nu'u. Strive for the summit.

**Me ke aloha,
Kalikoonāmaukūpuna Kalāhiki <3**

DEAR FIRST YEARS,

Regardless of what family updates, questions, or dog pictures my mom has for me, she always makes sure to ask, though it is definitely more of a statement or command, "Te estás cuidando el corazón?" The translation to English is rough. "Cuidar" as a verb, like much of Spanish, varies in meaning across dialects due to diaspora and changes based on specific context clues. If I had to provide a single word replacement in English, it would likely be to protect, bringing the translation to be "Are you protecting your heart?" Or in command form, "Protect your heart (!)"

I am not sure when or why the question/command first appeared. As I was entering Brown, the check in was more aimed at ensuring that I was using condoms, staying at a respectful distance from drugs and alcohol, and getting enough sleep, worries that I am sure y'all's parents have expressed too. Here, corazón meant more body than only heart, and my mom's concern stemmed from her youngest leaving home for college, an anxiety that I definitely shared. However, a larger part of me was ecstatic at the prospect of living my gayest life—as in both happy and queer—at Brown, a place that seemed like an endless well of opportunity.

Fast forwarding through my first three years here, I find myself a senior writing a letter to incoming first years, wading through an ocean of joys, tears, friendships, and mistakes to find any sort of teachable moments that I can use to pass on some lesson. So, from my mother to me, and now from me to you.

Cuida tu corazón.

I don't mean to offer this same phrase in the ways that both my mom and I understood it years ago, but with the knowledge now that protecting and nourishing your heart is something that you never stop learning how to do. I wanted so badly to come to Brown and immediately discover everything about who I am and want to be, find my tribe of forever friends, and set the rest of my life on track. That was so much pressure to put on myself, and I am still trying to stretch beyond that mindset.

Slow down, Davi. I would tell my first year self to slow. down. I would even get up right now, go to the nearest mirror, admire the beauty, and tell myself to slow. down. Cuidar el corazón is difficult to manage when you are only able to run and go about things as fast as possible. Manage your expectations and work to find that delicate balance between chasing after every opportunity and taking a second to just breathe and exist in your body. I don't mean to say lower your expectations, in fact the opposite. Expect the most because you deserve the most, you deserve the best, you deserve every happiness and opportunity that Brown and this community has to offer and beyond. The light and spirit that we bring to this campus is undeniable, so don't you EVER forget that.

Give grace and kindness to figure out what makes you and others happy. Realize the weight of your decisions and learn how to accept and grow and move on from your mistakes. Protecting your heart means understanding that messing up is a part of the human experience and does not make you less worthy of happiness.

When I say "cuida tu corazón," I mean love and cherish yourself, your community, and your chosen family. Know that you carry innovation and magnificence and that rest is beautiful and radical. Slow down, breathe, and then breathe again, cause it's easy to forget.

Cuida tu corazón.

Davi

ABOUT THE BCSC



empowering students of color, cultivating leadership, facilitating critical reflection, fostering informed action, and promoting social justice.

With an understanding of the structural causes of individual and communal experiences, we are then able to explore tangible ways to create change and nurture a sense of belonging for all undergraduate and graduate communities of color.

WHAT IS THE BROWN CENTER FOR STUDENTS OF COLOR?

Located at 68 Brown Street (Partridge Hall), across from Faunce Arch, the Brown Center for Students of Color (BCSC) serves as a gathering space for communities of color on campus. Students are encouraged to build meaningful relationships across differences, develop racial and ethnic consciousness, and enact change at Brown and beyond. We situate our lived experiences in a socio-historical context through self-reflection and critical dialogue.

The BCSC advances the University's mission of educating and preparing students to discharge the offices of life with usefulness and reputation by

WHAT IS TWTP?

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

While TWTP welcomes new students to Brown and provides an introduction to the support structures and resources available to them, the real

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

WHAT DOES "THIRD WORLD" MEAN?

Students first began using the term "Third World" instead of "minority" because of the negative connotations of inferiority and powerlessness associated with that term. Although the term "Third World" may have negative socioeconomic connotations outside of Brown, students continue to use the term in the context that originated in the Civil Right Movement. Frantz Fanon, author of *The Wretched of the Earth* (1961), urged readers to band together against oppression and colonialism by pioneering a "Third Way", meaning an alternative to the first world (U.S. & Western Europe) and the second world (USSR & Eastern Europe).

TWTP continues to use the term following a cultural model of empowerment and liberation to describe a consciousness which recognizes the commonalities shared by diverse communities.

Using the term "Third World" reminds students of the power they have in coalescing, communicating, and uniting across marginalized communities to create a safer and more equitable place for all individuals. This consciousness at Brown reflects a right, a willingness, and a necessity for people of color and others to define themselves instead of being defined by others.

THIRD WORLD HISTORY

1955-2022

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.

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

1973-1974: Chicanos de Brown is founded and is a precursor to the Latin American Students Organization, 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.

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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: The 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 Black, Asian, and Latino students 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.

This section presents an abridged timeline 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 2026, are now an integral part of it.

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

2004: Latino organizations La Federacion de Estudiantes Puertorriqueños (FEP), Latin American Student Association (LASO), and El Movimiento to 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.

2006-2007: 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 organize. The talk is cancelled.

2014: The TWC is renamed the 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 Week end," 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.

2016: The South West Asian North African (SWANA) Heritage Series is created after SWANA students lobby Brown for more recognition and representation. In an act of solidarity, programmers from the other heritage series agree to split their budgets to support this new series.

