

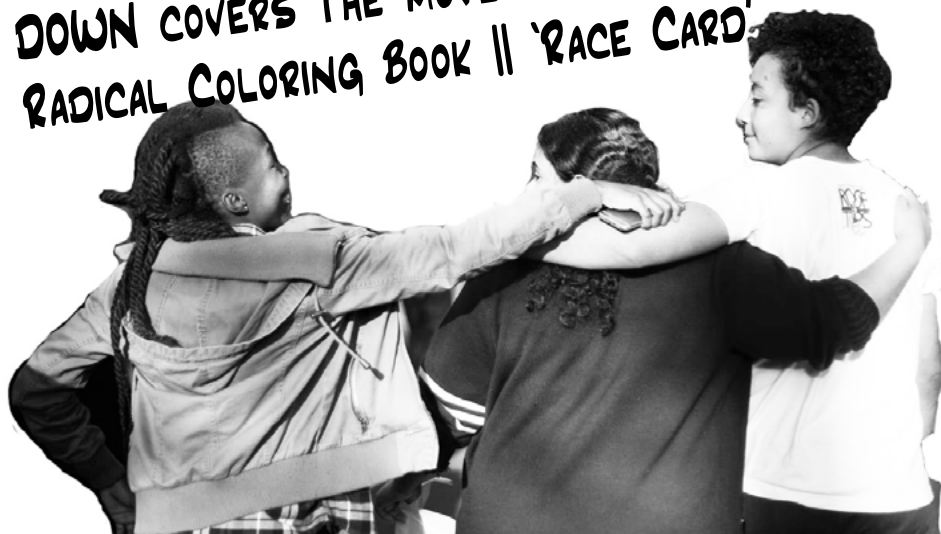
Monday, November 16, 2015



# down mag

## LOVE AND POWER AT YALE

RESILIENCE IN ACTION || NEXTYALE DEMANDS  
DOWN COVERS THE MOVEMENT FROM THE INSIDE  
RADICAL COLORING BOOK || 'RACE CARD'



“Black people, poor people in the U.S. have no real freedom of speech, no real freedom of expression and very little freedom of the press. The black press and the progressive media has historically played an essential role in the struggle for social justice. We need to continue and to expand that tradition.”

*Assata Shakur, 2014*

TABLE OF CONTENTS

Cobb: “Race and the Free Speech Diversion” .....4

The Race Card .....5

Pineda: “Dear Random White Stranger” .....7

Bear Don’t Walk: On Halloween .....8

Heard: “An Impromptu Forum  
at the Women’s Table” .....10

Students Meet with the President ..... 11

March of Resilience .....12

Alright: Photos by David Rico.....center

Spent: “This Is Not an Op-ed” .....14

Padín-Dujon: “The Unwinnable Game” .....16

Shapiro: “Dear White Yalies” .....17

A [Racism]-Free Yale .....18

NextYale Makes Demands .....19

Ethnic Studies Faculty Search .....22

Lex’s Radical Self-Care Coloring Book .....23



## DEFINING. OUR. WORLD. NOW.

DOWN MAGAZINE IS A WEEKLY ONLINE PUBLICATION DESIGNED TO AMPLIFY THE VOICES OF STUDENTS OF COLOR AT YALE. STAY WOKE.

EDITOR-IN-CHIEF:

ELIZABETH SPENST

SENIOR MANAGING EDITORS:

ESHE SHERLEY & SEBI MEDINA-TAYAC

JUNIOR MANAGING EDITORS:

NINA MESFIN, JULIANA SIMMS &  
OSCAR GARCIA-RUIZ

TREASURER:

SORAYA CONILLE

CONTRIBUTING PHOTOGRAPHERS:

PHILIPP ARNDT & DAVID RICO



*“Well, we did this to unseat your mainstream media outlet’s narrative that this movement is a hypersensitive overreaction to a harmless email or a racist frat party. As writers of color, it is our duty to equip our readers of all backgrounds with the facts, as well as the truth of what has happened here at Yale this past week, this past century.”*

visit [downatnyale.com](http://downatnyale.com) CONTACT [DOWNMAGINFO@GMAIL.COM](mailto:DOWNMAGINFO@GMAIL.COM)

# RACE AND THE FREE- SPEECH DIVERSION

by Jelani Cobb [excerpt]

...The default for avoiding discussion of racism is to invoke a separate principle, one with which few would disagree in the abstract—free speech, respectful participation in class—as the counterpoint to the violation of principles relating to civil rights. This is victim-blaming with a software update, with less

interest in the kind of character assassination we saw deployed against Trayvon Martin and Michael Brown than in creating a seemingly right-minded position that serves the same effect.

...  
The Foundation for Individual Rights in Education, a national campus free-speech organization, posted [a video of a young woman arguing with Christakis] to their Web site. Since then, [she] has been called the “shrieking woman” by the National Review and subjected to online harassment and death threats. Surely these threats constitute an infringement upon her free speech—a position that has scarcely been noted amid the outraged First Amendment fundamentalism. This rhetorical victory recalls the successful defense in the George Zimmerman trial, which relied upon the tacit presumption that the right to self-defense was afforded to only one party that night—coincidentally, the non-black one. The broader issue is that the student’s reaction elicited consternation in certain quarters where the precipitating incident did not. The fault line here is between those who find intolerance objectionable and those who oppose intolerance of the intolerant.

...  
Faculty and students at both Yale and the University of Missouri who spoke to me about the protests were careful to point out that they were the culmination of long-simmering concerns. “It’s clear that the students’ anger and resentment were long in coming,” Holloway told me. “This is not about one or two things. It’s something systemic and we’re going to have to look at that.” The most severe recent incidents at both institutions—shouts of “nigger” directed at a black student at Missouri, a purported “white girls only” Yale fraternity party—will sound familiar to anyone who works at or even has substantial contact with an institution of higher education.

