

Third World Transition Program 2024

Rooted Futures



Brown Center
for
Students of Color

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Welcome Letters from the **TWTPCs**

Dear First Years,

Bienvenidos a Brown. Before I begin, let me express how proud I am of each of you. I am proud of you for stepping into this new chapter and bringing your true selves to this space in a world that hasn't always made that easy. En el poder existimos, con el amor de nuestros ancestros, florecemos en nuevos ecosistemas.

Hi, I am Brandon, a first-gen, low-income student and a proud queer son of immigrant parents. My journey to Brown was the first time I boarded a plane, traveling from my familiar town of Desert Hot Springs in Southern California to the unknown terrains of Providence. This transition was not just about the geographical change, the new plants, the new communities, but a profound shift in perspective and identity. Everything began to blossom again. Only this time, I had time to smell the flowers. You can not suppress scent; its essence seeps into everything. Present. Undeniable. The length of a mother's arms. It is hard to eradicate what belongs to the land. No flower has a stronger song than another.

Growing up in a small town filled with a vibrant Latino community and attending a public high school, I was surrounded by a reality framed by survival and limited horizons. Coming to Brown meant stepping into privileges I had never been exposed to - access to knowledge, spaces, and freedoms foreign to my family. It was at Brown that I was given the label 'low-income' and where I had to challenge my own biases of what that meant. I was told I did not speak eloquently enough, that my language was aggressive and violent, and that my presence at this school was in itself revolutionary. How does an 18-year-old grapple with the dual realities of being not enough but leading a future no one from your hometown ever saw themselves in? It was here that I genuinely began to water and understand the complexities of my identity: as a Latino, as someone who is first-gen (shoutout to my UFLI beauties!), and as a queer individual.

The university environment challenged me to reconsider the narratives I grew up with - about suffering for growth, about conforming to societal expectations of what a Latine should be. At Brown, I found communities that nurtured me academically, emotionally, and spiritually. Here, I began to voice my thoughts louder and with more conviction, disrupting the pre-set norms and fostering new ecosystems of thought and belonging. As I embarked on my journey, I remembered the stories, like those of my family, that are still being written. I carry the resilience of my roots and the promise of my petals.

TWTP allows you to reflect, learn, inspire you to take up space, help your communities, and nourish parts of yourself that are still blooming. Your worldview will widen, your families will be more significant, and your roots will be stronger. Here, you'll find a chosen family ready to provide the nutrients of support and understanding that help us all thrive. Enjoy every moment of this program, embracing the joy and connection it brings. Love yourself, love loudly, and lean on each other.

Con amor,

Brandon Ulin

Brandon Ulin '25

Hyacinthus orientalis
(Hyacinth)



Dear First Years,

With the heat of late summer comes hundreds of shining faces and, of course, TWTP. A tangible excitement hangs in the air—excitement for the freedom of college, for a fresh start with endless possibilities, for the promise of new friends and fun memories. However, anticipation is often accompanied by anxiety, at least for me.

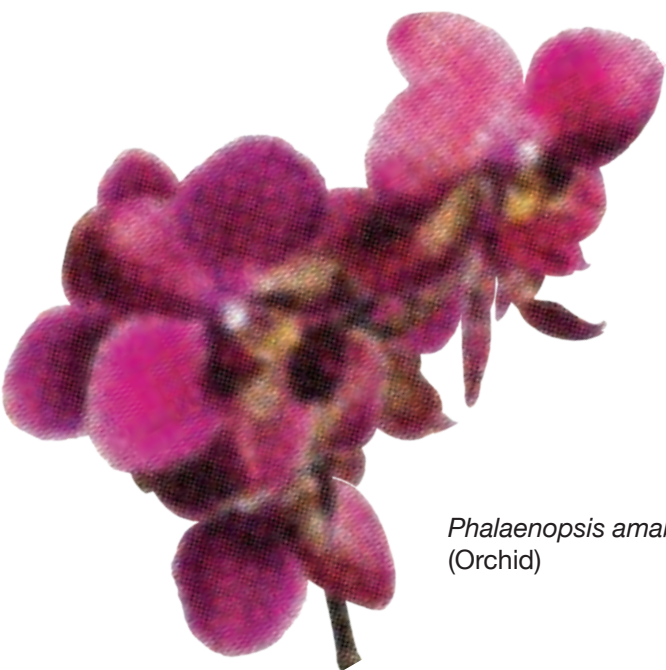
Two years ago, as I packed the back of my parents' Toyota Highlander with all my college essentials, I found myself trying to mediate all the excitement with the worries that my roommate would be weird, or I wouldn't make friends, or that I would do poorly at Brown—because maybe I got in by mistake—and that I would ultimately be alone.

I came into TWTP looking for permanence—a search that continues to be instinctually guided by my immigrant-parent-induced Type A personality. I wanted stability in who I was, my future, among my peers, and my place at Brown. I left TWTP with a sense of security—in the friends I had made as well as in an understanding of the larger community around me. And while I met incredible people during TWTP, found a sense of belonging at Brown, and gained confidence in my identity and ability to succeed, I've experienced so much change since.

College is supposedly one of the best times of your life, but I also think it's one of the most transitional periods. You are constantly learning—not just academically—about yourself, what you want, what brings you joy, and what you fear. It's like you're swimming in an ocean, and each rhythmic wave is something new and different that molds you. I've definitely been the type of person to try and keep the boat still, willing the ocean around me to find a moment of peace. This year, I'm learning to embrace the changing tides around me in order to unearth my own infinite growth.

