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ABOUT

Since 1878 is a multi-part series by the 142nd and 143rd Board of The Exonian. It examines the paper's coverage of racism at the Academy and, by extension, in the country as a whole. The articles do not provide a complete overview of racist events over the years in question. Additionally, research draws heavily from The Exonian's archives, which present a biased depiction of racial dynamics at the Academy. Instead, Since 1878 offers a portrait of The Exonian, the Academy and the nation, decade by decade, by highlighting articles published in the paper.

We would like to thank Nikole Hannah-Jones of The New York Times for her 1619 Project, a record of America's history with slavery and race. Jones' work is a major inspiration for Since 1878 and The Exonian's journalistic ambitions. We would also like to thank Head of Archives and Special Collections Magee Lawhorn and her colleagues at the Academy Library for their support on this project.

2000

Leave stereotypes at the door.^{1/21} / Many disappointed white and Asian students search desperately for explanations of their failures in the college application process and latch on to diversity programs.^{5/12} / Any problems with Exeter's education have little to do with race and everything to do with the intellectual freedom to express minority viewpoints.^{10/13} / Under the name of racial diversity it appears that the value of truly diverse opinion is ignored and free speech is attacked.^{10/13} / Many gay students on this campus are still subject to harassment or derogatory comments from... students here.^{11/21}

The Exonian reported that 2000 would be the first year with an equal number of “males” and “females” and 88 Black students would attend the Academy in the following year. Though the Academy made large strides towards diversity in 2000, progress was met by increased hostility from community members.

“Any problems with Exeter’s education have little to do with race and everything to do with the intellectual freedom to express minority viewpoints,” Circulation Manager for *The Exonian* R. Samuel Cecil ’02 said. “Under the name of racial diversity it appears that the value of truly diverse opinion is ignored and free speech is attacked.”

The Academy’s initiatives also received backlash from outside organizations. The Westboro Baptist Church, a hyper-Calvinist cult and hate group known for engaging in homophobic and racist pickets, protested the Academy’s decision to allow same-sex couples to become dorm faculty in November. Academy community members organized a counter-demonstration in response.

Discrimination and Affirmative Action

By means of a survey conducted by *The Exonian* in January, the paper found that students believed “approximately one third of students tended to agree strongly that there was adequate representation and support for students of varying backgrounds.” The survey also identified, however, that support for students of sexual orientation was much lower, and that “more than 50% of students have witnessed discrimination at PEA.”

Despite this, *The Exonian*

concluded, “the results showed that the school is progressing toward a perfectly functioning diverse community.” Additionally, students commented that the Academy should become “colorblind” and “leave stereotypes at the door.”

The Exonian published several op-eds outlining the role of affirmative action and diversity. Gautum Rangenimi ’02 and Cecil examined whether the Exeter name still helped in college admissions. “Due to increasing pressure in competition for slots at selective colleges, many students are finding it more difficult to get in than they expected,” Rangenimi and Cecil wrote.

John J. Hughes III ’01 and Tara Bhat ’00 wrote a response in the following week, focusing on affirmative action and diversity—not posed by the aforementioned article. “Unfortunately, many students at elitist schools like Exeter believe that colleges’ dedication to diversity is responsible for their inability to get into a good college” their op-ed read. “Many disappointed white and Asian students search desperately for explanations of their failures in the college application process and latch on to diversity programs.”

The op-ed extended beyond affirmative action and noted how the resulting discrimination faced by Black and minority students was “probably partially responsible for the racial polarization that sometimes affects this campus.”

Affirmative action remained the main topic of the article, however, with the op-ed ultimately clarifying that “most colleges do give minority students advantages not afforded to whites... except for Asians (who don’t benefit from affirmative action

programs anyway), most minorities are still underrepresented on college campuses.”

Representation Among BIPOC Faculty

The community continued conversations around the racial makeup of the faculty body. *The Exonian* reported student criticism. “The amazing diversity of Exeter’s student body, bringing together ‘youth from every quarter,’ is one of the school’s greatest strengths. However, many students wonder why the diversity of Exeter’s student body has far outpaced the diversity of its faculty,” *The Exonian* wrote on April 7.

According to *The Exonian*, Dean of Multicultural Affairs Russell Willis said the lack of faculty of color was “very, very sad.”

The Exonian asked Dean of Faculty John D. Hemey about the quality of newly recruited faculty of color. “There is not any concern that diversity takes away from quality... We are just as confident in the strength of a diverse faculty as in the strength of a diverse student body.”

Diversity and Equality on Campus

The Exonian reported an increase in diversity among students for the 2000-20001 academic year.

“Next year’s incoming new students are more diverse both ethnically and socio-economically than ever before in modern Exeter history,” the Admissions Office reported in June. According to *The Exonian*’s reporting, the Academy would have 88 Black students. “That is 35 more than when the four-year class of ’00 seniors entered in the

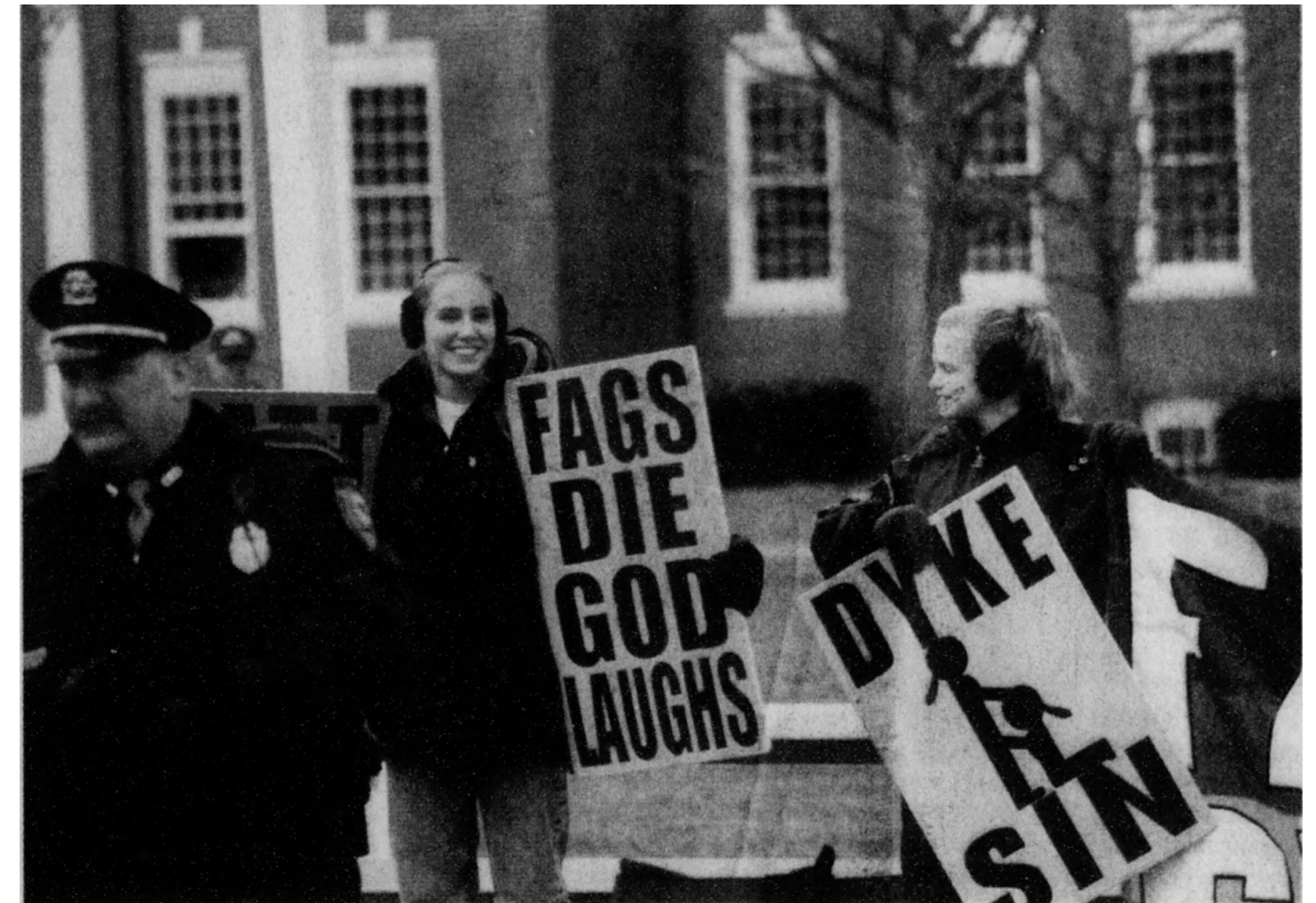
fall of 1996 with only 53 African-American students on campus,” the Admissions Office said.

Principal Tingley C. Tingley delivered a speech on diversity in the first Assembly of the academic year, relaying a story from the late 1800s about how the school noticed the talents of a young Black boy

intolerance of some in this school is clearly hypocritical: on one hand, they espouse ‘diversity,’ on the other hand, they reject anything but groupthink... Exeter is stuck in a manufactured dreamland, so focused on racial diversity that the importance of diversity of ideas has been forgotten.”

Exonians must beware.”

In response to Cecil, Bill Welsh ’04 wrote that Cecil had made “the crass generalization that students of a common background or skin color think alike” in the assertion that “‘intellectual freedom’ is a goal more worthy than trying to diversify this school’s racial makeup.” A



Westboro Baptist Church members protest LGBTQ+ inclusion.

Nov. 21

and invited him to study at Exeter. On Sept. 29, Jonathan E. Barbee ’04 wrote an op-ed on the story, calling the invitation “the first step in achieving diversity, and not just cultural diversity, to Exeter.”

Certain students attributed the Academy’s decline in free speech to an increase in diversity initiatives.

On Oct. 13, Cecil ’02 wrote, “The

Cecil also argued, “In the modern multi-cultural society we live in, ‘disadvantage’ and ‘privilege’ cannot and ought not be divided along racial (rather than economic and situational) boundaries.” Cecil believed there was “a war on Exeter’s campus with the American values of meritocracy, freedom of thought, and open intellectual discourse, and

“race-blind” society would not be plausible “until we have a perfect world,” Walsh wrote.

Jeyup S. Kwaak ’02 agreed with Welsh. “Cecil’s utopian society theory was unnecessary because we do not have one... It is perfectly appropriate and crucial that the society gives opportunity and aid to people of color now so

that in the future, there will be that so-called Cecilian utopia where people of color would be stable in all areas and where that truly fair competition between people, based only on ability, would be possible.”

“Asian Collective”

Members of Asian Society, the Academy’s Asian affinity group, were criticized for exclusionary behavior. Sungjin Lee ’02 published an op-ed criticizing Asian Society on Feb. 18. Lee wrote that Asian Society had been nicknamed “Asian Posse” and described the club as “always traveling in large crowds... [giving] off an intimidating and exclusive feeling to others.”

“The purpose of a racial group is to open up the culture to others, not to form an airtight bubble around oneself,” Lee added. “I believe that such groups as this are depriving us from taking advantage of such a diverse community such as Exeter, and find it a great shame, and loss of opportunity.”

In June, *The Exonian* reported on the “Asian Collective” and noted that “diversity and awareness remain major goals.”

In response to Lee’s op-ed, Malcolm Mui, co-head of Asian Society, stated, “We were enraged. We’re just a group of friends and we’re no different from [Afro-Latino *Exonian* Society (ALES)]... or any other group of ethnic students.”

“Throughout the two years I was

head, we tried to make [Chinese Students Organization] more well known to the school,” co-head of Chinese Students Organization Karen Tsui said. “Ironically, these clubs are losing ground because there are so many Asians. In the past when there were fewer Asians, they had to turn to these clubs for support, but now they are merely social.”

Same-sex Faculty Couples and The Westboro Baptist Church

In response to the Academy’s new policy allowing same-sex faculty couples to reside together, the Westboro Baptist Church (WBC) picketed Exeter in November.

According to *The Exonian*, the group had published an online flier stating that Exeter was “a hotbed of filthy f*g activity” and needed “some Old-time Gospel preaching.”

The group launched a protest on Nov. 21 on campus to preach against homosexuality. The group of protestors “arrived at 12:50 p.m. and left before 1:00.” They had only a “small crowd, the vast majority of whom were comprised of police officers, journalists, and Academy security officers assigned to the event.”

A week prior, *The Exonian* endorsed a boycott of the WBC’s activities, calling for students to ignore the protests and consequently send a message that “we are not interested in what it has to say about

us or the gay community here.”

“Many gay students on this campus are still subject to harassment or derogatory comments from a small number of students here, and most gay students feel that issues involving sexual orientation are ignored. When we speak of diversity, we often speak of the importance of racial diversity—but we often ignore sexual orientation, even if unintentionally,” *The Exonian* continued.

Counter-protesters gathered at the Love Gym to demonstrate support of the LGBTQ+ community. Most *Exonians* agreed that the WBC had failed to provoke reactions from the student body. “The worst thing to do is to give these people what they want attention and media coverage,” Social and Political Chair of the Gay/Straight Alliance (GSA) Khymi Woo said. “This is an issue of addressing hate, and I don’t think we’re doing that effectively as we could.”

Co-Faculty Adviser to GSA Matthew Wolff agreed with Woo’s statement. “Their picket was a complete flop... I think we achieved everything we set out to achieve. The people in the gym had fun, and the picket went largely unnoticed by the rest of the world. They had no one to protest to, and it was all rather anti-climatic.”

2001

We should use common sense, not racial profiling.^{10/12} / [We] are praised as a ‘model minority’...because we are **silent** and **obedient**.^{4/27} / We need to have justice against Osama bin Laden, but we cannot allow it to **boil into revenge and kill innocent victims**.^{9/28}

2001 marked the ten-year anniversary of the Academy's first official celebration of Martin Luther King Jr. Day (MLK Day). The committee moved to revamp the celebration, aiming to "[provide] enough involvement and meaningfulness for students."

Students criticized the introduction of campus affinity groups. Some student voices published in *The Exonian* dubbed the change a proponent of "reverse racism."

Throughout his presidential campaign, 43rd president of the United States George W. Bush called for the removal of affirmative action in all governmental agencies, sparking discussion in the Academy's Asian-American community about the model minority myth.

The year concluded with the September 11, 2001 terrorist attacks. In the wake of September 11, the Academy condemned anti-Arab and anti-Muslim sentiments.

MLK Day

The MLK Day Committee restructured the celebration to be a day of games and "hands-on" activities. To encourage conversation between students and faculty, the committee hosted the play "One Race, One People, One peace," a BaFa' BaFa' (a simulation invented in 1974 to promote cross-cultural competency) game to "give everyone an idea of the difficulties of entering a foreign culture" and afternoon affinity group meetings.

In a quote-box column, *The Exonian* published anonymous reflections on the day, none of which were from Black-identifying students. Students' respective places of residence, ethnic identities and religious affiliation were noted. *The*

Exonian published the following:

"In previous years, MLK Day was expanded to teach students about a variety of issues with topics. The groups by affinity and stereotypes don't seem like good ideas. In the past, we got to choose the workshops we attended to suit our interests. This year 'Big Brother' is choosing for us." - Indian, Hindu, senior from New York

"King's message was not about people in the majority being bad. It was about acceptance and looking beyond physical appearance. I don't want to be made to feel guilty about being 'white.'" - Western European Catholic from Massachusetts

"When the focus goes from being one of educating students on national and international civil rights issues, to being claustrophobically introspective, I think the presence of certain issues or stereotypes are blown out of proportion." - Irish, Norwegian, German, Lutheran lower from Connecticut

"I had difficulty putting meaning behind what I filled out in my affinity card. As the only Asian at my old school, discrimination was never an issue for me." - Vietnamese Agnostic lower from Montana

"The affinity group idea has potential; we'll see how it goes. Workshops should lead students to concluding that personality is what matters." - Half-Chinese, half-Jewish lower from Wisconsin

Many students argued that affinity groups were reductionist. "One of my friends put down Italian American for his group, but they just placed him in white male, and I think that kind of stunk because he didn't feel he was simply a white male," Viana Turcos '01 said.

In addition to complaints about

the day's programming, many students criticized the lack of organization. Rooms designated for discussion groups were frequently locked, and students voiced confusion when student facilitators failed to show up at their posts. According to *The Exonian*, many students who had locked rooms or lacked a student facilitator left to partake in a snowball fight on the quad.

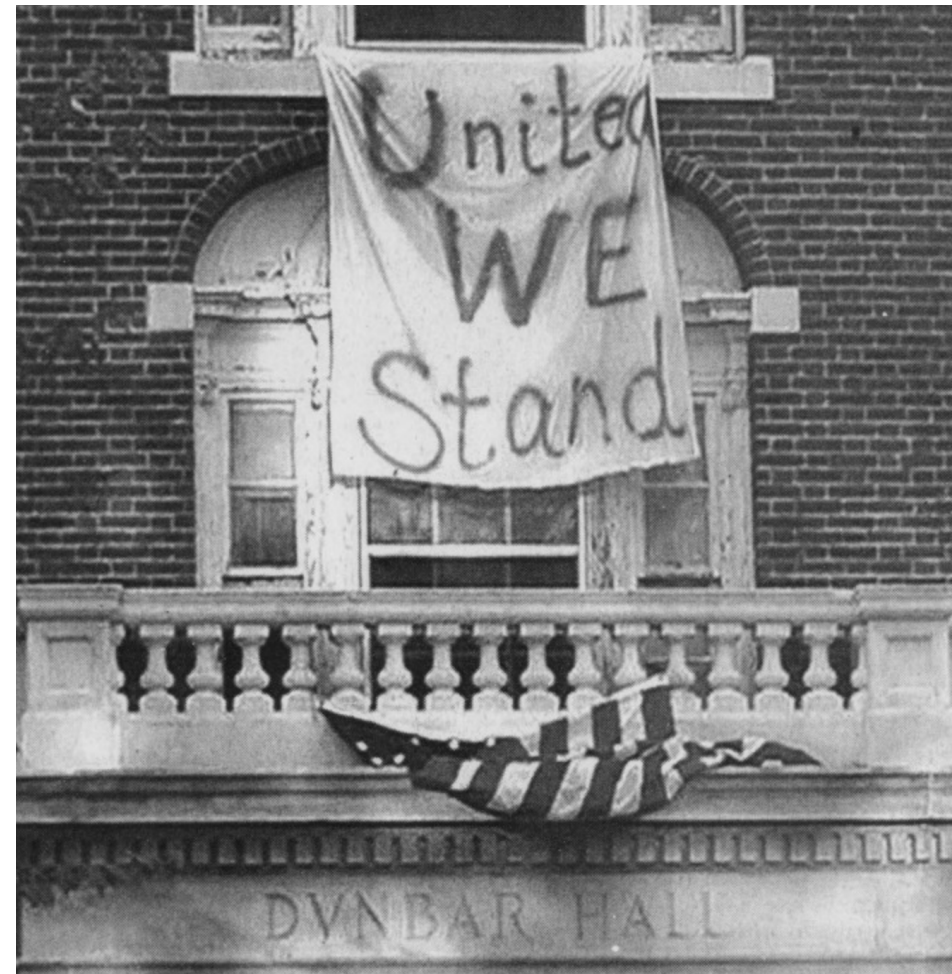
An MLK Day organizer disagreed with the complaints. "I don't think it was a matter of whether a room was accessible," an MLK Day committee member said. "If the students were truly interested in having a discussion, they would have found a place to sit down and have a discussion."

September 11, 2001

"At the time of the Oklahoma City bombing, Americans did not look at all male white Christians as terrorists," Head of Islamic Society Iman Azzi said. "Since [9/11] was [carried out by] foreigners, Americans are scared [and] feel uncomfortable around people of Arabic origin. The attacks had nothing to do with Islam, they were against our beliefs."

Azzi cautioned against "revenge and justice" as the American government prepared to respond to the terrorist attack. "We need to have justice against Osama bin Laden, but we cannot allow it to boil into revenge and kill innocent victims," Azzi said.

On Sept. 11, President George W. Bush and the Federal Aviation Association (FAA) halted national air travel until Sept. 14. After the grounding ended, *The Exonian* covered Pakistani-born Shayan Abdullah's '03 experience flying to



"Residents of Dunbar Hall display their patriotism. The flying of the American flag caused some controversy involving nationalistic sentiments of international students," *The Exonian* wrote. Oct. 19

Exeter. "Getting into the country was extremely difficult; all of my bags were opened and searched," she said. "Coming from Pakistan, I had already heard stories of people in the big cities who looked Arabic and had been beaten. I was a little frightened coming into the U.S., but at Exeter, I feel pretty safe."

When asked about reports of discrimination against Muslim students, Academy Principal Tyler C. Tingley responded there were none "that I know of."

On Sept. 12, Tingley hosted an Assembly addressing 9/11, warning Middle Eastern students of potential prejudice in town or the Academy. According to *The Exonian*, "[Tin-

gley] reminded everyone that it is not the race, culture, or people who are at fault, it is only a group of extremist terrorists."

"Also singled out by this event are the followers of Hinduism," *The Exonian* reported. "The Hindu group of Sikh's is often mistaken or stereotyped as terrorists. These people follow Hinduism, but their beliefs have them wear turbans, which are now negatively associated [with] the terrorist attacks."

On Oct. 12, Adrian J. Hopkins '02 wrote a letter to *The Exonian* titled, "We Should Use Common Sense, Not Racial Profiling." Hopkins cited Apu Nahasapeemapetilon from *The Simpsons* and Osama Bin

Laden and said, "If my own knowledge of Arab-Americans comes from [those people] ... then upon seeing an Arab for the first time I have two decisions: 1) I could expect him to serve me a Slurpee or label him a "towel-headed terrorist" or, 2) I could approach him as I would expect to be approached, with an open mind and free of blind assumptions."

Hopkins recommended the second option but noted, "With a group of Arab men, I would be lying if I said that I wouldn't be reminded of the media's portrayed 'face of terrorism.' I am not assuming that they are terrorists, but my mind is recalling images that I am familiar with."

Samuel Culver '03 wrote, "Enough pain has already been caused by the deaths in New York and DC, and it is therefore unnecessary to blame a people [sic] who share peaceful ideas but are of Arab origin."

Reverend Thompson Speaks on Patriotism

Reverend Robert Thompson delivered a speech on Black patriotism which prompted responses on racism and its effects of Black success.

Thompson "confronted the student body with the notion that it was ironic for a black man to be a patriot." Thompson continued, "America took from Blacks during slavery and World War 11 but did not give back. How ironic it was for a Black person to love a country in which he was a second-class citizen."

Patrick Fitzsimmons '02 wrote he regretted not responding after Thompson asked those who "couldn't understand why it was ironic for a black man to love America to say 'Amen.'" Fitzsimmons

said he felt compelled to explain “why it is not ironic at all.”

“Racism, while still prevalent, is increasingly more subtle and disappearing,” Fitzimmons said. “Now, America is the greatest place for people of African descent to live in the world. Black students at Exeter should know better than anyone else that America is now open for the taking of anybody willing to work for it, regardless of race.”

Affirmative Action & Model Minorities

Though the Academy reportedly did not alter its affirmative ac-

tion policy in 2001, conversations concerning affirmative action continued. Brij S. Khurana '03 wrote, “The system of affirmative action unduly punishes successful races or ethnicities...[such as] Asians.”

“Faced with racism and paucity, [Asian Americans] were still able to thrive and are now playing an influential role in American life,” Khurana said. “Their example is proof that a race can improve its situation without the help of an unnecessary program like affirmative action.”

“[We] are praised as a ‘model minority’...because we are silent and obedient,” Toby Li '03 wrote.

“I feel very sad about the silence of Asian Americans...what we’ve benefited so far in American society came mainly from what other minority groups have achieved in their fight for equal treatment, in which we acted more as stand-bys rather than participants.”

Li continued by writing, “If a ‘model minority’ means a ‘role model’ for other minorities to follow, we don’t really deserve this title because we are too inactive to be unifying, too quiet to be assertive, and too ‘chicken’ to stand up to voice our own concerns. We are indeed a ‘silent minority.’”

2002

Affirmative action is a perpetuator of discrimination in America.^{2/1} / **Uncomfortable**. The first feeling that a Black student feels when they walk into a **classroom full of white students.**^{2/8} / Why should the under-qualified son of Black lawyer **displace** the qualified daughter of a Vietnamese boat refugee?^{2/1} / Cultural dominance does exist and often the **beliefs of minorities are marginalized**, thus proving the necessity of such cultural organizations.^{3/1} / Exeter’s social environment may seem a tolerant one on the surface but, like most of American society, **there is an undercurrent of ignorance that can lead to hate.**^{11/1}

Following the attacks of September 11, the year 2002 was characterized by a rise in “anti-terrorist” xenophobia and intolerance across the United States. Within the Academy, *The Exonian* reported that “many students feel that the biggest difference [in campus culture] is the increased consciousness and curiosity of current events.”

Islamic Society head Tamer Shabaneh '03, a native of Palestine, told *The Exonian* that “awareness skyrocketed.” Head of the Patriotic Club Joseph Sahid '04 reported a temporary rise in nationalism. “For a short while, more people put a greater value on patriotism, but it was replaced by a more critical view of the United States’ international diplomacy.”

Reverend Robert Thompson wrote an op-ed in *The Exonian*’s Jan. 18 issue. “For me, patriotism always brings me face to face with racism. The patriotism carries with it a certain elixir: the appeal of the masses, the surge of adrenaline and the like, but the racism makes it more difficult to affirm.”

Much of *The Exonian*’s coverage on race appeared in the form of op-ed exchanges that debated segregation, “color-blindness,” affirmative action and diversity.

MLK Day

Martin Luther King Jr. Day (MLK Day) in 2002, with the theme “Finding Common Ground,” marked a shift in student opinions regarding the Academy’s observance of the day. “When compared to last year’s near-catastrophe, this year’s Martin Luther King Jr. celebration has moved a long way in a very short time,” *The Exonian* reported.

In the previous year, MLK Day

opened with a “rather mellow performance relating race issues,” according to *The Exonian*. The activities consisted of Harkness-style

performance by acclaimed actress and playwright Maxine Maxwell. Maxwell portrayed five notable women of African descent to present the

Faculty Reflection / Reverend Robert H. Thompson

For many Americans, patriotism is easy. One either loves his or her country or one does not. Fly the flag or don't. Say the pledge, sing the anthem, stand and salute, or don't. This is not the way it is for me. For me, patriotism always brings me face to face with racism. The patriotism carries with it a certain elixir: the appeal of the masses, the surge of adrenaline and the like, but the racism makes it more difficult to affirm.

This race stuff is so complicated. At my best, I inhabit a life where I am able to neatly synthesize all of the pain of the past and live a forward-looking existence, joining all who may travel with me as our feet carry us forth. In that state, there are no unresolved pains inflicted upon me by anyone or any group, no need to remind or inform others of past injustices that are sometimes still present, no affections made ironic because the specter of history figures so much in the present.

I am often not at my best.

Part of the truth is that in my heart, I house many loves: my friends, my family, the communities where I have lived, my country, the idea of a national affinity. In my head though, the home of memory, irony and conflict live. In my present experience, too, irony and paradox assert themselves.

What am I to do, for instance, with the following particularly American scene? My eight-year-old daughter comes to me and haltingly tells me that yet another acquaintance of hers, content to play with her a moment ago, has just told

her that she is not wanted as a playmate because she is “brown.”

I know. Children are cruel and resilient. It does seem that she has borne this wrong with sweet and touching grace. But what am I to do with the memories this calls forth in me, the historical pain, the sheer outrage, the sadness at her innocence lost?

I still love my country and this community, this is reality, but irony, too, is now reality, and lodged with love in the heart. This means that although I am more than sufficiently aware of the ugliness of my country’s past and present and easily able to see its wrongs, I am still a patriot.

We can be critical without being disloyal. We all should be reassured as we look at the real and possible contradictions of life that love, even love of country, has a sure, a certain durability. As we look at the answer to the question, “Why do they hate us so much?” we can learn answers that will not destroy us. And we can move forward. We will be stronger if we do.

In the process of seeking the answer, we may grow more fully into a true nation - one that recognizes that for many of us, embracing nationhood requires repentance and redemption. We may also grow into a nation that executes justice; a greater possibility if we work now for peace, even while we travel through a war many of us call justified.

-Robert H. Thompson
Phelps Minister for Phillips Church

discussions hosted by Academy faculty “aimed to put students who felt academically stereotyped, were the first in their family to attend boarding school, or partial to a certain religion in the same room to discuss a common interest,” *The Exonian* wrote, adding that “very few students were satisfied with the activities of the day.”

According to MLK Day planning committee member Michael Milligan, the workshops in 2002 were “issues-oriented” rather than “discussion-oriented” like prior years. In addition to workshops, students attended an assembly with keynote speaker Congressman and civil rights activist John Lewis and a per-

“struggle each woman encountered in the fight against the injustices bestowed upon Blacks in America, particularly Black women.”

“Maxwell’s performance was moving, to say the least. As she explained, the passion she felt for these people were evident, and her emotional depictions made the stories more impressive and moving,” Tiankai Liu '04 said.

The following week, *The Exonian* lauded the MLK Day program in multiple articles, writing that “the message impressed upon the student body was not one of ‘Black supremacy’ or ethnocentricity, but one of understanding and acceptance of all cultures and people in order to

better the world.”

Exonians reported to *The Exonian* that they saw the celebration as a success. “I actually got something out of the workshops this year,” Oliver Chase '03 said. “Unlike last year, when we just had affinity groups, this year I got the chance to really appreciate what MLK Day was all about.”

In an op-ed published in the Jan. 25 issue of *The Exonian*, Joseph Sahid '04 wrote “it appears as though the school gives MLK Day precedence over our national holidays that celebrate and memorialize the nation’s other freedom fighters, the Armed Forces. Institutions must be judged on the basis of their actions, and the school’s actions suggest that MLK Day is more important, seeing as it receives more energy, recognition, and resources than Veteran’s Day and Memorial Day.”

The “ALES Table”

The Exonian published a series of opinion pieces regarding “self-segregation,” starting with Zoe Geltman '04’s piece published on Feb. 1. Geltman wrote “Exeter prides itself on its diverse student body; it is what makes it unique. It seems that lately, however, there is a kind of self-induced segregation among students, making it virtually impossible to comfortably be one whole community.”

Geltman described a “typical” situation of students eating together in the dining hall. “There is no sense of a union between races; there are almost no Black or Hispanic students sitting at these tables... They are all on the other side of dining hall, having tacitly reserved their own table throughout the years, one at which a white person might feel

awkward and out-of-place.”

“We must come together as one whole community: a mixture of races, religions and backgrounds. On Martin Luther King day, we celebrated the life of a man who taught that we must accept people who are different than us, we must allow them the same rights and privileges, the same treatment; they must be our equals. But it is not sufficient just to accept, we must merge and become one group,” Geltman said.

Black student Abena Agyemang '03 wrote in response, “Every year someone asks why the Black students sit together in dining hall. The same question can be applied to any student... If a car followed you, and five boys threatened to rape you because you are a Black girl, where would you go? I go to where most of my friends sit: the ‘ALES’ table.”

“It is difficult to sit at a table in dining hall and tell a group of white students that you were the representative of the entire Black race in history class today, or that you were asked a ridiculous question in the dorm. Many white students cannot console their Black peers as well as another Black person can,” Agyemang wrote.

“Race is the easiest way to classify people; that is what many do when they look at our table. Instead look at what keeps us connected; it lies deeper than the color of our skin,” Agyemang continued.

In response, Kate Mandel '03 wrote to the Editor that “Zoe Geltman felt that [B]lack students should not sit together in dining hall, but rather disperse themselves amongst the rest of the student population, thus becoming a minority at the new table. Yet she also stated that she would not attend an

ALES meeting because ‘being the minority in a group makes anyone feel uncomfortable, unbecoming, and self-conscious.’ If she is not willing to be the minority at an ALES meeting, she cannot as Black students to sit separately at tables filled predominantly by whites.”

Angelica Alton '04 wrote the reply that “Before a person considers not coming to an African-Latino *Exonian* Society meeting because he or she is not Black, they also should realize how that makes the Black students feel. Consider how Black students feel everyday when they step into a classroom or when they attend sports practices. Uncomfortable. The first feeling that a Black student feels when they walk into a classroom full of white students.”

“Even though most people on campus would say racism does not exist at Exeter, I would have to disagree and say that it does. Most of the people who think that racism doesn’t exist are the same people that aren’t affected by it,” Alton said.

Geltman wrote that “many people have told me that they are upset with my article because I was victimizing and placing the blame on one certain group of people. Although this may be how many interpreted the article, that is in no way what I intended to say. I don’t think that the segregation that Exeter is experiencing is the fault of any particular group, Black or white. I think it is [sic] the fault of everyone at this school.”

In reporting on the op-ed articles that appeared as a result of Geltman’s piece, *The Exonian* wrote that “Geltman received negative feedback on her article, but even those who disagreed said it was still

important because it triggered so many responses.”

“Exonians Should Become Color-Blind”

In response to Geltman’s piece, Yuri Castano ’05 published an op-ed that spurred a series of responses. “I believe the whole concept and issue of being a minority should be forgotten because... I do not see any difference whatsoever between [B]lack and white, Hispanic or Asian, or between any other races and creed. At the core we are all the same, all equal,” Castano wrote in *The Exonian*.

“I do suggest that the ALES club be disbanded because I believe it is unjust solely to unite people by the color of their skin... Let us, as *Exonians*, lead the way to a color-blind future in which all are truly equal and united in brotherhood and peace, and where race, color and creed are unable to tear humans apart from one another,” Castano continued.

Former ALES advisor Christine Robinson, who is white, responded to Castano. “I will only say this: I am thinking of James [Montford], a former teacher at Exeter, who was then and continues to be, a good friend. We share many things: a love for Faulkner and foreign films and NCAA basketball. Do I feel as [B]lack as James? No... James and I share similar feelings at our ‘core.’ But our experiences in the day to day business of living are different, and to pretend they are not is to ignore the sometimes blatant, sometimes subtle, expressions of racism, inequality, ignorance, that James and so many of our minority students confront, remember will encounter—perhaps for the rest of their lives. I wish this were not so;

but I refuse to wear Castano’s ‘color blind’ glasses,” Robinson wrote.

On March 1, *The Exonian* published an op-ed from Agyemang responding to Castano. “I believe that it is Yuri himself who ‘paves the way for future segregation, making minorities susceptible to stereotypes’ by not coming to an ALES meeting or sitting at ‘the table’ and by writing uninformed articles. In his article he constantly referred to the AfroLatino *Exonian* Society as the ‘[B]lack ALES,’ showing unexcused ignorance.”

“The ALES is open to everyone,” Agyemang added. “We discuss issues that Blacks and Latinos have to deal with. Is it our fault few people of other races come to the meetings? The ones who look at segregation never come to a meeting... It is impossible for us to merge cultures without learning both ways. Many of the BLacks here have learned about white culture by attending this school, but not many white students have attempted the reverse. Yuri unjustly places the burden of teaching on BLack Americans by saying that we should ‘share’ our culture with whites.”

In a letter to the editor prompted by Castano’s piece, Mahfuz Sultan ’02 and Chris Gibson ’02 wrote, “segregation is the enforced isolation of a race, class, or ethnic group. ENFORCED. Perhaps a more articulate way of expressing your argument would be to utilize the term ‘separation’, and not ‘segregation.’”

“You fail to realize the importance of culture as a uniting factor. Groups such ALES, CSO, and the Indian society provide a conducive environment for ‘minorities’ (yes, minorities do exist!) to rejoice in their cultural heritage. Cultural

dominance does exist and often the beliefs of minorities are marginalized, thus proving the necessity of such cultural organizations. Nevertheless, we should recognize that your opinion has been shared by many ‘great’ men: Adolf Hitler, Joseph McCarthy, and Gov. George C. Wallace,” Sultan and Gibson wrote.

On Feb. 1, ALES President Adrian J. Hopkins ’02 published an article on the importance of confronting racial tensions. “At Exeter, we are afraid of race. We get edgy when racial issues are brought up in class. We find ways of ‘getting around’ race when it comes to addressing it on a large scale,” Hopkins wrote. “Of course race is a sensitive subject, especially in this country where race relations will never be the same because of the stigma of historical white oppression... We can either all choose to ignore its presence under the rug forever or we can all choose to openly acknowledge it so that we can move forward.”

Hopkins continued, “this message is not only for white students (in case you were wondering), it is for you, *The Exonian*, the faculty, the alumnus, the parent. We are all affected by race, whether we like it or not. Are we ready for the challenge?”

Affirmative Action and Diversity

On Feb. 1, *The Exonian* published two opposing opinion pieces on affirmative action. In the first, Lauren Wachsman ’04 argued that affirmative action revealed the “discrepancy between reality and the rhetoric of preferences.”

“One example of this disparity is the thought that affirmative action helps the disadvantaged. However, according to Thomas Sowell of the

Hoover Institution... these same preferences put other groups, including poor whites and Asians, at a disadvantage,” Wachsman wrote. “Why should the under-qualified son of Black lawyer displace the qualified daughter of a Vietnamese boat refugee?”

“The supposition that only minorities or women can add certain ideas or perspectives is entirely offensive not merely because it is untrue but also because it implies that all women or minorities think a certain way. In this way, affirmative action has created an avenue for racism and sexism... Affirmative action is a perpetuator of discrimination in America,” Wachsman continued. “Race, ethnicity, gender or sexual preferences do not belong on this list [deciding admissions]; these are traits, not accomplishments.”

In dissent, Lois Beckett ’05 defined the principle of affirmative action and argued for its necessity.

“[Affirmative action] acknowledges that there is racial inequality in America, that some races are underrepresented in some fields and schools [and] merely encourages people who are hiring workers for a position to choose candidates whose racial background is not sufficiently represented in that field or department.”

“Why are poor, urban areas occupied mainly by people of color, and rich, suburban areas mainly by whites?” Beckett continued. “Clearly, a state of equality has not been reached, and we need to do something to remedy it. It’s easy to say ‘I worked hard to get where I am now — if the poor wanted to, they could work hard, get a good education, a good job, and be successful.’ But this idea is ridiculous. We need to take measures to make sure that everyone has an equal chance at success in life.”

Homophobia

Following the 2000 Westboro Baptist Church protests against the Academy’s policy allowing same-sex faculty couples to become dorm faculty, issues regarding LGBTQ+ acceptance continued to pervade campus culture.

On Nov. 1, Whitney Fogg ’04 and Herbie Huff ’03 wrote in an op-ed published in *The Exonian* stating, “if one sits at the average dining hall table the words ‘gay’ and ‘f[*]g’ are used to replace such ‘old-fashioned’ insults as ‘dumb’ or ‘loser’.” It has become the ‘in’ thing to say,” Fogg and Huff wrote. “*Exonians* and many other teens have grown up using these offensive words without recognizing the negative impact they have. Exeter’s social environment may seem a tolerant one on the surface but, like most of American society, there is an undercurrent of ignorance that can lead to hate.”

“We are also asking the [Gay/

In a school that preaches diversity there is no room for diversity of opinion.^{1/24}

/ Can Exeter, or any other institution for that matter, ever be successful in this attempt if minority students are

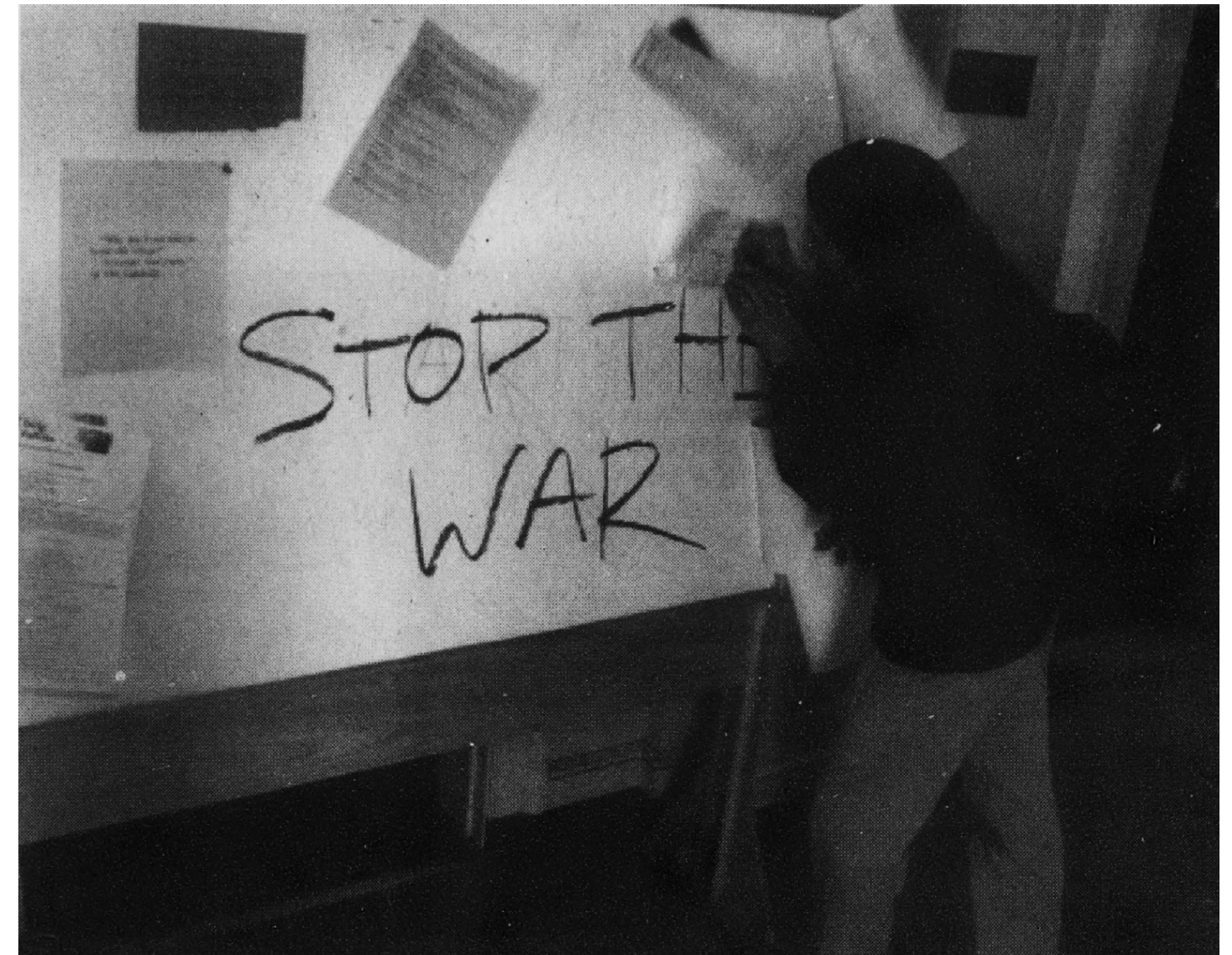
constantly self-doubting and white students are discriminating?^{1/31} / To

be Black at Exeter is to in one way or another continue the fight against racism and, in doing so, becoming a

part of Exeter history.^{2/7} / Act Black. Act

Latino. Act Asian. Act Indian. Act Native American. Act non-American. Act like

a woman. Act gay. Because at Exeter, you can.^{2/7}



Students write anti-war messages on bulletin boards across campus.

Feb. 7

Anti-war messages appeared on snow warning signs and bulletin boards across campus leading up to the United States' engagement of the Iraq War. In particular, unknown community members scrawled "STOP THE WAR" in Sharpie at multiple locations across campus, prompting discussion among members of the Academy community, many individuals writing replies besides the messages.

The Academy hosted a "Orientalism" event which aimed to confront Middle Eastern-American stereotypes. The language used by speakers the Academy selected

drew much debate. "Reorientalism advanced extreme, one-sided political opinions without placing them in any neutral historic context," Shani Boianjiu '04, an Israeli of Arab descent, said.

2003 also saw an increase in other identity-based discussions. Exeter's Diversity Council posed the question "What does it mean to be (fill-in-the-blank) at Exeter?" Nyambura Thiong'o '05 gathered responses from Black students and published an article which analogized the Black experience to "climbing a mountain."

Middle East

"Scrawled in black, the words "STOP THE WAR" are permanently etched in a bulletin board, greeting entrants into Phillips Hall," *The Exonian* reported on Feb. 7.

In response to an anti-war message on a bulletin board, an English Instructor tacked a sheet of ruled paper beside it. "This is not protesting. This is vandalism," he wrote. In the article's headline, *The Exonian* referred to the act as vandalism.

"Technically speaking, I think it's both," Kelsey Smith '03 countered. "Maybe the author feels the message is of great enough impor-

tance that vandalism is warranted. In this case, I'd tend to agree, in that the damage is minimal and easily covered or painted over."

"We're not at a point of desperation where vandalism is our only option," David Shapiro, whom the paper dubbed "liberal," said.

"I think it's kind of funny," Brij S. Khurana '03, a "well-known conservative", said. "If they actually think they're going to convince someone with vandalism, that just shows how pathetic [their message is]."

Veteran of the Vietnam War and faculty spouse Hunter Farnham was against a unilateral war on Iraq, but Farnham disagreed with the writer's methods. "It destroys the credibility of their argument. What they ought to do is participate in something like what Junior Statesmen of America and the Debate club is sponsoring—a meeting in the Elting Room to discuss the situation in Iraq."

Khurana believed the Academy environment was not conducive to discussion. "Every single scheduled event I had on [Martin Luther King Jr. Day]... criticized the impending war on Iraq and President Bush's actions during his administration... in a school that preaches diversity there is no room for diversity of opinion," Khurana wrote.

The Afro-Latinx Exonian Society

On February 7, *The Exonian* published a special feature on ALES which discussed the work of ALES and the Black experience at Exeter.

In the article titled "The ALES At Exeter Today," *The Exonian* wrote that in addition to the original proposal for ALES to "educate the Academy community about Black culture and dispel stereotypes," the

club has "added the goal of spreading awareness and education about all cultures within the ALES."