...  
The freedom to offend the powerful is not equivalent to the freedom to bully the relatively disempowered. The enlightenment principles that undergird free speech also prescribed that the natural limits of one’s liberty lie at the precise point at which it begins to impose upon the liberty of another.

During the debates over the 1964 Civil Rights Act, Senator J. Lister Hill, of Alabama, stood up and declared his opposition to the bill by arguing that the protection of black rights would necessarily infringe upon the rights of whites. This is the left-footed logic of a career Negrophobe, which should be immediately dismissed. Yet some variation of Hill’s thinking animates the contemporary political climate. Right-to- defend advocates are, willingly or not, trafficking in the same sort of argument for the right to maintain subordination. They are, however, correct in one key respect: there are no safe spaces. Nor, from the look of things, will there be any time soon.

uh oh...it's

# THE RACE CARD

Hello! I've had an emotionally and mentally exhausting week, for reasons I hope you will eventually understand. I do not have the energy to explain to you and defend the concept that racism exists at Yale and everywhere, and needs to be addressed immediately. I respect your right to speak your mind, and you must respect my right to react with either words or silence to the harm those words may cause me. I'm a person, too.

THE SHORT AND DIRTY: Racism is a system of power, not merely offensive words or behavior. There exist systemic and structural barriers at Yale and beyond that you may be enforcing unknowingly. Brilliant scholars have written millions of pages examining the complex nature of race and US society. Billions of people throughout history have lived out these experiences, but we are not always able to theorize or articulate them on demand.

Having neither studied in-depth nor lived these experiences yourself, I ask that you please educate yourself before making statements and asking me to deconstruct and defend why they are wrong. **Please see the back of this card** for a suggested reading list on race and gender as well as resources for you to be an ally and support me on this campus and elsewhere.

AT LONG LAST. THE RACE CARD WE'VE ALL BEEN TOLD WE ARE PLAYING. YES, SIBLINGS. HERE IT IS: THE ONE ANSWER TO ALL YOUR FAVORITE ARGUMENTS ABOUT RACE, CLASS, AND GENDER. PERFECT FOR ALL KINDS OF CONVERSATIONS HAPPENING ON CAMPUS: BE THEY THREATENING, EARNEST, TEARFUL, OR EXHAUSTING. THAT'S RIGHT, IN DOWN'S SPECIAL ISSUE YOU GET NOT ONE BUT TWO RACE CARDS TO DEAL OUT WHENEVER YOUR STUPIDITY AND INTOLERANCE OVERCOME YOUR INFANTILE DEFENSE OF YOUR HUMANITY.

## A GIFT OF KNOWLEDGE

### THE READING LIST

- Michael Omi and Howard Winant, Racial Formations
- Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex"
- Peggy Macintosh, "White Privilege: Unpacking the Invisible Knapsack"
- Robin DiAngelo, "White Fragility"
- Ta-Nehisi Coates, "The Good, Racist People"
- Audre Lorde, "The Uses of Anger"
- James Loewen, Lies My Teacher Told Me

**down  
mag**

defining our world now

[downatnyale.com](http://downatnyale.com)

Check out **DOWN Magazine** for up-to-date coverage on racial issues on and off campus, including the current movement at Yale to end racism and sexism.

# A GIFT OF KNOWLEDGE

## THE READING LIST

- Michael Omi and Howard Winant,  
Racial Formations
- Kimberlé Crenshaw, "Demarginalizing  
the Intersection of Race and Sex"
- Peggy Macintosh, "White Privilege:  
Unpacking the Invisible Knapsack"
- Robin DiAngelo, "White Fragility"
- Ta-Nehisi Coates, "The Good, Racist  
People"
- Audre Lorde, "The Uses of Anger"
- James Loewen, Lies My Teacher Told Me

**down  
mag** ↓

defining our world now

[downatyale.com](http://downatyale.com)

Check out **DOWN Magazine**  
for up-to-date coverage on racial  
issues on and off campus, includ-  
ing the current movement at Yale  
to end racism and sexism.

**YOU ARE NOT RESPONSIBLE FOR EDUCATING EVERY SINGLE PERSON THAT  
QUESTIONS OR CHALLENGES YOU. REMEMBER THERE ARE PEOPLE MAKING SIX  
FIGURES (PLUS INSURANCE) FOR BEING FULL-TIME EDUCATORS OF PEOPLE  
TRYING TO UNDERSTAND RACE AND GENDER.**

**MAYBE YALE SHOULD HIRE AND RETAIN MORE PEOPLE WHOSE JOB THIS IS.**

uh oh...it's

# THE RACE CARD

Hello! I've had an emotionally and mentally exhausting week, for reasons I hope you will eventually understand. I do not have the energy to explain to you and defend the concept that racism exists at Yale and everywhere, and needs to be addressed immediately. I respect your right to speak your mind, and you must respect my right to react with either words or silence to the harm those words may cause me. I'm a person, too.

THE SHORT AND DIRTY: Racism is a system of power, not merely offensive words or behavior. There exist systemic and structural barriers at Yale and beyond that you may be enforcing unknowingly. Brilliant scholars have written millions of pages examining the complex nature of race and US society. Billions of people throughout history have lived out these experiences, but we are not always able to theorize or articulate them on demand.

Having neither studied in-depth nor lived these experiences yourself, I ask that you please educate yourself before making statements and asking me to deconstruct and defend why they are wrong. **Please see the back of this card** for a suggested reading list on race and gender as well as resources for you to be an ally and support me on this campus and elsewhere.

# DEAR RANDOM WHITE STRANGER,

*by Arturo Pineda*

I meet you at least once a week, around 11:00PM. We are walking towards each other on the same side of the sidewalk. Sometimes you are a young white woman or an older white gentleman or a drunken college student. And every time, the scenario plays out in one of two ways:

## Scenario 1

I have a Yale hoodie on and you see it. I smile to let you know I am friendly. You reciprocate the friendliness and you smile back. We walk past each other and the night goes on.

