

2-2022

Contextualized Marketplace Ministry

Jamilah Merrick
jmerrick18@georgefox.edu

Follow this and additional works at: <https://digitalcommons.georgefox.edu/dmin>

 Part of the [Christianity Commons](#)

Recommended Citation

Merrick, Jamilah, "Contextualized Marketplace Ministry" (2022). *Doctor of Ministry*. 464.
<https://digitalcommons.georgefox.edu/dmin/464>

This Project Portfolio is brought to you for free and open access by the Theses and Dissertations at Digital Commons @ George Fox University. It has been accepted for inclusion in Doctor of Ministry by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:
“CONTEXTUALIZED MARKETPLACE MINISTRY”



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF MINISTRY
PORTLAND SEMINARY

BY:
JAMILAH MERRICK

PROJECT FACULTY:
COLLEEN BUTCHER

PORTLAND, OREGON

FEBRUARY 2022



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

Jamilah Merrick

has been approved by
the Evaluation Committee on March 10, 2022
for the degree of Doctor of Ministry in Semiotics, Church, and Culture.

Evaluation Committee:

Primary Project Faculty: H. Colleen Butcher, DMin

Second Project Faculty: Aaron Friesen, PhD

Lead Mentor: Leonard I. Sweet, PhD

Evaluation Committee Referee: Clifford Berger, DMin

DEDICATION

I would like to dedicate my work to my husband and three children. They have all endured through the many late nights and missed dinners so I could successfully finish this project. Words cannot express my love and appreciation for my husband, who cheered me on through our family's extreme hardships these past three years. My children also gave me the particular agency of grace by their pure love, encouragement, and internal pride that their mother one day would be honored with the title Dr. Merrick! I hope that through my work, my family will see the fruit of my labor as they live in a more harmonious community, nation, and world.

My work is also dedicated to all the Black Indigenous and People of Color (BIPOC) in the nation and world. The historical realities of structural racism have affected the BIPOC community generationally through time. You deserve to be seen and heard, celebrated and honored, uplifted and championed. Generations have waited for the fullness of what our nation could be. I hope my work can contribute significantly to those who have gone before me and those who are currently working with boots on the ground. Please know this project would be in vain without my commitment to you.

Finally, I would like to dedicate my work to every non-minority who has not only shown love and compassion to myself but all those known and unknown who work tirelessly to be kind, loving, respectful, and genuine advocates for all minorities and people groups. I want you to know your work is important and is not forgotten. I thank you, and I am committed more than ever to the collective unity of our voices and work—the best days are ahead of us.

ACKNOWLEDGEMENT

I would like to sincerely thank the many wonderful teachers I have been blessed with a long academic journey. From my incredible English teacher Mrs. Roppel; to my genius high school band teacher Mr. Bjur; to my motivational speech and debate coach Ms. Sandae; to my beloved middle school band teacher Ms. Bruce; to my passionate M.Div. seminary professor, Dr. Grizzle; to George Fox Universities very own theological “Mensa” Dr. Sweet; to my compassionate Peer Advisor Dr. Colleen Butcher; and to all the Portland Seminary team, I say thank you from the bottom of my heart. You all have shaped me in a significant way.

Additionally, it would be remiss of me to forget my beloved childhood mentors and friends. Eternity will echo with thanks to my beloved childhood friend Andrew Dupre, his mother, Mrs. Jane Dupre, and his father, Mr. Normand Dupre, who gave me the gift of community, love, and unflinching acceptance. Words also cannot express my gratitude for all my local Alaskan community leaders and friends who held fundraisers so I could travel the world, granted me scholarships, provided guidance, ensured my social mobility, and gave me the keys to unlock my fullest potential.

Finally, I would like to thank and honor my Indigenous Tlingit and Haida family and community, as well as my African American family and community in the greater Los Angeles area and beyond. My research has brought me both joy and incredible heartache. It has also left me with a sense of urgency and responsibility. You are strong, passionate, and resilient, *Gunalchéesh* (thank you); I hope to lock arms with you and ensure the greatest days are secured before us as a people.

EPIGRAPH

“Racism is a philosophy based on a contempt for life. It is the arrogant assertion that one race is the center of value and object of devotion, before which other races must kneel in submission. It is the absurd dogma that one race is responsible for all the progress of history and alone can assure the progress of the future. Racism is total estrangement. It separates not only bodies, but minds and spirits. Inevitably it descends to inflicting spiritual and physical homicide upon the out-group.”¹

¹ “*The Triple Evils*,” The King Center, Accessed February 7, 2022, <https://thekingcenter.org/about-tkc/the-king-philosophy/>.

TABLE OF CONTENTS

PREFACE	viii
LIST OF ABBREVIATIONS.....	x
GLOSSARY	xiii
RESEARCH METHOD	xiv
ABSTRACT.....	xv
INTRODUCTION	1
PROJECT.....	8
Introduction	8
NPO	8
Project Description & Rationale.....	9
Project Scope and Benchmarks	10
Material Overview.....	10
Presentation of Project	11
Research Synopsis	11
Documentary Pitch Deck.....	14
Documentary Look Book	17
One-Page Pitch Deck.....	19
Stakeholder Questionnaire.....	21
Assessment	21
PROJECT LAUNCH PLAN	26
Introduction	26
Project Description	27
Audience.....	27
Development Timeline	28
Roadmap.....	29
Iteration Process	30
APPENDIX A—MILESTONE 1 NPO CHARTER	31
APPENDIX B—MILESTONE 2 NPO TOPIC EXPERTISE ESSAY	59
APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT	88
APPENDIX D—MILESTONE 4 PROTOTYPE ITERATION REPORT	126
APPENDIX E—PROJECT	168
BIBLIOGRAPHY.....	307

TABLE OF FIGURES

1.1 Bencharks, KPI & Graded Scale Metrics	10
1.2 Roadmap Documentary Launch Plan	28
1.3 Iteration Process Visual Roadmap	30
1.5 Post-up Activity #1	100
1.6 Post-up Activity #2	101
1.7 Napkin Script Scribble	102

PREFACE

The Project Portfolio is a culmination of the heuristic-based application-oriented Project over the span of eight postgraduate semesters in the Doctor of Ministry program in Semiotics and Future studies. It is a dynamic sequence of exploratory research methodology, design iterations, and stakeholder user feedback. It also serves as a comprehensive synthesis of collaborative data exchange, research validation, and personal academic scholarship predicated on applied user feedback to validate and invalidate research data.

Readers should know our doctoral class is the first class to use this research design process. Therefore, understanding the innovation involved in the Project when compared to a traditional thesis is essential for a proper user interface. Additionally, understanding how each Project component functions in the design process are essential to appreciating the outcomes of the design process to produce real-world use cases.

In short, my passion for effective ministry strategies and social justice has been strongly solidified by my Project. I am more determined than ever to ensure the gospel is effectively communicated in ways that reach both the Christian and non-Christian communities. Further, when considering the current plight of political and civil tension in the United States, my work has significant implications for the future welfare of the American population and the strength of our democratic freedom and liberties.

It is, therefore, my hope that readers will share my passion and enthusiasm by critically evaluating their role in national healing through social justice consciousness and reform. There has never been a more urgent time than the Civil War to engage on the issues my research examines. I challenge all readers, therefore, to be free thinkers, unbiased, and open to challenging their own personal perceptions. Perhaps in doing so, we will grow closer to creating

a more equitable world that is worthy evidence that seeds of the gospel are truly propagated amongst us.

LIST OF ABBREVIATIONS

ALEC—American Legislative Exchange Council.

AN(s)—Alaska Native(s).

ANAIs—Alaska Native and American Indians.

ANCSA—Alaska Native Claims Settlement Act.

BAMN—By Any Means Necessary is a social justice reform organization in the United States.

BIPOC—Black Indigenous People of Color.

BLM—Black Lives Matter is an international political activist organization.

COINTELPRO—Secretive counterintelligence program used by the FBI to spy on American individuals and people unconstitutionally and discredit political organizations.

H.R. 40—House Resolution 40 Bill to review reparations.

IRB—Institutional Review Form Board used by George Fox University to approve research methods and practices of students to adhere to ethics and guidelines for a research study with stakeholder participants.

KPI—Key performance indicator for the benchmark evaluation process.

KW—Kilowatt.

NPO—Need, problem, or opportunity.

MBEs—Minority Business Enterprises.

MCC—Mortality Cost of Carbon.

MKULTRA—CIA secretive operation on mind control against the U.S. and international peoples.

MTPA—A unit of measurement known as Metric Tonnes Per Annum.

MVP—Most Viable Project created and assessed for the Project Portfolio.

PFOA—Perfluorooctanoic acid is a toxic industrial chemical and known carcinogen

PM2.5—Fine particulate matter that is detected in the air as pollution.

S02—Sulfur dioxide as it relates to greenhouse gases and air pollution.

SCC—Social Cost of Carbon.

SFR(s)—School Finance Reform(s).

GLOSSARY

ALEC. American Legislative Exchange Council drafts many of the laws for the United States government though it is a non-governmental body unelected by the American people.

Benchmark(s). The evaluative measure(s) to validate the Project.

Christian nationalism. The intent of Christians is to insist upon a dominant Christian worldview imposed upon all peoples in public and private life.

Church. The Protestant Christian church both historically and contemporarily.

Cisgender. The identity of a person's gender at birth.

Ecclesiastical. As it relates to the Christian church community.

Ecumenical. Relating to the diverse Christian community of churches.

Genocide. As it pertains to killing a particular group or nation of people with the intent of destroying them.

Gunalchéesh. Thank you for greeting in Tlingit from the Indigenous tribes of Southeast Alaska.

Imago Dei. The image of God.

Marketplace ministry. Evangelism and Christian activities outside the confines of the church in the secular community.

Milestone. The components that make up the Project Portfolio for evaluative purposes.

Missio Dei. The mission of God as it relates to the Christian faith.

Moiety. Anthropological term of dividing a people group socially or ritually as it relates to Indigenous persons.

Nonbinary. A gender identity that does not subscribe to male or female.

Parachurch ministry. Faith-based Christian organizations that work outside of Christian denominations for social good and evangelistic outreach.

Polity. The governing process of the church.

Potlatch(es). An Indigenous ceremonial feast where possessions are exchanged to show wealth, foster community, and socio-cultural meaning specific to a particular Indigenous people group.

Project. As relates to the George Fox University Portland Seminary doctoral Project.

Project Portfolio. The Project Portfolio relates to the culmination of a four-part milestone through George Fox University Portland Seminary designed to culminate the doctoral research process.

Protogenesis. As it relates to the theological perspective of life and activity before the earth's creation.

Religious None's. Those with no religious affiliation or designation.

Religiously Unaffiliated. Those with no religious assignment or affiliation.

Reparations. The applications of various forms and methods to compensate for injury or abuse.

Stakeholder. Individuals or groups are relevant to user feedback of the Project and Project Portfolio for validation purposes and research data collection.

Structural Racism. The concept of institutional or systemic racism is interjected within the laws and regulations of public and private organizations and governmental bodies.

Unchurched. Christians who are not connected to a particular church body.

White supremacy. The belief in the superiority of the White race.

RESEARCH METHOD

This Project utilized a blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration processes to create a heuristic-based, application-oriented Project.

ABSTRACT

The United States has conducted genocide and weaponized its institutions by the perpetuation of structural racism against African Americans both historically and contemporarily. These methods have been co-opted covertly and overtly by governmental entities, institutions, and Americans themselves. Though the Federal government and individual states have initiated potential policies on reparations, the United States has failed to implement systematic reforms. To address these disparities, my NPO states: *The historical persistence of structural racism and genocide against African Americans nullifies fiduciary reparations until comprehensive reforms are adopted.*

Based on the research methodology and iteration processing, my NPO concentrates on African Americans as well as other minority groups during my early phase research. Reasons for such iterations are premised on four key findings: 1) African Americans as a whole have received no federal compensation as opposed to other minority subgroups 2) African Americans are uniquely disenfranchised by genocide and structural racism and therefore are essential to validating research findings 3) Proximity and specificity to African Americans is more pragmatic to implementing the MVP than attempting to address ANAIs inadequately due to the complexity of unique grievances held by individual tribal groups and 4) Addressing the problems facing African Americans will still in effect correlate to significant reforms for ANAIs and other minority communities.

