

CRT Receipts and the Trust Inequity

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INTRODUCTION

Critical Race Theory (CRT) has a longer history in social movements and transformative change than it is often given credit. Most recently, CRT has come under attack by the very institutions and systems for which it provides an analysis. The CRT analysis of structures, policies, practices, and laws in the United States provides a lens across intersectional identities, for which our society can determine how the impacts of racism, classism, sexism, and other forms of oppression and discrimination have shaped traditional outcomes for the most vulnerable. This essay provides an overview of a systemic cycle of CRT receipts and trust inequities that permeate every element of society including wealth building, education, health care, and the justice system.

CRT receipts are exemplars of contemporary and historical moments, behaviors, responses, and precedents that meet a specific or multiple CRT tenets. Such moments, behaviors, responses, and precedents include historical facts that can be traced throughout the U.S. timeline from before the Declaration of Independence up to the most recent voter suppression laws and responses to COVID-19. These receipts include impacts across multiple identity markers and experiences beyond race and racism.

Additionally, this essay introduces the "trust inequity," which is disproportionate reasoning for some groups to trust the government while others do not, despite both groups knowing the history of government institutional experimentation and harm on vulnerable populations. Lastly, this essay provides calls to action, which concludes with asking, "To whom do we hold ourselves accountable?"

We call for a review of the historical creations of systems and processes in society. Reviewing historical creations of systems and processes allows one to fully address the breadth of inequity and its lasting effects on segments of U.S. society and provides a critique of why these designs' disproportionately impact communities of color. Lastly, reminded of the work and sacrifice of so many who desire societal change, we are ALL compelled to act and reimagine. Defining what success is outside of discrimination is necessary for liberation.



CONTEXT

It is necessary for the oppressors to approach the people in order, via subjugation, to keep them passive. This approximation, however, does not involve being with the people, or require true communication. It is accomplished by the oppressors' depositing myths indispensable to the preservation of the status quo...¹

During the summer of 2020, in the midst of the Trump Administration, an Executive Order was signed in response to Black Lives Matter protests and the calls for curriculum reform, police reform, and COVID-19 vaccine planning and transparency. This Executive Order built upon rumor and political grandstanding sought to ban CRT and any diversity training at the federal level, including training funded by federal grants. What right-wing, alt-right, and extremist pundits thought was a win in order to counter an anti-American, un-American, and radicalized sentiment towards the United States provided a platform for an armed insurrection on our nation's Capitol, which was carried out by followers of those said right-wing, alt-right and extremist pundits.

The bans on CRT have reached school board rooms, where any diversity, equity and inclusion focus is grouped under CRT. Anyone or any cause seeking to address years of oppressive schooling via racism, sexism, classism, and other -isms are deemed divisive and discriminatory. The pot calls the kettle black, while the pot itself is the great divider, plunging our nation into the proverbial fire.

PERSPECTIVE

What most champions of the Executive Order and state legislative acts banning CRT fail to recognize was that banning sensitivity training of any kind may be a lawsuit waiting to happen. The dangers of “sincere ignorance and conscientious stupidity”² are on full display. The implications of Title IX and the 14th Amendment are completely ignored. Declaring any training or curriculum that names and explains how Conceptual Whiteness is built upon racism as indoctrination is one example of a CRT receipt. Conceptual Whiteness moves beyond mere race and skin color. Conceptual categories like school achievement, middle-classness, maleness, beauty, intelligence, and science become normative categories of Whiteness, while categories like gangs, welfare recipients, basketball players, and the underclass become the marginalized and delegitimated categories of Blackness.³

When we couple this idea with the previous administration’s overhaul of Title IX protections for victims,⁴ we see a unique and intersectional experience for marginalized communities. Those who own a business or are a leader of people in any capacity where evaluations, hiring, and terminations occur, and especially, where they receive any federal funding of any kind, need to truly recognize the trap set by such an Executive Order and state legislative bans.