When you prioritize permanence, you look for constants. Amongst the sea of change, the one constant I've had throughout Brown and TWTP is community. We talk about community over and over again, to the point where it can feel like a word we just throw around. But it's more than a word or a sentiment, it's a tangible warmth I feel on my skin. From lying on my friend's shaggy rug, to crouching from laughter on the side of the street, running on the sharp shells of Tillinghast Place, crying in my friends' arms, taking a final bow shoulder to shoulder with my Moli Dance family—these moments of joy and connection weave together a blanket of support that makes Brown a home. I walk around campus while the roots I've laid pulse under my feet, and I know I'm not alone. The most important lesson TWTP teaches is how to build community—how to hold others and let yourself be held.

In the coming year, as you begin to plant roots and grow here at Brown, I hope you find people who hold you. I hope you stay grounded in the community we've formed together through TWTP. May you not only leave with a sense of belonging and security in who you are, but also with an excitement for the possibilities that you cannot even begin to imagine right now. Open yourself up to the change, the growth, and the new possibilities that are yet to happen, the people and lessons you have yet to encounter, and the unexpected memories you will make.



Phalaenopsis amabilis
(Orchid)

The heart of my experience at Brown are the people who have been gracious enough to gift me with beautiful memories. This year, I am lucky to be gifted TWTP memories from you first-years, while we grow infinitely together. Thank you for allowing me to be a part of your memories and your community at Brown, and for being a part of mine.

With all my gratitude and love,

A handwritten signature in black ink, reading "Evelyn Chang". The signature is fluid and cursive, with a long, sweeping tail on the last name.

Evelyn Chang '26

TWTP & MPC COORDINATORS

EVELYN CHANG

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BRANDON ULIN

TWTP Coordinator | brandon_ulin@brown.edu

RACHEL LY

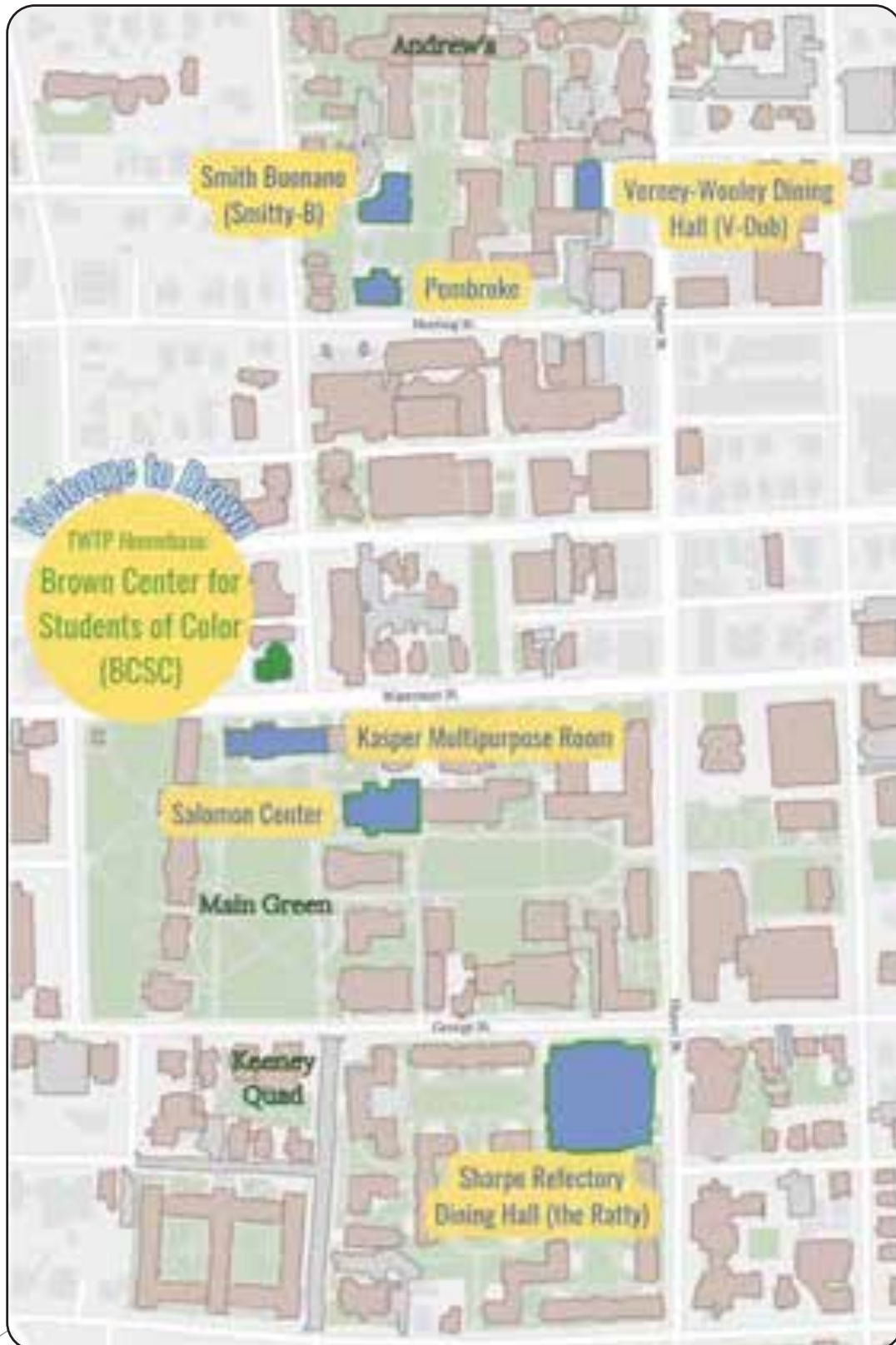
MPC Coordinator | rachel_ly@brown.edu



MAIKEKAI PEDUS

MPC Coordinator | morgan_pedus@brown.edu

TWTP MAP



Daily **SCHEDULE**

**23 AUGUST (FRI) /
DAY 1**

9 AM-4:30 PM /

TWTP Participants arrive at Brown /
@ BCSC

Chrysogonum peruvianum (Zinnia)

5-7 PM /

Welcome Dinner
(Family/Parents Optional) /
@ *The Ratty, Upper Level*

7:30-8:30 PM /

Ice Cream Social /
@ BCSC



RATTY WELCOME

Student leaders
welcome incoming
freshmen and their
families at the annual
Welcome Dinner.