## Scenario 2

I do not have a Yale hoodie on. I smile to let you know that I am friendly. You do not reciprocate the friendliness and you do not smile back. Instead, you cross the street to the other sidewalk.

You don't think I notice your behavior but I do.

I notice that you don't cross the street when there was a young white college student in front of me. I notice that you cross back to the same side of the street when we are far enough apart.

I notice that you don't even make eye contact with me.

What did you notice about me?

That my skin was an unsettling caramel color. That I had an obscure hoodie covering part of my face. That I was a potential threat to your well-being.

Here is what you did not notice about me.

You did not notice I was a HUMAN BEING.

You bluntly reinforced the stereotype that colored skin is a threat to your well-being simply by changing the direction you walked in. Your path isn't one track but your mind is.

I will continue on my lone journey down the sidewalk with my thoughts. I cannot approach you ask, "why did you cross the street when you saw me?"

I can only hope that one day you will smile back. I still have time here so we'll see what happens.

See you next week.

Sincerely,

A person of color



“Nicholas says, if you don’t like a costume someone is wearing, look away, or tell them you are offended. Talk to each other. Free speech and the ability to tolerate offence are the hallmarks of a free and open society.”

-Erika Christakis, Oct 30, 2015

Associate Master of Silliman College





"AS SOMEWHAT OF A MARTIAL ARTS JUNKIE AND Fiesty person, I am usually very confident in my ability to fight and defend myself. With what happened last night, now I'm not quite so sure.

"Me and a couple girls approached three college-age boys to confront one of them who was wearing a Native American costume, headress and all (at left). When we started talking to them they immediately became defensive and angry. He claimed he was Native and wasn't offended while we tried to show that his costume was explicitly and overtly hurtful and that it made me uncomfortable. His homeboys started shouting at us and told us that our lives and opinions were irrelevant as Native Americans. They puffed their chests and shouted in my face. They told me to "shut the fuck up" and that "nobody gave a fuck" about what I had to say. The perp started doing a war whoop in front of us. Nobody came to help us. Everybody on the street looked at them as if they were crazy, but nobody saw that the space between our bodies got smaller as they screamed at us. They left the conversation, after shouting over all our arguments and continued screaming at us as they walked to their user. As they drove away they mooned us and flipped us off from the vehicle.

"If I hadn't genuinely thought that the three guys wouldn't have jumped at the thought of becoming violent with us, I would've ripped the perps headress off his head. But in that moment, I was worried that if I had done any wrong movement, something very very bad could've happened.

"My heart is aching."

-ROSE BEAR DON'T WALK, JE '16. ORIGINALLY POSTED ON NOV 1, 2015.

# AN IMPROMPTU FORUM AT THE WOMEN'S TABLE

by Sarah Pearl Heard

"May I have your permission to excuse myself?" These words came from Yale's first Black Dean Jonathan Holloway as he stepped down from the Women's Table, visibly upset after giving an impromptu speech to a crowd of over two hundred students on Thursday, Nov 5.

What had started as a chalking event by the Black Student Alliance at Yale turned into a open forum to discuss the past week's events where many students questioned Dean Holloway's absence directly.

Many students soon began to share their personal experiences in an effort to evoke action. One junior recalled an account that was relayed by her mother, stating that "You didn't talk to Black people in high school, how do we know you'll do right by us now?" She repeated this several times through sobs. The crowd reacted with stunned silence and a few scattered snaps.

While many personal experiences and cries for help were recorded the crowd shifted to

recounting stories of discrimination encountered in the classroom, and how these encounters had fostered a hostile learning environment for students of color. Isaiah Genece lamented the lack of Black professors in STEM, and requested serious

efforts for the diversification of faculty. Several other students of color described their inability to lodge formal complaints against professors or students in their classes concerning offensive and insensitive comments.

Abdul-Razak Zachariah and another student both spoke about the difficulty of being the only male Black student in the Erika Christakis's competitive seminar "The Concept of the Problem Child." This upcoming lec-



RAZVAN AZAMFIREI / YALE DAILY NEWS

ture is about Black male youth in America. Zachariah acknowledged that while he perceived Professor Christakis to be a kind person, her level of unprofessionalism and assumed knowledge about experiences that are outside her realm of academia is unacceptable as a leader on campus.

Dean Holloway dutifully recorded notes and seemed on the verge of tears as he listened to all of the students' lamentations. Some students such as Ron Trioche, asked for affirmation that he would "do better." He assured the crowd that he would.

Though many of the students were brought to tears or riled up to the point of shouting, many also left feeling empowered. Diana Orozco Ortega explained that "It [her time spent on Cross Campus] was one of the best experiences I've had at Yale because I truly felt the community come together here."

"As we know, women of color are especially vulnerable in these communities, and racism takes forms that go beyond just exclusion—racism for a woman of color also means sexual harassment and assault as their bodies are fetishized and appropriated. I'm glad that other women of color have shown solidarity and bravery by refusing to stay silent, and I'm so glad that members of these communities of people of color have been so willing to listen to our experiences and be supportive."

Faculty of color have spoke out in support of students of color as well. Professor Jafari Allen said he has "Overwhelming pride for the sisters that spoke out incisive intelligence and courage and heart. With that combination we will not lose."

Lex Barlowe, president of the Black Student Alliance at Yale concluded the emotional three hour experience on Cross Campus with a chant that was also chalked in front of Sterling Memorial Library "We out here. We been here. We ain't leaving. We are loved."

## STUDENTS MEET WITH PRESIDENT

Hours after students confronted Dean Jonathan Holloway at the women's table, President Peter Salovey opened the door of Woodbridge Hall to select students, who cycled in and out of the Yale Corporation board room for six hours of what students referred to as emotionally intense, and at times devastating, meetings.

