



L A R E V U E

MARDI GRAS ISSUE

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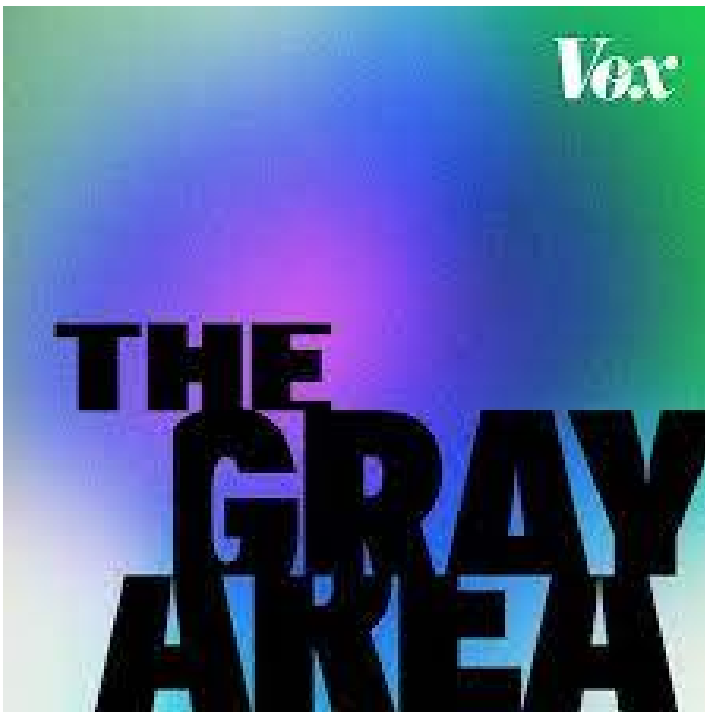
Political Activism on a Blue Bubble Campus

By Daisy Ellis

On January 11th, a Tulane junior published an opinion piece in *The College Dissident* titled “Ye Did Nothing Wrong: Ye is not any bit guiltier than the people trying to cancel him.” In it, the philosophy major attempts to provide a cultural and personal context to several of Ye’s recent public comments, including his wearing of a “White Lives Matter” shirt, tweeting “I’m going death con 3 on Jewish people,” and posting images of a swastika inside a Star of David. The piece, which does not bear detailed summarizing here, included listing out Jewish people who have wronged him, biblical arguments for showing love to Hitler, and a comparison between how the Black and Jewish communities are treated in modern society that justifies Ye’s anti-Semitic comments. Five days after publication, the student’s post on Twitter promoting the piece had been viewed nearly 200,000 times.

There was a swift and unsurprising backlash from the Tulane community. The student was involuntarily made an inactive member of her sorority, Kappa Theta Delta, and is currently being investigated by the Office of Student Conduct. Dean Erica Woodley sent an email to Tulane students condemning the language the junior had used and declaring that “while the importance of free expression on a university campus cannot be overstated, words that run counter to our core values impact our community.” According to an updated article on *The College Dissident* on January 13th, the student has since been advised by Tulane to leave campus and take her classes online for a period of time to protect her safety.

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Podcast of the Month

By: Daisy Ellis

The Grey Area with Sean Illing: Is America Broken?

Vox' Gray Area podcast invites Alana Newhouse, the editor-in-chief of Tablet Magazine, to discuss her theory that America is deeply broken. Newhouse divides the American population into two houses: 'brokenists,' who believe that we must tear down our institutions and start fresh in order to tackle challenges, and 'status-quoists,' who's instincts are that institutions are repairable. Illing and Newhouse discuss how brokenism crosses partisan lines, horseshoe political theory, and the ways in which American institutions have failed and thrived throughout history.



Black-Owned Restaurants to Try This Month

By: Daisy Ellis

In 2017 [census data](#), the population of New Orleans was nearly 60% Black. However, that same report found that less than 10% of businesses in the metro area were owned by Black people. Other reports have found that number could be closer to 25%, which is still an extreme underrepresentation. Plus, a [University of Arkansas study](#) from 2022 found that COVID had a higher impact on Black-owned businesses, especially restaurants, than White-owned locations. This month and every month, eat, drink, and spend with Black-owned businesses.

