

TwTtP

ENTER(ING) THE MULTIVERSE: A KALEIDOSCOPE OF WORLDS



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Dear First Years,

TWTP is honored to welcome you all to your journey that is Brown. As I've been (attempting) to write this letter, I can't help but treat this as an activity for myself to reflect on my last three years at Brown. Maybe that's why this is so hard? There are just a multitude of things I can say to you all. I can give pieces of advice. I can talk your ears off about all the things Brown, Providence, and the next few years have to offer. I can share experiences- good and bad. The best way for me to tackle this has been to ask myself, "What would you tell your first-year self?" If I had one thing to say to tiny baby Naomi it would be, "Life is silly!"

I know, I know. This isn't really a piece of advice or an amazing word of wisdom, but it is very true. Life is silly! Life is messy! That is, these next couple of years will be full of ups, downs, mistakes, intentions, joy, pain. But, that is what is meant to happen!

You are all going to have so many experiences during your time at Brown. Experiences that you would've never imagined. You are going to learn so much. Yup, you are going to be a big brain for sure. You are also going to meet some of the best people in the world. People that make you feel loved and seen. They embrace you for who you are but also push you to be your best, most authentic self. On occasion, you will see one of these people from across the main green, call out their name, stop them in their tracks, and give them a tight hug. You will be late to class because you continued to ask them how they are doing. These people will blow your mind because of how freaking awesome they are!! But, you are also going to blow your own mind. You will blossom- grow into the person you always dreamed of being. Or grow into the person you never thought you could be. God, you are going to learn so much about yourself. You will find ways to dig up parts of yourself that got hidden away. That got lost in the past. That is trying to come up in the present and the future. Parts of yourself that you never knew existed. Hey, maybe you'll write your first poem here. Start your first band. Write your first 20-page essay. Showcase your first exhibition.

Yet, as I said, life is messy. Along with the highs, you will have many lows. On your lowest lows, you will learn a lot about yourself. You will learn how to slow down. To take a step back from classes, from people, from that one area of campus. To sob in your bed. Watch Netflix as the Providence rain engulfs your tiny dorm room. To leave the Brown bubble. You will learn to lean on others. Let your friends take you out dancing at night on the quiet green.

To call home when you need to- letting the background noises of the call remind you of the people and places that led you here...The dog barking in the background. The opening of the old fridge. The sizzling of the pan as your mom throws in meat. Your brother walking in the background.

And some days will be mundane. Normal. Still, you'll find the beauty in the mundane. In the calm.

I guess what I am saying with all of this is to embrace the silliness of life. The way it shifts goes up and down like a roller coaster. The way it is messy, out of focus, and sometimes glitches...Embrace the messiness. Let life take you. Lean into the curiosities. The universe knows where you are going. Trust it. Dive in. Let it lead you towards your multiverse- your desired worlds, your kaleidoscope of identities, of experiences, to the many versions of you you will meet.

Con un fuertísimo abrazo,
(with a strong hug),

Naomi Gutiérrez

Dear First Years.

Bienvenue à Brown! As you enter this space, you may be filled with lots of jittery emotions like excitement, nervousness, joy, and sometimes even sadness and that is okay. These feelings are all perfectly normal and are a part of the experience. Just a year ago, I was in your shoes! I was a first-year student and a participant in TWTP, coming to Brown and not knowing what to expect, but buzzing about what the future was going to look like. While it is fun to think of where you're headed, it is also okay to have no idea about where that might be. As your time at Brown unfolds, your path will have twists, turns, and winding roads that will lead you to further develop the person you are meant to be. This is a journey in which you will be constantly changing and shifting, growing, and molding. But through it all, stay true to yourself: do not ever fold or compromise who you are at your core. As you are in the process of forming, do not rush, take everything pace by pace. Do your best to enjoy every moment with a smile on your face because time will pass by quickly. Hold on tight to the foundations of your aspirations and fight the urge to be consumed by all the chaos that may ensue throughout your college years. These are some of the thoughts that are helping inform my time at Brown and I want to pass it down to all of you!

There is one last thing that I want to leave you all with: and that is to be who you are! This is easier said than done. Some of you may know who you are already, some of you may just be figuring it out now, and some of you may not know at all. College is the perfect time to explore your identity, its complexities, and how our varying backgrounds influence who we are but also each other. This is one of the many reasons we chose this year's theme — Enter(ing) the Multiverse: A Kaleidoscope of Worlds. The lenses of the kaleidoscope represent the varying experiences and factors that have shaped our identities. The kaleidoscope is situated in the multiverse, a site where there are no limits. When I think of my kaleidoscope, I think of my identities as a Burkinabé-American woman, as a child of immigrants, as a sister, as a theater kid, and as a student; I also think of my value system, my dreams, and so much more. And each year, I find yet another thing being added to my kaleidoscope with each new experience and lesson! As you step into your freshmen fall, I encourage you to use your kaleidoscope as a furnace of light, warmth, and hope that will guide your time at Brown. Own your multiverse and the possibilities will be endless.