"The club views itself as a support group. Many of the members come from different environments where their race is predominant. Coming to Exeter, a predominantly white school, is oftentimes a big adjustment to the student. The ALES tries to help a student with the adjustment by creating a familiar environment," *The Exonian* reported.

Cultural Integration

Vice President of ALES Marlin Bottex '03 wrote an op-ed on cultural integration in 2003. "As much as many don't want to admit it, there are racial issues embedded deep within American society. However, this is indeed no longer a social problem. Blatant individual and systematic racism is no longer tolerated for the most part," Bottex wrote.

"Especially at Exeter, where little racial prejudice exists and most individuals are particularly mindful of their comments, we know how to treat and behave amongst one another," Bottex wrote. "This is a cultural problem. Misconceptions must be outgrown and indifference overcome."

Bottex urged students to take "advantage of the unique and intimate diversity that exists here ... Get over your discomforts, and, even though it's true that you don't really need to do so, try to feel what it's like to be a minority in America. Maybe you'll finally reach a degree of understanding with your peers that you never knew could exist." Bottex wrote.

"Act Black. Act Latino. Act Asian. Act Indian. Act Native

American. Act non-American. Act like a woman. Act gay. Because at Exeter, you can."

Black at Exeter

On Jan. 17, the Diversity Council spearheaded a new movement to address diversity and multicultural issues at the Academy. According to the de facto head of the council, Dean of Multicultural Affairs Russell Willis, their mission was to "work with the faculty Diversity committee to find ways for the Exeter community to address diversity issues."

The Exonian reported that the Council conducted a survey called "What does it mean to be (fill-in-the-blank) at Exeter?" that encouraged students to address how they felt as a member of the group they named on campus. The survey was "an attempt to identify diversity issues at Exeter and was presented to faculty members during Monday's 'Youth from Every Quarter' conference."

In line with this initiative, Nyambura Thiong'o '05 wrote an article titled "What Does It Mean To Be Black At Exeter?"

"I just cannot escape the feeling that now is the time to shake things up and make people speak honestly about race relations at Exeter," Thiong'o wrote.

Thiong'o posed the titular question to Adrian J. Hopkins '02, President of the ALES from 2001-2002, who responded, "for me, being Black at Exeter was like climbing a mountain for four years... There were forces like boulders that tried to knock me down to prevent growth and upward mobility. Yet, when I looked back and saw people below shouting and encouraging

me, I found the strength I needed to reach the plateau only to find that, upon graduating, there was still more mountain to be climbed."

"It means frustration," Bottex said. "Your actions might only be feeding into the perpetual and seemingly endless and helpless cycle of race relations at Exeter. Many are insensitive to our lives... they turn away and avoid racial and cultural breaches. This society has once again lost an opportunity for the privileged white class to really understand what it is to be black."

"Racism and prejudices are alive and working in more places than I would even like to think about. Unfortunately, the burden of fighting the racial inequalities of today lies heavily, if not completely, upon the backs of those who are discriminated against," Thiong'o wrote. "To be Black at Exeter is to in one way or another continue the fight against racism and, in doing so, becoming a part of Exeter history."

Diversity and Affirmative Action

The Exonian reported that the Council also sponsored four students to attend a diversity conference in Chicago to learn about and discuss issues of diversity in order to "challenge students' cultural perceptions about themselves and others."

Language Instructor Olga De-Grasse noted that the Academy was "doing a good job with admissions and getting students from every quarter... [But] what do we do now that they're here?"

According to *The Exonian*, answering this question became one of the Diversity Council's goals. "Some other issues the council would like to address include ra-

cial stratification, or a lack of "mingling" between students of different ethnic backgrounds, accidental stereotyping by students, and general cultural education," *The Exonian* reported.

English Instructor Lark Hammond published the article "Letter to the Editors: Faculty Perspective on Diversity" on Feb. 14. "The proportion of Asian, Latino, black, and non-U.S. faculty is still way behind that of the student body. Diversity is not just a matter of numbers, of course. It's also a combination of attitude and information," Hammond wrote.

On Jan. 31, Zoe Geltman '04 published an opinion stressing the necessity of affirmative action in the Academy's admissions for diversity. "Can Exeter, or any other institution for that matter, ever be successful in this attempt if minority students are constantly self-doubting and white students are discriminating?" Geltman wrote. "The nation needs to educate people who are not as privileged and who, by some twist of circumstances, do not have as many opportunities as others."

Jeremy Baron '05 wrote an opinion article in the subsequent Feb. 7 issue on affirmative action as well. "If we are to get a substantial proportion of minorities into college, we need to get a substantial proportion of minorities the ability to get into college," Baron wrote.

"The real issue is not the number of minority students that can get into colleges," Baron wrote. "Admissions boards want diverse campuses whether or not the government tells them that this is necessary. The issue at hand that must be solved is the small number of minority students that have a decent chance at

going to college."

"Reorientation"

The Academy conducted a series of "Reorientation" programs on Oct. 19 centered around the "misconception and stereotypes that afflict Americans of Middle Eastern descent," as performing actress Najla Said described.

According to *The Exonian*, Said called for a "free Palestine" during her performance. "When the lady said, 'Free Palestine!' most people took it to mean 'free the occupied territories.' But what it really means, what people who live in the area would take it to mean, is a call to eliminate the state of Israel. So the political overtone of 'Free Palestine!' was the ethnic cleansing of Israel," Head of Exeter Jewish Community (EJC) Aaron Epstein '03 said.

In a later issue, Middle Eastern Society adviser Robert Azzi expressed that he "heard the desire for... a Palestine that co-exists with Israel... [taking] it to mean, 'we want to be as free as you are free.'"

The subsequent Oct. 31 issue of *The Exonian* included a response from Brennan Bilberry '04 who responded to Epstein, "hardly." Bilberry wanted "open and honest discussion," and called "excessive polarizing rhetoric and minimal substantive critiques" a barrier. "It is difficult to criticize radical Zionism without being misrepresented by your opponent 'as anti-Jew,'" Bilberry wrote.

Shani Moad'alem Boianjiu '05 wrote in *The Exonian* that Bilberry's comments "belittle[d] fears some Jewish students expressed in response to the show, without exploring them first... While for oth-

ers this issue was merely political, the Palestinian-Israeli conflict is my life.”

“Reorientation” continued to November with Assembly speaker Joseph Massad, who Azzi believed was the “first time in all of his fourteen years of contact with the Academy that a pro-Arab position or speaker was heard at Exeter.”

Massad described “the Israeli government as racist,” used analogies concerning “apartheid and black/white issues” and compared the Israeli government to “the Nazi

government” according to *The Exonian*’s coverage. EJC adviser Maya Bernstein called the comparison “extremely disturbing and... grossly inaccurate and just troubling.”

“As an Israeli of Iraqi descent and a resident of the predominantly Israeli-Arab northern area of Israel, I was highly offended by the notion that the performers were trying to tell me who I was, or that my identity was less real than theirs,” Boianjiu said.

Five minutes before the lunch conversation ended, Epstein re-

vealed an Israeli Defense Force t-shirt he wore to “authenticate” his view. “I have said nothing, nothing to provoke or anyway incense you towards me,” Epstein said. “As a Jew you have called me a Nazi, an oppressor, a racist, a person of a people whose sole desire is to eliminate another group of people, and I have said nothing to deserve this,” Epstein said.

2004

Being **Black at Exeter** is something that you won’t know or understand unless you experience it.^{2/27} / **At least once a year, someone yells a racial slur at Dean of Residential Life Russell Weatherspoon from a passing car.**^{2/27} / I have had faculty make inappropriate comments about my racial background and Black history. I have had comments made by peers that **trivialize** the problems many other minorities and I face today.^{11/19} / I do not want you to leave Exeter thinking you had such a ‘diverse’ high school experience when **your eyes and ears are just as tightly shut as when you first arrived.**^{11/19}

The Exonian's first issue of 2004, the inaugural publication of the 126th board, published a seething op-ed that condemned the Afro-Latinx Exonian Society (ALES) as "racist, pure and simple." The author, Michael van Landingham '04, criticized ALES's publication, *The Legacy*, for "perpetuating stereotypes." According to van Landingham, *The Legacy* had referred to whites as "rhythmless," suggested there was a "white way" to dress, and "claimed that every female minority is somewhat possessed of the ability to make a party more enjoyable." In response, van Landingham wrote: "I am disgusted by all of this."

The year 2004 was characterized by animosity between students who believed Exeter had achieved a post-racial reality and students who believed anti-racism was still necessary to dispel structural racism at the Academy. Because of this rift in beliefs, proactive anti-racist efforts by the latter were interpreted as forms of "reverse racism" by the former, who viewed Exeter as a "colorblind" institution. The Academy saw fierce debate centered around Assembly speeches, the roles of affinity groups and the administration in terms of pursuing anti-racist work.

MLK Day

On Jan. 16, the Martin Luther King Jr. Day (MLK Day) committee previewed workshops and guest speakers during Assembly. The Assembly was met with a lack of attention. "Too many people did not take it seriously. Too many people were laughing," Jesse Woodlock '06 told *The Exonian*.

The Academy celebrated MLK

Day the next Friday on Jan. 23. According to *The Exonian's* coverage, keynote speaker activist and filmmaker Judy Richardson and session leader activist June Johnson "sparked controversy when they included criticism of the war on Iraq in their speeches." *The Exonian* reported that "some students felt that [Richardson and Johnson's] comments about Iraq were inappropriate in the context of the day."

The Exonian reported that Richardson said "there are bad leaders all over the world, and in the past we have supported them because they are the alternative in to [sic] communism." Richardson criticized the Iraq War and "discussed the fact that American soldiers are dying."

Several students were offended, and some threatened to walk out. Max Koenig '06 said in *The Exonian*, "I thought it was the most offensive thing I've ever heard. The speaker took a day when we're suppose [sic] to celebrate the greatest civil rights leader in U.S. history and turned it into a stage to spread her liberal propaganda and hate speech towards the Bush administration."

Sara Campbell '06 said, "I thought she had a lot of good points, but it seemed like she was more complaining about things than telling us how to change them. It seemed like people would ask her questions, but instead of answering them she'd just tell her story."

Jill Macnaughton '06 welcomed Richardson's integration of current events. "As Jonathan Barbee '04 said when he introduced her, the best way to get the most out the day is to put what [Richardson] said about the civil rights movement into the context of our own minds and

our own lives today." Macnaughton said. "The government back then lied to African Americans, and today the government is being unfair in not giving us the real reasons we went to Iraq."

Black History Month

On Feb. 27, *The Exonian* published a special feature section on Black History Month that included essays, reflections, and opinions pieces by Black students on campus.

Uthman Arogundade '05 observed, "*Exonians* constantly comment on the separation of dance groups such as 'Imani' or 'Outkast' because of the discomfort of being white in these predominantly minority groups. The irony lies in the expectance of minorities to be comfortable in predominantly white classes, clubs and even dorms."

In response to the prompt, "What does it mean to be 'Black' at Exeter?", President of ALES Brandon Walker '04 said, "different. It is a feeling I have never felt before... I have to keep an open mind and know that there are ignorant people who say ignorant things. I feel that I have to be careful about what I say and do. There are always people who will analyze me so that they can characterize whatever I do as a 'Black thing.' Being Black at Exeter is something that you won't know or understand unless you experience it."

The Exonian reported on a campus-wide debate centered around whether ALES was an exclusionary organization or not in the article "Not In The Club: Outside ALES." According to *The Exonian*, students criticized the ALES for being "loud and unnecessarily proud." Others

understood the club as "a necessary community for some students to be able to tolerate the rest of the club." Black student Ama Blanchette '05 said, "I feel like if I do go [to ALES] I subject myself to self segregation... it seems that ALES makes it a big deal that they're black instead of just focusing on the culture."

"I don't go because it seems like they're kind of a clique. I have lots of friends of lots of different races and I don't feel the need to do that," co-head of La Alianza Latina (LAL) Thea Ulrich-Lewis '05 said.

Black lower Dante Taylor '06 said of ALES, "I feel like I was being judged because I didn't dress the same. I didn't listen to the same music as they did, but that doesn't mean we don't have the same experience. I don't need to sit in a room of thirty Black people every week to reaffirm the fact that I'm Black."

The Exonian article did not include any quotes from students in favor of ALES. *The Exonian* reported, "Generally, students opting not to attend ALES come from similar backgrounds, either growing up in an ethnically diverse neighborhood or having parents who see the portrayal of African-Americans in the media and do not want their kids behaving in the same way." *The Exonian* did not supply any evidence to substantiate this claim.

In response to Assembly speaker Ward Connolly's condemnation of race-based admissions in public universities, the Diversity Council hosted a Feb. 25 debate on affirmative action. Students were pro-race-conscious admissions, yet students also agreed with Connolly. "I agree with the assembly speaker in giving opportunities to disadvantaged people in general, not just by race.

I wish that race was not as big of an issue as it is today," Kinsley Makielski '06 said to *The Exonian*.

"I think affirmative action should be based on socio-economic levels, not race," Reid Mayer '07 said.

Finally, *The Exonian* reported on the racial attacks Black faculty members were victim to in an article entitled "The Contradictions of Diversity".

"At least once a year, someone yells a racial slur at Dean of Residential Life Russell Weatherspoon from a passing car," *The Exonian* reported.

"Whenever Reverend Robert Thompson sees a police car as he is driving, he makes sure to wave at the officer. Weatherspoon never feels completely comfortable navigating the streets and highways of New Hampshire in his car. They are always aware of the possibility of being pulled over by the police simply because of the color of their skin. As Black men, racial profiling is part of their reality," *The Exonian* continued.

Black Music Instructor William McClain said that he had experienced racial prejudice and profiling in the town of Exeter from store owners and patrons. Yet, McClain said he was grateful for the opportunity to teach at the Academy. "The greatest thing I can do as an African-American is be an example... by having a good job, having a family... Students here are the next leaders. They see a diverse faculty all working towards a similar goal. That's the first step towards cultural understanding."

Black English Instructor Helen Lawrence said to *The Exonian*, "Being Black at Exeter means having the assumption of a few students and

parents that I lack certain qualifications." *The Exonian* reported that "one parent thought that she could not possibly be a teacher—she had to be an advanced student."

"Lawrence, who earned her PhD from Yale, introduces herself to her students as Dr. Lawrence. This has sparked criticism. But she feels that as a Black female teacher, she needs to make her qualifications clear," *The Exonian* reported.

"To this extent, being here is an emotionally expensive proposition," Thompson surmised on the racial pressures Black faculty suffered at the Academy. "Even so," *The Exonian* reported, Thompson said: "I feel that this is where God would have me be."

Iraq War

Nathan Riggs '05 penned an op-ed in the May 7, 2004 issue of *The Exonian* which called for the U.S. to "nuke the Sunni triangle and any other hotspots, bring 'democracy' to the surviving members of Iraq's thoroughly terrified populous that aren't burning or radioactive, give 'world opinion' the middle finger—they invented Realpolitik, they're not going to do anything rash—and treat all future terrorists or terrorist states in the same manner."

"A couple of anxious, overzealous American troops humiliate some Iraqi POW's and everyone from Al Jazeera to the New York Times is calling us godless heathens. We don't have the stomach for anything anymore. I'm not condoning making POW's form halfnaked human pyramids or stand on cardboard boxes with hoods on—although the image is rather comical (perhaps even recreational)—but if stuff like that sends us into a self-loathing

tizzy or poisons our commitment to ‘finish what we started,’” Riggs continued.

The Academy’s 13th principal Tyler C. Tingley responded in an op-ed the next week: “It would be a mistake to see [the op-ed] as a reflection of either the spirit of the school or the values to which it is committed.” Numerous students and faculty condemned Riggs’ violent invocation of a nuclear attack on civilians, describing the forced humiliation of Iraqi POWs into forming human pyramids half-naked as “comical”, and the Islamophobic use of the word “Mohammed” to represent Middle Eastern people as suicide bombers opposed to democracy.

Debate on American intervention in the Middle East persisted throughout 2004, with many students fervently divided on whether the Bush administration had pursued the correct course of action.

Discussions of Anti-Semitism

On April 9, Reverend Thompson delivered a Good Friday Assembly where he discussed the Mel Gibson film “The Passion of the Christ”, which had received widespread condemnation for anti-Semitic components. Thompson identified the film as anti-Semitic because, according to *The Exonian*, “most Jews who have seen it found it to be offensive.”

Several *Exonians* took issue with this line of reasoning. “I do not believe Jews are any different from others when it comes to understanding discrimination or pain. Similarly, I disagree with the Reverend that a white person cannot tell a Black person what racism is. That statement is false in that it establishes

that racism can only exist against Blacks,” Shani Moa’alem Boianjiu ’05 wrote.

On April 16, Riggs penned another op-ed containing criticism. “Frankly I could care less if the Passion of Christ is anti-Semitic. Mel Gibson could film two hours of rabbis getting beaten—if he thought people would watch that—I’d be appalled, but I’m not going to be the one that says it’s not his prerogative.”

“Our system of government and human intercourse is based upon the fact that ‘all men are created equal’ and the only equitable continuation would be all ideas are held in the same regard... should only one jury member of twelve—the one that had been r*ped—have a voice in the trial of a man accused of the same crime? Should a man be given deference based on the color of his skin or because of his religion?” Riggs continued.

“The Errors of Ignorance”

Kimberley McLeod ’05 surmised racial conflict at the Academy with her Nov. 19 op-ed, “The Errors of Ignorance”.

“I am usually excited for class discussions about racial issues, and at the same time brace myself for any offensive comments said at the Harkness table. I am usually open to people’s opinions and want to challenge their views and my own. However, a recent class discussion almost resulted in me losing my composure. Not only was I outraged by the comments made by my classmates, but also by the sort of absolutism they possessed in their tones while making testaments about race being an issue that needs to be addressed. The discussion only echoed

an attitude and a mentality that pollutes our entire campus,” McLeod wrote.

McLeod described the harmful actions of white students at the Academy and their confidence that they could sympathize with Black students fully, which they claimed justified their judgements on the Black experience at Exeter. This was particularly with respect to white students who believed race was a trivial issue and there was no need for the ALES. “This is for all the people who think they know what it is to be a Black student at Exeter, but really have no clue,” McLeod wrote. “Race is an issue here, and no one can tell me otherwise. I have walked into town and have had derogatory things yelled at me. I have had faculty make inappropriate comments about my racial background and Black history. I have had comments made by peers that trivialize the problems many other minorities and I face today... you have no idea what I have been through and when I choose to share it with you, you do not listen.”

“I do not want you to leave Exeter thinking you had such a ‘diverse’ high school experience when your eyes and ears are just as tightly shut as when you first arrived,” McLeod said.

2005

It’s funny, to be a white man in this country, **you are privileged** while at the same time you are put down for being white.^{1/21} / I only have a sixteen-foot yacht; I’m so ghetto.^{2/4} / **It is cool to be ‘Black’ without having to be Black.** That is what gets imitated—the language, the jewelry; not the living conditions, the working condition, and **the reality of life in the inner city.**^{2/4} / So let me just say this: because someone is anti-gay marriage, or anti-affirmative action, **does not mean that they are homophobic and racist.**^{2/18}

2005 saw increased debate around language and policy relating to diversity and inclusion. Students debated the use of “urban language” in *The Exonian’s* Humor page and on campus. Community members also discussed in a chain of op-eds a same-sex visitations policy and Academy support for LGBTQ+ students.

The Academy also appointed the first Muslim faculty member which strengthened campus-wide involvement with the Muslim Student Association (MSA). For the nation at large, the death of Rosa Parks and Hurricane Katrina spurred further dialogue on racial inequality.

MLK Day

Martin Luther King Jr. Day (MLK Day) highlighted “people who have taken King’s vision of equality in the modern day,” featuring keynote speaker Michael Eric Dyson.

White student Thomas Smithburg ’06 wrote an op-ed, thanking the MLK Day committee for “one of the first MLK days where [he and his friends] did not feel uncomfortable.”

Smithburg disliked the statement “MTV is run by a bunch of old white guys,” mentioned during MLK Day proceedings. “It’s funny, to be a white man in this country, you are privileged while at the same time you are put down for being white.” Smithburg noted that much of the Academy’s funds came from white men.

Later, Smithburg commented on the shooting of Black 12-year old Michael Ellerbe in 2002. “But then why would his mom report a stolen car, if the boy just took it for a little spin? What was the boy doing steal-

ing a Ford Bronco in the first place? Why was he near a parking lot notorious as a drop off point for stolen vehicles? Why had the car been missing since the night before,” Smithburg asked.

Smithburg believed that “both [the] cop and victim were obviously scared” and “the boy, who was an honor roll student, did not deserve to be shot in the back; yet the cop does not deserve to have this on his conscience.”

“Urban language”

The Exonian surveyed the use of “urban language” at Exeter in a News article written by Lois Elizabeth Beckett ’05. *The Exonian* reported that in the fall issue of the Afro-Latinx *Exonian* Society (ALES) newsletter, *The Legacy*, Thais Brown ’05 argued that using “urban language” in Humor articles “mocked the way ‘urbanized student[s] of color’ [spoke].” Brown was insulted, according to *The Exonian*, because “she [knew] that the Caucasian author of the article she discusses, as well as many board members of *The Exonian*, do not normally use urban language.”

Examples of headlines containing “urban language” were: “A headline reads ‘Principal Announces Bling-Bling Initiative.’ A fictitious prep author of a column describes his ‘mad fly honeys.’ In ‘Rap News In Brief,’ ninety-four people are hospitalized after drinking ‘pimp juice’ made from Kool Aid, hot sauce, vitamins and malt liquor.”

Members of ALES believed that “the use of ‘urban language’ in satirical articles on *The Exonian* humor page is offensive and inappropriate.” *The Exonian* reported, “others believe that urban language is part

of mainstream American culture, and to restrict its use is simply not logical.”

The primary contributor to the Humor page in 2004, Michael van Landingham ’04, said the Humor writers were not trying to mock “urban language” or the people it derives from but they were “satirizing the inappropriate use of urban language by people who are ‘trying to be cool.’”

The Exonian observed, “*Exonians* agree on examples of urban language: words like pimp, ghetto, and mad fly. But the actual definition of urban language is more elusive.” Brown wrote in their article in *The Legacy* that “urban language is a synonym for the language of hip-hop culture.”

However, Brown used the term “urban lingo” instead of “hip-hop language” because, “for many people, hip-hop culture is synonymous with African-American and Latino culture.” Beckett also believed that because hip-hop culture emerged out of Black inner-city culture and hip-hop vernacular was derived from “the ebonies,” it was a “natural association” that “many *Exonians* on all sides of the debate used the term urban language in a way that was... associated with African-American culture.” According to the paper’s coverage, “urban language” carried connotations of a certain socio-economic class as well.

The Exonian reported that stereotypes about life in this socio-economic class, particularly in the projects, were perpetuated through the use of “urban language.”

“At a school like Exeter that includes students from a wide range of cultural, ethnic and economic backgrounds, it is no surprise that

any discussion of who has the right to use urban language is both complicated and deeply personal,” *The Exonian* wrote. “The students who protest the use of urban language in *The Exonian* are also reacting to the times when their fellow students have used urban language in conversation in ways they found insulting.”

The issue with using urban language, according to Brown, was that while people of many races could identify with hip-hop culture, there are people who use urban language and don’t understand it and/or use it inaccurately. “This usage of urban language, Brown thinks, often indicates a stereotypical view of African-Americans,” *The Exonian* synthesized.

“In the prevalence of hip-hop culture and language, ‘the inner city is being glamorized as cool.’ Associate Director of Admission and Coordinator of Student of Color Recruitment Treda Collier said,” Beckett reported.

Though this culture gained prominence, Collier was unsure whether anyone would actually want to switch places with someone who lived in the “inner city.” “It is cool to be ‘Black’ without having to be Black. That is what gets imitated—the language, the jewelry; not the living conditions, the working condition, and the reality of life in the inner city,” Collier said.

Dean of Multicultural Affairs Veda Robinson said, “people should not use words they do not want other people to use. ‘Once you throw it out there, you don’t own it any more,’ [Robinson] said.”

Islamic Scholar Ahmed Al-Dawoody and the Muslim Student Association

In late February, the Academy scheduled Phillips Fellow Ahmed Al-Dawoody to teach “Islam and the West: A Study of Islamic Attitudes towards America” in the spring. Al-Dawoody was “the first Islamic Scholar [at] the Academy... and the first Muslim faculty member,” according to an April 22 article published by *The Exonian*.

“Al-Dawoody believes that his ability to relate to the topic is essential in teaching the course,” the article read. “‘If you teach Islam and want to be open to other religions, why not experience the opportunity to study with Muslim scholars?’” Al-Dawoody said.

Al-Dawoody’s appointment was intended to diversify both faculty composition and campus perspectives. “Chair of the Religion Department Jamie Hamilton hopes that Al-Dawoody will bring a new perspective and understanding to the Exeter campus by clearing up many of the misconceptions about Muslims and the Middle East,” *The Exonian* reported in its Feb. 18th issue.

Student of Al-Dawoody Leslie Moclock ’05 agreed. “The dynamic in class is different from that in a lot of other Harkness classes because there is so little we know [about the Middle East] to begin with,” Moclock said.

“We have a diverse student body and a faculty that isn’t. [Al-Dawoody] will help us be more representative of the student body,” Hamilton said. “He is somebody who can help us with our own issues of diversity.”

The Exonian recorded positive student responses to the appointment. “I’m interested because it’s something that affects me,” Kalim Kassam ’05, head of the MSA said.

“He’s definitely the right person to be teaching the course.”

In the same year, the MSA was able to host a screening of “Mohammad, the Last Prophet” at the Ioka Theater in Exeter for “the first annual Muslim Student Association interscholastic conference,” according to an article published in May by *The Exonian*. Al-Dawoody helped to host the event, and spoke about being Muslim in 21st-century America.

The MSA event even prompted discussions about a conference the following year. “Students at Exeter and Andover [would be] working together to make it an annual conference and to have Andover host it and invite speakers for next year,”

Parnian Nazary

In 2005, new upper Parnian Nazary from Afghanistan attended Exeter through the Seeds of Peace program, an organization dedicated to leadership development for youth from areas of conflict. “Education for Nazary is not only about academic subjects, but also about how to overcome hatred and work towards peace,” *The Exonian* reported.

The Exonian interviewed Nazary who recounted her experiences talking to a peer about the 2001 September 11 attacks. “She thought 9/11 was because of Afghans...I explained [that] that’s not true, that the Taliban was not Afghans,” Nazary said.

“The Myth of the Ignorant Conservative”

The Exonian published an op-ed on February 18 by Dameron objecting to the association of the term “bigot” with conservatism. Dam-

eron claimed that students could oppose same-sex marriage and affirmative action without being homophobic or racists.

“So let me just say this: because someone is anti-gay marriage, or anti-affirmative action, does not mean that they are homophobic and racist,” Dameron wrote. “If you don’t understand where someone is coming from, you shouldn’t lash out and box them into easily vilified terms like ‘bigot.’”

Dameron asserted that conservative *Exonians*’ arguments were rooted in values of “equality, diversity, and the strength of tradition” rather than homophobia or racism.

Dameron also claimed that beliefs about “Black people [being] terrible creatures” were not present at the Academy. “Honestly, do you think that anyone at this school is truly that ignorant? Give me a break. There are people in this world who still cling to those thoughts, but those people own fan boats and live in cabins in the back swamps of Louisiana and Mississippi, and none of them are qualified to breathe the rarified air that circulates at ‘the Academy,’” Dameron wrote.

Students Discuss LGBTQ+ Visitations

The Exonian published a series of op-eds in 2005 discussing the Academy’s visitations policies and its enforcement for LGBTQ+ students.

Dameron published an op-ed in *The Exonian*’s Feb. 25 edition titled “Separate but Equal” calling for a separate enforcement of visitations for same-sex couples. “It remains a mystery... why openly gay students are allowed to entertain members of the same sex in their own rooms,

doors closed, without notifying a faculty member. As a heterosexual student, this strikes me as a double standard,” Dameron wrote. “This is a case where the principle of ‘separate but equal’ is truly applicable. Why not just ask gay students to keep at least a partially open door when with other members of the same sex?”

Dameron framed this proposal as a step forward for LGBTQ+ progress at the Academy. “Exeter should strive to be a community that recognizes the sexuality of gays as equal to that of straights,” Dameron wrote. “If the Academy were to recognize this goal by modifying the visitations policy, such an open acknowledgement of homosexual activity would be a triumph for the gay community, as well as the school as a whole.”

In response, Spencer Deese-Laurent ’07 published a counterpoint in the same issue. Deese-Laurent asserted that Dameron’s proposal would violate student privacy, resulting in outing. “The right to privacy regarding one’s sexuality is as it says: a right,” Deese-Laurent wrote. “If we were to force people to come out when they were not ready, the psychological implications would be countless and the line to the counseling floor in Lamont would wind all the way down to the lobby.”

Deese-Laurent also expressed concerns of profiling same-sex couples. “If a student did choose to keep his or her homosexuality private, is it the right of the dorm faculty to protest to a student’s right to visit a like-gendered student’s room based on the teacher’s suspicions?” Deese-Laurent asked. “In this day and age it is impossible to even tell

who is a homosexual, because even though there is a feminine stereotype of gay men, many do not fit this profile.”

LGBTQ+ Day of Silence

April 2005 saw a Day of Silence for LGBTQ+ students at the Academy. “Firstly, it is impressive to see just how many allies the GLBTQ community has at this school that were willing to participate. It is generally impossible to see these numbers until you enter a class and realize that 6 of 10 people are silent,” Tiger Rahman ’05 wrote in an Apr. 15 op-ed.

“Many have problems with the Day of Silence because of its potential ‘disruptive nature,’” Rahman continued. “While I had not been a personal witness to the disruption until this past Tuesday, I strongly believe that were the protest to be anything less than disruptive, it would serve no purpose.”

According to the op-ed, some faculty did not approve of the Day of Silence. “In some ways, I am disappointed in the results of the silence, particular in hearing stories of teachers enforcing a class time breaking of silence,” Rahman wrote.

“Being silenced is disruptive to one’s life. The statement implies you have something to say, or express, and it is being capped by something external to yourself. It follows, then, that this internal frustration should be reflected on the entire world,” Rahman wrote.

2006, 2007

At the time of publication, the digital archives of 2006 and 2007 did not exist. They will be published as soon as the digital archives become available.

2008

The Exonian may appeal to those whose work ethic is their strongest skill ... [And] a lot of Asian American students, especially kids of first generation immigrants, are imbued with a certain work ethic.^{1/17} / Asian-Americans are regarded as intelligent rather than intellectual.^{1/17} / I find it distasteful that some see the [MLK] event as an opportunity to further their own political agenda rather than truly honor the man and his ideals.^{1/24} / Immigration enforcement, for example, is not racism; it's the law, and applies to everyone, regardless of race.^{1/24} / People assume I support Obama simply because he looks more like me than

John McCain.^{10/27} / You have to have a thick skin to be a Republican at this school, and you have to get through it with humor, which is what we did with the skit.^{11/6} / the [Republican] club members made themselves appear petty, pathetic and asinine. Some people found that Assembly funny, but I found it offensive... How many times did [Republican Club co-head] Will Stoutin have to mention that Barack Obama used drugs before he made his point?

^{11/27}

“

I attend Phillips Exeter Academy in New Hampshire. I was born in Austin, Texas and my parents are from Nigeria, West Africa. In many ways I should not be where I am today, or have been blessed with an experience such as Exeter. For this school to have allowed me a part in what has been a monumental election, I will remain forever thankful. Moreover, it was Barack Obama, his life, and the historic possibility he represents, that has inspired so much hope in me. I would vote for Barack Obama.”

—Justice Ukadike '10

“

Any Obama supporter worth his/her salt would spout off the word “change.” It is a good place to start. The 2008 presidential race is about change because Barack Obama, a Black politician with no Washington experience, is taking on the establishment! We dutifully ignore his Ivy League degrees and current socioeconomic status to focus on images from his single-mother childhood as he rages against the “Bush-Clintonian man.” ... Sarah Palin graduated from the University of Idaho with a degree in journalism... She did not go to Harvard or Columbia like the poor, disadvantaged Obama. She came from a small town. People in towns like mine relate to Palin in a way they cannot relate to latte liberals. This race, this “change,” is about identity politics, but Obama does not have a monopoly.”

—Will Stoutin '09

Following the election of Barack Obama as the United States' first Black president in 2008, many commentators and pundits speculated that America had achieved a “post-racial” society free of racial discrimination and prejudice. This was far from the case in American society and on Exeter's campus. 2008 was marked by both progress and sobering reminders of racism at Exeter: it saw both the wave of enthusiasm that elected Obama and another wave of hate crimes targeting Black students at Exeter and in the prep school community.

Barack Obama and the 2008 Presidential Election

The climate on Exeter's campus in 2008 was shaped by the monumental political events of the year. Chief among these, *Exonians* witnessed the historic presidential campaign of Barack Obama, both during the heated primary season (in which Obama defeated then Senator Hillary Clinton) and in the general election.

Support

In both the primary and general elections, wide majorities of *Exonians* supported Obama's candidacy, according to polling conducted by *The Exonian*. For instance, *The Exonian* conducted a random survey of thirty-two students the week of the New Hampshire primaries: some 53% of those surveyed supported Obama among all candidates, Democratic or Republican. The next closest candidate, John McCain, received 19% of support. Among those supporting a Democratic candidate, 76.8% supported Obama. These results were out of step with primary results in New

Hampshire; Clinton narrowly won New Hampshire with 39.1% of the vote.

These margins held steady through the primary process. On April 10, *The Exonian* ran a front-page article entitled “No Deadlock Here: Obama Outpaces Clinton on Campus”. That issue, a larger survey of 100 random *Exonians* found that 63% of *Exonians* supported then-Senator Obama over Clinton. Among Democratic Club co-heads, the margin was even wider — four out of five co-heads supported Obama. Those who supported Obama at the time cited his charisma. “Clinton has experience, but I don't think experience is the only thing the country needs right now,” said Emma WestRasmus '09. “We need a president who is going to be able to inspire and encourage individuals to take action.”

Support for Obama on campus carried over into the general election as well. Democratic Club adviser Jacqueline Weatherspoon observed as much. “This election has a different feel to it than 2000 and 2004,” Weatherspoon said. “Faculty are giving more time and contributing more to campaigns than in the past. People are more urgent in volunteering because of the present administration. You can really feel it on campus.” Of the 375 students and 40 faculty members polled by *The Exonian* for its October 16 issue, 71% of students and 88% of faculty supported Obama.

By Election Day, Democratic Club had logged some 14,000 calls in support of Democratic candidates. On the morning of Election Day, 102 students and twelve faculty members gathered at 5:00 A.M. to board buses and deliver Obama

pamphlets to Exeter voters.

That week on Oct. 17, *The Exonian* ran a series of short reflections from students who supported both Obama and McCain. Ashi Okonneh '11, in arguing for Obama, noted that “People assume I support Obama simply because he looks more like me than John McCain.” Okonneh continued, “To be fair, that may be one of the reasons why I like him, but it is not THE reason. Overall I support him because he's a much more intelligent and qualified candidate than McCain, and has a better temperament to lead the US in the current troubled times.”

Justice Ukadike '10 wrote to express support for Obama because of his life story. Her short take, entitled *Obama: The American Dream*, is republished here in full.

I attend Phillips Exeter Academy in New Hampshire. I was born in Austin, Texas and my parents are from Nigeria, West Africa. In many ways I should not be where I am today, or have been blessed with an experience such as Exeter. For this school to have allowed me a part in what has been a monumental election, I will remain forever thankful. Moreover, it was Barack Obama, his life, and the historic possibility he represents, that has inspired so much hope in me. I would vote for Barack Obama.

Opposition

A sizable minority of *Exonians* did not support Obama in the 2008 campaign. They cited many reasons for this: some admired Senator McCain's military experience, others opposed Obama's economic policies, and still others felt as though Obama lacked the experience necessary to be President. Euna Noh

'11, for instance, praised McCain's service as a prisoner of war in Vietnam: "John McCain's experience and leadership render him the most distinct candidate for the presidency," Noh wrote. "As a naval lieutenant in the Vietnam War, he was gravely wounded, captured as a prisoner, and brutally tortured, yet he displayed a steadfast loyalty to his nation."

Others expressed concerns about Obama's experience. "I find neither candidate that thrilling and both have weaknesses which their running mates don't compensate for; however I am worried about Senator Obama's complete lack of experience," Garrett Jacobs '10 wrote. "Senator Obama will have been in the U.S. Senate for 4 years when he is sworn in. This wrinkle in time doesn't even consider the fact that he spent 2 1/2 of those years campaigning for president."

Some McCain supporters questioned the uniqueness of Obama's life story and upbringing. In one op-ed, primarily about vice presidential candidate Sarah Palin, Republican Club co-head Will Stoutin '09 asked, "So what is the 2008 race about?" He continued: "any Obama supporter worth his/her salt would spout off the word 'change.' It is a good place to start. The 2008 presidential race is about change because Barack Obama, a Black politician with no Washington experience, is taking on the establishment! We dutifully ignore his Ivy League degrees and current socioeconomic status to focus on images from his single-mother childhood as he rages against the 'Bush-Clintonian man.'"

Stoutin went on to compare Palin's background favorably against Obama's. "Sarah Palin graduated

from the University of Idaho with a degree in journalism," Stoutin wrote. "She did not go to Harvard or Columbia like the poor, disadvantaged Obama. She came from a small town. People in towns like mine relate to Palin in a way they cannot relate to latte liberals. This race, this 'change,' is about identity politics, but Obama does not have a monopoly."

Election Day Assembly

Tensions boiled over in an Assembly held on Election Day. According to an *Exonian* article published on Nov. 27, both the Democratic and Republican clubs were given time to address the student body and make a case for their particular candidate. For their part, the Democratic Club delivered a speech focused on encouraging voter turnout. Republican Club, by contrast, performed a skit that drew hissing from several audience members, including faculty. Scott Crouch '09 said that "the [Republican] club members made themselves appear petty, pathetic and asinine. Some people found that assembly funny, but I found it offensive ... How many times did [Republican Club co-head] Will Stoutin have to mention that Barack Obama used drugs before he made his point?"

In the weeks following, multiple op-eds were written criticizing Republican Club's performance. In *The Exonian's* Nov. 6 issue, for instance, Noh wrote that "beyond entertainment's sake, [Republican Club's performance] seemed to have digressed from the Assembly's original intentions." Noh continued, "First of all, it contained several controversial remarks: they stressed that Senator Obama was a 'drug ad-

dict' and satirically compared him to 'a Messiah.' Some *Exonians* were hesitant to laugh when they heard the club's skewed, out-of-context, and irrelevant insinuations against Senator Obama."

Others took more personal offense at the skit. The week of Nov. 13, Instructor in Science Albert Leger wrote a Letter to the Editor explaining his reasons for hissing at Republican Club's performance. "I was offended by what I heard on stage, but I could take it when they portrayed Obama as a drug-using elitist," said Leger. "What pushed me over the edge was the insinuation that Obama, the drug-using elitist, was the champion of the lower class because of his drug use: that he could relate to lower-class people because he used lots of drugs in his youth. I was offended because of the implications for lower-class people. I am of lower-class origin. I am one of nine children. All nine of us went to University on student loans. My mother was a teacher and my father a truck driver. I have never used drugs. Why did the students on stage connect drug use with lower class people?"

Joss van Seventer '10, who was involved in the skit, had anticipated the hissing. "The hissing was expected," van Seventer said in *The Exonian's* Nov. 6 issue. "You have to have a thick skin to be a Republican at this school, and you have to get through it with humor, which is what we did with the skit."

Aftermath

That same week, the front page of *The Exonian* featured the headline "Exeter Savors Obama Win." Several students described a jubilant atmosphere the night of his election.

"People were screaming, hugging, dancing," said Michael Ambler '09. "I could hear the other dorms screaming. When CNN called it for Obama, the whole dorm exploded."

School administrators, including then Principal Tyler Tingley, also expressed excitement for Obama's administration. "I was delighted by the Obama victory. We have been on a very negative path for quite a number of years and I see President-elect Obama as having the potential to be a transformational leader," Tingley said.

"That's what makes it historic," said ALES adviser and Instructor in History Kwasi Boadi.

"It shows the opportunities America is capable of," said Fabi Larancuent '10. "Blacks have progressed. Fifty years ago, we were going through the Civil Rights Movement. Fifty years later, we have the first Black president. It shows that this is the land of dreams and anything is possible here."

Hate Crimes at Prep Schools

In spite of the celebration that accompanied the election of Barack Obama, 2008 also saw a resurgence in hate crimes at Exeter and other prep schools. The most publicized of these attacks were concentrated early in the year, at St. Paul's, Exeter, and Deerfield.

St. Paul's School

Beginning on February 19, at least 23 Black students at St. Paul's — a majority of the roughly 40 Black students at the school — received what school officials described as hate mail in their school mailboxes. The letters, according to the New York Times, were post-marked from Manchester, NH and

contained a photo of the addressee along with the words "bang, bang get out of here."

During the course of the following investigation, hate mail continued to trickle into the mailboxes of Black students at St. Paul's. The threat, according to a St. Paul's alumnus interviewed for *The Dartmouth*, led "a number of students of color [to go] home until break." Two of the students targeted, according to *The Phillipian*, left the school early for spring break.

Following the incidents, the Concord Police Department (CPD) and the school began investigations into the source of the letters. As the investigation began in the weeks leading up to St. Paul's break, the CPD increased its police presence on campus. The school also released a statement to its website, sent an email to all parents, and hosted a special Assembly on the issue. In that email, school rector Bill Matthews wrote that, "It is an outrage... and while only some were threatened directly, we all have been wounded by this. I shared with our children this evening that, unfortunately, there is hatred in our world. Some of that hatred arrived on our doorstep today. I am confident, however, that the loving and supportive qualities of this community are stronger than that hatred, and will prevail."

Other St. Paul's students expressed surprise at the incident. Alumna Sarah Van Dyke '09, in an interview to *The Dartmouth*, remembered the student body as being "pretty diverse." Roughly 8% of students at St. Paul's at the time were Black.

"I thought people were very accepting," Van Dyke said.

Deerfield Academy

One week after the first reports of hate mail at St. Paul's, eight Deerfield Academy (DA) students received personalized notes, handwritten on napkins. The notes came through their school's internal mail service and, according to Dean of Students Toby Emerson, targeted students for their involvement in the Gay-Straight Alliance. "They all essentially worked off an acronym which insinuated that gay students should not be admitted to DA," Emerson said. According to Emerson, it was unlikely that the Deerfield incident was directly connected to the letters at St. Paul's, though it appeared as though the latter inspired the Deerfield letters.

After several of the Deerfield students who received letters contacted their advisers, the school began an investigation. As part of that investigation, Deerfield conducted interviews with all victims and began comparing handwriting samples from its student and faculty bodies to the handwriting in the hate mail. The school also held an Assembly to discuss the issue.

"One of my close friends got a letter," Deerfield student Ellicott Dandy '09 said in an interview for *The Phillipian*. "My first reaction [to the incident] was, 'You've got to be kidding me.' I thought we were above that. Everybody was so shocked; we just had found out about the St. Paul's incident. The more I heard people talking about it, the more I realized that it was such an aberration from the norm. We can't let these incidents define these schools."

Phillips Exeter

Exeter dormitories also saw ra-

cially-motivated vandalism in the 2007-08 academic year on at least two different instances. The first of these took place in Langdell Hall on Sept. 19, 2007, when a Black student discovered a racial slur carved onto the door of her dorm room. The following day, a white roommate reported a “harsh curse word” on her own door.

The following April, *The Exonian* wrote a follow-up piece entitled “Langdell Case in Standstill”. It reported that Campus Safety had been conducting an investigation into the incident with town police, but that “the investigation [had] gone by the wayside since no new evidence [had] been discovered.” At the time of the piece’s publishing, the investigation had not determined the identity of the perpetrator, nor did it identify whether the perpetrator came from within the dorm or beyond it.

Dorm-head and Instructor in Science Alison Hobbie described Langdell’s response to the incident. “We had two dorm meetings immediately following,” Hobbie said. “The first, after the first incident, was all adults speaking to students, about building community and the significance of what happened. The second dorm meeting was all about students talking to students. If they were angry or sad or scared, they could support each other.” Hobbie also updated parents of Langdell residents over several emails — some parents responded with further questions and others responded to express support for the dorm’s handling of the situation.

“It started conversations much deeper than those that normally take place at that time of year,” Hobbie said.

“Everyone was really shocked when it happened, but it didn’t change the wonderful atmosphere that is Langdell,” Elif Tasar ’08 said. “It initiated a lot of important conversations.”

In the follow-up article, some dorm residents expressed a belief that the dorm had moved past the incident. “I think the Black students bonded even more,” Langdell resident Tya Logan ’10 said. “Other than that we all moved past it pretty quickly.” Beyond Langdell, some students believed that the incident did not have a large impact on residential life at Exeter. In an interview for *The Phillipian*, Sharon Sun ’08 said that “[they didn’t] think it especially impacted [them] or anyone else outside the dorm. It was a big deal for the dorm because they were worried someone inside [Langdell] had done it.”

The etchings in Langdell were not the only cases of racially-motivated vandalism that school year. On Feb. 20, the day after the St. Paul’s incident, a custodian in Hoyt Hall found a racial slur written on the bathroom stall in magic marker. *The Exonian* reported that the slur was written, detected and removed that morning. In an email to the faculty the day after, then Dean of Students Daniel Morrissey explained that he believed no student saw the slur before Facilities was able to remove it.

The dorm also held a dorm meeting the night of Feb. 20. “We weren’t told the content of the slur,” Hoyt resident Molly Liu ’09 said. “We only know that it was unambiguously hateful. It wasn’t targeted at an individual but at a race as a whole.”