Restaurants

Mid City

1. Neyow's Creole Café- creole
2. Addis Nola - African, vegetarian

Treme

1. Dooky Chase's - creole, soul food
2. Willie Mae's Scotch House - soul food, American
3. I-Tal Garden - plant based, soul food

French Quarter

1. Jewel of the South - tapas, drinks
2. Cafe Sbisa - French, creole

Garden District/Uptown

1. 14 Parishes - Caribbean
2. Heard Dat Kitchen - American, BBQ
3. Adrians Bakery- desserts

Warehouse District

1. Compere Lapin - French, seafood, regional
2. Vyoone's Restaurant - French, continental
3. Twisted Waffles - Breakfast

CBD

1. Baroness on Baronne - cocktail lounge
2. Ma Momma's House of Cornbread, Chicken, and Waffles - Soul food
3. Dream House Lounge - Coffee Shop

Marigny/Bywater

1. Bywater American Bistro - American, seafood, regional
2. Morrows - seafood, local
3. Baldwin and Co - coffeeshop



Faculty Spotlight: Mardi Gras

By Daisy Ellis



Dr. Stranova wins the award for the most Mardi-gras involved faculty member here at HPM. You can catch him riding in three separate parades this Mardi Gras season. Plus, he will be walking on St. Patrick's Day and St. Joseph's day in March. To catch the best throws, make sure to check out Druids, Thoth, and Pete Fountain's Half-Fast Walking Club. Dr. Stranova says he saves the best items for Tulane students and people wearing Tulane gear.

- Krewe of Ancient Druids -Wednesday, Feb. 15th
Float 12, Sidewalk Side. Bottom, Position #1.
- Krewe of Thoth - Sunday, Feb. 19th
Float 38, Neutral Ground Side. Bottom, Position #1.
- Pete Fountain's Half-Fast Walking Club - Tuesday, Feb. 21st

Come by the HPM front desk anytime to pick up one of Dr. Stranova's Mardi Gras business cards.

Dr. Stoecker has a couple recommendations for students ready to join in on the fun this parade season.

According to Dr. Stoecker, the best king cake of the season is Galette de Rois - more like a cinnamon roll than a cake. Dr. Stoecker's favorite parades are Chewbacchus (January 28th) and Krewe de Vieux (February 3rd).



Best King Cakes in New Orleans: Bucket List

Tulane SPHTM alumna, Lauren Bryant, made it a mission of hers to find the best king cakes in New Orleans. Today, she works as a Senior Analyst for a healthcare consulting firm, Prometheus Federal Services. In no particular order, here is her "King Cake Bucket List".

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| <ul style="list-style-type: none"> • Bywater Bakery • Cake Café • Manny Randazzo's • King Cake Hub • Caluda's • Antoine's • Rouse's - Chocolate Cream • Robért's fresh market • Drunken Quing Cakes • Hi - Do • Haydel's • Bittersweet Confections • Tartine • Zuppardo's • Dong Phuong • Breads on Oak • Pythian Market | <ul style="list-style-type: none"> • Willa Jean • Piety & Desire Chocolate • Laurel St. Bakery • Mister Gregory's • The Station • Tout LA at Old No. 77 • Puccino's • Simone's Marker • Swiss Confectionary • Bakery Bar • Whole Foods <p>*Originally published in V211</p> <p>2022 Additions:</p> <ul style="list-style-type: none"> • Coffee Science • Brennan's |
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African American Carnival History In New Orleans

By: Daisy Ellis

Enslaved people from the Senegambia region of Africa arrived in New Orleans as early as 1719, just a year after the city was established. In the next decade, about 5,000 African people were forcibly brought to the city by the French. By the 1780s, the Spanish had taken control of the city, and they trafficked another large group of people from the regions of Benin and Congo. Under Spanish rule, it was possible for enslaved people to earn their freedom, a process called manumission. By 1803, the time of the Louisiana purchase, Black people made up about 50% of the population of New Orleans or about 4,000 people. Sixty years later, there were over 14,000 enslaved Black people and 11,000 free Black people in a city of 175,000. In the last three centuries, people of African descent have maintained a cultural hold on New Orleans that has influenced the food, traditions, music, and language in the city.

Today, many Mardi Gras traditions found in New Orleans originate and are sustained by African American people. Historically, Mardi Gras Krewees were segregated and allowed only White residents to ride. In response, Black New Orleanians created their own Mardi Gras events, including the Krewe of Zulu and many groups of Mardi Gras Indians, which drew inspiration from cultural sharing with indigenous Americans.

The Krewe of Zulu arose from the tradition of Social Aid and Pleasure Clubs. These clubs were benevolent social aid clubs that provided financial support and fellowship to members, who, due to their race, struggled to obtain loans, pay for funerals, and stay afloat if they became ill. As early as 1909, the Krewe of Zulu marched on Mardi Gras, and they have remained a constant presence in the city since. However, this tradition has not been without controversy.

Zulu members, who today are predominantly, but not always, African Americans, wear grass skirts and black makeup while parading. This has driven accusations of blackface and degradation at several points in their storied history. However, Zulu leaders describe their costumes as 'warrior-like' and say they have "nothing to do with the baffoonishness of idiots who do Blackface." Zulu will ride at 8 am on Mardi Gras day, and offer their signature throw of painted coconuts—considered one of the most treasured throws of the whole season.