Beaucoup d'amour,

Helsa Tienitoré

TWTP Schedule

Day 1

AUGUST 25TH

9:00 AM-4:30 PM | TWTP

Participants arrive at
Brown

Location: Stephen Robert
'62 Campus Center
Archway "Faunce", 75
Waterman St

5:00 PM-7:00 PM |

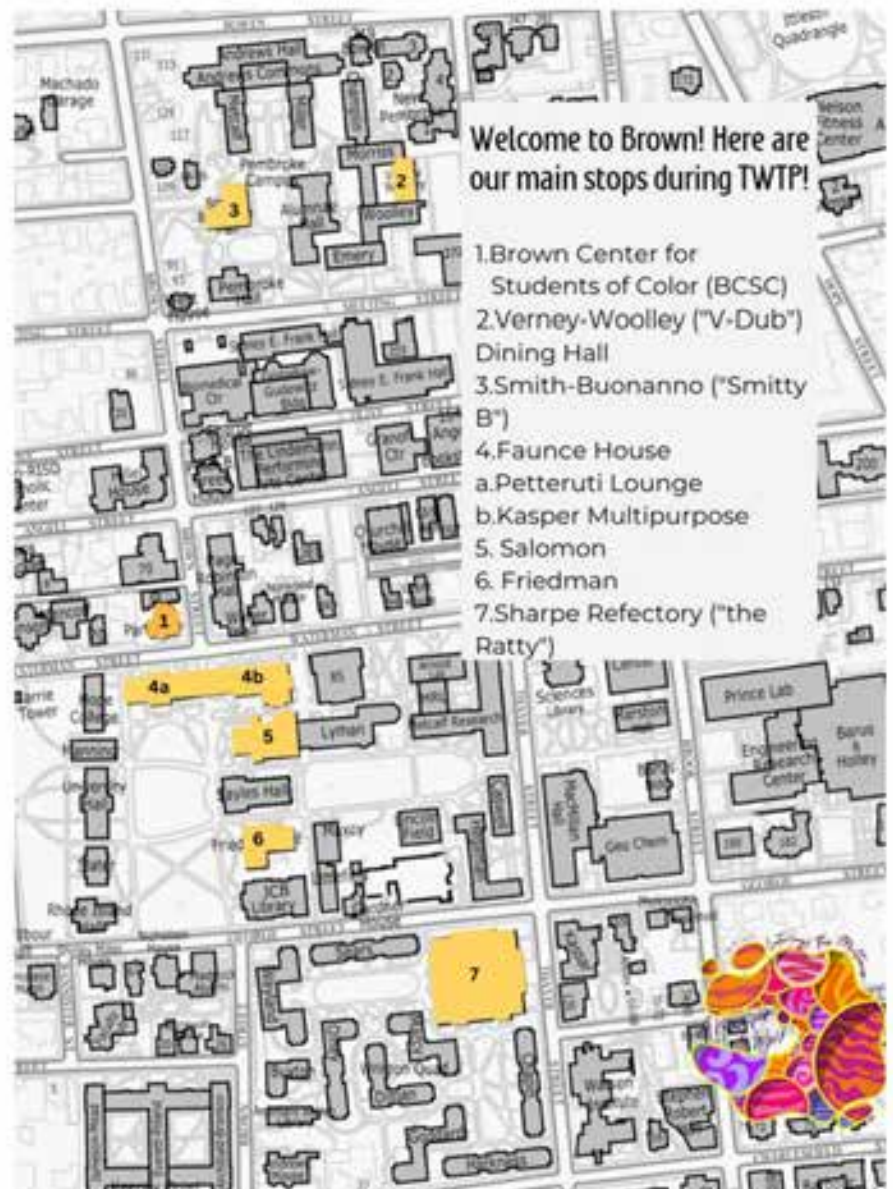
Welcome Dinner
(Family/Parents Optional)

Location: Sharpe
Refractory, Upper Level,
"The Ratty", 144 Thayer St

7:30 PM-8:30 PM | Ice

Cream Social

Location: BCSC
Patio/Formal Lounge, 68
Brown St



Day 2

AUGUST 26TH

7:00 AM-9:45 AM | Breakfast (optional)

Location: Verney Wooley (Vdub)

8:45 AM-9:45 AM | Morning Movement

Yoga | Location: Kasper MPR

Meditation | Location: Robert
Center Petteruti Lounge

10:00 AM- 11:00 AM | Welcome!