BCSC STAFF

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WORKSHOP FACILITATORS

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Brandon Ulin
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ABELISM

WORKSHOP FACILITATORS

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Rachel Ly
Diyarhi Roy

RACISM WORKSHOP FACILITATORS

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Danny Jegede
Alexalee Gonzalez
Nikita Baregala Lopez

SELF CARE A TWTP

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

DEAR FIRST YEAR,

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.

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.

CONFIDENTIALS

Throughout TWTP, we will 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.

"Caring for myself is not self-indulgence, it is self preservation, and that is an act of political warfare."

– Audre Lorde

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.
6. Breathe in deeply.
7. Feel the sun on your skin (and wear sunblock).
8. Take breaks (in between studying, meetings, etc).
9. Pick your nose.
10. Use a face-mask (either naturally made or one that is bought).

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.

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.
7. Watch puppy/kitten videos.
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, or 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."

COMMUNAL DEFINITIONS

ABLEISM: Discrimination that targets bodies that are not able-bodied and people who are neurodivergent, creating unequal circumstances in education, housing, incarceration, and any other sphere of life.

ACCESSIBILITY: A commitment to designing buildings, environments, and communities inclusively for disabled people.

BORDER IMPERIALISM:

A concept developed by Harsha Walia that describes how borders are constructed and maintained to intensify imperialistic practices. Through borders, empires surveil, punish, and selectively exclude those deemed unworthy or non-belonging by using its own logic as law. According to Walia, processes that characterize border imperialism include:

◆ **DISPLACEMENT AND SECURED**

BORDERS: Imperialist powers' coercive extractions displace people, while the borders of imperialist states are increasingly militarized; "simultaneous unfreedom of migrants and freedom of capital across borders".

◆ **CRIMINALIZATION AND THE**

CARCERAL NETWORK: Criminalizing migrants because of the state's definition of migrants as inherently deviant/"illegal" ensures profits for

companies that receive contracts for border militarization and migrant detention.

◆ **RACIALIZED HIERARCHIES:** Racialized hierarchies of national and imperial identity anchor and shape the understanding of citizenship and belonging within the nation-state as well as within the grid of global empire.

◆ **LABOR PRECARIETY:** State-mediated denial of permanent residency to a growing number of migrants ensures an exploitable, marginalized, and expendable pool of labor for capitalist interests.

CAPITALISM: An economic system characterized by innovation and investment to increase wealth and profit for investors without regard to working class people and the environment. This leads to corporate exploitation to keep the costs of production low.

CISSEXISM: A system of oppression that enforces the gender binary by privileging and normalizing cisgender identities, while stigmatizing and perpetuating violence against those whose identities differ from the norm. Cissexism operates through social and institutional structures such as marriage laws, the gender binary, the practice of assigning sex at birth, etc. Prejudice and violence that occurs when someone does not conform to the gender binary or cissexist expectations is termed

TRANSPHOBIA. More specifically,

TRANSMISOGYNY refers to violence that targets trans women and transfeminine people, located at the intersection of transphobia and misogyny. This term was coined by trans writer Julia Serano.

CLASSISM: The individual, cultural, and institutional set of practices and beliefs used by society to assign values to people according to their socioeconomic statuses. Classism is fueled by capitalism's tendency to create massive inequality and unmet basic human needs.

COLONIALISM: An imperialist practice of controlling a territory, often occupying it with military forces and/or settlers to then exploit its resources, land, and people.

DISABILITY: The state of being unable to do something, with the standard being set by able-bodied and/or neurotypical people.

DISABILITY JUSTICE: A framework that embraces how all bodies are unique and essential, and how all bodies have their strengths and needs. Disability justice says that all bodies have value and are worth celebrating simply because they exist.

EDUCATIONAL PRIVILEGE: A social and economic advantage possessed by those with access to higher education regardless of their other experiences with marginalization. For some people, educational privilege is unearned, meaning some folks are bound to attend and thrive in institutions of higher education. For other people, educational privilege is earned, meaning folks achieve higher education despite facing greater barriers to entry.

ETHNICITY: A shared heritage defined by common language, religion, cultural practices, and/or nationality.

FASCISM: A form of ultranationalism fixated on the myth of national rebirth and the purging of perceived decadence and degeneracy (i.e. Black people, Jewish people, trans people, etc.) in the new nation.

FEMINISM: An academic/philosophical framework and politic that seeks to engage with gender, womanhood, and power. Different feminisms can have vastly different origins, political end-goals, and tools of analysis.

GENDER: The complex spectrum of a person's identity, expression, behavior, thoughts and characteristics.

GENDER BINARY: A system of classification in which only two distinct genders exist: man and woman. These two gender categories have been socially constructed across time, such that each gender category has become associated with a particular set of characteristics (i.e. behaviours, modes of dress, social roles, etc.) that are seen as normal. Violence is enacted upon people who deviate from the norm, so that the gender binary is

maintained. **ASSIGNED SEX** refers to the often binary label that someone is given at birth, based on medical factors such as genitals, chromosomes, and hormones.

GENDER EXPRESSION: The way a person conveys their gender through aspects such as body language, clothing, and behavior. Gender expression does not necessarily correspond to gender identity.

GENDER NON-CONFORMING (GNC): A term describing someone who does not completely fit societal gender expectations. Such a person may act, dress, or behave in ways not expected of the gender they were assigned at birth.

