

TWTP 2021



BROWN CENTER FOR
STUDENTS OF COLOR

*THIRD WORLD TRANSITION PROGRAM
JANUARY 10 – JANUARY 12 2021
BROWN UNIVERSITY*

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THIS YEAR'S THEME EXPLORES SPECULATIVE FICTION. IT ASKS US TO CREATE NEW WORLDS AND POSSIBILITIES. IT INVITES US TO NAME OURSELVES, WHO WE ARE AND WHAT WE WISH TO BECOME. IT EXAMINES WHAT IT MEANS TO BE IN COLLECTIVE WITH OTHERS. DURING THIS MOMENT OF RECKONING - WITH SYSTEMIC RACISM AND WITH THE PANDEMIC'S DISPROPORTIONATE IMPACTS ON BIPOC COMMUNITIES - WE WANT TO BUILD BACK BETTER, AND IMAGINE A WORLD WITHOUT THE SYSTEMS THAT CHAIN US DOWN.

*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?*

"All organizing is science fiction. We are bending the future, together, into something we have never experienced. A world where everyone experiences abundance, access, pleasure, human rights, dignity, freedom, transformative justice, peace. We long for this, we believe it is possible."

— **Adrienne Maree-Brown**

"The truth is, one who seeks to achieve freedom by petitioning those in power to give it to him has already failed, regardless of the response. To beg for the blessing of 'authority' is to accept that the choice is the master's alone to make, which means that the person is already, by definition, a slave." — **Larken Rose**

"People have the right to call themselves whatever they like. That doesn't bother me. It's other people doing the calling that bothers me." — **Octavia E. Butler**

"But when does one decide to stop looking to the past and instead conceive of a new order? When is it time to dream of another country or to embrace other strangers as allies or to make an opening, an overture, where there is none? When is it clear that the old life is over, a new one has begun, and there is no looking back? From the holding cell was it possible to see beyond the end of the world and to imagine living and breathing again?" — **Saidiya Hartman**

"And for those of us from communities with historic collective trauma, we must understand that each of us is already science fiction walking around on two legs. Our ancestors dreamed us up and then bent reality to create us." — **Walidah Imarisha**

DEAR FIRST YEARS,

Welcome aboard, the zoomship takes off in a few. Get comfortable. Bring awareness to your seat, to your window, and to all who are alongside you. The next few days (and the light years that follow) will be weird and they will be wondrous. Get uncomfortable, too. Shift, if you must.

We welcome you to a virtual realm. It is not what we expected—this dimension—but it is still our universe. Here we'll dwell, and gather, and move. Here we'll meet and meet again, learn, share, remember, then meet again, and again and again, and throughout the cycle you will have to introduce yourself anew. How will you choose to do so? How will you choose to change?

This year's theme, *I AM // WE ARE*, is inspired by a certain afrofuturist HBO show, in which the fourth-dimensional being Seraphina (AKA Beyond C'est) invites us to name ourselves anything, to situate ourselves anywhere in time and space. By speaking the utterance, we build on the capacious mission of radical speculative fiction to foster imagination and change. When we say *I AM*, we consolidate our own existence. When we say *WE ARE*, we surrender to the fantastic journey that is being together. We hope that these mantras will allow you all to examine y(our) collective being within and without the University. From this standpoint, we may even ask: Which personal narratives do we celebrate and claim, and which can we challenge with scrutiny? How can we infuse our existing narratives with elements of fiction and fantasy?

Who are you, in the midst of a pandemic? Who would you be, in an alternate universe, with no systemic bounds on your identity? Who are we now? We'll answer those questions by exploring the (mis/re)distribution of power and resources through Workshops, some of which examine Brown's institutional weight within those interwebbed manifestations of oppression. We will also dive into the hard questions of identity at our Confidential, where we will gather to listen capaciously to our peers' lived experiences and share abundantly our own. At the root of our collective exploration, we want to always center the mission of Third World Solidarity: we got each other, again and again. If time spent zooming begins to feel cyclical, that is because indeed it is. Cyclical time is our motor, and it is not new. This ship we are on has traveled more than 51 light years, and it will continue.

In the words of Octavia Butler,

So be it, see to it.

alexis and rayj

"Whenever we try to envision a world without war, without violence, without prisons, without capitalism, we are engaging in speculative fiction. All organizing is science fiction." — Walidah Imarisha

ABOUT THE BCSC

WHAT IS THE BROWN CENTER FOR STUDENTS OF COLOR?

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

WHAT IS TWTP?

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

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

WHAT DOES "THIRD WORLD" MEAN?

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

Using the term "Third World" reminds students of the power they have in coalescing, communicating, and uniting across marginalized communities to create a safer and more equitable place for all individuals. This consciousness at Brown 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

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 2024, are now an integral part of it.