*Meet the TWTP team, how TWTP
works & your cohorts*

Location: Salomon, 001

11:00 AM-11:45 AM | Cohort check-in

Location: Salomon, 001

12:00 PM-1:30 PM | Workshop: Racism

Location: Salomon, 001

1:30 PM-2:30 PM | Cohort lunch

Location: Verney Wooley (Vdub)

3:00 PM- 4:00 PM | : Collective

Conversations : Black identifying

Location: Smitty B, 106

3:00 PM-4:00 PM | Collective

Conversations : Asian identifying

Location: Smitty B, 201

3:00 PM-4:00 PM | Collective

Conversations: Latinx identifying

Location: Smitty B, G13

3:00 PM- 4:00 PM | Collective

**Conversations: Native & Indigenous
identifying**

Location: Smitty B, G18

3:00 PM-4:00 PM | Collective

Conversations: SWANA identifying

Location: Smitty B, 206

3:00 PM-4:00 PM | Collective

**Conversations: Multi-Racial
identifying**

Location: Smitty B, 207

**2 sessions of Collective
Conversations; 3-4pm, and 4-5pm*

**5:15 PM-5:45 PM | Community Cares:
Mindfulness Activities**

Locations: Smitty B; 201, G01, G12

5:45 PM- 6:45 PM | Cohort dinner

Location: Verney Wooley (Vdub)

**6:45 PM-8:45 PM | Evening Activity :
Lenses**

Location: Kasper MPR

Day 3

AUGUST 27TH

7:00 AM-9:45 AM | Breakfast (optional)
Location: Verney Wooley (Vdub)

8:45 AM-9:45 AM | Morning Movement:

Run with Dean Vincent

Location: BCSC Stairs

Yoga | Location: Kasper MPR

Meditation | Location: Petteruti
Lounge

10:00 AM-10:30 AM | Cohort check-in
Location: Outside of Salomon

10:30 AM-12:00 PM | Workshop:
Disabled & Neurodivergent+
Location: Salomon, 001

12:00 PM-1:00 PM | Lunch
Location: Verney Wooley (Vdub)

Break

1:00 PM-2:30 PM | Workshop:
Cisheterosexism
Location: Smitty B, 106

3:00 PM- 4:00 PM | Collective
Conversations: White identifying
Location: Smitty B, G18

3:00 PM-4:00 PM | Collective
Conversations: Masculine identifying
Location: Smitty B, G01

3:00 PM-4:00 PM | Collective
Conversations: Feminine identifying
Location: Smitty B, 201

3:00 PM-4:00 PM | Collective
Conversations : LGBTQIA+ & Gender
Non-Conforming Identifying
Location: Smitty B, 106

3:00 PM- 4:00 PM | Collective
Conversations: International
Identifying
Location: Smitty B, G12

**2 sessions of Collective
Conversations; 3-4pm, and 4-5pm*

5:15 PM-6:30 PM | Dinner
Location: Verney Wooley (Vdub)

6:30 PM-8:45 PM | Evening Activity :
Field Games
Location: Main Green

Day 4

AUGUST 28TH

7:00 AM-9:45 AM | Breakfast (optional)
Location: Verney Wooley (Vdub)

8:45 AM-9:45 AM | Morning Movement:

Yoga | **Location:** Kasper MPR

Meditation | **Location:** Salomon, 001

10:00 AM-10:30 AM | Cohort check-in
Location: Outside Of Salomon

10:30 AM-12:00 PM | Workshop: Classism
Location: Salomon, 001

12:00 PM-1:00 PM | Lunch
Location: Verney Wooley (Vdub)

1:00 PM-2:00 PM | Session: Faculty Panel
Location: Smitty B, 106

2:00 PM- 3:00 PM | Collective
Conversations: Undocumented, Low-
Income, First Generation Identifying
Location: Smitty B, 106

2:00 PM- 3:00 PM | Collective
Conversations: Disabled &
Neurodivergent+ Identifying
Location: Smitty B, 201

2:00 PM- 3:00 PM | Collective
Conversations: Spiritual Identifying
Location: Smitty B, G01

**2 sessions of Collective
Conversations; 2-3pm, and 3-4pm*

Break

5:30 PM-7:00 PM | President's Dinner
(BBQ)
Location: 55 Power Street,
President's Garden

7:30 PM | Evening Activity: Open
Mic
Location: Pembroke Field



Day 5

AUGUST 29TH

7:00 AM-9:45 AM | Breakfast (optional)

Location: Verney Wooley (Vdub)

8:45 AM-9:45 AM | Morning Movement:

Yoga | **Location:** Petteruti Lounge

Meditation | **Location:** Friedman, 101

10:00 AM-11:30 AM | Workshop:

Environmental Justice/Imperialism

Location: Salomon, 001

12:00 PM-1:15 PM | Resistance Tour or
Walking Tours

11:50 AM | Walking Tour

*Southside Providence HousingWorks
RI*

Location: 2 Stimson Avenue

11:50 AM | Walking Tour

*Upper South Providence: Public Art
Walking Tour*

Location: 2 Stimson Avenue

12:00 PM | Resistance Tour

Location: Salomon, 001

Break

12:10 PM | Walking Tour

*Scenes of Power: A People's Black
History City Tour*

Location: 2 Stimson Avenue

1:15 PM-2:15 PM | Lunch

Location: Verney Wooley (Vdub)

Break

2:30 PM-4:00 PM | Workshop:

Community Care

Location: Salomon, 001

Break

4:15 PM-5:15 PM | Keynote

Location: Salomon, 001

5:15 PM-6:15 PM | Cohort Farewell

Location: Salomon, 001

6:30 PM-8:00 PM | Multiethnic
Dinner

Location: Main Green





TWTP Theme

In claiming the multiverse as a site of a kaleidoscope of our worlds, we are reclaiming the power of our narratives, histories, perspectives, identities, and more. The multiverse embraces our creation of decolonial worlds where we recognize that no person is one-dimensional and that there is power in every story. Where we also recognize that multiple perspectives come to shape our perspectives, whether that is our family members, our communities, our friends, our peers, and our experiences.

As we craft the narratives of our lives, it is important to examine the various parts that makeup who we are—the kaleidoscope represents this—and the multiverse brings it to life. In essence, the kaleidoscope is a way of reclaiming our narratives, especially in spaces in which marginalized groups have often been excluded; the kaleidoscope is essential in the inclusion of our stories. The kaleidoscope's shifting and changing lenses are representative of the fluid and messy mosaic in which our narratives are formed and are forever changing. The multiverse is a site in which infinite possibilities and realities exist.

“Decolonial futures are created by people who still endure the legacies of colonialism, who have been imagined out of histories and futures, and whose bodies and lands have been forced to serve as testing grounds and battlefields in Western narratives of progress. They function on a simultaneity of being, a defiance of a linear timeline of progression, where past, present, and future bend, rotate, and reverse to graze each other and locate colonial wounds wherever they may hide.”

- Kency Cornejo

About the BCSC

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 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.





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.

What is *TWTP?*



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. By examining the problems that divide our society, we seek to break down the barriers that separate us to build understanding and community. We also call on all participants to reconsider their history and aspects of their identity 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 that 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: 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 of 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 American Advocacy Group (NAAG), which becomes an affiliate of Honor Our Neighbors Origins and Rights (HONOR).

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

1996: Ethnic Studies becomes a concentration.

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

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

2001: Dr. Ruth Simmons is named President of Brown University, making her the first African American president of an Ivy League University and the first Black president of Brown. 2001 The 1st Annual Pow Wow is organized.

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

2004: Latino organizations La Federacion de Estudiantes Puertorriquenos (FEP), Latin American Student Association (LASO), and El Movimiento Estudiantil Chicana/o de Aztlán (M.E.Ch.A.) join forces to present the "Latino Initiatives for Progress" on March 11 to the administration.

2005: The Southeast Asian Coalition (SEACO) is created as a space for Southeast Asian students on campus, particularly those underrepresented by existing student organizations.

2006-7: In response to an incident of police brutality on Brown's campus, students organize to form Coalition for Police Accountability and Institutional Transparency (CoPAIT). This launches an initiative to reform University security and reporting policy.

2011: Dean Mary Grace Almandrez is appointed as the eighth director of the Third World Center.

2013: In response to New York Police Commissioner Ray Kelly's invitation to speak at Brown about 'stop and frisk,' which disproportionately targets young Black and Latino men, students, and community members organize. The talk is canceled.

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. History grows, and you, the Class of 2027, are now an integral part of it.





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.

2023: Students can declare a concentration in Critical Native American and Indigenous Studies.



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Self Care at TWTP

Dear First Years,

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 burnout, 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 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.



COLLECTIVE CONVERSATIONS

Throughout TWTP, we will also host Collective Conversation (CC) spaces for individuals who hold certain identities. These Collective Conversation spaces are intended to provide a more intimate setting for people with some shared identity to talk, build community, and offer each other support. CCs are confidential meaning, what is said here stays here but what is learned here leaves here. Collective Conversations are inclusive spaces open to any TWTP participant. See the TWTP Schedule for Collective Conversation 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).



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.



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.



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.

LGBTQIA+: Lesbian, gay, bisexual, transgender, queer, intersex, asexual, 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, 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.