Surrounded by portraits of old white men in powdered wigs, impassioned students of color bared their experiences of rampant racism on campus. One student was called a "hoe" by her coach; another was forced to speak to an overtly racist therapist at Yale Mental Health; another couldn't afford to fly home over breaks and went hungry on campus; another was forced to see the man who assaulted her every day in her college; another was called the n-word on Elm Street that very day.

Salovey, Holloway, and Vice President Kimberly Goff-Crews went from steely to dismayed as students grew increasingly indignant and direct with their condemnations of the administration and pleas for help. Tears flowed as students "relived their trauma" in the chilly room, said Lex Barlowe, president of the Black Student Alliance at Yale.

Charelle Brown, a freshman member of the NACC, closed the meeting with a prayer, guiding the room through her Santo Domingo Pueblo tradition. While some students reveled and sang outside of Woodbridge Hall afterward, many were reduced to tears, exhausted and frustrated by the administration's lack of response or affirmation.

"WE ARE NOT VICTIMS. WE ARE ON OUR WAY TO  
BEING VICTORS...HEALTHY COMMUNITIES DON'T JUST  
HAPPEN, THEY ARE MADE. WE'RE SHOWING YALE  
UNIVERSITY HOW TO MAKE THAT COMMUNITY TODAY."  
-IVETTY ESTEPAN, NOV 9





## ‘THE YALE WE CHOSE’: OVER 1,200 GATHER FOR MARCH OF RESILIENCE

by Sarah Pearl Heard

...

The purpose of the march was to empower, said sophomore Elisia Ceballos-Countryman. “This week we cried, we screamed, we shouted, wailed, chanted, stood, shook, sat, danced, sung, and hugged .... Today is not about crying... It is time for a change in strategy. It is time for student power.”

The ‘March of Resilience’ began at the Afro-American Cultural Center, and continued to each of the four cultural centers before ending at Cross Campus. Performing groups from each of the cultural centers drummed, spit poetry, and sang to the crowd of 1,200.

Students from all four cultural centers helped organize the march, most of the organizers being women of color.

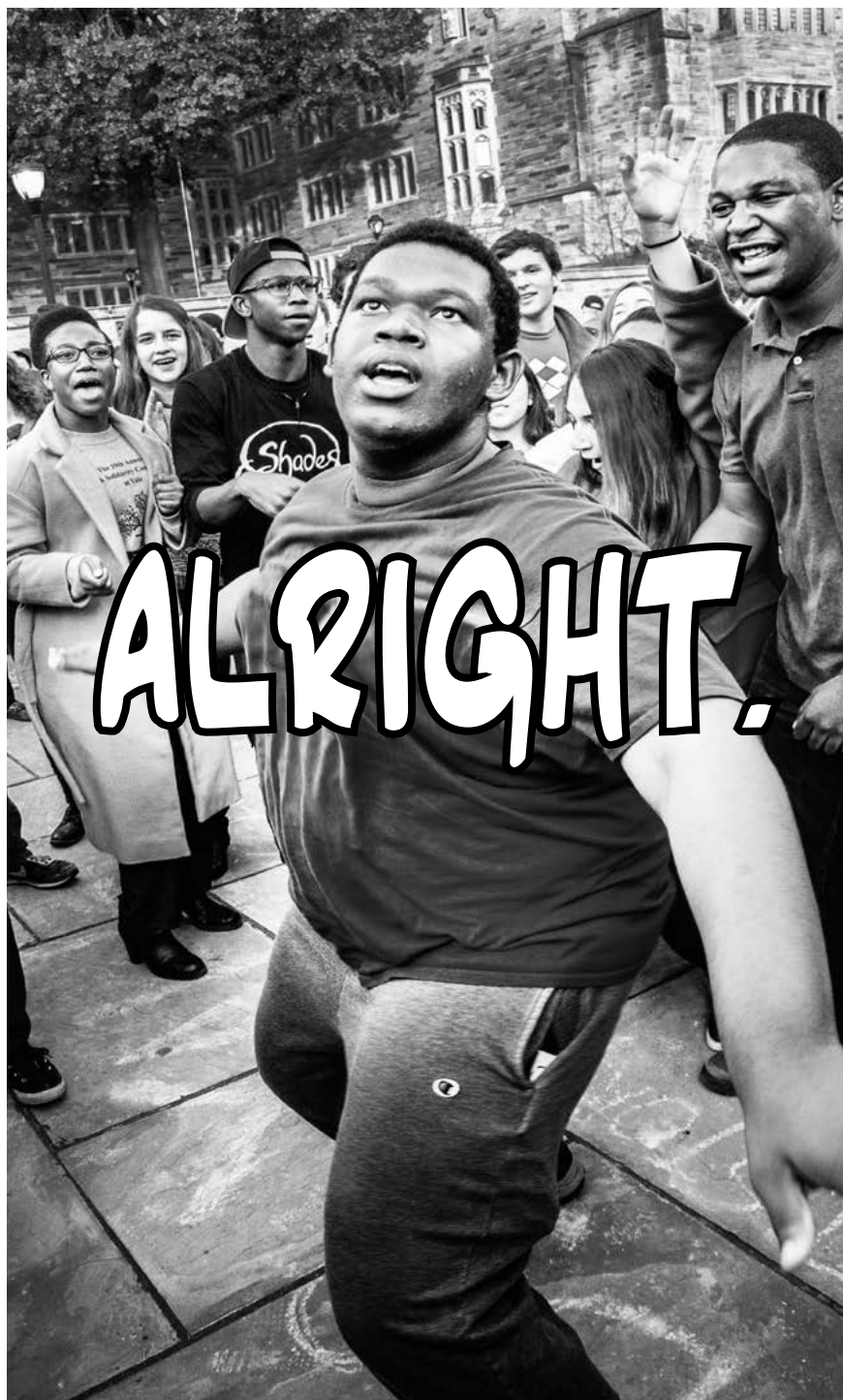
One woman at the rally held a sign saying

“this is not a protest.” Organizers said they wanted to keep a positive tone, to display solidarity, commitment to change, and joy in the face of weariness.