White women are the greatest beneficiary of all civil rights legislation.⁵ However, according to CRT - this was not just about race, but also male dominance – specifically White men. As the order reads: “Divisive concepts mean the concepts that any individual should feel discomfort, guilt, anguish, or any other form of psychological distress on account of his or her race or sex.”⁶

There are countless documents that cause distress within BIPOC communities, including COINTELPRO, immigration policy, school curriculum, and several studies that promote superiority and inferiority between races, biologically, genetically, and/or physically, such as the 1990s Human Genome Diversity Project⁷ and The Bell Curve.⁸

Yet, former President Trump chose to ban CRT,

the 1619 Project, and any discussion of racism or sexism in the federal government, as suddenly the dominant culture may feel bad or guilty about how they have achieved their status and maintain their privilege. “No one can be authentically human while [they] prevent others from being so. The oppressors’ tranquility rests on how well people fit the world the oppressors have created, and how little [the oppressed] question it.”⁹ Folks often argue against learning one’s history. That is precisely why CRT exists.

Under this Executive Order, neither Eugenics nor White supremacy are banned. As we evaluate the federal ban, it is important to note that race was developed based on pseudoscience, attributing one’s features to a particular region of the world except for those from Africa, whose race was given a specific color - Negroid.¹⁰ People of other races were able to learn their history; the African Diaspora¹¹ wasn't given the same opportunity:

The word “Diaspora” has its origins in the Latin word “diaspeirein” meaning “disperse. Accordingly, we understand the term African Diaspora to refer to the “dispersal” of Africans outside of the African continent. Here the word “dispersal” can be used in two ways: Firstly, to describe the actual process of dispersal. Secondly, and more commonly, to describe those individuals living outside of Africa who have been dispersed, either through choice or through force, and now live elsewhere.¹²

People know that learning this true history begins to disrupt and recognize the structural and systemically upheld supremacy of Whiteness.

DIVISIVENESS IS THE "AMERICAN" WAY

Banning any learning outside of the indoctrinated dogma of Euro-centricity, Western Civilization, and Whiteness is how a nation sustains divisiveness. To call the victim divisive is like calling the mouse divisive for not wanting to play with the cat. Any divergence from the dominant narrative is seen as a threat to the entire Western civilization. The goal of the dominant narrative is to extract brilliance from others and bestow it upon themselves – like Napoleon in George Orwell’s *Animal Farm*,¹³ who

provided himself and those loyal to him with made-up Medals of Honor, to which others had no access:

Four days later, in the late afternoon, Napoleon ordered all the animals to assemble in the yard. When they were all gathered together, Napoleon emerged from the farmhouse, wearing both his medals (for he had recently awarded himself "Animal Hero, First Class," and "Animal Hero, Second Class"), with his nine huge dogs frisking round him and uttering growls that sent shivers down all the animals' spines. They all covered silently in their places, seeming to know in advance that some terrible thing was about to happen.¹⁴

It is a peculiar thing that we are in an age where information is literally at our fingertips, yet individuals appear less likely to read and research. Many are more enamored by finding information that confirms their biases, realities, and speculations - regardless of the source.

Further, people would rather receive information from pundits for the sake of sounding interesting, educated, and informed. These pundits are like the battle rappers in the movie "8 Mile," regurgitating

talking points against the rapper Rabbit, played by Eminem,¹⁵ - "didn't you listen to the last round meat head, you're saying the same mess he said."¹⁶ Therefore, it cannot be lost on anyone that CRT is as American as COINTELPRO.

One cannot call proponents of CRT divisive and un-American for wanting to research and share how racial and systemic oppression of marginalized groups are the bedrock of our great nation while simultaneously excusing and, ultimately, defending the FBI's criminalization of Black men under J. Edgar Hoover as simply a sign of the times.

It's ironic that the greatest threat at the time, per J. Edgar Hoover,¹⁷ was the Black Panther Party, while the Ku Klux Klan (KKK) was freely able to murder both White and Black citizens. The KKK sustains a very real and present history in the United States. Given the recent bans on CRT and the ability to silence the truth, this present history, of the KKK's immorality, may no longer be a requirement in classrooms.¹⁸

The FBI headquarters still bears Hoover's name, while White hate groups are able to function freely in the United States, participate in the storming



of our nation's Capitol, and receive forgiveness in the name of national unification - the falling of Reconstruction all over again.