The Exonian, in an interview

with Director of Campus Safety James Gilmore, asked if the slur used in Hoyt was “more severe or offensive than the events that happened in Langdell.” “Why would there be any difference?” he asked in response. “I think anything of that nature is equally offensive.”

Financial Aid Reform and Socioeconomic Inclusion

2008 also saw a marked shift in Exeter’s admissions and financial aid policies, with reforms designed to expand accessibility in lower-income, disproportionately non-white communities. Chief among these initiatives, Exeter announced that beginning in the 2007-2008 admissions cycle, qualified domestic applicants with family incomes below \$75,000 would pay no tuition. The new initiative drew considerable national press. The *New York Times* wrote a front-page article covering Exeter’s new aid policies and growing endowment in January 2008.

Danai Kadzere ’10, in a letter to the editor, criticized *The Times* for failing to contextualize the lede of its article, which focused on the experience of Curtis Thomas ’09 at Exeter. Thomas, a Black student from St. Rose, Louisiana, was described in *The Times* as having arrived at Exeter with, “little more than a pair of jeans and two shirts.” The piece continued, “that would hardly do at a 227-year-old prep school where ties are still required for boys in class. So Curtis’s history teacher, armed with Exeter funds, took him shopping for a new wardrobe.”

The *Times*’ article, according to the letter, “left the important details... that made Thomas’s case special... What *The New York Times*

left out was that Thomas’s family’s situation was the direct result of the recent disaster of Hurricane Katrina. Needless to say, Thomas was unhappy about the missing information. The reporter unfairly omitted and manipulated information to fit her personal agenda for the article.

Hurricane Katrina, a storm that increased from category 3 to category 5 storm, hit the Gulf Coast on Aug. 29, 2005. According to the Center for Social Inclusion, almost half of those harmed by levee failure were Black.

Regardless of any controversy surrounding the *Times*’ article, Exeter saw a record number of applicants for the 2007-2008 admission cycle. By April 2008, the Admissions Office reported a 17% increase in the number of applicants. The Financial Aid Office, for its part, noted that roughly 60% of applicants requested financial aid, up significantly from the 40% to 50% it hovered around prior to the 2007-2008 cycle. The greatest increase in applications, according to Associate Director of Admissions Lee Young, came from the Exeter area. “We saw a great number of applications coming in from New Hampshire this year,” Young said. “Several of these students were very qualified, although some, as usual, simply were not.”

That year also saw a record-breaking yield rate. 69.4% of accepted applicants matriculated to Exeter, beating the previous record of 69.1% set in 1996 and significantly surpassing the target yield of 65%. Director of Admissions Michael Gary explained that this increase could be attributed in part to new financial aid policies. “Before we could offer these superb finan-

cial aid options, it was more difficult for Admissions to reach out to students in lower-income situations,” Gary said. “I think several families are intrigued by the prospect of our new policies, which are in turn giving us a greater ability to seek out the brightest students we can find.”

Prep Geng Ngarmboonanan ’11, an international student, criticized the financial aid initiative for excluding low-income international applicants. “I think it’s absurd that students from other countries do not get the same opportunities as American applicants,” Ngarmboonanan said. “It’s discriminatory to say the least.”

van Seventer criticized the new policy for what they considered to be an unfair favoritism to lower-income families. “One of the school’s most important qualities is integration,” van Seventer wrote in an op-ed published in Feb. 2008. “Students from all over the world come here, and each learns something from his or her fellow *Exonians* during the experience. The danger is that the possibility of this integration, stemming from an already diverse student pool which already includes applicants from all socioeconomic classes, will disappear when students belonging to the 75,000 dollar and below bracket are given more of an advantage.”

In a separate article published in November, Gary outlined several priorities for the Admissions Office with regards to the diversity of the 2008-2009 applicant pool. “Our first objective is that we want more kids from the middle part of the country because they are under represented,” Gary said. “The second is that we would like more African-Americans, especially males, because if

you look at college statistics, there are more female African-Americans. The third is that we want more Latinos, fourth more students from ‘blue collared’ families, and the last being greater international diversity.”

Reuben Blum ’08 questioned new financial aid policies in an interview for an *Exonian* article on the increase in applicants for the 2007-2008 cycle. “Sometimes, I feel they’re trying to change the face of Exeter,” Blum said. “I realize that making Exeter available to all students is extremely important, but at the same time, I don’t know if this kind of change in the applicant pool is what we need right now.”

Club Inclusion

Club environments continued to face equity and inclusion barriers, not least among these being a persistent lack of racial diversity among certain clubs. An investigative piece in *The Exonian*, published on Jan. 24, sought to analyze the racial composition of seven clubs and student organizations on campus: *The Exonian*, Student Council, Republican Club, Democratic Club, PEAN, ESSO, and the Discipline Committee. It reported that “certain clubs and organizations were traditionally areas of interest for Asians and Caucasians, whereas others have usually been dominated by African-Americans and Hispanics.”

The article provided multiple examples of the former: at the time, *The Exonian* had not had a Black or Latinx “editor” in four years. The article went on to note that ESSO and Democratic Club “had remained historically dominated by Caucasian and Asian students,” and that the executive leadership of Stu-

dent Council and PEAN at the time lacked Black or Latinx voices.

“We are just the people who happen to be really into the activity,” PEAN head editor of layout Marc Patterson ’08 said.

Another head editor, Irene Koo ’08, said that “it is hard to be diverse in an executive group, and if you look at our senior board, it’s only two or three people.”

Student Council Vice President Ali Comolli ’08 expressed similar sentiments. “If the elections are open to everyone, the current lack of diversity is just a coincidence,” Comolli said. “We give everyone the chance to represent the school. Everyone can come and become a voting member, and regardless of race you can rise through the ranks by working hard and doing your job.”

Dean of Students Dan Morrissey cautioned *Exonians* against drawing too many conclusions from a sampling of seven student organizations. “Before we begin making statements about Exeter’s diversity as a school, I think it is necessary to really get an idea of the entire field of student clubs,” Morrissey said.

In a separate article published on Jan. 17 discussing Asian activism and Martin Luther King Jr. Day (MLK Day) programming, *The Exonian* reflected on its own racial composition. It noted a comparative overrepresentation of Asian students in the paper. Libbie Cohn ’08, the Editor-in-Chief of the 129th Board, ascribed the reason for this phenomenon to the high work ethic among Asian students. “People not necessarily involved with the organization know this—that you can achieve by working hard,” Cohn said. “*The Exonian* may ap-

peal to those whose work ethic is their strongest skill ... [And] a lot of Asian American students, especially kids of first generation immigrants, are imbued with a certain work ethic.”

MLK Day and Academy Programming

For MLK Day, the Academy invited Asian American legal scholar Frank Wu. *The Exonian*’s MLK Day Preview explained that Wu would focus his talk on the role of non-Black minorities, especially Asians, in civil rights activism, both historically and in the present. According to *The Exonian*’s coverage on Jan. 17, Wu spent some time discussing the stereotypes faced by Asians in the United States. “Asian-Americans are regarded as intelligent rather than intellectual,” Wu said. “According to the model-minority myth, we are supposed to be engineers, scientists, and doctors, but we are reputed to be too polite for the role of advocate or protester.”

Wu, the author of *Yellow: Race in America Beyond Black and White*, spent much of his work focusing on the creation of what *The Exonian* described as “a new racial paradigm for civil rights and group discrimination that affects non-Black minorities in the traditional Black and white race talk.”

In an interview for *The Exonian*, Wu also elaborated on the idea of Asian assimilation. “Many of us are afflicted with partial color blindness. We cannot see clearly, and our would-be color blindness conceals the subjectivity of our own vantage point from ourselves,” Wu said. “Through this filter, Asian Americans see that being in the company of white Americans is accepted as

assimilating into the mainstream, a sign of upward mobility. Someone who is neither black nor white observes that given a choice, it benefits Asian Americans to follow whites, not Blacks, in trying to become American, and we disregard the dictum that it is Blacks who are the most authentic Americans.”

Several Asian students expressed excitement for Dr. Wu’s keynote. “One of the stereotypes you hear around here is that Asians are really good at math,” cohead of Taiwanese-American Society (TAS) Alex Chen ’08 said. “I want to know about the stereotype of the perfect minority, the American psychology behind it, and how it varies from region to region. Asians haven’t penetrated the Midwest as much.”

Co-head of the Chinese Student Organization Albert Kao ’08 argued, “we will always have stereotypes. We don’t want to be blind to that. Asian parents do make their kids learn math and science; there is some truth to that.”

van Seventer took to the Opinions page to critique what they perceived as the politicization of MLK Day activities on Jan. 24. “When these seminars and assemblies start to abandon Dr. King and his words in favor of political coercion,” van Seventer said “I, at least, wouldn’t mind keeping the day for myself... I find it distasteful that some see the event as an opportunity to further their own political agenda rather than truly honor the man and his ideals.”

The piece described a few specific instances. In one, a seminar group spent time discussing the racial implications of the Iraq War in the context of Dr. King’s opposition to the Vietnam War. Referring to other

remarks in his MLK Day activities, van Seventer argued that, “condemning other great leaders such as George Washington, Thomas Jefferson and Abraham Lincoln – the man who did more than anyone to end slavery – because of their race, was no less than blatant reverse discrimination.”

Lastly, van Seventer expressed opposition to a film that reflected on systemic racism in US immigration law and its enforcement. “Immigra-

tion enforcement, for example, is not racism; it’s the law, and applies to everyone, regardless of race,” argued van Seventer. “In fact, Dr. King’s emphasis on abiding by the law and encouraging social change through civil disobedience would, if anything, place him in opposition to illegal immigration – just another of the many inconsistencies between what Dr. King really said and what we have heard from those who strive to manipulate his words

to make modern political statements and fit their own beliefs.”

van Seventer’s idea of “reverse discrimination” harkened back to previous years’ debates over affinity groups. In subsequent years, the Academy would continue to grapple with representation within its groups and more insidious forms of hate.

We are largely liberal when it comes to politics, highly educated, and like to consider ourselves free from bigotry.^{1/29}

/ So often, in our society, we want to define people by one aspect of them: he's gay, she's African-American, they are illegal immigrants.^{2/26} / I don't want one that treats people differently due to their sexual orientation, and that includes giving homosexuals more privileges than heterosexuals.^{11/5}

Amid a global financial crisis, the Academy continued to examine what it meant to be a diverse community. The Admissions Office prioritized the admittance of students with “blue collar” backgrounds as well as Black and Hispanic applicants in the 2008-2009 application cycle. Yet, the year saw a significant decline in money allocated to the financial-aid program.

Different community members envisioned race relations within a perfect society differently: Garret Jacobs '10 urged the promotion of a “color-neutral society” and guest speaker Kip Fullbeck described the larger American society as a “‘melting-pot’ [of] multi-racial people.” Such discussion was further prompted by the first year of Barack Obama's, the first Black president of the United States, presidency.

MLK Day

The Exonian published an opinion piece on Jan. 22 by Emma Carey '11 who reflected on the previous year's Martin Luther King Jr. Day (MLK Day) speaker, Michael Fowlin. Fowlin spoke on the dangers of discrimination and quoted, in his presentation, a suicide note written by a Black child. “I am walking to the bridge today. If one person smiles at me on my way, I won't jump.”

“It is unbelievable and intolerable how wrapped up in our own lives we all are,” Carey wrote. “The media, parents, history, and the crossing out of things that don't belong are all teaching us to be prejudiced and to discriminate.”

On Jan. 23, the Academy hosted MLK Day. During the opening assembly, twelve students shared

their own experiences of racial discrimination in place of a keynote speaker. *The Exonian* reported the audience as “captivated by the student speakers' moving and courageous stories.”

“My expectation is that everyone leaves the day thinking about their role in society, preventing discrimination, and educating themselves about other people,” Dean of Multicultural Affairs Veda Robinson said. “I want people to pause and think about other people, because there is a difference in tolerating someone and understanding them.”

The Exonian praised guest speaker Kip Fullbeck's performance. “He emphasized the role of the media in portraying stereotypes of races and how that presents dilemmas to multi-racial people,” the paper wrote. “Fullbeck conveyed the message that in America, aptly called the ‘melting pot,’ multi-racial people are considered in the ‘other’ category in terms of race.”

“I was blown away, in terms of the intellect, his film ability, his cultural references, and his references to what's going on around the world,” MLK Committee head Karen Burgess Smith said. “Coming back from the opening assembly, [the students] were all quiet, because of what they had just come back from, and during that session with Kip, things got sharper. [It was] just an honor to have him.”

Barack Obama's Inauguration

On Jan. 20, Barack Obama was inaugurated as the first Black President of the United States. *The Exonian* reported several perspectives on the newly established Obama administration.

Jacobs argued that some refrained from criticizing Obama on the basis of his race. “If we want to truly create a ‘color-neutral society’ where we are past looking at race and we judge people solely on the content of their character, not the color of their skin, then we shouldn't be afraid to criticize Obama,” Jacobs wrote.

Others praised Obama. “His address is arguably one of the most inspiring speeches that Obama has delivered thus far. He mixed the poise of a president with the message of hope that he carried throughout the campaign season,” Geng Ngarmboonanat '11 said.

“His task is daunting, and there are challenges ahead on an unimaginably great scale, but through his guidance America will see change we all can believe in,” Jacobs said.

Max Bulger '09 wrote about Obama's potential for steadfast change in an op-ed. “There is a new project afoot. And I don't care about liberals or conservatives or Democrats or Republicans – I just want to know what it feels like to deserve the ‘United’ part of our name again,” Bulger said.

The Academy recognized the importance of Obama's inauguration, and adjusted the schedule on Jan. 20 to allow for the event's televised viewing.

The Exonian Upper Board published an editorial on Jan. 22 supporting the administration's decision to reorganize the schedule for students watching Obama's Presidential Inauguration. *The Exonian* concluded, “Regardless of political party, the swearing in of our nation's first African American president is a momentous and historic event... We hope that, four

years from now, the administration will continue this tradition of making special allowances for students to witness national history.”

Great Recession

Due to the 2008 economic crisis, the Academy’s \$1 billion endowment lost \$250 million and made budget cuts most notably in Dining Services and Transportation. Since 1878 found little to no information in *The Exonian’s* archives covering the specific financial burdens faced by students of color. There were, however, numerous mentions of students receiving financial aid.

The Exonian continued to prioritize the financial aid program. “To protect our endowment and financial aid program, these cutbacks are absolutely necessary, so long as they are responsibly executed,” the paper wrote.

On May 4, *The Exonian* covered the financial aid process for the 2009-2010 school year. The Admissions Committee took into account whether an applicant was also a candidate for financial aid, which made it the first year in recent history where the Academy was not effectively need-blind. “In recent years we didn’t have to segregate financial aid kids from non-financial aid kids in making decisions, we just chose,” Director of Financial Aid Paul Mahoney said.

Nearly two-thirds of applicants applied for financial aid, compared to 50 percent the previous year. Only 27 percent of the entering class of 2013 received financial aid. The class of 2008 previously had the lowest percentage, with 40 percent of students receiving aid.

The Exonian noted the Academy received a “record-breaking” 3205

applications and enrolled 349 new students, including more students of color. “Compared to last year’s 40 percent, 47 percent of the student population is non-Caucasian,” the paper wrote. “Compared to last year’s 89 students, 98 Black students have enrolled this year.”

The Admissions Office’s priorities were aiding their top admits and “attracting more students from the middle part of the country, students with a ‘blue collar’ background, and African American and Latino students,” as described by Michael Gary, the Director of Admissions.

Faculty involved in the admissions process recognized many exceptional students could not be admitted due to financial aid restrictions. “Lots of highly qualified candidates could not be offered positions because they needed financial aid dollars that we simply did not have,” Mathematics Instructor and member of the Admissions Committee Joseph Wolfson said.

On May 14, *The Exonian* reported on the Diversity Council Forum, where two Admissions directors discussed the impacts of the economic crisis on financial aid initiatives. Around 50 students attended the talk. Mahoney emphasized that the financial aid budget for the 2009-2010 school year had not been cut. “Next year’s aid budget will be equal to or greater than this year’s,” he said. “For the past three years, the trustees have allowed the Admissions Office to exceed its budget for aid. This extra spending enabled the Admissions Office to be need-blind. Admissions will not be able to exceed its budget next year.”

Despite the economic recession,

The Exonian described Exeter’s student enrollment for the 2009-2010 school year as “secure.” *The Exonian* did not report on racial diversity as a concern in light of the economic recession.

Guest Speakers

On Jan. 30, Latino author and poet Willie Perdomo, who later became an English Instructor at the Academy, visited two of English Instructor Mercy Carbonell’s classes, ate lunch with La Alianza Latina (LAL) and had a poetry reading.

“I’ll be speaking about the role of the poet as witness in times of upheaval, distress, uncertainty, and after January 20—hope during Assembly,” Perdomo said. According to *The Exonian*, Dean of Multicultural Affairs Veda Johnson believed that “Perdomo, who combines his Puerto Rican heritage with New York City life in his poems, was the ‘perfect poet’ about Latino issues.”

Perdomo’s visit was coordinated by the President of LAL Justin Ramos ’09. “When I met him, I knew he could provide something to the Latinos and the community at large at Exeter,” Ramos said.

Teddy Schleifer ’10 wrote an op-ed on community organizer and Islamic studies expert Dr. Ahmed Bedier’s assembly on religious inequality. “Bedier focused on the social implications of discrimination: the sight of a Muslim home spray-painted with obscenities, the thought of a young Muslim woman being strip searched at an airport, the taste of bitterness against peaceful believers,” Schleifer wrote. However, the paper also noted that “incorporat[ing] political arguments within these social ones

is disingenuous.”

“Bedier did not receive a standing ovation because of his courage to delve into the issue of anti-Islamism, but rather because of his placement of ‘well-dropped political cues’ to which the audience responded.” Schleifer continued to describe Exeter as an overwhelmingly liberal campus. “Intentionally or not, Bedier preached to the crowd.”

On Feb. 19, Barney Frank, one of the first openly gay American politicians, visited the Academy. Ashi Okonneh ’11 wrote to *The Exonian* after hearing Frank speak and compared his experience as a Black student to that of the LGBTQ+ community. “I was

looking forward to this assembly to meet a homosexual person. I know that sounds terrible; that would be like someone saying they were excited to see me, a real Black guy,” Okonneh said.

Okonneh later described Frank as “a cool guy who just happens to be gay.” “So often, in our society, we want to define people by one aspect of them: he’s gay, she’s African-American, they are illegal immigrants [...] We ignore those real descriptions in favor of a label. A broad, convenient, and dismissive label,” Okonneh said.

Student Life

In a Senior Spotlight article, *The Exonian* mentioned the work

of Franklin Ordonez ’10 as the President of LAL. “[Ordonez] has worked to expand the club’s male and non-Latino membership,” the paper wrote.

The National Hispanic Recognition Program recognized nine Academy seniors by naming them Scholars or giving them Honorable Mentions. “I believe that these awards show that the Academy’s community of color is doing very well academically at Exeter,” Dean of Multicultural Affairs Veda Robinson said. “It’s important that the College Board is recognizing kids from various ethnic groups.”

2010

Martin Luther King Jr. may have been an African-American leader, but we

should spend this day concentrating on the acceptance of all races.^{1/21}

/ As President, Obama needs to be opinionated and have a stronger sense

of will power. According to his doctor, he also needs to quit smoking.^{4/1}

/ [Obama's] blatantly communist economic policies follow in the

footsteps of his leader Joseph Stalin.^{9/16}

2010

2010's Martin Luther King Jr. Day (MLK Day) began with a "massive 'Harkness-style' discussion" in the Assembly all after watching a clip from a "racially-charged film."

According to Zach Zelner '10, the film depicted "racial tension when (white) Ashton Kutcher makes racist jokes to (Black) Zoe Saldana's family." Having enjoyed keynote speaker Kip Fuller the year before, some students criticized the year's change from informative and compelling guest speakers.

2010 also marked the Obama administration's midterm election. On Nov. 3, President Barack Obama said he had been "humbled" by the worst Democratic midterm election defeat in 70 years. Leading up to the midterm elections, students reflected on the Obama administration's agenda and provided commentary on his tenure as president, at times calling attention to his smoking habit or comparing him to socialist leaders.

MLK Day

In response to the clip screening, Zelner wrote, "The subject matter was redundant and trivial." Zelner continued, "Yes, we know most would be insulted by the jokes. Yes, racism is bad. There's not much to say beyond these few rationalizations."

"Martin Luther King Jr. may have been an African American leader, but we should spend this day concentrating on the acceptance of all races," Zelner concluded.

Briana Humphery '10 agreed. "I think people need to realize that although Dr. King mainly addressed issues that pertained to 'Black' and 'white' relations... his teachings and speeches actually spoke to soci-

ety globally."

"Most go through MLK Day here without a clue about the history of the Civil Rights Movement or the life of Dr. King," Joss van Seventer '10 wrote. "I find it distasteful that, in recent years, many of the events have been more of a celebration of the presenters' political beliefs than of the man and his ideals."

Midterm Elections

In April, Dev Patel '12 criticized President Obama, "the most powerful man in the world," for lacking "self-discipline and willpower to quit smoking."

Later, however, Patel noted, "The fact that the President smokes in the first place is irrelevant... The most incredulous breakthrough... was the executive order on abortion funding that Obama signed in order to pass the health care reform."

"President Obama himself is very liberal when it comes to the issue of abortion, yet he went against his will and caved to the pressure his own party put on him," Patel wrote. "His failure to stand up for what he believes in is not a positive trait the most powerful man in the world should have... As President, Obama needs to be opinionated and have a stronger sense of will power. According to his doctor, he also needs to quit smoking."

In an opinion piece titled "A Socialist's Satire," Justin Andrei '11 wrote, "Obama and commie cronies continue day by day to show us their true motives and not only in an economic sense." "Who does Obama think he is? ... Mr. Obama is trying to force his partisan policies down the throats of the American people, at the expense of the taxpayer."

"The wealthy are solely respon-

sible for the livelihood of the American people, and to reward them we should be giving them a break," Andrei said. "After all, the poor will only spend their money on drugs and gambling, so it is our obligation to take their money away so as to prevent them from foolishly wasting it."

"[Obama's] blatantly communist economic policies follow in the footsteps of his leader Joseph Stalin," Andrei said.

Asian History Courses Divided

In response to a committee of teachers from other schools and trustees recommending further evaluation of courses in Asian studies, the department divided the Asian Civilizations curriculum, which covered the Asian continent as a whole, into courses honing on specifically Japan and China.

Stephen Wang '11 criticized the decision. "The Asian Civs course should not have been split into just Japan and China," Wang said. "In order to understand one of the Asian countries, it is important to learn about the neighboring countries as well. By dividing the courses in this way, we are not receiving the whole picture."

I don't want some vague call to action, to "do my part," to "make a difference." I want someone up there telling me exactly what to do, how to do it, and why. Otherwise I've just wasted half an hour.^{4/14} / Scientifically speaking, females are less likely to take risks than males are.^{4/21} / Race is hardly a defining characteristic of a person.^{11/17}

In 2011, following the death of Al-Qaeda leader Osama bin Laden, *The Exonian* reported instances of anti-Muslim discrimination within the Exeter community.

Conversations about multiculturalism pervaded Academy dialogue during this time; most notably, partially in response to the departure of Director of Multicultural Affairs Veda Robinson from the Academy, a consultant team named EdChange conducted a campus-wide review on diversity and equity at the Academy. Additionally, students discussed the necessity for more LGBTQ+ support and representation on campus.

MLK Day

According to a Jan. 13 *Exonian* article, Martin Luther King Jr. Day (MLK Day) welcomed four keynote speakers. Clinical psychologist, actor and poet Michael Fowlin, a MLK Day speaker, left a strong impression on the Exeter community. Fowlin had previously spoken at past Academy MLK Days.

In the op-ed piece "We Still Need Fowlin's Voice", Staff Writer Victor Wang '14 recounted Fawlin's tactics and impact in the Jan. 20 issue. Fowlin acted out different characters, including "a gay football player afraid to come out" and "an Indian-Korean girl whose parents pressured her and whose classmates made fun of her." Fowlin's address urged *Exonians*, Wang wrote, to acknowledge and honor one another's feelings. "The characters face different dilemmas in each case, but one gesture can save all their lives: embracing and accepting them as the beautiful and unique members of the human family they are," Wang concluded.

Just below the fold, Contribut-

ing Writer Connor Soltas '13 wrote that even though "everyone loved Fowlin," he did not "buy into everything he said." Soltas questioned the impact of yelling "I am beautiful," a practice Fowlin encouraged. Soltas' opinion did not reference Fowlin's role as a MLK Day speaker in Soltas' piece.

Republican Club "Mentor" Philip Tisdall Banned

After working with Republican Club for six years, Exeter pathologist Philip Tisdal was banned from campus after making racist comments at a Jan. 6 Republican Club meeting. The comments were directed to Multicultural Affairs intern Qadir Islam, who reported them to Dean of Multicultural Affairs Veda Robinson, according to then Dean of Residential Life Russell Weatherspoon in Jan. 20 article "Comments Lead to Ban for Republican Mentor".

Republican Club co-head senior Min-Jae Kim commented on the nature of the comments. "I guess you can interpret what Tisdall said in different ways and I think that Islam thought that he was saying 'How are you so well spoken, because you're Black?'" Kim said. The Jan. 20 article included several voices defending Tisdall and criticizing the Academy's ban.

In an op-ed "Politically Correct, Intellectually Dishonest" published on Jan. 27, Tom Guthrie '11 denounced the Academy for the ban. "To say that a single unfortunate—but by no means egregious—comment outweighs [Tisdall's] six years of mentorship to students at the Academy is irresponsible and shows little compassion for the many students who have learned

and grown because of him—quite apart from diminishing the voice of another minority group on campus that deserves respect: Republicans."

"Political correctness is the antithesis of much that Exeter claims to stand for. The Harkness method succeeds when it fosters an environment of open, honest communication," Guthrie concluded.

Ron Kim Appointed As Dean of Faculty

After serving as Associate Dean of Faculty from 2004 to 2009, Asian-American Ron Kim was appointed as Dean of Faculty in 2011. During his tenure as Associate Dean of Faculty, Kim developed and implemented new strategies for faculty recruitment that resulted in doubling the number of people of color on the faculty in two years, according to Principal Tom Hassan in *The Exonian* on Feb. 10.

"Both recruitment and retention of a high quality and diverse faculty and PEA's outreach beyond our campus are critical focal points as we look to the work of the next dean in the coming years," Hassan said in the email to faculty according to *The Exonian*.

Graffiti in Classroom of English Instructor Christine Robinson

English Instructor and member of the MLK Committee Christine Robinson found graffiti "that attacked or satirized her liberal beliefs" on her classroom blackboard and on posters hanging in her room. Shortly after, Robinson spoke at Assembly and gave a "brief and emotional speech" that expressed a desire for "true dialogue" rather than anonymous criticism, according to a Feb. 10 article.

The graffiti, reported *The Exonian* article, included comments “Questioning everything doesn’t make you sound smart,” “Peace now and put down your bong” and “The evil, capitalistic, warmongering Arab-hating country gives you your job.” On a poster that said “Think,” a student wrote “About what?” Under a sign that said “No I Say No No No I Say,” a student wrote “Who cares?”

A student took public responsibility for the graffiti and apologized to Robinson in a private meeting with Robinson directly after.

Senior Alicia White noted a relationship between Robinson’s involvement in the MLK Committee and the graffiti in the Feb. 10 article. “I feel as though a lot of people took it very lightly and people responded in a way where she should have taken it as a joke,” White said. “It was clear, however, walking into her room, that it was an attack, especially after attending MLK day, it clearly showed a lack of respect on campus.”

English instructor Johnny Griffith hoped Exeter could “move on,” according to *The Exonian*. “I think it was a mistake and it’s been resolved and addressed,” Griffith said. “I think it should be left alone at that, I think continuing to talk about it only continues to make it seem like something that it really wasn’t.”

Conservative Commentator Mark Steyn Speaks at Assembly

At an Assembly, Conservative Political Commentator Mark Steyn gave a provocative speech containing Islamophobic ideology, according to the Feb. 10 article “Ashamed to Be Associated” written by Republican Club co-

head Stephen Cobbe ’11. Cobbe introduced Steyn at Assembly but clarified in his piece that he was not aware of the content of Steyn’s speech and was alarmed by Steyn’s “blatant racism.”

In the same issue, Contributing Writer Tinley Melvin ’11 noted that Exeter lauded Steyn during Assembly. “Thundering applause rings across the Assembly Hall, peppered with cheers and hollers of approval, just short of a standing ovation,” Melvin reported in an op-ed titled “Clapping is Condoning.”

“Clapping is not required, and as the Assembly Hall erupted into praise for Mark Steyn, the student body effectively alienated PEA’s Muslim population even further,” Melvin wrote. “While I am disappointed in the decision to bring Mark Steyn to campus, I am even more dismayed by the positive reaction he elicited from our students. Are a charming accent, blue blazer, stylish red pocket square, and inappropriate humor all that is necessary to win over our ‘youth from every quarter?’”

Dialogue about Steyn’s assembly continued on Feb. 17, in op-ed “We Need Exposure” by Sophie Haigney ’12, who expressed that “The Academy needs to debate, not ignore, Steyn.”

On Feb. 24, in an investigative piece “Conservatives Feel Marginalized at Academy,” conservatives shared their feelings of censorship after “two recent assemblies given by high-profile conservative figures, as well as the banning of Republican Club mentor Philip Tisdall.” According to the article, 71 percent of students and 88 percent of faculty supported Barack Obama’s 2008 bid for presidency.

Multiracial Exonians Reviewed

In its Feb. 17 issue, *The Exonian* reviewed the year-old club Multiracial *Exonians* in an article entitled “More *Exonians* Are ‘All of the Above’”.

“It is more common to be multiracial at the Academy than ever before, matching a nationwide trend in youth who self identify as mixed race,” *The Exonian* wrote.

Four in every 10 *Exonians*, 41.5 percent, identified as “students of color,” according to the Academy’s 2010-2011 fact book. Just ten years earlier in 2001, 34 percent of *Exonians* identified as students of color, according to *The Exonian*.

The Feb. 17 article attributed this shift to Principal Kendra Stearns O’Donnell’s vision for the Academy, which began twenty years prior. “We wish to become and we are becoming a more diverse community because we want to remain true to our mission,” O’Donnell said in 1991, reported by *The Exonian* on Feb. 17. “No matter what their scope, the communities in which we expect our *Exonians* to be effective citizens are likely to be multiracial, multicultural communities.”

Exeter Considers “Diversity Dean” Post

The Academy’s administration assessed campus-wide sentiment on whether the Dean of Multicultural Affairs position should be restructured during a search for an interim replacement for Dean of Multicultural Affairs Veda Robinson. According to a Feb. 17 article, this was the first reevaluation since the 1980s, Principal Tom Hassan told Student Council.

Morrissey conducted this assess-

ment and visited La Alianza Latina (LAL) and Afro-Latino *Exonian* Society (ALES), among other affinity groups. Morrissey asked each “what they would look for in a new dean of multicultural affairs,” reported *The Exonian*.

“I think that Dean Morrissey is going around trying to figure out what the role of the dean should be, whether or not the position should be split into two – one to work with the faculty, and one to work with the students. He called it a ‘burnout position,’” ALES co-head Justin Hammond ’11 said.

Interim Director of Multicultural Affairs Shares Agenda

In its Mar. 31 issue, *The Exonian* reported that Robinson would depart from the Academy at the end of the 2010-11 school year, ending a 7-year tenure, and that Coordinator of Students of Color Recruitment Mark Blackman would act as an Interim Dean.

Blackman said, “The support for the various multicultural groups is strong. Ms. Robinson had a terrific blueprint with her clubs and organizations, and I will try to continue that.”

“I will also focus on doing more programming surrounding equity and social justice issues with the faculty..., [including a series to discuss] the fact that not all Asian students are the same. There is a tendency in the general world order, especially in schools, to generalize the stereotype of them as the model minority. I sort of want to debunk that myth. I used to read files for admissions, and I want the students to be judged purely as individuals.”

“I want to broaden the definition of multiculturalism,” Blackman

said. “Not only am I going to target programs toward ethnic groups, but I also might collaborate with Mr. Kim [upcoming Dean of Faculty] regarding different learning styles among the students. It’s high time we start talking about geographical diversity.”

Mihail Eric ’12 believed that “generally people who come into Exeter have the ‘we’re all equal, don’t judge people’ idea, and that we don’t really have a problem with stereotypes. There are more stereotypes associated with dorms than with the different cultures and races.”

Blackman said, “I’ve always been good at building bridges across a variety of constituencies, but my biggest challenge is time. This place moves so fast, and this job involves staying ahead of the trends on campus. There is no school in this country that moves like Exeter. None.”

Academy Reacts to Death of Osama Bin Laden

Following the death of Al-Qaeda leader Osama bin Laden, *The Exonian* reported worry over “growing anti-Muslim sentiment.” Maha Khan ’12, a Muslim student from Pakistan, said, “I’ve been asked a lot of questions, and some people have joked about it, asking me if bin Laden was ‘my buddy.’ But I think it is important for people to realize that it is not a joke to those who face the harms of terrorism every day.”

Milton Syed ’14 said, “sometimes I’ve gotten comments about me hiding bombs in my jacket... People have asked me my opinion on [bin Laden’s death], and some have made joking comments that my leader is dead. But I know that they did it jokingly, so I don’t take

offense.”

Muslim Students Association (MSA) interim adviser Abdul-Qadir Islam said, “I think that people should express their feelings in a tone that has a level of compassion or concern. I’ve already began [sic] to hear anti-Islamic/Middle Eastern sentiments, from students and the media. It’s not surprising, but I’ve tried to inform students that his actions aren’t reflective of Islam nor the vast majority of the Middle East.”

Cultural Festivals

Exeter’s Students of Caribbean Ancestry (SOCA) hosted its first ever Caribbean Carnival on Apr. 3. The festival featured Caribbean food, campus dance group performances, and Exeter’s West African Drumming Ensemble.

Similar ethnic celebrations, such as Asian Night Market and Asian Dinner hosted by the Office of Multicultural Affairs (OMA) and the Falafel Ball hosted by the Middle East Society (MES), also occurred on subsequent Spring term weekends. Events were well received and experienced high turnouts like in previous years.

The Exonian reported Religion Instructor and MES faculty advisor Jamie Hamilton said that “Falafel Ball has been very popular in the past among the students. The Middle East contains so many different cultures and perspectives, and normally when we talk about it, it’s always intense conversations about political issues.”

“This is a time to connect with each other through cultural experiences. We might have very different views, but here we can discover each other and learn something

new,” Hamilton said.

Academy Examines Diversity and Equity on Campus

From May 1 to 4, consultant team EdChange reviewed diversity and equity at the Academy in a series of 24 meetings with students, faculty and staff. EdChange specifically targeted people of color, members of the LGBTQ community, faculty without continued appointment and female staff, according to *The Exonian*.

The Exonian reported that Principal Tom Hassan cited the decisions to conduct an assessment of equity and diversity for a number of reasons, among them Robinson’s departure. According to Hassan, the Academy hoped to reassess the scope of the position before making a permanent hire.

“Equity among races and sexualities and between genders is among the main subjects of study,” Hassan told *The Exonian*.

“I think that we’ve got a pretty diverse community as it is, but if the consultants find anything that we need to change, then I think that they will do so to help whatever needs improvement,” Elizabeth Treacy ’08 said.

Crystal Lee ’13 said, “I don’t see the benefits of having people assessing our diversity and equity. I don’t think that getting a sample from specific groups will actually give an overview of the school’s actual diversity and equity.”

Once the review had ended, Ricky Posner ’13 recalled the discussions as “useful and informative, as they touched on the very sensitive topic of Islamophobia in a very clear way. The Muslim students at Exeter are underrepresented be-

cause such a small community of them live on campus, and they don’t have a faculty advisor either. There are those who say that they’re not trying to be racist, when in reality, they are.”

Gay-Straight Alliance (GSA) co-head Daniel Henderson ’12 said, “I think that one of the most important concerns brought up in my group was the presence of each minority group and their struggles in the Exeter curriculum. Are there a diverse variety of classes? Are there diverse authors? Are each group’s struggle included in the history courses?”

“I don’t know how much they plan to accomplish off of our information, because each group has specific concerns and needs,” Henderson said. “I’m sure there were countless minority groups left out of the process because there is only one of them on campus, so those individuals are left without a voice at all. I think that issues of diversity are seldom issues that can be solved by a few administrative decisions.”

Around mid-December, the Academy issued a campus-wide survey focused on equity and diversity. According to *The Exonian*, the survey was “designed to gauge their attitudes and observations about racism, sexism, and homophobic behavior on campus...not [necessarily] to examine individual incidents involving inequity, but instead to judge its general presence at the Academy.”

“I hope that we will learn, both from last year’s focus groups and this year’s survey, what actions we can take to find and support a diverse group of students and adults living and learning together at Exeter,” Hassan said. “I am very committed to having Exeter be an inclu-

sive environment for all.”

“Exeter tries to draw on people from throughout the world, and creates a culture that reflects the outside world,” Henderson said. “There are obviously cases of homophobia [at the Academy]. A lot of people are uneducated about the issues and feel uncomfortable, because they’re not exposed to it.”

Discussion of LGBTQ Rights and Representation

In its May 19 issue, *The Exonian* covered a letter to the history department which “called attention to the lack of attention to LGBT topics in the U.S. History sequence.”

The letter was written by GSA co-head Kara Lessin ’11 “after a conversation with GSA members about how little attention LGBT issues got in the classroom,” according to *The Exonian*. Additionally, *The Exonian* reported that Lessin’s letter spurred discussions among history instructors, many of whom attributed the discrepancies to lack of time during the history sequence, and particularly during History 333.

“I don’t think it’s a question of homophobia, but instead that teachers just don’t realize that we aren’t actually learning anything about the issues,” Lessin said. “I feel that it’s important for people to know the basic history of the LGBT movement—it’s so often overlooked and viewed as a separate issue, but it is a part of American history as much as the Civil Rights and Women’s Rights movements are.”

Affirmative Action and the “Pay-by-Race” Bake Sale

On Sept. 8, *The Exonian* reported on a bake sale held by Min-Jae Kim ’11 in response to the

potential repeal of a ban on affirmative action at UC schools. Students were assigned prices of baked goods according to the buyer’s race and gender. “\$2 to caucasian students, \$1.50 to Asian students, \$1 to Latino students, 75 cents to African-American students and 25 cents to Native American students. Women received a 25-cent discount, regardless of their ethnicity,” *The Exonian* reported.

According to *The Exonian*, Democratic Club co-head James Harter ’12 described the bake sale as “calous.”

“Affirmative action is a complex and multilayered issue that is very much up for debate, but they chose to oversimplify it rather than giving it due respect,” Harter said. “There are better ways to make a political point without being offensive—such as holding public debates.”

Blackman said, “Although I see the bake sale as inherently racist, I am thankful that it has opened up avenues of debate and conversation regarding race across the country.”

“Minority”

The Exonian published an opinion piece centered separation and identity within the Exeter community. “True diversity occurs when difference is a given; when people around the world are integrated, regardless of race, socioeconomic background, sexual orientation, etc. If we talk about these differences, they become ways for us to distinguish between groups of people,” Giulia Olsson ’13 wrote.

Olsson argued that the creation of clubs that “emphasize differences in race, socioeconomics or even sexual orientation—what we might call minority clubs...forces what

we call a ‘minority’ to actually become a minority on campus, singling out differences that don’t need to be singled out in the 21st century, when we’ve theoretically overcome the problems of a global society.”

“If we form groups based on being different, we force minorities to find comfort in a secluded group when they could just as easily have bonded with members of the community at large,” Olsson wrote.

In an op-ed published Oct. 6, Tez Clark ’13 wrote, “by labeling people of color as ‘minorities,’ we are basically acknowledging that they are somehow separate from the ‘normal’ (i.e., white) applicant pool.”

“I’m not advocating for any sort of ‘race-blind’ mentality,” Clark continued. “Of course, race does exist—it’s pointless to pretend that everyone is ‘the same.’ That being said, race is hardly a defining characteristic of a person. By focusing so much on race, we unconsciously create a divide between ‘us’ and ‘them.’”

New Listeners for the LGBTQ+ Community

In 2011, GSA put forth “a proposal to establish ‘Gay Ambassadors,’ a parallel student listening program meant to address questions about sexuality and coming out,” according to *The Exonian*.

“I know it’s been hard for gay students, because there can be rumors spread around before they come out or social pressures not to talk about it, so I think it’d be nice if there were a place to discuss that and feel safe and know it would be kept private,” Henderson said. “So, in that way, they’re like student listeners, but I think there’s a benefit

to having someone who has gone through it.”

Ja-hon Wang ’13 believed GSA listeners could simply be incorporated into the student listener program. “The listeners shouldn’t be separate. ‘I need special help.’ That’s what the students will feel like,” Wang said.

The Exonian reported that “like Wang, upper Tiffany Tuedor [’13] thought Gay Ambassadors could, in fact, make LGBT students less comfortable. ‘It will make them feel more alienated. If anything, it should be within the student listeners’ program,’ Tuedor said.”

Principal Hassan’s Addressing Issues of Race

In an article published Sept. 8, Hassan promised to continue “addressing issues of race at the Academy,” according to *The Exonian*. “Last year, for example, Hassan invited every teacher of color to his home for a two-hour talk about their experience at the Academy, a move applauded by Mark Blackman, interim dean of Multicultural Affairs,” *The Exonian* reported.

“Those in attendance who have been affiliated with the Academy for at least twenty years said that Mr. Hassan was the first Principal that they knew of who sought out faculty of color to gain insight on real issues,” Blackman said. “He has promised to keep this important dialogue going and I believe him.”

While in the past, there have been incidents of discrimination, remember that it was the past... Students now are much more 'enlightened' about issues of segregation and discrimination.^{2/2} / It seems that it can be difficult for whites to gain a racial identity... Perhaps this is because whiteness is the norm.^{2/9} / Most people overlooked Trayvon's death.^{4/5} / there have been some attempts to discredit the life of Trayvon Martin by talking about past suspensions in schools.^{4/5} / I've personally been in several rooms in which the topic of conversation was simply "Asian girls."^{11/8}

Black 17-year old Trayvon Martin was killed by police officer George Zimmerman in 2012, setting off nationwide protests and discourse. Coverage by *The Exonian* and discussion of Martin's death within the Exeter community was brief.

The Exonian reported on the re-election of President Barack Obama, the United States' first Black President. The Academy also hosted discussions about the possibility of a "White Affinity Group," which garnered both fierce support and opposition from Exeter students and faculty. Several op-eds and forums from the Exeter community discussed the contested existence of a "white culture."

Trayvon Martin

The Exeter community responded to the highly-publicized murder of Trayvon Martin through local activism and discussions on racial justice throughout the United States.

Democratic Club co-head Daniel Kim '12 commented on the publicity surrounding Martin's death in an article published on Apr. 5. "It's interesting how the media only cracked down on the issue about a month after it happened," Kim said. "To me, this is a sign that most people overlooked Trayvon's death."

Diversity Council advisor and Dean of Multicultural Affairs Mark Blackman noted the media's treatment of the victim. "Recently, there have been some attempts to discredit the life of Trayvon Martin by talking about past suspensions in schools," Blackman said.

Members of the community criticized the reasons behind Zimmerman's initial suspicion of Martin. Blackman condemned Zimmer-

man's linking of the clothes Martin wore to the integrity of his character, as exhibited in the 911 calls. "The point is this young black man was shot because he had a certain profile: he was wearing a hoodie," Blackman said.

The Diversity Club, Democratic Club, the Afro-Latino *Exonian* Society (ALES), Students of Caribbean Ancestry, and the Gay-Straight Alliance (GSA) argued that the clothes Martin wore should not have warranted his death. These clubs brought the nationwide movement "Wear a Hoodie" to Exeter, and many students wore hoodies in silent protest. The dress code mandated a collared shirt or blouse to be worn, and was heavily enforced. "By having *Exonians* wear a hoodie to class, Dem Club wanted to show that anybody could wear a hoodie without being accused of being suspicious," Kim said.

Another member of Democratic Club emphasized that the event was meant to raise awareness. However, many did not participate in the "Wear a Hoodie" day as they were uninformed of Martin's death. Blackman considered the day to be a noble gesture, but ultimately deemed its actions as inadequate. "If our kids really want to present change, they should be writing to our congressmen," he said. "We should be inviting people to forum conversations about this and thinking of ways to prevent similar situations from happening in the future."

"White Experience"

During the 2011-2012 school year, *The Exonian* covered the debate regarding a possible addition of a "White" or "Caucasian" club to existing student cultural groups,

as urged by some students on campus." The paper reported discussions surrounding white racial identity at Exeter.

The Diversity Council held a forum centered around the question: What is Whiteness? More than 230 students attended. *The Exonian* reported that the idea for the event originated in a Diversity Council meeting where members questioned the campus presence of an "anti-white prejudice." One council member felt that it was often "overlooked that white people, too, carry an important role in increasing diversity, and how, at the same time, some white people can ignore some of the issues of prejudice that minority groups face every day."

The Exonian noted that there was "heated discourse." Multicultural Affairs intern AK Ikwuakor said the forums' value outweighed their controversy. "By having these forums, we are actually identifying that there is an issue on campus," Ikwuakor said. "These conversations didn't make people feel strongly about their opinions; people already feel this way."

In an article published on Feb. 9, Reverend Robert Thompson spoke about white students' concern regarding race. "It seems that it can be difficult for whites to gain a racial identity," Thompson said. "Perhaps this is because whiteness is the norm."

Thompson acknowledged arguments against discussions centered on whiteness. "Such gatherings often feel redundant to some people, who would argue that the entire institution is already a 'white club.' Others may see in the desire to hold the seminar a mean-spirited and even xenophobic response to the di-

iversity in the community,” he said.