Implementation of the Project is based on the MVP, which is to: *Create a historical, contemporary documentary that investigates the inequalities facing African Americans within institutional life while discovering the roadmap to institutional equity as a baseline for reparations.* Implications for this are strategic in that cinema is highly consumable in American

culture and contains a vast user audience. Finally, as a marketplace minister, my project sources relevant solutions by contextualizing ministry through cinematic arts and extending my work into the marketplace for significant ministry impact and optimal engagement.

INTRODUCTION

Reflecting now on my undergraduate and graduate work, I have written countless academic papers, but none are comparable to the weight and impact of this *Project Portfolio*. In my academic career, I have never experienced as much joy and enthusiasm for a project as I have had the honor to experience through this current body of work. This Project Portfolio has been one of the most challenging research projects I have had the pleasure to accomplish. It demanded of me the essential character of humility and collectivity to achieve each milestone. In approaching the data through a heuristic design process, I was forced to allow the data to lead and solidify my doctoral journey rather than artificially imposing academic constraints. Therefore, it is a privilege to present this Project Portfolio based on a collaborative design process with strategic stakeholders who taught me the importance of contextualizing my ministry practice in culturally understood forms. It is also a privilege to share my body of academic work as a symphony of innovative scholarship that provides practical utility.

The *Project Portfolio* explores the application of the research method for the Doctor of Ministry program in Semiotics and Future Studies at George Fox University, Portland Seminary. Readers should be advised of the unique research methodologies used in contrast to the traditional postgraduate thesis compilation. The research method is a dynamic blend of stakeholder collaborations, one-on-one interviews, design research, and iteration processing that form a heuristic-based application-orientated project.

The Project Portfolio explores the final *Project* itself related to implementing the *Need, Problem, or Opportunity (NPO)* through the Most Viable Project (MVP) application. Readers will see my unique marketplace ministry approach to implementing my Project as a feature documentary film. Also, by utilizing the domain of film entertainment, unique benchmarks are

provided specifically to the industry standard for film production. Definitions of *KPIs (key performance indicators)* and *Benchmarks* are presented to provide the reader with professional standards essential to successfully implementing the project. Additionally, a comprehensive overview detailing each benchmark to fulfill the KPI is expanded to provide the reader with strategic and measurable data for the project's scope, purpose, and application for real-world use cases.

The first milestone to complete my academic journey was Milestone 1 through the NPO Charter. This initial research was conducted through a dynamic discovery session with community stakeholders in my local area in the San Francisco Bay Area. My original thesis explored issues of effective discipleship in terms of reaching the millennial generation. Stakeholders responded and interacted with my research questions through a simplistic and iterative process with sticky notes and multiple storyboards to visualize and synthesize the data. All participants related passionately to the NPO and prioritized authentic community relationships in one form or another as critical to reaching both the *unchurched* and *churched*.

These robust conversations enlightened my perception of the current deficiencies in ministry outreach. It also provided me with the necessary data to empathize with current churchgoers who themselves felt deprived of strong community relations that could enrich their spiritual growth. In looking back, by the end of this process, I was naively confident that by addressing interpersonal problems, authentic relationships would be foundational to my research project. However, I soon found through ongoing research that the lack of authentic community relationships resulted from something much more sinister and bleak in American culture and life based on the data and conversations with key stakeholders.

To explore and delineate my research, Milestone 2 expanded and refined the NPO through the Topic Expertise Essay Report. Though I Initially started exploring authentic community relations with millennials, ongoing data dramatically changed my research course. It became obvious that authentic relationships would remain elusive until America reckoned with its historical wrongs. These beliefs became cemented after reading two powerful articles, one by renowned journalist Ta-Nehisi Coates entitled "The Case for Reparations," in *The Atlantic*. The other was based on the compilation of work by Nicole Hannah Joes, the "1619 Project" through *The New York Times*. Thus, in light of historical data and contemporary social justice issues, I realized that deficiencies in authentic relationships strongly correlated to how marginalized groups like African Americans and Alaska Native and American Indians (ANAI) have been treated. Therefore, it became reasonable to begin extending my research to reparations as research validated it could potentially be one way to bridge broken relationships.

From this time on, I knew the data led me to reckon with historical facts to humanize the issue of authentic relations that would be meaningful to marginalized groups. The headlines of George Floyd, Breanna Taylor, Ahmaud Arbery, and the divisive national political discourse on issues like Critical Race Theory and police brutality reminded me that the significance of my research had to go beyond a safe and generic inquiry. It also impressed upon me the importance of narrowing the scope of my research to key marginalized groups who were trending in the socio-political landscape. For that, I knew based on current headlines, academic scholarship, and current stakeholder sentiment; my research would need to go beyond researching a particular generation to researching these two particular racial groups-African, Americans and Alaska Native and American Indians (ANAI).

Additionally, for the first time in my life, I had to reckon with empirical facts that revealed the blood of African and Alaska Native descent that coursed through my veins was laced with historical trauma and injustices. My research, therefore, brought me to a crossroads I had evaded for over three decades. I would either have to accept these emerging truths or choose self-preservation out of emotional fragility by changing my topic to something more convenient.

After laboring through additional critical research, one-on-one interviews, and the design workshop meeting, I completed Milestone 3 through the Design Report. I met with profound leaders in the African American and ANAIs communities, from *New York Times* bestselling authors to tribal leaders and historians. I presented two presentations on how the Project could be adapted, one specific to the ANAIs community and another specific to African Americans. The feedback I received was compelling and, many times, exhilarating. I listened and learned and began to crystalize the final Project into a contextual practicum. At one point, I was even cautioned about the danger of pursuing reparations based on the current socio-political landscape. I continued to explore the depth of the NPO, but I was still unsure how much risk to expose myself to by acting upon the presented data.

By the final Milestone 4, I designed the Prototype Iteration Report by testing three prototypes. I initiated more stakeholder interviews to validate or invalidate the prototypes. The more feedback I received, the more I understood that I would need to be proximal to the people it would impact for any prototypes to be successful. This unfortunate reality thereby narrowed my focus to African Americans as my work with ANAIs would require me to move back to Southeast Alaska. As a result of completing this milestone, I knew the most practical way to implement my work would be to tell it in a visualized story through a documentary. I also knew this avenue would come with risk and exposure. To prepare for the future launch of my project, I

even reached out to friends to ensure I had a proper will in place in case anything happened once my Project was implemented. It was the first time in my life I knew what Jesus meant when he said to count the cost of following him. It was also the first time I found the moral courage to trust God fully with my life despite the risks.

For almost three years, I have researched and analyzed immense data that has been validated and invalidated by strategic stakeholders. Readers will see this information solidified in *The Project Launch Plan*, where a full descriptive roadmap is provided on how the Project will be adopted and successfully launched through the MVP. The decisions made in developing the Project Launch Plan have been complimentary to the tremendous opportunities I have been given from potential film distribution partners to other relevant projects. More importantly, my roadmap was highly influenced by my recent business relationship with an Emmy Award-winning Hollywood producer who professionally counsels me weekly on how to succeed in the entertainment business.

Overall, road mapping the Project has been very sobering. It has forced me to meticulously detail the conception of a film from creative design to conception. It has given me the keen professional perspective to acknowledge that this process is rooted in gathering historical facts and positioning these facts into a strategic business process that is tedious and capital intensive. Furthermore, by creating the Project Launch Plan, I am equipped to navigate industry challenges and various unknown factors I will face along the way. More importantly, I also am better equipped to set realistic expectations to bring my work to a national and international audience by understanding the distribution process.

Additional Appendix material for the Project itself is also included in the Project Portfolio in the form of 1) Research Synopsis, 2) Pitch Deck, 3) One Page Pitch Deck, 4) Look

Book, and 5) Stakeholder questionnaire. In particular, the Research Synopsis examines the critical areas of systemic racism the documentary will address in terms of 1) Education, 2) Healthcare, 3) Wealth, 4) Environmentalism, and 5) Government and corruption. Likewise, other supporting documents refer to the Project and Project Launchplan itself by displaying the professional industry standards of producing and marketing a film. These documents were highly rewarding to complete and challenged my current theological and professional ideologies. This body of work also solidified profound respect for the film industry as I began to see what it means to bring a story to life that can be seen and felt by viewers worldwide.

My research has spanned nearly three years through specific milestone accomplishments to solidify and validate the project focus (NPO) and the project application (MVP). Therefore, as part of the heuristic-design process, readers will find a variety of research data related to the current topic and additional data material that has been explored to confirm or deny the research focus and its application. Knowledge of this specific design process is important to synthesize and analyze each milestone and holistically appreciate the project portfolio's purpose and function.

Over the course of these years, I have had the pleasure to speak with political leaders, prominent social activists, bestselling authors, prominent theologians, cultural trailblazers, and even a former NBA player. As a result of this heuristic process, my fundamental premises for ministry and worldview have been significantly challenged and realigned. What once was a noble strategy to find ways to help the institutional church reach Christians and Non-Christians in more authentic ways has become a decentralized social mission abdicated from the four walls of the church. To say this process has created areas of vulnerability would be an understatement. However, this process has unlocked my greatest potential for the Kingdom of God. It has placed

me in circles with national and global activists that will allow me to do the greatest good that would have never been achieved within an institutional prism of the church.

As a minister, it is my duty to be a peacemaker and a minister of reconciliation. There is no moral ground for violence, and yet there is no moral compromise for inaction. I, therefore, challenge every reader to take an honest reflection on where we are as a country and what the future looks like forward. I hope to gain the fortune to move the needle forward in addressing structural racism and the historical realities of genocide in the United States. If my Project helps create a roadmap to the future, I have successfully communicated my research into a viable Project. For when we face these historical realities, we will possess the keys to unlock our nation's greatest tomorrow that will impact the trajectory of the African American community and the future promise of all global citizens of the world.

PROJECT

Introduction

Over the course of nearly three years, I have had the opportunity to solidify my work and condense it down into a practical ministry project that can make a tremendous impact on the Kingdom of God. It has been hard to narrow down my work to one course of action. However, I am confident that a feature documentary film will be a robust way to engage people on the subject of social justice and the necessity of positive action.

The Project includes my unique modality of a feature film documentary that I have chosen as a marketplace minister who works outside of the institutional church. Herein you will find details of the NPO, MVP, and a brief project description and rationale for the Project. Material to this also the inclusion of the project scope and benchmarks that serve as key indicators for the successful integration of my work. Additionally, an exhaustive list of the benchmark as well as an evaluation of the benchmarks are provided for the reader.

NPO

The following is my NPO and MVP for the Doctor of Ministry Program in Semiotics and Future Studies for my Project Portfolio:

- **NPO (Need, Problem, and Opportunity):** The historical persistence of structural racism and genocide against African Americans nullifies fiduciary reparations until comprehensive reforms are adopted.

- **MVP (Most viable Project):** Create a historical, contemporary documentary investigating the inequalities facing African Americans within institutional life and discover the roadmap to institutional equity as a baseline for reparations.

Project Description & Rationale

America has never been more divided since the era of the Civil War. It is, therefore, my goal as a Christian minister to heed the words of Isaiah 58:6 and “loose the chains of injustice,”¹ while tempering such justice with the right information to act upon. To foster social justice and national healing, I have chosen the cinematic arts as one of the most popular cultural mediums to equip and mobilize viewers. This documentary will provide historical and anti-revisionist history, truth-telling, and compelling interviews with scholars, advocates, and community stakeholders. Furthermore, I believe this medium will be culturally relevant and effective to engage and activate viewers to social justice and the end goal of national healing and positive intercultural relationships.

¹ Isai. 58:6 (New International Version).

Project Scope and Benchmarks

Below is the scope of the project benchmarks and KPIs for project assessment.