24 AUGUST (SAT) / DAY 2

9-9:45 AM /

Morning Movement (Optional) /
Meditation (@ Pembroke 305)
Yoga (@ Kasper Multipurpose Room)

10:15-11 AM /

TWTP Welcome /
@ Salomon Center, Room 001

11-11:45 AM /

Cohort Check-In

12-1:30 PM /

Keynote Presentation /
@ Salomon Center, Room 001

1:30-2:30 PM /

Cohort Lunch /
@ V-Dub

2:30-4 PM /

Workshop: Racism /
@ Smitty B, Room 106

4-5 PM /

Collective Conversations
Session 1 /
@ Smitty B, Multiple Classrooms

5:15-6:15 PM /

Collective Conversations
Session 2 /
@ Smitty B, Multiple Classrooms

6:15-7:15 PM /

Cohort Dinner /
@ V-Dub

7:30-8 PM /

Community Care Workshop /
@ Smitty B, Room 101

8-9 PM /

MPC Community Hours /
@ Smitty B, Multiple Locations

Citrus sinensis
(Orange Tree)



25 AUGUST (SUN) / DAY 3

9-10 AM /

Morning Movement (Optional) /
Meditation (@ *Pembroke 305*)
Yoga w/ Haus of Glitter (@ *Kasper Multi-purpose Room*)
Run w/ the Dean (@ *Front Steps of BCSC*)

10:45-11 AM /

Cohort Check-In

11 AM-12:30 PM /

Religion & Spirituality Workshop /
@ *Salomon Center, Room 001*

12:30-1:45 PM /

Lunch /
@ *V-Dub*

1:45-3:15 PM /

Classism Workshop /
@ *Salomon Center, Room 001*

3:15-4:15 PM /

Collective Conversations
Session 3 /
@ *Salomon Center, Multiple Rooms*

4:15-5:15 PM /

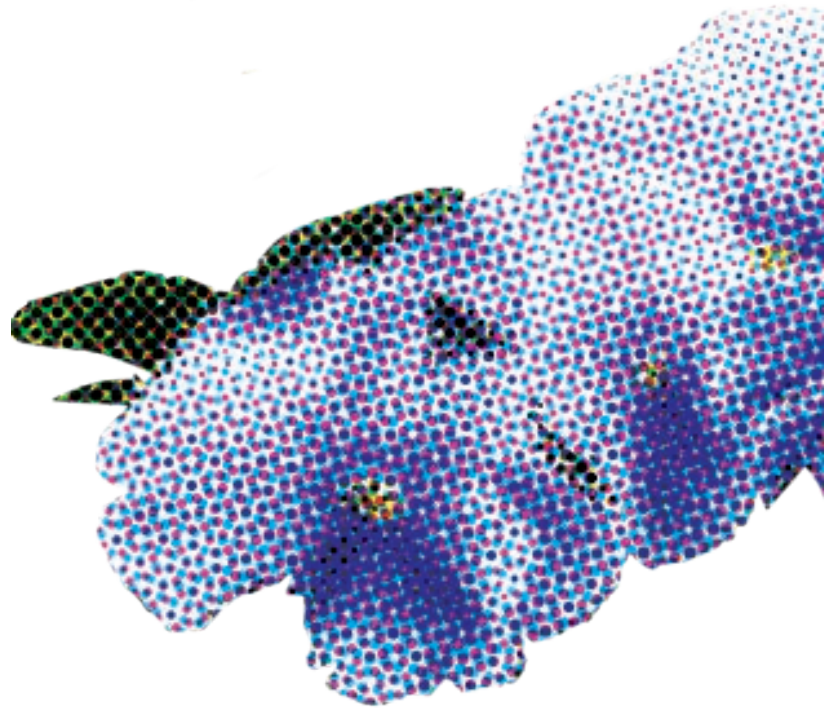
Collective Conversations
Session 4 /
@ *Salomon Center, Multiple Rooms*

5:15-6:30 PM /

Dinner /
@ *V-Dub*

6-8 PM /

Field Day /
@ *Main Green*



SERVING CAT Minority Peer Counselors (MPC) pet a community member's kitten in front of Campus Center during field activities.



26 AUGUST (MON) / DAY 4

Viola odorata
(Sweet Violet)



WORK THAT MIC! Students are able to express themselves during TWTP's Open-Mic Night.