HETEROSEXISM: A system of social and institutional structures that reinforce the belief that heterosexuality is privileged and the norm while marginalizing, stigmatizing, and invalidating non-heterosexual—specifically same-gender—attraction and relationships. Heterosexism is reinforced by homophobia, which refers to the hatred, mistrust, or prejudice against those who experience same-gender attraction.

IMPERIALISM: The expansion of a nation's authority over other nations through the acquisition of land or the imposition of economic and political domination.

INTERSECTIONALITY: A framework for understanding how multiple forms of discrimination can compound to create unique experiences for people at the intersection of axes of oppression. This term was coined by Black feminist legal scholar Kimberle Crenshaw to capture the experiences of Black women under anti-discrimination laws.

INTERSEX: An umbrella term for people whose sexual and/or reproductive anatomy do not fit the typical definitions of female or male.

LGBTQ+: Lesbian, gay, bisexual, transgender, queer and more—an acronym used as an umbrella term for the non-heterosexual and non-cisgender community.

MEDICAL MODEL OF DISABILITY: Assumes that the individual—not the society—is flawed and defines disability as the inability to perform a task due to an impairment based on a “normal” scale of human ability. The medical model seeks to provide interventions or rehabilitations for the individual in the defined society.

NEOLIBERALISM: The economic and political system that has dominated since the 1980s, characterized by free market trade, deregulation of financial markets, individualization, and a shift away from welfare provision.

NEURODIVERSE: Displaying or characterizing neurologically atypical patterns of thought, behavior, etc, with roots in movements led by autistic activists.

QUEER: A reclaimed slur sometimes used as an umbrella term for people who identify as non-heterosexual and/or non-cisgender, also encompassing all of those who do not fit within the categories of LGBT (lesbian, gay, bisexual, transgender). The term genderqueer, an umbrella term for those who identify beyond the gender binary, was created based on the idea of “queering” gender.

RACE: A constructed division of humankind based on phenotype (e.g. skin color, hair type) and social cues (e.g. behavior, speech, dress) created with the express purpose of legitimizing the global dominance of white people over non-white people.

RACISM: A system of oppression that upholds white supremacy. Racism can be

understood as ideological, institutional, interpersonal, and internalized. For example, racism manifests institutionally in the prison industrial complex, migration issues, and disparities in wealth, health, and education. Interpersonally, racism is often defined as the possession of prejudice and power, meaning “reverse racism” does not exist.

SETTLER COLONIALISM: A form of colonialism where settlers from the metropole migrate to a colonized territory, claim it as their own, and seek to disappear Indigenous populations in order to exploit the land and its resources. Indigenous communities already living on the land are displaced, isolated, and killed in the process. Settler colonialism “destroys in order to replace.”

SEXISM: The individual, institutional, and societal/cultural beliefs and practices that privilege men and subordinate women. Sexism can manifest in femme people’s lack of bodily autonomy, undervalued labor, and hyper-surveillance, etc.

SOCIAL CONSTRUCT: An artificial concept, system, or idea that is collectively accepted by society in order to achieve a goal.

SOCIAL MODEL OF DISABILITY: Assumes that society—not the individual—is flawed and defines disability as a result of environmental, social, and institutional barriers that hinder people with impairments from holistically participating in society. The social

model tells us that if the issue lies within the society and environment, then the society and environment must change (e.g. if a wheelchair user cannot access a university building, the building must be redesigned).

SOCIOECONOMIC STATUS: The categorization of individuals in an economic system based on their socio-economic resources (wealth, social network, culture or religion, politics, and/or level of education), derived power or privilege, and authority.

TRANSGENDER: An umbrella term that describes someone who does not completely identify as the gender they were assigned at birth. Transgender people may identify with a binary gender (man or woman), neither, both, or

something else. The term **NONBINARY** describes people who do not identify exclusively with a binary gender—this can include being in the middle of the spectrum, having a fluctuating gender, having no gender, or a variety of other experiences.

As an umbrella term, we use **TRANSFEMININE** to describe people who are AMAB (assigned male at birth) who identify with femininity, including non-binary people, and transmasculine as an umbrella term for people who are AFAB (assigned female at birth) who identify with masculinity. The

term **TWO SPIRIT** is used by certain tribal nations indigenous to North America to describe people who are not cisgender, but do not fit into western constructs of LGBTQ+ identity.

WEALTH: Money and any non-monetary possessions and relationships, insofar as they can generate money. A great deal of the wealth possessed by the richest Americans is inherited. As a result of Black enslavement and Indigenous removal, people of color were unable to participate in the intergenerational accumulation of wealth accustomed to white folks. This has led to huge racial wealth disparities.

WHITE-SAVIOR INDUSTRIAL COMPLEX: A term coined by Teju Cole that describes a system in which white people or organizations claim to save or help underprivileged and racialized people (especially Black people) in a way that overlooks their needs, strips them of autonomy, and ultimately serves the sentimental needs of the "savior." According to Cole, "The white savior supports brutal policies in the morning, founds charities in the after noon, and receives awards in the evening."