<u>KPI</u>	<u>Benchmark</u>	<u>Graded Scale</u>
Documentary Pitch Deck meets benchmarks	<i>Benchmark encompasses a 10-slide professional pitch deck indicated by: Intro page, genre, logline, tagline, quote, synopsis, stakeholders, series arc, prior work, why the audience will love this, and a thank you.</i>	(Grade 1-5) 1- poor 2-needs improvement 3-fair 4-excellent 5-superior
Documentary Look Book meets benchmarks	<i>Benchmark encompasses five cinematic elements for a LookBook indicated: Mood, tone, visual scale, composition, location details, and color.</i>	(Grade 1-5) 1- poor 2-needs improvement 3-fair 4-excellent 5-superior
One Page Pitch Deck meets benchmarks	<i>Benchmark includes a standard One-page Pitch Deck indicated by: Length, title, name, contact information, logline, genre, film statement, film summary, closing sentence, and movie trailer.</i>	(Grade 1-5) 1- poor 2-needs improvement 3-fair 4-excellent 5-superior

Figure 1.1 Benchmark, KPI & Grade Scale Metrics

Material Overview

The following documentation will be used as material for the Project.

- **Research Synopsis:** A detailed overview and summation of the NPO.
- **Documentary One Page Pitch Deck:** A short 1-page synopsis for investors with an attached 1-minute trailer for marketing purposes.

- **Documentary Pitch Deck:** A 10-slide marketing slide summarizes the documentary for marketing.
- **Documentary Look Book:** Lookbook is a multi-page visual description of the mood and setting of the documentary.
- **Stakeholder Questionnaire:** The questionnaire provides an Industry professional assessment of my lookbook and treatment.

Presentation of Project

Research Synopsis

The Research Synopsis evaluates the three tenets of the NPO: 1) Structural racism, 2) American genocide, and 3) the futility of reparations. It utilizes both contemporary scholarship and contemporary journalistic coverage to validate the NPO and provide critical data points that are compelling and research-driven. These facts are further segmented into five subtopics within the synopsis: 1) Education, 2) Economics, 3) Healthcare, 4) Environmentalism, and 5) U.S. Government Corruption. It is important to note that the MVP will utilize these five subtopics within the documentary film, and thus such research data is highly critical to the successful implementation of the Project. Further, this segmentation is not exhaustive but rather adequate to support the NPO and provide a strong foundation for the MVP's success.

The presentation of the synopsis first explores the disparities in education for African Americans and the covert ways the educational system disenfranchises parity in quality and accessibility. It also looks at the gross ways in which Black children in the United States are disproportionately incarcerated and disciplined within the educational system. While data

additionally undergirds these factual findings with a historical preview of segregation and discrimination both licensed by the U.S. Supreme Court and state-mandated policies.

The second phase of the synopsis looks at the disparities within the economic system of the United States. A scholastic review is compiled of wealth inequalities, income inequality, student loan burden, racialized credit and financial services, subprime mortgages, housing fraud, disproportionate evictions, childcare burden, and the continuance of eminent domain. These data points further provide a compelling narrative on the futility of reparations in the absence of reform. Moreover, the compilation offers a dynamic overview of historical and ongoing racialized policies and processes that uniquely disenfranchise and overburden African Americans and diminish their upward mobility in comparison to non-minority citizens in the United States.

Research data further extends to the health disparities facing the African American community that provide supplementary evidence not only of structural racism but genocide itself. Critical statistical data is conferred to illuminate the realities of healthcare inaccessibility, substandard quality care, racial bias, race norming, and the disproportionate effects of the Covid-19 pandemic. Additionally, evidence of genocide is detailed by the 45th Administration's handling of the pandemic through their alliance with anti-vax doctors, herd immunity advocacy, and acceptance of unproven therapeutics, all of which would disproportionately kill or hurt the African Americans populace.

The fourth segmentation of environmentalism is a somber look at the macro issues of environmental degradation, considering the United Nations global report and peer-reviewed data on the costs of global warming. A micro-perspective is also utilized to examine environmental racism that shows how American policies disproportionately affect the mortality and morbidity of disease amongst African Americans. These factors further explore the ways in which oil and

gas corporations and the government uniquely prey upon the Black community through illegal toxic dumping, poor infrastructure, and the leaded toxic water in poor minority communities. Implications of such actions and the covert operations of corporate lobbyists, non-governmental organizations, universities, and others are addressed to grapple with environmental tactics that significantly affect the health and wellbeing of the African American community.

Finally, the synthesis examines the U.S. Government and its corruption to further validate the NPO. Particular attention is made to the historical premise of lynchings in America through Jim Crow laws as well as the governmental policies like the filibuster and the current Congress's inaction to sanction lynching's as a hate crime. A historical review is provided of segregationist policies upheld by the U.S. Supreme court as well as discriminatory state practices that have been weaponized against African Americans. A modern look at the mortal costs of police brutality is also examined as well as the implications of legislative policies that allow both police and prosecutors to avoid accountability. This section further navigates the dark and covert ways the U.S. government has weaponized drugs against Americans and the world to secure its political dominance, as well as counterintelligence measures to subvert the progress of the civil rights movement and its leaders.

Overall, the synopsis is a detailed data framework used to delineate the NPO into a critical framework for the evaluation and application of the MVP. The scope of the synthesis will be foundational to the pre-production and production research and implementation of the documentary film. Readers should view the synthesis considering the goal of a visual film presentation. Likewise, care should be taken when reading the synthesis as it could make or elicit strong emotional responses and even trauma. These risks, however, should be assessed against the implications of the data that can help heal civil and political tension in the United States.

Documentary Pitch Deck benchmarks

1. **The introduction page**-Displays my first and last name, my title, the name of the film, my contact information, at least one social media handle, and a unique film logo to introduce viewers to myself and my film.²
2. **Genre**- Of the documentary film is explicitly labeled as a mixed documentary film that will combine poetic, expository, participatory, and observational modes within the six modes created by film theoretician Bill Nicholas which include:³
 - (i) *Poetic Mode* that focuses on "mood, tone, or juxtaposition of imagery than linear continuity."⁴
 - (ii) *Expository Mode* that focuses on the goal to "...inform and persuade - often through omnipresent 'Voice of God' narration and by using stock footage, archival footage, b-roll, or re-enactments."⁵
 - (iii) *Participatory Mode* that focuses on "interaction between the subject and the filmmaker."⁶
 - (ix) *Observational Mode* that focuses on "Observational documentaries attempt to discover the ultimate truth of their subject by observing the subject's real-life without interrupting - this is done by acting as a fly-on-the-wall."⁷

² Alex Lamay, "How To Make A Pitch Deck For Your Film That Gets Distributors To Say Yes," Alex Lamay, February 26, 2020, YouTube video, 11:52, <https://youtu.be/MzLfGgDmS7Q>.

³ WM Academy, "Types of Documentary Filmmaking-Explore 6 Types of the Genre," January 25, 2022, <https://academy.wedio.com/types-of-documentaries/>.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

(x) *Reflexive Mode* that focuses on "...the relationship between the audience and the filmmaker. The subject matter is often the process of documentary filmmaking itself."⁸

(xi) *Performative Mode* that focuses "...on the filmmaker's involvement with the subject."⁹

3. **Logline-** Displays the premise of the movie in order to "attract producers or agents to a script"¹⁰ compressed within a 4-part element of the protagonist, inciting incident, protagonist goal, and central goal displayed within two sentences for viewer intrigue.¹¹
4. **Tag line-** Includes a provocative statement or slogan that advertises the completion of the movie for viewers.¹²
5. **Quote-**A key quote is included to highlight a "core idea"¹³ or important and relevant point of dialogue.¹⁴
6. **Synopsis-** Includes the "title, genre, logline (a one-sentence summary), and a five-paragraph explanation of the film's storyline, major plot points, and key characters."¹⁵

⁸ Ibid.

⁹ Ibid.

¹⁰ MasterClass staff, "Screenwriting Tips: How to Write a Logline," MasterClass August 25, 2021, <https://www.masterclass.com/articles/screenwriting-tips-how-to-write-a-logline#what-is-the-difference-between-a-logline-and-a-tagline>.

¹¹ Ibid.

¹² Ibid.

¹³ Alex Lamay, "How To Make A Pitch Deck For Your Film That Gets Distributors To Say Yes," Alex Lamay, February 26, 2020, YouTube video, 11:52, <https://youtu.be/MzLfGgDmS7Q>.

¹⁴ Ibid.

¹⁵ Luke Leighfield, "How to Write an Amazing Film Synopsis," Boords, September 16, 2021, <https://boords.com/blog/how-to-write-a-film-synopsis>.

7. **Stakeholders**-Include specific people relevant to the construction of the film project who will have "industry impact."¹⁶
8. **Series Arc**-Includes a brief synopsis of what each season will include, series info that details the number of episodes, type of seasons, budget, and potential outlets for distribution.¹⁷
9. **Prior work**-Showcases relevant work that has an impact on the film's particular area of focus. It also displays work to attract investors and to "greenlight" the production of the film.¹⁸
10. **Why Audience Will Love This**- Presents the investor the "intangible" or "magic" by showcasing the interest of the audience.¹⁹
11. **Thank you**-Includes a basic "thank you"²⁰ with the film's logo and contact information.²¹

¹⁶ Alex Lamay, "How To Make A Pitch Deck For Your Film That Gets Distributors To Say Yes," Alex Lamay, February 26, 2020, YouTube video, 11:52, <https://youtu.be/MzLfGgDmS7Q>.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

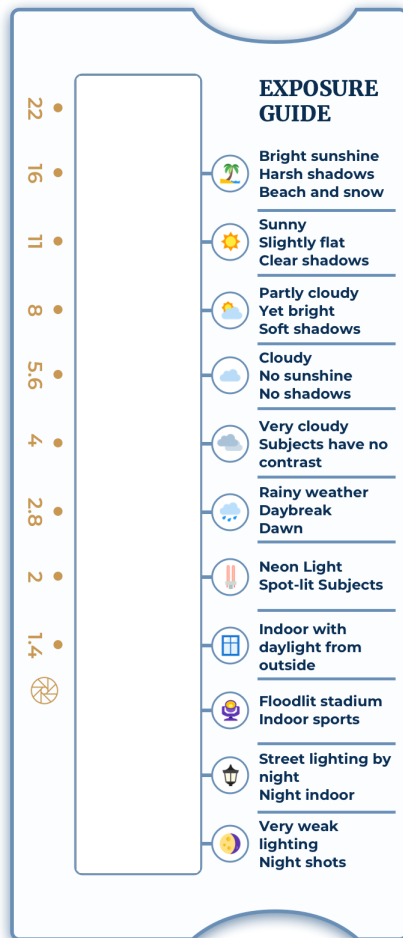
²¹ Ibid.

Documentary Lookbook Benchmarks

1. **Mood and tone-** Lookbook is visually displayed via lighting, exposure film used, and art direction taken as indicated by:

(i) *Lighting-* The quantity of light used in a scene that takes into consideration of controlled settings (inside) versus uncontrolled settings (outside).²²

(ii) *Exposure-*The type of film exposure used based on the exposure guide.²³



²² StudioBinder, "Film Tone: How to Set the Mood," Accessed March 28, 2022, <https://www.studiobinder.com/filmmaking-techniques-film-tone-examples/>.

²³ FilmTypes, "The Exposure Guide for Analogue Film cameras," Accessed March 28, 2022, <https://www.filmtypes.com/academy/exposure-guide>.

(iii) *Art direction*-What art direction the film takes is indicated by where the film scene is specifically located at.²⁴

2. **Visual scale**-Lookbook will specify the lens shape type, lens zoom type, and lense feature type of the camera indicated by:

(i) *Lense Shape Type*-Lookbook will indicate using a standard visual *spherical* lense versus an *anamorphic* lens that is rectangular.²⁵

(ii) *Lense Zoom Type*-Lookbook will indicate a *Zoom Lens* that allows the lens itself to zoom in and out versus a *Prime Lense* that fixes the zoom feature and therefore requires the cinematographer to physically zoom in or out.²⁶

(iii) *Lense feature type*-Lookbook will use a standard lens that "has a set (prime) focal length that is around the same length as the camera sensor or film gauge, measured diagonally."²⁷

3. **Composition**- The Lookbook will use the commonly used technique called "The Rule of Thirds,"²⁸ which positions "a character to show their relation to other elements in the scene."²⁹

²⁴ StudioBinder, "Film Tone: How to Set the Mood," Accessed March 28, 2022, <https://www.studiobinder.com/filmmaking-techniques-film-tone-examples/>.

²⁵ Studio Binder, "Camera Lenses Explained Vol.1," 2021, <https://www.studiobinder.com/wp-content/uploads/2021/09/Camera-Lenses-Explained-vol1-Ebook-StudioBinder.pdf>, 6-18.