Some members of the community felt the forum strayed from its original purpose. “I’d say that not much of it was actually about white people and the issues and experiences we have here at Exeter,” one lower said. “The rest was just ‘strong-minded minorities’ pointing out the fact that they weren’t white and that white people don’t deserve anything, that white people can’t have a club because they don’t deserve celebration, and that affirmative action isn’t real.”

Writers for *The Exonian* shared contrasting views on the establishment of white affinity groups. On Feb. 2, Shannon Hou ’14 wrote that the “so-called majority” played a role in diversity and should have equal access to a society similar to the ones reserved for minorities because they are “a race as legitimate as any other.”

“While in the past, there have been incidents of discrimination, remember that it was the past,” Hou wrote. “Students now are much more ‘enlightened’ about issues of segregation and discrimination. And being the so-called ‘privileged white child’ is not always the perfect life or even an easier existence. Everyone has problems and struggles, not just minority races.”

Hou included diversity of thought and sexuality in her argument alongside race and wrote, “We have clubs and required workshops about gay acceptance and what it’s like to be gay, but we’re excluding the portion of our population who doesn’t feel comfortable with homosexuality. There are many students at Exeter who aren’t as liberal as others, who believe firmly that God declared marriage and relationships to be be-

tween a man and a woman.”

Catherine Zhu ’15 and Paige Harouse ’15 posed several questions: “Why is the concept of a ‘white club’ controversial? Is it because, despite all the assemblies and exposure we’ve had to people with different racial backgrounds, we still view the Caucasian ethnicity—which lends itself to definition by European culture—as homogeneous? Is it because we still see White Americans as lacking a culture?”

“We must allow European-Americans as well as European students to celebrate and educate others about their culture,” Zhu and Harouse wrote.

DJ Gabaeau ’12 wrote that “It is important to clarify that there is such a thing as ‘black culture,’ just as there is Asian, Indian, Hispanic and, to an extent, even white culture.”

But in light of such arguments, Laura Zawarski ’14 questioned the validity of a “white” club. “Whiteness is an appearance, not a culture. It would be impossible to determine what activities are culturally classified as ‘white,’ or what foods are ‘white,’ or what ‘white’ culture could be shared and celebrated with the Exeter community,” Zawarski said.

The article expressed a key difference between the formation of a “white” club and the other ethnic groups on campus. “Creating a ‘white’ club would be creating a boundary based on race, rather than something definitive, like heritage,” said Zawarski. “Even if the club was constructed with no harm intended, this founding principle of ‘differences based on race’ is dangerous.”

Zawarski mentioned that “I once

heard someone say that ‘white’ culture in its truest sense is simply the American culture,” but continued to question what defines ‘American’ culture, given that it is considered a “melting pot” of several groups.

Islamophobia

In July, an anti-Islamic short film titled “Innocence of Muslims” circulated online, inciting protests across the Middle East.

Exeter students reacted to the film and condemned its shortcomings. On Sep. 27, Amina Kunnummal ’14 described the film as “ridiculously and inaccurately” depicting the Islamic prophet Muhammed.

“Muslims believe that it is a sin to even depict the image of the Prophet—to make a movie about him that is created specifically to insult him and the religion of Islam is simply unthinkable,” Kunnummal said.

“This film needs to be viewed with a serious amount of skepticism,” Kunnummal said. While she advocated for critical reception, Kunnummal stressed the importance of a peaceful reaction and omission from Exeter students. “Yes, it is an insulting film, and yes, it is understandable why many would be upset over it; but that does not mean responding with violent rioting or murder is an appropriate measure. What we should do is express our distaste and then simply ignore it. By giving Bacile/Nakoula so much press time we are giving him the attention he wants [...] That is the real tragedy here.”

Race Discussions

The Exonian published numerous articles regarding the Academy’s racial culture. Andrew Kim ’14 wrote about the “two types of

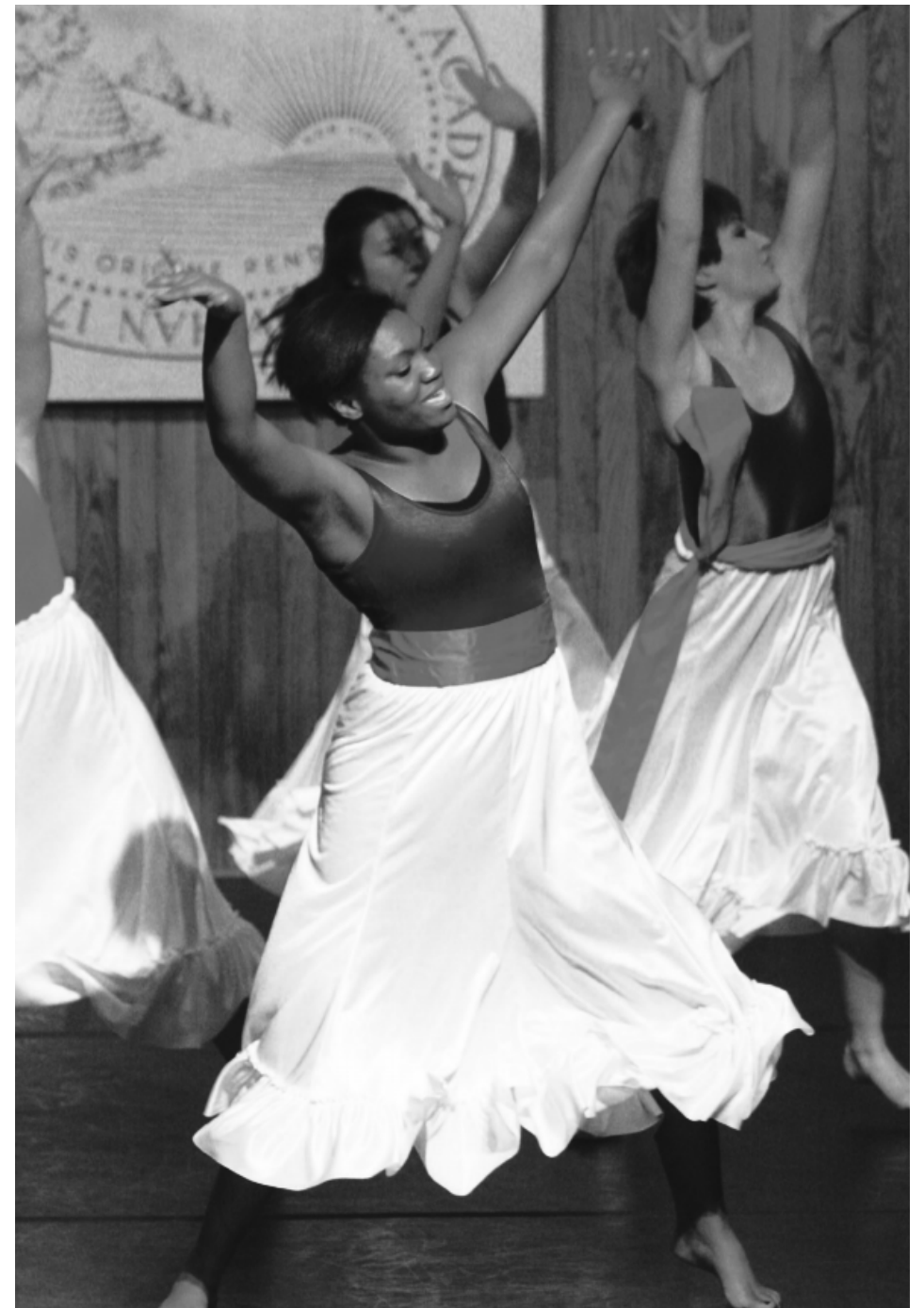
diversity” that exist. “There is one that is well integrated and one that is divided [into] several factions.” Kim believed that after two years at the Academy, he could “confidently say that Exeter’s diversity is the mixed and well-integrated type,” noting how clubs like the Exeter Cooking Club “[seek] to cook everything from Spanish food to Korean food to Italian food.”

The Exonian published several articles that showed how various ethnic and racial groups were not as unified as Kim claimed. On Nov. 8, Hansen Shi ’14 wrote an op-ed about the objectification of Asian girls on campus. “As a member of a boy’s dorm, I can say with reasonable confidence that not everything that gets said is said with any sort of filter,” Shi wrote. “I’ve personally been in several rooms in which the topic of conversation was simply ‘Asian girls.’”

Shi referenced “The Madame Butterfly Effect,” an essay written by Yale student Larissa Pham which argued that “the widespread objectification of Asian women, or ‘Yellow Fever,’ at Yale is primarily due to the academic culture of the institution.”

“The students have become so supremely confident in the integrity of their own worldviews that they are no longer able to recognize that they themselves are being prejudiced, a phenomenon that has only served to stall productive discourse,” Shi continued.

DJ Gabaeau ’12 described the need to understand the Black experience at Exeter. Gabaeau noted how Black students were called “less black” when their clothing or music tastes diverge from racial stereotypes. “‘They’re not really Black,’



“Senior Oge Ude and Uppers Mikayla Reine and Chelsea Ge dance Thursday in MLK performances,” *The Exonian* wrote. Apr. 7

is the stigma sometimes attached to the African American who associates himself with friends from a different ethnic background,” Gabaeau said. Gabaeau found it disturbing that being called the “whitest black person” was commonplace among white peers, who often treated the phrase as a compliment.

On Oct. 6, *The Exonian* published a Humor article titled “Meet your 2012 candidates”. When they introduced Obama, the paper wrote, “Not only is he known as the president who dunked over Shaquille O’Neal while simultaneously free-style rapping, he is also known to have the power of invisibility.”

According to a poll conducted in the fall by *The Exonian* regarding the presidential race, 30 percent of surveyed seniors said they would vote for Mitt Romney, while more than 50 percent said they would vote for Barack Obama. In 2008, 71 percent of surveyed students supported Obama.

On Nov. 1, the paper interviewed eligible student voters. Those interviewed emphasized the candidates' stances on the economy. Meghan Turner '13 said "I think that, although the social aspects are important, our economic needs need to be taken care of before we deal with other things."

MLK Day

In 2012, *The Exonian* reported on surfacing questions regarding Martin Luther King Jr. Day (MLK Day). Community members discussed why diversity as a whole was celebrated as opposed to specifically the

Black Civil Rights Movement.

Amina Kunnumal '14 asked the question "If Martin Luther King Jr. was an advocate for Black rights, why don't we focus on that aspect of American history on MLK Day?"

"King wanted a world where certain races would not be discriminated against, where someone's identity is not inherently tied to race," Kunnumal wrote. "Celebrating MLK Day is not just about the civil rights movement; it is about the millions of people that fight racial stigma everyday, and about those who have managed to overcome it. That's why we celebrate diversity," Kunnumal wrote.

Long-time civil rights leader Vernon Jordan, who marched with Martin Luther King Jr. in the 1960s, addressed the theme of "transformation—tools for change—hope for the future" as keynote speaker for the Academy's 21st annual MLK Day. "I think the importance

of MLK day is to remind people of the great privilege [that] we have now and that many people didn't live with 50 years ago," he said.

MLK Committee member David Julian Gabeau '12 said Jordan "emphasized equality among all people, particularly in different classes, not just among blacks and whites." Gabeau enjoyed how "we are making it more than race through the various workshops and speakers."

Lloyd Feng '14 criticized Jordan when he mentioned that "America is no longer simply white and black; it is white, black, and brown." Feng wrote, "Where was the color yellow? By deeming America to be merely a combination of white, black, and brown we neglect the contributions of the Asian American community to the development of this nation."

2013

Textbooks do not care if you are black or white. SATs do not care if you are black or white.^{2/7} / Exeter doesn't really allow for self-selecting segregation.^{2/7} / Every Black girl can't just pretend to be Miley Cyrus for a day and forget who she is, and the stereotypes associated with her identity.^{10/10} / Some of the Academy's programs and policies, such as the fly-in revisit program, actually create stereotypes about students of different races.^{9/12}

The Exonian continued to grapple with affirmative action and racial representation in op-eds and campus discussions. The administration led workshops to discuss faculty diversity, with Dean of Faculty Ronald Kim declaring, “we can achieve excellence by engaging with each other and valuing respect, inclusion, and empathy.”

2013 saw achievements in representation such as the election of the Academy’s first Asian female Student Council President and the appointment of two new faculty of color.

Affirmative Action and Racism

In its Feb. 7 issue, *The Exonian* published two op-eds debating affirmative action. In one, Ben Veres ’13 criticized affirmative action’s focus on race. Veres claimed the policy did not address what they believed to be the root cause of academic disparity: the national public school system.

Veres asserted that affirmative action created an unequal environment for white, low-income students. “Textbooks do not care if you are black or white. SATs do not care if you are black or white. The blame can be placed only on the human element of education—the teachers,” Veres wrote. “If you live in a poor neighborhood, you are very likely to receive a poor education regardless of skin color. So if affirmative action is all about equality, how is it fair to the white kids in poor communities?”

Veres also addressed those who advocate for affirmative action to increase diversity. “Exeter doesn’t really allow for self-selecting segregation,” Veres wrote. “There may not be that many Koreans on the

basketball team and not many African Americans in Selected Topics in Mathematics, but other than that, our community is generally integrated with all races, genders and nationalities.”

Veres claimed that self-segregation actually occurred in universities due to academic rigor. “Students select their majors in college initially based on interests and future plans; however, many students often drop out of those chosen majors due to grades... The result of this is a large concentration of Black students in soft sciences and a large concentration of white and Asian students in hard sciences. So much for diversity.”

“Giving poorly-performing minority students an easier chance of admittance into the top universities in the world is not going to make Black communities better and it is certainly not doing much to correct past wrongs,” Veres said. “What we truly need to improve is our national public school system. If proponents of affirmative action really want to see improvement in racially-diverse communities, then they must start with inner-city schools.”

The second op-ed, written by Joe Platte ’15, advocated for affirmative action. Platte claimed that the purpose of affirmative action was to “[address] historical wrongs.” Platte wrote that affirmative action was a “necessary policy... [to] address current social challenges from the startlingly-deep divide between rich and poor and the connection between a person’s race and socioeconomic status.”

“Consider the situation of a kid in the city-part who goes to some of the worst schools in the nation, struggles with poverty, has little ex-

tracurricular opportunities and still works as hard as he can for the little academic opportunities he has,” Platte wrote. “Now, consider the kid who grows up in the suburb part who goes to average/above average schools, has a stable home, is part of multiple clubs, plays sports, can afford test prep and is pretty good at school.”

Platte also commented on the beliefs of the “right.” “While the perpetual pundits of the right will say that in this situation the kid from the suburbs should get into a school like Michigan State University because he is more qualified, the issue is not nearly that simple. No matter how hard the kid from the city works, he will never be as qualified as his suburban counterpart.”

Platte concluded the op-ed with a call for their peers to recognize the value of affirmative action as an opportunity for lower-income students. “To the people like me, the blond haired, blue eyed, upper-middle-class white guys: you know as well as I do that affirmative action is the only ‘door’ open, letting in the slightest light of hope in the lives of the impoverished.”

Cultural Appropriation

The Exonian published criticisms of Black cultural appropriation in popular culture. In its Oct. 10 issue, Amina Kunnummal ’14 and Helen Edwards ’15 wrote an op-ed asserting that pop singer Miley Cyrus’ persona appropriated Black culture. “[Miley Cyrus] takes characteristics that society generally associates with Black America and glorifies them on stage, but the traits she chooses to present are from the only narrative of Black culture she knows—the stereotype of twerking

teenagers and gangs,” Kunnummal and Edwards wrote.

The writers discussed the implications of cultural appropriation in relation to “Black America.” “The problem is that American society has a general image of what it means to be ‘Black’ ... and Miley’s reinforcing that with her new attitude,” the op-ed continued. “Her new personality only enforces America’s generally negative stereotype(s) of African Americans—images involving sexualized, objectified women, drugs, alcohol, and a whole host of other ‘negative social influences.’”

Kunnummal and Edwards also identified the impact of Cyrus’ actions on the Black community. “She is taking elements of Black culture and using them as an accessory, an outfit that she can put on and take off whenever she pleases ... every Black girl can’t just pretend to be Miley Cyrus for a day and forget who she is, and the stereotypes associated with her identity.”

“American entertainment is not yet post racial,” concluded Kunnummal and Edwards, “and Miley should know that, having grown up in the entertainment industry.”

Harassment Redefined

According to *The Exonian*’s Sept. 19 issue, the Deans updated the definition of harassment. “Calling, sexual gossip and religious or racial jokes were categorized as acts of harassment during a proctor training session in September to the surprise of some students,” *The Exonian* reported.

At a proctor-training that discussed harassment, it was reported that students discussed types of harassment that might go unnoticed.

“One student suggested ‘friendly racism,’ a widely accepted form of discrimination that some still find offensive.”

MLK Day

The Academy celebrated Martin Luther King Jr. Day (MLK Day) on Jan. 18 by inviting keynote speaker and Academy Alum Kenji Yoshino, the Chief Justice Earl Warren Professor of Constitutional Law at New York University.

Yoshino spoke about the concept of “covering,” or “the phenomenon where stigmatized the phenomenon where stigmatized groups downplay their identities to conform to mainstream pressures,” as Yoshino described.

“On the one hand, we have a society that has rejected bias on the basis of race, sex, and (to a lesser extent) sexual orientation. On the other hand, racial minorities, women, and gay individuals still feel an immense pressure to ‘act white,’ ‘play like men,’ or be ‘straight-acting’ to find acceptance in our society ... we will not have achieved true equality across these categories—and many others—until individuals feel they can be openly different,” Yoshino said.

According to *The Exonian*, the keynote speech was met with widespread acclaim and appreciation by the Academy community. Following the keynote speech, students were required to attend two workshops with Amanda Kemp and Michael Jamani, as well as a workshop of their choice.

Lower Abigail Shukan ’15 said in *The Exonian*, “Kenji Yoshino’s keynote presentation was great, especially since it talked about a minority other than that usually asso-

ciated with MLK Day.”

Several students were dissatisfied with Kemp’s workshop. Will Steere ’15 wrote in an op-ed that “according to [Kemp’s] description, the ‘Theater for Transformation’ program aimed to ‘create a world of forgiveness, abundance and peace.’ These lofty goals were not addressed during her performance, which was an incoherent slog through the views of the Emancipation Proclamation that left the audience confused.”

Olivia Jackson ’13 said in *The Exonian*, “I wasn’t really sure of her main point, and she was tangential—for example, the tape about her divorce.”

Op-Eds on Diversity

By the beginning of 2013, debates about diversity were featured in op-eds examining the issue. Dana Shen ’15 and Zoha Qamar ’15 wrote a Sept. 12 opinions piece which argued that “diversity at Exeter, however, has become almost entirely associated with race, and the constant marketing of diversity to the student body at Exeter has certain, largely unmentioned detriments.”

“Such an uptight obsession can and does influence students to create stereotypes based on race that did not previously exist,” the article continued.

Although the article reassured *Exonians* that “the intentions of highlighting diversity at Exeter are good; they are to cultivate a community of citizens who are aware that there are people out there with different ideas, cultures and upbringings... [Shen and Qamar asserted that a] racial hyperawareness... is actually detrimental to the goal of

diversity”

“The trouble arises when these good intentions morph into a marketing monster that begins to spoon-feed students this very racial hyperawareness that is actually detrimental to the goal of diversity,” they wrote. “Some of the Academy’s programs and policies, such as the fly-in revisit program, actually create stereotypes about students of different races. Such programs are undoubtedly antithetical to the ideals of diversity.”

Another op-ed, published in May 2013, questioned whether the diversity of students at the Academy led some to have an unfair advantage in writing personal anecdotes in essays. “How can a simple piece about someone’s dog compare with a narrative about an ancient tree dating back centuries and another person’s trip with their family to have a ritual there?” asked Alex Zhang ’16. “How many students can write about the exact same experience?”

Discourse on the diversity of Exeter’s population extended to diversity among faculty. Principal Tom Hassan scheduled several informal meetings and surveys with faculty on the issue, according to an article in *The Exonian*. The article, which was published in February, announced that “Hassan stated that the remainder of the year would specifically be focused on diversity and equity issues among adults in the Exeter community.”

Discussions about “topics such as race, religion, sexual orientation and socioeconomic status” took place in mixed-size groups, according to the article’s comments from Dean of Multicultural Affairs Russell Weatherspoon.

According to an article from *The*

Exonian published later that year, “the project began in 2010 when Hassan administered a survey of the whole community to identify and address potential problems of equity and diversity hindering the Academy. From the responses, the administration is working to address these facets of Exeter life.”

Over the course of Dec. 2005, faculty met in administrator-led workshops to discuss several goals.

In the beginning of the school year, the Academy appointed many new faculty and staff, two of which *The Exonian* reported increased the diversity among the faculty. Latinx poet Willie Perdomo was appointed as an English teacher and Somalian intern Salah Abdo in Multicultural Affairs.

Perdomo had “published many works dealing with the issues of East Harlem, including addiction, poverty, class and racial identity, love and recovery,” and was eager to use the Harkness method.

Originally from Somalia, Abdo hoped to “promote and celebrate diversity by creating a cultural agenda for the Exeter community.”

Abdo also expressed his interest in multicultural affairs due to the effect he could have on students. “Being born in a different country, and attending a boarding school myself, I am aware of how difficult and frightful it can be to attend a boarding school for the first time,” Abdo said.

In the April 11th issue of *The Exonian*, an article reported on a meeting between the College Counseling Office, Diversity Council, and leaders of various cultural and social groups on campus.

“The meeting served as a college Q&A session on the issues

of diversity and affirmative action between students and college counselors, according to co-head of Diversity Council upper Milton Syed [’14].” Affirmative action was debated as well and deemed a “sensitive” topic for many seniors.

The clubs present were the Gender-Sexuality Alliance, the Afro-Latinx *Exonian* Society, La Alianza Latina (LAL), Democratic Club, Republican Club and Feminist Club. While the college decisions were considered “mediocre” that year, “those present at the meeting agreed that diversity can add a valuable facet to the college experience.”

LAL Initiatives

LAL hosted a dance on October 19th in order to “educate the Exeter community on the many Hispanic heritages,” according to LAL adviser and Modern Languages Instructor Jacqueline Flores. Flores continued on to explain that the main goal was to “bring a little bit bit of culture to campus.”

Many countries were to be represented, according to Flores. “‘There’s going to be music playing during the dinner, and the dining hall is going to be decorated with all the flags of the Spanish speaking countries, except Spain,’ Flores said. ‘As for the food, we’re talking about a wide variety of nationalities represented, not just Mexican dishes. Hispanic meals are different from regions to another, and we want to expose as many of these international cuisines as possible.’”

In February, LAL and the Multiracial *Exonian* Society (MRES) co-hosted a forum dedicated to addressing immigration reform, affirmative action, and gun control. *The*

Exonian reported on student discussions during the forum, starting with the DREAM Act. “‘The DREAM act is a step in the right direction,’ prep Lily Friedberg ’16, who supported the DREAM act, said. ‘The United States needs educated people in the workforce, and deporting them isn’t going to help that.’”

Max Freedman ’13 reportedly supported the DREAM act as well to help those who came to America young and were “raised American,” but with an exception. “We need to be selective about who we take,” Freedman said. “DREAM addresses criminal records, but people granted citizenship should be recipients of degrees in or students for degrees in STEM subjects so that they do not continue to flood the market with degrees that are less in demand, but instead fill jobs that are hard to fill and essential to our economy.”

Asian Identity

In April, the Academy hosted its yearly Asian Night Market under new leadership of Japanese Instructor Kayako Tazawa. In its April 18 issue, *The Exonian* reported, “This year’s committee has emphasized and renewed the importance of Asian Night Market as an opportunity for cultural dialogue and exchange.”

“This event provides a platform for the Asian student community to share their culture with others, and for others to learn about the Asian culture from the Asian student community,” Tazawa was reported as saying.

The Exonian published an op-ed in October by David Shepley ’16, who called to educate Exeter’s Asian community on rhinos being poached for their horns. Shepley

claimed that the horn was hailed as a panacea by East Asians. “East Asian superstition claims that the horn, when grinded into a powder, can be used as a cure-all medicine,” Shepley wrote. “The horn is nothing more than keratin and contains no magical qualities.”

Shepley believed that Exeter’s Asian population could be educated to spread awareness of rhino horn’s lack of medicinal properties. “In a prominent Asian community such as [the one] at Exeter, we should spread the word as much as possible. There is a very large chance that an Asian individual may have experiences with the horn or have heard about an experience through a friend or relative,” Shepley wrote. “If we can educate the community, they in turn can take their knowledge back home and make a difference.”

The Exonian’s humor editors Alice Ju ’14 and Nick Du Pont ’14 published an article in their Jan. 10 issue discussing the qualities of a humor article. Ju and Du Pont poked fun at Du Pont’s relationship with Asian women.

“Every humor article must have a kernel of truth,” Du Pont wrote. “For example, Nick’s ‘truth’ that he explores in his articles is his undying love of small Asian girls,” Ju continued.

“The kernel of truth must be relatable. Such as my love for Asian girls,” Du Pont wrote.

By the end of 2013, History Instructor and “pioneer of the study of Asian history” Barbara Eggers retired in 2013. *The Exonian* praised Eggers’ work with the Academy’s history curricula and wrote, “Eggers has been an integral member of the history department throughout her 30 years at the Academy, greatly ad-

vancing the U.S. history and Asian history curricula, according to her colleagues.”

Eggers received praise from Miki Takeshita ’13 for her work in Asian history. “Many of us had different opinions—there were Korean, Chinese, Japanese and American students in the class, and [Eggers] made sure each of us had something to say and could say it without feeling any sort of hindrance,” Takeshita said.

In June, the Academy elected Ju as the 2013-2014 Student Council President. *The Exonian* reported that Ju was the first Asian female in the school’s history to be elected as president, and the second-ever female student to be elected to the position. Ju’s campaign focused on reforming visitations, the advisory system, the Disciplinary Committee, and the dining halls.

“[These goals] are immensely ambitious,” 2012-2013 Student Council President Max Freedman ’13 said. “But I think if anybody can tackle them, that somebody is Alice.”

Middle East

Several op-eds were published examining beliefs about the Middle East, the first of which, written by Jay Lee ’15 in May, examined the apparent lack of empathy for people in the Middle East compared to the Boston Marathon Bombings in April of that same year. “The response to these Boston bombings was significant, all over Facebook and all kinds of media and news,” Lee wrote. Lee also acknowledged that “this is perfectly understandable; after all, the bombings happened about 50 miles away from our campus, and a lot of our fami-

lies and friends were involved in the events and the lockdowns following the attacks.”

Lee asked, “why so many of us would care and write about the Boston Marathon bombings and why so few of us would even know about the existence of other bombings around the world that were killing and injuring far more people than the Boston bombings affected.”

Laura Zawarski '14 wrote a second op-ed focused on the “the attitude of America’s adult population toward the Middle East.” According to Zawarski, “a lot of Americans would think only of Iraq, terrorism and weapons of mass destruction.”

“For those involved with college and/or certain high school students, these events are common knowledge,” Zawarski wrote. “It seems like everyone knows that the young adult population is standing side by side with Middle Eastern activ-

ists. How is it then that much of the American population still thinks that every Middle Easterner is an enemy?”

In January, the West-Eastern Divan Orchestra visited Exeter. “Composed of musicians from Israel, Palestine, and other Arab countries, was founded by Barenboim and Edward Said in 1999 to ‘enable intercultural dialogue and to promote the experience of collaborating on a matter of common interest,’ according to the West-Eastern Divan Orchestra website,” *The Exonian* wrote.

Daniel Barenboim, the conductor, felt “concern about the Israeli-Palestinian situation,” according to Music Faculty Isao Jonathan Sakata. “The fact that he deeply believes in this cause of unification and cultural sharing is a profound gift.”

The orchestra’s visit was “a good opportunity for a great cause,” Tony

Ryou '16 said. “I am currently taking the religion course One Nation Under God, where we are learning about discriminatory factors of life and how some people are segregated and mistreated. I think the Arab people are part of this discrimination, and the fact that the orchestra is composed of musicians from these oppressed countries is significant.”

Sakata said, “a critical thing that one might say for his cause is whether the Israeli project is a colonialist one. It says something strange to me is that what is unifying Jews and Palestinians is music that is not of their cultures. The classical music theme, which is deemed as universal, is being used in this project, as opposed to other musical practices in the Arab world. So my question is: are these cultures somehow being eclipsed?”

2014

My fear is that when White people feel good about themselves you think that the problem is solved. It is not.^{11/30} / Every Exonian must live up to their privilege.^{12/3} / I’m not surprised by the people who claim that racism isn’t a problem, who simultaneously say racist things in the same breath^{12/6} / My brother is ill, and weighs 215 lbs, the average size of a man. But he is also Black, which automatically makes him a danger to those around him. I am afraid that whomever he is up against will not take the time to get to know him before pulling the trigger and ending his life.^{12/11}

In 2014, the shooting of Michael Brown by police officer Darren Wilson on Aug. 9 ignited nationwide protests beginning in Ferguson, Missouri, which continued into September, the beginning of the new school year.

Although *The Exonian's* reporting did not record the Academy's reaction to these events, a number of *Exonians* published op-eds discussing police brutality and the Ferguson unrest. Furthermore, the Afro-Latinx *Exonian* Society (ALES) hosted a die-in to commemorate the deaths of Black Americans at the hands of the police.

On May 29, *The Exonian* covered the Academy's school-wide surveys that collected information on campus diversity and equity. Exeter's English Department also appointed Linda Chavers and Ah-young Song, two faculty of color, as English Instructors.

Academy Responds to Ferguson

On Nov. 24, the St. Louis County grand jury decided not to indict the police officer who shot and killed Michael Brown. On the same day, a Staten Island grand jury refused to indict the officer who had killed Eric Garner in July.

Principal Thomas Hassan sent a community email addressing the lack of indictments. "We need to keep the dialogue going in order to help influence and shape more positive, equitable outcomes in the future," Hassan wrote.

On Dec. 5, around 100 students participated in a die-in organized by ALES. According to ALES president Jordan Boldan '15, the protest was held to commemorate the deaths of Black men who were victims of police brutality. Students

laid down on the Academic quad for four and a half minutes "to represent the four and half hours Michael Brown's body was left on the sidewalk in Ferguson, Missouri," the paper wrote.

Boldan explained his reason for participating in the die-in. "I am afraid," he said. "My brother is ill, and weighs 215 lbs, the average size of a man. But he is also Black, which automatically makes him a danger to those around him. I am afraid that whomever he is up against will not take the time to get to know him before pulling the trigger and ending his life."

ALES member Kelvin Green II '17 wrote an op-ed titled "The Exeter 'Community'" detailing his reaction to the die-in. "Originally, I didn't want to organize the die-in," Green wrote. "I felt that Exeter, as it currently is, would not be able to understand this humbling act and the historical context that causes so much grief... Even though I chose to participate in the die-in, my reality is not one of complete choice. Racism and injustice will continue to impact me, whether I want it to or not."

On Oct. 30, Austin Lowell '15 wrote an op-ed, arguing that "the riots themselves were illegal and unjustified acts of violence that should not have taken place... We need to protest racial brutality cases without losing sight of justice and without destroying the property and threatening the safety of other innocent citizens. If we choose to ignore justice and react blindly, then we are just as bad as the abusers we are protesting."

On Nov. 6, members of ALES wrote an op-ed on the actions of the Ferguson police. "The majority

of the protests were indeed peaceful and much of the violence was engendered by the police," they wrote. "From the start of the very first protests, police officers and government officials began bringing in military-grade weapons and vehicles."

On Dec. 6, the Academy held an Assembly "in an effort to provide a historical and personal framework for discussing the recent events," *The Exonian* wrote. Principal Thomas Hassan, Dean of Multicultural Affairs Rosanna Salcedo, History Instructor Eric Wade and History Department Chair Bill Jordan gave speeches. *The Exonian* wrote, "while students were appreciative of the efforts, some said they wished that the Assembly's content had been less detached."

The paper interviewed students on the handling of discussions surrounding race. "I'm not surprised by the people who claim that racism isn't a problem, who simultaneously say racist things in the same breath," Tori Hewitt '15 said. "I wish I were, but the fact is that Exeter is, historically, a very white place. The school has made great strides to change that in recent years, but there is still a significant portion of the population that can at times be overtly racist."

Danna Shen '15 observed that her advisory group avoided the topic. "The fact that the immediate reaction was to run away from talking about it is disappointing and a little bit concerning because these aren't issues we can afford to be tired of talking about," Shen said. "We don't have the tools to talk about race, and we haven't opened up discussions on how to talk about race."

On Dec. 11, *The Exonian* published excerpts of a conversation

between English Instructor Mercy Carbonell and contributing student writers which reflected on the community response. "At Exeter I'm bothered by the fact that we always have to bring it back to ourselves in order to be able to understand something," Carbonell said. "I would like it if we could get to a place where we could believe that something is serious that seems, initially, to have little to do with us."

Tori Hewitt '15 added, "You look at statistics, you look at data... racism is not over. It is still systemic. It is still something that affects people on a daily basis, and I think it's easy for, particularly people of color at Exeter, to pretend that it's not a problem because we are privileged in other ways that make up for our Blackness or brownness."

On Dec. 7, around 50 community members met in Phillips Church "to express their personal views about the national events and local response to it," *The Exonian* reported.

According to *The Exonian's* coverage, Mathematics Instructor Sami Atif said, "As an institution, there is an obligation and expectation to teach students not just through special assemblies and tragic events but through Harkness, how to navigate these complicated social issues like racism, privilege, class, inequality and civil justice... To do so seems to complement both knowledge and goodness."

On Dec. 3, Reverend Robert Thompson reflected on the Academy's stance on racial injustice during his meditation. "I have not had the best experiences in this community when speaking out about my anger [regarding issues of race], because sometimes people misunderstand.

The only thing that allowed me to do that was because I felt like I had no choice. But as I encountered that anger I found hope, compassion and conviction," Thompson said.

"This is a chance for us to find language that will not offend," Thompson continued. "It's not about being politically correct. It is about being open, kind and having humility. Every *Exonian* must live up to their privilege."

"Elegy for Michael Brown"

On Nov. 30, *The Dame Magazine* published an article written by Chavers, writing as one of the Academy's few Black faculty.

Chavers recalled an email exchange with one of her advisee's parents where they expressed appreciation for helping their son learn about racial injustices. "You'll read that encouraging note from a White family and think, See, that's how I feel, too," Chavers wrote. "Yes, we are good people, doing good things. My fear is that when White people feel good about themselves you think that the problem is solved. It is not."

Chavers had titled her piece "An Elegy for Michael Brown", but *Dame Magazine* initially published it as "This is What it Means to Teach Your White, Privileged Children."

On Dec. 11, Chavers wrote an op-ed for *The Exonian* in response to the renaming. "My heart sank when I saw the headline," Chavers wrote. "Such a headline would not only confuse, baffle, alarm and offend most readers but, worse, it distracted from my points."

Censorship

On April 10, *The Exonian* published the op-ed "Censoring Ours-

elves", written by Heather Nelson '16, on the negative effects of censorship in the Academy's English classes. "Racism and racial stereotypes also come up a lot in the English stories we read. There was one poem we read aloud in class, and the word '[n-word]' was in it," Nelson wrote.

"You could see the discomfort on every white kid's face as he or she was counting around the table to see which unlucky one would be faced with the task of reading 'the word.' When it was someone's turn to read it, they swallowed it in a half syllable, rather than enunciating the word with the two syllables it needs." In the article, *The Exonian* did not censor the n-word.

"Does this awkwardness prevent us from digging deeper into the text and perhaps learning to our fullest potential? Probably. So why are students still so hesitant to bring such topics to the table?" Nelson wrote.

Survey on "The Real Exeter"

The Exonian administered a school-wide survey one week before its May 29 issue to "explore the question of the real Exeter." The survey, answered by over 60 percent of *Exonians*, touched on topics such as race, sexuality, mental health, women's issues and Exeter's competitive climate.

The Exonian reported, "the survey showed that over 20 percent of *Exonians* felt negatively impacted by their race, with over 30 percent of Asian students and over 40 percent of Black students responding to the survey stating that they felt negatively impacted."

ALES member Tierra McClain '17 said, "many minority students could tell you that their race brings

them challenges here—whether it’s at the Harkness table discussing readings on slavery and African American history, where some students have even freely used Black racial slurs in the comfort of the subject of the discussion, or being averted on the path due to their appearance.”

The Exonian wrote, “however, many students did not feel that they were negatively impacted, and said that racial and cultural organizations on campus in fact helped them to feel more racial pride.”

“Personally I don’t feel as though my race has impacted me negatively,” head of ALES Jordan Bolden ’15 said. “In fact, ALES has helped me to appreciate my race and take pride in myself and my race as a whole.”

Dissertation Year Fellowships

“For the past two years, the Academy has offered Dissertation Year Fellowships in an effort to promote diversity on campus and support the development of doctoral students of many disciplines,” *The Exonian* reported. The Academy offered the 2014 academic year fellowships to Ph.D. students Alberto Urquidez and Sarah McNamara.

“His [Urquidez’s] dissertation is attempting to answer the simple question of, ‘What is racism?’”, the paper wrote. McNamara’s dissertation related to women’s activism and the Civil Rights movement.

As part of the Latinx community, McNamara reflected on her interaction with student groups such as La Alianza De Latina (LAL). “I had the opportunity to give them [LAL] a talk for Hispanic Heritage Month and play a part in the execution of celebrating our ethnic heritage. One

of the things about the Exeter Dissertation Fellowship is that it really highlights ethno-racial politics and creates a platform to speak about those things in a very interactive environment,” McNamara said.

Martin Luther King Jr. Day

On Jan. 17, the Academy celebrated Martin Luther King Jr. Day (MLK Day) by examining the radical side of Dr. Martin Luther King Jr.’s works. The Academy featured a keynote speech by author, social activist and educator Laurene Cary who “reflected honestly upon the difficult road to social justice,” a mandatory workshop called “Hair Me Out!” presented by Derrick Gay, and a workshop of students’ choice.

The Exonian reported that “while some students felt that they benefited from a day to discuss Martin Luther King Jr.’s legacy, many others voiced criticisms about the irrelevance and lack of interactive elements in some of the workshops.”

According to the paper’s coverage, Montana St. Pierre ’15 said, “I attended the Hip Hop workshop, which I thought was great, but the speaker said in the beginning that he wouldn’t connect it to MLK Day,” St. Pierre said. “Why run these events on MLK Day if they aren’t even going to commemorate him and what he did? We could just have an assembly to discuss how Hip Hop allows people to express themselves.”

Additionally, St. Pierre voiced concern about the various social stereotypes that Gay brought up in the “Hair Me Out” workshop. “Mr. Gay brought up offensive stereotypes and didn’t explain many of them, such as dumb blonde. I actually felt that with his nonchalant

and humorous take on the subject, he ended up reinforcing some of the stereotypes,” St. Pierre said.

Jeffrey Qiao ’16 wrote, “Some students don’t seem to care too much about the workshops. A lot of them chose to watch the documentary on rape because ‘we can just watch a movie.’ This day is about promoting awareness and acceptance of minority groups and bringing their past and present plights to light, but some of the workshops did not do that.”

Sam Yoo ’15 wrote an op-ed titled “Missing the Point” covering participation from faculty. “At least for the years that I’ve been a student here, MLK Day workshops have been an obligation for students to attend, whereas faculty members are only encouraged, but not required, to be present, as long as quotas for chaperoning are fulfilled,” Yoo wrote. “This, by itself, is a poor reflection on the administration and faculty’s part in remaining consistent with the ideals that they seek to preach.”

Mainstage Production: The Mahabharata

In the May 8 issue, *The Exonian* reported on the Academy’s upcoming annual Mainstage Production. The show featured a condensed version of The Mahabharata, a renowned Hindu play based on one of the two major Sanskrit epic poems of ancient India.

Director of Dance Allison Duke and Theater Instructor Sarah Ream presented The Mahabharata after the two traveled to India during the summer of 2013.

“We were inspired by the richness of the culture and we both felt a real obligation to pay back to the school

by having a show that embodied all the qualities Principal Hassan mentioned,” Ream said. According to *The Exonian*, Ream mentioned the Principal’s three directives for the Academy community as “global exploration, intellectual ambition and goodness.”

“This is a unique show because it is reflecting a whole different culture, which Fisher Theater normally does not do in its productions,” Yerramreddy added. “Much of the preparation involved studying this epic poem, The Mahabharata, to get a true sense of the meaning and significance of the text.”

The Exonian wrote, “students participating in the preparation of the production agreed that the show will provide the Academy community... an opportunity to learn about the cultural aspects of India and Hinduism.”

American Culture Club

Julie Chung ’16 shared an op-ed on the Academy’s American Culture Club. “As an *Exonian* who attends a school that boasts of its diversity, I’m embarrassed to tell people back

home that the largest club at school is the American Culture Club,” Chung wrote.

Chung referenced a Life article published the previous year where American Culture Club co-head Griffin Py ’14 described the club’s mission. “The main goal of the club was to show international students about real-life American culture. Not like the tourist stuff, not like the going to New York City and climbing the Eiffel Tower,” Chung reported Py wrote.

Chung found the club “offensive” and believed it oversimplified American culture. “The culture of ‘simple, everyday American things’ does not exist in the ‘simple’ way that Py and American Culture Club exhibit through ‘tailgates, baseball games and stuff like that,’” Chung wrote. “America is a country composed of multifarious ethnic and religious identities; it’s a melting pot of different cultures. This diversity is what makes America so special.”

“Why should the club teach international students about ‘American culture’ when students deal with white American culture every day of

school?” Chung continued. “Phillips Exeter Academy is situated in a small, New England town. International students are even required to take Exeter’s United States History course series, and again, have to deal with the fact that our school’s vacations like Thanksgiving Break even revolve around American holidays.”

“What troubles me the most about American Culture Club is that the administration approved of the club and that the club has existed at Exeter for a few years now,” Chung concluded.

In a separate article published on Oct. 2, Chung wrote an op-ed highlighting the Asian-American struggle at Exeter. “Exeter is diverse, but...it assumes that Asian Americans do not face racial issues and groups them along with the rest of the international Asians,” she wrote. “The struggles of being a child of immigrant parents and trying to fit into a Western culture are never heard because there is no place at Exeter for such a voice.”

Exeter is not isolated from the complex and problematic racial activity that is occurring within the nation.^{6/7} / The other side of the [Exeter] Bubble that exceptionalism manifests here is the mentality that 'those kinds of things don't happen at Exeter; Exonians don't have to face those kinds of struggles.' The reality is that oppression does not care that you have an Exeter I.D. on you.^{6/7}

The year 2015 was marked by nationwide protests following the deaths of Michael Brown and Eric Garner. As *Exonians* returned to campus for winter term, police brutality, the Ferguson protests, and the resurgence in the Black Lives Matter movement were widely discussed.

ALES Die-in

On Dec. 5th, 2014, the Afro-Latinx *Exonian* Society (ALES) organized a die-in on the academic quad to recognize the Black and Brown lives lost to police brutality. The following day, then-Dean of Multicultural Affairs Rosanna Salcedo held an all-school assembly to provide “a historical and personal framework for discussing the recent events.”

The impacts of the ALES die-in carried over into 2015. According to *The Exonian's* coverage, two anonymous students placed stacks of paper titled “Black People Killed by Police in 2015” in P.O. on April 13. *The Exonian* reported, “the front of the papers listed the names and ages of around a dozen deceased Black people, while the back had two bolded lines: ‘Total—Unknown’ and ‘#getoutofyourexeterbubble.’”

“After this protest, we saw that even with this public display people didn't see these murders as a serious problem,” an anonymous student said in *The Exonian*. “We also noticed how quickly people had forgotten about the events that took place less than a month before. We needed to find a way to get people to recognize and realize that police brutality and racism are serious problems in America.”

“No one except for some people of color on campus were talking about it. It made us realize how

dangerous being at Exeter is,” the student continued.

Salcedo posed a question about the disseminators of the list, asking, “why are they choosing to stay anonymous?”

“I hope [the students] feel safe revealing themselves. If they do not feel safe, then I think we have a problem on our campus. Ultimately, it doesn't matter who created the list. If the purpose was to raise awareness, it accomplished that objective, at least for me,” Salcedo said in *The Exonian*.

According to *The Exonian*, “Cesar Zamudio '16 felt that the duo had accomplished their goal of raising students' awareness. ‘[The list of names] reminds people of these systematic injustices that black and brown people face in America. It is not fair. When people say, ‘why aren't white people included?’ it makes me mad because they're missing the point of the letters.’”

Zamudio continued, “white people in America do not have to fear police killing them simply because they are white. Black and brown people are not able to say the same, so I found it important that this happened.”

Tommy Miller '15 said in *The Exonian*, “discussions shouldn't have to be initiated every time a video is posted on the internet. It is clear through these videos that there is a problem in this country and that something should be done about it, but the question is ‘what?’ And that is where people should carry on.”

Conversations on Race

In 2015, the deaths of Michael Brown and Eric Garner and racism around the country prompted discussion about racial issues within

Exeter's community. Several students took to publishing op-eds in *The Exonian* about conversations on race at the Academy.

Lindsey Jordan '17 wrote an op-ed in January about how “education comes with the discussion of race and with having a diverse community in general.”

Jordan pointed out the burden of representation in race-related conversations. “But having these conversations and discussions about race puts a particular, unfair responsibility on Black and Brown students because while most students in many situations are happy or willing to share their experiences and help others understand, there are inherent problems that come with this peer-education dynamic,” Jordan wrote.

Jordan continued, “students of color have to handle situations that call for a great deal of maturity. Race is complicated and emotional, and these situations require an understanding of race and patience that many people don't understand or don't want to understand.”

In April, Ahmad Rahman '17 and Alan Liu '17 published the op-ed “Racial Reminders,” emphasizing that “racial issues are going to be around for a long time. Although it may seem redundant or ineffective, we must continue to discuss in attempt to expedite the process of resolving these issues. Ongoing discussion may seem forced but it is most definitely needed.”