Third World: 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 that recognizes the commonalities shared by diverse communities.

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 nonbinary people, and transmasculine as an umbrella term for people who are AFAB (assigned female at birth) who identify with masculinity. The term two spirits 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.”



RESOURCES

Academic Support from the Dean of the College

University Hall, 3rd Floor | (401) 863-3145

Brown's advising programs are designed to help students get the help they need to succeed. The College offers many resources in support of academic work in math, science, writing and in navigating the Brown experience more generally. Students looking for individualized help in coursework can find help at the Office of Co-Curricular Advising and Tutoring.

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.

Brown Center for Students of Color

68 Brown Street | (401) 863-2120

The Brown Center for Students of Color (BCSC) serves as a gathering space for communities of color on campus. The BCSC hosts events and programs that build and affirm community by centering our ways of knowing and being. We situate our lived experiences in a socio-historical context through self-reflection and critical dialogue. With an understanding of the structural causes of individual and communal experiences, we are then able to explore tangible ways to create change.

Center for the Study of Race and Ethnicity in America (CSREA):

96 Waterman St | (401)-863-5775

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)

94 Waterman St | (401) 863-5085

Recognizing that racial slavery was central to the historical formation of the Americas and the modern world, the Simmons Center creates a space for the interdisciplinary study of the historical forms of slavery while also examining how these legacies continue to shape our contemporary world.

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

Coordinator of Sexual Assault Prevention and Advocacy: Audrey Skehan

3rd floor of Health Services | (401) 863-2794

Available to help students affected by sexual violence and abuse in a relationship. Confidential services include support for a survivor or the friends of a survivor, help exploring options to address the incident (such as filing a complaint, if that is the student's choice) and educational programs for the student community.

Counseling and Psychological Services

450 Brook St | (401)-863-3476

CAPS offers a range of mental health treatment and prevention services for Brown students in an inclusive, compassionate, affirming and socially just environment.

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

Sarah Doyle Women's Center (SDWC)

26 Benevolent St | (401)-863-2189

The Sarah Doyle Center, established at Brown in 1974, seeks to provide a comfortable and engaging place for the campus community to explore the multiple dimensions of gender. The Sarah Doyle Center offers meeting space, annual programs, and resources for all members of the Brown community and is dedicated to supporting students with putting theory into practice.

Stonewall House, LGBTQ Center Brown University

22 Benevolent St | (401) 863-3062

The LGBTQ Center provides a comprehensive range of education/training, cultural, social and educational programming, support services and advocacy services to the entire Brown community. The Center works to create and maintain an open, safe, and inclusive environment for lesbian, gay, bisexual, transgender, queer and questioning students, faculty, and staff, their families and friends, and the campus community at large.

Student and Employee Accessibility Services (SEAS)

20 Benevolent St | (401)-863-9588

SEAS coordinates and facilitates services for students, faculty, staff, and visitors with physical, psychological, and learning disabilities. The SEAS office is also available to meet with anybody who may be wondering if they have a disability or seeking an evaluation or additional information to assist them.

Student Groups (not limited to):

- 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)
- Latinx Student Association (LSU)
- The League of United Black Women
- 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)

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

Sciences Library, 5th Floor

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 experience 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.

Racism Workshop

To facilitate an open discussion about racism at Brown (and the wider world) both in terms of interpersonal relationships and institutionalized practices. We aim to focus on the kaleidoscope of race-based experiences, emphasizing individuality and unity within our uniqueness. Our goal is to create a validating and safe environment conducive to growth, learning, community, and empowerment.

Student groups

- African Students Association (AfriSA)
- Asian/American Political Alliance (A/APA)
- Black Student Union (BSU)
- Black United States Individuals Living and Thriving (BUILT)
- Bluestockings Magazine
- Blackstar Journal
- Brown Asian Sisters Empowered (BASE)
- Brown Immigrant Rights Coalition (BIRC)
- Brown Muslim Students Association (BMSA)
- Brown Organization of Multiracial and Biracial Students (BOMBS)
- Central American United Student Association (CAUSA)
- Jewish Voice for Peace (JVP)
- Latin American Students Organization
- The National Association for the Advancement of Colored People (NAACP)
- Native Americans at Brown (NAB)
- Students for Educational Equity (SEE)
- Students for Justice in Palestine (SJP)
- Students of Caribbean Ancestry (SOCA)
- Students Organize for Syria (SOS)