²⁶ Ibid., 19-30.

²⁷ Ibid., 55.

²⁸ Alyssa Maio, "Rules of Shot Composition in Film: A Defiitive Guide," Studio Binder, December 13, 2020, <https://www.studiobinder.com/blog/rules-of-shot-composition-in-film/>.

²⁹ Ibid.

4. **Location details-** Lookbook will indicate specific light sources that will be used (e.g., Natural, window, lamp, etc.).³⁰
5. **Color-**Lookbook will visually display and explicitly state the colors that will be used in the film.³¹

Documentary One Page Pitch Deck Benchmarks

1. **Length-**One-page pitch deck fits into a standard one-page 8.5x11" page of paper.³²
2. **Title-**One-page lists the title of the film.³³
3. **Name and Contact Info-**One-page includes my personal name and contact information.³⁴
4. **Logline and Genre-**One-page include proper length for logline and explicit description of the genre.
 - One page explicitly states in two sentences or less, " a short synopsis of the plot, and the narrative themes addressed in the story."³⁵
 - One page explicitly states a mixed documentary genre based on the six documentary modes.³⁶

³⁰ Kyle Deguzman, "Film Lookbook Examples & How to Make a Lookbook for film," Studio Binder, June 13, 2021, <https://www.studiobinder.com/blog/film-lookbook-examples/>.

³¹ Ibid.

³² Jason Hellerman, "What's a One-Pager (and Why Do Producers Want it?)," No Film School, April 6, 2020, <https://nofilmschool.com/Free-One-Pager-Template>.

³³ Ibid.

³⁴ Ibid.

³⁵ Grace Amodeo, "The Ultimate Guide to Film Pitch Decks (Plus Examples!)," Shift Cutaway, January 25, 2021, https://www.google.com/amp/s/cutaway.shift.io/the-ultimate-guide-to-film-pitch-decks-plus-examples%3fhs_amp=true.

5. **Film Statement**-One-page provides a compelling reason why my vision is important.³⁷
6. **Film Summary**-One-page provides a three-sentence max summary of the film, which indicates:
 - The Central concept³⁸
 - Connection of concept to characters³⁹
 - Includes beginning, middle, and end⁴⁰
7. **Closing Sentence**-One-page provides a compelling reason why my film will "succeed in the market."⁴¹
8. **Movie trailer**-One page will include a link to the films movie trailer, which highlights the following:
 - Plot and mood⁴²

³⁶ WM Academy, "Types of Documentary Filmmaking-Explore 6 Types of the Genre," January 25, 2022, <https://academy.wedio.com/types-of-documentaries/>.

³⁷ Jason Hellerman, "What's a One-Pager (and Why Do Producers Want it?)," No Film School, April 6, 2020, <https://nofilmschool.com/Free-One-Pager-Template>.

³⁸ Ken Miyamoto, "How to Write an Effective On-Page Pitch," Screencraft, August 2, 2021, <https://screencraft.org/blog/how-to-write-an-effective-one-page-pitch/>.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Jason Hellerman, "What's a One-Pager (and Why Do Producers Want it?)," No Film School, April 6, 2020, <https://nofilmschool.com/Free-One-Pager-Template>.

⁴² Backtacks, "Trailer Definition—what is a trailer," Accessed March 28, 2022, <https://backtracks.fm/resources/podcast-dictionary/trailer>.

Stakeholder Questionnaire

Readers should note the implications of the industry professional assessment that was provided by a current Amazon Prime film music producer. The assessment analyzes the stakeholder's grade scale of the full Documentary Treatment and Look Book that will be used for marketing purposes. Assessing the efficacy of the MVP against the industry standard assessed by a motion picture expert is therefore critical to the validation process. This questionnaire is also an additional tool for self-evaluative purposes in maintaining high industry standards along with an academic scholarship to support the validity of the NPO and its practical implementation.

Assessment

Pitch Deck Meets Benchmark

1. Introduction meets at least satisfactory (3) in both quality and quantity

- The introduction includes first name, last name, title, name of the film, contact information, social media handle, and film logo. It meets the benchmark with a superior score of "5."

2. Genre meets at least satisfactory (3) in both quality and quantity

- The genre is explicitly labeled as a mixed documentary based on the six-film modes and satisfies the benchmark with a superior score of "5."

3. Logline meets at least satisfactory (3) in both quality and quantity

- The logline includes protagonist, inciting incident, central goal, and a maximum of two sentences. It lacks a clear protagonist goal but satisfies the benchmark with a satisfactory score of "3."

4. Tagline meets at least satisfactory (3) in both quality and quantity

- The tagline provides a provocative statement or slogan and satisfies the benchmark with a score of “3.”

5. Quote meets at least satisfactory (3) in both quality and quantity

- The quote provides a central idea relevant to the film. The quote satisfies the benchmark with an excellent score of “4.”

6. Synopsis meets at least satisfactory (3) in both quality and quantity

- The synopsis includes a title, logline, and a five-paragraph summary explaining the details of the film with major plot points and key characters.
- The synopsis meets the benchmark with a satisfactory score of “3.”

7. Stakeholders meet at least satisfactory (3) in both quality and quantity

- The stakeholder page includes relevant people for the film and meets the benchmark with a satisfactory score of “3.”

8. Series Arc meets at least satisfactory (3) in both quality and quantity

- The series arc includes a brief synopsis, quantity of episodes, type of season, budget, and potential distribution channels. It satisfies the benchmark with a satisfactory score of “3.”

10 Prior work meets at least (3) satisfactory in quality and quantity

- At least one relevant experience is included in the pitch deck, which meets the benchmark with a satisfactory score of “3.”

11 Why Audience Will Love This meets at least (3) satisfactory in quality and quantity

- The pitch deck indicates the reasons people will like the film in a descriptive paragraph. It satisfies the benchmark with an excellent score of “4.”

12. Thank you meet at least (3) satisfactory in quality and quantity

- The pitch deck includes a “thank” you as well as contact information and title and meets the benchmark with an excellent score of “4.”

Lookbook Meets Benchmark

1. Mood and Tone meet at least (3) in quality and quantity

- The Lookbook provides a visual display of lighting, identifies the exposure film used and art direction taken by specifying where the film scene takes place.
- The Lookbook satisfies the benchmark with a satisfactory score of “3.”

2. Visual scale meets or exceeds (3) satisfactory in quality and quantity

- The Lookbook explicitly states the lens shape as standard and lens type as zoom with a standard feature.
- The Lookbook identifies all the key visual scale items and receives an excellent score of “4.”

3. Composition meets or exceeds (3) satisfactory in quality and quantity

- Lookbook specifies The Rule of Thirds as the visual composition type that will be used to construct the film and receives a score of superior “5.”

4. Location Details meet or exceed (3) satisfactory in quality and quantity

- Lookbook indicates what lighting type is used on location and meets the benchmark with an excellent score of “4.”

5. Color meets or exceeds (3) satisfactory in quality and quantity

- Lookbook visually displays the film's color and also states the color of the film. It meets the benchmark with an excellent score of “4.”

One-Page Pitch Deck Meets Benchmark

1. One page length meets or exceeds (3) satisfactory in quality and quantity

- The One-Page Pitch Deck specifically fits into one page that would fit on a standard 8.5x11" page and satisfies the benchmark with a superior score of "5."

2. One page title meets or exceeds (3) satisfactory in quality and quantity

- The One-page Pitch Deck explicitly states the title as "Beloved," which meets the benchmark with a Superior "5" given the title's iconic and user-friendly title.

3. One page name and contact info meet or exceed (3) satisfactory in quality and quantity

- The One-page Pitch Deck clearly states name and contact information that can be easily accessible to potential financial investors and therefore meets the benchmark of superior with a score of "5."

4. One page logline and genre meet or exceeds (3) satisfactory in quality and quantity

- One-page Pitch Deck explicitly states the logline in two or fewer sentences and states the genre of the documentary will be a mixed documentary. It meets the benchmark and receives an excellent score of "4."

5. One page film statement meets or exceeds (3) satisfactory in quality and quantity

- One-page Pitch deck specifically states why the film is important by pointing to the realities of structural racism and the necessity to take action. The statement meets the benchmark with an excellent score of "4."

6. One page film summary meets or exceeds (3) satisfactory in quality and quantity

- One-page Pitch deck uses four sentences instead of three sentences in summary. It includes the central concept of structural racism and key characters that will be explored in the film, as well as the concepts the characters and plots will cover.
- The One-page pitch deck connects central concepts with characters and meets the benchmark with a satisfactory score of "3." Improvements can be made by condensing the summary to three sentences and providing deeper connections with plot and characters.

7. One page closing sentence meets or exceeds (3) satisfactory in quality and quantity

- One-page Pitch deck describes why the film will be successful based on the riveting content provided in the documentary. The closing meets the benchmark with a satisfactory score of "3."
- Improvements can be made by providing key data on who the audience is and why they will come and see the film.

8. One page movie trailer meets or exceeds (3) satisfactory in quality and quantity

- The one-page trailer includes a socio-political plot with an intense mood depicted in the visuals and music used. The trailer meets the benchmark with a "3" satisfactory.
- The trailer could be improved by using voice-over dramatization to narrate the story for the audience, as well as specific content that the documentary will actually address.

PROJECT LAUNCH PLAN

Introduction

The Project Launch plan provides the overview of my project as well as its scope, audience, research methods, and film industry standards for production sequence. These industry standards for film production are essential and will attract reputable distribution partners and secure adequate financing for the film's success. However, though I have no formal training in film, my goal will be to contract with different industry partners who are competent in these areas while I remain focused on directing and developing content.

Furthermore, it has been important for me to consider my role as marketplace minister in relation to the current needs of the church and unchurched both nationally and globally. My extensive research has led me to believe there is a window of opportunity to connect with a vast audience on the issues of systematic racism that can affect the trajectory of our nation and world. It has taken a lot of courage for me to step outside of the four walls of the church and thrust myself into creating a feature documentary film. I thank God for this opportunity and believe as a theologian and semiotician, I am taking the opportunities God has presented me with to achieve the highest impact.

Lastly, it is my hope that this film will serve as a tool for national healing and reconciliation. Though historical reckoning is difficult and many of the facts exposed in my research are jarring, the goal is never outrage but healing. Therefore, attention should be made to the project description and audience to assess the impact this project can potentially make. Further, to say I am enthusiastic would be an understatement. Words cannot describe how

honored I am to serve Christ in this capacity, and I can only hope I will gain the trust to engage and mobilize scores of others to action.

Project Description

Create a historical and contemporary documentary that 1) Investigates American structural racism and genocide and 2) Develop through academic inquiry and community relations a roadmap for social reform and national community healing.

To implement the project, I will interview key experts, advocates, victims, and witnesses, as well as contract with a leading production firm to translate information into consumable content that inspires and mobilizes.

Audience

The ultimate user will focus on a multiracial and multi-generational audience with particular emphasis on millennials, Gen Z, Christians, Non-Christians, and religious nones that are politically independent, liberal, progressive, or conservatively moderate.