There has been no reconciliation of that falsified narrative because the master narrative still permeates the airwaves and textbooks that for the right reasoning and consideration, those deemed superior can find forgiveness to a fault. This is evidenced by an announcer at a high school basketball game, calling students protesting "F_____ing N____ers" and then penning the following:

I will state that I suffer Type 1 Diabetes and during the game my sugar was spiking. While not excusing my remarks, it is not unusual when my sugar spikes that I become disoriented and often say things that are not appropriate as well as hurtful," he said. "I do not believe that I would have made such horrible statements absent my sugar spiking.¹⁹

The announcer had the wherewithal and used his privilege²⁰ to blame a medical precondition for one's racism, while studies share the same preconditions for the reason why Black and Brown people are at higher risk of COVID-19.²¹ As preconditions privilege some from fault, they have also worked to prevent accountability for harmful and deadly outcomes. For example, disorientation has been used to excuse unarmed individuals being shot and killed, most recently, a 13-year-old White child with Autism shot by police officers.²²

CRT receipts are exemplars of contemporary and historical moments that meet specific Critical Race Theory tenets. It's also important to note the role the "trust inequity" plays in these contemporary and historical moments.

There is both a trust that no harm will come to an individual due to one's own privilege and a trust and acknowledgment that harm will come to someone, or oneself due to marginalization and minoritization. In other words, one knows others will be harmed yet trust that no negative impact will come to one's own well-being while questioning why the damaged group would have no trust for the group that has historically abused them.

CRT RECEIPTS

CRT stems from critical legal studies, a movement beginning with lawyers, law students, and activists in the 1970s to blend jurisprudence and issues of race in order to closely examine the oppressions and inequities that the law has held over marginalized communities.²³ CRT explains race as both a social construct and as a normalized agent in how the U.S. was and is constructed. It further points out how laws and policies are created and sustained to ensure a CASTE system²⁴ targeting Black, Indigenous, and People of Color (BIPOC).

Early CRT receipts include John Punch, 1640; South Carolina Slave Literacy Law, 1740; the Indian Removal Act of 1830; Dred Scot v. Sandford, 1857; Mexican Repatriation, 1929 to 1936; and the Japanese Internment Camps, 1944. Crimes against BIPOC children and families are still being committed today. Most recently along the Southern border, children continue to be ripped away from their parents and locked into cages.²⁵ Regardless of which political party started it, this is injustice and continues to be a U.S. racial epidemic.

CRT interrogates institutional racism and privilege in society by calling out issues of inequity and America's purposeful social construction, which further marginalizes BIPOC persons by intersecting race with gender, sexuality, religion, ability, and other identities. To do this, CRT uses five main tenets to examine human rights atrocities on domestic soil and to conduct social justice movements for change and equality.

The first tenet of CRT is the recognition that *racism is ordinary and not aberrational*;²⁶ the dominant culture works hard to promote a "colorblind" perspective of a meritocratic society that serves to alleviate White folks of the oppressions that People of Color have and continue to sustain at the hands of those in power. This colorblind system simultaneously works to maintain White dominance in society.

An example of this is right-wing pundits pitting Asian Americans against CRT, arguing that CRT is an attack on the very system that "allows" Asian Americans to excel.²⁷ On the contrary, COVID-19's "Chinese Virus" utterance and rally cry, coined

by former President Trump, is a prime example of a CRT receipt as hate crimes rose against anyone viewed as Chinese or pan-Asian.²⁸

In order to shift this power dynamic, CRT receipts imply that White people will only yield their positions of power to the marginalized if they have something to gain. Historically, the most notable example is *Brown v. Board of Education* and the Cold War. This tenet is called *interest convergence* and it further explains how economics and bottom lines encourage corporations and organizations to converge their economic interest with a social cause. Recent interest convergence receipts include the Nike and Kaepernick campaign;²⁹ the Super Bowl in Arizona and Martin Luther King birthday acknowledgment;³⁰ and gender-neutral bathrooms in North Carolina and the NCAA tournament.³¹

As mentioned earlier, the *social construction of race* (tenet three) is a creation by dominant White culture to impose and inflict harm against BIPOC folks in the forms of slavery, colonization, and forming and maintaining structures of power based on race and privilege. Examples of this tenet include *Dred Scott v. Sandford, 1857*; Jim Crow's "one-drop rule"; Social Security Act, 1935; housing programs excluding People of Color in the 1930s-1940s; and the Bracero Program and Operation Wetback, 1942.

The fourth tenet is a tool that harnesses the power of storytelling and *counter-narratives* to speak up against the normative and dominant narratives of a dominant race (inclusive of gender and sexuality). Counter-narratives hold up an important lens to the experiences of marginalized communities and display how racism and injustice have led to generational traumas as well as extreme adversity.

Finally, the last tenet is *Whiteness as property*, which situates White people as silent recipients of civil rights legislation. White people have reaped the benefits of law superficially designed to benefit People of Color such as in *Brown v. Board of Education* and all the receipts presented above.