According to *The Exonian's* June 7th issue, Dean of Multicultural Affairs Russell Weatherspoon “said that Exeter is not isolated from the complex and problematic racial activity that is occurring within the nation. In his opinion, the Academy

is thus not exempt from the need to address the issues [of racial activity], though he hoped that they could be discussed without many more ‘national events that sometimes bring with them violence and destruction.’”

The Exonian continued, “however, Weatherspoon said that he understood that such anger and violence stemmed from frustration with the systemic oppression minority groups continue to face.”

Katie Casado ’15 published a reflection in *The Exonian* about the reality of the existence of racism at Exeter. “The other side of the [Exeter] Bubble that exceptionalism manifests here is the mentality that ‘those kinds of things don’t happen at Exeter; *Exonians* don’t have to face those kinds of struggles.’ The reality is that oppression does not care that you have an Exeter I.D. on you. A connection to Exeter will not stop men from feeling entitled to my body and catcalling me on the street. It will not ease the fear that men and women of color have when walking down the streets of their neighborhoods back home and in town,” she wrote.

“The first thing I learned at ALES is that Exeter is an institution like any other in America, and that we, as the youth of this country, are reflections of larger institutions. Once we stop patting ourselves on the backs for being the best and the brightest, we can get down to work on reconstructing Exeter and making it a more equal and honest place.”

Microaggressions

The Academy conducted an Assembly centered around microag-

gressions in the community on Jan. 7. Two students performed a script depicting microaggressive behavior in conversation, before Dean of Multicultural Affairs Rosanna Salcedo spoke about her own experiences with microaggressions at Exeter.

The Exonian reported, “Dean of Multicultural Affairs Rosanna Salcedo said that microaggressions are likely to occur in any diverse community, Exeter included. ‘It’s important that we talk about it and become more aware so it doesn’t erode our sense of community,’ said Salcedo.”

Diversity Council member Tierra McClain ’16 said in *The Exonian*, “although [microaggressive behaviors] aren’t with ill intention, there’s still a biting, demeaning quality to them.”

In an op-ed published in *The Exonian* on Feb. 26, Seiji Sakiyama ’17 called out the existence of microaggressions on campus despite the Assembly in January.

According to Sakiyama, a non-Japanese *Exonian* attended a Japan-America Society (JAS) meeting, and said, “Japanese is such a cute language! From now on, you can only talk to me in Japanese.”

Sakiyama wrote in *The Exonian* that JAS was “a space that should be sacred for students who appreciate or were born of Japanese culture and heritage. Minorities of all kinds put up with the remarks of the privileged from the hour they wake until the hour they sleep. Culture clubs are important as a sanctuary for these people to share their experiences.”

Sakiyama noted that while culture clubs provide the opportunity for students to experience another

culture, “these people did not, evidently, see the meeting as a learning experience or a chance to appreciate Japanese culture. Instead, many of those attending took the meeting as a chance to see who could shout, ‘Banzai!’ with the most sushi-chef-like exuberance. Incessantly.”

Member of ALES Kris Torres ’16 said in *The Exonian* that ALES and culture clubs were “a safe environment for not only people of color, but also for other students that want to engage in discussion about race relations. ‘Race is a topic that should be talked about outside of the black and brown community as well,’ Torres said. ‘Similar to Harkness, without a diversity of opinions and comments, there would not be very fruitful discussions.’”

“Killing bigotry will be the struggle of our generation. The effort *Exonians* have made to learn the struggle of others is commendable, but there is still work to be done,” Sakiyama said. “For those who attend culture clubs that are not their own, remain respectful and keep your wit at the door, thank you.”

Stereotypes and Discrimination against Asians

On April 10, the Academy’s Association of Southeast Asian Nations (ASEAN) and Bicultural Asians and Pacific Islanders (BAPI) hosted a forum to address racial inequality.

BAPI club adviser and History instructor Hijoo Son said that “oftentimes Asian Americans are silenced in a larger popular culture precisely because race and the discussions around race center on the history of black and white, whereas yellow or brown southeast Indian people are muted and are often my-

2015

thologized as your model minority.”

Cesar Zamudio ’16 continued to speak on this topic. “‘When most people talk about Ferguson or systematic racism, they assume that it only pertains to [African American and Latinx people], but Asian Americans are under this umbrella of ‘people of color,’ Zamudio said. ‘We want people of all races to come together in solidarity and target the issues of systematic racism as it pertains to all people of color.’”

Hannah Kim said in *The Exonian* that “the forum was not for ‘Asians to share their frustrations,’ but rather to ‘talk about the experience of Asian Americans and how it is impacted by different perspectives.’”

On April 16 and 17, the Academy hosted a conference for the Association of Independent Schools in New England (AISNE). According to *The Exonian*, “AISNE came to Exeter’s campus to address racial and social injustices that are inflicted throughout our everyday lives.”

Asian Advisory Board member Irene Chun ’17 noted that “there was no workshop dedicated to the Asian community, while there were two that were clearly labeled as ‘Islamophobia and How It Manifests Itself on Campus’ as well as ‘Islam: Understanding the Misunderstood.’”

Several students took to publishing op-eds in *The Exonian* about prejudice against Asians by the Exeter community.

In an op-ed published on April 9, Chun called out the stereotyping of Asian students and ignorance of Asian diversity. “‘Model minority’ is a term that is repeatedly associated with Asians, placing a burdensome responsibility for an individual of Asian descent to be naturally gifted

in math and science, hard-working, wealthy, the teacher’s pet and so on and so forth,” Chun wrote.

Chun continued, “Asians in this century particularly feel the pressure of having to prove themselves through academics and understandably so. How can we possibly compete with the other minorities who will get the sympathy card since they ‘weren’t born into the right family’ or because ‘they did not have access to the right educational opportunities?’”

In an op-ed titled “Race Relations,” Erica Hogan ’18 and Claire Jutabha ’18 wrote about negative stereotypes and discrimination towards Asians at Exeter. “The school supposedly facilitates events to allow our students to learn about Asian culture. For example, the ... Asian Night Market, [which was] created as an opportunity to experience different Asian snacks and treats. However, this event ultimately fetishized Asian culture and helped to reinforce some negative stereotypes,” they wrote. “Some comments overheard include ‘Wow, this is like communism. How Asian!’ and ‘This is so kawaii,’ both of which are incredibly offensive. Asian Night Market should not be an opportunity to fetishize Asian cultures by commenting on someone’s traditional wear as ‘so anime.’”

Hogan and Jutabha continued to talk about the exclusion of Asians on events regarding racial discrimination. “In conversations, we are told that our racism is ‘the good kind’ and that ‘at least your people aren’t being killed.’ We don’t write this op-ed to minimize racism directed against other races. However, the fact that discrimination against

Asians is so easily brushed off is not acceptable,” they wrote.

“Stereotypes such as the model minority myth negates the accomplishments of Asians on campus causing people to make comments such as, ‘Of course you got an 11—you’re Asian.’ This form of racism is certainly not to the same level in any way as those faced by other racial groups.”

MLK Day

The Academy celebrated Martin Luther King Jr. Day (MLK Day) by featuring a keynote speech by musician and activist John Forté ’93 and a lecture from speaker and MacArthur Genius Grant recipient Bryan Stevenson. The MLK Day committee’s aim for this year was to “raise consciousness and broaden perspectives in the community.

According to *The Exonian*, “the committee met every Tuesday for an hour in religion instructor Thomas Simpson’s room before MLK Day ... the group of faculty and students talked about current social justice issues and used those ideas to plan a related, cohesive program for the day.”

Committee member Nick Madamidola ’16 said in *The Exonian*, “This past year was a particularly special year, just because of what happened and what is going on in the country regarding racial issues, as we’ve seen with Michael Brown and Eric Garner. In the beginning of the year, these events unfolded and so we tailored the day towards racial justice.”

The Exonian reported that, Forté, a member of the Grammy-winning Fugees formerly imprisoned for drug trafficking, “spoke at length about finding one’s own path as

well as his own experience after Exeter.” Stevenson “addressed the incarceration of youths in America and the persecution of children as adults,” and “the consequences of imprisoning young people in prisons populated with grown adults.”

History Instructor Betty Luther-Hillman said in *The Exonian*, “Bryan Stevenson was a very powerful speaker. He gave a compelling account of some of the injustices of the prison system and radicalized incarceration and made a compelling case that we need to do more to fight these injustices.”

Interactions with Local Residents

The Exonian's report in May highlighted incidents of hate speech and other verbal attacks of students of color by local residents who drive through campus. According to *The Exonian* “some people of color at Exeter say their experiences are

often tainted with a sense of ‘otherness.’”

History instructor Erik Wade noted “that the issues are further illuminated within the context of racial discrimination in the U.S. ‘I believe some students feel the pressure rising around the U.S. and now feel it encroaching on their lives on campus,’ he said.”

Gwendolyn Wallace '17 said in *The Exonian* “that while walking in town as a person of color she flinches every time she sees a car. She is constantly worried that she will hear the word [n-word] or will have something thrown at her.”

Wallace continued, “being female and a person of color adds this whole other level of intersectionality. There is a general discomfort of being female and a person of color in Exeter. I try not to go into town at night because it really scares me.”

The Exonian reported that

“when incidents involving racial profiling are reported, Dean of Multicultural Affairs Rosanna Salcedo often acts as an associate for the students in question. ‘[Members of the administration] interview the student(s) to gather as much information as possible and make sure we address their emotional and psychological needs. We also discuss how to respond to the incident,’ she said.”

“To a great extent, prejudice and bigotry occurs from a lack of knowledge and experience with difference,” Salcedo said. “My hope is that, by inviting the Exeter Police and other members of the town community to get to know our students, their preconceived stereotypes of people of color will be challenged and their conscious/unconscious biases will begin to break down.”

2016

Not allowing someone to come speak because it might make some students feel uncomfortable is ridiculous and a **dangerous road to go down.**^{1/21} / There would not have been a balance of intellectualizing and sharing our feelings of anger, pain and longing for a more constructive experience at Phillips Exeter.^{2/25} / The school still has **major problems in retaining diverse Asian faculty** and falling under the model minority myth—these problems ultimately hurt many of the Asian students here.^{2/25} **By using Black/brown interchangeably with Afro/Latinx** and subsequently telling South Asian students who identify as

‘brown’ that they are not allowed to be in the discussion, they are further marginalizing these students and invalidating this facet of their identity. 2/25

2016

As the acrimonious presidential election of 2016 came to a close, race and free speech took the center stage of the Academy’s discourse. Congressman Fred Grandy ’66, initially invited to teach a seminar at the Academy, drew significant condemnation from community members over past remarks deemed Islamophobic. Consequently, his course was cancelled, prompting campus wide discussion on free speech at Exeter. Themes of free political expression and safe spaces on campus continued as Election Day neared. The election of Donald J. Trump as the 45th president of the United States incited fear, anxiety and distress in campus observers.

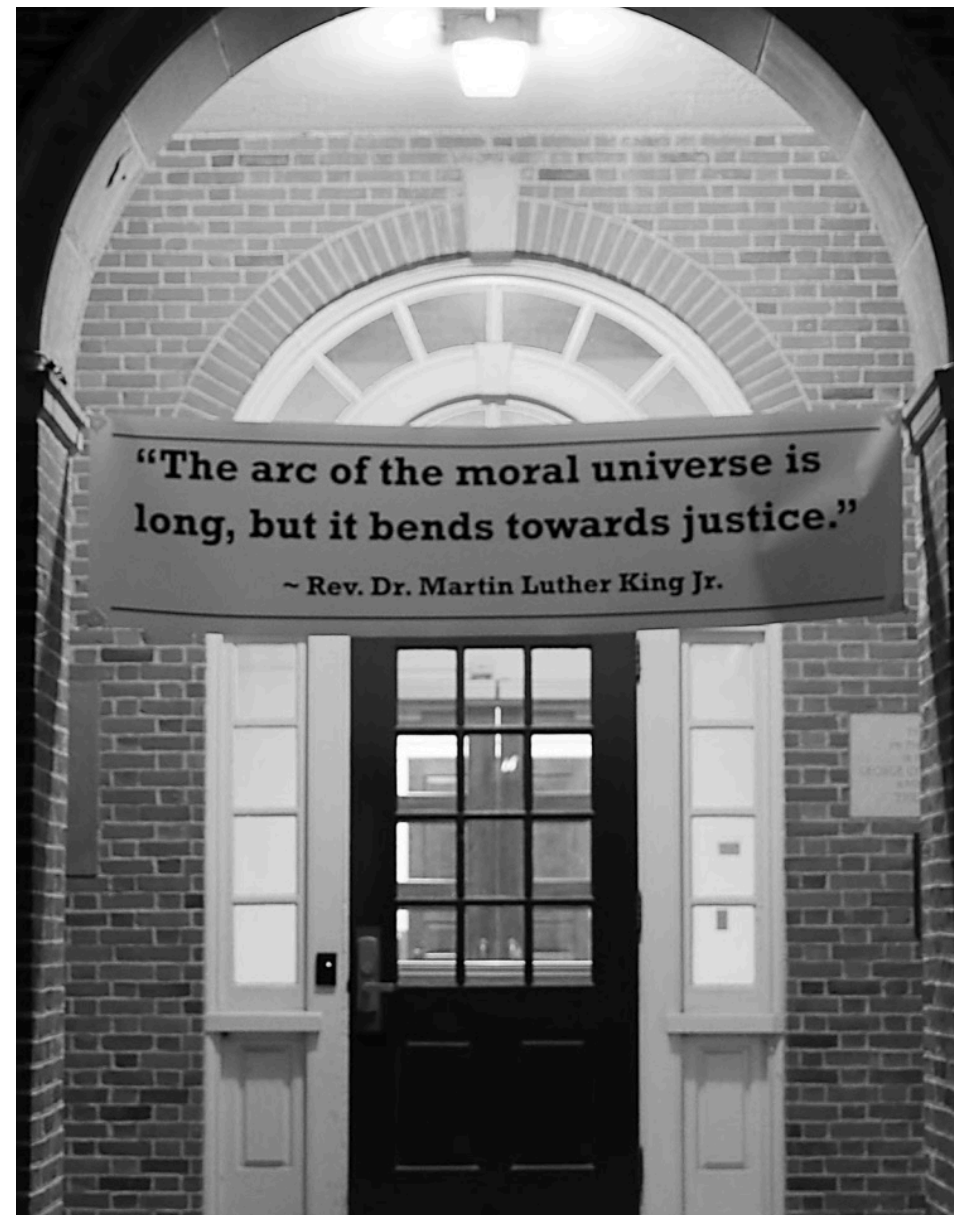
Martin Luther King Jr. Day

The Academy celebrated Martin Luther King Jr. Day (MLK Day) on Jan. 15th by welcoming keynote speaker Gyasi Ross, who “shared his perspectives and experiences listening and living within Native communities,” followed by a panel forum moderated by Sandra Guzmán and a workshop of students’ choice.

“The MLK Day Committee chose the panel for its diversity and ability to speak to different demographics of the school,” *The Exonian* reported.

The Exonian continued, “most students were pleased with the discussions, but some felt as though a few important issues were left out of the dialogue.”

Jimmy Liu ’19 said in *The Exonian* “that he thought the Asian American experience was underrepresented in the workshops and presentations. ‘I feel like the whole day in general could have [included] even the slightest mention of



“In preparation for MLK Day, banners hang on campus,” *The Exonian* wrote.

Jan. 14

Asian Americans, which I felt were not included,’ he said.”

In the evening, Academy students performed “Unsilenced,” a spoken word showcase featuring “students representing a broad range of races, sexualities, genders and cultural backgrounds.”

English Instructor and head of MLK Day Committee Mercy Carbonell said in *The Exonian* that “the event questioned ‘what it means and feels like to be silenced, what it means and feels like to find and

use one’s voice and what it means and feels like to be listened to and heard,’ which are all central to MLK day.”

According to *The Exonian*, Amy Azubuike ’16 also emphasized the importance of listening to the oppressed and encouraged students to take action. “I believe that open conversation and respectfully engaging with people affected by systems of oppression are some of the best ways to start tackling those systems, but don’t just stop there,” she

said. “Those benefiting most from systems of oppression can use those privileges to support those disadvantaged.”

Three months later, on April 3, the 48th anniversary of King’s death, the MLK Day committee hosted a vigil in Phillips Church to reflect on King’s legacy and discuss the future of MLK Day programming. Students performed poetry, song and written reflection, encouraging the Exeter community to reflect on the challenges students of color encounter everyday at the Academy.

Broader conversations on the experiences of students of color at the Academy continued throughout 2016. On Oct. 11, at Tuesday Assembly, six students of color shared short personal essays on their identities, ranging from contrasting their parents’ working class professions to those of wealthier Exeter parents to casual stereotyping on campus.

Fred Grandy ’66 and Free Speech Conversations

The Academy cancelled Fred Grandy ’66’s winter term seminar “Politics in Media” after students and faculty raised concerns of “past statements regarding Islam, as well as his connection to a right-leaning think tank with controversial views on religion,” according to *The Exonian’s* Jan. 21 issue.

The prior week, on Jan. 14, *The Exonian* covered campus debate on Grandy’s remarks. *The Exonian* noted The Center for Security Policy, which Grandy was affiliated with, “propagated that Muslims in this country are engaged in ‘stealth jihad’ to impose sharia law on American society.” Grandy had previously spoken at a “well-received”

Assembly on Sept. 25, 2015.

“On the Jeff Katz Show, Grandy questioned whether or not ‘the Muslim Brotherhood has infiltrated the State Department, the Department of Justice and Homeland Security’ and if the ‘Islamic circle of North America are using [stealth jihad] to control and influence our government.’ According to Salon, Grandy has alleged that the Director of the CIA, John Brennan, is a secret Muslim, saying ‘the influence of Islam as a religion among top intelligence authorities in this country is not limited to John Brennan,’” *The Exonian* continued.

When concerns of Grandy’s Islamophobia were raised to Director of Studies Brooks Moriarty, he said, “a group of faculty and administrators discussed these concerns, many of which we share, but we determined that while these concerns are serious and important, they are separate from the purpose of the seminar.”

The Exonian reported the next week that many campus members did not completely agree with the Academy’s cancellation of Grandy’s seminar. According to *The Exonian*, Moriarty “expressed disappointment regarding the final decision.”

The Exonian continued by reporting: “However, [Moriarty] also noted the complexity of the issue and his conflicting obligations to the different groups of Academy students, whose interests have been ‘the heart of [his] efforts.’ He said he must consider the opinions of students who feel marginalized by Grandy’s alleged Islamophobia, of those who wish to bring Grandy to expand the range of political views represented on campus and of the

13 students who were enrolled in the seminar.”

Various students, particularly those formerly enrolled in the seminar, raised frustrations on the cancellation, noting Grandy’s experience as a congressman and the need for more “underrepresented” conservative views on campus.

“When the school decided not to let Mr. Grandy come speak because he had previously held opinions deemed ‘offensive,’ the administration acted in a very anti-intellectual way. Not allowing someone to come speak because it might make some students feel uncomfortable is ridiculous and a dangerous road to go down,” Mathias Valenta ’16 said.

Students opposed argued that regardless of political affiliation, Grandy’s past Islamophobic comments posed a serious risk to Muslim students on campus. “If he were a liberal and still Islamophobic, I would not want him here either. The issue isn’t that Exeter wants to shut down his conservative voice. As an institution, I believe that we do not support bigotry,” Jesus Rivera ’17 said.

Grandy published a response in *The Exonian’s* Jan. 21 issue, noting that he was invited to deliver an Assembly at the Academy in the fall without conflict, denying allegations that he was an Islamophobe and praising the importance of free speech on campuses.

Science Instructor Michael McLaughlin penned a response to the decision as well, entitled “Give Grandy a Chance.” “I simply want the record to reflect that there are indeed members of the community that disagree with the decision to cancel his seminar. I simply wish to express the hope that fear alone

does not guide future decisions, including the fear that invitations might be perceived as endorsements. That is a flaw of perception. Invitations, particularly to those the majority disagrees with, are symbols of a vibrant community that values discourse and does not fear ideas,” McLaughlin wrote.

“I can’t help but imagine an alternative future (I am a Trekkie) wherein Mr. Grandy arrives on campus, our students determine his views hateful (though, the other possibility certainly exists) and go on to boycott his seminar the following week. It strikes me that leaving the former congressman in an empty classroom might prove a superior challenge to his ideas than locking him out entirely. The former reflects poorly on Mr. Grandy, the latter reflects poorly on us,” McLaughlin continued.

ALES “Black/Brown” Affinity Meeting

On Feb. 20, the Afro-Latinx *Exonian* Society (ALES) hosted a forum open to only “Black or brown” students, according to *The Exonian’s* Feb. 25 issue. The forum was “intended to give Afro-Latino students an opportunity to candidly share common experiences.”

“It was meant as a safe space where every person in the room would have a firsthand experience with what everyone else was talking about, so it could be a more supportive environment,” Lauren Wilson ’17, a member of the ALES board, said.

Faculty panelists included Director of Multicultural Outreach Nahin Jorgge, Religion

Instructor Russell Weatherspoon, former Dean of Multicultural Af-

fairs Rosanna Salcedo and Physical Education instructor Olutoyin Augustus-Ikuwakor.

Many students and faculty members in attendance praised the forum for providing a safe and affirming space to share perspectives.

Julie Chung ’16 noted that she was in support of the forum, but raised concerns over the use of “Black/brown.”

“The problem isn’t that we [Asian Americans] were excluded from the conversation since perhaps the struggles between Asian and Afro/Latinx students of color differ and require different conversations,” she said. “But it’s important to note that by using black/brown interchangeably with Afro/Latinx and subsequently telling South Asian students who identify as ‘brown’ that they are not allowed to be in the discussion, they are further marginalizing these students and invalidating this facet of their identity.”

“The school still has major problems in retaining diverse Asian faculty and falling under the model minority myth—these problems ultimately hurt many of the Asian students here. The ALES board along with faculty like Dr. Wade, however, have been very supportive in our efforts. I’m hoping to create more informative panels as well as more interracial dialogue to better explain to students the role of AAPI’s in race relations throughout history until today,” Chung continued.

Students anonymously published criticism of the forum in the online “confession page” “Exeter Confesses.” The ALES responded to concerns in a Feb. 25 op-ed: “The ALES Board fundamentally disagrees and rejects the need to justify our decision to meet in the fashion

we did, though we will in brief. We needed that time together to see, hear and focus on each other and our experiences, many common and others not so much. Had there been other students or faculty members there, we recognize that the frankness needed toward change would have been stifled; feelings would be quickly dismissed. There would not have been a balance of intellectualizing and sharing our feelings of anger, pain and longing for a more constructive experience at Phillips Exeter.”

“If ALES had to change one aspect in the planning of our forum we would have originally restricted it to black and Latin@ identified affinity groups,” ALES elaborated. “Additionally, the email sent to black and Latin@ students would have used that language and not ‘brown.’ We are keenly aware that “brown” indicates the Asian diaspora, not solely Latin@s, yet the latter are directly associated with our membership and mission.”

Valenta took to the op-ed page in the same issue to call the forum “illegal.” “When a private institution condones a racially segregationist act, like the people of color forum here at Exeter, it is, in my legal mind, not only breaking the federal Civil Rights Act, it is violating the substantive expansion of the Equal Protection Clause,” Valenta wrote. “Because the school was aware of the forum taking place, that an official group on campus hosted the forum and that faculty participated in the forum, the school itself could and should be deemed treading on extremely thin constitutional ice.”

2016 Presidential Election

Exeter’s campus was rife with

debate and discussion leading up to the 2016 Presidential Election, where Donald Trump was elected as the 45th President of the United States. Students frequently looked to the opinion pages to express their disapproval of Trump, and support of candidates Hillary Clinton and Bernie Sanders. Sanders won the 2016 New Hampshire Democratic Primary. Clinton, after winning the Democratic nomination, won New Hampshire's electoral votes in the general election.

On Feb. 5, 2016, Trump held a rally at the Exeter Town Hall. "Scores of students" were in attendance, according to *The Exonian*. By Feb. 4, about 40 students had been granted permission to miss class in order to attend. While required appointments were not formally cancelled, some teachers suspended class to allow students to attend.

Several Academy students protested outside the town hall. According to *The Exonian* and the Newburyport News, Lucy Weiler

'16 shouted at Trump, "immigrants are the backbone of this country."

Trump responded, "Who told you to be here, Bernie? This is a Bernie plant. Immigrants are the backbone of our country? I don't think so, darling. No, I don't think so. They are not the backbone, you know why? I'll tell you why. You know what the backbone of our country [is?] People that came here legally and who work their a** off and have made the country great."

On Nov. 8, Donald Trump won the 2016 presidential election. *The Exonian* described it as "an extremely emotional night," with students and faculty members alike crowded into dorm common rooms to spectate the results.

"This victory is popping the Exeter bubble in a sense," Anzi DeBenedetto '18 said. While he couldn't vote in the election, DeBenedetto supported Trump throughout the election. He thought the results of the election have forced progressive, left-leaning *Exonians* to "confront

the fact that plenty of Americans are not satisfied with America."

Former Dean of Multicultural Affairs Sami Atif, then-mathematics Instructor and adviser to ALES, posted a statement on his classroom door that read: "This how WE felt after," and then listed the names of around twenty people of color who died at the hands of law enforcement, "bolding Mike Brown, Tamir Rice, Freddie Gray and Trayvon Martin." Atif then provided his email, writing: "Hurts? If you're ready to build I can be reached at..."

Countless students expressed frustration, hurt and fear at the election outcome. "Specifically in terms of feminism, all of us must support those most at risk from a Trump presidency: women of color, LGBT+ women, immigrant women and women seeking reproductive and/or religious freedoms," Sydney Yoon '17, a co-head of Feminist Club said.

2017

The biggest issue that faces our school is undoubtedly the broken relationship between the student body and Exeter's administration. Time and time again individuals and the community as a whole experience situations in which trust is breached and delicate matters are mishandled.^{1/21} / Faculty of color often feel inconsequential at the Academy, as their voices go unheard, and their needs unmet, it is easy to feel isolated and undervalued here.^{5/18} / It's great that the faculty can assuage their white guilt through this assembly, but until something is actually done, it doesn't mean anything.^{1/4}



They could have at least acknowledged the existence of these issues, or at the very least spoke the phrases ‘racism’ or ‘people of color,’ rather than just tiptoeing around them, speaking in empty platitudes and patting themselves on the back with a prayer and a tearful gathering of teachers.”

Nolan Peacock '18

The Academy saw a surge of interest in activism and social justice following the Afro-Latinx Exonian Society’s (ALES) video on personal experiences of Afro-Latinx students.

“The school’s purported unwillingness to address issues of racial injustice on campus is a recurring frustration of the young activists,” The Exonian described.

As the school moved forward with Assemblies and policies that would grant more resources for diversity, equity, and inclusion, the ALES community and OMA repeatedly emphasized that anti-racist work must be continued, noting past and present failures of the Academy to support students of color.

Martin Luther King Jr. Day

The 2017 Martin Luther King Jr. Day (MLK Day) curriculum centered around “responding to racial injustice,” according to MLK committee member Charis Edwards ’18. “We often feel really frustrated when presented with a lot of these problems and we need to find motivation to solve them and find concrete actions to take,” Edwards said.

The MLK Day committee decided to cut the West African Dance from the MLK Day student performance. According to an opinion piece written by Bella Alvarez ’19, who argued for the inclusion of the dance performance, the reason was the lack of a “[clear] link to the topic of this year’s MLK Day.”

“Another underlying theme of this decision seemed to be the fact that dancers in the program are predominately white, and have no connection to the culture of West Africa nor its dance,” Alvarez wrote.

“There is a campus-wide misconception that the West African dance is not respected and contextualized by the dancers who perform it.”

“If we truly want to bring MLK’s message to our community, we should focus on the celebration of diversity and the value in educating ourselves about cultures outside of our own. Using the West African dance as an example of this is a great way of teaching other Exonians about the joys of experiencing a completely different culture’s rituals,” Alvarez concluded.

The Aftermath of the Academy’s Response to Cases of Sexual Misconduct

In 2017, the Academy was in the process of responding to their previous handling of cases of sexual misconduct.

“We need more organized, sensible and sensitive responses to sexual misconduct. We need more frequent and widespread dialogue about power dynamics, about consent, about what a rape culture really is and about what steps we can take to curtail it. Our teachers need training, and we, the students, need guidance,” Emma Paltrow ’18 wrote in her op-ed.

Jordan Davidson ’19 encouraged discussion between students and the administration. “The biggest issue that faces our school is undoubtedly the broken relationship between the student body and Exeter’s administration. Time and time again individuals and the community as a whole experience situations in which trust is breached and delicate matters are mishandled.”

The Exonian reported on the Academy’s efforts the following week, in an article titled “PEA Bud-

get Strained by Response to Sexual Misconduct.”

“The Academy is projected to exceed its budget by 3.5 to 4 million dollars in legal and reformatory expenses this year as it responds to the sexual misconduct cases that have surfaced in recent months,” The Exonian reported. In addition to hiring two new interim directors of student well-being, the Academy hired an attorney and a law firm to investigate past and current cases of sexual misconduct. Other expenses included “covering legal settlements and survivor therapy expenses” and “implementing increased sexual culture education on campus.”

On September 28, The Exonian reported that the Academy formalized memorandum of understanding (MOU) with the Exeter Police Department (EPD) and HAVEN, in which “any and all suspected acts of sexual assault, regardless of legal classification or timing, shall be reported to New Hampshire’s Division for Children, Youth and Families and/or the EPD. Furthermore, PEA will not undertake any investigation on reported incidents until cleared by an authoritative representative of the EPD.”

According to stand-in General Counsel David Vicinanza from Nixon Peabody law firm, who was scheduled to take the place of attorney Holly Barcrof during her maternity leave, the former MOU from 2009 was “concerning... [in] that it did not require the reporting of misdemeanor level of sexual assault; the law only references felony-level sex crimes,” according to The Exonian’s coverage.

On Dec. 6, the Rockingham County Attorney released over 900 pages of investigative documents

detailing allegations of misconduct at the Academy dating back to the 1950s, consisting of “Academy reports, EPD reports and state reports, and, according to Exeter’s inhouse legal counsel Holly Barcrof, only two of the cases listed in the documents have led to actual charges,” as The Exonian wrote.

PEA’s legal council argued that more information should have been redacted from the documents, obtained due to the Seacoast Media Group’s Right-to-Know request to County Attorney Patricia Conway.

“In addition to investigating each allegation, we also continually review our policies, our training and our employment actions, to ensure we are being as responsive as possible to safety concerns,” Principal Lisa MacFarlane wrote.

On Dec. 12, MacFarlane announced that “Eric Hewitt, former director of the Academy’s Symphonia Orchestra, has been placed on leave and barred from the Exeter campus after reports of sexual misconduct and other inappropriate behavior resulted in the termination of his contract at the Boston Conservatory at Berklee College of Music,” according to The Exonian’s coverage.

“While MacFarlane writes that the academy has not received any formal complaints about Hewitt, many current and former Symphonia students have expressed discomfort with the former conductor. Upper Adrian Venzon [’19] described an incident from his prep year where Hewitt played a student’s clarinet during rehearsal, and expected her to play the clarinet right after him,” The Exonian reported.

On Feb. 9, 2017 The Exonian published an article focusing on the possible modification of the play script for Shakespeare’s *The Two Gentlemen of Verona*. The play included a scene in which a Chinese character rides into battle on a Chinese dragon.

“We [the cast] thought that it [the dragon] would be culturally insensitive, accentuating the fact that he’s Asian and otherworldly,” Assistant Stage Manager Natalie Love ’20 said,

“Love also discussed how discrimination against Asians in the United States is often less “out-right” than that towards other races and found this scene in the play to be yet another subtle example of racial prejudice,” The Exonian reported.

“I wanted my culture to be put up on stage,” Chinese student Anzi De-benedetto ’19 said. “I thought this was going to be the perfect platform for showing a bit of Chinese culture on campus.”

Ultimately, the cast replaced the dragon with a horse. “I personally didn’t want to offend any of the audience coming to see it [the play] because you don’t want to be offended while you’re watching a show,” Taylor Robinson ’20 said. “Shows are meant to be enjoyed, not to be discussed afterwards because they were questionable and upsetting.”

Gender-Inclusive Dorms

In 2017, The Exonian reported on the possibility of all-gender dorms. According to The Exonian, “Health Instructor Michelle Soucy explained that acceptance for residents of the dorm would be very deliberate. Administrators will work to ensure that

the dorm has representation across all genders and sexual orientations (cisgender, transgender, homosexual, bisexual, etc).”

“The survey showed ‘overwhelmingly supportive results’ according to Lembo,” The Exonian reported.

“I think it should be an option available to students who need it,” Tara Weil ’19 said, “And the application process will prevent people with ulterior motives from living in an all-gender dorm.” The faculty voted in favor of an all-gender dorm and went forward with the proposal.

The first issue of the new school year reported students moving into all-gender houses for the first time. According to The Exonian’s interview with Cameron Speck ’18, both all-gender dorms will be under a new visitations policy, which “entails full open door visitations for all visitors from 10:45am to 8pm on school nights, and half-closed door visitations on weekends until fifteen minutes before check-in.” The policy allows people of all gender identities and expressions to visit as long as the door is open.

Furthermore, the “all-gendered” dorms included revamped bathrooms with a changing room to accompany each shower to “avoid any discomfort among the dorm residents when using the restroom.”

According to The Exonian’s news coverage, “the dorms have already proved successful in creating a comfortable and welcoming residential environment.”

“That’s going to be a hoot. It’s going to be a really good experience to have— understanding how different people live, and being immersed in that community,” Ori Evans ’18 said in his senior spotlight.

ALES Inclusivity Proposal Prompts Investigation of Faculty Diversity

In its Apr. 12 Issue, The Exonian reported that the Afro-Latino Exonian Society (ALES) had written a proposal focused on increasing inclusivity and hiring and retaining faculty of color “to remedy a systemic exclusion of Black and Latinx students at Exeter.”

Requests within the proposal included the hiring and retention of Black and/or Latinx teachers, the requirement of cultural competency training for faculty members, the creation of a mandatory ethnic studies course, a unit on racial sensitivity within the Health Department curriculum and more structural inclusivity across all disciplines. The proposal also requested increased funding for the Office of Multicultural Affairs, as well as a separate building to act as “a space that celebrates multiculturalism.”

“The Academy’s inability to retain Black and/or Latinx faculty contributes to a faculty hierarchy in which Black and/or Latinx faculty are permanently in an inferior position because they lack seniority in the PEA community,” according to the proposal.

“We already talked the proposal over with Principal MacFarlane, and she said most of the points in the proposal were doable within a relatively short period of time and that all of our ideas were reasonable,” ALES board member Athena Stenor ’18 said,

Chair of the Science Department Alison Hobbie acknowledged the lack of faculty of color in the Science Department, where

there was only one faculty of color. “I think we have to work harder as a department to find excellent teaching candidates who are people of color. That’s work that we have done in the past, but we clearly have to work harder at it because we get very few candidates that are people of color.”

Mathematics Instructor and ALES faculty advisor Sami Atif explained that the departmentalized nature of the hiring process meant that it was at the discretion of the departments to determine how much to prioritize varying the applicant pool.

“There is no person on this campus whose number one job is to actually seek out diverse candidates and seek out retention,” Atif said. Atif noted that the school had not contacted “organizations that have international connections.”

In the same issue, The Exonian reported on many faculty of color who recounted personal experiences of exclusion and the need to “universalize” their experiences for people who did not understand their culture.

“Faculty of color often feel inconsequential at the Academy, as their voices go unheard, and their needs unmet,” Dean of Multicultural Affairs Rosanna Salcedo said. “It is easy to feel isolated and undervalued here.”

Modern Languages Instructor Ahmed Jebari, who is an immigrant from Morocco, said in the Nov. 16 issue of The Exonian that “racism happens on this campus. Some people will try to undermine people from other communities... These factor into the issue of retention of faculty of color... They get discriminated [against] and don’t know

how to defend themselves.”

Before he obtained continuing appointment, Jebari reported feeling unsafe speaking up about the microaggressions he experienced. “I admired the courageous people who brought up these issues in department meetings... I had a family to take care of, I did not want to lose my job,” Jebari said, noting that he had been at the Academy for thirteen years and still had difficulty overcoming his fears.

The Exonian reported on the discontinuation of the Dissertation Fellowship. The Fellowship, which “attracted emerging doctoral scholars of color to the Academy for the past four years,” provided two doctoral candidates a stipend, room and board for one school year.

Salcedo said the purpose of the Fellowship was to “introduce potential faculty of color to the Academy.” The Exonian wrote in its May 18 Issue that “most fellows have not obtained permanent teaching positions at Exeter afterwards, due to a lack of vacant job positions.”

Chief Financial Officer David Hanson explained that expenses incurred by the fellowship program drew from the Exeter Fund, annual tuition, and endowed funds—namely the John and Elizabeth Phillips Fellowship Fund, which had a market value of 2.3 million dollars at the time.

“The budget that had supported it has been exhausted,” Assistant Principal Ronald Kim said. “We are looking into adapting the program in the future and finding funding to support an even better model for attracting rising scholars and potential teachers to Exeter.”

ALES Video and Sit-In

In its Jun. 4 Graduation Issue, The Exonian reported that ALES had created a video featuring members reading four student narratives describing the Afro-Latinx Exeter experience. The video was an effort to prompt the school to act on its proposal against institutional racism.

The Exonian reported that the first vignette was about a student of color feeling overlooked by his teacher and classmates; the second about how a boy switched out his dorm after another student made him feel unsafe by repeatedly saying the n-word; the third about a woman of color being harassed with racist and misogynistic language after accepting an invitation to Evening Prayer; the fourth about a student who had racial slurs hurled at them while crossing the road.

Members of ALES posted the video on Facebook on May 25, and the day after, ALES met again with MacFarlane to discuss specific concerns regarding the hiring and retention of faculty of color.

According to The Exonian, the entire faculty gathered in the morning of June 1—the last day of the school year—to discuss faculty diversity and to watch and respond to the video. After a vote to hold an impromptu all-school assembly, The Exonian reported that faculty members stood behind MacFarlane as she “delivered a brief speech urging the community to care for one another and expressing regret for past misdeeds that she did not name, referencing neither ALES nor its video.” Reverend Heidi Heath then led those gathered in the assembly hall in a short prayer that emphasized repentance. According to The Exonian, “some faculty on

stage wept, and others walked off in apparent anger or protest.” After the prayer, students were dismissed for summer vacation.

“They could have at least acknowledged the existence of these issues, or at the very least spoke the phrases ‘racism’ or ‘people of color,’ rather than just tiptoeing around them, speaking in empty platitudes and patting themselves on the back with a prayer and a tearful gathering of teachers,” Nolan Peacock ’18 said.

“It’s great that the faculty can assuage their white guilt through this assembly, but until something is actually done, it doesn’t mean anything,” ALES member Kelvin Green ’17 said.

“In terms of Afro-Latinx students, I don’t think it served any of us,” ALES member Charlotte Polk ’19 said of the assembly. “It [was] just a failure to act on the administration’s part, a failure to actually do anything, because we do a lot of discussing, but there hasn’t been a whole lot of action.”

According to The Exonian, English Instructor Mercedes Carbonell attributed such failures to the Academy’s “constant, continual and tragic allegiance to fear,” and to its “unwillingness to risk discomfort as a community when speaking about race.”

“The greatest failure I see is that of accountability and lack of vision,” Carbonell said. “Until there is a clear vision that we must be an Anti-Racist culture, our community will continue to be divided. Until there is a clear vision from our leaders that we are actively working to end White Supremacy, we will continue to feel the fractures among us, continue to experience the pain,

continue to place our students of color in harm’s way.”

ALES organized a sit-in in MacFarlane’s office, where students spent over two hours voicing their dissatisfaction with the handling of the assembly and their requests to the administration. The Exonian reported that those students urged MacFarlane to send an email of apology to the community, post the ALES video onto the school website, and to “commit to communicating with the community throughout the summer about Exeter’s plans to work towards a more inclusive environment for its students and faculty of color.”

In an email to The Exonian, MacFarlane acknowledged the assembly’s shortcomings and attributed many of them to an emotional reaction to the video. “The film moved everyone, and sometimes, when people are deeply moved, their judgment is not as clear as it could be,” she said.

In an apology email to the community, MacFarlane wrote, “Our goal in that assembly was to let our students know that the faculty had heard them, and is committed to taking action. However, in our haste, we did not craft a thoughtful response”

Additionally, she promised, “Over the summer, we are going to complete and add to the plans already underway. We will write to you about those plans, as we prepare for action when the school year begins. We will hold ourselves accountable.”

Following the summer: the Aftermath of ALES Video and Proposal
Over the summer, the Acade-

my established the “Racial Literacy Task Force” headed by Dean of Faculty Ellen Wolf hired diversity consultant Robert Greene. According to Wolf, “[Greene] has been here for three full days [during the week of Aug. 27], providing an intensive week of mandatory cultural competency training for faculty, administrators and staff.” The Exonian reported the training would be ongoing and extended to the trustees, and included “cultural competency skills.”

“We need to think of diversity not only in terms of who is here but how to include them in decision-making and policies,” Instructor of English and member of the Racial Literacy Task Force Courtney Marshall said of the task force’s visit to the Racial Strategy Institute, an initiative run by Greene and his company.

In the three-day training session along with other educators from all over the United States, the task force listened to Green emphasize “the benefits that diversity and inclusivity would bring to all individuals in an institution, not just the minority groups,” according to The Exonian’s coverage.

In response to the discussion, the English department discussed the books chosen for the curriculum, and “a team of ninth-grade English teachers... extensive[ly researched] reading to diversify the preps’ reading list” over the summer.

Furthermore, throughout the training, The Exonian reported Green held one-on-one meetings with Principal MacFarlane and carried out strategy sessions with Dean Atif, Dean Lassey and Dean Wolf, and questioned them about “what diversity meant in specific aspects of school life.”

Additional faculty training included discussion of recent Exonian articles and “other documents that addressed diversity on campus” for new faculty during orientation.

“I don’t think we should view the question of identity purely through a paradigm of division, distinction, and difference,” Instructor of Mathematics Filip Sain said “[...] ever since I arrived on campus three years ago, the practice of being courteous and friendly has been emphasized, and learning people’s names has always been considered important.

The Exonian reported that Marshall “believed that three days was too short of a time to adequately train staff and faculty about all aspects of diversity.”

Atif and Director of Student Well-being Christina Palmer directed training for student proctors over the summer focusing on handling situations involving microaggressions.

“We only spent an hour discussing a few examples,” proctor Adedolapo Adedokun ’18 said about the training.

An additional training session was held for athletes, where Atif discussed “the risks of group chats.” Only two teams attended due to the orientation schedule for preseason athletes not including the meeting.

Additionally, the administration dedicated an Academy Center room to ALES and increased the Office of Multicultural Student Affairs’ budget. The administration also promised to relaunch a search for a “Director of Community, Equity and Diversity.”

According to ALES co-head Charlotte Polk ’18, MacFarlane informed her that a candidate meant

to arrive on campus in the summer “turned out to be inappropriate.”

On Academy Life Day, the Academy held a screening and discussion of the ALES video, and two required discussion sessions focusing on racism.

“A lot of people were afraid to express their opinion because they felt that they might offend someone without intending to, due to the touchy manner of the subject,” Max Olundsen ’21 said

“During the discussions, there were a lot of new lowers and preps,” Genesis Baez ’20 said. “So they didn’t really know what the stories were on. I guess their way of relating to racism was to bring up sexism.”

The Exonian reported that Baez felt “shifting topics wasn’t ‘very accurate because we experience sexism as well, but we experience it on a higher level as colored women.’”

In the afternoon, advising groups discussed scenarios in which “[1] a prep claims to other students in her/his dorm that racial injustice is a black and white thing, so it doesn’t really involve her/him... [2] a video being posted online of a white male student saying that he didn’t have time to watch an assembly about police brutality against minorities... [3] students discover a book making sexist and racist remarks about individuals in the prep class.”

“Addressing racism on campus should be the administration’s top priority,” Joaquin Riojas ’18 said. “While it’s nice to see they are taking a step in the right direction, I don’t think taking away Academy Life Day is the appropriate thing to do.”

“Personally, I disagree with the

change in Academy Life Day because it's not the student's fault the administration failed to show the video last year, so I believe the video should be shown on their time, not time that is dedicated to the students," ALES Board member Kaleb Washington '20 said.

"It may not feel traditional enough, it may not feel conducive for bonding, it may not seem like a rest from academic grind. So I ask this; how strong are our bonds if in this room people feel like their voices are not welcome?," Atif said.

"It felt like the school was saying: 'We care about racism enough to have this conversation, but we don't care about it enough to have a separate off day for it,'" Jacqui Byrne '18 said. Byrne described the situation as "'a neglect for conversation' because it seemed like the administration put the day together to 'look good' instead of truly caring about these issues on campus," The Exonian wrote.

Dean of Residential Life AJ Cosgrove said that "in coming years [Academy Life Day] will likely be used as a platform for Exonians to reflect on what it means to live in the Exeter community," according to The Exonian's coverage.

At the start of the school year, President of the trustees Tony Downer '75 created a trustee committee that "reread all the documents that students have presented to the administration over the last two years, and synthesized the work into fundamental themes," according to The Exonian.

To discuss community life and inclusion, the trustees met with "members of the Dean's Council, representatives of the OMA proctors, and a group of dorm heads

during breakfasts and lunches."

Chi-Chi Ikpeazu '18 said that "despite not coming out of the meeting with many concrete ideas, the members of the Council communicated their ideas with the correct people," according to The Exonian's coverage.