Recommended Classes

- An Introduction to Africana Studies
- Afro-Latin Americans and Blackness in the Americas
- Theorizing Racism
- Race, Rights, and Rebellion
- Race and Gender in the Scientific Community
- Intro to Education and Society: Foundations of Opportunity and Inequality
- Politics and Public Education
- What is AntiBlackness Doing in a “Nice Field Like Education”
- Contemporary Indigenous Education in North America
- History and Resistance in Representations of Native Peoples
- Asian Americans and the Struggle for Social Justice
- Housing in America
- Race, Difference, and Biomedical Research
- Bad Capital: Race, Technology, and Asian America
- Europe and the Invention of Race
- Gender, Race, and Medicine in the Americas
- African American Politics
- Criminal Courts & The Law in an Era of Mass Incarceration

Recommended Readings

- *On Critical Race Theory: Why It Matters & Why You Should Care* by Victor Ray
- *Crook County* by Nicole Gonzalez Van Cleve
- *Are Prisons Obsolete?* by Angela Davis
- "The 1619 Project" on New York Times
- "Specifically" by Matthew Desmond.
- *Thick: And Other Essays* by Tressie McMillan Cottom
- *Kindred* Octavia Butler



Ableism Workshop

This interactive workshop aims to equip incoming students with a greater understanding of how ableism operates at Brown and beyond and to provide resources to help them reclaim the power of their narratives while challenging notions of ableism. The theme of reclaiming power and narratives in the multiverse and the kaleidoscope is particularly relevant to the topic of ableism.

Much like other marginalized communities, and often at the intersection of these communities, individuals with disabilities have often been excluded, silenced, and erased by the cis-het-white-capitalist society. Ableism perpetuates the idea that there is a single, "able-bodied" narrative that is considered the operative norm while dismissing and oppressing the diverse experiences, perspectives, and identities of many marginalized individuals, especially those who are disabled. By embracing the multiverse and the kaleidoscope as a way of reclaiming narratives, we can challenge ableism and bring to the forefront non-normative stories and experiences. The shifting and changing lenses of the kaleidoscope symbolize the fluid and diverse mosaic of experiences and identities within our communities. By embracing this concept, we can break free from the confines of a one-dimensional narrative, showcasing the power of these stories and the value of their perspectives in the context of this university and beyond.





Resources at Brown

- Student Accessibility Services - <https://www.brown.edu/campus-life/support/accessibility-services/>
- Counseling and Psychological Services - <https://caps.brown.edu/>
- Disability Justice as Public Health - <https://education.sph.brown.edu/students/life/organizations/sph-djaph>
- Disability Justice Student Initiative - <https://www.brown.edu/about/administration/vp-campus-life/student-initiatives/disability-justice-student-initiative>

Resources Beyond Brown

- Access Living - <https://www.accessliving.org/newsroom/blog/ableism-101/>
- Sins Invalid - <https://www.sinsinvalid.org/>
- Berkeley Disability Lab - <https://www.disability.berkeley.edu/disability-101-disability-justice/>
- Disability & Philanthropy - <https://www.disabilityphilanthropy.org/resource/intersections-between-racism-and-ableism/>
- Learn, Play, Thrive - <https://www.learnplaythrive.com/we-cant-address-disability-without-addressing-race/>
- The Mighty - <https://www.themighty.com/topic/disability/challenges-of-being-a-woman-of-color-and-disabled/>
- Interview with Marie Claire on Disability Justice - <https://www.marieclaire.com/politics/a35866693/lydia-x-z-brown-interview-2021>
- Black Disability Politics by Sami Schalk (Book)
- Invitation to Dance (Film)

Cisheterosexism Workshop

In this workshop, we will attempt to examine and untangle the ways that transphobia, homophobia, and sexism intersect and overlap to affect the lives of people of color. The focus of our workshop will be responsibility—we recognize that not everyone here is queer, but we are all responsible for creating loving, safe, and caring spaces for the queer people we are all in community with. Like a kaleidoscope, we come from all different shades, shapes, colors, and textures and the safe spaces that we create are like the mirrors that allow us to meld and refract into infinite beauty and authentic selfhood.

Resources at Brown

- Sarah Doyle Center for Women and Gender
- Brown Center for Students of Color
- SHAG! Brown (Sexual Health Awareness Group)
- BWell
- SHARE (Sexual Harm Acute Response & Empowerment) Advocates
- Ending Sexual Violence at Brown - Student Organization

Resources Beyond Brown

- Youth Pride Rhode Island
- Small Format (coffee shop in Providence that is also a safe haven for the local queer community)
- AS220 (non-profit community arts organization in Providence)

Student-run Organizations

- Queer Alliance (QA)
- End Sexual Violence @ Brown (ESV)
- Feminists @ Brown
- 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 Women