As scholars of CRT, we believe that learning one's history without the lens of upholding one's power and privilege as crutches will create an opportunity to truly study the theory, impact of inequities, and

research behind CRT. History has and continues to produce receipts of injustice that we will not fold and put away.

COMPETING INEQUITIES AND THE PANDEMIC

There are multiple challenges to the myth that the United States operates as a free society. The myth that the social order of the United States respects the rights of all is questionable and should be — if we are in fact a free society. On the contrary, one need not hear any further than people saying, "If you don't like it here, go somewhere else." Imagine a free society where people can criticize the society for its lack of freedoms for all, and rather than respond with "go somewhere else" one is met with "how can we make the society better for you?" But to do so requires those comfortable with how society functions freely for them to critique why the society does not function that way for all.

A common response to the question of why society does not function freely for all is to blame the victim for failing to fit in within society. This is the same logic that perpetuates the disproportionate expulsion and suspensions between Black and White children³² in addition to the disproportionate suspension rates between Second Language Learners and their native English-speaking peers³³ as well as students receiving special education services and those who do not.³⁴ From an intersectional lens, Black and Brown children make up these two programming groups, disproportionately, which means they are impacted socially, culturally, and academically.

Thus, this takes us back to the original statement that the United States functions as a free society where all are free to work where they wish, have the universal right of education, and can become entrepreneurs.³⁵ However, if they don't like their boss and leave to look for another job, there are systems that keep that employee from attaining additional and/or better employment - unless they are a part of a "good ole boy" network.³⁶

Further, every attempt to provide financial reform to education and/or modify the curriculum to be more representative of more than one racial group as architects for this nation is met with calls of

“socialism” and “communism.” How is it that in a free society, one group of armed White men and women can walk freely into state capitol buildings demanding that pandemic restrictions be dropped, while a group of mostly Black and Brown unarmed people protesting police killings of unarmed Black people be met with tear gas, riot gear, and tanks? This wondering is called “hypothetical racism,” where both Black and White people constantly grapple with the “what if” scenarios of “if these White men and women were Black, Hispanic or dare we say Muslim American,³⁷ the response would be different.”

The “what if” notion of hypothetical racism is further exasperated when we ask, “how is it that one group of armed majority White people storm the nation’s Capitol in an attempt to overturn an election, who killed a police officer, beat another with a U.S. flag, and injured multiple others be met with forgiveness and minimal injury to any of them?” Afterward, we have a U.S. representative admit that he did not fear them but would have had more fear had they been Black Lives Matter or Antifa (which stands for Anti-Fascist).³⁸

On the contrary, multiple activists who protested the killing of Elijah McClain in Aurora, Colorado, are currently facing decades of prison time for alleged blocked streets around the station and blocked doors.³⁹ Thus, the competing inequities and pandemics we are facing all at once, range across civil and civic rights to operate as a free citizen, according to the first amendments – the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.⁴⁰

Most recently, Kyle Rittenhouse, a 17-year-old teen, was found not guilty for the murders of two men while injuring another. Regardless of how one views the outcome, one must think about 17-year-old Trayvon Martin, who was unarmed, followed by an armed George Zimmerman and killed. We’re all left to wonder if Trayvon Martin had been armed and killed George Zimmerman, whether or not he would have been found not guilty in self-defense. The outcome likely would not have been like the Rittenhouse verdict.

Evidence in the Rittenhouse and Zimmerman cases,

among many others, are clear determiners of which racial and ethnic groups are conceptually seen as guilty and not guilty in the United States.

Further, these competing inequities and pandemics include who has free access to health care, COVID-19 safety equipment, and who gets to scream “hoax” and “I don’t have to wear a mask.” Lastly, the competing inequities and pandemics rest within what and who counts as “American” and who gets to pretend to be free. While the model minority status of Asian Americans (one not widely embraced by Asian Americans)⁴¹ remains heralded as proof that Black and Brown people just need to work harder to overcome discrimination,⁴² COVID-19 showed that Asian Americans are not exempt from the racism pandemic hidden under the less controversial term of xenophobia.



The United States has a history of these responses - Japanese Internment Camps, Mexican Repatriation, the Indian Removal Act, and the Fugitive Slave Acts to name a few - when the current social status and order of things are deemed questionable and under attack. The competing inequities are not new, nor are they just now noticeable. They are always present, simply deprioritized, depending on which platform politicians run on for election and re-election.