Development Timeline

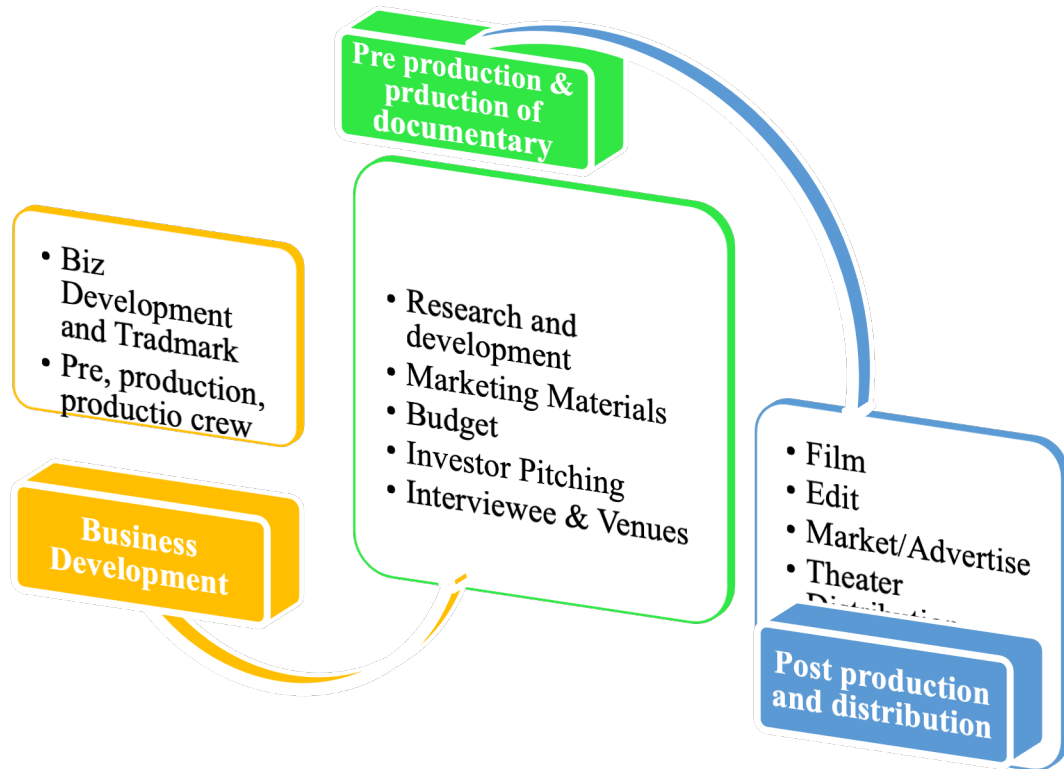


Figure 1.2 Roadmap Documentary Launch Plan

Roadmap

Business Development:

1. Finish Trademark name search for Qara Film Production Studio—February 28, 2022
2. Apply for California business license and LLC—March 1, 2022
3. Create business logo, website, and name of Docuseries—March 31, 2022
4. Trademark name for documentary—March 30, 2022
5. Assembly pre-production, production, post-production crew—April 30, 2023

Documentary Pre-production

1. Assess, analyze, and organize current research data for documentary —May 30, 2023
2. Draft final Treatment and Lookbook—June 15, 2023
3. Draft Pitch Deck—June 15, 2023
4. Draft Budget—June 21, 2023
5. Pitch production studios and investors—July 1, 2023—August 31, 2023
6. Schedule interviews and book venues for filming—September 31, 2023

Documentary Production

1. Film Documentary—November 5, 2023—February 7, 2024

Post-production Documentary

1. Edit documentary film—February 14, 2024-May 1, 2024
2. Start and finish Sizzle Reel/Documentary Trailer—May 30, 2024
3. Generate social media and TV advertising campaign—June 1, 2024-August 31, 2024

Distribution

1. Air documentary nationally in domestic and international theaters—September 5, 2024
2. Distribution on streaming channels Netflix, HBO, HULU, Apple—November 1, 2024

Iteration Process

Discover

Speak with potential audience members through targeted surveys. Speak with investors by arranging pitch deck meetings. Research and explore the topic. Receive user and investor feedback and continue the iteration phase.

Design

Continue dialogue with potential audience members and investors. Narrow the scope of research. Refine the research. Continue the process of engagement, validation, and refinement of the documentary. Begin to map potential interviewees as well as solidify tone and mood of the film. Secure funding and licenses. Begin pre-production of the film with crew.

Launch

Assemble production crew and begin live production of the film onsite with interviewees. Once completed move into post-production phase and edit film. Final phase will be to network with potential film festivals and secure distribution partners for worldwide film release.

Figure 1. 3 *Iteration Process Visual Roadmap*

APPENDIX A—MILESTONE 1 NPO CHARTER

Personal Research Manifesto

In this program, I commit to holistically researching evangelism and discipleship through the gateway of organic community and relatability within the contextual and diversified framework of Bay Area, California millennials.

NPO Statement

How does the church create organic community and relatability in the Bay Area amongst itself (in-reach) and millennials (outreach) for authentic evangelism and discipleship?

NPO Scope

The research will extend to the evangelist/disciple and millennials within the Bay Area region and four sub-contexts: where people live, work, play, and fellowship. Concentrated research within the generational theory, cultural anthropology, sociology, communication, neurosciences, technology, immigration, globalization, missiology, church history, church growth strategies, and theology will be utilized. Additionally, understanding the financial considerations amongst general parishioners and millennials will be evaluated. These findings will consider the 50% decline in religious giving since 1990 and the current lower range of giving amongst millennials, and how such trends affect the outcomes of evangelism and discipleship within church programming.¹

¹ Jayson D Bradley, “Church Giving Statistics, 2019 Edition,” Pushplay, July 18, 2018, Access December 15, 2019, <https://pushpay.com/blog/church-giving-statistics/>.

NPO Context

The NPO context will consider the following four sub-contexts of Bay Area Millennials: proximal neighborhoods (live), community outlets (play), workplace environments (work), and church life (fellowship). It will also consider two categories: (1) the church as it relates to their context for implementing evangelism and discipleship (2) unchurched Millennials as it relates to the effectiveness of such implementation. Both categories and sub-contexts will consider the relationship between evangelism and discipleship considering the following factors: (1) generational theory as it relates to understanding Millennials and their distinction to Baby Boomers, Generation X, Xennials, Gen Z, and Generation Alpha, (2) Cultural anthropology with respect to complexities of the Bay Area cultural demographic (3) Social anthropology (4) American sociology (5) Interpersonal communication (6) Cross-cultural communication (7) Neurobiology (8) Technological trends (9) Migration (10) Immigration (11) Missiology (12) Globalization trends (13) and Applied theology with the intent these will be used to accurately crystalize the ministry setting.

Root Causes

The NPO root causes for organic community and relatability from three discovery sessions suggest: (1) **Involvement** in the community, (2) **Perspective** on the community as it relates to lack of understanding, having a good rapport with others, conflict with generations, counterfeit connection, generic community, lack of support (3) **Disposition** toward others in being prideful, superior, inhumane, and having false connections (4) **Values** of safety in the community, belonging, need for people around you, comfort, the problem with technology, and not feeling alone (5) **Culture** as it pertains to immigration and segregation.

Discovery session findings suggest the personal home and family of the church is just as important as outreach to the community. Root causes within the home/family and outside the home in the community show interconnectedness. Therefore, the NPO will explore community inversely and directly by addressing the personal and collective nature of organic community and relatability related to Millennials.

Discovery Session Stakeholders

1. A female church neighborhood friend
2. A male church neighborhood friend
3. A female Buddhist neighbor
4. A male church family member
5. A married Male and female pastors

One-on-One Interviews

1. Californian pastor and Hollywood actor
2. Local pastor
3. Local church planter and strategist

Academic Resources

I. Key Fields

- A. Cultural & Social anthropology
- B. American Sociology
- C. Generational theory
- D. Interpersonal Communication
- E. Cross-cultural communication
- F. Missiology
- G. Globalization
- H. Neurobiology
- I. Technology
- J. Theology

II. Key Scholars & Resources

A. Social Sciences

- Charles Kraft
- Claud Levi Strauss
- Bronislaw Malinowski
- Institute of Social and Cultural Anthropology (Oxford)
- Alfred Radcliffe-Browns
- W.E.B. Du Bois
- Michel Foucault

- Erving Goffman
- Patricia Hill Collins
- Jurgen Habermas
- Strauss-Howe Generational Theory
- Uncertainty reduction theory
- Social exchange theory
- Edward T. Hall
- Richard D. Lewis
- William Newsome
- Stanford Neurosciences Institute
- Klaus Schwab
- World economic forum
- George Velesianos

B. Theology/Missiology

- American Society of missiology
- Barna Research Group
- Dr. Caroline Leaf
- Alexander Duff
- C. Peter Wagner

Appendix I

Discovery Session Description:

I conducted three discovery sessions that explored the NPO with five questions (1) What is the audience? (2) What is the NPO of the audience? (3) What are the symptoms of the NPO? (4) What are the root causes? (5) How would people live differently if the NPO was solved, and why are they not living differently? The session began with a personal introduction from myself and general background of my proposed NPO. Participants were given equal time to introduce themselves to the group and equal time during the session to interact with questions and write responses.

Participants were informed of their rights to not answer questions or conclude the session at any time. Participants were also advised to be candid in their responses while being respectful. I facilitated the questions during the discussion and helped participants narrow the audience, NPO, symptoms, root causes, etc. My role was neutral but was participatory in the sense that I interacted with the meaning and helped assign categories to the stakeholder's responses during the discussion.

After the Discovery Session, Stakeholders were notified of the confidential methods that would be used throughout the discovery session and the use of the data for the project. In conclusion, I analyzed the data and synthesized the information from three discovery sessions into one discovery statement. This information was then sent to 1X1 interview participants for further discussion and analysis. Data findings suggest both an inverse and a direct approach to evangelism and discipleship that warrants further research.

Discovery Statement:

Considering ____ Millennials ____ (audience), we've discovered ____ Lack of relatability and organic community ____ (NPO), which is caused by Person, Cultural, and generational ____ disconnection ____ (root cause). If solved, it would mean people would make disciples, create community, and share their testimony, and reach others (outcome).

Critical Insights from Discovery Session:

All participants provided data as it related to authenticity, community, and relatability. No participant expressed a need for a biblical curriculum or theological material to help facilitate evangelism or discipleship. All participants had a consensus that the gateway to evangelism and discipleship is first on a personal basis of developing an authentic rapport with others and developing a true community. Findings suggested that Christian leaders need self-introspection, healthy homes, and a deep understanding of how they relate to others, as well as an integrated approach to contextually understanding their community. Findings also suggest important sub-contexts: LGBTQ members, migrants, and economic classes. Additionally, one session concluded the family/home is the audience who I found very meaningful to the NPO. Data posed me four new questions 1) Who am I? 2) How healthy is my home? 2) How effective is my witness in my community? 3) Do I have the right information and understanding?

One-on-One Interview Discoveries:

All participants agreed with the audience, NPO, symptoms, and root causes. One pastoral participant seemed to slightly disagree with the NPO by explaining many millennials have community, but they have the wrong kind of community. The distinction between authentic community and worldly community, therefore, is important to values and norms.

Additionally, participants viewed lack of understanding and belonging as root causes of lack of organic community and relatability. Other sub-contexts like the LGBTQ community, migrants, and understanding the diversity within millennials were also important points of discussion. The consensus emerged that millennials are diverse, and therefore contextualization is especially important to this group. Understanding some millennials are very wealthy in the Bay Area, and some are poor opens the critical issue of social status. Therefore, understanding millennials as a fluid concept requires comprehensive analysis as it pertains to the NPO and relates to the region of the Bay Area, California.

Synthesis:

The discovery session and 1X1 interviews suggest that authentic organic community and relatability are important on two fronts: in the home/family and in the community. Therefore, how we in-reach toward our family and how we outreach to our community are interconnected. Moreover, this interconnection rests on the premise that we provide an authentic self to our homes and communities that are rooted in contextual understanding.

In order to create organic community and relatability, we must know and understand 1) ourselves, 2) families, and 3) communities. This requires understanding our personal biases errors and contextually understanding our families and communities for effective communication. Therefore, outreach to the community and in-reach within the home is not method-driven. It is the human factor of authenticity and relatability that facilitate true organic communities that lend themselves to evangelism and discipleship. Though theology is important, the overall impression is that people come to Christ through a person, and that person must be personally authentic and relatable. More importantly, that person must provide a community for the unchurched that too is organically authentic and relatable. Like an onion, all layers of the

human exchange continuum must place value on personal and communal authenticity and relatability.

Next Steps:

Research shall be categorized into three levels 1) Understanding the self, 2) Understanding the family, and 3) Understanding the millennial audience within the Bay Area. Likewise, three contexts will be used to accurately frame and analyze the NPO: biological consideration (human development, psychology, neurosciences, etc.), sociological consideration (culture, generational theory, migration, immigration, globalization, cultural anthropology, social anthropology, cross-cultural communication, interpersonal communication), and theological consideration (Pauline theology, missiology, systematic theology, etc.) The goal will be to see how biology, sociology, and theology intersect with the self, family, and millennial community in the Bay Area. This intersection will be analyzed within organic community and relatability and the concept of incarnational evangelism and discipleship. Further research, therefore, will analyze the outliners of biology, sociology, and theology within the frame of the self, family, and community in order to establish a functional framework for organic community and relatability for holistic incarnational evangelism and discipleship.