9:15-9:30 AM /

Cohort Check-In

9:30-10:45 AM /

Faculty of Color Panel /

@ Salomon Center, Room 001

11 AM-12:30 PM /

Cisheterosexism Workshop /

@ Salomon Center, Room 001

12:30-1:30 PM /

Lunch /

@ V-Dub

1:30-3 PM /

Ableism Workshop /

@ Salomon Center, Room 001

3-3:45 PM /

Collective Conversations

Session 5 /

@ Salomon Center, Multiple Rooms

3:45-4:30 PM /

Collective Conversations

Session 6 /

@ Salomon Center, Multiple Rooms

5:30-7 PM /

President's Dinner /

@ President's House

7:30-8:45 PM /

Open-Mic Night /

@ Main Green

27 AUGUST (TUE) / DAY 5

9-9:30 AM /
Cohort Check-In

9:30-11 AM /
Environmental Justice & Imperialism
Workshop /
@ Salomon Center, Room 001

11 AM-12 PM /
Collective Conversations
Session 7 /
@ Salomon Center, Multiple Rooms

12-1 PM /
Collective Conversations
Session 8 /
@ Salomon Center, Multiple Rooms

1-2 PM /
Lunch /
@ V-Dub

2-3 PM /
Resistance Tour /
@ Main Campus, Various Locations

3-3:30 PM /
Final Cohort Check-In

6:30-8 PM /
Multiethnic Dinner /
@ Sayles Hall

WOBBLE WITH ME

Students dance at TWTP's
culminating event, the
Multiethnic Dinner.



COLLECTIVE CONVERSATIONS

Day 1

- Black Identifying
- Asian Identifying
- Latinx Identifying
- Native & Indigenous Identifying
- Multi-Racial Identifying
- White Identifying
- SWANA Identifying
- Identity Discovery

Day 2

- Undocumented, Low-Income, First Generation Identifying
- Imposter Syndrome
- Financial Equity
- Navigating Religion and Spirituality “Home to Brown”
- Religious/Spiritual Identifying

Day 3

- Masculine Identifying
- Feminine Identifying
- LGBTQIA+ & Gender Non-Conforming Identifying
- Questioning Identifying
- Disabled & Neurodivergent Identifying

Day 4

- Environmental Engagement
- Leaving Home



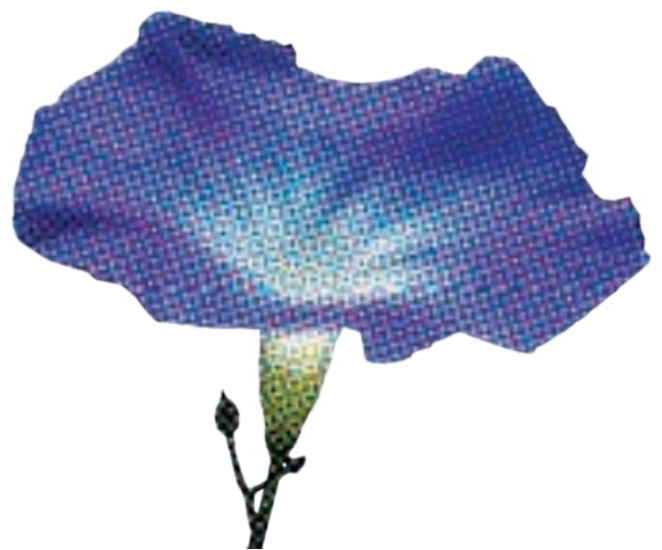
Acer japonicum
(Japanese Maple Tree)

TWTP 2024's THEME

By transporting first years to a garden of limitless possibilities, we will re-define growth through an exploration of identity and establishment of belonging. The roots we lay and nurture can lead to growth in non-visible and untraditional ways, such as emotional, community, and inner growth. Rooted Futures will teach students to plant seeds of intersectionality and grow downwards roots, establishing foundations for vertical growth through the development of support systems built in solidarity, resilience and an understanding of the systems of power that are a part of our interconnected roots. We will build upon a rooted foundation of identity, community, and intersectionality in order to spring students into dreaming beyond their highest expectations for themselves, pushing the limit of what they can grow into.

Rooted Futures hopes to demystify growth and challenge students to think about their futures as more than a sum of their achievements or separate parts. By shifting our perspective surrounding growth, students will unearth their identity and interconnectedness with the world around them, fertilizing their ability to break beyond their perceived possibilities. Like the concept of infinity, which knows no bounds in time, space, or any other dimension, students will leave with the understanding that they too, as students of color, have limitless potential for growth in their identity, academics, the communities they are a part of, their passions, and ability to change the world around them.

Ipomoea nil (Morning Glory)



About the **BCSC**

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 and is available to all Brown community members. 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, imperialism, religion, and spirituality. 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.



FIRST AND LAST NAME?

TWTP leaders gather to welcome participants at Partridge Hall, familiarly known as the BCSC.



The meaning behind **THIRD WORLD**

Parthenocissus tricuspidata
(Boston Ivy)

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.

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 ***1973-74*** 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

THIRD WOR

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 20 Hall to advocate for need-blind admissions. Joanna Fernandez '96 is a

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

LD HISTORY

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 *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.

BCSC PROFESSIONAL TEAM

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Assistant Director | andrew_vincent@brown.edu

ANNE MARIE PONTE

Program Coordinator | anne_ponte@brown.edu

HOLD ON!

Professional team members go against students in a fun game of tug-of-war.



TWTP STUDENT LEADERS

Racism Workshop

- Emily Lopes
- Jo Ouyang
- Bryce Saddler
- Nelsa Tiemtoré

Classism Workshop

- Jasmine Kamara
- Arrissa Tachie-Menson
- Isaiah Mars
- Chooch Valenzuela

Religion & Spirituality Workshop

- Mohammad Al-Shammary
- Aboud Ashhab
- Arman Deendar

Ableism Workshop

- Milan Ndjiki
- Niyanta Nepal
- Anson Nguyen

Environmentalism Workshop

- Ian Gonzalez
- Cyntia Roig
- Dylan Valet

Cisheterosexism Workshop

- Marco Lima
- anisa sondhi
- Trinity Williams

TWTP Leaders

- Kenneth Anderson
- Allyssa Foster
- Kyle Kavully
- Skyler Recel-Chang
- Mahliat Tamrat

Photographer

- Dri deFaria

Morning Movement

- Anika Mahns

BCSC TWTP/MPC Grad Coordinator

- Filbert Aung



Hibiscus rosa-sinensis
(Chinese Hibiscus)



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 perspective/personally challenging 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.