ENVIRONMENTAL JUSTICE & IMPERIALISM WORKSHOP



IMPERIALISM/ COLONIALISM RESOURCES

A Few Working Definitions:

- **Imperialism:** "The exploitation, r*pe, and subsequent oppression practiced by one nation over another for greed and profit. The extension of capitalism into the international arena." (Documents of the Black Liberation Army)

- **Colonialism:** "Colonialism is a system that occupies and usurps labor/land/resources from one group of people for the benefit of another. Colonialism is derived from the Latin word Colonia. According to the Oxford English Dictionary, in the Roman Empire, "Colonia" was a "farm," "landed estate," or "settlement" granted to Roman soldiers in hostile or newly conquered territories." (Settler Colonialism Primer by Laura Hurwitz & Shawn Bourque)
- **"Settler colonialism** destroys to replace...invasion is a structure, not an event."—Wolfe (2006) [It's NOT over]
- **Neo-Colonialism:** "The result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed parts

of the world. Investment under neo-colonialism increases rather than decreases the gap between the rich and the poor countries of the world. [...] Africa is a paradox which illustrates and highlights neo-colonialism. Her earth is rich, yet the products that come from above and below the soil continue to enrich, not Africans predominantly, but groups and individuals who operate to Africa's impoverishment." (Kwame Nkrumah, *Neo-Colonialism: the Last Stage of Imperialism*, 1965)

- **Indigenous:** Indigenous refers to those who are facing colonialism in a particular context. An individual or a group of people are indigenous if they: (1) have an ancestral tie to the land and (2) are systematically denied sovereignty and power.

Reading Resources

- *From a Native Daughter: Colonialism and Sovereignty in Hawai'i* by Haunani-Kay Trask
- *How Europe Underdeveloped Africa* by Walter Rodney
- *Undoing Border Imperialism* by Harsha Walia
- *The Revolution Will Not Be Funded: Beyond the Non-Profit Industrial Complex* edited by INCITE! Women of Color Against Violence
- *Unsustainable Empire* by Dean Itsumi Saranillio
- "Neocolonial Providence: Nonprofits, Brown and the Company Town"
- "Decolonization is not a metaphor" by Eve Tuck and K. Wayne Yang
- "The Third World: A Response to Oppression" by Kanji (via *Gidra* newspaper)
- "The White-Savior Industrial Complex" by Teju Cole
- *A Third University Is Possible* by La Paperson
- "The Making of the Migration Crisis" by Harsha Walia

Listenings/Watchings:

- Brown/RISD/Columbia's Palestine 101 (2021)
- All My Relations Podcast (Co-hosted by our very own Prof. Adrienne Keene!)
- The Red Nation Podcast
- This Land Podcast
- Kaona spoken word
- Black Snakes by Halluci Nation & Prolific The Rapper (CW: police violence)
- This Is Narragansett Land: Land Acknowledgements on College Hill

Resources at Brown

- **Center for the Study of Race and Ethnicity in America (CSREA):** The CSREA is comprised of leading scholars of race and ethnicity and tackles important issues including social inequality, police profiling, implicit bias, ethnostereotyping, and immigration policies through rigorous and accessible research, scholarship, education, performance, and art.
- **Center for the Study of Slavery and Justice (CSSJ)**
- **Africana Studies Department:** Dedicated to the critical examination of the theoretical, historical, literary, and artistic developments of the various cultures

of Africa and the African Diaspora, Africana Studies encourages rigorous scholarship, community empowerment, and a truly global understanding of the reach and implications of the Africana world.

- **Ethnic Studies Department:** Established in 1945 as a doctoral program in “American Civilization”, Ethnic Studies is renowned for its transnational approach, innovative research on race and ethnicity, and critically and publicly engaged scholarship and courses.

Student Groups

- Brown Immigrant Rights Coalition (BIRC)
- Students for Justice in Palestine at Brown University (SJP)
- Brown University Divest 19
- Jewish Voice for Peace (JVP)
- Brown Refugee Youth Tutoring & Enrichment (BRYTE)
- RailRoad (abolitionist, anti-carceral student group)
- Brown Student Labor Alliance
- Decolonization at Brown (DAB)

Community Organizations

- Alliance to Mobilize Our Resistance (AMOR)
- Providence Youth Student Movement (PrYSM)
- The FANG Collective
- Direct Action for Rights and Equality (DARE)
- Stop Torture RI Coalition
- Tomaquag Museum

ENVIRONMENTAL JUSTICE RESOURCES

When foundational Powhatan-Renape and Lenape Native studies scholar Jack Forbes asks, “Where do our bodies end?,” he draws attention to life as being far more than the unit of the living organism:

I can lose my hands, and still live. I can lose my legs and still live. I can lose my eyes and still live. I can lose my hair, eyebrows, nose, arms, and many other things and still live. But if I lose the air I die. If I lose the sun I die. If I lose the earth I die. If I lose the water I die. If I lose the plants and animals I die. All of these things are more a part of me, more essential to my every breath, than is my so-called body. What is my real body?

We are not autonomous, self-sufficient beings as European mythology teaches... We are rooted just like the trees. But our roots come out of our nose and mouth, like an umbilical cord, forever connected to the rest of the world...Nothing that we do, do we do by ourselves. We do not see by ourselves. We do not hear by ourselves... That which the tree exhales, I inhale. That which I exhale, the trees inhale. Together we form a circle.