Interview 1: Southern California Pastor and Hollywood Actor

I. Discussion Point #1: Millennial Audience

A. Areas of Agreement:

- They are a relevant audience that will pass the baton.
- This audience is conscious of global warming, is bright, and creates amazing platforms for communication and social technology.

B. Disagreement

- None

C. Additional comments

- Acknowledges LGBTQ community is important and is equally as important to the homeless community, tech community, etc.
- Commented on the need to speak the language of millennials to affect change.
- Elaborates on the fact we have lost the art of discord and are in an age of argumentation, tweets, “tit for tat.”
- Encourages the need to ask the right questions and not change anyone’s perspective but see life through others.
- Suggests developing a good discussion rather than invoking our thoughts first into the conversation.

II. Discussion Point #: Need-Problem-Opportunity (Relatability, empowerment, organic community, connection, relationship, authenticity, and affirmation)

A. Agreement

- Acknowledges the importance of empowerment.
- He concurs with the importance of relationships and adds his experience of authenticity while working on different Hollywood sets. States that other actors on set see that he is different and yet cool, and he can participate in activities with them and build trust.

B. Disagreement

- Cites the issue of relevance is missing from the discussion of the NPO.

C. Additional Comments

- Current Christian methods are outdated, and the church needs to speak the language of the culture.
- Leaders need to trust the word of God to change the hearts of this demographic.
- Current messaging has failed as well as credibility has been lost.
- The modern church is trying to gain influence when Jesus' model is not one of influence but one of the miracles where other people organically go and tell, and so precipitate the breaking of chains in human hearts.
- People hate being judged.
- Christians don't know how God has treated them and pose the question, "Have you had thoughts that weren't good?"

- It expounds on the fact that rather than simply exposing the errors in people's feelings, we should walk them through it, and that constitutes transparency. In short, helping people take it to God facilitates relatability.
- He cites his involvement in the Hollywood Prayer Network, whereby they do prayer walks and go to studios and pray over the red carpet before such events as the Oscars. Additionally, each week they choose a celebrity to pray for and add people would be amazed how many Christians are in Hollywood.
- Adds upon the topic of secret societies and dark lingering issues that face the Hollywood community (i.e., secret societies, drugs, sex, trafficking, etc.).

III. Discussion Point #3: Symptoms of NPO/Pain Point (Relatability and Organic Community)

A. Agree

- Agrees with the symptoms of the NPO.

B. Disagreement

- Notes the world has a community but a community that is not disciplined in the word of God.
- Adds there is a lot of depression, suicide, and lack of understanding of their purpose and value.
- Beliefs people are walking in darkness
- Provides the example of Gospel artist Kirk Franklin who spoke about police brutality at a Christian award show but was cut off as evidence of a lack of relatability in the Christian community.

C. Additional Comments

- It brings up the issue of how some people identify as spiritual but not religious.
- Believes we don't know what kind of spirit people may be off if they identify as simply spiritual but do not have any religious preference.
- Speaks on the idea of meta-science and quantum theory/realities as issues the church should be able to interact with if they are grounded in the word of God

IV. Discussion Point #4: Root Causes (Lack of organic community- Conflict with generations, counterfeit connection, false connection, technology, disconnection, immigration, lack of support, segregation, loss, and generic).

A. Agree

- Agrees with the root causes.

B. Disagrees

- None.

C. Additional Comments

- Adds a root cause of lack of effective outreach by the church.

V. Discussion Point #5: What would you think, do, say differently? (Make disciples, be relatable to others, see people, create other communities, would introduce people to Jesus, invite others to church, give their testimony and share their story, feel like they belong, reach others, would live a life of worship/purpose).

A. Agree

- Agrees that this generation has done world-changing things in a noticeably short period.
- Millennials take advantage of technology and spread the gospel more effectively than we can imagine.

B. Disagree

- None

C. Additional Comments

- This concludes that thanks to millennials, the gospel will be translated into languages that have not been touched yet.
- Mentions the accomplishment of millennials regarding Tesla, Instagram, Uber, Lyft, and Airbnb.
- Infers the accomplishment of millennials to the decline of retailers and the selling online.

VI. Final thoughts

- Adds the church needs signs and wonders.
- Expresses the ordinary disposition of the Apostle Paul and how he was not a great speaker, but signs and wonders followed.
- States our need to be eloquent and hip means we are relying on what we think will work. Rather, he suggests we must trust the power of God and trust God will demonstrate his power.

- He further believes that this demonstration will come from the most unassuming people who are humble, who are not seeking to stand out but are exceptionally low-key.

Interview 2: Church Planter & Church Strategist from San Francisco, California

I. NPO Audience: Millennials

A. Agreement

- Agrees with the audience of millennials.
- He believes you need to start with the place (i.e., Silicon Valley, Castro Valley in San Francisco)

B. Disagreement

- Adds there are two types of millennials: Millennials from the Bay Area and New Millennials that have migrated to the Bay Area because the economy is bringing many people in.

C. Additional comments

- The economy is bringing people to the Bay Area.
- His daughter (who is a millennial) went to the University of San Francisco and had two startup companies.
- Place differentiates millennials. In other words, we need to speak about the place (location) and the people in it. He also believes the place is the health score.
- Explains people may have met Christ and others have never been awakened.
- Bay Area millennials need contextualizing.
- By starting with the place (i.e., Millennials in San Francisco), you can lead with millennials.
- Asks the question, how relevant is San Jose to San Jose State University?

II. Need Problem Opportunity of Relatability, empowerment, organic community, connection, relationship, authenticity, and affirmation

A. Agreement

- Authenticity is especially important.

B. Disagreement

- None

C. Additional Comments

- Adds there is a different segment of millennials that needs to be looked at. Such as educated millennials versus non-educated millennials in the Bay Area.

III. Symptoms of NPO/Pain Point: Relatability and Organic Community

A. Agree

- Authenticity creates space for different stages of community integration.

B. Disagreement

- None.

C. Additional Comments

- We need a global view of the symptom.
- Some millennials make six-figure incomes, and their needs are different from those who do not make such income.
- This generation may not remember 9/11.
- This is the generation where everyone got awards, and there was hyper-focus competition. People were winning but dissatisfied.
- The concept of the self for this generation made them more competitive.

- Believes the church decided to write over authenticity.
- Authenticity rises above accuracy.
- Expresses the fact that in the church, we are not to be idolized or worshiped. He adds there is no hierarchy in the Trinity. The notion of God loving the world is a flow, not hierarchy.

IV. Root Causes: Lack of organic community- Conflict with generations, counterfeit connection, false connection, technology, disconnection, immigration, lack of support, segregation, loss, and generic.

A. Agree

- Agrees the authenticity is the prescription
- Believes the church quit loving their neighbor during the industrial revolution because of transportation.
- Adds that the loss of authenticity can be seen in our families being rooted in non-organic play (soccer teams, for example). Made mention of how people do not just go and play at the park.

B. Disagrees

- None

C. Additional Comments

- None

V. Additional Feedback & Background

A. Background

- Third generation pastor.
- Grew up in Brazil in a missionary family.
- When he came to the United States, he didn't have a good experience, but God had his hand on his heart.
- Gave his heart to Christ in his 20s.
- Worked at Levi Strauss & Company and lived in Miami.
- Found San Francisco to be a haven and felt a sense of belonging.
- He started to pastor and church plant when he worked at Levi Strauss company.
- Admits he was not prepared for churches in January of 2001.
- He was a fully supported missionary and came to a point where the model of church planting wasn't effective for pre-evangelism and discipleship, and pre-conversion or kingdom activity.
- This explains most churches during this time were in survival mode and didn't have other views of the world.
- States Christians left the Bay Area in the 60s out of fear. Therefore, churches in San Francisco were aging or very small congregations except for ethnic congregations.
- He worked a lot amongst Latino and Filipino and was an interim pastor in a Chinese church for English-speaking off and on.

B. Missiological Perspective

- His early church planting started with six people (leaders, artists, scholars), and they started to ask the question, “What does Scripture teach us,” and “What does scripture call us to that we have ignored.” During this time, they gave scriptures a fresh reading and understood their methodology wasn’t going to work in this area.
- Acknowledges that people use the word revival but admits that San Francisco may not have been awakened at all yet.
- In 2003 he hit a point of fatigue and moved back to south Florida and started a church. His first service was 400 people, and acknowledges the numbers he got in Florida showed how complicated it was to work in San Francisco. However, within six months, he moved back to San Francisco based on two principles: the priesthood of all believers and the power of business to do good.
- With the concept of the priesthood of all believers, he also went back into the marketplace to work as a consultant and opened a small business in San Francisco, which he sold in 2014. In short, he saw the power of business to do good.
- Believes the Kingdom of God is broader than the church and feels the church has tried to put the kingdom of God into our own identity, which creates a major identity crisis for all of us. He adds we try to label things and control God by putting everything in the box of the church.
- He notes evangelism doesn’t require a person attends a church. In fact, he states the church in America and in western history has been co-opted by the physical that we’ve lost the identity component of the church. He provides the example of

our children and how we would not hold them in the house but that we would expect their identity to flourish outside. However, he believes we don't think that way in churches.

- *Evaluating evangelism:* Don't measure success by how many show up or define evangelism through Sunday morning service. Getting people to listen to a message is only one of the hundreds of ways for evangelism to happen. Shouldn't put all resources into that one way.
- *Marketplace ministry:* Since 2005 to the present, he has not been paid nor had a consistent formal title as pulpit pastor. He has helped the local San Francisco church get off the ground been a church planting strategist. He and his wife opened a coffee shop and gift shop. He currently works for a tech company and sees their story as called to a place, and a "place is a neighborhood and a region." He has served over 500 people in terms of church strategy and has learned from them. He has also worked with 4-5 people who have written books that he was able to contribute to.
- *Perspective on Church methods:* Many Christians are dissatisfied and not looking for a better way to institutionalize the church. Believes we take Jesus' words literally, and the Bible is a book that is ordered by history, and there is order to it. Adds we need to put Jesus' words second and the Bible's words first or the Holy Spirit first. Institutions should be in submission to Jesus' words, and one doesn't have to go to seminary or spend 52 weeks in church. Jesus has always been consistent but believes sometimes people leave the church when they need to stay and trust the words of Jesus and not statistics.

- He states he left San Francisco looking at the wrong success factors. He is not called to be the healer (that is another gift). He states many people are wounded and lean into what you say, “The grass is not greener on the other side if you show up wounded.” In short, it is hard work living in the marketplace.

Interview 3: Pastor in Salinas, California

I. Discussion Point #1: Millennial Audience

A. Areas of Agreement:

- Believes the move of God is intense amongst millennials.
- His experience over the last five years makes him agree 100% with millennials as an important audience.
- In Salinas, they get a lot of Bay Area people who rent their (where they sleep).

B. Disagreement

- None

C. Additional Comments

- There is hunger with millennials, and with Generation X. Believes Generation X did not have an encounter with God but rather had an experience with a religious organization. He believes this experience created real mistrust, and it takes a while to build the trust back when they reintegrate back into the church.
- Believes Generation X are the returners back to the church. They have gone through some issues, problems, and disenchantment with their experience in church. They don't want old-time religion and yet are not comfortable with the new model of the church because it is outside of what church used to be for them.
- Trying to reach Gen X has been a challenge since they are brought up so religious. He states Gen X was brought up based on a performance and sacraments church experience. However, the church is very much different now

and is geared toward the unchurched. Thus, Gen X has rubbed the wrong way in the new church model. Even though the old model may have hurt them, it was familiar, and familiar is more comfortable to them than the new model.

- LGBTQ is another audience that is important. In his town, this community is in the minority, but this group is rising even though the area is conservative.
- Migrant families are also another important people group because of the agriculture in the area. The adult's children are born and raised in the U.S., yet with recent events of immigration and controversy, there are a lot of young people born to illegal immigrants, and parents can be deported at any time. Therefore, there is a fear of being reached because they don't want to be reached but rather stick with their community (as they are Spanish speaking).
- He does add his church has a Spanish-speaking service though the English service is growing faster. He is seeing growth in the Spanish ministry. They started with 5-10 people and now have 40 people. He states the Spanish-speaking crowd is younger.