Aeonium haworthii
(Haworth's aeonium)

What is Self Care, Really?

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.

Centella asiatica
(Gotu Kola)



Collective Conversations (CoCos)

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.

Self Care Tips <3

Physical Self Care

01. Remember to take your medication(s).
02. Eat food that you enjoy.
03. Dress according to temperature/weather.
04. Get moving: go on a walk, run, swim; go to the gym; do yoga.
05. Rest even more when you start to feel sick.
06. Breathe in deeply.
07. Feel the sun on your skin (and wear sunblock).
08. Take breaks (in between studying, meetings, etc).
09. Pick your nose.
10. Use a face mask (either naturally made or one that is bought)

Emotional Self Care

01. Allow yourself to scream when angry and to cry when sad.
02. Let yourself truly feel your emotions before you try and solve them.
03. Remember to laugh.
04. Spend time with those who affirm you.
05. Take a break from social settings by relaxing alone.
06. Check in with your emotions.
07. Watch puppy/kitten videos.
08. Smile and laugh at yourself in the mirror.
09. Remind a loved one that you care about them.
10. Be silly.

Spiritual Self Care

01. Help someone out.
02. Make time and space for your faith.
03. Practice forgiveness, especially with yourself.
04. Return to a hobby that you enjoyed as a child.
05. Read books written by people who have been where you are, and who are where you want to go.
06. Consume media made by people who share your identities.
07. Try a meditation practice.
08. Enjoy nature: watch the sunset, gaze at the stars, get lost in a garden, watch the ducks in the river.
09. Write creatively (poems, short stories, etc).
10. Read a book that you enjoyed as a child; remember why you loved it.

Mental Self Care

01. Record your thoughts, ideas, and goals.
02. Write 1-5 things that you are grateful for in your phone or a journal daily.
03. Doodle, paint, or draw your thoughts and feelings.
04. Ask for help: meet with a dean, speak with a mental health professional, or attend wellness sessions.
05. Disengage from the news, social media, etc.
06. Keep a compliments/nice things photo album with happy memories, screenshots of compliments, etc.
07. Clean your living/work space.
08. Pick up a new habit/hobby/project.
09. Let yourself say "no."

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

Audre Lorde

Malus domestica
(Apple Tree)



SO GLAD YOU'RE HERE!

Minority Peer Counselors gather with signs to welcome incoming freshmen during move-in.

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

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.