Reading Resources

- *All We Can Save* by Dr. Ayana Elizabeth Johnson
- *The Intersectional Environmentalist: How to Dismantle Systems of Oppression to Protect People + Planet* by Leah Thomas
- *Toxic Communities: Environmental Racism, Industrial Pollution, and Residential Mobility* by Dorceta E. Taylor
- *Dumping in Dixie Race, Class, and Environmental Quality* by Robert D. Bullard
- *Braiding Sweetgrass* by Robin Wall Kimmerer
- *The Unlikely Peace at Cuchumaquic* by Martin Prechtel
- *Floating Coast* by Bathsheba Demuth
- *Farming While Black* by Leah Penniman
- "Provenance Notes" by from Lauret E. Savoy's *Trace: Memory, History, Race, and the American Landscape*
- "Earthbound" by bell hooks
- "Principles of Environmental Justice" by First National People of Color Environmental Leadership Summit

Media

- *How to Save a Planet* [Podcast] with Dr. Ayana Elizabeth Johnson and Alex Blumberg
- *The Possibly* [Podcast] - explores the science behind environmental threats and solutions
- *When the Levees Broke: A Requiem in Four Acts* [Movie] directed by Spike Lee

Student Groups

- Environmental Justice at Brown
- Minorities in the Built Environment
- Brown Sustainable Food Initiative
- Food Recovery Network
- Brown Market Shares
- Brown Environmental Program House
- Bikes at Brown
- Brown SCRAP

Community Organizations

- Brown RISD Sunrise
- Movement Ground Farm
- Movement Education Outdoors
- Southside Community Land Trust
- BrownOutdoorLeadershipEnvironmental Education Program

Resources at Brown

- The Watson Institute
- The Sustainability Office/Sustainability at Brown
- Institute at Brown for Environment and Society
- The Swearer Center

Outdoor/Environmental Learning Spaces:

- Lincoln Woods State Park
- Brenton Point State Park
- East Bay Bike Trail
- India Point Park
- Rocky Point State Park
- Prospect Terrace
- RISD Nature Lab

TOURISM RESOURCES

“It has been said that ‘what enriches you may rob and violate others,’
(the Ecumenical Coalition on Third World Tourism’s Code of Ethics for Tourists).

Reading Resources

- *A Small Place* (1988) by Jamaica Kincaid
- *The Architecture of Tourism*
- *A Little More Gingerbread: Tourism, Design and Preservation in the Caribbean [Transformation and Conservation in Historic Environments]* by William R Chapman
- *Environmental Impacts Of Tourism* by The Global Development Research Center
- *Energy-Efficient Architecture and Sustainable Urban Tourism: Context, Challenges and Solution* by Ksenija (Née Jovović) Štahan
- *Asemblea de defensores del territorio Maya website (in Spanish)* by Muuch’ Xiinbal
- *El Tren Maya No Nos Sirve*
- *When The Tourists Flew In* (1978) by Malaysian poet Cecil Rajendra
- Podcast episode On Tourism and the Colonial Project
- Podcast episode Is Tourism Reproducing Colonialism?
- It is time to end extractive tourism | Climate Crisis | Al Jazeera by Vijay Kolinjivadi
- Protected land in Puerto Rico is up for sale by Bianca Graulau
- Act 22 Puerto Rico
- The Real Cost of Cruise Ships Comedy Set

RACISM WORKSHOP

Readings

- Who is a Settler, According to Indigenous and Black Scholars
- (Re)Imagining Brown 250+ Histories of Violence in the Making of An American University
- The Burn Brown Book
- How We Get Free: Black Feminism and the Combahee River Collective Movies
- *Recitatif* by Toni Morrison
- *Assata: An Autobiography*
- *I am not your Negro* by James Baldwin
- Structural Racism and how it works: articles, talks and podcasts by Tricia Rose
- *On Earth We're Briefly Gorgeous* by Ocean Vuong
- *Between the World and Me* by Ta-Nehisi Coates
- *Women, Race, and Class* by Angela Davis
- *The Refugees* by Viet Thanh Nguyen
- *There There* by Tommy Orange
- *How the Garcia Girls Lost Their Accents* by Julia Alvarez
- The White-Savior Industrial Complex
- The Revolution Will Not Be Funded: Beyond the Non-Profit Industrial Complex
- "Learning the Grammar of Animacy" by Robin Wall Kimmerer
- Going it Alone by Rahawa Haile

Spaces on Campus

- PLACE ON CAMPUS FOR BIPOC: Brown Center for Students of Color
- Undocumented, First-generation, Low-Income (UFLi Center)
- Swearer Center
- Sarah Doyle Center for Women and Gender
- Harambee House

Recommended Classes

- Slavery & Freedom (POLS 1335)
- African American Politics (POLS 1310)
- How Structural Racism Works (AFRI 0830)
- Blues People (RELS)
- Race, Class, and Ethnicity in the Modern World (SOC)
- Theorizing Racism
- Intro to Africana (AFRI)
- Global Black Radicalism (AFRI)
- Caribbean Imaginations: Writing and Cultural Production (AFRI)
- Contemporary Black Women's Literature (ENGL)
- Black Poetics (ENGL)
- Politics and Public Education (EDUC)

Student Groups

- African Students Association (AfriSA)
- Afro-Latinx Alliance (ALA)
- Asian/American Political Alliance (A/APA)
- Black Student Union (BSU)
- Brown Asian Sisters Empowered (BASE)
- Brown Immigrant Rights Coalition (BIRC)
- Brown Muslim Students Association (BMSA)
- Brown Organization of Multiracial and Biracial Students (BOMBS)
- Brown Refugee Youth Tutoring & Enrichment (BRYTE)
- Brown Student Labor Alliance
- Brown University Divest
- Central American United Student Association (CAUSA)
- Decolonization at Brown (DAB)
- Jewish Voice for Peace (JVP)
- Latinas at Brown (LAB)
- Latin American Students Organization (LASO)
- Latinx Student Union (LSU)
- The League of United Black Womxn
- The National Association for the Advancement of Colored People (NAACP)
- The Next Thing (TNT) - space for queer students of color
- Natives at Brown (NAB)
- Nigerian Students Association (NSA)
- Hawai'i @ Brown (HAB)
- RailRoad
- Students for Justice in Palestine (SJP)
- Students of Caribbean Ancestry (SOCA)
- Students Organize for Syria (SOS)