1955 The Brown chapter of the National Association for the Advancement of Colored People (NAACP) is founded.

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

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

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

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

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

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

1975 With the threat of budget cuts, a coalition of Asian, Black, and Latino

students mobilizes to occupy University Hall with demands focusing on increasing financial aid for students of color and timetables for increased recruitment.

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

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

1978–79 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 Amer-

ican Advocacy Group (NAAG), which becomes an affiliate of Honor Our Neighbors Origins and Rights (HON-OR).

1996 Members of the Students for Admissions and Minority Aid (SAMA) take over University Hall to advocate for need blind admissions. Joanna Fernandez '96 is a key Latina alumna in this takeover.

1996 Ethnic Studies becomes a concentration.

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

2001 African American Studies becomes a department and is renamed Africana Studies.

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

2001 The 1st Annual Pow Wow is organized.

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

2004 Latino organizations La Federacion de Estudiantes Puertorriqueños (FEP), Latin American Student Association (LASO), and El Movimiento Estudiantil Chicana/o de 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 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 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.

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.

TWTP SCHEDULE

DAY 1

SUNDAY, JANUARY 10

10:00AM – 11:20AM

Welcome to TWTP! Introduction & Young Alumni Panel

11:20AM – 12:00PM

Cohort Check-in #1

12:00PM – 1:00PM

Pick up lunch

1:00PM – 2:00PM

Cohort Intros & Community Building

2:00PM – 2:30PM

Break

2:30PM – 3:45PM

Workshop #1: (Dis)Location + (Re)Memory: Mapping Our Stories Within and Without the Institution (Racism & Imperialism)

3:45PM – 4:00PM

Break

4:00PM – 7:00PM

Pick up dinner

4:00PM – 5:00PM

Confidential #1: Black

5:00PM – 6:00PM

Confidential #2: Latinx

6:00PM – 7:00PM

Confidential #3: Asian

7:10PM – 8:30PM

Performance: *Still Black, Still in Space* with [Maker's Lab](#)

8:45PM – 9:45PM

Confidential #4: SWANA and/or Muslim

10:00PM – 11:00PM

Late-night Comedy with [Funny Brown Girl](#)

DAY 2

MONDAY, JANUARY 11

10:00AM – 11:00AM

Morning Yoga/Stretch with [Matthew Garza](#)

11:00AM – 11:30AM

Cohort Check-in #2 & Community Building

11:30AM – 12:30PM

Pick up lunch

12:30PM – 2:00PM

Workshop #2: Out in Space (Cisheterosexism)

2:00PM – 2:15PM

Break

2:15PM – 3:30PM

Planting the Seeds: Radical Community Care Across Time and Space

3:30PM – 4:00PM

Break

4:00PM – 5:00PM

Confidential #5: Masculinity/Femme

5:00PM – 6:00PM

Confidential #6: LGBTQ+, Ally, & Gender Non-Conforming

6:00PM – 7:00PM

Pick up dinner

7:00PM – 8:30PM

Keynote Speaker: [Erica Hart](#) on decolonizing health and disability justice

8:45PM – 9:45PM

Confidential #7: Disabled

DAY 3
TUESDAY, JANUARY 12

10:00AM - 11:00AM

Morning Yoga/Stretch with
Matthew Garza

11:00AM - 11:30AM

Cohort Check-in #3

11:30AM - 12:30PM

Pick up lunch

12:30PM - 2:00PM

Workshop #3: Crossing Galaxies:
An Exploration of the Intersection-
ality Between Classism & Ableism

2:00PM - 2:30PM

Break

2:30PM - 3:30PM

Confidential #8: Undocument-
ed, First-Generation College &
Low-Income (UFLi)

3:30PM - 4:30PM

Confidential #9: Indigenous

4:30PM - 5:30PM

Confidential #10: Multiracial

5:30PM - 6:30PM

Pick up dinner

6:30PM - 7:00PM

Intergalactic Affirmation with Mat-
thew Garza and the Glitter Goddess
collective

7:00PM - 8:30PM

Keynote Speaker: Evette Dionne on
self love for liberation
(co-sponsored by the Sarah Doyle
Center for Women and Gender &
the Women Peer Counselors)

8:30PM - 8:45PM

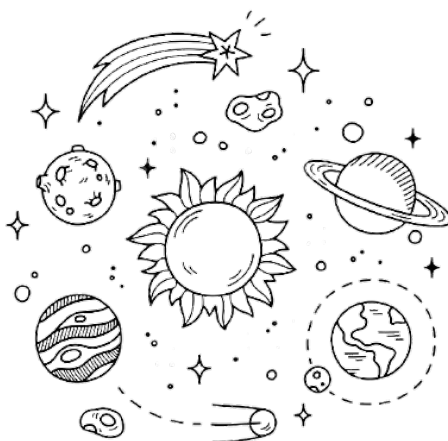
Break

8:45PM - 10:00PM

DJ Kaovanny Dance Party &
Open Mic

10:00PM - 11:00PM

Final Closing Affirmation Circle
(optional)