Learn about Mardi Gras Indians on the next page.



Mardi Gras Indians are another unique African American cultural institution in New Orleans. These groups are loosely organized, unlike the formal Krewes, and often based on family or neighborhood. In the past, Mardi Gras Indian tribes would use Fat Tuesday to settle scores, resorting to violence on a day when much of the city was preoccupied with parades and parties. Today, traditions have shifted and tribes battle with dances and bravado in a ceremonial show of dominance. The most famous part of the Mardi Gras Indian tradition is their extravagant costumes, which create months to create. Members will hand-make their own costumes leading up to Mardi Gras and then St. Joseph's Day, the other primary holiday for these traditions. Unlike organized krewes, Mardi Gras Indians do not follow preset parade routes. Each group is led by a Big Chief, who will decide on the day where they are going to go. As they parade, they will meet other tribes by chance and tradition, since they do stick to similar areas each year.

Mardi Gras Indians owe their name and costuming traditions to Indigenous people, whom they credit with assisting historic Black new Orleanians in escaping slavery. Escaped enslaved people would take refuge among local Indigenous communities, and the stories that were passed down led to Mardi Gras Indians adopting names and traditions based on these groups.

<https://www.cnn.com/2019/02/16/us/zulu-new-orleans-blackface/index.html>

<https://www.mardigrasneworleans.com/history/mardi-gras-indians/>

<http://www.kreweofzulu.com/history>



(Continued from first page, by Daisy Ellis)

As a Jewish woman and fellow Tulane student, I understand and agree with the outrage that the College Dissident article sparked. We know that antisemitism from public figures has been rising in parallel with hate crimes against Jewish people (in 2021, the ADL reported the highest-ever recorded rate of anti-Semitic attacks since recording began in 1979). There is a delicate line that a university, as a guiding influence of its students and community, must walk when a student expresses unpopular and potentially dangerous speech. A university is a shaper of cultural expectations and carries the responsibility of protecting both liberty and safety on campus. When a student acts in a way that causes outrage among their peers, it is necessary and right for both the student body and the administration to take action. However, I do think that this episode speaks to the increasing polarization and performativeness of our political climate, as a campus and in the nation overall.

Several weeks after the initial publication, the drama on campus and on social media has died down. There are no longer posts about anti-Semitism on campus filling our newsfeeds, and I haven't seen mention of this student's name on campus in several weeks. However, she now has several articles written about her by conservative and dissident outlets which can use her as a martyr for silenced conservative students, and her past few tweets were viewed thousands of times. I wonder, if Tulane and the student body had responded with more care, perhaps she wouldn't have received as much attention and sympathy for the article. And she is not alone in benefitting from the short-term outrage provoked by unpopular political views. Other groups on campus, like TURTL, a pro-life group, and Turning Point USA, a right wing activism group, have ignited similar responses in the past: a quick cancellation of the person or group involved, followed by online protests.



**BEEN THERE WHEN YE
WAS CANCELLED**

Merch available for sale that says "Ye Did Nothing Wrong."

I understand the passion behind these responses – things like antisemitism or steps backwards in women's rights have real-world consequences on people's health and safety. However, I think that as public health students, especially those involved in policy, we have an obligation to try to approach issues with more nuance. It is likely that in the course of our careers, many of us will be working with peers and colleagues who hold beliefs we find reprehensible. And, given our solidly left-leaning campus climate, we often don't get much of a chance to practice working under that type of social duress.

I've noticed this disconnect when we have guest speakers who work in the legislative process, such as representative Aimee Freeman who visited last semester. She expressed the frustration she feels working with people who she completely disagrees with and who are not interested in being educated on a topic. After our session with her, myself and several other students discussed feeling pessimistic about her talk – that we had been disappointed she was so upfront about the policy process being not about protecting human rights, or doing good in the world, but rather about being able to keep showing up every day to talk to people who you don't agree with or even like.

However, despite my reservations on the policy process, I do believe that having more opportunity to practice cooperation with ideas or people we find unappealing or even downright wrong is a necessary part of our public health education. I think that we would become better prepared to work in environments with people who are passionate on both ends when we recognize that a compete and public cancelation of an opposing opinion will likely make minimal progress to stop those views being held, and may in fact draw attention to the view you disagree with. Even now, at the university level, I think Tulane students may forget at times that half of the country falls along lines that we may not agree with – or we may remember, but never really have to actually engage with it. When the times come that there are people around who we truly cannot see eye to eye with, I think there is benefit in acting slowly – our social ills aren't going anywhere soon.

<https://tulanehullabaloo.com/60163/views/opinion-why-political-organizations-matter-on-campus/#:~:text=Tulane%20is%20often%20regarded%20as,was%20quite%20shocking%20to%20some.>
<https://collegedissident.com/tulane-ye/>