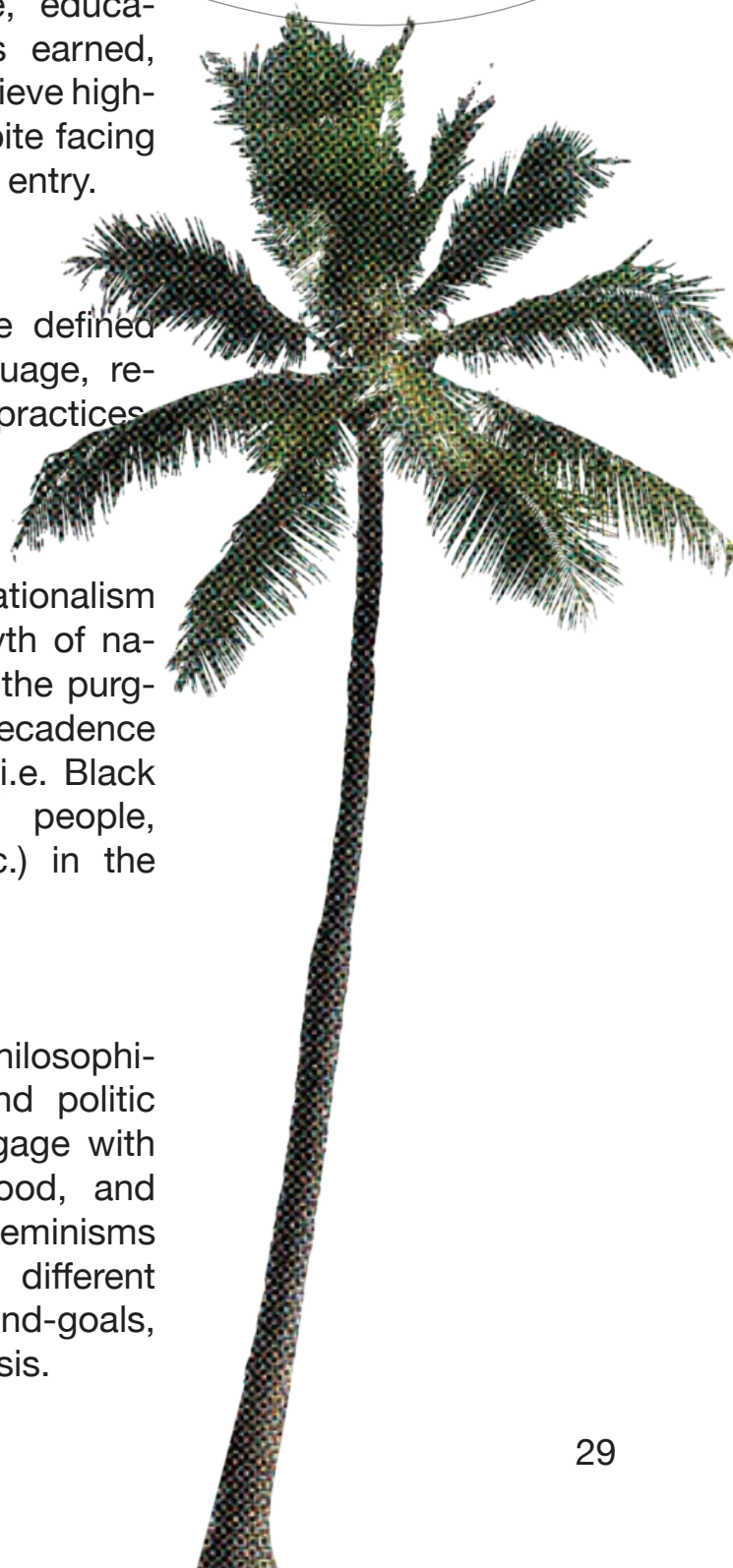
Fascism

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.

Cocos nucifera (Coconut Tree)



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.

Carnegiea gigantea
(Saguaro Cactus)





Cerasus serrulata
(Japanese Cherry)

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.

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

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.

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 socio-economic 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.

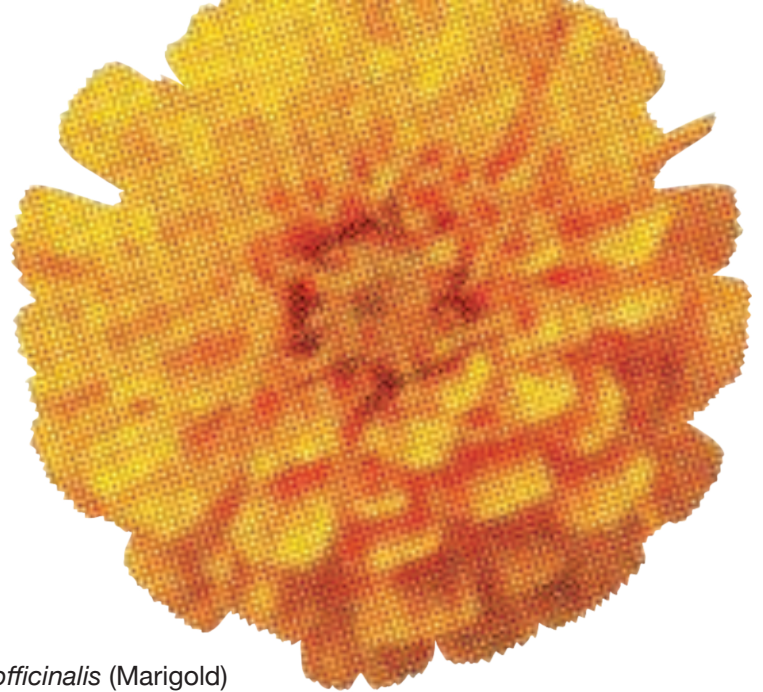
Wealth

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 inter-generational 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.”



Calendula officinalis (Marigold)



ALL SMILES HERE :) Our student leaders help keep the program running smoothly with joy and laughter.

General 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 St. | (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 composed of leading scholars of race and ethnicity and tackles important issues including social inequality, police profiling, implicit bias, ethnic stereotyping, 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

Health Services, 3rd Floor | (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.

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.



Helianthus annuus
(Common Sunflower)

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.

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.

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.



FEELING PRESIDENTIAL Student leaders gather for a quick photo during the President's Dinner held at the President's home right off Brown's campus.

Ginkgo biloba
(Ginkgo Tree)



Lavandula spica
(Lavender)



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 Divest Coalition (BDC)
- 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
- Central American United Student Association (CAUSA)
- Decolonization at Brown (DAB)
- Jewish Voice for Peace (JVP)
- Jews for Ceasefire Now (JFCN)
- 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)

Workshop: RACISM

Overview

In this insightful workshop, we will deepen your understanding of what it means to be POC at Brown and beyond. This workshop aims to foster transparency about Brown's history and the struggles faced by individuals of color in the past and present, while equipping students with resources to navigate their college experience with resilience. Through shared personal experiences and positive narratives, we prepare incoming students to feel comfortable and confident when encountering difficult conversations or situations related to race. We want students to discover how to successfully navigate their journeys at Brown as POC, using the tools and insights provided in this supportive environment.

Recommended Faculty

- Elena Shih
- Wendy Lee
- Leticia Alvarado
- Kevin Quashie
- Francoise Hamlin
- Christina Smith
- Anja Lee
- Karen Andrews
- Lindsay Garcia
- Quiana Young
- Tori Gilbert
- Yolanda Meikle
- Alyssia Coates
- Wilthoni Johnson-Goncalves
- Françoise Hamlin

Reporting Incidents

<https://www.brown.edu/incident-reporting>



Onoclea sensibilis
(Sensitive Fern)

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
- Black Star Journal
- Brown Arab Society (BAS)
- 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)
- Providence Neighborhood Planting Program

Relevant Courses

- 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

Workshop: **CISHETERO- SEXISM**

Overview

This presentation seeks to address transphobia, homophobia, and sexism. We will discuss masculinity and femininity, explore examples of cisheterosexism in the media, and examine how it manifests at Brown, in Rhode Island, and in the United states. Through these topics, we explore the ways that cisheterosexism affects our daily lives. In this workshop, we aim to question, re-think, and dismantle this system of power and promote equality. Let's work it out together!