BCSC STAFF

PROFESSIONAL STAFF

Loc Truong · *Interim Director*
Sage Morgan-Hubbard · *Assistant Director*
Anne Marie Ponte · *Coordinator, Co-Curricular Initiatives*
Akash Altman · *Interim Program Coordinator*

MULTIMEDIA COORDINATORS

Atabong Kumbah
Joseph Lofton
Hai Ning Ng

TWTP COORDINATORS

RayJ Jackson
Alexis Roman

COMMUNITY CARE COORDINATORS

Sara Alavi
Adriana Rodriguez
Quentin Thomas

MPC COORDINATORS

Xochi Cartland
Alonnie Johnson

WORKSHOP FACILITATORS

CISHETEROSEXISM

Davi Sapiro-Gheiler
Alexander Tin
Sunil Tohan
Hailey Young

ABLEISM & CLASSISM

Madie Amavilah
Rainbow Chen
Hsiao Shan Peck
Yelena Nicolle Salvador

RACISM & IMPERIALISM

Ellis Clark
Teresa Conchas
Raelee Fourkiller
Io Owusu-Afari
Abigail Wesson

MINORITY PEER COUNSELORS (MPCs)

Malique Bodie	Tzion Jones	Aquielle Person
Audrey Buhain	Atabong Khumbah	Jimmy Richmond
Iman Cochu	Dennis Kinyua	Angel Rodriguez
Evan Dong	Rachel Lu	Jose Romero-Medina
Shantal Hernandez	Harriet Muutu	Ciara Sing
Ikenna Ihenatu	Tosin Omolola	Sydney Smith
RayJ Jackson	David Onabanjo	Sindura Sriram
Simran Jhooty	Daviana Perez	

HERITAGE SERIES COORDINATORS

ASIAN AMERICAN HERITAGE SERIES	BLACK HERITAGE SERIES	LATINX HERITAGE SERIES
Kristine Cho	Wassa Bagayoko	Diana Cruz
Kelly Fan	Manuella Talla Takoukam	Adriana Rodriguez
MULTIRACIAL HERITAGE SERIES	NATIVE AMERICAN HERITAGE SERIES	SWANA HERITAGE SERIES
Anyssa Ball	Ashlyn Lovato	Jaylim AboneaaJ
Bailee Peralto		Leila Kashani-Sabet

GRADUATE COORDINATOR

Ashley Everson

MEDIA TEAM

GRAPHIC DESIGNERS

Raelee Fourkiller
Sophia Saidi

OFFICE ASSISTANTS

Angelo Andrade
Mazine Suliman
Zakiyah Whitaker

MULTIMEDIA SPECIALISTS

Asha Baker
Olivia Mayeda



SELF-CARE @ TWTP

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. During every workshop, the community care coordinators will be holding a breathing room, which will be a separate Zoom call with a consistent link that will be re-shared at the beginning of each workshop. In this Zoom, we will be listening to music, doing art, playing games, or just breathing together. We recognize that the content we work through during TWTP can be intense and sometimes overwhelming, so we invite you to disengage and find relief in community with us. 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. You are welcome to stay in the breathing room until you feel ready to go back to the workshop or until the workshop is over.

In years past, this space was called the “Self-Care Room”. However, 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, because breathing is more tangible than self-care. 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. 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.

SELF-CARE IS ONLY UNDERSTANDABLE WITHIN THE CIRCLE OF BUILDING COMMUNITY, AND CARING FOR OUR COLLECTIVE FUTURE. — JUDITH LEBLANC

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 precarity:** 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 socio-economic 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 afternoon, and receives awards in the evening.”

(DIS)LOCATION + (RE)MEMORY: MAPPING OUR STORIES WITHIN AND WITHOUT THE INSTITUTION (RACISM & IMPERIALISM)

*ELLIS CLARK, TERESA CONCHAS, RAELEE FOURKILLER,
IO OWUSU-AFARI, ABIGAIL WESSON*

READINGS:

- Between the World and Me
- [Decolonization is not a Metaphor](#)
- How We Get Free: Black Feminism and the Combahee River Collective
- [Neocolonial Providence: Nonprofits, Brown, and the Company Town](#)
- Sister Outsider
- [The Burn Brown Book](#)
- This Bridge Called My Back: Writings by Radical Women of Color
- The Pedagogy of the Oppressed
- The Revolution Will Not Be Funded: Beyond the Non-Profit Industrial Complex
- [The White-Savior Industrial Complex](#)
- [Levels of Racism: A Theoretic Framework and a Gardener's Tale](#)
- [Systemic, Structural, and Institutional Racism](#)
- [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 Significance of “The Doll Test”](#)

POEMS:

- [Afterimages](#) by Audre Lorde
- [A Litany for Survival](#) by Audre Lorde
- [Self-Portrait as Exit Wounds](#) by Ocean Vuong
- [I, Too](#) by Langston Hughes
- [jasper texas 1998](#) by Lucille Clifton
- [WHEREAS](#) by Layli Long Soldier
- [How to Write a Poem in The Time of War](#) by Joy Harjo
- [Conflict Resolution for Holy Beings](#) by Joy Harjo
- [won't you celebrate with me](#) by Lucille Clifton

STUDENT GROUPS:

- African Students Association (AfriSA)
- Afro-Latinx Student Alliance (ASA)
- Asian/American Political Alliance (A/APA)
- Black Student Union (BSU)
- Black United States Individuals Living and Thriving (BUILT)
- 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)
- The League of United Black Womxn
- The National Association for the Advancement of Colored People (NAACP)
- Natives at Brown (NAB)
- RailRoad
- Students for Justice in Palestine (SJP)
- Students of Caribbean Ancestry (SOCA)
- Students Organize for Syria (SOS)

COMMUNITY ORGANIZATIONS:

- Alliance to Mobilize Our Resistance (AMOR)
- Direct Action for Rights and Equality (DARE)
- Providence Youth Student Movement (PrYSM)
- Sista Fire Rhode Island

- The FANG Collective
- [Tomaquag Museum](#)
- [Wôpanâak Language Reclamation Project](#)

RESOURCES AT BROWN:

- Brown Center for Students of Color (BCSC)
- The Undocumented, First Generation College and Low Income Student Center (U-FLi Center)
- The Sarah Doyle Center for Women and Gender (SDC)
- The LGBTQ Center
- Center for the Study of Slavery and Ethnicity in America (CSREA)
- Center for the Study of Slavery and Justice (CSSJ)
- Native American and Indigenous Studies Initiative (NAISI)
- Africana Studies Department
- American Studies Department
- Ethnic Studies Department
- Dean Vernicia Elie
- Dean Maitrayee Bhattacharyya
- Dean Besenia Rodriguez

RECOMMENDED CLASSES AND PROFESSORS:

- AFRI0090 – An Introduction to Africana Studies with Professor Francoise Hamlin
- AFRI0800 – Theorizing Racism with Professor Ainsley LeSure
- AMST1600C – The Anti Trafficking Savior Complex: Saints, Sinners, and Modern Day Slavery with Professor Elena Shih
- EDUC1010 – The Craft of Teaching
- ENGL0511L – Stories of the Future Past with Professor James Egan
- ENGL0710X – Black Poetics with Kevin Quashie
- ETHN1890H – Introduction to American Indian Studies
- ETHN1750X – Native American Language Loss, Revitalization, and Resiliency with Professor Nitana Hicks Greendeer
- ETHN1200B – Contemporary Indigenous Education in North America with Professor Adrienne Keene
- HISP1331E – Visions and Voices of Indigenous Mexico with Professor Iris Montero
- HIST0234 – Modern Latin America with Professor Daniel Rodriguez
- IAPA1050 – Punishment and School Discipline: Historical Insights on the School to Prison Pipeline with Professor Mahasan Chaney
- POBS0990 – Mapping Cross Cultural Identities with Professor Patricia Sobral
- SOC1116 – Criminal Courts in the Era of Mass Incarceration with Professor Nicole Gonzalez Van Cleve
- UNIV1005 – Narratives of Racism: Lynchings, Miscarriages of Justice, and Internment Camps in America with Professor Jacob Davidson

MEDIA:

- @kentmonkman
- @choctawchickasawfreedman
- @gravewine
- [Providence Is Not Your Playground \(Swearer Center slideshow\)](#)
- [Why Treaties Matter | NPR](#) | Katharine Nagle (Cherokee Nation)
- [Native Land Map](#)
- [HOW WE REMEMBER: A documentary of Indigenous People's Day at Brown by Sierra Edd](#)
- [Making Revolution Irresistible | Louder Than A Riot | NPR Podcast](#)
- [We Still Live Here \(âs Nutayuneân\)](#)
- [Blacks at Brown: Living Document](#)
- [James Baldwin's Fire](#)
- [Spotify Playlist](#)

OUT IN SPACE (CISHETEROSEXISM)

DAVI SAPIRO-GHEILER, LEX TIN, SUNIL TOHAN, HAILEY YOUNG

STUDENT GROUPS:

- Queer Alliance (QA): Hub for Queer students at Brown
- The Next Thing (TNT): Queer BIPOC student group on campus
- Sexual Health Awareness Group (SHAG): organizes programming and events to promote and discuss sexual health, consent, pleasure, etc.
- Out in STEM (oSTEM): student group for queer students in STEM fields
- Brown Asian Sisters Empowered (BASE)
- Brown Organization for Multi/Biracial Students (BOMBS)
- Black Student Union (BSU)
- The League of United Black Womxn

RESOURCES AT BROWN:

- The LGBTQ Center
- Counseling and Psychological Services (CAPS) + CAPS Support Group for Gender Nonconforming Individuals
- Title IX Office
- Sexual Harassment & Assault Resources & Education (SHARE)
- Sexual Assault Peer Education (SAPE)
- Sexual Assault Response Line (401-863-6000)
- Sarah Doyle Center for Women and Gender (SDC)
- The College
- Brown Center for Students of Color (BCSC)
- The Undocumented, First Generation College and Low Income Student Center (U-FLi Center)

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](#)

RECOMMENDED CLASSES AND PROFESSORS:

- Queer Dance – Professor J Dellecave (TAPS)
- Black Lavender – Professor Elmo Terry-Morgan (Africana/TAPS)
- Intellectual History of Black Women – Professor Emily Owens (History/Africana)
- Readings in Black and Queer – Professor Kevin Quashie (English)
- “Strangeness” at the Margins: Black and Queer Narratives – Devon Clifton (English)
- Professor Lisa Biggs (Africana/TAPS)
- Professor Hamlin (Africana)
- Professor Sydney Skybetter (TAPS)
- Leon Hilton (TAPS)
- Jo Stewart (LITR)
- Itohan Osayimwese (HIAA)
- Ashley Dun (English)
- Sa Whitley (GNSS)

FURTHER READINGS:

IF YOU’RE PASSIONATE ABOUT LEARNING MORE ABOUT THE TOPICS IN OUR WORKSHOP, HERE ARE A FEW OF OUR FAVOURITE READINGS RELATED TO CISHETEROSEXISM. PLEASE DON’T FEEL LIKE YOU NEED TO LOOK AT THESE OR READ THESE BEFORE THE WORKSHOP! THIS IS JUST A SMALL SELECTION OF THINGS TO COME BACK TO.

- Audre Lorde: *Zami: A New Spelling of My Name, Sister Outsider* (“Uses of the Erotic”, “Poetry Is Not a Luxury”, “Man Child”, “Sexism: An American Disease in Blackface”)
- E Patrick Johnson: *Sweet Tea*
- Eva Hayward: “Spiderwomen”
- Eve Sedgwick: *Tendencies*
- Hortense Spillers: *Mama’s Baby, Papa’s Maybe: An American Grammar Book*

- Gayatri Gopinath: *Unruly Visions: The Aesthetic Practices of Queer Diaspora*
- Jasbir Puar
- José Esteban Muñoz: *Cruising Utopia: The Then and There of Queer Futurity*
- Marlon Bailey: *Butch Queens Up in Pumps*
- Susan Stryker: “My Words to Victor Frankenstein Above the Village of Chamounix”
- Paul Preciado: *An Apartment on Uranus: Chronicles of the Crossing*
- Qwo-Li Driskill: *Asegi Stories: Cherokee Queer and Two-Spirit Memory*
- Reina Gossett, Eric A. Stanley, Johanna Burton: *Trap Door: Trans Cultural Production and the Politics of Visibility*

ONLINE RESOURCES:

(FURTHER BROWN/NON-BROWN RESOURCES AND FOLX TO LOOK INTO)

- @voicesofbrown (IG)
- @stonewallprotests (IG)
- @joelriveraaa (IG)
- @qween_jean (IG)
- <https://www.digitaltransgenderarchive.net/>

MUSIC & MEDIA RECS:

A FEW OF OUR FAVOURITE PIECES OF VISUAL/AURAL MEDIA THAT RELATE TO THE TOPIC.

- “Dirty Computer” – Janelle Monae
- Pose (TV)
- “My House” (YouTube)
- Veneno (TV)
- Rina Sawayama
- Hope Tala
- Princess Nokia
- Leikeli47
- Raveena
- The Bisexual (TV)
- Killing Eve (TV)
- Special (TV)
- Tourmaline (Filmmaker/activist: “Happy Birthday Marsha,” “Atlantic is A Sea of Bones”)

CROSSING GALAXIES: AN EXPLORATION OF THE INTERSECTIONALITY BETWEEN CLASSISM & ABLEISM

MADIE AMAVILAH, RAINBOW CHEN, HSIAO SHAN PECK,

YELENA NICOLLE SALVADOR

NOTE FROM US: HI FRIENDS. JUST WANTED TO SAY THAT Y'ALL ARE AMAZING. THANK YOU FOR PUTTING THE TIME AND ENERGY INTO LEARNING ABOUT THESE THINGS. WE ARE GROWING TOGETHER AND WE LOVE THAT WE CAN BE A PART OF THIS JOURNEY WITH YOU, WHEREVER YOU ARE AT.

PLEASE TAKE CARE OF YOURSELVES AND KNOW THAT RECOGNIZING AND DISRUPTING OUR OWN BIASES CAN BE AN UNCOMFORTABLE AND SOMETIMES PAINFUL PROCESS, BUT YOU DO NOT HAVE TO DO THIS ALONE. SENDING LOVE AND GOOD VIBES TO Y'ALL. <3

REMEMBER THAT THIS DOCUMENT CAN BE RETURNED TO, ADDED TO AND SHARED. REACH OUT SHOULD YOU HAVE QUESTIONS OR CONCERNS.