These competing inequities and pandemics have introduced new ways of recognizing and naming the lived experiences of the most marginalized and minoritized in our nation, including an inequity in trust that we must now confront.

THE TRUST INEQUITY

We as a nation, community, and network continue to contend with the inherent racial, social, economic, and health disparities. As students continue to re-enter in-person spaces, there are new narratives surfacing regarding the disproportionate rates at which segments of our society are not receiving the vaccine. The numbers and disproportionalities are stark. Initially, there were a mixture of vaccines not being readily available and a true fear of getting the vaccine.

Now that vaccines are readily available, there remains a worry among the Black community, regarding vaccine safety. One may ask, “What is there to worry about; why would one not get a vaccine to protect themselves, others or their loved ones?” Although this narrative and line of potential questions further perpetuate and confirm what many of us know of systemic inequities, the narrative does not acknowledge the trust inequity between historically marginalized and minoritized groups and our government.

The trust inequity stems from a history of mistreatment, harm, and death as a result of government experiments on the most vulnerable populations. Examples include the Trail of Tears, as a part of the 1830 Indian Removal Act by the U.S. government to remove Native Americans from their land; the AIDS epidemic of the 1980s in the LGBTQIA+ community, which looms largely as to why, in 2021, members of the LGBTQIA+ community face additional hurdles when receiving medical care during COVID-19; and, the Tuskegee experiments, where African American men who had Syphilis were intentionally excluded from treatment and studied to show the effects of late stages of the disease.⁴³ Additionally, rumors of involuntary sterilization at the border are bringing back memories of women of all racial groups and individuals with disabilities undergoing forced sterilization in our nation’s history.

This trust inequity is further stamped as there remains no attempt by the government to dispel any worries beyond the typical tokenizing and sexualizing narrative of parading Black and Brown medical professionals in front of cameras to

establish trust. For instance, the beer industry had the trusted Billy Dee Williams endorse Colt 45:

“There are two rules to having a good time. Never run out of Colt 45. Rule number 2, never forget rule number 1... I don’t claim you can have a better time with Colt 45 than without it. But why take chances” (enters a Black woman in the commercial and it ends with “The Power of Colt 45”).⁴⁴

Therefore, as we think about re-entering public spaces and vaccination, the aim should be to educate and mobilize vaccination sites in these communities.

Combining a mobilization approach along with an information campaign by yes, trusted Black people, and the overall medical community would build some trust. Nevertheless, the right to not take the vaccine exists. However, the government should still be providing essential resources to the most impacted communities despite their choice not to get the vaccine.

CRT RECEIPTS & THE TRUST INEQUITY

As we acknowledge that trust inequity creates disparate rationality for the privileged, powerful, and elite, their disregard for marginalized persons has irrefutable damages and consequences that cannot be repaired. No matter how fervently Black people affirm that Black Lives Matter, the counter-narratives continue to emerge stating that *all lives matter*.

Therefore, it is critical that citizens are and become increasingly aware of how racism, discrimination, and inequities should be addressed as an extension of human rights, social justice change, and equality for everyone, particularly for marginalized persons and People of Color. Furthermore, it is imperative to document and to have factual evidence (receipts) confirming the disregard for the legally protected rights afforded to citizens based on the 14th Amendment under the U.S. Constitution.

In the summer of 2021, Nikole Hannah-Jones was denied tenure at the University of North Carolina despite receiving a positive review and



positive recommendations from the dean and her colleagues. She was offered a five-year contract, but not for tenure. Many noted that the university's decision was political because of her award-winning work on the 1619 Project – heralded by right-wing conservatives as an “unpatriotic revision of American history.”⁴⁵

Not only was this a political ploy to undermine her contributions to academe, but the university's action provides another example of how racial discrimination impacts People of Color who work in Predominately White Institutions (PWIs).

While there are arguments that race is not mentioned anywhere in the U.S. Constitution - nor in the Declaration of Independence - Dred Scott, 1857, is an example of how the White justice system interpreted the rights of Black people to not have been included in the original framing.

One could and should infer this failed interpretation carries over into the day-to-day rights to NOT exist in America. More so, marginalized persons have constantly been plagued with navigating the justice and criminal systems that violate their human rights. Proof of how a person's human rights were violated occurred in 2020 when a Black mother in Aurora,

Colorado was mistakenly stopped by the police. The mother and some of her family, including four children between the ages of 6 and 17-years-old, were handcuffed and forced to lay on the ground after having a gun pulled on them by police officers.