Relevant Classes & Professors

- Introduction to Gender and Sexuality Studies
- Sex, Gender, and Society
- Race, Gender, and Technology in Everyday Life
- Reproductive Health, Rights and Justice
- Black Queer Life with Prof. Kiana Murphy (AMST)
- Readings in Black and Queer with Prof. Kevin Quashie (ENGL)
- Queer and Feminist Performance in Latin(x) America with Prof. Ivan Ramos (TAPS)
- Chinese Women, Gender and Feminism from Historical and Transnational Perspectives with Prof. Lingzhen Wang (EAST)
- Prof. Lisa Biggs (AFRI/TAPS)
- Prof. Hamlin (AFRI)
- Prof. Wendy Lee (GNSS)

Resources at Brown

- B-TEAM (Brown Transforming Exploring & Affirming Masculinities)
- SHARE (Sexual Harm Acute Response & Empowerment) Advocates
- SHAG! Brown (Sexual Health Awareness Group)
- Sarah Doyle Center for Women and Gender
- Ending Sexual Violence at Brown - Student Organization
- Stonewall House (LGBTQ+ Center)
- BWell
- Reproductive Justice Collaborative

Local Community Organizations/Spaces

- Sojourner House
- Planned Parenthood
- Blackstone Valley Advocacy Center
- Call Off Your Old Tired Ethics (COYOTE) RI
- Project Weber/RENEW
- Youth Pride Inc. Transgender
- Trans Club of New England (TCNE)
- AIDS Care Ocean State
- AIDS Project RI
- RI Pride
- Hauseofglitter
- Planeta
- House of Codec

Student-Run Organizations

- Queer Alliance (QA)
- End Sexual Violence @ Brown (ESV)
- Feminists @ Brown
- Brown Asian Sisters Empowered (BASE)

Recommended Reading

- Dorothy Roberts, *Killing the Black Body*
- adrienne maree brown, *Pleasure Activism*
- Florence Ashley, *Gender/Fucking*
- Deirdre Cooper Owens, *Medical Bondage*

Iris spuria (Blue Iris)



Workshop: CLASSISM

Overview

The Classism workshop is part of a larger series dedicated to equipping first-year students with the knowledge of how certain aspects of classism impact both the world around them and their lives on campus. This workshop explores concepts such as socioeconomic disparities and how they influence both academic and social life with the intention of fostering a more inclusive campus environment. Students will learn key vocabulary and how to categorize socioeconomic experiences, fostering a broader understanding of how these factors influence various perspectives and inter-

Campus Resources Suggested by the Ms

- Center for Career Exploration
- Writing Center
- CAPS
- EGap Funds
- U-FLi Center
- FLi Scholars Program (FLiSP)
- Free NYT Subscriptions

Relevant Classes

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

Scholarship Sites

- Going Merry
- ScholarshipOwl
- Niche
- Fastweb
- Unigo

Relevant 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



Tulipa gesneriana (Tulip)

Workshop: ABLEISM

Overview

In this workshop, we'll discuss concepts like "ableism," "disability," and "neurodiversity," exploring how they shape our interactions in and outside of Brown. We'll pay special attention to the intersections between ableism and other "isms" to highlight the widespread connections between various systems of power. With this rooted foundation, we hope to foster fertile grounding to help students navigate resources and accommodations at Brown for themselves and others.

Resources Beyond Brown

- Access Living
- Sins Invalid
- Berkeley Disability Lab
- Disability & Philanthropy
- Learn, Play, Thrive
- The Mighty
- Interview with Marie Claire on Disability Justice
- *Black Disability Politics* by Sami Schalk (Book)
- *Invitation to Dance* (Film)

Resources at Brown

- Student Accessibility Services (SAS)
- Disability Justice as Public Health
- Disability Justice Student Initiative

Rhododendron indicum
(Azalea)



Workshop: **ENVIRONMENTAL JUSTICE & IMPERIALISM**

Overview

This workshop delves into the lasting effects of colonialism on environmental justice, highlighting how historical exploitation has led to modern environmental injustices worldwide. After discussing the Caribbean as a case study, We'll discuss the specific impacts in the Providence community today, particularly the immigrant community's environmental and social-economic challenges rooted in colonial legacies. After examining case studies of injustices and resilience, we'll be investigating how to address modern inequities and how students can continue to learn about environmentalism in Brown and Rhode Island.

Narcissus poeticus
(Daffodil)



Student Groups & Organizations

- Environmental Justice at Brown
- Sustainable Food Initiative (SFI)
- @scrapstagram
- Minorities in the Built Environment
- Food Recovery Network
- Brown Market Shares
- Sunrise@Brown
- Brown Environmental Program House
- Decolonization Club
- Bikes at Brown
- Food Not Bombs

Resources at Brown

- Office of Sustainability and Resiliency
- Institute at Brown for Environment and Society
- Swearer Center
- Watson Institute

Local Community Organizations/Spaces

- Audubon Society of Rhode Island
- Southside Community Land Trust
- Groundwork Rhode Island
- Friends of India Point Park
- Urban Green Food Co-Op
- The Nature Conservancy Rhode Island
- Movement Ground Farm
- Movement Education Outdoors
- Brown Outdoor Leadership Environmental Education Program
- Providence Neighborhood Planting Program



Workshop: **RELIGION & SPIRITUALITY**

Overview

The TWTP Religion Workshop offers an in-depth exploration of religious and spiritual life at Brown University. This session will introduce you to the diverse religious organizations and spiritual resources available on campus, including dedicated spaces for worship, meditation, and interfaith dialogue. You'll learn about the support services offered by the Office of the Chaplains and Religious Life (OCRL) and how to connect with communities that resonate with your beliefs. Whether you're looking to deepen your faith, explore new spiritual practices, or engage in interfaith conversations, this workshop will provide the guidance and information you need.