Community Organizations

- Crossroads Rhode Island
- Big Brothers Big Sister Rhode Island
- The State of Black Rhode Island report

Media

- Chimamanda Ngozi Adichie: The danger of a single story
- Tourism and Neocolonialism
- Decolonization is for Everyone
- How Structural Racism Works
- Native Land Map
- HOW WE REMEMBER: A documentary of Indigenous People's Day at Brown by Sierra Edd

Majors/Departments:

- Africana
- Latin American and Caribbean Studies (LACA)
- Ethnic Studies
- NAISI

Poetry

- Poets: Audre Lorde, Lucille Clifton, June Jordan, Gwendolyn Brooks, Sonia Sanchez, Clint Smith
- Ten Things You Sound Like When You Say AllLivesMatter
- War On Black Boys (cw: police violence)

ABLEISM WORKSHOP

Definition of Ableism

Wikipedia: "Ableism (also known as ablism, disablism (Brit. English), anapirism, anapirophobia, and disability discrimination) is discrimination and social prejudice against people with disabilities or who are perceived to have disabilities. Ableism characterizes persons as defined by their disabilities and as inferior to the non-disabled. On this basis, people are assigned or denied certain perceived abilities, skills, or character orientations."

Student Groups

- Art to Reduce Mental Health Stigma (ARMS)
- Disability Justice at Brown
- Brown Meditation Community (BMC)
- Project LETS
- ADHD Support Group
- Neurodivergent/Neurodiversity Student Support Group

Social Media Handles:

- @crutches_and_spice (on tiktok)
- @sinsinvalid (instagram)

Recommended Courses

- TAPS 1280E | Neurodiversity and Performance
- ANTH 1242 | Bioethics and Culture
- PHP 1680I | Pathology to Power: Disability, Health and Community
- ANTH 0300 | Culture and Health
- SIGN 0100 | American Sign Language I, II
- STS 1700R | Bodies at Work: Disability and Capitalism
- BIOL 2340 | Neurogenetics and Disease

Resources at Brown

- **Student Accessibility Services (SAS):** SAS coordinates and facilitates services for students (including graduate students) and visitors with medical, physical, psychological, and learning disabilities. The SAS 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.
 - ◊ Library SAS Room scheduling
- **Counseling and Psychological Services (CAPS):** CAPS 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. Appointments are free of charge and contact between students and CAPS staff is confidential.
- **BWell Health Promotion:** Through health campaigns, workshops, peer education and individual appointments, BWell provides health promotion services to support individual and community well-being and a healthy learning environment.
- **Zencare** (finds local therapists): <http://zencare.com>

Film and Media

- *The Theory of Everything* (Movie)
- *A Quiet Place* (Movie)
- *Crip Camp: A Disability Revolution* (Documentary)
- *It's Okay Not to Be Okay* (Korean Drama)
- *A List of Cages* by Robin Roe
- *Out of My Mind* by Sharon M. Draper
- *Understand your abilities and disabilities* by Elliot Hubbard
- *Poetry Is a Way of Being in the World That Wasn't Made for Us*
- *When You Pass Me on the Street: a Poem About Disability*
- *Person First or Identity First Language*
- *I'm not your inspiration, thank you very much* | Stella Young
- *How much do you know about intellectual disabilities?* | Matthew Williams
- *How to Treat a Person with Disabilities, According to People with Disabilities*
- *Personal vs. Systemic Ableism*
- *How long covid could change the way we think about disability*
- *With Roe v. Wade overturned, disabled people reflect on how it will impact them*

CISHETEROSEXISM WORKSHOP



University-Run/Supported Organizations

- Sexual Health Awareness Group (SHAG)
- Sexual Assault Peer Education (SAPE)
- Sexual Harm Acute Response & Empowerment (SHARE)
- Sexual Assault Response Line (SARL - 401-863-6000 - open 24/7)
- Masculinity Peer Education (MPE)
- Title IX office
- Counseling and Psychological Services (CAPS)
- includes support group for GNC student

Centers on Campus

- Brown Center for Students of Color
- Sarah Doyle Center for Women and Gender (SDC)
- Undocumented, First-Generation College, and Low-income Student Center (UFLi Center)
- LGBTQ Center
- List of Gender-Inclusive Bathrooms

Recommended Classes & Professors:

- Black Queer Life with Prof. Kiana Murphy (AMST)
- Gender and Sexuality in the Middle East with Prof. Nadjé Al-Ali (ANTH)
- Intro to Gender and Sexuality Studies (GNSS)
- African American Women's History (AFRI)
- Gendering Migration and Diaspora with Prof. Nadjé Al-Ali (ANTH)
- James Baldwin with Prof. Aliyyah Abdur-Rahman (ENGL)
- Queer and Feminist Performance in Latin(x) America with Prof. Ivan Ramos (TAPS)
- Readings in Black and Queer with Prof. Kevin Quashie (ENGL)
- Latinx in Graphic Detail (ETHN)
- Black Lavender: Black Gay/Lesbian Plays/Dramatic Constructions in the American Theatre with Prof. Elmo Terry-Morgan (TAPS)
- Chinese Women, Gender and Feminism from Historical and Transnational Perspectives with Prof. Lingzhen Wang (EAST)
- Prof. Lisa Biggs (AFRI/TAPS)
- Prof. Hamlin (AFRI)
- Prof. Wendy Lee (GNSS)