"THESE ARE THE POSITIONS FROM WHERE WE STRUGGLE. WE ARE IN A GLOBAL SYSTEM THAT IS INCOMPATIBLE WITH LIFE. THERE IS NO WAY TO STOP A SINGLE GEAR IN MOTION -- WE MUST DISMANTLE THIS MACHINE."

- SIN INVALID'S DISABILITY JUSTICE STATEMENT

READINGS:

Disability/Anti-Ableism

- [Care Work: Dreaming Disability Justice](#) by Leah Lakshmi Piepzna-Samarasinha - Book/Free download here
- [The Protest Psychosis: How Schizophrenia Became a Black Disease](#) by Jonathan Metzl - Book
- ["Disability and Sexuality: Claiming Sexual and Reproductive Rights"](#) by Renu Addlakha - Article
- ["Disabling Justice?: The Exclusion of People with Disabilities from the Food Justice Movement"](#) by Natasha Simpson - Article
- ["What is the Stigma of Mental Illness?"](#) by Patrick W. Corrigan - Article
- [Stigma Effect](#) by Patrick W. Corrigan - Book
- ["Asian Americans, Disability, and the Model Minority Myth"](#) by Yoon-mee Chang - Book Chapter
- ["Academic Ableism and Open Access\(ibility?\)"](#) by Jay Dolmage - Book/Free download here
- ["How to be Disabled in Higher Education"](#) by Stephen Kuusisto - Article
- ["Becoming Disabled"](#) by Rosemarie Garland-Thomson - Article
- [A Practical Handbook on Accessible Graphic Design](#) - Booklet/Infographic
- [Do's and Don'ts of Accessible Design](#) - Article/Infographic
- [Beginning with Disability: A Primer](#) - Book of collected voices of DJ advocates/Free download here

Capitalism

- [Neocolonial Providence, Nonprofits, Brown and the Company Town](#) by Scholar Punk Zero – Article
- [What Brown Could Pay](#) (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) – Book
- [There's Rich, And Then There's Jeff Bezos Rich: Meet The World's Centi-billionaires](#) (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 – Book/Free download here

Both/Nuance

- [Burn Brown Book](#)

CLIPS:

Disability

- [“How to Sign in Black American Sign Language”](#) – Youtube
- [“Everyday Practices of Transformative Justice”](#) – Youtube
- [“I am not your inspiration”](#) TED talk by Stella Young
- [“Our fight for disability rights — and why we’re not done yet”](#) TED Talk by Judith Heumann
- [“I got 99 problems ... palsy is just one”](#) TED Talk by Maysoon Zayid
- [“Disabled but Not Really”](#) TED Talk by Wesley Hamilton
- [“What Is Your Individual Disability Policy”](#) TED Talk by Georgina Mumba
- [My Body Doesn't Oppress, Society Does](#)
- [The Power of 504](#) (short documentary)
- [“That's Just Your Autism Speaking”](#) (Button Poetry) by Arvind Nandakumar
- [“When the Fat Girl Gets Skinny”](#) (Button Poetry) by Blythe Baird – Content warning: eating disorders, fatphobia
- [“Sexuality and Disability: Forging Identity in a World that Leaves You Out”](#) – TED Talk by Gaelynn Lea
- [DissociaDID](#) – channel about a system who lives with dissociative identity disorder, breaks down the stigma through educating about alters in the system

- [LivingWellwithSchizophrenia](#) - channel dedicated to destigmatizing schizophrenia, especially lived experience with hallucinations, tracks the journey of an interabled couple
- [Squirmy and Grubs](#) - channel dedicated to education about disability and spinal muscular atrophy, vlogs everyday life of an interabled couple
- [Sign Duo](#) - channel that shares the story of a deaf man and hearing woman couple through everyday life, their love, Deaf culture, and ASL

Capitalism

- [How Race Was Created in America | The History of White People in America](#) - Youtube
- [Boots Riley - How Capitalism Needed Racism to Operate](#) - Youtube
- Sorry to Bother You - Film by Boots Riley (on Hulu)
- [What's Wrong With Capitalism? Pt 1 & Pt 2](#) - Youtube
- [“The dirty secret of capitalism -- and a new way forward”](#) - TED Talk by Nick Hanauer
- [Raeni](#) - Brown alum and former TWTP leader Noell Cousins talking about the nonprofit industrial complex, alternative economies, and the revolution

SOCIAL MEDIA:

Disability

- @sinsinvalid
- @miamingus
- @depressedwhileblack
- @itscharmay on TikTok
- @caunsia on TikTok / @realcaunsia on Twitter
- @specialbooksbyspecialkids on youtube
- @ProjectLETS
- @DrTempleGrandin