As the nation reconciled with the removal of Confederate statues, MacFarlane "alluded to" an intent to change the predominantly "white male" composition of portraits in the Assembly Hall. The portraits were "presented as alumni gifts to the academy or commissioned by the school over a long period of time," according to Head of the Academy Archives and Special Collections Peter Nelson.

"We should probably know more about these people than we do, rather than just take their portraits down and replace them with something else... I think we should do an inventory of who's up there, and make decisions about who ought to stay to preserve the history and culture of the school," History Instructor Michael Golay said.

"They are the bedrock of Exeter," Carsten Bressel '20 said of the "former alumni and principals" in the portraits.

"My personal opinion is that they [the portraits] shouldn't be removed at all. The portraits showcase the history of Exeter, and aren't meant to represent the community now. Even if they weren't racially diverse, that doesn't undermine their achievements in maintaining and building upon an establishment as historically rooted as Exeter," Orion Bloomfeld '20 said.

"Change is necessary if it betters the lives of students on campus, but with dozens more pressing

issues and no real rationale behind this plan, taking down the portraits seems like a meaningless gesture," Pradyumm Dayal '18 said.

"I don't see why we are changing the portraits. I think we should keep them. I just don't understand what the need to change the portraits is," Amanda Sherwood '18 said

Math Instructor Joe Wolfson recalled an incident where a student viewed the portraits and said, "Hey, all you old white guys, look who's here now!!"

In Student council, the Community for Equality and Diversity, Makinrola Orafdiya '19, Ikpeazu and Mai Hoang '20, created a flowchart "for those who have been victims of racial slurs and misogynistic comments" in conjunction with the Office of Multicultural Student Affairs.

"Instead of people walking around in fear, they have a resource now," Ikpeazu said.

"As we seek ways to live more fully into diversity and inclusion, it is important that we understand the myriad ways white supremacy and systemic racism can manifest itself in both visible and hidden ways at PEA," she said.

"It is our intention to bring the same commitment and energy to issues of diversity, equity and inclusion this year as we did to issues of sexual misconduct last year. We will be moving from words to action," Principal Lisa MacFarlane wrote in an email to the ALES Board.

Humor and Opinion Section

Billy O'Handley '18 published the article, "How to Tell the Difference between a Real Nazi and a Misunderstood Charlottesville Pro-

tester" in the humor section of The Exonian's September 7 issue. "How do you tell the difference between an actual Nazi and one of those misunderstood Average Joes that just happened to be in the wrong place at the wrong time?... We have put together a handy ten step guide for distinguishing the difference between a evil neo-Nazi and your friendly, neighborhood white supremacist."

"When he chants, 'Jews will not replace us,' he's speaking more in the theoretical sense than in the concrete. 5. His swastika tattoo is more of an 'ironic statement.'... When he shouts, 'No son of mine will marry a black woman,' there were so many words that he thought about using, but didn't. 10. When he professes his love of Nazi Germany of old, it's just because he's just a generally loving guy," O'Handley wrote.

Also in response to Charlottesville, Jordan Davidson '19's opinion article expressed that "If President Trump had failed to hold both sides accountable for the violence in Charlottesville, one side would have felt as though they had been given a 'get out of jail free' card."

In the same issue, O'Handley published a humor article switching the first letters of newly announced Student Council Presidents Menat Bahnasy and Jackson Parell. However, for Bahnasy, O'Handley wrote "Benat Men(not even going to try)"

A later issue contained the Humor article "30 Official Big Moods of Fall 2017" by Green, and listed, "Being told to 'have fun' dealing with issues of racism and cultural difference."

Town of Exeter

The Exonian reported on student harassment from the town of Exeter. "From groups of girls being yelled at while walking down Water St. to accounts of a white pickup truck harassing students on Front Street, Academy students have reported stories of slurs, names and catcalls hurled at them on the streets of Exeter," The Exonian wrote.

"In my two years at Exeter, catcalling has always been an issue," Molly Canfield '18 said.

Campus Safety Officer Paul Gravel reported a rise in the number of hostile encounters between Exonians and members of the town, and "attributed this increase to the fact that Court Street had just been closed off, leading to an increase in pedestrian traffic through Front Street."

Officer Bruce Page of the Exeter Police Department (EPD), "mentioned a previous incident of racist comments being made to an African American faculty member, who managed to get a description of the harasser. Page assisted the faculty member in tracking down the suspect, and when she declined to press charges, he hand-delivered a letter she wrote to the suspect," according to The Exonian.

"People in cars have yelled out racial slurs at students of color, and even gone so far as to tell them to 'go back to where they came from,'" Bianca Beck '19 said of the town.

English Instructor Mercy Carbonell's partner Lisa Woodman remembered an incident where they were "followed aggressively by a car with a Trump bumper sticker. When they reported the incident to the Exeter Police Department, according to Woodman, the EPD had

suggested Carbonell no longer wear her 'pink pussy' hat popularized by the 2016 Women's March."

"It's those little things that happen everyday that we don't think about that tip the scale, and it says something about the culture," co-head of EASA Milena DeGuere '18 said. "If you break down someone's humanity and self worth from the start eventually you're left with someone who doesn't feel comfortable saying no."

On October 14, the Town of Exeter Racial Unity Team sponsored "Walk a Mile for Racial Unity," in which community members "examine[d] racial injustices of the past and present" by visiting historical landmarks in Exeter. "Red balloon[s] either marked the site of a racially charged incident or highlighted institutionalized racism in Exeter," The Exonian reported. Phillips Exeter Academy was marked as a site on the tour, where it was noted that "admitted students of color as early as the 18th Century, but kept housing segregated. In 1864, during the civil war, three Kentuckian students left the school rather than attend school with a Black classmate."

"The tour also mentioned the ALES video, as well as the larger student-led campaign for more faculty of color. The tour also touched on slavery in Exeter. Exeter had at least 50 slaves in 1767, but also had the highest percentage of free blacks in the state by 1790," The Exonian wrote. Attendance was over 300, and students and instructors, including Carbonell and faculty member Olutoyin (Toyin) Augustus.

"They talked about how the KKK rode through town and how people in town and the pastor...stood up to them, and the story felt romanti-

cized,” Augustus said. “They didn’t let people realize that there are still racist incidents against adults and students and the Exeter community, so that piece was also lost.”

OMA and Exonian Encounters Initiative

In conjunction with Exonian Encounters, “a club dedicated to shedding light on the racial, socio-economic and cultural differences on campus,” OMA hosted the event “Othered” to discuss the East

and Southeast-Asian experience in America.

“A big part of the event was the question of whether Asian-identifying students are included in the umbrella term, ‘people of color,’” Venzon, who helped plan the event and served as a panelist, discussion mediator and speaker, said.

According to The Exonian, “Some Asian Exonians feel that events such as this one are necessary to make them feel included in the discussion surrounding race on campus.”

“So many schools, including Exeter, have at least a quarter, if not more of their students, who identify as Asian, so they definitely are not as catered-to as a minority. They’re not the minority that schools like PEA have in mind when they’re talking about people of color,” Sophia Zu ’18 said.

“Asian voices often go unrecognized in discussions of race,” Exonian Encounter member Elizabeth Madamidola ’19 said.

2018

The fact that it made [Hunter] angry enough to include it in her talk pointed back to a sense of urgency.^{1/18} / MLK day this year was tainted by the keynote speaker’s racist, unprofessional speech.^{1/18} / Ms. Hunter can only offer what King called “the cup of bitterness and hatred” and exclude... the most progressively-minded white audience imaginable^{1/18} / I have received many hate filled, transphobic and racist remarks and comments from PEA students.

2018 began with controversial Martin Luther King Jr. Day (MLK Day) programming. After delivering a controversial keynote address, Black transgender activist and co-founder of the Trans Women of Color Collective Dr. Lourdes Ashley Hunter was asked to leave the Academy.

The Exonian cited community concerns to Hunter's "profane language and public naming of [Mathematics Instructor Phillip Sain] for posting statistics on his classroom door pertaining to information from the MLK Day Preview Assembly."

Exeter students went on to harass Hunter online. "I have received many hate filled, transphobic and racist remarks and comments from PEA students," Hunter told The Exonian. "Some are trolling me on social media using very disparaging and hurtful language. My pictures have been stolen and they are making fake accounts with them. I made my IG private to avoid any further violence from the students."

The year also saw the appointment of the Academy's first Director of Equity and Inclusion, Stephanie Bramlett.

Dr. Lourdes Ashley Hunter

In addition to The Exonian's original coverage of Hunter's keynote, the paper published a number of op-eds in the following weeks. Though mentioned by neither the paper nor student perspectives, the Academy asked Hunter to leave before MLK Day's conclusion due to certain comments made by Hunter directed towards students interpreted as personal insults.

Assistant Principal Karen Lassey told The Exonian, "I was disappointed and disheartened when I

felt the choices [Hunter] made were contrary to our values of respectful exchange of ideas."

English Instructor Courtney Marshall noted, "the fact that it made [Hunter] angry enough to include it in her talk pointed back to a sense of urgency. She's not someone who sits back and then doesn't translate this into speech or action," Marshall said.

Certain students criticized Hunter for publicly calling out Sain. Janalie Cobb '20 said, "I definitely feel like it was not necessarily her place to do that by any means because she is not a part of our community."

Nick Schwartz '20 wrote one of the many op-eds published in The Exonian's Jan. 18 issue. "Unfortunately, MLK day this year was tainted by the keynote speaker's racist, unprofessional speech and consequent Q&A workshop... By belittling people who happen to have a similar skin color, Ms. Hunter's behavior reflected that of the racists she criticized."

According to the paper's coverage, Hunter refused to respond to certain questions during the Q&A section of her speech. Schwartz continued, "I came to Exeter to be offended—to be presented with views that I find objectionable and to have my own views challenged... but, in refusing to answer students respectful questions, Ms. Hunter destroyed any chance for discussion and debate. She violated the integral elements of an Exeter education, as well as the principle of free speech, which is crucial for any real intellectual inquiry... If, in 2018, Ms. Hunter can only offer what King called 'the cup of bitterness and hatred' and exclude what might very well be the most progressively-minded

white audience imaginable, then her proposed message will only amount to racial animosity and conflict."

Harry Saunders '18 voiced concern for Hunter's qualifications. "Does a personal history of trauma, brought on by oppression, alone qualify someone to lead a critical discussion at Exeter? Should Exeter employ people who believe that social reparations, and other forms of retributive justice, are the answer to our community's racial strife and our country's deeply rooted inequality?" Saunders wrote.

"Hunter's arrogance should have been far more disqualifying of a spot at the table than Johnson's lack of prior knowledge," Saunders wrote. According to Saunders, Hunter replied with "'My role here is not to educate white people. My goal here is to have a discussion, reflection of the keynote' to Ian Johnson '18's question 'to clarify how white supremacy hurts poor white people and how it is intertwined with patriarchy, misogyny and capitalism.'"

"Some will say that criticism of Hunter's speech is a reflection of the discomfort that white people feel when confronted with the truth of our history and that until now, Exeter has shielded us from that truth. Discomfort is fundamental to a good education, but Hunter's keynote and workshop did not make me uncomfortable; it made me feel disappointed," Saunders wrote.

Wyner Tracey '19 voiced concerns of Hunter's role as an educator in the latter's keynote. "However, if one is not prepared to take on the role of educating others, which involves an understanding that not everyone will be informed on the topic, said person is unprepared to become an educator and should not

address themselves as such," Tracey wrote.

However, Tracey clarified, "I would like to stress that in our critiques of Ms. Hunter, it is essential to focus on the fact that she failed in her role as an educator and not attack her based on aspects of her personal identity."

"Although the school setting justified moderation in her delivery, the truth remains that many people, including myself, have grown up exposed to this language," MLK Committee Member Senai Robinson '21 wrote.

Robinson continued, "It is how my friends and I would talk to each other; it was the only language that most people in my neighborhood knew. The expletives that Hunter used in her speech spoke to my reality; my friends and I have grown up in danger, poverty and disenfranchisement."

Andrea So '20 spoke on the student comments that followed Hunter's address. "We need to acknowledge the possibility that the people embodying both sides of the story could be misguided, instead of placing the entirety of the blame on a single side," So wrote. "We cannot allow our complacency and conception of ourselves as a 'liberal and diverse institution' hinder our tackling of those problems."

Hannah Sessler '15 took an empathetic stance. "When she grows tired of answering the most basic of questions regarding the very oppressive politics that determine her life, I sympathize. I understand... These students are not entitled to some of these things they request, and that sense of entitlement is the basis of most forms of racial violence and oppression."

Sessler's op-ed finished with a call for a deeper understanding in the Academy's discussions of Hunter's keynote. "Pretty words and empty actions mean little," Sessler wrote. "If you take Lourdes Ashley Hunter at face value and refuse to look at the context of her existence, you are a contributing force in her oppression, and that's probably why she's angry with you. From one survivor to another."

Microaggressions Flowchart

In March, the Office of Multicultural Affairs (OMA) worked with student groups "on a reporting plan for students who witness or experience an attack on an individual's personhood." OMA planned to create a "flowchart for students" providing examples of attacks on their personhood, defining the attacks as "shaming, slurs, microaggressions and/or physical harm."

OMA planned to release this flowchart in the beginning of fall term for the 2018-2019 school year. "Exeter's dormitory proctors and student listeners are currently participating in discussions about the school's Attack on Personhood flowchart. After these sessions, the school will place the flowcharts in common spaces around dorms and academic buildings," The Exonian reported in September.

Associate Dean of Multicultural Affairs Hadley Camilus clarified that microaggressions can "come from ignorance or sarcasm and aren't overt attacks. It's the constant encounter of microaggression that creates real harm."

History Department Chair William Jordan thought that the flowchart "advances new terminology that may do more harm than good."

"The concept of 'attack on personhood' may be describing things that should not be equated with violence, which the word 'attack' implies in my mind," he said.

Jordan continued, "The intention of this document is to help students to be more assertive about standing up for themselves, and that is a commendable thing; but from what I can tell, people on campus — students and adults — do not have a clear, common understanding of what is included under the term 'microaggression' and what should not be included. A better term might be 'accumulated impact.'"

English Instructor and Head of Kirtland House Courtney Marshall supported the flowchart. "I always say that issues related to personhood or attacks against personhood should be as widespread and ordinary and as boring as the fire drill," she said. "We should be as familiar and as comfortable both talking about what happens and getting people the help they need."

History Instructor Michael Golay had reservations because he believed it could have "a chilling effect on speech and expression potentially, making relationships more difficult between students and between students and teachers."

Golay noted limited communication between faculty. "I'm not happy; as a faculty we haven't had more time to discuss this. We only had a few minutes last spring," he said. "There's a lack of transparency; we need to have more discussions on why it's necessary. I'd like to think there's still time to talk this through."

The flowchart would be able to give "younger people the sense that there are options and that they can

choose,” which “allows them to gain control of their experience,” according to Marshall. “I always think about not what the effect is today but what the effect is 50 years from now, 100 years from now. It’s not so much about us, it’s about five generations later, this school could be a really different place,” she said.

First Director of DEI Appointed

The school appointed Stephanie Bramlett as Exeter’s first Director of Diversity, Equity and Inclusion in March. There was an initial search the year prior, but search committee co-chair and Academic Technology Coordinator Lavina Richter “didn’t feel as though we had a strong candidate pool.”

“The Academy first identified a Director of Equity and Inclusion as a necessary addition to the Principal’s Staff six years ago, and created a search committee for someone to fill this role two years ago,” The Exonian reported on April 19.

The duties of Bramlett’s new role was to “[report] to the principal and [work] closely to ‘fulfill the Trustee Vision Statement for diversity, equity and inclusion across campus,’” Principal MacFarlane wrote in a school-wide email.

Chi-Chi Ikpeazu ’18 hoped that this new role on campus would improve “faculty accountability” and “create an environment so that everyone will be able to enjoy their Exeter experience, regardless of their identity.”

Principal MacFarlane

In the Feb. 15 issue of The Exonian, Robinson published an op-ed expressing discontent with then-principal of the Academy

Lisa MacFarlane’s inclusion efforts. Robinson wrote, “During her time here, inclusion for everyone is something that was not — and up to this day, has not been — completely implemented.”

MacFarlane’s disregard led to the Afro-Latino Exonian Society (ALES) sit-in and re-declaration of the prior demands, according to Robinson. “Once again, however, the desires of some of the student body has not been implemented or even vaguely attempted to be implemented.”

“MacFarlane [did] not seem to have put in a comprehensive effort in creating a community the entire student body feels welcomed and comfortable within,” Robinson continued. “However, we should not belittle her character based on these assertions. From personal experiences and hearing the experiences of others, she is kind, empathetic, genuinely cares for Exeter’s future and Exeter as a whole. She has done a multitude of many other things that have bettered our community, and those advancements should not be disregarded.”

Student Program Coordinators Appointed

Exeter “opened to faculty members the opportunity to fill part-time positions of LGBTQ+ Program Coordinator, Asian Student Program Coordinator and 9th Grade Program Coordinator for the 2018-19 school year,” which The Exonian reported in its May 17th issue.

Students hoped the LGBTQ+ coordinator would “emphasize the numerous support options for LGBTQ+ students on campus,” and they wanted to see more “administrative support for

LGBTQ+ groups.”

The Asian Student Program Coordinator was meant to “promote understanding and awareness through co-curricular programming, engagement opportunities, leadership development and competency training for the experiences of Asian students,” according to an email sent by Dean of Students Melissa Mischke.

They would “assist the Dean of Multicultural Affairs to ensure that [the] entire spectrum of Asian-identifying students are supported equitably by the Office of Multicultural Affairs and institutionally by Phillips Exeter Academy.”

English Instructor Wei-Ling Woo considered the position necessary because instructors previously had to “juggle” with their regular responsibilities. “The creation of this role will allow someone to focus more on serving the needs of Asian students specifically, to interface more closely with OMA and to dedicate more time and resources to programming,” Woo said.

Daniel Kang ’19 wished that the position “didn’t have to exist.” “The need for that separate position indicates a deep, underlying disconnect between what the position of the DEI is supposed to do and what they will do,” Kang said.

Associate Dean of Multicultural Affairs Hadley Camilus noted, however, that the ASC was because to satisfy “students appreciate seeing a face in OMA who understands. This new person will open the doors to Asian students so they feel welcomed to use [OMA] as a resource.”

ALES Alumni

ALES alumni returned for the

society’s 50th anniversary on the weekend of May 4. The alumni told current students “the society’s history” and was meant to “give current students a sense of how Exeter has affected the lives of past students of color.”

Johan Martinez ’20, then-Vice President of ALES, considered that a reunion was important because “there’s so much history behind ALES, and it’s been such a powerful club on campus for such a long time... we wanted to meet up with these alumni and learn about what our past was.”

Four alumni—Thee Smith ’69, Claudia Cruz ’96, Lauren Wilson ’17 and Kelvin Green II ’17—and two seniors—Charlotte Polk ’18 and President of the 50th ALES Board Athena Stenor ’18—spoke at the assembly beginning the reunion weekend. “Each shared their experiences in ALES; their speeches all correlated to the idea that ALES had been their safe haven throughout their time at Exeter,” the article read.

According to The Exonian’s coverage, Stenor said that many al-

ums did not return to campus “because of how horrible the racial climate used to be here” and “the negative associations that returning brings up.”

Stenor continued, “It’s not fair to expect them to relive those traumatic moments.” She also found the connections her and her schoolmates made with the alums “invigorating.” “I think it’s worth it to continue planning this and facilitating these connections.”

The Woke Side of Assembly Hall

Mai Hoang ’20 published an op-ed piece entitled “The ‘Woke’ Side of Assembly Hall” in The Exonian’s Nov. 1 issue, arguing that certain sects of campus had sorted “themselves into groups, and subsequently, [identified] themselves into this shared identity.” Hoang identified those repeatedly sitting together at Assembly snapping for “shared similar ideas about social justice and equity” as “students from all-gender dorms, active ALES members, theatre performers and visual artists.” Hoang referred to the phenome-

non as “spatial, organically-created self-segregation.”

“Students need an anchor in those who they affiliate with and feel safe around, whether that be because of shared gender and racial identities, extracurricular passions or dorm affiliations,” Hoang acknowledged. “The danger lies in group think, or rather, ‘sub-group think.’ When the individual becomes biased against larger community goals because of their group’s different beliefs, to the point where they not only disagree with these goals—again not inherently a bad thing—but refuse to consider them altogether.”

The following week, Hoang published a follow-up piece in response to widespread criticism. “The phrase ‘self-segregation,’ in particular, is one I deeply regret in hindsight,” Hoang wrote. “I have learned, the hard way, that naming specific groups for group behavior, even with no judgment attached, only puts people on the defensive rather than pushing a wider recognition of the bigger issues at hand.”

On Nov. 15, the 51st Board

2019

A Nigerian student was called the n-word while walking to Walgreens with her friends... A passenger in a vehicle threw a bang snap, a type of novelty fireworks, and hit a student's leg.^{9/12} / We have difficulty talking to one another about politics. We struggle to talk to one another about race. We labor to talk to one another about the depth of our own experiences. Yet we desperately need to do so, and a good number of students are pushing for this hard and important work.^{11/7} / I've been told that I'm not Hispanic because I'm not brown enough, and I know a lot of kids have heard, 'you're not Hispanic because you don't speak Spanish.'^{11/14} / If you have

never felt inclined to, or participated in a protest, therein lies a privilege. One can choose to be apolitical, but it is a privilege if that choice comes with no perceived or viable consequence.^{11/14} / I saw the brutal underbelly of PEA, the profane laced encounters, the cheerful celebrations for breaking through and the inability to make sense of it all.^{11/14} / People are often allies when it is convenient to them, but for the white community, when the general community is in opposition, there are very few that will stand up.^{11/14}

Preceded by the sexual misconduct sit-in in the spring and the allegedly illegal detention of Bashar Awawdeh during the summer, the La Alianza Latina (LAL) protest in grill on Nov. 1 marked another manifestation of racial harm at the Academy.

In light of the protest, students took to writing opinion pieces to discuss the validity of the protest and the role of free speech at the Academy. These opinion pieces spanned over multiple weeks and paint a portrait of the Academy's racism in 2019.

In the summer, six Exeter Summer students reported four separate incidents of racial harassment in town. The Exonian reported, "a Nigerian student was called the n-word while walking to Walgreens with her friends. A Black pick-up truck repeatedly drove by a student playing basketball near Main Street and yelled racial slurs. Multiple students reported drivers making barking noises at them. A passenger in a vehicle threw a bang snap, a type of novelty fireworks, and hit a student's leg." BIPOC Exonians from the regular session affirmed these incidents as commonplace and frequent.

2019 saw four faculty DEI workshops, the creation of several new courses related to Black history and a new required summer reading—*The Prince of los Cocuyos: A Miami Childhood* by Richard Blanco—for the incoming class of 2023.

The following is an article originally published in the Nov. 7 issue of *The Exonian*, republished here in full.

Students Protest LatinX Alienation, Republished

Upon entering the Academy Center to purchase their morning coffee on Friday, Nov. 1, students and faculty were met by a line of student protesters linking arms in front of Grill, calling attention to "the lack of concern for the Latinx community on the Academy's campus," according to a distributed statement. Passersby decided whether to leave the vicinity, engage with protesters, watch from afar, enter Grill through the back entrance or, in some cases, break through the line of protest.

The protest was organized in the aftermath of the annual Halloween costume contest in Grainger Auditorium, hosted by the Student Council (StuCo) Recreation (Rec) Committee during Department Meeting on the previous day. At the end of the contest, three Grill staff members walked on stage, wearing a costume of a wall with the slogan "Make America Great Again" written across the brick pattern.

Several students in the hall shared pictures or videos of the wall costume on social media accounts.

Later on Thursday, a cardboard poster was posted outside Grill with an apology acknowledging hurt caused by the costume.

In a joint statement to The Exonian, La Alianza Latina (LAL)—Exeter's Latinx affinity group—and the Afro-Latinx Exonian Society (ALES) explained the impact of the costume on their community. "On Thursday, an anti-immigrant, anti-Mexican, and anti-Latinx symbol was placed on a public platform. The clear oversight on the day of the costume contest hurt many students and reinforced the alienation Latinx and other students of color

feel on campus."

On Thursday evening, members of LAL and ALES met to process the implications of the wall costume. LAL, framing the costume not as a standalone incident, but a conspicuous example of the pervasive marginalization of the Latinx community on campus, decided to organize a protest. That night, members disseminated slogans including "Build movements, not walls" and other calls for collective action on various social media platforms.

Organizers of the protest clarified that the aim of their response was not to condemn individual Grill workers. "This protest was ignited by the costume but is not directed at [G]rill employees. This protest is about the lack of concern for the Latinx community on campus," read the statement distributed during the protest.

The statement specified four demands: "Transparent, thorough and frequent cultural competency training for all adults on campus; a response from the Academy reinforcing our school values and principles; an explicit policy clarifying the boundaries of political speech by faculty and staff; continued, impactful conversations on our community values and how we can maintain them."

As Grill filled within a few minutes of Assembly Break, chaos and confusion ensued as the line of protesters blurred with others traveling inside and outside of the store. Some, including students and adults, joined the line, openly voiced opposition to the protest, attempted to break through the line, or used the back door into Grill to purchase their breakfast items.

At the time of the protest, the

administration had not yet issued a statement or clarification on recent events, and many had not read the protestors' written statement. Hence, some community members still appeared to be confused about the cause of the commotion.

LAL extended an offer to Asian Voices (AV), an affinity group for Asian students, to join the organization effort for the protest. However, AV co-heads and seniors Isabella Ahmad, David Kim and Mia Kumoraru decided not to endorse the protest due to the lack of clarity on the specifics of the protest. "Mia, David and I agreed with the agenda the LAL co-heads put together, but I didn't know at the time that the four-point call for action they outlined was in response to pervasive xenophobic sentiments on campus, not solely the depiction of Trump's wall on Halloween. I didn't know until I went to the ALES discussion the next day," Ahmad said.

Bystander Perspectives

Some, including senior Noel Gomez, felt that a silent protest was not an effective course of action. "I don't think the protest did very much about the situation," he said. "I feel like it would have been way more effective to start a discussion."

Ahmad reflected on her first impression of the protest. "My initial reaction to hearing about the costume on Thursday night was wondering what its intent was rather than its impact, but I think that was a product of my privilege as a first generation American—I'm a person of color, but I'm not an immigrant or Latina and so I probably don't see myself in the victims of the atrocities America commits at the border," she said. "On the other hand,

when anti-immigrant sentiments rise, all people of color are affected. There are undocumented Asians in America, and ICE raids and immigration policy affect Asians, too. While I personally thought the costume was in poor taste but not condemning, I can't speak for the entire Asian community because there are Asian Exonians who were harmed by the image of the wall."

Others described the protest as a disproportionate response to the costume incident, citing the perception that the Grill employees' intentions did not seem malicious.

"I feel like the staff should have been aware that the costume wasn't a good idea, but backlash-ing against the staff, even though they say 'Have a nice day' every time you buy something and clearly want the best for you, seems a bit over the top," upper Adam Tuchler said. "But I also understand that it is important to inform staff of what is appropriate and what isn't appropriate."

In an email to The Exonian, Principal William Rawson elaborated on the nuance of the situation. "Though apparently not intended in this case, the costume could be predicted, based on other popular usage of wall imagery, to be experienced and understood by many in our community as conveying an exclusionary message and an attack on personhood – contrary to our commitment to diversity, equity and inclusion," he said.

Faculty Perspectives

Religion Instructor Jennifer Marx Asch expressed disappointment at the apparent lack of compassion among many Exonians in the face of the protest. "I was struck

that the overriding concern was people getting their coffee or hobos and not taking a moment to see and hear what the protesters were upset about," she said.

Religion Instructor Hannah Hofheinz acknowledged the interference of some students and faculty who made deliberate attempts to break through the protest line. "I was really dismayed and saddened to hear this. I think that physicality speaks a lot... We should pause and think about when it's okay to bodily interject through other people," Hofheinz said. "On the other hand, it also matters that some adults, perhaps by virtue of their authority as adults on campus, made their way past a group of protesting students or said things to protestors—or other students—that felt aggressive."

Marx Asch noted that empathizing with others' experiences, especially in moments of hurt and vulnerability, should be first and foremost. "As a community, if we don't pick up on those signals of our peers being in distress or trying to say something, even in a silent or non-verbal way, we're not seeing and hearing each other," she said. "And that makes me really concerned."

On Friday evening, six hours after the protest, Principal William Rawson sent out an email to all Academy employees and students—the first school-wide communication since the Halloween contest. Describing the wall costume as "inappropriate," "offensive," and "contrary to our values as a community," Rawson acknowledged that it left many Exonians "feeling unsafe and unwelcome at a school that professes a commitment to inclusivity."

In the email, he apologized for

the incident, reaffirmed Exeter's values of diversity and inclusion and restated LAL's four demands articulated at the protest.

Some, like upper Sarah Kennedy, expressed concern for Principal Rawson's statement, interpreting backlash against the costume as a condemnation of conservative political views. "I was really disturbed by Principal Rawson's response because the way that email was phrased suggests that supporting Donald Trump was against our community values, which is not something that an administration should be saying because I know there are Trump supporters on campus," she said.

However, Physical Education Instructor and Exonian Encounter advisor Toyin Augustus voiced that the wall imagery represents more than a purely political stance. "The wall also symbolizes this level of us-versus-them exclusionary politics that translates into the rhetoric about 'sh*t*h*le' countries," she said. "The suggestion is that it's only certain kinds of people who are welcome here."

Augustus continued, "If you support Trump because you support the exclusion of other countries' citizens into the U.S., then I think that exclusionary policy is what the school doesn't condone. Your politics could be in direct conflict with the school's values. The school doesn't have to take a political stance to take a value stance."

Rawson explained to The Exonian that the costume was problematic not because of its political affiliation, but because of the targeting of specific demographics associated with its imagery and slogan. "Though apparently not intended

in this case, the costume could be predicted, based on other popular usage of wall imagery, to be experienced and understood by many in our community as conveying an exclusionary message and an attack on personhood—contrary to our commitment to diversity, equity and inclusion," he said.

Rawson affirmed to The Exonian that promoting inclusive and diverse political discourse is an important part of Exeter's Diversity, Equity and Inclusion (DEI) mission. "As an academic institution in a democracy, with a national election coming up next year, we are aware of the need to talk about boundaries between permissible and impermissible speech for adults and students. I have said before that a healthy educational institution, like a healthy democracy, must be equally committed to diversity and free speech. The full value of one is not realized without a full commitment to the other," he said.

Student Council Takes Responsibility

On Tuesday, Nov. 5, Student Council (StuCo) gathered in Grainger Auditorium to clarify circumstances leading up to the Halloween contest and to facilitate roundtable discussions among its 75 elected members and other participants, processing its aftermath. Involved members of the community, including LAL adviser Querida De La Stukes, shared words on the protest and its impact.

The StuCo Rec Committee co-heads Cooper Walshe and Maegan Paul began the meeting by acknowledging missteps in the contest sig-

nup process. While all prospective participants had been requested to submit an online description of their costume by Oct. 29 and respond to StuCo's subsequent confirmation email, the Grill employees' group entry, listed under Grill manager Scott Jeffco's name, only included the word "wall" and was not accompanied by a follow-up confirmation email. Additionally, the Grill employees' late arrival caused them to forgo StuCo's formal vetting process on the day.

The StuCo faculty advisors—Mathematics Instructor Laura Marshall and Science Instructor Anne Rankin—confirmed the Rec Committee's account and apologized for the pain the costume had caused. "We were very uncomfortable when we saw the costume. For a variety of reasons, we thought that the costume was not a part of the contest and so, though uncomfortable, we refocused on the tasks required to run the event," Rankin shared at the meeting. "In retrospect, we wish that we had reacted to our discomfort by engaging the people in the costume in a conversation to ask our questions and share our concerns."

Grill Manager Scott Jeffco similarly expressed regret in a statement to The Exonian. "We are deeply sorry for the pain we have caused the students and community. We posted the apology signs after learning about the pain we had caused," he said. "We believe these events are reflective of the need for further education for our team and our community."

Going forward, StuCo's Committee on Community, Equity and Inclusion (CCED) will be involved in conversations with the

Rec Committee about monitoring standards at future StuCo events, starting with this Friday's E/a Pep Rally.

Moving Forward—Future Programming

On Wednesday, Nov. 6, Rawson sent a second all-school email divulging steps the administration plans to take. Next week, all community adults will begin discussions clarifying boundaries for political expression among faculty and staff, in addition to reexamining Exeter's cultural competency training.

Students will also participate in mandatory programming focused on empathy and listening skills, starting next term on Dec. 9. The Office of Multicultural Affairs (OMA) will also offer optional programming centered around diversity, identity, and inclusion.

The last initiative specified in Rawson's email is a mandatory professional development opportunity on Jan. 6 for all employees. The PEA adult community will gather for several DEI-oriented discussions before that date.

Rawson emphasized that compassion is integral to community conversation in a statement to The Exonian. "Because we come to Exeter with unique backgrounds, identities, and experiences, we do not all experience speech the same way," he said. "This is where the skills described in our DEI vision statement, of engaging across differences with empathy and respect, become so important."

Some members of the faculty believe that events such as the protest demonstrate the way the Academy community processes controversial issues. "This incident follows a pat-

tern on campus," Hofheinz said. "It reveals exactly where we are. We have difficulty talking to one another about politics. We struggle to talk to one another about race. We labor to talk to one another about the depth of our own experiences. Yet we desperately need to do so, and a good number of students are pushing for this hard and important work."

Republican Club co-head and senior Pepper Pieroni noted the challenge of objective, balanced political discussion in the context of personal experiences and heated emotions. "While there is a connection between person and policy, the conversations are much more difficult to have when there is emotion loaded on both sides," he said. "The conversation is suddenly tilted—once someone announces they are hurt, it limits the amount of empathetic and constructive conversations that can occur."

StuCo President and senior Ayush Noori noted that the events of the past week are symptomatic of the broader political divide afoot in the United States and beyond.

"This series of events is a function of the world we live in, which is a world that is contentious, challenging, hurtful, and often lacks respect," Noori said. "But I would hope that it is not representative of Phillips Exeter and it is certainly not a reflection of the Exeter we strive to be."

The following is an article originally published in the Nov. 14 Issue of The Exonian, republished here in full.

Letter from LAL: In Defense of the Protest, Republished

When three school employees dressed up as Trump's border wall with "Make America Great Again" emblazoned on their bodies, it was an attack on the Latinx and immigrant communities on campus.

Everyday atrocities are happening at the border in concentration camps where people our age are being held. One girl, aged 16 testified to being held in a metal cage with 20 other teenagers with babies and young children: "We have one mat we need to share with each other. It is very cold. We each got a mylar blanket, but it is not enough to warm up. There are benches but we cannot sleep there. Sometimes it is so crowded we cannot find a place to sleep, so they allow a few of us to sleep outside the fenced area. The lights are on all of the time."

Another girl said: "I was given a blanket and a mattress, but then, at 3 a.m., the guards took the blanket and mattress. My baby was left sleeping on the floor. In fact, almost every night, the guards wake us at 3 a.m. and take away our sleeping mattresses and blankets. They leave babies, even little babies of two or three months, sleeping on the cold floor. For me, because I am so pregnant, sleeping on the floor is very painful for my back and hips. I think the guards act this way to punish us."

These are stories from Texas border control facilities. These conditions are undoubtedly inhumane. There were an estimated 5,460 children kept in these conditions according to an ACLU statement this October. Justifying these actions and in response to sanctuary city policies, Donald Trump was quoted as saying, "We have people coming into the country, or trying to come

in...You wouldn't believe how bad these people are. These aren't people. These are animals. And we're taking them out of the country at a level and at a rate that's never happened before."

Calling people "animals" is dehumanizing and hateful rhetoric that is used to justify harmful policies like the concentration camps and the border wall. These are policies that have impacted our community and led to the death of many children. Thus, regardless of intent, there was no way for the Latinx community to interpret the wall costume as a joke. The impact on our community is too great.

We felt alienated from the Exeter community when we heard so many people laughing and glorifying such a hateful, destructive image. For many members of the LatinX community, the images quoted above are all we can see when the border wall is mentioned.

We were hurt that this action came from adults and that other adults did nothing to stop it. On November 1, 2019, we decided to organize a protest which aimed to stand with the Latinx-Exonian community. We wanted to bring awareness to the gravity of the crisis at the border and the lack of empathy/concern for the Latinx community at Exeter. Additionally, we wanted to make a statement to the administration that we felt ignored when the details of the event were not communicated, and its impact was not addressed.

We decided to make the protest a silent and peaceful demonstration at Grill. The Grill employees were notified and supportive of the protest, and we prepared statements which clarified that we did not intend to direct the protest at the employees

or their jobs. Those involved in the protest stood with their arms linked along the Grill entrance. There is nothing violent about blocking an entrance, especially when members of the protest and Grill employees encouraged the use of a back entrance. What was violent was when we were pushed and shoved by our peers and yelled at by our teachers.

The choice to form a wall with our bodies at Grill was meant to serve as a physical representation of what the border wall has become. For an asylum seeker attempting to be granted entrance into the nation, the wall invokes feelings of terror, confusion, and alienation. It is meant to. When the wall is justified with rhetoric which expands those harmful ideas to immigrants in general, that feeling of alienation which for many in the Latinx community experience is also expanded.

We wanted people to have a sense of the severity of the issue at the border, its impact on our community, and why it was harmful. The choice to have our protest in front of Grill was a choice meant to get the attention of the community. Needless to say, we achieved that goal. The fact that Exeter is still talking about our protest shows that it was effective in bringing this issue to the forefront of discussions.

We have been accused by both our peers and teachers of trying to get the Grill employees fired. However, in meetings with the principal, the idea of firing the employees was never an option that was considered. Rather, we take umbrage with the larger response from the community to the costume and the failure of the school to notify the community about what had happened.

Our statement was meant to noti-

fy the public in a succinct way what had occurred, what our reactions were, and what our goals were.

In our statement we included four demands; the first was "transparent, thorough, and frequent cultural competency training for all adults on campus." Our current system for training is optional, infrequent, and only applicable to faculty. We believe that by including all adults, making it mandatory, and by communicating with the wider community what is taught, we can avoid more attacks on personhood.

The second was "a response from the Academy reinforcing our school values and principles." A response from the school would help with the process of healing for our members. We felt alienated from the community due to the incident, and a response from the school would have reassured us that the academy values us and our community.

The third was "an explicit policy clarifying the boundaries of political speech by faculty and staff." We believe it is important that the faculty, regardless of political affiliation, are clear on what exactly the difference is between attacks on personhood and political speech. As students, this is not a policy that we have the ability to draft, but we believe that it is an important policy to have for our school to use in the future.

The final demand was "continued, impactful conversations on our community values and how we can maintain them." We believe that these conversations are important to have to help us coexist on this campus. It is a continued conversation, as new issues and identities will bring unique situations to evaluate; it is not a one and done situation.

Many in the community have expressed an agreement with the goals and intentions of the protest, including the demands listed above. Where we seem to differ is in the methodology of the protest. In response to this, we would like to take a moment to quote from Dr. Martin Luther King's "Letter From a Birmingham Jail": "I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice ...who constantly says: 'I agree with you in the goal you seek, but I cannot agree with your methods of direct action'... Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection."

We ask that people who agree with the intentions of the protesters help achieve those goals by moving past their reservations about the methodology of the protest. We call on you to be vocal in your support of our goals. By further supporting these goals, we can all grow stronger as a community, and come out of this with more skills and policies than were available to us before to mend together the ever-developing Exeter community.

The following is an article originally published in the Nov. 14 Issue of The Exonian, republished here in full.

Letter from Sami Atif: Imagine PEA Without Protest, Republished Exeter observed MLK day only

after a faculty member went on hunger strike. Coeducation in 1970 was thanks to Title IX and the Civil Rights movement. Financial aid became a possibility after massive fundraising and organizing.

Now, let's imagine PEA without protest. In all seriousness, what would be left? I'll spare the reminders about what youth from every quarter meant in the 18th century and simply say most of us wouldn't be here unless someone actively opposed the status quo.

Our very own learning apparatus was, in fact, a protest—a "classroom revolution" gifted with the intent of reform. Furthermore, by definition, when Student Council brings a policy before the faculty, that is a student-led demonstration, also known as a protest. I say this to normalize what has become taboo and to discuss power.

The proper term for what we witnessed on Friday, Nov. 2, at the entrance to Grill is demonstration. Protest can come in many forms; somehow, we only consider marches, sit-ins, walkouts, die-ins, human chains and other active demonstrations as protest. These all carry sentiments of public inconvenience, and perhaps this explains why words like protest, activist, and social justice have become unfavorable labels for some. The shortsightedness here is epic. An amateur read of world history reveals the modern-day importance of all these past forms of protest. Imagine this country without protest.

We can also learn a great lesson about power and privilege. Suffice to say, if you have never felt inclined to, or participated in a protest, therein lies a privilege. One can choose to be apolitical, but it is

a privilege if that choice comes with no perceived or viable consequence.

Proximity to power/decision-making is a privilege, and the powerful often protest in the shadows. There is a palpable class element here that feels paternalistic. Our motives for self-interest are uniform and human. The ends and means of self-interest are socialized and conditioned. If I could endow diversity, equity and inclusion, would I still need it? If I could vote in prosperity, why would I march? If state-sanctioned violence wasn't my reality, why would I die-in? If the border wall wasn't dehumanizing, why would one erect a human symbol of it?

What does non sibi say about inconvenience? In the aftermath of the demonstration at Grill, I've been thinking a lot more about conveniences. In pursuit of convenience—hobo sandwiches, coffee, muffins, one's routine, etc.—many broke character when they saw the demonstration. Some crossed the line, and others crossed a line. It didn't take very much to produce the most disappointing of PEA moments.

Imagine if you will, the motivation of asylum-seekers at the US southern border in comparison with the actions taken by convenience-seekers at Grill. At no point in my time at Exeter was I more concerned about physical harm manifesting on campus. I spoke to several students in a fit of rage. I witnessed adults storm off with displeasure. I tried to rationalize the unbelievable with demonstrators overtaken by shock. My phone rang as counselors and students inquired about the wellbeing of fellow demonstrators. I saw the brutal under-

belly of PEA, the profane laced encounters, the cheerful celebrations for breaking through and the inability to make sense of it all. What then about free speech?

Free speech is the corollary of free protest. If one is fundamental to democracy, so is the other. If one is quintessential Exonian-like, why question the presence of the other? Individuals that trumpet the ideals of free speech undeniably wave the banner for free protest. To divorce speech and protest is to be uninformed or unprincipled.

Many of us that question the motives and decisions of Grill demonstrators rush to uphold free speech or free political expression. Let's set aside the intent of the costume. The irony in how many resist any infringements on speech while pursuing a checklist for rules, respectability, logic and convenience for protest is astounding. What am I to make of our reluctance to strike down hate-speech and hateful remarks while embracing only the cleanest, least-disturbing, always peaceful, quietest protest. What remains if you question the tactics of protest without questioning the reasons for protest. Is it silence you covet?

We've been here before. What's new and scary? Physicality and the presence of force. In my brief tenure at the Academy, we've witnessed several student-led demonstrations, none of which were met with force. Indifference, absolutely. Disapproval, sure. Contempt and disgust, perhaps. Yet somehow in a place so revered as the Academy, with gentlemen and ladies, Harkness tables, with teas and regalia, rules of order, conduct committees and all the like, we are no more than pushers and

shovers. That is us. As for the old, each moment of student-led demonstration has brought interrogation of the demonstrators' motive. Quiet as it's kept, it has also brought along positive change. I loathe the former, yet I await the latter.

-Sami Atif

Dean of Multicultural Affairs

The following is an article originally published in the Nov. 14 Issue of *The Exonian*, republished here in full.

LatinX Students Recount their Time at PEA

In the wake of the LAL protest, *The Exonian* gathered reflections from LatinX students and faculty on their time at the Academy.

"I want people to know there's a Nicaragua, there's a South America and a Central America," Modern Languages Instructor Jacqueline Flores said. "It does not matter how many years I've taught the students, but I religiously give an empty map of Mexico, Central and South America and the Caribbean on the first day of classes. Every first day of the term, it doesn't matter how many years I've taught the students, those maps are often blank."

On the flip side, Cristal Reyes '20 wondered if she receives good grades from English instructors "because we wrote well or because our experience is interesting to them because it's different and unique," she said.

Modern Languages Instructor Viviana Santos explained the most challenging part of living in this community is to balance her identity with being an Exonian. "My heritage is very important to me," she said. "I have found over the last

almost 20 years that I have taught here, that it is not always seen as a positive thing to hold on to that heritage."

According to the paper's coverage, Juliette Ortiz '22 has "encountered insensitive comments over the course of her Exeter experience." "I've been told that I'm not Hispanic because I'm not brown enough, and I know a lot of kids have heard, 'you're not Hispanic because you don't speak Spanish,'" she said.

Flores also noted the "revolving door" of faculty of color. "We used to have amazing faculty of color that were here and I thought they were going to stay, but they got no support," Flores said. "So for my last continuous professional development (CPD) report, I wrote [about] the revolving door of faculty of color who had come in and out because they were never accepted."

"I am here because I want to be here not only for students of color but also for the entire community," Flores said. "I want everyone to know that I am here in different capacities and that I form part of the Phillips Exeter Academy Community," she said. "I do not want our community members of color to be invisible."

LAL co-head and senior David Gonzalez described his own experience trying to find Latinx faculty to advise LAL. "Last year, we went through the list of Latinx faculty because we were trying to find a potential advisor for LAL and we found something like nine faculty in the entire faculty body," he said. "It's impressively sad— I think the school has addressed some issues of under-representation, but to a lot in the Latinx community, it feels like there just hasn't been enough yet."

For La Alianza Latina (LAL) co-head and senior Natalia Rivera, her experience has been different than her white peers both in and out of the classroom. "If we're talking about how Latinas are disproportionately affected, we can talk about the town ... We can talk about not being able to see myself in the faculty members, because there are so few that are Latinx or we can talk about the classmates, how I typically am the only Latinx or just person of color, for that matter, in my classes."