Students chanted: “We are unstoppable, another Yale is possible!” and “**We out here, we’ve been here, we ain’t leaving, we are loved!**” A spontaneous dance party broke out after the rally (see next page).

*read more at [downatyal.com](http://downatyal.com)*









**PHOTOS BY DAVID RICO**

# THIS IS NOT AN OP-ED

*by Elizabeth Spent*

Last year, I wrote an essay for an English class about the health effects of racism on the Black body, from Johny Henryism to microaggressions to the racial empathy gap. I supported everything I wrote with medical studies and research, like any scholar would. When I read through the comments that my classmates wrote to help improve my first draft, one white man suggested that I “tone down the rhetoric.”

I was not making a rhetorical move, I was telling the factual, empirical truth. He has probably forgotten about writing that comment, and he has probably forgotten about my essay too. But whenever the systemic racism embedded in Yale’s culture is brought to life and whenever people start to defend their misinformed opinions with cries of free speech, I think about the moment when I wrote a factual, researched essay about the harm of everyday racism on the Black body and a white man decided that the part about Black pain wasn’t working for him.

My former classmate and I are living in two different worlds right now. His world is still spinning, while mine is duct taped to its crumbling axis and desperately in need of repair. My world, and the world of a few hundred Yalies has been shaken by the offensive email sent out by Associate Head of

Silliman College Erika Christakis the night before Halloween, followed by the incident on Halloween when Black women were denied entry to an SAE party because the fraternity brothers told them that it was “white girls only.”

And of course we are not surprised. So few of my professors, administrators, and fellow students look like me. Mainstream media tells the nation that we are oversensitive or underserving of our spots at schools like Yale. Who would have taught Christakis or the SAE brothers how to treat women of color with respect?

SAE is almost not worth mentioning at all. When DOWN published a weekend survival guide back in September, we warned students of color not to feel worthless when SAE brothers don’t hit on them because they’re not white. Based on the flood of personal horror stories that women of color have shared about treatment at SAE, we should have warned people not to go there at all.

Christakis called for an open conversation between students on offensive costumes, and on the surface, she got what she wanted (cause we’re sure as hell talking), but in reality this intellectual exercise came at the expense of Native students’ emotional health and even physical safety. Framing this as a debate forces people of color to



educate unwilling white people and place themselves in harm's way.

The SAE discussion has just boiled down to an "It happened" vs. an "It didn't happen" discourse. They are just denying it (probably for legal reasons). And the LITERAL FACTS as recounted by several women of color are politicized such that people who support SAE (or disagree with this, whatever that means) are saying the women are liars. How can you disagree with facts? Both SAE and Christakis use a rationalistic logic that's actually highly afactual and irrational because—you guessed it—they're racist!

This kind of racism in disguise — where a false debate about "free speech" is used to question people of color's humanity — needs to stop.

And that's why this is not an op-ed. I'm not writing about my opinion, I'm writing about my humanity.

There is a terrible gap in understanding that is impeding conversations about racism on campus. A lot of people don't understand what racism is and why the feelings and experiences of people of color are just as valid as those of white people.

To understand this, I would have to explain a lot of history and theory. But I am tired. All of the people of color who have been speaking out for the past few days are tired as well. It takes great emotional labor to justify my humanity over and over again

because the stakes are so high. My life is at stake.

When white people engage in a dialogue about race, they can walk away at the end, regardless of the conclusion or outcome. We can't. This is the situation we face in a country that was founded on slavery, genocide, and conditional free speech. If you think that these three things have nothing to do with our present conversation, then you are misinformed.

If you disagree with anything I previously said, come to the Afro-American Cultural Center when I'm on duty in the staff office. I'll have a conversation with you about race while I'm on the clock and being paid;

you are not entitled to my emotional capital. I have to start turning in my class assignments on time again. I have to stop waking up everyday feeling sad, and then

angry. All of my people of color need to start taking care of themselves, and healing.

We need Yale to pay for mandatory racial sensitivity programs for students, professors, and administrators. This is essential for the mental and emotional wellbeing of students of color on campus. Until Yale gives me a salary, health insurance, and a parking spot, I cannot be a full-time educator on this campus. I need to be ensured that my humanity is never again treated as a matter of opinion.

**"I'D TELL YOU WHAT  
I DON'T HAVE  
TIME FOR BUT I  
DON'T HAVE TIME."  
— ANGEL NAFIS, "GRAVITY"**

# THE UNWINNABLE GAME

*“If truth, reason and conclusive argument, compounded with admirable temper and perfect candour, might be supposed to have an effect on the minds of man, we should think this work would have put an end to agitation on the subject [of slavery].”*

— *“Memoir on Slavery” by William Harper (1853)*

by Alejandra Padín-Dujon

One week ago, I wrote an article under the charming title “Fuck the Feelings.”

In this article, I considered the evil of campus racism not as a function of POC emotional hurt, but as an objectively and invariably abhorrent moral travesty. I sought to thwart even the most adamant of white skeptics and detractors with dispassionate reason, and I succeeded. Life in a vacuum was beautiful!

But now I disavow it.

On Monday, my history professor sent out William Harper’s proslavery essay “Memoir on Slavery” as assigned reading. He urged my class “not to focus solely on registering moral abhorrence” in our reading responses because this would prevent us from engaging critically with the material. I approved of the advice.

I approved because living among skeptical white people has taught me that my personal moral compass and axiomatic truth—my lived experience—have no intellectual value in civilized debate.

\*\*\*

The night before class, I comb systematically

through 50 pages of brazenly racist BS, isolating rhetorical strengths and weaknesses with clinical precision. I craft meticulous refutations.