Local 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 & Professors

- | | |
|---|---|
| • Black Queer Life with Prof. Kiana Murphy (AMST) | • Readings in Black and Queer with Prof. Kevin Quashie (ENGL) |
| • Gender and Sexuality in the Middle East with Prof. Nadjie Al-Ali (ANTH) | • Latinx in Graphic Detail (ETHN) |
| • Intro to Gender and Sexuality Studies (GNSS) | • Chinese Women, Gender and Feminism from Historical and Transnational Perspectives with Prof. Lingzhen Wang (EAST) |
| • African American Women's History (AFRI) | • Prof. Lisa Biggs (AFRI/TAPS) |
| • James Baldwin with Prof. Aliyyah Abdur-Rahman (ENGL) | • Prof. Hamlin (AFRI) |
| • Queer and Feminist Performance in Latin(x) America with Prof. Ivan Ramos (TAPS) | • Prof. Wendy Lee (GNSS) |



Classism Workshop

The objective of this workshop is to foster a comprehensive understanding of the intricate relationship between class and income within the multiverse of university life. Through this exploration, participants will gain access to vital statistics, equipping them with valuable tools to navigate their journey at Brown University. By emphasizing intersectionality, the workshop aims to empower students from diverse class backgrounds to inquire and engage with the institution in meaningful ways, contributing to ongoing dialogues. In this session, narratives will be shared, offering a glimpse into the kaleidoscope of experiences among Underrepresented First-Generation Low-Income (UFLI) students, both past and present. These stories will underscore the transformative potential of dismantling systemic barriers, allowing individuals to thrive in various spaces. The exploration will encompass an array of economic systems, drawing connections to Brown University's impact at both the university and local levels.

Resources at Brown

- UFLi Center (5th floor SciLi)
- Julio Reyes is the Director of the UFLi Center
- There are UFLi Peer Counselors that have open hours during the week
- UFunds
- Winter Clothing Fund
- Professional Clothing Fund
- Emergency Funds
- Book/Course Material Support (BCMS)
- FLi Scholars Program (FLiSP)
- Free Food at Brown ([GroupMe](#))
- Free NYT/Wall Street Journal Subscriptions
- Free Software including Adobe Suite, Antivirus Software, etc!
 - <https://www.brown.edu/information-technology/software/>
- Free access to JStor and literally any major academic journal through the Brown Library!

Readings

- *The Privileged Poor: How Elite Colleges Are Failing Disadvantaged Students* by Anthony Abraham Jack
- *The Color of Law* by Richard Rothstein
- *How Not to Drown in a Glass of Water* by Angie Cruz

Media

- “The Glory” (show)
- “Pursuit of Happyness” (movie)
- “Sorry to Bother You” (movie)
- “Shameless” (television series)

Campus Groups

- Students for Educational Equity at Brown
- She’s the First
- Student Labor Alliance
- Brown Dream Team



Recommended Classes

- Gender in the Economy
- Intergenerational Poverty in America
- Inequality of Income, Health, and Wealth in the United States
- Is This Working? Doing as Value
- Social Stratification, Inequality, and Mobility
- Introduction to Ethnic Studies

Environmental Justice & Imperialism Workshop

This workshop will explain all the basics of colonialism, imperialism, and environmental justice. We will go over these topics generally, and then specify through an analysis of issues involved in Rhode Island and the Brown community. Colonialism, imperialism, and environmentalism are reflections of our interactions with the earth, and our connection to the earth reflects each of these forces. Just as a kaleidoscope presents infinite lenses, we believe there are infinite ways of perceiving the earth, existing with it, and tending to it.

Readings

- *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
- *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
- *Farming While Black* by Leah Penniman
- "Earthbound" by bell hooks
- "Principles of Environmental Justice" by the First National People of Color Environmental Leadership Summit
- *A Third University Is Possible* by La Paperson
- "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 Revolution Will Not Be Funded: Beyond the Non-Profit Industrial Complex* edited by INCITE! Women of Color Against Violence

Media

- Brown/RISD/Columbia's Palestine 101 (2021)
<https://bit.ly/3QqdxhO>
- All My Relations Podcast (Co-hosted by our very own Prof. Adrienne Keene!)
- The Red Nation Podcast & This Land podcast
- Kaona spoken word <https://bit.ly/3PaOZZk>
- Black Snakes by Halluci Nation & Prolific The Rapper (CW: police violence) <https://bit.ly/3dbYEBv>
- This Is Narragansett Land: Land Acknowledgements on College Hill
<https://bit.ly/3AitBNL>
- [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
- 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)
- Brown Dream Team
- Students for Justice in Palestine at Brown University (SJP)
- Brown University Divest 19

Community Organizations

- Brown RISD Sunrise
- Movement Ground Farm
- Movement Education Outdoors
- Southside Community Land Trust
- Brown Outdoor Leadership Environmental Education Program
 - local mentorship opportunity with an emphasis on environmental justice; organized through the Swearer Center
- 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

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

Community Care Session

The Community Care team will present a guide to self-care in college with an emphasis on preventing burnout and reducing anxiety about the upcoming school year. Students will be introduced to the resources available to Brown students to support their physical and mental health. We will also present tips and tricks for academic success and social life.