Capitalism

- @neweconomycoalition - IG
- @theindigenouanarchist
- [Brown Class Confessions Facebook Page](#)

CAMPUS GROUPS:

Disability

- ProjectLETS
- Disability Justice at Brown (DJAB)
- Brown Meditation Community (BMC)
- Art to Reduce Mental Health Stigma (ARMS)

Capitalism

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

Both/Nuance

- Decolonization at Brown
- Transformative Justice Practitioner Program

RESOURCES AT BROWN:

Disability

- Student Accessibility Services (SAS)
- Counseling and Psychological Services (CAPS)
- Office of Student Support Services (SSS) + Cynthia Ellis, Associate Dean of Student Support Services

Capitalism

- Vernicia Elie, Dean of Financial Advising
- 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:

On Disability

- PHP1680I: Pathology to Power – Disability Health and Community
- ANTH1515: Anthropology of Mental Health
- TAPS1280E: Neurodiversity and Performance
- SIGN0100: Introduction to American Sign Language
- ANTH0300: Culture and Health
- ANTH1242: Bioethics and Culture

On Capitalism

- 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

ACTIVITIES:

- [Jeff Bezos' Wealth In Pixels to Scale](#)
- [NYTimes Economic Mobility and Outcomes at Brown University:](#)
Understanding money and economic opportunity of the students who attend Brown University and their median income
- By the way, if you're looking for affordable textbooks, a website that has been helpful for many students in financial need is [here](#) ;)

SPEAKERS & PERFORMERS



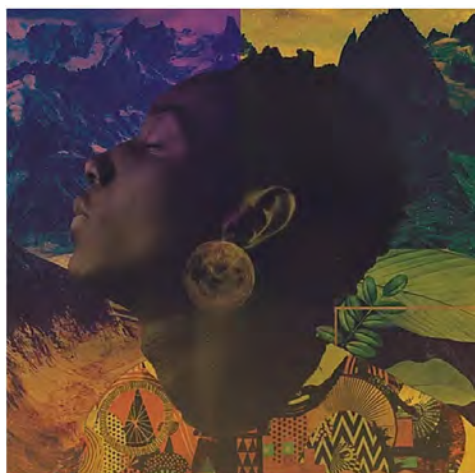
ERICKA HART (pronouns: she/they) is a black queer femme activist, writer, highly acclaimed speaker and award-winning sexuality educator with a Master's of Education in Human Sexuality from Widener University. Ericka's work broke ground when she went topless showing her double mastectomy scars in public in 2016. Since then, she has been in demand at colleges and universities across the country, featured in countless digital and print publications including *Buzzfeed*, *Washington Post*, *Allure*, *Huffington Post*, *BBC News*, *Cosmopolitan*, *LA Weekly*, *Vanity Fair*, *W Magazine*, *Glamour*, *Elle*, *Es-sence*, *Fader*, *Refinery 29*, and is the face of three running PSAs on the television channel VICELAND. Ericka's voice is rooted in leading edge thought around human sexual expression as inextricable to overall human health and its intersections with race, gender, chronic illness and disability. Both radical and relatable, she continues to push well beyond the threshold of sex positivity. Ericka is currently an adjunct faculty member at Columbia University's School of Social Work and the CUNY School of Public Health at Hunter College, a bratty switchy Sagittarius service bottom and misses Whitney more than you.

Social Media: Twitter, Instagram - @ihartericka



EVETTE DIONNE, known across the internet as “free Black girl,” is a journalist, pop culture critic, and magazine editor. She’s the National Book Award-nominated author of *Lifting As We Climb: Black Women’s Battle for the Ballot Box* (Viking), a middle-grade nonfiction book about Black women suffragists. Presently, she’s the editor-in-chief of Bitch Media. She also writes extensively about the intersections of race, gender, and size, for a number of print and digital publications, including HBO, *Glamour*, *Cosmopolitan*, *Time*, *The New York Times*, *Zora*, *The Guardian*, *Teen Vogue*, *Refinery29*, *Bustle*, *Romper*, *SELF*, *The Toast*, *Harper’s Bazaar*, *Mic*, *The Toast*, and *Ravishly*. She’s also written book chapters in *The Problematic Tyler Perry* (Peter Lang, 2016); *The Beyoncé Effect: Essays on Sexuality, Race, and Feminism* (McFarland, 2016); *Can We All Be Feminists?: New Writing From Brit Bennett, Nicole Dennis-Benn, and 15 Others On Intersectionality, Identity, and the Way Forward for Feminism* (Penguin, 2018); *The (Other) F-Word: Celebrating the Fat and the Fierce* (Abrams Books, 2019); and *Burn It Down: Women Writing About Anger* (Seal Press, 2019).