Imagine my shock when I arrive to class the next day only to hear my white classmates dismiss Harper’s arguments in fits of moral outrage. It is with a growing sense of guilt and confusion that I, and I alone, speak up to present a slaveholder’s arguments in a painstakingly generous and “impartial” light. I do it instinctively so that my own refutations might appear above reproach.

I am horrified when my white male professor shoots me an incredulous look and informs me, “Slavery and free labor are fundamentally different.”

I cry.

My logic has betrayed me. My attempt to engage with William Harper within the framework of his own dehumanizing logic—in order to avoid being written off as too emotional, or too militant, or intellectually incompetent—destroys both my emotional wellbeing and my integrity. But I do learn something.

I learn that the price of fighting on the terms of the oppressors is to endorse their racism.

My white classmates have the luxury of accepting or dismissing arguments on purely moral grounds. My peers assume, and assume correctly, that their axioms will be honored.

People of color can either play by the rules of pseudo-egalitarian hyper-rationality, remain unheard, or be belittled and dismissed as unintellectual. We learn from a young age that no one gives a fuck about our “axioms.”

It's an unwinnable game.

\*\*\*

I pray that moving forward, I will refuse to play. My professor says that the only way to escape is disruption—historically speaking, a Civil War—and I pray that NextYale, and #ConcernedStudent1950, and all of the contemporary sister movements will be ours.

I pray that I will be the first to acknowledge not only the validity, but the moral necessity of emotion and lived experience as baselines of intellectual discourse.

I pray all of this despite my agnosticism, because to rely on rhetoric alone at this time is to pursue a hollow and degrading victory. It is a debate won, but a battle for white respect lost. It is the scorn of posterity. It is, simply put, too high a price to pay.

## DEAR WHITE YALIES,

As a fellow white Yalie, I know how hard it is to figure out how to be a good ally to people of color. Allyship is a long, probably infinite process with no clear right answers. The first step of allyship is self-education, and luckily you have many opportunities in front of you to learn. Show up to events organized by students of color and listen carefully to what they have to say. Ask your friends of color how they are doing. Ask your white friends to help you process your complicated thoughts and feelings about race. Take a class next semester in Ethnicity, Race, and Migration or African American Studies—I recommend AFAM 140, AFAM 210, ER&M 217, or ER&M 300. Use Google and Tumblr to fill in the holes in your self-education (check out NativeAppropriations.com, TheNation.com, EverydayFeminism.com, BlackGirlDangerous.org, and NewYorker.com).

Once you feel relatively confident in your self-education, help other people learn. Challenge yourself to approach the white people in your life with whom you've never talked about race. Be honest and vulnerable: tell them why it matters to you that Yale is a safe space for students of color. Explain why the free speech/coddling narrative is a diversion from the real issues. Offer them resources and an open ear when they need it. Be brave and learn from your mistakes when these conversations don't go so well. I once heard someone describe solidarity as the process of creating co-conspirators against racism. If you do a good job at it, when people of color need our support, we'll have networks of white folks ready for action.

*[see reading list on “The Race Card,” pg. 5]*

Love,  
Ariana Shapiro

AT THE PEAK OF ALL-CONSUMING RACIAL TENSIONS ON CAMPUS, WHEN ALL EYES WERE ON PRESIDENT SALOVEY TO RESPOND TO PERVERSIVE INSTANCES OF RACISM ON CAMPUS AND AFFIRM STUDENTS OF COLOR, HE SENT OUT THE FOLLOWING ANNOUNCEMENT THAT YALE IS NOW A TOBACCO-FREE CAMPUS. INSPIRED BY A POST ON OVERHEARD AT YALE, DOWN MAGAZINE MADE A SMALL ADJUSTMENT--CHANGING EVERY INSTANCE OF THE WORD "TOBACCO" INTO "RACISM." A LITTLE CLUNKY, BUT IT'S SOMEHOW STILL BETTER THAN THE EMAIL HE SENT THE NEXT WEEK, WHICH SPENT ONE PARAGRAPH AFFIRMING STUDENTS OF ALL BACK-GROUNDS AND MOST OF THE REST REINFORCING A VERSION OF FREEDOM OF SPEECH.

Nov 5, 2015

To the Yale Community,

I am pleased to announce that Yale is embarking on a journey to become a [racism]-free campus.

Our goal is to create a healthier university community, foster a campus culture in which [racism] users are supported in their efforts to quit, and become a model for other universities to emulate. We are planning awareness events, smoking cessation support programs, and community engagement and outreach to take place over the course of the next year as part of our campaign, "[Racism]-Free Yale . . . Let's Clear the Air."

The adverse health implications of smoking, or using [racism] of any kind, are well known. However, the ability to quit is often complex and difficult. We are committed to supporting members of our community who would like to quit, and Yale Health has developed several innovative [racism] cessation programs. If you [are racist], this is a great time to take the opportunity to engage in these programs. To learn more, or to volunteer, visit [http://\[racism\]free.yale.edu/](http://[racism]free.yale.edu/).

Also, please mark your calendars for our kick-off event on November 19 from noon to 1:30 p.m. in the Woolsey Hall Rotunda. Part of the American Cancer Society's Great American [Racism]Out, it will include prizes, refreshments, and information on cessation programs.

Creating a [racism]-free campus requires community engagement and persistence. I hope you will join us in this effort by considering no longer using tobacco products (if you do), supporting other members of our community who want to stop, volunteering to help with this initiative, or merely attending the outreach events. Your personal commitment will make a difference—thank you!

Sincerely,

Peter Salovey  
President and Chris Argyris Professor of Psychology

UNSATISFIED WITH THE PRESIDENT'S RESPONSE AND INACTION SURROUNDING RACISM AT YALE, STUDENTS ORGANIZED INTO A GROUP CALLED NEXTYALE. WITH HUNDREDS OF SUPPORTERS, NEXTYALE VISITED HIS HOUSE AT MIDNIGHT ON NOV. 13 TO DELIVER A LETTER AND A LIST OF DEMANDS (NEXT PAGE).