Past LAL cohead Alejandro Arango ['17] reflected on the manner in which Exonians balance knowledge and goodness. "I think despite rhetoric of knowledge and goodness, I definitely found during my experience that knowledge was at the forefront and goodness was in a backseat," he said.

Charles Falivena '22 noted that the number of allies from Exeter's white population involved in the protest were limited. "People are often allies when it is convenient to them, but for the white community, when the general community is in opposition, there are very few that will stand up," he said.

Opinions Columnists Respond to Protest

The *Exonian* published four student opinion pieces in the week following the protest and two more the week thereafter from LAL and Dean of Multicultural Affairs Sami Atif. Out of the four from the week directly following, three criticized the protestors' methods, furthering racist ideals.

Felix Yeung '21 wrote, "organizers of the event should have clarified from the very beginning that

the protest was not against specific employees. They should have announced with the protest that its purpose was to bring to light an endemic issue at the Academy: 'a lack of concern for the Latinx community on campus.' They should also have listed their four demands before the protest itself."

"Moreover, the organizers should also have clarified that they notified the Grill workers of the protest prior to staging it," Yeung added. "Without this information, they implied to the student body, again, that the protests were about those specific staff members. While the staffers themselves knew that this protest was not against them, the community did not. Thus, the protest could have sent the message that the Grill workers were being effectively condemned, without any chance at reconciliation."

"I air my thoughts because I believe this is a time when we genuine change. This is a time when we can come together as a community and talk about what happened, when we can talk about what continues to happen to students of various backgrounds and creeds," Yeung wrote. "This is a time when we can forge a stronger whole. I am committed to the intentions of the organizers—to spark a dialogue, to begin a difficult conversation that needs to be had. That is why I feel the need to offer my perspective. I hope these efforts affect the greatest degree of change. Because change needs to happen."

Jonathan Meng '21 and Albert Chu '21 spoke on "cancel culture." "Leaders of the protest would likely argue that a Trump's wall costume has no place at a school that cares about inclusivity, but this is simply part of a much bigger trend to

exclude voices that don't follow prominent majority opinion," they wrote.

"Shutting down this type of speech only continues to exacerbate this problem, leading to more polarization and a reinforcement of said opinion. We should also think about what would happen if this type of rule were applied across the board. Many topics would become off-limits to general discussion, devolving into a system that only values the opinions of the most vocal groups on campus."

Columnist Dennis Kostakaglu-Aydin '21 added in his piece, "Hypocrisy in Protest and Poetry," that "the other side of the coin on this issue" was the assembly which occurred directly before the protest. "A Latino poet, Jose Olivarez, read from his newest poetry book, the overarching theme of which is Latinx identity," he wrote. "For the most part, they were really good poems. However, Olivarez also read a poem in which he joked that 'there are no white people in Heaven.' I don't identify as white, but I still cringed at that. Why are we allowed to joke about white people if Exeter is a safe space for all?"

"The answer, of course, is that historically, white people have held significantly more power than any other race, class, or creed of human," Aydin wrote. "They still do. But I don't think that that excuses the joke. If we truly want Exeter to be an equal community, we have to try to not make jokes about white people, just as much as we already try to not make jokes about minorities."

Regardless of their mode of activism, "within a day, LAL, ALES and others reached an agreement

with school administration,” columnist Stephen McNulty ’21 wrote. “It is a powerful display of our student body’s strength, one that ought not be derided.”

In a follow-up piece titled “When Intolerance is Necessary,” Yeung criticized his piece from the prior week. “Many failed to acknowledge that the protest came from a place of hurt,” Yeung wrote. “Many, including myself, also failed to acknowledge that the protest was planned under a state of similar hurt and anguish. Like myself, they failed to fully empathize with those who organized and planned the protest and reduced all that hurt to how it was expressed.”

Hate Crimes from Town Residents

“For years, Academy students have endured harassment from some local residents shouting racial slurs from their cars, throwing cigarette butts and perpetrating other targeted acts in downtown Exeter,” The Exonian reported on Sept. 5.

To start off the Academic year, The Exonian collected perspectives around Exeter Police Department (EPD) Chief Stephan Poulin’s formal response to the reports issued during the summer. Poulin’s open letter in The Portsmouth Herald designated such acts as “hate crimes.”

“The purpose of the letter was to announce outright that the Exeter Police and its citizens of all races, religions, genders, ethnicities... are a united force,” Poulin wrote.

According to The Exonian, six Exeter Summer students reported four separate incidents. “A Nigerian student was called the n-word while walking to Walgreens with her friends. A black pick-up truck

repeatedly drove by a student playing basketball near Main Street and yelled racial slurs. Multiple students reported drivers making barking noises at them. A passenger in a vehicle threw a bang snap, a type of novelty fireworks, and hit a student’s leg,” the paper wrote.

“I go to school feeling unsafe and, as a result, am tasked to fix such issues myself. The larger community isn’t doing the best they could,” Senai Robinson ’21 said.

On the Exeter, NH Community Forum’s Facebook page, Exeter resident Eric Beane said the problem was overstated. “Lived here for a long time... May have been a couple issues, but this is not a problem in the town of Exeter,” he wrote. “We should not act like it is happening all the time.”

Despite the recent incidents, the EPD believed this racist behavior was not representative of the town community. “Are we finding or suggesting that there is a systematic problem or a culture of hate within our community of Exeter? Absolutely not,” Poulin wrote. “In Exeter, we have a vibrant and very supportive community... [I] will continue to build and flourish our trust with them.”

Illegal Detention Case

The EPD received a second round of attention after settling the case of Bashar Awawdeh v. Town of Exeter, et al. with the American Civil Liberties Union of New Hampshire (ACLU-NH) for \$39,175 on June 13.

Jordanian immigrant Awawdeh was detained on suspicion of being without American documentation the prior fall.

Awawdeh was arrested on Aug. 10, 2018 after translating for the

EPD during an interview with his coworker at the Exeter Xtra Mart. With Awawdeh’s assistance, the Exeter Police were able to arrest the coworker for simple assault. After Awawdeh mentioned his visa expired, the EPD held Awawdeh for 90 minutes and the Immigration and Customs Enforcement (ICE) jailed him for 26 days before he was released on bond.

Though not an incident directly related to the Academy, no time was set aside for students to discuss or protest. “Had Exonians rallied behind Awawdeh wholeheartedly, we could have thrust the matter more into the limelight, sparking and continuing conversation about the persecution of illegal immigrants,” Cyrus Braden ’22 and Ben Ehrman ’22 wrote in an op-ed.

The ACLU-NH picked up Awawdeh’s case as the first in its Immigrants’ Rights Project. “State and local law enforcement officers do not have the legal authority to stop, detain, search or arrest any individual based solely on the officers’ suspicion that the individual is an undocumented immigrant,” the organization wrote in a statement on its website. “The details of this case are particularly egregious.”

According to The Exonian, “Bashar Awawdeh has been married to an American citizen since 2018, making him eligible for a green card.”

“Communities are less safe when immigrants are afraid to cooperate with local law enforcement or to report when they themselves are victims of crime,” Bissonette said.

The officers involved in the incident remained active in the EPD.

Free Speech

In light of the multiple protests of the year, the Academy also saw an uptick in discussions on ‘free speech’ and ‘cancel culture.’

In an article published on Dec. 19, Janalie Cobb ’20 “characterized community discourse at Exeter as frequently ‘heated and un-conducive to actual conversation,’ noting that Exeter is often host to ‘a climate full of attacks, cancelling, and arguments in which parties don’t listen to each other.’”

In February, the Academy released data collected from Exeter’s Eight Schools Association (E.S.A.) survey. The Exonian observed that “while a greater number of Exonians do identify as liberal rather than conservative, the PEA community may not be as wholly liberal as is commonly perceived.” Of the 730 Exonians who responded to the survey, 44 percent identified as liberal, while 13 percent identified as conservative.

Students interviews that affirmed liberal views appeared more prevalently in The Exonian, however, some believed the relatively homogenous political climate excluded conservative-leaning perspectives.

“Self-identified conservative” Pepper Pieroni ’20 said, “I have often found in history classes and English classes that I limit what I say, not only because I think that it would spark a whole other conversation, but also it is easier to assume a liberal stance because that’s what the status-quo is at Exeter.”

According to the ESA survey, “52 percent of Exeter respondents divulged they have felt the need to censor their political views on campus,” The Exonian wrote.

On Dec. 10, Gregg Lukianoff —

co-author of the New York Times best-seller “The Coddling of the American Mind” and President of the Foundation for Individual Rights in Education (FIRE) — delivered an assembly on the growing restrictions upon free speech on college campuses.

“The point of the First Amendment [is] to protect minorities and minorities of opinion in society,” Lukianoff said. “I’m concerned that freedom of speech, after being absolutely sacred in American society for a long time, is starting to get a bit of a bad rep.”

Reflecting on Lukiantoff’s assembly, Dean of Multicultural Affairs Sami Atif said, “Free speech is about power, empowerment, leveling power and leveraging power. The nuances here are not trivial. Location, time, relationship, power and privilege are all real factors when it comes to speech. Our treatment of these important factors is telling,” he said.

“Someone once articulated non-sibi as the premier value,” Atif continued. “Can these powerful ideals coexist? Not fully, not how the current discourse and political climate presents,” he said.

Editorial: Examining CCO, Discovers a Culture of Silence

On April 25, The Exonian published an investigative piece on privilege and the Academy’s College Counseling Process. This initiative began on suspicion that factors such as race, legacy and financial aid affected college counselor assignments.

“There is a perception among students that, because [Elizabeth Dolan] is the head [of College Counselling], there is information

that she might be privy [to] which other college counselors aren’t,” Niko Amber ’19 said.

On behalf of the College Counseling Office (CCO), Dean of College Counseling Elizabeth Dolan expressed in an email to The Exonian that the office ensures every counselor has equally-diverse pools of students.

The Exonian reported the racial makeup of students assigned to Dolan. From the 25 students assigned to Dolan graduating in 2020, 76% identified themselves as white, 32% identified as Asian, 4% identified as Latinx, 0% identified as Native American and 0% identified as Black or African-American.

Of the seniors in Dolan’s counseling group, 64.3% self-identified as white, 32.1% as Asian, 7% as Latinx, 0% as Native American and 3.6% as Black. “In the past two years, one black student has had Dolan from her 53 advisees,” the paper wrote.

Director of Equity and Inclusion Stephanie Bramlett believed the CCO was committed to diversity. “I know that the college counseling office is deeply committed to making their practice and space both Diverse and Inclusive,” she said.

As a follow up to the investigative, Editor-in-Chief of The Exonian’s 141st Board Suan Lee ’19 wrote an editorial to clarify that their findings do “not appear to confirm the student perception that having Dean of College Counseling Elizabeth Dolan offers an advantage in the college admissions process or that the counselor distribution is wholly skewed toward certain demographics.”

Religious Inclusion

The Academy canceled classes on Monday, Sept. 30 in celebration of Rosh Hashanah for the first time. In previous years, Jewish students had to decide to either attend classes or celebrate.

Though many Jewish students appreciated the change, others “hope[d] that the administration will continue to recognize holidays in other religions,” The Exonian wrote.

“Diwali was very important, but we didn’t get that day off,” Mana Vale ’22 said. “My family and I only had 30 minutes to spend with each other because of school.”

“I would hope that in the future religious holidays are respected regardless of which faith one upholds,” Kileidria Aguilar ’20 said. She continued, “Equity and inclusion, to me, go hand in hand, thus holidays of the Islam faith should be respected regardless of the number of students who follow the religion.”

In Dec. of 2018, Rabbi Marx-Asch published a letter addressing the underrepresentation of Jewish faith on campus, noting the lack of Hanukkah decorations compared to Christmas. In response to Asch’s piece, Jacob Feigenberg ’21, a self-identified Catholic, wrote, “In sympathy, I thus found myself criticizing the Christmas decorations that I once found solace in and began to feel guilty about the joy and cheer of the season.”

“Again and again, I have found majority groups to be portrayed in a negative light,” Feigenberg wrote. “In theory, our countless discussions of identity are meant to open the floor for all voices. I feel excluded from these because I cannot possibly complain, given my white-

Asian-Christian privilege—right?”

“My guilt prevents me from entering these conversations,” Feigenberg wrote. “One time in English class, I unintentionally spoke at the same time as a peer. I then offered for her to go ahead, to which she responded sarcastically: ‘No it’s fine. I love being talked over.’ In more serious conversations, I now refrain from contributing so that I don’t silence minority groups.”

“I don’t think that people are actively excluding me, a member of the majority, but I nonetheless experience a numbing sense of discomfort,” Feigenberg wrote. “Is this, after all, how it should be? Are there any benefits to not having the voice of the privileged majority? Shouldn’t the white, Christian man have a chance to experience what minority groups have faced for hundreds of years? I don’t think so. ‘Getting even’ against the oppressor is no better than becoming the oppressor.”

Muslim Community Reflects on Christ-church Shootings

In response to the Christ-church mosque shootings in New Zealand on Mar. 15, the Academy held discussions on Islamophobia. Reverend Heidi Heath and Principal William Rawson sent emails to the community reaffirming the Academy’s values. They offered support to the school’s Muslim community through Jumma Prayer and lunches.

“We cannot respond to every event that occurs on campus,” Rawson wrote, “but when events occur that threaten the safety of members of our community, it is important to speak out in support of those who

have been threatened, and also reaffirm our values as a community and recommit ourselves to doing all we can to oppose racism and other forms of hatred and violence in the world.”

According to the paper’s coverage, “Dean of Multicultural Affairs Sami Atif noted that there have been several on-campus instances of Islamophobia in the past, from a Middle Eastern student being called a terrorist in town, to Atif’s wife, Khadijah Campbell, being slurred when she crossed the street wearing a headscarf.”

Muslim-identifying student Leena Hamad ’17 told The Exonian, “I did experience Islamophobia at Exeter, but mostly in the form of tasteless jokes and pointed inflammatory comments.”

Muslim-identifying student Malobika Syed ’19 said, “People conflate extremist ideology with Islam...I think many people here are uncomfortable with talking about the specifics of any religion, for example, what the significance of a hijab or any sort of religious garb is, which can lead to making assumptions about religious groups of people like Muslims.”

Campbell acknowledged the support provided by Religious Services. “I will say the support that the students have within the religious service that has been established due to the many years of Rev. Thompson and the amazing work of Rev. Health is everything that any community should have,” Campbell said.

DEI Faculty Workshops

In 2019, faculty attended four workshop-based conferences “aimed to advance faculty

understanding and engagement in diversity, equity and inclusion.”

On Jan. 9, Director of Equity and Inclusion Stephanie Bramlett led an on-campus workshop titled “Decoding Racial Anxiety.” After its adjournment, The Exonian gathered several faculty and student reflections.

According to English Instructor Courtney Marshall, “We were told that contributing and advancing diversity, equity and inclusion is in our job description—we cannot opt out of this,” she said. “That was very powerful.”

English Instructor Wei-Ling Woo “observed that [race-centered] conversations at Exeter are still stigmatized and avoided.” “I find this odd and difficult as a person of color. In the future, I hope we can normalize such conversations,” Woo said.

On March 20, ten Academy faculty attended the White Privilege Conference (WPC), an international event attended by over 1,500 students, in Cedar Rapids, Iowa. “The conference examines structures of privilege and oppression at educational institutions,” the paper wrote. “By offering solutions and team building strategies to operate in a classroom environment, the conference aids attendees in promoting a more equitable world.”

Some students questioned the effectiveness of the conference. “White privilege is often present and most people with white privilege don’t realize they have it,” Diwura Adesanya ’22 said. “The conference is to show Exeter is doing something, but I haven’t exactly seen...that they’re more sensitive.”

In the summer, the Academy hosted the Exeter Diversity Insti-

tute—an optional three-day program which provided 46 members of PEA faculty and staff “a space to learn and discuss topics such as race, gender, religion, sexuality, ethnicity and ability.” The optional nature of the event incited conversation between faculty and students.

Annabel Ramsay ’21 questioned whether community members who would benefit most from such training were likely to volunteer. “Microaggressions and things like that are pretty internalized, not something you consciously think you’re doing or know to avoid,” Ramsay said.

“The issue is not trying to change peoples’ minds about things, but it is about telling them this is how you’re expected to behave,” Marshall said. “The school is asking us to make sure that every student feels like if they have a problem, they can go to an adult and that adult will listen and help that child and help affirm [sic] them in that way,” Marshall continued. “That’s your job, regardless of how you feel.”

On the week of Dec. 9, thirty Academy faculty members attended the annual National Association of Independent Schools People of Color Conference (PoCC) in Seattle.

The theme, 1619-2019: Before and Beyond, acknowledged the 300th anniversary of the first arrival of enslaved people in North America. “Workshops were based on reflections of where we were, where we are, and how much work has yet to be done to reconcile the atrocity of the enslavement of black people,” Science Instructor Kadeine Peterson said.

“Not only does [the conference] serve as a great opportunity for professional development and learn-

ing,” Peterson said, “it also helps to reaffirm me in my work as an educator of color.

Martin Luther King Jr. Day

The required event of the Academy’s 29th annual Martin Luther King Jr. Day (MLK Day), Precious Knowledge, received criticism from students.

Priscilla Rodriguez, Eren McGinnis and Jose Gonzalez led the event. The three were activists who “fought to keep the Mexican American Raza Studies Department from being removed by the Tucson High School board.”

“[Precious Knowledge] catered to a larger audience whose opinions may not be as polarized” compared to the previous year’s “controversial keynote,” Malobika Syed ’19 said.

In an op-ed piece evaluating the event, columnist Emmanuel Tran ’21 wrote, “The school just wanted to avoid controversy by picking a topic that couldn’t leave anyone offended.”

Contradicting the response from the year prior, students criticized the event for being “boring.” Jasmine Liao ’20 said, “Precious Knowledge...was lacking a take-away. I felt that the lengthy discussion about Paulo Freire’s theory of conscientization was mediocre at best, with many students leaving with ‘what was that all about?’ as we walked out of the assembly hall, going about our days as if nothing ever happened.”

Israeli & Palestinian Conflict

With Trump still holding office in 2019, the op-ed section saw several pieces discussing Israeli and Palestinian conflict, noting “Zionistic” movements in the United States.

On Feb. 21, Tran wrote about Congresswoman Ilhan Omar's loss of her status as the "darling of the media," which he attributed to Omar questioning "the submission of the American government to the Zionist regime" and criticizing the "power of the Zionist lobby in our government."

Tran wrote, "[Omar's] enemies seized on her tweet to discredit her work and tar her with the brush of 'anti-semitism.' They argued her attacks... were motivated by hatred of Jews and that she used anti-semitic stereotypes of Jewish moneylenders."

"In effect Omar's comment generated such controversy because she brought up one of the greatest hidden truths of modern America," Tran concluded. "The fact is, the Zionist lobby does pay, through a convoluted network of political donation, American congressman and woman to remain silent over Zionist human rights abuses."

In The Exonian's following issue on March 21, Instructors Eve Southworth, Aykut Kilinc and Rabbi Jennifer Marx Asch wrote a joint

Letter to the Editor responding to Tran's piece. "We believe that The Exonian's recent Editorial coverage of U.S. policy regarding Israel and Palestine lacks historical context and unintentionally invokes anti-Semitic tropes," they wrote. "With an issue as complex as Israeli, Palestinian and U.S. relations, however, avoiding oversimplification and stereotypical language on all sides is vital to a productive conversation."

"[Tran's] editorial portrayed a singular Zionist ideology that both oversees Israel and controls the entire Jewish political lobbying efforts in the United States," the undersigned wrote. "Zionists in the article are identified as 'foreign political agents' who 'bully elected congressmen and women.' It charges that an 'extremist' and 'manipulative' Zionist regime controls the American government."

"Widespread conspiracy theories about a Jewish plan for world domination caused state-sponsored violence such as programs in Eastern Europe in the late 19th and early 20th centuries," they clarified. "These theories were also partially

responsible for the Holocaust, considering the Nazis gained support by claiming that the Jewish shadow government infiltrated the German Weimar Republic. Unfortunately, these anti-Semitic fictions still have an audience today. As a result, hate crimes against Jews are on the rise."

"We... promote efforts to avoid perpetuating stereotypes of all kinds on campus by avoiding generalizations and oversimplification," the undersigned wrote. "History teaches us that a fair assessment of all factors is the only way to come closer to the truth and civility."

Affirmative Action

In Oct. 2019, federal judge Allison D. Burroughs ruled that Harvard College's admissions policies do not discriminate against Asian Americans.

Leading up to the final ruling, OMA hosted a panel titled "The Role of Race in College Admissions: The Harvard Lawsuit and What's At Stake" on March 22. Panelists included Julie J. Park, consulting expert for Harvard College in *Students for Fair Admissions (SFFA) v. Har-*

2020

Are your Black students only good for marketing and educating their racist white peers? It is as SIMPLE as saying that [Black] Lives Matter and the school can't even seem to do that... 6/5 / My fear and life shall not be devalued to a status. It will not be devalued to [an] Instagram post. It will not be devalued for 'thoughts and prayers.' 6/5 / Along the lines of James Baldwin: I love Exeter, and for that reason I 'insist on the right to criticize her perpetually. 6/5 / F[**]k the police. 6/5

2020 saw the deaths of George Floyd, Ahmaud Arbery, and Breonna Taylor. The killings of these Black individuals, among countless others, called attention to the racial injustices Black individuals faced for generations.

A group of Academy(?) students created an Instagram account titled @BlackatExeter to provide a space for Black students, faculty and alumni of the Academy to share their experiences of racial bias and discrimination anonymously. Posts, premiering on June 13, outlined chronic racism during students' time at Exeter.

While the Academy did not immediately respond to the @BlackatExeter posts, Principal William K. Rawson sent out an all-school email on May 29. "For now, I urge that, even from a distance, we try to hold each other more closely, that we support our students and adults of color, and that we act together against racial hatred, violence, and injustice," he wrote.

Alumni and students criticized the response for not using the word "Black" nor outlining tangible steps to commit resources to anti-racism.

Over the summer and fall, the Academy initiated anti-racist trainings and implemented department-wide anti-racist policies and practices. The addition of an "n-word" policy to the English department generated notable student response, where similar policies from previous years were never enacted.

The Fall 2020 schedule also included the addition of an "anti-racist block," which featured a series of webinars detailing the Academy's plans to become an anti-racist school. For the winter term, the

Academy switched over to "anti-racist work groups," where students and faculty alike would get together and discuss topics led by student facilitators.

Black@Exeter Discusses Account's Mission

Issue: June 29, 2020

"Welcome to Black at Exeter." On June 14, these words were posted by an anonymous account on the social media platform Instagram. @BlackatExeter, which features anonymously-submitted experiences of Black students, faculty, and alumni, circulated quickly among both past and present Exonians. In the two weeks since their first post, @BlackatExeter has featured nearly 200 submissions and gained over 4000 followers.

The creation of @BlackatExeter follows that of similar accounts, prefixed @Blackat, that provide a space for Black members of predominantly-white educational institutions to share their experiences of racial bias and discrimination. Such accounts, including @BlackatExeter, have received national and international attention, including coverage from Good Morning America, The New York Times, CNN and The Daily Mail.

An Interview with the Creators

In an interview with The Exonian, @BlackatExeter described the mission of their account. "Black students at Exeter, or any other predominantly white institution, for that matter, face countless micro- and macro-aggressions along with racism during their time at school," the creators said. "Instead of actively enforcing change to ensure that

all members of their communities feel safe, welcome and appreciated, what these institutions will often do is target Black individuals who dare to speak up about the injustices they face while gaslighting and invalidating their experiences."

"This page serves as a voice for the silenced Black Exonians to share their experiences and bring light to the issue of racism at PEA without being targeted and gaslighted. Time and time again, Exeter has made promises to solve these issues that it has not kept," they said. "By publicly sharing these experiences, the institution can no longer delay the inevitable task of addressing and putting a stop to racism on campus."

"In order to solve the problem of racism at Exeter, it is not the responsibility of the oppressed to change and teach the non-BIPOC community how to do the work required to become anti-racist," they continued. "We believe this onus falls on those who have perpetuated white supremacy and its symptoms for centuries. They need to commit themselves to become not only 'not racist' but anti-racist as well."

"By bringing light to the racist experiences of Black individuals at the Academy, we are creating an opportunity for non-Black Exonians to learn and reflect on the times when they may have contributed to the anti-Black racism on campus that made Black students and faculty feel unsafe, uncomfortable, unwelcome, unseen, hurt, etc.," they said. "We hope that they will learn to stand against it and become allies to BIPOC students at the Academy. That is the ultimate goal of this page."

@BlackatExeter also cited other @Blackat accounts as inspiration

for their work. "We knew that [predominantly-white institutions] have a history of targeting BIPOC students and faculty who dare to speak up about the injustices they face at school, and for that reason, we could not speak up directly. Then, we saw the page @blackatbrearley on Instagram," they said. "That page inspired not only us, but the whole blackat__ movement on Instagram as it proved to us there is, in fact, a way to affect positive change regarding the issue of racism at Exeter."

Other @Blackat accounts offered practical advice in addition to inspiration. "We created the page and reached out to @blackatbrearley, @blackatandover and other preexisting blackat__ pages on Instagram for advice on getting traction for the page. After conversing with other blackat__ pages, we were able to come up with a plan for the page and it quite rapidly took off and gained traction," they added. @Blackat accounts have shared other schools' posts on their temporary Instagram stories, and many continue to comment on each others' posts.

Though the account has gained schoolwide and even national attention, creators have not changed their plans or process. "We have mostly adhered to our original strategy for running this page. We did not start this page for publicity or to be a space where people can be a voyeur of Black trauma testimonies," they said. "We started it as a safe space for Black voices and plan to remain true to that mission."

The creators of the account remain anonymous due to the risk of retaliation. "Our anonymity is vital to this operation, as Exeter has a history of targeting BIPOC who

dare to speak up against the racism that occurs at the institution," they said. "Therefore, we are unable to disclose any specific details regarding our identities."

Given its role as a space for Black voices, the account holds a few guidelines on what it does and does not post. "We have been posting just about everything, with the exception of submissions that do not recount stories but instead make statements or that attack this movement," they said. "For example, we chose not to post a submission that stated, 'f[**]k y'all n[*****]' with a class year of 1863."

To date, only one post has been taken down from the account. "We have taken down one post at the behest of the original submitter. After much debate, we decided to respect the submitter's wishes," they said.

As part of their mission, @BlackatExeter names some faculty members in their posts. "We decide to publish a faculty member's name when there are corroborating submissions regarding that same person," they said. "This is evident if one were to take a look at our page and come across multiple submissions involving the exact same person. The goal of including faculty names is to hold those individuals accountable for their words and actions that have or continue to negatively impact current and former members of the Black community at Exeter."

Including certain identities will ideally spur action, @BlackatExeter noted. "It is our hope that the individual faculty members mentioned on our page take the time to do some soul searching about the submissions and learn to do better for current and future Exonians," they

said. "We also hope that the Academy engages those individuals and holds them accountable."

However, the account has a different approach to student anonymity. "While we have made the decision to include faculty names in our posts, we do not include student names that are mentioned in submissions. For cases when specific students are mentioned, we redact names," they said. "Later, we contact the individual when possible, explaining that they were mentioned in a post while providing a hyperlink to that specific post and asking them to do better."

@BlackatExeter's comments page has seen both supportive and critical responses to the account. Some Instagram users have named previously-redacted students and faculty members in comments; others have attempted to gaslight submitters by making them question their own experiences. "We have decided that we will not police the comments section as it is a place for the community to hold open discourse about the content of the posts," @BlackatExeter said.

The creators clarified the portion of the Exeter community that the account stands for. "While our page focuses mainly on Black voices, we want everyone to know that we stand in solidarity with all other marginalized individuals and groups at the Academy," they said. "We hear you and we see you."

The account will continue running as long as the need exists within the Exeter community. "We will continue to serve as a voice for silenced Black Exonians and plan to continue to hold individuals and the Academy accountable for changing the racist culture on campus. We

hope that the horrific testimonies posted on our page will prompt Exeter to finally do the difficult work and take action to bring about a meaningful change to the anti-Black racist culture at PEA.”

Administrators and Club Leaders Respond

As the account gained traction, Dr. Stephanie Bramlett issued Exeter’s first response to @BlackatExeter, posted on Phillips Exeter’s official Instagram account. “I want to acknowledge the anguished, frustrated and painful stories that Black students and alums have shared based on their experiences at Exeter... While some of the details are new, the stories reflect decades of anti-Black racism at the Academy,” she wrote. “We will be using these testimonies, along with dozens of other letters and expressions of hurt, as we work to engage the entire community in making an action plan for a better, more inclusive Exeter.”

In her post, Bramlett outlined several initiatives to promote anti-racism at the Academy. “Last week, our faculty were charged with redesigning their classes to reflect our school commitment to antiracism including: centering the voices and experiences of people of color in course reading and materials, honoring the cultural backgrounds that students bring into their courses and naming systemic racism and its symptoms as they manifest both in the classroom and beyond,” she wrote. Faculty, staff, proctors and Student Listeners will receive additional mandatory anti-racism training.

“Exeter is committed to racial

equity and lasting change. We will do better,” she continued.

Despite Bramlett’s statements, students, alumni and other Instagram users commented that the Academy’s response was insufficient. Commenters also noted that the Academy had not been proactive in dealing with issues of racism.

On June 26, Principal Bill Rawson sent out another response to @BlackatExeter, detailing additional proposals for addressing racial inequity. The action items involved monitoring the @BlackatExeter account to offer student support, reaching out to faculty and departments named on the account, tracking student and alumni stories and developing an anonymous bias reporting tool.

“Over the last two and a half weeks, I have been working with the administrative team and trustees to develop a number of concrete initiatives to act on the commitments that the trustees and I made in our June 5 letter,” Rawson added. Rawson promised to meet with Black Students of Excellence, the 53rd Afro-Latinx Exonian Society Board, and Student Council leadership over the summer to further discuss the Academy’s next steps.

“Every member of the administrative leadership team is actively involved, and we will continue this important work throughout the summer,” he concluded in his letter. “Anti-racist work is the most important work that we can be doing together as a school community.”

contacted Rawson for comment; he directed reporters to his all-student email.

In addition to school-wide issues, @BlackatExeter has also highlighted racism in the Academy’s clubs,

including and Model United Nations. Both clubs have dealt with racially charged statements and a lack of diversity. was additionally criticized for misidentifying a Black female Athlete of the Year in its Graduation Issue.

Student leaders in both clubs issued apologies to their mailing lists, listing various measures for improvement. Model United Nations has revised its Code of Conduct, established protocols for inappropriate comments made in club meetings, reviewed its curriculum for cultural stereotyping and committed to training for its board. has devoted summer internship funding to anti-racism training for the 142nd Editorial Board.

In the 162 years since the first Black student enrolled at the Academy, Black Exonians continue to face bias and discrimination. Despite these promises of change, some students and alumni remain skeptical. “I was going through my computer the other day, and I found a document that compiled the numerous narratives that we had presented to Principal [Lisa] MacFarlane in 2017,” Charlotte Polk ‘18 said. “It struck me how little change there has been since then. [MacFarlane] had made a lot of promises that she did not keep, and Principal Rawson is continuing that trend.”

Black Students and Faculty Comment

@BlackatExeter has initiated discourse between Black students and faculty and their non-Black peers and colleagues. “Whether or not the specifics of each story are questioned, they cannot be ignored,” Science Instructor Kadeine

Peterson said. “I know that I’ve already had conversations about what has been presented on the site and those conversations are leading to actual change.”

As the Academy’s only Black science teacher, Peterson related her own experiences at Exeter to the stories of the account. “I follow several blackat__ pages on Instagram, representative of the schools I’ve worked at previously as well as Exeter and Andover,” Peterson said. “The posts that hit me the hardest are ones for which I have had first hand experience with as a faculty member in whichever school the narrative arose from.”

“The most troubling piece to me is the number of my white colleagues, former and current, who are shocked at the posts, given that they have been employed at these places longer than I have yet failed to see what I so obviously did in my much shorter tenure,” Peterson said. “These stories aren’t new.”

Alumni and students expressed relief at a platform to share their experiences. “The timing was perfect for an account like that because people are more likely to listen now,” upper Catherine Uwuakwe said. “Seeing @BlackatExeter made me realize how my experience as a black person on campus was positively impacted by the black people on campus before me and that I’m reaping the benefits of their [efforts to] stand up and educate people.”

Myra Collins ‘19 agreed on the timeliness and urgency of @BlackatExeter. “It is very difficult reading these experiences, especially since I know how some of these students are. Sadly, I can relate to the emotional and mental trauma from these posts but at the same time it is nec-

essary for those to realize racism is real and Exeter is not exempt from it,” she said. “@BlackatExeter is the wake up call that was needed.”

Other Black students found that the posts closely resembled their experiences at the Academy. “Some of the posts are written as if I had written it myself, and some I have never experienced,” upper Hannah Henris said. “But all of the culprits are the same people we should be able to trust on campus. All by the same people we should be learning with and forming lifelong friendships and connections with.”

While students commended @BlackatExeter’s influence, Uwakwe, who checks the account around twice a week, noted the pressure and exhaustion she felt after reading the stories. “I would check more often, but the regular news about Black people in the world right now is already overwhelming.”

Henris additionally voiced her disappointment at the circumstances that necessitated a platform such as @BlackatExeter. “Because of the timing, it feels like our school’s actions are superficial and convenient,” she said. “@BlackatExeter amplified what I always knew—Black students and faculty are being used for diversity points and are not thought of as Exonians.”

The stories documented on @BlackatExeter have led some incoming students to rethink their decisions to enroll. “I have been getting the chance to talk to a few incoming black students about their thoughts on the posts,” upper Ifeoma Ajufo said. “A common question that arose was, ‘Given the racist actions of students and faculty, would I ever change my decision to come

to Exeter?’”

Exeter Grapples with Police Brutality

Issue: June 5, 2020

Update: Dean of Multicultural Affairs Sami Atif wished to clarify his remarks. “To those that question my remark, f**k the police, I don’t promote hatred nor wish violence on anyone. I spoke from the perspective of Black emotion. Deeper analysis yields, policing doesn’t work, not for the lifespans of officers and indeed not for the generations of Black Americans. So, if I may clarify, my disdain rests squarely on the methods, investors and upholders of modern-day policing,” he said.

On May 25, 2020, George Pery Floyd, a 46-year old Black man, was murdered by police officer Derek Chauvin in Minneapolis, Minnesota, setting off national protests over racial injustice in the United States. Protests have occurred in over 300 cities, in all 50 states and in 18 countries. The first part of this article is a timeline of the Academy’s response to the recent unrest. The second features student, alum and faculty voices and experiences.

In the wake of thousands of Black deaths, including Floyd’s, at the hands of police officers, protesters across the nation challenged systemic racism and injustice. The Academy received widespread criticism for its response to the unrest and its perceived failure to create a supportive and nurturing environment for Black students.

Last Friday, May 29, Principal William Rawson called for compassion from the Exeter communi-

ty in an all-student email. “I urge that, even from a distance, we try to hold each other more closely, that we support our students and adults of color and that we act together against racial hatred, violence and injustice,” Rawson wrote. The word “Black” was not used in the email.

On Monday afternoon, the Academy’s official Instagram account, @phillipsexeter, posted an image of two Exonians, intended to be the first in a series. An alumnus criticized the post for featuring an image of privilege during a time of national conflict. This alum personally disparaged the two students and misidentified them as white.

Current students were quick to defend their peers and criticized the alumnus for personally attacking minors. Students also noted that s themselves did not choose the timing of the post. At the same time, many condemned @phillipsexeter for being “ridiculous and insensitive,” as senior Alisha Simmons put it. On the now-archived post, students called for more correspondence than a two-paragraph email.

On Monday evening, Rawson released an all-school email with a three-minute video statement enclosed. The video was reposted to @phillipsexeter.

Rawson received further criticism for not using the word “Black” and only referencing white students in his video. “I know many students, many white students, have reached out to their peers of color to provide support and understanding,” Rawson said.

“So are you donating to funds that support [Black Lives Matter]?” Simmons commented under the video. “So are you asking alumni to donate? Where are the links to re-

sources to educate people? Where are the links to organizations to donate to? Where are the links to mental health resources for Black students? And for the love of god, can you say the word ‘Black’? It’s about Black people not students of color. Black. People.”

Rawson later apologized in an interview for not using the word “Black.” “I have told students that I was wrong in my video message not to speak in this moment specifically to anti-Black violence and injustice, and not to condemn specifically anti-Black racism,” he said. “I will speak specifically to anti-Black violence and anti-Black racism in my graduation remarks and other communications.”

“Open your purse,” numerous students added in Instagram comments beneath Rawson’s video.

On Tuesday, June 2, @phillipsexeter posted an image of a black screen with the caption text “#blackouttuesday,” participating in an online trend to show solidarity with the Black Lives Matter movement. The trend itself came under widespread criticism for its performative nature and for its use of the hashtag #blacklivesmatter, drowning out other resources from the Black Lives Matter movement. @phillipsexeter disabled comments for the post.

“Imma need you to turn comments on because if you had them on you would have a bunch of people telling you it’s not right,” Wynter Tracey ‘19 posted to their story. “Are your Black students only good for marketing and educating their racist white peers? It is as SIMPLE as saying that [Black] Lives Matter and the school can’t even seem to do that... this is a very specific con-

versation that needs to be had about the way BLACK students are and continue to be simultaneously used, reviled and ignored on that campus. The PR talk is not enough at this point.”

@phillipsexeter later modified their caption to “#blackouttuesday black lives matter.”

After more criticism directed towards the trend itself, @phillipsexeter once again edited their caption to “blackouttuesday black lives matter.”

Students then mobilized through social media to demand that Exeter’s governing bodies contribute financially to Black Lives Matter and companion causes, commit to hiring more faculty of color and transform campus to a safe space for Black students.

A petition between Exeter and Phillips Academy Andover students garnered more than 895 signatures, calling for four demands: the explicit acknowledgement of nationwide and internal anti-Blackness, as well as the formation of a plan to support Black students; the use of both academies’ platforms to expand education about race and to recruit more employees of color; donations to civil rights organizations assisting Black Americans; the hosting of a Giving Day to such civil rights organizations, comparable to the annual Exeter/Andover Giving Days.

Despite this petition, the Academy’s Interim Chief Financial Officer, Marijka Beauchesne, provided the following statement:

“Exeter is a school which has its mission [to] ‘unite goodness and knowledge and inspire youth from every quarter to lead purposeful lives.’ The Academy’s resources have been entrusted to us for the

purpose of advancing that mission, and we devote those resources to financial aid for our students, the salaries, benefits and professional development of our adults, and the safety and preservation of our facilities.”

“As considerable as our resources are—and as fortunate as we are to have them—our needs and aspirations in the areas of student financial aid, support for our adults and care for our facilities invariably exceed our resources. For example, we are able to provide financial aid to nearly half of our students, though we know that fewer than 5% of American families can afford an Exeter education without financial aid, so that we have work to do on the financial aid front to fulfill our mission for youth from every quarter.”

“In addition, a substantial portion of our financial resources are restricted as to how we can use them—we are legally obliged to use those funds in accordance to the donor’s instructions. Because of the unmet needs of our mission, and because of the legal considerations we must obey, we are committed to directing our resources to addressing the needs of the Exeter community’s members.”

On June 3, Exeter hosted Community Healing Sessions in five affinity spaces (Black/African-American, Latinx, Asian/Pacific-Islander, American Indian/Alaskan Native, White) led by faculty members. The Academy chose affinity spaces to remove the burden of education from Black students.

“Our Dean of Students Office, Office of Multicultural Affairs, faculty, advisers, affinity groups and many others are working hard to

support our students and especially our Black students during these difficult times,” Rawson said. “Affinity healing spaces were provided [on Wednesday]. Faculty have used classroom time. There is no more important work that the school is doing right now. Discussions are being held to consider how the work can continue over the summer.”

Rawson renewed the Academy’s dedication to providing a diverse and safe space for Black students on campus. “Without a doubt, these tragic events will be a catalyst for renewed effort to provide greater support for Black students and faculty and all other students and adults of color in our community, work harder to increase the diversity of our faculty and other departments, increase diversity in leadership positions, and, importantly, improve our retention of faculty of color,” he said to .

Rawson thanked students and faculty of color for their responses. “Many Black students, Black faculty and other students and faculty of color have written to me, called me or met with me over the last few days to express their deep pain and seek change in our community,” he said. “I am grateful for every voice. The call to action is compelling, and we are determined to respond with meaningful action.”

In an email from Rawson affirming Exeter’s commitment to Black lives, a safe community, and Black faculty retention, he further announced the formation of a Trustee Diversity, Equity and Inclusion Task Force, to be led by Trustee Jackie Hayes ’85, “to engage with faculty, staff and administrators and support the important work that needs to be done.” More information is

forthcoming on these initiatives. Phillips Exeter has shared resources pertaining to racial justice and the Black Lives Matter movement on its website. The Afro-Latinx Exonian Society (ALES) urged students to educate themselves in a statement with resources on Black Lives Matter and racial justice. “Before you look at and take full advantage of the resources listed below, we ask that our non-Black allies check in on their peers, friends and families,” the 53rd ALES Board wrote. “In this difficult, painful time, we wish that you do not put the burden of education on your Black-identifying peers. By asking them to engage in discourse for your betterment and growth, they must set aside emotional labor. They need time and space to process, grieve, and heal more than any of us. We encourage you to look towards educating yourself through the reading list and links attached instead.”

Voices

The following Black students gave their perspectives, requesting that their comments be included in full. is honored to share their voices.

Senai Robinson ‘21, Student Council Co-President: “I am Black man watching racism who has been given the privilege of being one of two Student Council presidents. As both a Black student and president, I abhor the response of Exeter’s adult leadership. I understand the limitations and hesitations. I understand Exeter’s non-profit status. But my fear and life shall not be devalued to a status. It will not be devalued to [an] Instagram post. It will not be devalued for ‘thoughts and prayers.’ A while back, an amazing

black faculty member said to me that students of Exeter are not likely going to see the Deans and Principal lead their students in a Black Lives Matter protest. And for so long, I've accepted that. I've played my part of the palatable calm Black man so that my voice isn't undermined. So I want it to be heard loud and clear when I speak this. Breonna Taylor's life is worth more than white institutions' appeasement of non-black families and partners. George Floyd is worth more. Tony McDade is worth more."

"I don't wish to debate whether or not the actions Exeter has taken are worth little because to some it's worth [much]. But I am saying that I am tired of 'first steps.' I'm tired of 'my hope.' Make it a reality."

Adar Tulloch '19: "I think that, as an alum, it is extremely disappointing to see the silence on behalf of the academy. For a school built upon the message of non sibi, it certainly has not felt like Exeter has truly been empathetic of its Black students during this crisis. But I cannot say that I am completely surprised, looking back at my four years at Exeter, where I saw the disproportionate turnover rate of Black faculty, which I tried to hint at in my comment. And now what we have currently is a culmination of the administration's lack to the commitment of social justice and utter ignorance of how to support their Black students manifested as a slew of misguided, pandering-politician-like comments of our principal; 'you reap what you sow' now puts us all in this anguished position. Along the lines of James Baldwin: I love Exeter, and for that reason I 'insist on the right to criticize her perpetually.'"

"The administration has got to step up and take action that reflects an authentic support towards Black and Brown students."

Josh Riddick '20 sent an email to the Varsity Football program entitled "Dear Exeter Football," addressing the explicit racism he experienced and witnessed in his four years at the Academy. His words are below:

"In my first week at Exeter, during my first football preseason, I was 14 years old when our old head coach used the n-word in front of our entire football program. I remember watching in shock as not a single member of our football program spoke out against him publicly and would continue to let this incident circulate only in private conversations. It was never publicly reported until I took it to our Director of Athletics during my lower winter. No follow-up on the incident occurred and I was encouraged to have 'honest conversations' about his language with him in the future."

"During my lower spring in 2018, while participating in JV Lacrosse, I was included on an email [chain] from the [Boys' Varsity Lacrosse] captains. The email chain was intended to be a 'motivational' pump-up for the Deerfield rivalry that weekend. One of the messages from a white [alum '13] in the chain read, 'They are a bunch of stuck up f*[*]ks, but yall [sic] n*[***]s need to show them what getting STUCK the f*[*]k up really means.' This was sent to a team with a single-digit number of black players and 40-50+ white players. This email chain containing this message had been forwarded to the entire lacrosse program for multiple years prior to me

reading it. I still wonder how many young Black men had to read that message and still pretend to feel safe and included in the Exeter lacrosse program and in Exeter athletics as a whole."

"During my four years, I have also experienced multiple students, including members of our very own Exeter Football Program, use the n-word in front of me and towards me. Sometimes, they were singing along to songs and sometimes, it was just a way to provoke me or get a reaction out of me."

"They understood the hurt that hearing white people say that word brings me, yet did it anyways because 'they forgot' or even worse—just to see me upset so they could laugh. Because using the n-word around black people is 'funny' to them. Understand that when you use the n-word as a white kid in front of your black teammates, or when no one else is around, you are only helping to perpetuate and normalize harmful behavior that reinforces a large system of white supremacy."

Wynter Tracey '19: "The movement needs your money, time and presence: at demonstrations, in difficult conversations with your problematic peers, supporting bail funds and black-owned businesses, etc. It is a sad fact that NO amount of effort put in now will undo all the hundreds of years of damage, life lost and resources stolen from Black people; it is also absolutely up to you to make that effort now to make our futures as bright as possible."