The police officers apologized for their actions. However, the emotional trauma that this family experienced demonstrates how the privileged underestimate the consequences of their actions on the basic human rights of a person driving around in their own community and the probability that this would not have happened to a White woman and her children.

The questions of how someone's human rights may be violated can be apparent, but the logic of why someone would violate someone's human rights may not be so evident. The question can be addressed by asking how can we take action, how can we promote activism, and how can we all be advocates for human rights. However, action, activism, and advocacy for human rights resolve differently for different people.

For instance, people across the country and the world have been recently participating in peaceful protests against racial injustice for unarmed Black

people (e.g., Sandra Bland (2015), Philando Castile (2016), George Floyd (2020), Tamir Rice (2014), Breonna Taylor (2020), and Ahmaud Arbery (2020)), who have been unlawfully killed by the police or by other citizens who have taken the law into their own hands.

Unfortunately, these individuals with power and/or those who assume power (i.e., White privilege) have very little regard for others and are not held liable for their actions of arbitrary arrests/detentions, unnecessary or discriminatory excessive force, violation of an individual's rights, and murder.

A CALL TO ACTION BEYOND COMPETING INEQUITIES

This essay provides an overview of a systemic cycle of CRT receipts and trust inequities that permeate every element of society including wealth building, education, health care, and the justice system. Despite the efforts of activists, educators, medical professionals, researchers, and journalists illustrating broad-scale discrimination and disparate outcomes, generations of requesting an understanding of equitable personhood have done little to create sustained policy change that reconciles the commitment of this nation to systemic racism. This is not for lack of action; the trust inequity relies on oppression.

Society operates as a trust market: the vast majority of individuals, despite their circumstances, operate in society the best way they can, irrespective of the oppression that impacts them. There is a belief that in doing so, they will be protected by societal systems. CRT speaks to the fallacy of that trust. CRT receipts in this essay provide contemporary and historical exemplars that feed the trust inequity.

By design, minoritized populations are included only as marginal players in this agreement and receive blame when the communities seek to hold these societal structures accountable for their actions. As the nation continues to diversify, the trust market rapidly deteriorates.

The fabric that holds society together relies not only on overt racialized oppression, but complicit acceptance by a sizable constituency in the U.S.

In many ways, the country's success relies on discrimination that shows the faults in the nation's colonization, preconception, and design.

DISRUPTING THE SYSTEM

We have reached a boiling point. The response to diverse national leadership is public insurgency and extremism. Even following public displays of race-based violence, societal systems continue to protect the insurrectionists – the imagery of state-sanctioned violence, death, whether by hand or by system, remains.

To fully address the breadth of inequity and its lasting effect, we must look back at the historical creations of systems and processes in society, critiquing and questioning why these designs disproportionately impact communities of color. Reminded of the work and sacrifice of so many who desire societal change, we are compelled to act and reimagine.

Defining what success is outside of discriminatory practices, to consider freedom and joy in social contracts, is necessary for liberation. A critical mass of changemakers continues to lead efforts to redraw the lines that exclude voices by demographic, vote, and system.

Our current system shows both weakness and fear. An unrelenting commitment to showing up in spaces and places that rely on the construct of Whiteness is necessary to disrupt the system. How do we continue to disrupt the current system? We must codify policies and practices rooted in our collective humanity for all to be truly American:

- 1) Require all lawmakers to disclose how any businesses, investments, or portfolios will benefit them, their family members, and any partnerships through any bill and/or legislation they vote on or pass.
- 2) Reinstate the Fairness Doctrine to ensure anyone running for any office must speak truthfully and not knowingly or unknowingly mislead the public.
- 3) Make the Voting Rights Act of 1965 permanent.

4) Pass an Anti-Blackness, Anti-Racism, and 9/11 Hate Crimes Act to protect African American/ Black People, Muslim Americans, and other People of Color similar to the COVID-19 Hate Crimes Act, which protects Asian Americans from Anti-Asian hate crimes.

5) Ban all forms of White Supremacy, Eugenics, and Nepotism from all taxpayer-funded areas.

Transformation will continue to require sacrifice, and we all must take part. This sacrifice includes holding ourselves accountable for being a barrier to one's life, liberty, and pursuit of happiness. The questions, however, remain: To whom do we hold ourselves accountable? To what do we hold societal systems and our leaders accountable?

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