General Brown Resources

- Chaplains and Religious Life
- Religious Literacy Project
- Thursday Night Interfaith Suppers
- The Department of Religious Studies

Student Groups

- Brown Muslim Students Association (BMSA)
- Brown Meditation Community (BMC)
- Brown-RISD Catholic Community
- Christian Union
- Episcopal Ministry at Brown-RISD
- Protestants at Brown
- Quaker/Society of Friends
- Brown-RISD Hillel
- Jewish Voice for Peace (JVP)
- Jews for Ceasefire Now (JFCN)
- Brown Sikh Student Association (SSA)
- Brown Students Hindu Association
- 46 – Brown University Unitarian Universalist Group (BUUG)



Community CARE

Overview

This workshop aims to destigmatize and emphasize the importance of self-care in the context of BIPOC experiences at Brown. Our goal is to provide resources and practices for students to take care of themselves mentally, physically, emotionally, and spiritually in order to prevent burnout and stress during the school year. By highlighting the importance of community in self care through clubs, organizations, identity centers, and peer support, we hope students feel empowered to actively practice and engage in taking care of themselves.

Student Organizations

- Brown Outing Club (BOC)
- Girls Gains Brown U
- Snail Mail <3
- Masculinity 101 (B-TEAM Programming)

Resources at Brown


- Counseling and Psychological Services (CAPS)
- Health Services
- Brown Pharmacy
- BWell & BWell Student Programming (e.g., BURP massages)
- Nelson Fitness Center (Includes free group classes)
- Student Support Services (SAS)
- Chaplain's Office

Identity Centers

- Sarah Doyle Center for Women and Gender
- Stonewall House (LGBTQ+ Center)
- BCSC
- U-FLi Center

Relevant Media

- Move with Nicole (yoga and pilates videos)
- *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* (Book)



Papaver rhoeas
(Common Poppy)

Keynote SPEAKER



Jacinda Townsend is the author of *Trigger Warning* (Graywolf, 2025) and *Mother Country* (Graywolf, 2022), winner of the 2023 Ernest Gaines Award for Literary Excellence. Townsend's first novel, *Saint Monkey* (Norton, 2014), winner of the Janet Heidinger Kafka Prize and the James Fenimore Cooper Prize for historical fiction, was an Honor Book of the Black Caucus of the American Library Association. A former broadcast journalist and antitrust lawyer, Townsend has written nonfiction for *Al Jazeera* and *The White Review*.

Professor Jacinda teaches in the MFA program at Brown University, and is mom to two children who amaze her daily.

Faculty of Color **PANEL**

Overview

We are excited to announce the continuation of a cherished tradition at TWTP 2024: The Faculty of Color Panel. This panel is a cornerstone of our programming, designed to affirm the presence and importance of faculty of color within the academic community at Brown University. It offers a vital platform for incoming students to see themselves reflected in their educators and imagine their place in academia. Aligning with this year's theme, 'Rooted Futures: Unearthing Our Infinite Growth,' the panel will explore the multifaceted growth of identities in academia, emphasizing how interconnectedness and diverse perspectives enhance our community and academic pursuits. Through engaging discussions, the panel aims to inspire students to see their growth as boundless, influenced by their identities and contributions to the world.

Rosa cinnamomea (Rose)



PANELISTS



Jacques P. Lesure is a Visiting Assistant Professor of Education at Brown University. His research interests include the politics and pedagogies that shape Black masculine-affirming educational projects across social, political, economic context.



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.

Christina Smith (Diné) is the Associate Director for Undergraduate STEM Development at the Sheridan Center for Teaching and Learning and an Adjunct Lecturer in the School of Engineering. She facilitates undergraduate student development in an effort to provide them with the tools, skills, and resources necessary to heal and self-actualize through their learning. Her work aims to describe how identity, culture, and epistemology within STEM contexts impact student learning and teaching. Christina holds a Ph.D. in Chemical Engineering from Oregon State University and a B.S. also in Chemical Engineering from the University of Utah.



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, and is dedicated to mentoring and supporting students as they carve their paths through Brown and beyond!





BCSC Instagram



BCSC Newsletter



BCSC Website



MPC Instagram



TWTP Instagram



TWTP Website

THANK YOU



Special thanks to the BCSC Professional Staff: Ajee, Andrew, Anne Marie and Dean Harris. Thank you to the MPC Peer Counselors whose support, energy, care, passion, and knowledge are the heart of this program. Thank you to the TWTPs for your dedication and diligence with the logistics, social media, graphic design, photography and this booklet! Thank you to Residence Life, Dining Services, Media Services, Event Support, Interpreting Services, and the Scheduling Office. Thank you to the staff at CAPS, BWell, Student Support Services, Student Accessibility Services, Campus Life, and the Sarah Doyle Center for supporting our student leaders throughout training and beyond. Thank you Mia for creating our beautiful Rooted Futures Logo. Thank you to Professor Jacinda Townsend for being our keynote speaker this year. We greatly appreciate your partnership and support!

This event promises to be a transformative experience, encouraging students to envision their potential for infinite expansion in all dimensions of life.

We loved planting roots with all of you!
Evelyn and Brandon <3

Convallaria majalis (Lily of the Valley)

ROOTING FOR YOUR FUTURES, ALWAYS

TWTP TEAM 2024 :)