PAUL BASS / NEW HAVEN INDEPENDENT

## “HUNDREDS MARCH ON YALE PREZ AT MIDNIGHT”

by Paul Bass

The racial-justice movement exploding at Yale landed at midnight at the Hillhouse Avenue doorstep of University President Peter Salovey—who waited with words of encouragement.

A multiracial group of hundreds of students affiliated with “Next Yale,” a prime organizer of actions that have captured national attention over the past week among a wave of racial protests on American campuses, marched two block north from the residential Silliman College to the presidential mansion on Hillhouse Avenue.

...

Before launching on the march, organizers urged the crowd to remain orderly and civil, to stay out of the street, to obey orders from police. That proved unnecessary as the students filed along the Hillhouse Avenue sidewalk, singing and then calmly assembling at the presidential mansion’s front gate.

...

The crowd then launched into a song called “We Don’t Mind.” Harmonious voices filled the peaceful autumn darkness, after which point the crowd prepared to leave.

**ORIGINALLY PUBLISHED IN THE NEW HAVEN INDEPENDENT ON NOV. 13. READ THE FULL STORY, WITH PHOTOS AND VIDEOS, AT [NEWHAVENINDEPENDENT.ORG](http://NEWHAVENINDEPENDENT.ORG)**

**Dear President Peter Salovey, Dean Jonathan Holloway, and senior members of the Yale administration:**

NextYale, an alliance of Yale students of color and our allies, have come together to demand that Peter Salovey and the Yale administration implement immediate and lasting policies that will reduce the intolerable racism that students of color experience on campus every day.

In light of recent events, including the exclusion of black women from a Sigma Alpha Epsilon fraternity party, a letter from a Yale administrator condoning cultural appropriation, and the debate surrounding the renaming of Calhoun College, it should now be obvious that the state of the racial climate on Yale's campus is unconscionable. These specific incidents reflect an escalation of a long history of racism at Yale, which has disproportionately harmed women of color.

This harm is quantifiable. Students of color at Yale are acutely aware of the painfully short lives of the Yalies of color that came before us. There is a preponderance of evidence that racist environments, like Yale, harm the physical and mental health of people of color, like us.

Over the past week, people of color, especially women, outpoured painful experiences of blatant racism at Yale and organized their peers to demonstrate solidarity and resilience. They spent hours meeting with President Salovey and Dean Holloway—as well as other administrators, faculty, and fellow students—in an attempt

to ask for help in ensuring their safety and well-being on campus. President Salovey's first response was to announce that Yale is now a tobacco-free campus. He spent the vast majority of his second email affirming Yale students' right to free speech.

Because the administration has been unwilling to promptly address institutional and interpersonal racism at Yale, NextYale has spent hours organizing, at great expense to our health and grades, to fight for a university at which we feel safe—a university that we would feel happy sending our younger siblings and eventual children to attend.

In the spirit of the nationwide student mobilization demanding racial equality on campus—particularly at University of Missouri, Virginia Commonwealth University, and Ithaca College—NextYale intends to hold Yale accountable to its students of color in the public eye. The following demands are small but concrete steps toward this goal;

These demands supersede those published by the Black Student Alliance at Yale, as they have been collectively crafted by a diverse coalition of students. We expect students of color to be integral partners in the implementation of these demands.

We expect Peter Salovey to publicly announce his intention to implement these demands by November 18, 2015.

**Sincerely,**

**NEXTYALE**

**1) An ethnic studies distributional requirement for all Yale undergraduates and the immediate promotion of the Ethnicity, Race & Migration program to departmental status**

a. The promotion of Native American Studies, Chicana & Latina Studies, Asian American Studies, and African Studies to program status under the ER&M department.

b. Curricula for classes that satisfy the ethnic studies distributional requirement must be designed by Yale faculty in the aforementioned areas of study

**2) Mental health professionals that are permanently established in each of the four cultural centers with discretionary funds**

a. More mental health professionals of color in Yale Mental Health.

**3) An increase of two million dollars to the current annual operational budget for each cultural center.**

a. Five full-time staff members in each of the cultural centers

b. Additional emergency and miscellaneous funds from the provost's office to support the needs of first-generation, low-income, undocumented, and international students

**4) Rename Calhoun College. Name it and the two new residential colleges after people of color.**

a. Abolish the title "master"

b. Build a monument designed by a Native artist on Cross Campus acknowledging that Yale University was founded on stolen indigenous land.

**5) Immediate removal of Nicholas and Erika Christakis from the positions of Master and Associate Master of Silliman College**

a. The development of racial competence and respect training and accountability systems for all Yale affiliates

b. The inclusion of a question about the racial climate of the classrooms of both teaching fellows and professors in semester evaluations.

c. Bias reporting system on racial discrimination and an annual report that will be released to the Yale community.