Resources at Brown

- Brown Counseling and Psychological Services
- Brown Health Services
- Brown Nutritional Counseling
- Nelson Fitness Center



Recommended Classes

- Mindfulness and Movement: Interoceptive Expressive Arts
- Suffering and Compassion taught by Professor Michael Berman
- Culture and Health
- Meditation, Mindfulness, and Health

Readings

- *Pleasure Activism* by adrienne marie brown
- *Emergent Strategy* by adrienne marie brown
- *Real Self Care* by Dr. Pooja Lakshmin, MD
- *Atomic Habits* by James Clear
- *A Gentle Reminder* by Bianca Sparacino

Media

- Goodful - Youtube Channel for Meditation
- Headspace App for Meditation
- Calm App for Meditation

Faculty of Color Panel



DR. WENDY LEE

Wendy Allison Lee is Associate Director of the Pembroke Center for Teaching and Research on Women, where she is also the Director of Undergraduate Studies and a Lecturer in Gender and Sexuality Studies. Her teaching and research focus on questions of race, gender, and genre in Asian American literature and U.S. pop culture. She earned a B.A. in English at UCLA and her A.M. and Ph.D. in English from Brown University.



DR. FRANÇOISE N. HAMLIN

Françoise N. Hamlin is a Royce Family Associate Professor of Teaching Excellence in Africana Studies & History and the Director of Graduate Studies in Africana Studies. She is an award-winning author who also teaches "An Introduction to Africana Studies," and courses on Black history and U.S. culture. She is dedicated to mentoring and supporting students as they carve their paths through Brown and beyond!



DR. DAVID E. RANGEL

Born and raised in San Antonio, Texas, David Rangel is an Assistant Professor of Education at Brown University. With a Ph.D. in sociology, he studies the relationship between education and social inequality, with emphasis on the Latinx experience in the United States.

DR. KIANA MURPHY



Dr. Kiana T. Murphy is a scholar-artist and Assistant Professor of American Studies, whose research and teaching lies at the intersection of Black Studies, Gender and Sexuality Studies, and Visual Culture. Dr. Murphy is working on two projects that center the creative and intellectual contributions of contemporary Black women writers and artists across genres. She loves reading comics and speculative fiction, practicing martial arts, and is a proud native of Washington, DC.

DR. IVAN RAMOS

Professor Ramos is assistant professor in the Department of Theater Arts and Performance Studies here at Brown. He received his Ph.D. in Performance Studies with a Designated Emphasis in Women, Gender, and Sexuality Studies from UC Berkeley. Professor Ramos's broader research investigates the links and slippages between transnational Latino/American aesthetics in relationship to the everydayness of contemporary and historical violence. In particular, he is interested in how the aesthetic may provide a way to engage with the ethics of difference. His work brings together performance studies, queer and feminist theory, Latina/o/x American Studies, and media and film studies. His first book, *Unbelonging: Dissonant Sounds in Mexican and Latinx Aesthetics* was recently published by NYU Press.



DR. LISA BIGGS

Lisa Biggs, Ph.D., is a Black theatre and performance studies scholar. She currently serves as the John Atwater and Diana Nelson Assistant Professor of the Arts and Africana Studies at Brown University. In Africana Studies, she offers classes in Black cultural studies, theatre, and critical performance ethnography. Her recent book, *The Healing Stage: Black Women, Incarceration, and the Art of Transformation* investigates the impact of theatre programs for women incarcerated in the U.S. and in South Africa. Prior to joining the Brown faculty, she taught at Michigan State University and had a long career as an actor and playwright.



Keynote Speaker 2023



DR. KEVIN ESCUDERO

Kevin Escudero is an Assistant Professor of American Studies and Ethnic Studies and affiliated faculty member in the Department of Sociology, Population Studies and Training Center, and Native American and Indigenous Studies at Brown University. Professor Escudero's research and teaching interests include comparative studies of race, ethnicity, and Indigeneity; U.S. empire and settler colonialism; immigration and citizenship; social movements; and law. He is currently working on a book manuscript on immigrant and Indigenous activists' participation in Guam's decolonization movement. The project grows out of a broader interest in the relationship between immigrant political activism and Indigenous movements for self-determination, particularly in the context of U.S. empire, military expansion, and settler colonialism.

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Ajeé, we did the thing!
(Naomi & Nelsa)

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