II. Discussion Point #2: Need-Problem-Opportunity (Relatability, empowerment, organic community, connection, relationship, authenticity, and affirmation)

A. Agreement

- Believes millennials need to flock toward community and have a need for connection.

- Empowerment is important as millennials are young and are not taken too seriously. He states if they are not empowered, they tend to seek it in other things and places.
- Empowerment goes with affirmation, and we need to acknowledge so they can make a difference.
- This explains millennials are much more kingdom-minded, and they see the church from outside the four walls. Their world is bigger, so there is more openness to community and kingdom concepts.

B. Disagreement

- None

C. Additional Comments

- His church is beginning a ministry internship with the 20s age group, and one of his pastors on staff is a millennial. The internship will be two years, and he wants to prepare them for higher ministry, evangelism, church leadership, and church planting. The goal is to expand beyond the four walls and therefore believes people need preparation.
- There needs to be an ecumenical movement where we are not divided but focus on relationships.

III. Discussion Point #3: Symptoms of NPO/Pain Point (Relatability and Organic Community)

A. Agree

- Agrees with the symptoms of the NPO.

B. Disagreement

- Affirmation: He states most people in relationships are not looking for affirmation; they are looking to be understood. People don't want to be patronized. They want to be understood. He speaks about Solomon and how he said to get wisdom, but in all your "getting," you should get understanding. Thus, understanding is key to reaching them and not just preaching to them.

C. Additional Comments

- We need to keep it honest, "Say what you mean, and mean what you say, do what you're supposed to be doing at the time you're supposed to do it." Being relatable is being real, "let me see you for who you are; you don't have to play a role." In his pastorate, the way he lives is "what you see is what you get...the guy behind the pulpit is the same guy you will see watching 49ers game...."
- He adds he still drinks and says, "Don't go to heaven and get beamed own on Sunday." He believes you need to share vulnerability, and that speaks volumes
- States that millennials appreciate directness instead of not having their feelings hurt. In contrast, Gen X didn't want their feelings hurt.
- Create avenues for the organic community for connections: Building trust is the most important for building communities. States, trust is something that is fragile but is a building block but not the cornerstone for creating communities. States in

terms of building community, transparency, realness, but the centerpiece is building a sense of trust. He states trust goes with affirmation. “When you are able to acknowledge the crowd, your minister from a real transparent standpoint, they are able to appreciate that much more.”

- *Hearing*: He states hearing is very important to him and that listening is an art form to him. “You learn how to listen. Often, he states, we hear with the intent to reply. Currently, he believes if people are listening, they are already preparing my response. If I am hearing you and preparing a response, all I am doing is preparing a retort to the conversation; I am not listening to you.” In short, he explains that hearing implies understanding, and that is where a lot of disconnects are between generations.

IV. Discussion Point #4: Root Causes (Lack of organic community- Conflict with generations, counterfeit connection, false connection, technology, disconnection, immigration, lack of support, segregation, loss, and generic).

A. Agree

- Agrees

B. Disagrees

- Believes the real issue is lack of trust

C. Additional Comments

V. Discussion Point #5: What would you think, do, say differently? (Make disciples, be relatable to others, see people, create other communities, would introduce people to Jesus, invite others to church, give their testimony and share their story, feel like they belong, reach others, would live a life of worship/purpose).

A. Agree

- Agrees

B. Disagree

- None.

C. Additional Comments

- Added people would have a sense of belonging and sense of ownership of the mission. He states when this happens, the mission will become the focus, not the ministry, but the mission will “create ownership.” Furthermore, if a church creates this sense of belonging, it will be “contagious.” It will be bigger than a person and will resonate.
- Believes we need to define what belonging is. People need to belong before they believe.
- Adds lack of commitment is why they are not doing these things now. There is a strong disconnect with commitment. He believes millennials have a hard time with commitment because they want an immediate return, and they get bored. When people get bored, it leads to disconnection. States, there needs to be a good mix of the new generation and old generation. Gen X was more committed and could wait a little bit longer.

APPENDIX B—MILESTONE 2 NPO TOPIC EXPERTISE ESSAY

SECTION I: OVERVIEW OF THE RESEARCH/INTRODUCTION

Introductory findings into the complexity of Black and Alaska Native/American Indian (ANAI) lives and history are important to assess in order to fully integrate an essential and functional orthopraxy that transcends ancillary methods of contemporary American Christianity. Thus, the premise of my NPO is to uncover *how the church legitimizes its Christian witness through ecumenical reparations of communal relations to unchurched Black and ANAI millennials in the San Francisco Bay Area prefaced against a COVID-19 world.*

A macro and micro perspective are used to assess each interrelated quotient of the NPO. A macro perspective is applied in terms of data analysis of the American unchurched and generational theory of millennials. Likewise, a micro perspective of the historical and contemporary lives of Black and ANAIs is deployed to analyze the interdependent strata of national and regional ethnohistory in American culture and regional adaptations in the San Francisco Bay Area.

It is the purpose of this Topic Expertise Essay to correlate each interrelated quotient with the broader didactic model of legitimizing the Christian witness through the contextualized continuum of right communal relations. It is also the intention of this essay to communicate ecumenical reparations pragmatically and so address the pressing contemporary issues of the pandemic and socioeconomic abnormalities that create spiritual signage in how to communicate organically and practically the mission of communal relations

Furthermore, the theological premise of the NPO hinges on an ontological presupposition of oneness with Christ, oneness with each other, and personalization of this oneness actualizing

through a “becoming all things” methodology seen in Pauline theology. It is important to note both how the church should function and why it should use the following methodologies within a pluralistic society. It is, therefore, the aim to approach the NPO through spiritual positivism aligned with a pragmatic idealism that in reaching this segment of the unchurched, the best approach is one that is economically and socially empowering.

The premise of this method is not to deduce or abandon the gospel. It is, however, the point of the essay to show the legitimacy of the gospel hinges on whether the church can flex its orthopraxis hands and reach into a society with fresh methods that could build a bridge to further reconnections with the Christian faith. Thus, a closer look at the historical nature of the church reveals a deep-seated connection to its current paradigms. It is these paradigms that will be challenged and digested into a consecrated syncretism of colliding the mission of the church with contemporary modalities that a pluralistic society can metabolize.

Finally, in delineating the role of the white Church in relationship to racial subjugation, the premise of the essay is not to alienate the white Church or brand white people in any light. The hope of disseminating both the ideals and the misfortune of Christian history is, therefore, rightly to stabilize the church's missional mobility.

SECTION II: BIBLICAL AND THEOLOGICAL FOUNDATIONS

Protogenesis

Scripture speaks of the genesis of the beginning in terms of unified personhood. Whereas the book of Genesis begins with God, both Old and New Testament Scripture are laced with imagery and language of a deeply transcendent God who exists before the heavens and the earth. An example of God’s didactic unification can be found in Deuteronomy 6:4 with the words of

the Hebraic *Shema*, “Hear, O Israel: The Lord our God, the Lord is one.”¹ It is this oneness that echoes through the dispensational age called time and reverberates back a metabolization of perfected unity and oneness into this human-spiritual schism called the church.

In taking a deeper introspection of creating community and relatability amongst the church itself and Black and ANAI millennials in the San Francisco Bay Area, the church must first consider where the fingerprints of this perfected community and relatability have their roots. To construct community and relatability purely on a socio-cultural stratum is to build on a faulty premise. The constructs of this world fall within unregenerate cosmology and therefore speak not to a redeemed system for divine social unity but one of disharmony, confusion, and contortions due to the depravity that leeches within each human soul. Thus, God’s divine unity within himself is the perfected model the church must utilize to truly facilitate an effective Christian witness.

As the church seeks to reconstruct itself within a Covid-19 world, mobilization toward the ideal of community and relatability will require a spiritual locus of divine preeminence. The church must travel outside of space and time and take its seat above principalities and powers, and be seated with Christ. We must heed the psalmist’s words in Psalm 46:10, “Be still, and know that I am God.” Within that seat, we must be still enough to receive and digest a neo-orthopraxy that awaits in the Father’s presence as Jesus only did what He saw done in his Father’s presence. Therefore, the church is not exempt from this successful pathway toward divine-human progress. The greater works Jesus spoke of are interconnected and inseparable from his presence. As Jesus spoke of the vine and branches in John 15, he admonished the disciples that without him, they could do nothing. In ascending to a reconstructed and reinvigorated spirituality of Christian community and witness, the church must remain steadfast

¹ Deut. 6:4 (New International Version).

in its effort to remain interdependent upon God's presence and his co-creative power within the heart of those regenerated.

Furthermore, in order to possess the wisdom and application of God's mystical methods, the church must understand that God starts with his image rather than with theoretic methods. As we are being transformed in the image of our creator (2 Cor. 3:18), we are also be renewed in the knowledge of his image (Col. 3:10). Yet to be transformed into his image is to radiate his love (John 13:35); to be renewed in the knowledge of his image is to daily peer into the perfect law that brings liberty (James 1:25). It is neither exclusive spiritual mysticism nor moral and pragmatic realism that is in question. The issue is the practice of beholding him to fully become one with him. In so doing, the right relationships within the church and the world will fully be realized not to Christianize the Black and indigenous millennial tribe but give every tribal member the unhindered exposure to see him and be drawn to his goodness.

Genesis

A second emotive perspective builds upon the former in that the unity of God is manifested in the Son of God-Jesus Christ himself. Colossians 1:16 expresses the transcendent realism of creation, "For in him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities, all things have been created through him and for him."² Genesis 1 starts with "In the beginning God...."³ However, the manifestation of God is found in the Son of God, who comes as the incarnate Christ. The lamb slain before the foundation of the world,⁴ the one in whom the worlds are made, is the manifested glory of the oneness Christ shares eternally with the Godhead. It is the person of

² Col. 1:6. (New International Version).

³ Gen. 1:1. (New International Version).

⁴ Rev. 13:8.

Christ that the Apostle Paul says the church is to be uniquely and purposefully infatuated within 1 Corinthians 2:2, “For I decided to know nothing among you except Jesus Christ and him crucified.”⁵ In prior Paul in 1 Corinthians 2:1 contrasts this Christo-centric orthodoxy against “lofty speech”⁶ and “wisdom.”⁷ In so doing, he supports and underlines the foundation for an effective evangelism-right relationship with God and the right understanding of his salvific work on the cross. In other words, know him (*imago Dei*) and his mission (*Missio Dei*).

The full breadth and realization of God and the regenerate man is incomplete in the Old Testament. It is only in the New Testament the believer is inundated with the full image of God and His offspring through the incarnation of the Son of God. Thus, the church must take full ownership of this privatized blessedness and redeemed exclusivity to understand the communal means and methods God wishes to deploy on earth. To reach the unreached with human methods is to be spiritually reprobate. The church may think to go deeper but instead must transcend above its systems and practices and ascent to its rightful author. Where we begin the conversation of effective evangelism within a pluralistic society is where all of life and community began in him.

Jesus is the manifested full expression and representation of God. If we are to be like him,⁸ we can fully see this ideal through the person of Christ. In the imminent consummation of his Kingdom, we see fragments of the actualization of his alien dominion through the forgiveness of an idolatrous woman, meals with tax collectors, benevolence toward lepers, evangelism of a forbidden Samaritan woman, religious heresy of healing on the Sabbath,

⁵ 1 Cor. 2:2 (English Standard Version).

⁶ 1 Cor. 2:1. (English Standard Version).

⁷ Ibid.

⁸ Phil. 3:10-11.

authority over moneychangers in the temple, raising the dead, turning water into the wine, forgiving the thief on the cross, and so consummating the full depth of his unflinching love by dying on the cross. The ethos of Christ's kingdom repelled the religious and mesmerized the world. Yet he left the church a model to follow himself. By saying a servant is not above his master, Jesus gave the church a living towel and bowl called divine servanthood cloaked in his death, burial, and resurrection. To those who are willing to tarry awhile, he has promised to never leave us but make us one like he is one with the Father according to John 17:21, "...that they may all be one, just as you Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me."⁹

The protagonist for Christian witness in the dispensational narrative of missional work is solidarity with God through unity with each other. The world cannot see him until they see him through our ecumenical love for one another. The power of the church does not rest in the compulsion of its message. The power of the church rests in internalizing the message first through ecclesiastical personhood that is neither Jew nor Greek; slave nor free; male nor female; but one in Christ. It is this sanctified holiness by which the world can be won, and consequently, it is the neglect the world will remain blind and unchanged. Consequently, Christians must positively "Strive for peace with everyone, and for holiness, without which no one will see the Lord."¹⁰

Contextualization

Third, the church must stay grounded in the Christ-centric narrative of Christ in us in full solidarity within a contextualized framework. When solidarity is static within a pluralistic society, it easily dissolves into nothingness. The church must continue to be bridled to Christ and

⁹ Jhn. 17:21 (Revised Standard Version).