Ree Murphy '20: "In terms of how the Academy has handled things, I think it's a bit of a mixed bag. The hard part about being a student looking in is that there is so much we don't know. Do I think

the post was poorly timed? Absolutely. However, I also think the Exeter Instagram is an institutional Instagram that is likely automated and pre-scheduled, and the way it operates within the digital space will never look the same as how we are all personally used to operating our own social media platforms. In other words, while I recognize the post's insensitivity, I also recognize that Instagram is not to me what it is to 'Phillips Exeter Academy.'"

"To that end, when we can reach our administrators via email, it seems misguided to attempt communication through an institutional Instagram. Exeter has had varying levels of silence on many issues regarding the support of students of color (especially black students), and I do believe that there are many working to change this who are on campus right now. So I encourage them to reach out to students and/or student leaders first in order to ask what they can do so as to take the burden off of us to reach out first. [Dean of Students Brooks] Moriarty's email with resources, the affinity Zooms and (especially) [Office of Multicultural Affairs (OMA)] office hours are incredible examples of initiatives students want and need. I challenge Principal Rawson (as well as the deans and others) to have conversations in which they collaborate with students to consider what the ideal 'Phillips Exeter' looks like, what current institutional limits are and how they can work towards building the school we know Exeter can be. I encourage them to very actively and openly include alumni in these communications. Lastly, I encourage everyone to consider what the role of social media is supposed to be during this

time, how we (and individuals within Exeter) are meant to use it as well as what the @PhillipsExeter is supposed to look like."

"I challenge Exeter also to be absolutely clear and transparent on what their goals are regarding the support of students of color and to provide periodic updates. We have things like the OMA newsletter and the Exeter catalog that help keep everyone up to date. Joining those and available to all students/faculty/alumni should be statements outlining long term goals for Phillips Exeter and their progress (the way Exeter did the selection of the new Director of Religious Life is a good example of how this process has the potential to look). I think there is a large missing link here in terms of communication and remedying it is key to moving forward."

"And to those reading, please know that I highly doubt many of the suggestions I bring up here are not new, nor is the call for visible action on the part of the school. My voice is one in a chorus of many who have asked before me. I implore Phillips Exeter to understand that it is not enough to say that you hear us. You must let us know (and prove) that you understand."

Nkemjika Emenike '19: "The current situation has shown me who truly cares about me and my peers and our Blackness, and who was just hoping to ignore the problems of race and injustice in this country as long as possible until it was inconvenient for them. My friends and I are suffering mentally and emotionally. It's also very interesting to see so many people post about an issue that has literally been thrown in their face so many times at Exeter, and so many students being unable

to comprehend or understand issues of racism when their Black peers have been speaking on it for years. I have seen many people say they are trying to learn more, which is commendable and I am glad they are now putting in the effort, but why didn't couldn't they listen when their Black classmates were telling them the exact same thing?"

"The administration continually misses the mark on handling issues of injustice. From sexual assault to racism, the administration could literally not be any worse at handling these situations. For a school with so much money, so much resources, with such educated faculty, with so many students quite literally screaming in their faces that they want better and they need better from the school, Exeter is so inadequate in every imaginable way. The administration continually fails to acknowledge and support not only its Black students, but also its teachers of color, particularly Black and Latinx faculty. Look at the high turnover rate for Black and Latinx faculty. Look at the amount of deans we have had for the Office of Multicultural Affairs in the past year alone. Look at how many Black teachers have quit this school year. For the administration to not acknowledge an issue that many of its own students and alumni have been protesting and fighting for until its students call out its complacency and silence is incredibly disturbing. The administration loves to advertise its diversity but never puts any real effort to support such a diverse population of students and faculty. It's an embarrassment. an embarrassment."

"When I was a student at Exeter, and alumni would come back for

alumni weekend, I was always fond of my conversations with Black alumni. They would always ask ‘So what’s ALES doing? How do you feel about race relations on campus? Has ‘it’ gotten any better?’ And every Black student knows what ‘it’ is, and quite frankly, no, ‘it’ hasn’t gotten better. I remember my lower year explaining to an alumni from the 1990s what was going on with ALES at the time, how a member of ALES made a video displaying the grievances and instances of racial bias that ALES members had faced in the past and how the administration just ignored them. She said, ‘Sounds like the exact same thing that happened in my day.’ Exeter handles racism by sweeping it under the rug as much as possible, coddling their white students, then issuing a statement once enough students are getting mad that it catches the attention of the Board of Trustees, making the administration look bad so they have to clean up the mess with a vague public statement.”

Dean of Multicultural Affairs Sami Atif, who will depart the Academy at the end of the year, was reached for comment. Atif said only, “F[**]k the police.”

A separate statement by faculty members of color, compiled anonymously, can be found here.

Post-Summer Conversations, Exeter Implements Anti-Racist Policies

Issue: September 24, 2020

In response to racist incidents shared by PEA students on the Instagram account @BlackatExeter, administrators and individual academic departments worked during

the summer to implement anti-racist policies and practices

Principal William Rawson highlighted the changes that have been implemented since his June 29 letter to the community. “I can’t begin to do justice here to all the work done by Director of Equity and Inclusion (DEI) Dr. Stephanie Bramlett, by Dean of Faculty Ellen Wolff and by other administrators, staff and faculty,” he said.

“For my part, I was particularly interested in getting the two new positions posted, which has occurred,” Rawson continued. “I have been working with the new trustee DEI Task Force, as has Dr. Bramlett. I met with faculty of color and student leaders to discuss a variety of issues raised in Black@Exeter and in other correspondence. A lot of time was spent by Dr. Bramlett and others to plan for the anti-racism work that we intend to do this year. We are moving forward with a new bias response reporting form.”

The Classics Department faculty reflected on their previous cultural portrayals of the languages they teach. “A lot of people think of the Ancient Greek and Roman world as being this all white world, but it actually was quite diverse. We haven’t done as good a job as we can in representing that diversity of the ancient world in our classes,” Department Chair Matthew Hartnett said.

Additionally, Hartnett noted that the department reworked several of the narratives in Ludus, the department’s introductory Latin textbook. “Most of the stories in there are told from male characters, so Mr. Langford rewrote some of the stories and even created a whole new story that’s told from the point of view of a female slave,” Hartnett said. “Ad-

ditionally, we want to make sure that slaves aren’t always depicted as being passively related to whatever actions are happening, but instead giving them some agency.”

Members of the Science Department were encouraged to devote a substantial portion of their professional development to Diversity, Equity and Inclusion-related work.

Science Instructor Kate Hernandez explained the personal work she carried out this summer: the creation of a “cultural competence” document for instructors, in particular. According to Hernandez, “It’s an opportunity for all of us to develop a skill of recognizing when a well-intended comment may have had an unintended impact. It references common or potential micro-aggressions and why those might be problematic or harmful. It gives folks a path forward.”

Reacting to the stories shared in numerous @BlackatExeter posts, the English Department released the following departmental statement:

English Department Anti-Racism Statement

The Exeter English department acknowledges the harms expressed most recently in the @Exeter Instagram posts. Structures of racism and inequity have affected both policies and practices, and past calls for change have not led to sufficient results. The department is committed to full participation in our overdue national and institutional reckoning on race and equity by listening to the ideas and stories of faculty and students present and past to develop a targeted agenda for addressing harmful structures and habits in the year ahead. Our efforts will aim not only for immediate progress, but also for the sustained and constant

work necessary to fulfill our institutional commitment to becoming an anti-racist school and our departmental goal of creating classroom communities in which BIPOC/Queer students feel welcomed, included, safe and celebrated.

Our response to the Black@Exeter posts and other recent calls for greater commitment to antiracist work have included these initial steps this summer:

Reading of Black@, Queer@, Asian@Exeter posts by all department members and opening discussions with particular attention to the Black@Exeter posts.

Full-department participation in a September 2 discussion of the Black@Exeter posts and systemic anti-blackness. This discussion was facilitated by Dr. Aretina Hamilton, Associate Director of Equity and Inclusion at Interlochen Arts Academy, who will continue to work with the department as an independent outside expert and facilitator.

Participation by over half the department in summer anti-racist education and professional development.

Adoption of a departmental policy eliminating the n-word from class discussion.

Our ongoing efforts will include, at a minimum, the following:

An open forum series beginning in fall term to hear student ideas, stories, and feedback. An invitation for collaboration with student and faculty affinity groups.

Ongoing professional development for all department members with the goal of cultural competency and elimination of classroom practices or habits that center whiteness and marginalize any students or student groups. Progress towards

these goals will become part of the review process.

Examination of our hiring and retention practices to increase the number of BIPOC faculty in the department.

More deliberate departmental discussion and sharing of pedagogical and curricular practices that will foster a trusting and equitable environment in our classes.

As referenced in the above statement, the English Department released their first formal n-word policy, prohibiting its use by all students. “Students will receive this policy along with all the usual first day of class English policy sheets,” English Instructor Courtney Marshall said during the Academy’s Anti-Racist Vision webinar. English Instructor Mercy Carbonell noted that similar policies have been discussed over the years, including one crafted by Director of Equity and Inclusion Dr. Stephanie Bramlett. However, none of the previous policies came into practice.

In the wake of the @BlackatExeter posts, many of which specifically called out English teachers for their ambiguous n-word policies, Marshall emailed English Department Chair Nathaniel Hawkins, proposing a new department-wide statement to forbid students of any race to say the word. Though there was no in-person discussion, English faculty voted and ultimately approved the statement through email.

“I thought, ‘Is it at all possible to craft the policy as a part of our attempt to be anti-racist?’” Marshall said. “This policy is one way we can reduce harm.”

For a number of years, certain instructors—including Carbonell—

have read a formal land acknowledgement in their classes. Carbonell noted that, though this kind of statement is not required by the department, “it should become a practice for all educators/public speakers.”

Carbonell shared the land acknowledgment she has used since 2017. Written by Isabella Shey, it reads as follows: “We would like to acknowledge the Squamscott/Penacook peoples who were the first peoples of this land. We would like to honor their ancestors, descendants and future generations for caring for this area and allowing us to be here today.”

However, Hawkins said there is no plan for a required statement acknowledging the native land on which the Academy is built. “Personally, I respect any teacher’s personal acknowledgement or statement. But I am not in favor of a departmental policy mandating for all teachers a political or moral statement not directly related to English.”

History Department Chair Kent McConnell said he and his colleagues reworked their syllabi to decenter whiteness, while Mathematics Department Chair Gwyneth Coogan said her department worked on paring down materials to create more space for different voices.

“I believe that we were all ‘called in’ by the Black@Exeter posts, whether our name appeared in the text or not. I hope that the posts encourage all of us to affirm the Black students in our classes, our dorms and our teams so that we can make a safe space for all,” Coogan said. “However, it is our own responsibility to make these changes. Students should not have to be our teachers.”

Modern Language Department

Chair Evelyn Christoph shared that her department worked on empowering students through new selected readings. “French and Spanish teachers... revised readings to represent a wider array of cultures apart from traditional, centralized focus on France and Spain,” Christoph said.

The Health and Human Development Department committed to dedicating one of their three units for new students to anti-racism, cultural competency and identity. “In addition to that, we try to tie in DEI topics in units where we can and it is appropriate,” Department Chair Michelle Soucy said. “For example, when discussing COVID-19 we included an article about health disparities.”

The Athletics Department affirmed their commitment to anti-racism. Many of the athletics faculty were on vacation this summer, but the Director of Athletics and Physical Education Jason Baseden shared plans for department-wide discussions this fall.

According to Department Chair Hannah Hofheinz, the Religion Department “is deeply committed to being anti-racist in our pedagogies, our curriculum and also in our interactions on campus.” Specific initiatives and curricular changes are to be announced.

The Art Department developed a new anti-racist curriculum and launched an exhibition this summer which focuses on identity. Department members also read Ijeoma Oluo’s *So You Want To Talk About Race*, which has helped them have more productive discussions on cultural competency and inclusion.

As a result of their work, the Art

Department made an addition to their departmental student policy. “The Art Department is committed to maintaining an Anti-Racist curriculum, and artwork that depicts or celebrates racist ideology will not be tolerated,” the statement reads.

Music Department Chair Kristofer Johnson shared that the full-time music faculty drafted ten commitments to anti-racism over the summer, which will be reviewed by the larger music faculty this fall. Some of these commitments include: engaging guest artists and composers from Black and Brown musicians; programming greater diversity of repertoire for individual musicians’ study and performance ensembles; and supporting the creation of an affinity group for student musicians of color to highlight their voices and address their experiences. The department will publish a department statement about music and race later in the term.

Counseling and Psychological Services (CAPS) participated in professional development training around issues of equity and inclusion. CAPS also helped to bring training on trauma informed care to faculty and student leaders in order to better tend to the social emotional needs of the students.

Members of CAPS were also intentional about reading the @BlackAtExeter posts throughout the summer. “We are paying attention, listening, and reflecting. We had department wide conversations about these stories and discussed how we can individually and as a department better support our students,” Director of CAPS Dr. Szu-Hui Lee said. There is now a feedback form on the CAPS page on Exeter

Connect where students can anonymously submit feedback about their experiences with CAPS.

Of the many policies shared by the departments during the Anti-Racist Work block last Thursday, the n-word policy, in particular, has generated student responses.

To many students, an official policy like this has been long overdue. “I think them setting it as a rule now is the bare minimum because it shouldn’t have taken a whole Black Lives Matter movement for them to be like, ‘Oh, we shouldn’t say the n-word in English class,’” upper Ifeoma Ajufo said. “It should’ve been common knowledge.”

The policy also provoked some to think carefully about potentially harmful interactions in the classroom. “I was intrigued by the fact that they said that nobody can say it,” upper Marina Williams said. “But then I was thinking about how there might be teachers that say, ‘Let’s have this Black person in our class say it,’ and that kind of singles out the person, so I guess it’s a good thing that nobody can say it.”

In addition to departmental work, the Board of Trustees has also published a new Diversity, Equity and Inclusion statement, which commits to creating and supporting a diverse student body. “Diversity and inclusion are critical to sustaining and strengthening our tradition of excellence in all aspects of life at Exeter,” the statement reads. “Fostering an experience where all participants feel they can bring their full selves forward is not merely aspirational. It is fundamental to our educational mission and method.”

“It was a busy summer,” Rawson concluded, “and I hope the

comments I made during opening assembly convey the urgency and determination with which we intend to pursue our anti-racism work this year.”

Reconsideration of Academy and Race Continues Fall Term

Issue: September 24, 2020

Building upon conversations held this summer, academic departments plan to continue their antiracist work throughout the fall term. After coordination between the Office of Multicultural Affairs (OMA), the Director of Diversity, Equity and Inclusion (DEI) Stephanie Bramlett and the Dean of Students Brooks Moriarty, Exeter’s schedule now includes a weekly anti-racist block, hosted for the first time last Thursday.

Panelists of the first webinar included Bramlett, Principal William Rawson, Moriarty, Dean of Multicultural Affairs Sherry Hernandez and Dean of Faculty Ellen Wolff. During the meeting, they highlighted particular departments’ work from their summer discussions, as well as school-wide work to be done.

This work will be supported by a new Principal’s Discretionary Fund, announced by Principal William Rawson on June 29. “I have a particular interest in supporting efforts to increase the number of Black and other faculty of color, and funding will be required to support those recruiting efforts,” Rawson said. “Which initiatives will be supported from the new discretionary fund, versus the operating budget or endowed funds, remains to be determined as we move forward.”

Racism was also the theme of the first school Assembly on Sept. 15, which featured psychiatrist Dr. Nicole Christian-Brathwaite. At assembly, Christian-Brathwaite explained the lasting trauma that results from microaggressive racism. Christian-Brathwaite also served as the keynote speaker for Faculty Week and will work with groups such as the Academic Advising Committee, the Community Conduct Committee, the College Counseling Office and the Student Listeners Program to support anti-racism initiatives throughout the year.

Student Council Co-Presidents Charlotte Lisa and Senai Robinson plan to share the Council’s initiatives during the Anti-Racist Work Block this coming Thursday. “We are working to come up with a very specific conversation about the major problems Black Exonians are currently facing on campus and possible, tangible solutions to those problems,” Lisa and Robinson said.

Departments are also engaging in continued work specific to their disciplines. The Department of Counseling and Psychological Services (CAPS) has initiated a search for a new counselor, following the retirement of former counselor Constance Morse. “We are being intentional about how the counselor can increase the diversity and clinical expertise of the existing fabric of our team. We will work hard to continue to expand our representation of identities,” Director of Psychological Services Dr. Szu-Hui Lee said.

Similarly, Hernandez said that OMA will work to be intentional in individual and organizational

self-examination, identity-informed practitioners, challenge racist policies and provide anti-racist training or the many students we serve beginning with international students and Academic coaches. Additionally, OMA will be offering in person and Zoom “drop-in” hours.

OMA in particular has worked on reaching out to support Black, Indigenous and people of color (BI-POC) students. “In an event when students have come forward to discuss their experiences with racism . . . we have gathered other related faculty, advisors [and] deans to further surround the students with support,” Dean of OMA S. Hernandez said.

Dean of Faculty Ellen Wolff described the critical role the new Assistant Dean of Faculty will have in creating a more diverse faculty body. “One of that colleague’s primary responsibilities will be recruitment and hiring, with an emphasis on cultivating a diverse candidate pool. . . I am thrilled that we will soon have an assistant dean who can partner with us (and an assistant director of equity and inclusion) to redouble our efforts,” she said. “We need to do better, in both hiring and retention.”

Wolff and Bramlett are also convening an anti-racist teaching collaborative open to all faculty. “It’s going to be a kind of think tank or idea generator, a resource and a conduit for ideas about how to be an antiracist educator,” she said. “It’s going to ensure that that focus pervades all of our thinking about teaching this year.”

Though the Assembly Committee did not meet over the summer, assembly coordinator Alex My-

ers worked with ESSO Diversity club adviser Augustus Toyin and Bramlett to plan a diverse lineup of speakers.

Myers described his focus on making assembly responsive and informative for students on campus. “How do we make assembly relevant to Exonians’ lives today? How do we inform the community about important topics?” Myers asked.

The Art Department opened submissions over the summer for the Lamont Gallery exhibition “Critical Joy,” which focuses on the diversity of the Exeter and art community. The exhibition is already open and will remain available for the remainder of fall.

As a department with an international staff, the Modern Languages Department largely consists of immigrants. Chair Evelyn Cristoph announced that the department will be starting a podcast to share the stories of immigrant faculty, in an effort to empower students of color. “[Spanish Instructor Diego] Ardura will be heading a podcast project for colleagues to tell their stories, both in the language of the country they left and the language of the country they now call home,” Cristoph said.

On Feb. 1, Principal Bill Rawson sent an email to the student body announcing an investigation of the Academy’s ties to slavery. History Department Chair Kent McConnell, Head of Archives and Special Collections Magee Lawhorn and former History Instructor Cameron Brickhouse were appointed to steer the project, which has now been paused due to the pandemic and Brickhouse’s departure from the academy.

According to McConnell, “the project is ongoing but its efforts

have been greatly hampered with the closing of archives across the country due to the COVID crisis. Additionally, Ms. Brickhouse left the academy, so a search for her replacement is taking place. Once things open up concerning historic materials, the project will get underway again.”

Classics Department Chair Matthew Hartnett noted the lack of diversity of the department’s instructors. “We’re not in the position to add another teacher to the department at the moment, but, when the opportunity comes, we will do everything we can to bring in a faculty of color,” Hartnett said. “However, we can’t just wait for candidates of color to come to us. We have to be proactive and go find them, so we’ve already begun networking and preparing for when we do hire.”

In the afternoon activities block, the Music Department has offered new classes that cover a more diverse range of topics than previously offered. “Offerings that particularly expand opportunities beyond our current curriculum are the Electronic Music Composers’ Collective, Music of Protest, Music Research and Critical Writing, Music Theater Workshop, Contemporary Music Listening and Ensemble Leadership,” Department Chair Kristofer Johnson said.

Some students noted that the Academy’s webinars felt unproductive. “I wish we could have actual conversations instead of having them talking at us,” upper Ifeoma Ajufu said. “In [Langdell], we’re doing a dorm meeting where they’re gonna try to set up activities that we can do for antiracism. What the whole school can do is have conversations within each dorm or in fa-

miliar groups like sports teams.”

“I’d rather talk about it with my classmates and see how they feel. I feel like there’s a lack of an actual community conversation and more of a lecture,” upper Juliette Ortiz added. Other students noted that, due to limited time, many questions went unanswered.

However, upper Nathan Zhou felt that the webinar sparked productive conversations. “I watched it with guys in the dorm, so it was good because for some things we could call each other out about it,” he said.

The Academy will continue to work towards becoming an anti-racist school. At the Anti-Racist Vision webinar, Wolff reiterated the Academy’s commitment to this goal. “Racism, trauma and equity are the lens with which the faculty will be conducting their work for this year.”

CAPS Presentation Criticized for Decentering Racism

Issue: October 29, 2020

The Academy’s Counseling and Psychological Services (CAPS) team recounted personal observations and experiences regarding the intersection of race and psychological services during Oct. 8’s Anti-Racist Work block. Students voiced criticisms regarding the session’s de-centering of anti-Black racism, citing two specific segments of the webinar: the first when one of the counselors shared a personal story of being stereotyped as a conservative based on wearing a bowtie and being white, the second when the same counselor condemned students’ usage of the word “townie.”

Lower Yasmin Salerno felt that the counselor’s comments de-

centered discussions about anti-racism. “I do not see how the bow ties, the word ‘townie,’ and classism towards townspeople relates to an anti-racism seminar,” Salerno said. “I am not sure why a conversation that should be about how Black students are treated in Exeter is being centered around these other things.”

Although the counselor, Dr. Chris Thurber, clarified that he did not mean to compare his own experiences with that of Black and Indigenous people of color (BIPOC), students criticized his decision to share the story at all during a time-constrained format expressly focused on anti-racism.

Quoting the opening sentence of his personal statement, Thurber emphasized: “The abusive and violent treatment of Black, indigenous and other people of color by white European Americans makes any personal story from me trivial by comparison.”

Lower Isidore Douglass-Skinner felt the seminar was targeted more towards white Exonians. “It was insulting. I didn’t feel like it was made to support people of color,” Douglass-Skinner said. “I felt like it was a feel-good seminar for white students, just to reassure them. It didn’t feel like the organizers had listened to what people of color wanted.”

“[The presentation] seemed like it wasn’t really capturing the essence of what the anti-racist block was for,” senior and StuCo co-Secretary Phil Horrigan said. “The focus of that CAPS meeting was all over the place and not ideal.”

Senior Zoë Barron said the Thurber’s comments deprioritized students of color. “It is disrespectful to use an anti-racist workshop as a space to defend ‘townies,’ neglect-

ing that these townies are the same people who shout racial slurs at us when we cross the street, the same people who have blocked the sidewalk with Trump flags and the same people who have caused us students harm,” Barron said. “I want to know why we always come second. Sitting behind a screen and being lectured at about ‘townies’ without being able to respond feels a lot like being silenced. This is not what we worked and pushed for.”

CAPS members were aware of some student criticisms submitted through the Zoom seminar’s chat question and answer function; Thurber noted that he had not directly received any expressions of concern, but said Lee had relayed some student concerns that fellow faculty had communicated to her.

Thurber went on to apologize for his comments at the seminar, saying that his intent was “to share personal experiences.”

“I understand that some people were hurt by the things that I shared that diminished the importance of their own experiences,” he said.

“[Mentioning that] helped to provide context within which I felt I could share some of my experiences, again, that highlights the intersectionality,” Thurber added. “I was equating my experience being misunderstood as being Republican for wearing a bow tie to an experience. When somebody says, ‘We know you’re going to vote for Donald Trump,’ or ‘We know you voted for Trump the first time around,’ ‘Are you going to vote for him again?’ I’m deeply hurt.”

“It hurts to be thought of as someone who supports such a destructive social message. And my goal as a clinician has always been to empa-

thize with my clients.”

In spite of the criticism about the “townie” phrase during a session designed to focus on anti-racism, members of Student Council (StuCo) released a statement pledging to ask its members to not use it anymore.

“We’d [the StuCo Executive Board] like to publicly acknowledge that we were called in during Thursday’s anti-racist block on our use of the term ‘townie.’ We will commit ourselves to stop using the term and to learn about its classist connotation, and we implore all members of council to do so as well. However, while the message on the term’s classism was necessary, it was given at the wrong place and time. As an anti-racist presentation, we feel the message about classism appealed more to the sentiment that white people’s oppression is ignored and deserves recognition even though racism and other forms of systemic oppression is only now a focus.”

Student Council co-Secretary Siona Jain commented on the Student Council response: “When we were talking about what our initial thoughts and reactions were, we strongly agreed that we should denounce using the term ‘townie.’”

“However, [we] also agree that it felt out of place, and it felt like we are extending far too much empathy towards white people because of their hardships, even though it doesn’t seem like they’re being held accountable as often as they should be in terms of anti-Black racism,” Jain continued.

CAPS designed and presented the anti-racism seminar independently, with guidance from Dr. Stephanie Bramlett, Exeter’s Direc-

tor of Equity and Inclusion. “We are the people that designed [the seminar] and created the content,” CAPS Director Dr. Szu-Hui Lee said. “We consulted [Dr. Bramlett] about the framework that we came up with, our takeaway and that we were going to use personal narratives, but she was not part of the designing.”

The seminar featured personal narratives as a method for creating change through individual reflection. “It can be daunting to think how an individual person can make change, so we boiled things down to a micro level, into a personal way of trying to change lives, through reflection that we all experienced individually,” CAPS counselor Marco Thompson said. “We talked about how personal narratives could show how to make big changes as a com-

munity when we work together, doing small things, one step at a time.”

“We wanted to go beyond what you can already learn by a website,” Lee said. “It can be vulnerable to stand in front of all the students and all the faculty and share something so personal, but it was a risk that we were willing to take, because I think we owe that to the students and to the adults.”

Lee reminded students that feedback is appreciated. “As a department, on our website we have a survey that’s put out,” she said. “We want to hear from students, their stories and their experiences working with us.”

Following the seminar, StuCo contacted Lee to schedule a meeting on CAPS’ Anti-Racist Work block. “We’re working on scheduling a

meeting with Dr. Lee to discuss both the calling in of Student Council, because we were called in, and also the content of their anti-racist block,” Horrigan said.

Moving forward, students expressed the desire to center Black voices. “I wish that they would have more Black speakers to share their truths about the Academy and how they handle race,” Salerno said. “While the ability for people to have discourse with opposing views is important, right now, we should be bringing forward more Black voices who have historically been silenced.”

2021

TERRORISTS STORM CAPITOL HILL AFTER TRUMP RALLY; ACADEMY RESPONDS

Since 1878 *is* The Exonian’s *chronicle of our past, yet our latest installment of 2000-2020 reveals more clearly than ever that our history is our present. Racism is embedded into the structures of power which sustain the Academy, and The Exonian must strive to observe, name and change the ways which prejudice continues to afflict our community. Past and present failures of The Exonian inhibit our mission of anti-racist journalism— Since 1878 is an attempt to reflect on, take accountability for and begin the work we owe to all marginalized voices at the Academy.*

WASHINGTON, D.C. — A violent mob of Trump supporters broke into the Capitol Building on Wednesday afternoon to protest the confirmation of Electoral College votes for President-elect Joseph R. Biden. In response to the unprecedented violence in the nation’s Capitol, Exeter Principal William K. Rawson sent an email to students and employees at 5:50 p.m. EST on the same day, suspending Wednesday evening classes and Thursday assignments.

“We realize that many students will want to spend this time with family and friends at home. We also realize that you may want to come together with your Exeter family,” Rawson wrote. “The peaceful transfer of power is a bedrock feature of our democracy in the United States. Today’s events are profoundly alarming.”

Director of Equity and Inclusion Stephanie Bramlett sent an email shortly after on behalf of Counseling and Psychological Services, the Office of Multicultural Affairs, the Office of Equity and Inclusion, the Office of the Dean of Students and Religious and Spiritual Life, inviting students to “process and share a space with Exeter counselors and other adults” at 8:00 p.m. Approximately 30-40 students attended and discussed the events surrounding the rally.

Trump told the rally-goers, “We will never give up. We will never concede.” Members of the mob waved flags bearing various symbols, including the Trump 2020 slogan, the Gadsden flag, the Confederate flag and the Nazi swastika.

According to the New York Times, the mob broke through a police barricade at the foot of the Capitol steps and made their way to the portico as the confirmation proceedings were underway around 2:15. After minutes on the portico, the mob pushed to enter the Capitol building where the House and the Senate were still in session.

At 2:21 p.m., Vice-President Michael Pence was escorted off of the Senate floor to a secure location as conditions worsened outside. About nine minutes later, the mob breached National Statuary Hall. A few blocks away from the Capitol, an explosive device found at the headquarters of the Republican National Committee and a suspicious package in front of the Democrat-

ic National Convention prompted their evacuations.

Inside, the police scuffled with the mob, while some police allowed the infiltrators to take photos with them. Later, the mob broke through the locked and barricaded door to the Senate floor.

At around 4 p.m., Biden delivered a speech addressing the violence at the Capitol and criticized Trump, who, at the time, had yet to release a statement.

“I call on President Trump to go on national television now to fulfill his oath and defend the Constitution and demand an end to this siege,” Biden said.

Once the building was secured, a video statement from President Trump’s Twitter played over loudspeakers, where Trump still claimed that the election was stolen but that the violence needed to stop. “You have to go home now... [and] we love you,” Trump told the mob.

After Mayor of Washington, D.C. Muriel Bowser announced a 6:00 p.m. curfew, the National Guards of D.C., Maryland and Virginia surrounded the mob. As of publication, there are a dozen or so members remaining, according to The Washington Post. At 8:00 p.m., Congress reconvened to record the votes of the Electoral College.

Community Perspectives

Many Academy students were stressed and horrified by the day’s events, and frequently communicat-

ed with friends and faculty virtually. “I’ve spent a large part of my day stressing about news updates on everything happening in the Capitol,” prep Dubem Akunyili, who lives near D.C. said. “I feel ashamed that this occurred in our country. I find it sad that people are not able to understand the importance of a peaceful transition of power.”

“It’s complete and total hypocrisy. There’s no better way to describe it. It’s hypocrisy because if these people were Black, it would’ve been a massacre,” upper Siona Jain said. “If these people looked like me, they would’ve been named terrorists immediately. The privilege that this predominantly white, predominantly male crowd holds is horrifying.”

“Only 12 people have been arrested tonight for this domestic terrorist attack. Where is the resistance? It shows how clear and pervasive racism is within our policing system, without even considering that this system was created to be racially oppressive,” Jain said.

“Not only was this insurrection completely unjustified and spurred by a childish man who loves to incite violence, but it also exposed the incredible hypocrisy of American policing. There is absolutely no reason that anyone should have been able to storm the U.S. Capitol while Congress was in session,” senior Maegan Paul said. “I am completely appalled by the fact that disgruntled Americans, who are average in most regards, were able to breach the security of a building and space so vital to the progression of American politics.”

“We watched as domestic terrorists walked calmly through the Capitol while defiling property and ac-

cessing the personal office spaces of congressional leaders with incredibly valuable security clearances,” Paul continued. “Even in spite of the disastrous national security issues actively unfolding before our eyes, the Capitol Police and other law enforcement officers treated these rioters with more kindness than they have Black people allegedly using counterfeit bills at a store. It’s sickening, and this only further fuels my distrust of our current leadership.”

“We cannot let this be another negligible addition to the long list of abhorrent occurrences from Trump’s presidency... this display of hatred should energize us to take actions against tyrannical forms of government,” Paul said.

Lower Asa Campbell agreed. “The actions of these alt-right Trump supporters are reckless, hypocritical...criminal, [and] completely unwarranted. I have friends in [D.C.], so along with being worried about them, I have also been worried about the future of our government.”

“The events that occurred this afternoon at our country’s Capitol are undeniably disgusting. As a resident of DC, I am scared for my city’s immediate safety and for the broader future of American politics,” senior Emilio Abelmann said. “What we witnessed today is an utter neglect of the keystones of our democracy. The acts are not patriotic in the slightest.”

“As it has been said by many people today, the events at Capitol Hill were a breach to our great democracy,” upper Josephine Elting said. “Supporters of Trump have every right to protest and be sad at the results of the election. But they do not have the right to overtake feder-

al property, and even worse halt the Senate from ratifying the election.”

“I fear events like we see today are going to continue to happen as long as the polarization and divide in this country persists,” upper Aki-li Tulloch said. “I hope like anyone else I’m shocked at what unfolded at Capitol hill. I literally had [woken] up from a nap to hear about the death of the woman who got shot.”

Science Instructor Kadeine Peterson expressed her disappointment about the disorder surrounding this transition. “I am deeply disturbed by the acts of domestic terrorism occurring in our nation’s capital. I became a Citizen of the United States seven years ago and voted for the first time in 2016,” she said. “I have always been proud of the democratic processes of this Nation so this blatant disregard for a peaceful transition of power has left me saddened, and angered.”

“If the group of people storming the Capitol were mostly Black, brown or otherwise non-white able-bodied males, the response would have been incredibly different in terms of violence used upon their persons. And still, there are those who would deny that this act was supported by white supremacy,” Peterson said.

“Seeing the side-by-side comparisons of how police treated the pro-Trump protesters versus BLM protesters made me even more aggravated and that hypocrisy once again highlighted the white supremacy so blatantly present in our country. In my hometown, I remember watching the unadulterated aggression the police deployed on civilians protesting for justice for BIPOC folks. Today, however, pro-Trump protesters were being escorted out

of the Capitol building,” upper Michelle Park said.

“Truthfully, it’s incredibly disappointing that someone who praises white supremacists for raiding the Capitol building, endangering the lives of so many Senators and government officials, is the person that we call the President of the United States,” Park continued. “It makes me wonder where the ‘Law and Order’ that President Trump raged about regarding the Black Lives Matter protests are today.”

“What happened today isn’t even about if you support Trump’s ideology, it’s do you support democracy?” Luther-Hillman said.

Students and faculty alike applauded the Academy’s decision to suspend classes and assignments. “I will always support any decision by the school that recognizes that the community experiences life outside of the pages of a textbook,” Peterson said. “We live life in real time and thus, should be prepared to respond as global situations arise.”

Luther-Hillman said, “There are

things more important than having class every day. I know that sometimes it can be helpful to have something to distract oneself when we’re kind of helpless at this moment, but I think it’s also good to take some time to process.”

“I appreciate the school’s response to this, especially changing homework deadlines, because I was glued to the news all of today and wouldn’t have gotten anything done. Though I definitely hoped that the school made a more public response condemning all the mob behavior of the Trump supporters,” senior Panchali Choudhary said.

“If the point of the institution is to produce civically engaged citizens of any country, they need to facilitate awareness of current events. This is also incredibly disturbing for those whose lives are imminently threatened by white supremacy, and I’m glad that they have space to process,” senior Phil Horrigan said. “Also, I know for a fact that I would have half-***ed everything tonight.”

“I think it’s considerate, however, it doesn’t erase the knowledge that white supremacy is still exceedingly ubiquitous and powerful,” Park said.

Other students were ambivalent on the Academy’s decision. “The mental health of the student body is low and the Academy could do much more to support us. But in times of uncertainty and chaos, education is important,” Elting said.

“My parents have always said that the most important gift they will ever give me is an education,” Elting continued. “I think it shows strength to continue educating in times like these. In the Civil Rights movement African Americans endured a lot to say the least. Regardless of what was happening, they still went to school and showed that the most extreme situations will not stop them from becoming better smarter people. I think that the Academy had an opportunity to show that today.”

THE NEW SOCIAL CONTRACT

By SENAI ROBINSON '21

The headline, plastered in the news across America: “The U.S Capitol Has Been Breached.” This uproar, which will be canonized in history books as an “insurrection” or “protest,” has taken the news by surprise and in its aftermath, the United States attempts to comprehend.

As a school, Exeter united to have discussions, a skill we claim as a specialty. But we have failed. The news has failed. The majority of people see the recent event as an attack on democracy. The main theme of this “historical scene” has been lost to the masquerading rhetoric and passionate disapprovals of un-American-ness. But if I were American, I would be one of the many who stormed the Capitol, because I would be protecting the American dream. On January 6th, 2021 the United States did not ex-

perience a coup d’etat, an uncivil revolt or surging anger towards democratic processes. The attack at the Capitol was as American as the red, white and blue spangled banner.

In the summer of 2020, Black Lives Matter protests filled the streets across the country, and many activists shared powerful thoughts. Kimberly Jones is one to name, having created a viral video describing America as a monopoly of unjust terms. In this video, Jones defines the social contract. When people desire to enter a society, they must agree to the terms said society created. At its smallest, the social contract is do unto others what you would do for yourself. For example, I will not steal from you if you don’t steal from me. At its largest, the social contract is an agreement between citizens and government; between law abiders and law pro-

tectors. No matter it’s complexity, this social contract is created by man-made societies. The ideas of laws and amendments are exactly that: ideas formulated by human desires and experiences. However, what happens when humans that create a society desire power?

I have always hated the saying “you can not be above the law.” It conjures falsities masked by wishes of order and justice. In Jones’ video, she says the social contract between the United States and Black citizens has and continues to be broken, but I do not agree. I do not agree with Jones because white people were the creators of the United States’ laws, orders and justice since its inception, and Black people were left out of the social contract. The United States can expect backlash, riots, lootings or protests when they kill, arrest and oppress

Black lives. It can argue that Black people are destroying their own “property” and “communities” even though America was first to destroy Black communities for the sake of their property. It can shame Black people as “thugs” and “super predators” in the news. The United States can do all of this because it is whiteness, and it creates order and justice in its image.

The news has inflated the attack on Capitol Hill to political conflicts: Trump vs. Biden, liberals vs. conservatives, Democrats vs. Republicans. However, there are no sides to take or arguments to make. The siege of the Capitol is about race. Biden’s presidency and the Democratic win of the Senate was a symbol of Black progression. Democrats have taken more steps towards sanctifying and acknowledging Black lives, and as such, politics has ascended into a level far greater than law. It has ascended into values of humanity.

The United States was made to humanize white Americans and dehumanize the rest. As the country takes steps to rectify this order, the country is going against its foundation. The presidential and senate election did not cause a national display of “white privilege.” Privilege is an unjust status granted by a society. The Capitol attack was a display of white supremacy; the deliberate action to not harm whiteness as it tramples the doors of a democ-

racy created by and for whiteness. The Democratic Party win was as un-American as it comes, and the strike on the Capitol was a force of protection. It was a repossession enacted by white supremacists of what has always been theirs. The pledge of allegiance to real America. This was patriotism at its finest.

Because of this, I don’t believe in America. I will never possess American patriotism. I don’t want this country’s progression. In fact, screw the government and politics. I want it destroyed. Should we not rip the papyrus inked by the feather of a white, powdered wig man? Could we not abolish the brick and tartar with iron bars that we call prisons that fuel the rich in destruction of innocence? Why would we not dismantle the country of whiteness that lays on the backs of Black people? Fixing America is not the solution but the problem. No America can exist without white supremacy.

Many members of the Exeter community reached out to me today. I had classes with Ms. Hernandez and Ms. Carbonell, both who communicated their hope of my well being. Friends had texted me preaching the mess the United States is in. But how could I communicate to them that I have never been “well” in this country? How could I say this mess is everything the United States has always been? How could I be scared for my fu-

ture, believe the uprising at the Capitol was unjustified or argue for a peaceful turnover all in the name of a country that degrades my humanity into political argument? So I took to writing as white supremacists took to the Capitol, in need of reason, clarity and upheaval for why my natural born rights seemed to be slipping through my hands.

To the Exeter community, I call you in to not reimagine a different America, but to see that America is an imagination seeped in racial disparity. I ask you to dispel white supremacy and with it, the country born from it. I implore you to not become leaders of this nation, but leaders who will build a new foundation, one whose morals are built for and by the diverse peoples who currently inhabit a land that was taken from aboriginals, not forgetting their voice and justice as well. To Black Exonians, I remind you sadly that we do not have the privilege to proximate ourselves to those whose political affiliations get in the way of valuing and protecting your humanity. I wish for you to live as long, robustly and powerfully as you can, pursuing happiness in hopes of the arrival of freedom. I hope you remember you are always loved and that your humanity is a right, not a gift.

So let this be the social contract.

LAW AND ORDER: TIME FOR GRAND OLE ACTION

By DILLON MIMS '21

The violent insurrection that took place at the U.S. Capitol on January 6, 2021 will be viewed by history as one of America's darkest days: the day a riotous mob, a right-wing, conspiracy-oriented militia overtook Capitol police to storm the sacred halls of the Congress—to overturn the results of a free and fair election—at the incitement, direction and encouragement of a sitting president of the United States. And so history, through an entirely objective lens, will for the umpteenth time remember Donald J. Trump as the worst president in the history of this nation: the jailer of migrant children, the colluder with foreign governments and now the purveyor of deadly rebellion. He has, during his four years in office, become the single greatest threat to American democracy and America herself since the Capitol was last seized and set aflame by British soldiers in August of 1814. This time, however, the enemies against our Constitution are not foreign, but domestic. And the sedition that led to their attack came from more than just the White House:

“Call your congressman and feel free, you can lightly threaten them and say...I'm coming after you...everybody's coming after you,” said Rep. Madison Cawthorn (R-SC) at a conservative youth conference. “We will not go quietly into the night!” shouted Sen. Ted Cruz (R-TX) into a microphone before supporters. “You get to go back home once we conquer the Hill,” Rep. Paul Gosar (R-AZ) assured his crowd at a rally. “Today,” joyfully declared Rep. Mo Brooks (R-AL) to the insurrectionist mob, “is the day American patriots start taking down names and kicking ass!” In-

deed, tweeted Rep. Lauren Boebert (R-CO), “This is 1776.”

The Capitol may not have been on fire, but some within its chambers have certainly been fanning flames.

If these Republican lawmakers are so intent on a “1776 moment” in the year 2021, then let us look back on Thomas Paine's *Common Sense*, published in January of that year, at the height of revolutionary tensions. (Because, for now, we still live under the laws and principles set forth by that revolution). Let us recall that moment wherein Paine wrote, “...let a crown be placed thereon, by which the world may know, that so far as we approve of monarchy, that in America the law is king. For as in absolute governments the King is law, so in free countries the law ought to be king; and there ought to be no other.”

Before Wednesday, law ought to be king might have been considered a patron principle of the Republican, conservative ideology. Staunch conservative Sen. Barry Goldwater's rhetorical warnings about “the breakdown of law and order” won him southern states in his (ultimately unsuccessful) general election campaign for president in 1964. Four years later, in an era characterized by crime, urban riots, and anti-war protests, Richard Nixon, the last “tough on crime” criminal president to leave office in disgrace, utilized this same “restoration of civility” language to win the presidential election of 1968. And, as largely peaceful protestors took the streets of America to decry the murders of George Floyd, Ahmaud Arbery and Breonna Taylor this past summer, President Trump stood in the Rose Garden before

the White House press corps to denounce them and declare, “I am your president of law and order.”

Where, then— among the broken glass, destroyed monuments and vandalized insignia— is that law and order now?

To carry out their treasonous attack on our democracy, the MAGA mob had to defy the orders and then assault the bodies of Capitol Hill police officers, whose only mission was to protect the lives of lawmakers and Vice President Pence. They sprayed those officers with bear repellent, crushed them in doorways and even beat one officer to death with a fire extinguisher. And in nauseating indignity, they did so holding the famous ‘thin blue line’ flag above their heads; these same people who've professed that “Blue Lives Matter”, who've demanded time and again that we “Back the Blue.” It is hypocrisy— at its most infuriating.

They have reduced our Capitol, our shining pillar of democracy, to a crime scene. There has been a crime committed, by the many hundreds of rioters who stormed the Capitol building, yes, but most egregiously by the president of the United States and his enablers; and it is his actions which warrant the most severe and public condemnation and punishment. President Trump has in his actions on Wednesday not only violated Amendment XIV, Section III of the Constitution, not only violated his oath of office to preserve, protect and defend the very same, but has met that criteria for “high crimes and misdemeanors” (as well as, arguably, treason) that justify the House of Representatives to indict him for such crimes and recommend to the Senate that

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he be removed from the presidency at once and be barred from holding any future federal office.

Admittedly, this is not the preferable solution to the ‘Donald Trump’ problem; what would be much more preferable, in recognition that his presidency and most-recent actions have done immeasurable and irreversible damage to his country and his party, would be for the president to resign. In 1974, when it became clear that Richard Nixon had defiled his oath of office with his complicity in the Watergate break-in, Republican leaders (along with Barry Goldwater)—members of his own party—ventured to the White House and gave the president a choice: face impeachment or resign. Nixon stepped down. Donald Trump has not been rightfully pressured into that choice. He will not resign.

Therefore, it befalls the Congress to carry out those things which 1600 Pennsylvania Avenue will not. Our laws and our history spell out plainly what is to be done when a

president behaves as this one has, and it is lawmakers’ responsibility to see them through. And so the opportunity has presented itself for elected Republicans, who have for decades called for the implementation of precious law and order, to actualize the very same. The time has come at long last for Republicans to practice what they have for so long preached: restore law and order, impeach President Trump and expel from Congress those lawmakers who aided and abetted his insurrection. Break party ties. Put the country first. Democrats in the House and Senate have the subtle luxury of fulfilling their duty to the Constitution by impeaching a president from the other side of the aisle. Republicans do not have that luxury, and yet must arrive, indubitably, at the same conclusion. Now is their chance.

In the subsequent days after our democracy was under siege, the prevailing sentiment from within the Republican caucus has been a plea for “healing” and “unity”, a

call to “move on.” But there cannot be healing until the wound has been sufficiently cleaned. There cannot be unity with insurrectionists and their sympathizers. And without proper accountability, we can harbor no hopes of moving on. Because “law and order” must be more than a maxim to be shouted from campaign trails and spat in the face of BLM protestors. It must be a tangible philosophy, principle in more than just name but in work, too. Republicans can make it so. They can finally, in fullness and earnest, champion their cause so championed. For the good of the country—and the good of their party—they must.