Dionne’s expertise on popular culture, politics, and feminism is highly sought after. Her work has been covered in *Mic*, *CNET*, *BuzzFeed*, *the New York Times*, *Teen Vogue*, *The Root*, and *the New Yorker*. She has also appeared on the *She’s All Fat*, *Popaganda*, *Every Body*, *Woman of Size*, *Mindful Strength*, *Food Psych*, and *Bri’s Books* podcasts as well as the BBC’s *World Have Your Say* and SiriusXM’s *WokeAF*. She’s also delivered speeches at the Schomburg Center for Black Research and Culture, Brown University, the University of Chicago, the University of Southern California, and Stanford University.



BLACK IN SPACE POWERED BY MAKERS LAB PRESENTS COSMIC COUCH: STILL BLACK, STILL IN SPACE. Black in Space powered by Makers Lab celebrates the artistry, diversity and resilience of Black LGBTQ+ communities through media, storytelling and technology. This special episode of Cosmic Couch features work from our inaugural journey, *Black in Space: A Virtual Black Pride Experience Experience* as well as work from *XO: The Black in Space Journey Continues* which celebrated Black joy, the movement for Black lives, and the Beyoncé Galaxy.



SHAREEN KASSAM is an internationally touring stand-up comedian who has performed worldwide on stages from New York to Saigon. Named Florida's Funniest Female, she has also appeared on HBO and NBC. She is the previous winner of the Orlando Improv Clash of the Comics and the Brickell Comedy Festival. She has had the opportunity to work with Arsenio Hall, Carlos Mencia, Gina Brillon, Rodney Perry, and Myq Kaplan. Shareen is also the host of the top-rated Apple podcast – Creative Breakthrough – a podcast that spotlights successful creatives and artists. Creative Breakthrough has been ranked as one of the best podcasts for Design.

In her free time, she enjoys acting and has appeared in commercials and webseries. When Shareen's not touring the world, she's sipping chai lattes and pouring over data as a Strategy Manager at The Walt Disney Company. Previously, she has worked in various roles at JPMorgan, Deloitte, and Amazon. She received her BA from Brown University and an MBA from The Wharton School at the University of Pennsylvania. Currently, Shareen resides in Orlando, Florida and has a serious problem saying no to chocolate and chicken wings. You can catch her regularly on iHeartRadio's #1 Morning Talk Show.



MATTHEW GARZA (he + they) is a Queer Tejanx/Latinx performance artist, Contemporary Afro-Latin choreographer, healer & educator. Garza's work explores the relationship between the individual human body and the collective body. Recently named the Inaugural PARKIST Artist in Residence for the Providence Arts + Culture + Tourism Department and Parks Department for the Historic Esek Hopkins Homestead & Park, Garza was also awarded the 2019 RI State Council for the Arts Fellowship in Choreography for their work as Creative Director for the TAPA Dance Company & Dean of Diversity, Equity, & Inclusion at TAPA: Trinity Academy for the Performing Arts in downtown Providence. As a practicing artist & 10+ year classroom educator, Garza aims to cultivate compassionate spaces for communities to practice strength, resilience, radical self care, & revolutionary movement together.

Outside of his role as a Wayfinder Guide, DEI Consultant & Curriculum Designer for Project Wayfinder, Garza is the founding Co-Director of the Glitter Goddess Collective & the Haus of Glitter Performance Lab; a Senior Company Member of New Works/World Traditions Dance Company; an Art21 Educator; an adjunct professor in RI College's Queer Studies Dept and the Theatre Department for CCRI's program in the Men and Women's prisons; a Lead Community Organizer & Resident Artist-Activist for PRONK: Providence Honk Fest; and an Anatomy & Yoga/Asana Instructor for Yoga Alliance Teacher Certification Trainings, with an emphasis on inclusivity, transformative justice, & community healing. Garza holds a B.A. in Education History from Brown University '11 and a dual M.A. in Educational Theatre & Social Studies Education from NYU. In their free time, Garza enjoys glitter, painting, singing, practicing/teaching yoga, dismantling institutional oppression, eating spaghetti, and making masks/costumes.



KAOVANNY is a performing artist and true fusion in her existence. Representing a hybrid, spanglish generation, she seamlessly fuses sounds and movement from her Latin upbringing, as well as the Black artists who raised her across several musical genres. Kaovanny's live experience awakens audiences with a unique, energetic exchange that challenges social constructs that suffocate individuality and freedom. Coming from a lineage of bold writers, Kaovanny speaks to the dualities in culture, religion, identity, sexuality and everything she's learning that it is and isn't. Using singing and rap to celebrate and communicate, Kaovanny floats between her masculine and feminine energies in her delivery, to first connect, educate, and then entertain.

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

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

PAGE-ROBINSON HALL, 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, 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: RENE DAVIS

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

GRAD CENTER E • (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.

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, 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.

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, 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.

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 **FELLOWSHIPS, 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 ex-

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.

RESISTANCE TOUR MAP