**6) The allocation of resources to support the physical well-being of international, first-generation, low-income, and undocumented students, in these ways, at these times:**

a. Stipends for food and access to residential college kitchens during breaks

b. Dental and optometry services implemented as part of the Basic Yale Health plan

c. Eight financial aid consultants who are trained to deal specifically with financial aid application processes of international and undocumented students

**NEXT YALE DEMANDS  
FOR THE ADMINISTRATION**

# ETHNIC STUDIES FACULTY SEARCH

FIND YOUR FAVORITE DEPARTING  
ETHNIC STUDIES FACULTY!  
(BY LAST NAME)

-VANESSA  
AGARD-JONES

-ELIZABETH  
ALEXANDER

-JAFARI ALLEN

-KAREN NAKAMURA

-BIRGIT RASMUSSEN

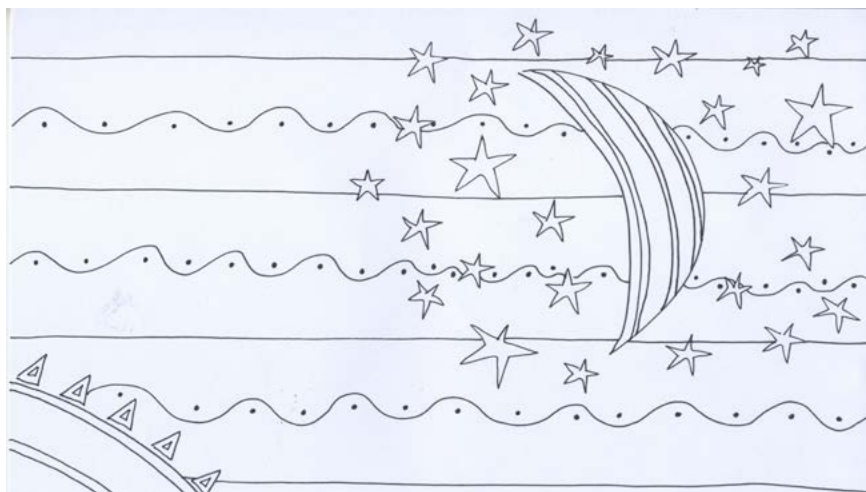
"This is not a trickle. This is a hemorrhage." -Professor Jafari Allen in DOWN, 9/25/15

X	L	R	H	I	S	P	N	J	S	Y	Y	O	U	C
O	V	X	F	C	T	R	A	M	V	E	X	P	O	E
R	F	Z	F	W	Z	D	K	L	S	P	J	H	P	I
F	S	K	V	G	G	J	A	S	L	U	R	O	X	W
Z	A	K	Q	B	V	B	M	T	Y	E	B	C	R	A
H	I	O	G	K	R	R	U	O	D	O	N	H	Z	I
K	R	H	F	R	F	W	R	N	I	R	Z	R	N	L
S	E	N	O	J	D	R	A	G	A	S	L	O	R	K
N	F	G	E	A	L	X	O	S	O	Z	N	Q	M	D
N	M	O	G	L	E	E	M	O	O	Z	R	F	K	H
J	F	F	J	L	O	U	N	V	F	H	U	T	N	M
G	Y	R	A	B	S	O	V	T	X	G	L	Z	G	E
W	K	D	F	S	Y	T	M	J	I	N	T	Y	M	M
W	F	J	E	D	C	Z	Z	X	N	U	H	X	R	A
R	R	N	E	P	A	N	Y	O	U	R	L	E	Q	H



# COLORING WITH LEX!

THE WORLD IS MUCH BETTER WITH LOTS OF COLOR.  
WELCOME TO THE PEOPLE-OF-COLOR COLORING BOOK, BY  
YOUR FAVORITE CAMPUS REVOLUTIONARY, LEX BARLOWE.



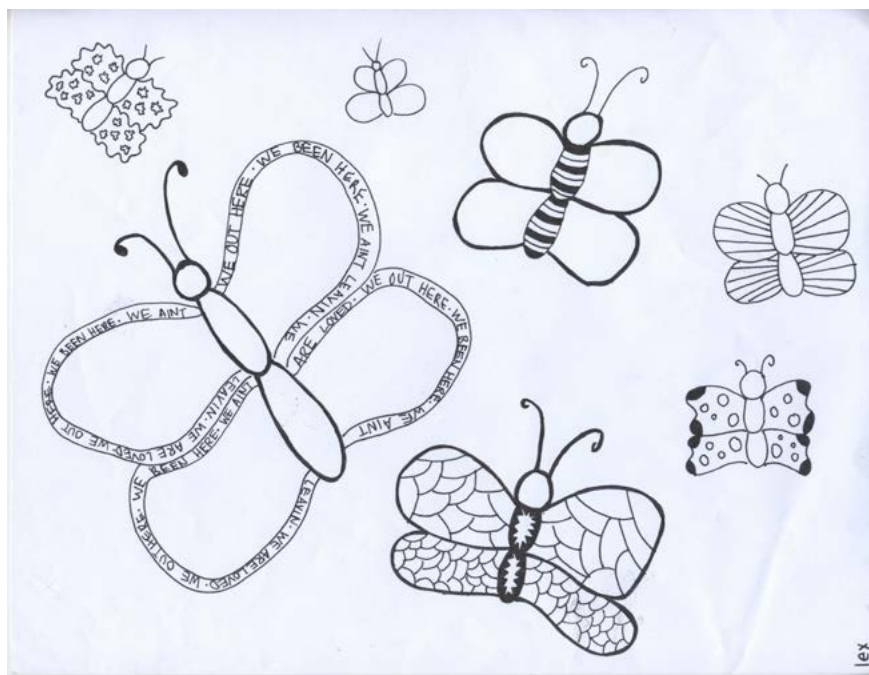


“Knowing how to be solitary is central to the art of loving. When we can be alone, we can be with others without using them as a means of escape.”

-bell hooks

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

-Audre Lorde



art by  
annelisa leinbach

WE DON'T WANT YOU  
PROTECT OURSELVES  
WORK together  
Feminism applies to all women  
OUR DO BETTER YALE  
SILENCE  
NO ROOM FOR HATE IN THIS HOUSE  
I refuse to be silent  
I refuse to be complicit  
WOMEN OF COLOR ON THIS CAMPUS ARE DAILY INSPIRATION  
WE ARE TIRED OF STAYING SILENT  
SPEAK  
BE  
WE MATTER  
CLAIM Black lives  
ONE YOUR SPACE  
STRONG  
MAGAZINE CREATED BY SEBI MEDINA-TAYAC

**MAGAZINE CREATED BY SEBI MEDINA-TAYAC**