Student Run Organizations

- Queer Alliance (QA)
- End Sexual Violence @ Brown (ESV)
- Feminists @ Brown
- The Next Thing (TNT)
- Black Student Union (BSU)
- Latinx Student Union (LSU)
- Brown Asian Sisters Empowered (BASE)
- Brown Organization for Multi/Biracial Students (BOMBS)
- The League of United Black Womxn

Community Organizations

- Sojourner House
- Planned Parenthood
- Blackstone Valley Advocacy Center
- Call Off Your Old Tired Ethics (Coyote) RI
- Project Weber/RENEW
- Youth Pride Inc.
- Transgender, Gender Non-Conforming, and Intersex (TGI) Network • Trans Club of New England (TCNE)
- AIDS Care Ocean State
- AIDS Project RI
- Rhode Island Pride

Reading Resources

These are some of our favorite books, poetry collections, and essays by QTPOC writers and in conversation with the topics we are covering in the workshop. No need to read them in advance, we just wanted them here in case you wanted to do some more reading.

- M Archive: After the End of the World by Alexis Pauline Gumbs
- Venus in Two Acts by Saidiya Hartman
- Ceremonies by Essex Hemphill
- A History of My Brief Body by Billy-Ray Belcourt

- Undrowned: Black Feminist Lessons from Marine Mammals by Alexis Pauline Gumbs
- Don't Call Us Dead by Danez Smith
- Uses of the Erotic by Audre Lorde
- dayliGht by Roya Marsh
- Cruising Utopia: The Then and There of Queer Diaspora by José Muñoz
- On Earth We're Briefly Gorgeous by Ocean Vuong

Music & Media Recommendations

- POSE (TV)
- Legendary (TV)
- GLAAD Media Awards
- Sex Education (TV)
- Tongues Untied by Marlon Riggs (Film)
- Lil Nas X
- Janelle Monáe (especially Dirty Computer Emotion Picture)
- Frank Ocean
- Leikeli46
- Rina Sawayama

CLASSISM WORKSHOP

Reading Resources

- "Neocolonial Providence, Nonprofits, Brown and the Company Town" by Scholar Punk Zero - Article
- "What Brown Could Pay" (The Indy) - Article
- "VIP Dinners Offer Peek at Culture of Privilege at Brown University" (Providence Journal) - Article
- Mutual Aid 101: A Toolkit - Website
- *Braiding Sweetgrass* by Robin Wall-Kimmerer (Citizen Potawatomi)
- "There's Rich, And Then There's Jeff Bezos Rich: Meet The World's Centibillionaires" (NPR) - Podcast/Article
- "The myth of meritocracy: who really gets what they deserve?" (The Guardian) - Article
- Mutual aid - "Solidarity, Not Charity" A Visual History of Mutual Aid - Visual Website Big Door Brigade - "What is Mutual Aid?" - Article
- "My Guilt as a First-Generation American" by Paola Munoz - Article
- *The Privileged Poor: How Elite Colleges Are Failing Disadvantaged Students* by Anthony Abraham Jack

Campus Groups:

- UFLi Center at Brown University
- Brown/RISD Democratic Socialists of America
- Environmental Justice at Brown
- Sunrise at Brown
- Student Labor Alliance (SLA)

Social Media

- @neweconomycoalition - IG
- @theindigenousanarchist
- Brown Class Confessions Facebook Page

Resources at Brown:

- Maitrayee Bhattacharyya, Senior Associate Dean of the College for Diversity
- The Undocumented, First Generation College and Low Income Student Center (U-FLi Center)
- U-FLi, Brown Meal Share, and Free Stuff@Brown Facebook Groups
- Brown University Emergency Fund (EGap in UFunds)
- Travel Fund Pilot Program
- FLi Scholars Program (FLiSP)
- Free NYT/Wall Street Journal Subscriptions
- Free Software including Adobe Suite, Antivirus Software, etc!
- Free access to JStor and literally any major academic journal through the Brown Library!

Recommended Courses:

- ETHN1000: *Introduction to Ethnic/American Studies*
- POLS1200: *Reimagining Capitalism*
- HIST0150A: *History of Capitalism*
- SOC1872E: *Global Sociology: Capitalism, Colonialism, and the Making of the Modern World*
- HIST0654A: *Welfare States and a History of Modern Life*
- HIST1970D: *Problem of Class in Early America*
- HIST1972J: *Racial Capitalism and U.S. Liberal Empire*

STUDENT ADVICE

- **YOU BELONG HERE! YOU MAKE THIS PLACE BETTER!** Set intentions! Why did you come to Brown? What are you looking to get out of your time here? What makes you feel full and where can you find more of it?
- There will—undoubtedly—be moments when you falter on this journey. **Be honest with yourself about when you need to ask for help.** Recollect. Refer to your role models. Who can you call? What song can you listen to? What do you love to eat? Then get back on the horse... and live out your dreams.
- **Be skeptical. Don't be afraid to challenge ideas that don't seem right or just to you.** If you feel a certain way about something, your response is important and legitimate so share it.
- **You won't get to know someone from a first conversation, so take people up on offers for lunch or to study together.** You'll be surprised what you learn about people and regret that you never gave them a chance. Everyone is interesting.
- **Not everything has to be a part of the plan.** Just because something doesn't align with your goals, or is outside of your comfort zone doesn't mean it isn't worthwhile. Be spontaneous and take advantage of unique opportunities.
- **Let the person you thought you were fall away.** That sounds so extra and kind of scary, but when I was starting at Brown, I wish I'd had someone tell me it was OK to break free from who I was made out to be by my community at home. Take time to celebrate yourself and the individual you are becoming!
- Of course, hold onto the essence of what you're passionate and angry about, and let that guide you towards the communities, classes, and mentors who will nurture that essence—but don't navigate these first few months at Brown striving for club titles or clinging to academic interests out of safety, or

routine. **Make yourself vulnerable to true self-discovery!**

- **Take the time and space you need to find out what works for you here, practice being gentle with yourself, and listen to your needs.** Transitioning can be a taxing process—emotionally, physically, mentally, etc. **It's okay to not be okay. On those not okay days (and even on those more than okay days!), you have a whole community**

of folks here from TWTP and all sorts of mentors around you who are eager to help and uplift you!

- **Find a community of people who you can lean on for support and validation.** Brown can be an enriching place for personal growth but can also be toxic so it is important to find folks who are invested in your growth and well-being. **Make sure to be that person for others too.**

RESOURCES BROWN

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)

167 Angell Street, Ground Level · (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

450 Brook St · (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, and Queer Resource (LGBTQ) Center

Campus Center (Faunce) Room 321 · (401) 863-3062 · LGBTQ@brown.edu

The LGBTQ Center provides a comprehensive range of education, 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 Center for Women and Gender (SDC)

26 Benevolent Street · (401) 863-2189 · sarah_doyle_center@brown.edu

The SDC seeks to provide a comfortable, yet challenging place for students, faculty and staff to examine the multitude of issues around gender. The SDC 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.

Undocumented, First-Generation College & Low-Income Student Center (U-FLi Center)

Sciences Library, 5th Floor · UFLiCenter@brown.edu

The U-FLi Center is a communal, learning, and advocacy space for members of the Brown community who identify with the undocumented, first-generation college, and/or low-income student experience. We aim to contribute to the endurance of U-FLi students by providing them with a dedicated space and programming that values their lived experiences and acknowledges the impact of the current socio-political climate on their academic well-being. Finally, through our advising we amplify the strengths, assets and knowledge that U-FLi students already bring with them when they enter our institution.

Student Accessibility Services (SAS)

20 Benevolent Street · (401) 863-9588 · sas@brown.edu

SAS coordinates and facilitates services for students, faculty, staff and visitors

with physical, psychological and learning disabilities. The SAS 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

Page-Robinson Hall, 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)

Page-Robinson Hall, 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: Ebony Manning

Horace Mann, Room 309 · (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 Equity and Diversity (OIED)

Horace Mann · (401) 863-2216

The Office of Institutional Equity and Diversity 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: Koren Bakkegard

20 Benevolent Street · (401) 863-1800 ·

Koren_Bakkegard@brown.edu

Koren Bakkegard is 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.

Student Support Services

Page-Robinson Hall, 5th Floor · (401) 863-3145 · studentsupport@brown.edu

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.

The Howard R. Swearer Center for Public Service

2 Stimson Ave, Box 1974 · (401) 863-2338

· swearer_center@brown.edu

The Swearer Center works with more than 1,200 Brown students, through and with 80+ community partners – more than half of which are in the Greater Providence area. In its 30-year history, it has developed and nurtured many deep – and deeply rewarding – relationships with individuals and organizations in Providence that continue to inspire it and its work. Swearer connects students, faculty, and community partners through community engagement, engaged scholarship, and social innovation – three key perspectives that are the foundations of its work.

Office of Military-Affiliated Students (OMAS)

Vartan Gregorian Quad A Room 106 · 401-863-7682 · military@brown.edu

The Office of Military-Affiliated Students seeks to narrow the civil-military divide as future generations of Brown leaders, veteran and non-veteran alike, are provided the opportunity to learn alongside one another at Brown.

FAQ: REMINDERS FOR YOUR TIME @ BROWN

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").

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 through out 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.

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 Fellowships, Internships, and Research experiences (FIRE) Coordinator at the Curricular Resource Center (CRC) and the Peer Career Advisers at the CareerLAB.

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, Undocumented, First-Generation College and Low-Income Students Center, Sarah Doyle Center for Women and Gender**) 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 also felt excluded and generate new, more affirming connections.

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, all aided first-year students will have this need met by the Books/Course Materials Support (BCMS) Program. 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.

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 **Community Coordinators** 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.

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.

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.

I feel overwhelmed already. Can I really make it through Brown?

Brown is a Ivy League highly competitive College, AND at the same time, students just like you 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.

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.

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.

SPEAKERS & PERFORMERS

KEYNOTE SPEAKER:



MIASHA FORBES

Miasha Forbes is a Human Rights Activist, Community Leader, Motivationalist, and Writer. She is the founder and Executive Director of Just For Us: Gender Diversity Project and a core collective member and board member at the Sylvia Rivera Law Project (SRLP), legal aid and advocacy organizations that provide social, health, and legal services for low-income people and QT-BIPOC folks. Known in Ballroom as the Icon Queen Mother Meeka Alpha Omega, Miasha has been a powerful force of inspiration, spirit, and innovation in the community for decades. She also lends her time to other various LGBT community based organizations throughout the city of New York, and is a tireless advocate of HIV/AIDS awareness and prevention.

Preferred Gender Pronouns: she/her/Miasha (Me-Sha)

Meeka (Prodigy) Alpha Omega tribute | Legendary Performance | @humansofballroom | YouTube

GET TO KNOW YOUR.... TWTP COORDINATORS



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Kalāhiki**
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Davi Sapiro-Gheiler
Email: davi@brown.edu

MPC COORDINATORS



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