¹⁰ Heb. 12:14 (Revised Standard Version).

pragmatic to the world for which it is sent. Pauline theology suggests a dualistic motif for spiritually transacting with the world in saying in 1 Corinthians 9:19-23,

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel, that I may share with them in its blessing.¹¹

This vicarious blessing through pragmatic contextualization is not neo-orthodox but the traditional orthopraxy of the early New Testament church. It cannot be underscored enough that out of the oneness which we possess in Christ, we are to frame it specifically to the world over which our feet have dominion over. In reaching Black and ANAI millennials in the Bay Area and reconstructing a holy community within the church, like Paul, the church must become consecrated precisionists whereby we can delineate and assess the world in which Christ wants us to possess. To become a millennial, I must understand millennials. To become Black and ANAI, I must understand the constructs within these communities. God does not call the church to take the world outside of its constructs to know him first. God calls the church who have been redeemed out of its constructs to use its modalities to speak a heavenly language within domestic dialect so the doorways of the soul may be open to heavenly stairwells.

If the history of colonialism and Christian imperialism have taught us anything, it is that using symbolic Christian methods to Christianize the world does more to impede the regeneration of the soul. When we integrate the unity with Christ into a becoming method personified in Christ and the early church, we will share more fully in this blessing that Paul

¹¹ 1 Cor. 9:19-23 (English Standard Version).

speaks about in the gospel. Thus, it is to our detriment if we fail to bend our spiritual practice to speak audible words and images to Black and ANAIs in the millennial generation.

Consummation

Church history is interwoven with tangents of premillennial and postmillennial fanfare. The crux, however, is not when Jesus will return but that He shall. Until then, the church lives within hopeful regenerate certainty that Christ will come though we do not see everything yet subject to him. Hebrews 2:8 states, “Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him. But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death so that by the grace of God he might taste death for everyone.”¹²

In this consummate faith of living within “yet” and “not yet” of the kingdom, the church must maintain spiritual acuity toward Christ alongside homogenous ecumenical solidarity. The church sees Christ made a little lower than the angels. She sees Christ’s humanity, suffering, model, message, hands, feet, voice, and touch. Thus, the church mobilizes out of the persistent and pervasive hope that He will make all things new, and one day all that is will be fully subject to him even though, at present, we do not see it. When Jesus ascended back to heaven, he left the church his word through living apostolic mobility. His word was tied to an epoch of time of him becoming a little lower than the angels. It was tied to his humanity and divinity converging and culminating on calvary. Christ left us a living playbook to follow; to create community and relatability, the church must forge ahead with promise and radical pragmatism in its stead. The

¹² Heb. 2:8 (English Standard Version).

full reign of Christ is imminent; it is the faith of the regenerate to seize the opportunity of today that is always in question.

SECTION III: NPO TOPIC HISTORY AND KEY VOICES

The historicity of Church Mobility & Hypocrisy

America's roots of communal relationships reside in the dark corridor of European colonialism. In 1559-1562 the Spanish colonists founded the first church in their colonial settlement in Pensacola, Florida. The church would later expand through the durability of the Dutch Reformed Church in New Amsterdam (Manhattan, New York) in 1628.¹³

From that time until the 1960s, the church would grow and subsequently begin to decline after the Civil Rights Movement. As a result, the church responded with the Church Renewal movement of the 1960s, Church Growth of the 1970s, Emerging/Emergent Church of the 1990s and early 2000s, and the Missional Church Movement adopted in the 1990s, which was preoccupied with the "missio dei (mission of God) in contrast to the missio ecclesia (mission of the church)." ¹⁴

The Social Gospel in American Religion by Christopher Evans shows religious tension between moral and socio-economic reform.¹⁵ Yet zeal within white churches failed to collectively mobilize its efforts against racism as only some church factions embraced radical socialism,¹⁶ championed Black emerging voices,¹⁷ embraced reconstructed theology through

¹³ "The Church Growth Movement of the Last Fifty Years in the USA," McIntosh Church Growth Network., Accessed August 10, 2020, <https://www.churchgrowthnetwork.com/freebies2/2015/3/13/church-movements-of-the-last-fifty-years-in-the-usa>.

¹⁴ Ibid.

¹⁵ Christopher H. Evans, *The Social Gospel in American Religion: A History*, (New York: New York University Press, 2017), 29, 34-37.

¹⁶ Ibid., 59.

German biblical criticism¹⁸ or reacted to its liberalism through “crisis theologians,”¹⁹ and even used veneer of pure religion through biblical criticism to reinforce its prejudices against Blacks and Catholics.²⁰

Furthermore, the misguided priorities of the church nestled in institutionalized religion in the twentieth century²¹ later morphed into a more imperial view of the Christian religion to democratize the West,²² which distracted the church from its consecrated mission and led the church to exchange the sacredness of Christ for the perceived sacredness of democracy.²³ Seemingly, the church’s post-World War II reactionism allowed for a national and global ecumenical movement to transcend political positivism with social action.²⁴ However, the apex of ecumenical mobilization is prefaced against the life and work of Dr. Martin Luther King Jr., who espoused a “beloved community.”²⁵ Yet ironically, its descent would be the church's position during the Vietnam War.²⁶

¹⁷ Ibid., 62.

¹⁸ Ibid., 67-68.

¹⁹ Ibid., 71.

²⁰ Ibid., 72.

²¹ Ibid., 115, 117.

²² Ibid., 121.

²³ Ibid., 123.

²⁴ Ibid., 180.

²⁵ Ibid., 186-187.

²⁶ Ibid., 191.

Though parts of the church challenged the injustice of the Vietnam War as they had done during the Civil Rights Movement,²⁷ conflicting parties weeded out Christian naysayers in the late 1960s.²⁸ This would inevitably lead to a power vacuum with the rise of Black liberation theology²⁹ and the church's present disposition of “conservative evangelical political activism”³⁰ rooted in the moral edifices of “family values.”³¹ Moreover, if sociologists have determined that family values such as abortion were tied to the Christian Right’s aspiration to protect its tax-exempt status for its colleges rather than its moral position against abortion itself,³² one must concede that much of American religion under the guise of Christian conservatism is not true Christianity at all. In fact, sociologists conclude that contemporary Christian nationalism has nothing to do with Christianity or “religious commitment.”³³

Segmentation I: The Unchurched

George Barna offers incredible insight into guiding contemporary religious orthopraxy. In his book *Churchless: Understanding Today’s Unchurched and How to Connect with Them*, one sees relational aptitude is predicated on perceptual belief, “If we perceive the gap between ‘us’ and ‘them’ as wide and essentially uncrossable, we are less likely to get close enough to

²⁷ Ibid., 192-193.

²⁸ Ibid., 193-194.

²⁹ Ibid., 197.

³⁰ Ibid., 198.

³¹ Ibid., 201.

³² Ibid., 204.

³³ Andrew L. Whitehead and Samuel L. Perry, *Taking America Back for God: Christian Nationalism in the United States*, (New York: Oxford University Press, 2020), 26.

offer ourselves in real relationships”³⁴ Therefore, for the ecumenical body to offer themselves relationally we must bridge the gap pragmatically by understanding why some Black and ANAIs remain “churchless.”³⁵

According to Barna, the unchurched are defined “as someone who has not attended a Christian church service, other than a special event such as a wedding or funeral, at any time during the past six months.”³⁶ Currently, forty-three percent of America is unchurched, with zero church incline amongst any U.S. demographic.³⁷ Accordingly, forty-eight percent of Millennials (1984-2002) are post-Christian compared with twenty-eight percent of Elders (1945 and older), thirty-five percent of Boomers (1946-1964), and forty-percent Busters (1965-1983).³⁸

The implications of effective witness amongst post-Christian millennials are important as research suggests church growth is commonly measured inaccurately through transferring of people “from one church to another, not transitioning from non-Christian to Christ-follower.”³⁹ With data showing effective methodologies vary based on the context,⁴⁰ the church must become uncomfortable with its quantitative data for effective witness and investigate the true qualitative nature of its relational functionality.

³⁴ George Barna and David Kinnaman, *Churchless: Understanding Today’s Unchurched and How to Connect with Them*, (Austin, TX: Tyndale Momentum, 2014), 11.

³⁵ Ibid., 13.

³⁶ Ibid., 13.

³⁷ Ibid., 6.

³⁸ Ibid., 19.

³⁹ Ibid., 16.

⁴⁰ Ibid., 17.

Accordingly, unchurched comprise three-quarters of the thirty percent of the American populace that is post-Christian, with skeptics accounting for seventy-four percent.⁴¹ Sixty-two percent of the unchurched see themselves as Christian, fifty-one percent are seeking a better spiritual reality, and sixty-five percent define themselves as “spiritual people.”⁴² Though most are highly skeptical, the ecumenical body must correlate the fact that if most post-Christian millennials have experience in the church, why have they left, and are they simply post-religion versus post-Jesus?

Going a step further, unchurched Americans see the church's negative contributions through hate and violence, opposition to gay marriage, and sexual abuse scandals within the Catholic church.⁴³ Interest for Sunday service has declined from seventy percent in the early 1990s to fifty-seven percent today,⁴⁴ with only fifteen percent of millennials attracted by church service alone.⁴⁵ Adding to this, the unchurched are less loyal to one church, less receptive to conventional methods like invitations (two-thirds to now half)⁴⁶ , and are resistant to all forms of another advertisement.⁴⁷ Though most own a Bible, only an eighth believe it should be taken literally.⁴⁸

⁴¹ Ibid., 23.

⁴² Ibid., 48.

⁴³ Ibid., 31-32.

⁴⁴ Ibid., 33.

⁴⁵ Ibid., 45.

⁴⁶ Ibid., 34.

⁴⁷ Ibid., 35.

⁴⁸ Ibid., 84.

On the other hand, the unchurched seek a dynamic Christian experience that is antithetical to the mainstay method of Sunday service. According to Barna's survey:

Almost all the activities they describe. Focus on service: feeding the needy (30 percent), providing housing for the homeless (18 percent), keeping the kids off the streets (11 percent), providing counseling and support groups (11 percent), and clothing the poor (11 percent). More unchurched people recommend accepting non-Christian beliefs as legitimate (11 percent) and accepting others instead of judging them (7 percent) than recommend the activities most churches regular engage in.⁴⁹

While a majority of those under thirty find church boring and unconnected,⁵⁰ data suggests that the real issue the unchurched have against the church is "perceived lack of value."⁵¹ Therefore, the church must fill this void with legitimate constructs of communal relations.

Macro Segmentation II: Millennials

A useful M-Factor trend analysis constructed by Lancaster and Stillman in their book *The M-Factor: How the Millennial Generation is Rocking the Workplace* segments millennial trends in terms of "Parenting, Entitlement, Meaning, Great Expectations, The Need for Speed, Social Networking, and Collaboration."⁵² *Parenting* trends suggest deep interconnection with their parents regarding decision-making⁵³ and a high expectation for being coached.⁵⁴ Thus, the church should see coaching through vocational training and education pragmatic to ecumenical reparations through communal relations.

⁴⁹ Ibid., 58-59.

⁵⁰ Ibid., 58.

⁵¹ Ibid., 58.

⁵² Lynne C. Lancaster and David Stillman, *The M-Factor: How the Millennial Generation is Rocking the Workplace* (New York City: HarpersBusiness, 2010), 21.

⁵³ Ibid., 21.

⁵⁴ Ibid., 50.

Second, *Entitlement* trends show a highly positivistic belief in self-actualization, which finds its roots in the “self-esteem movement.”⁵⁵ Millennials work outside hierarchical structures and display overt confidence. They can seem cocky while maintaining high expectations and direct demands⁵⁶ tempered with a passion for changing the world into something better.⁵⁷

Third, *Meaning* for millennials in their vocation is systemic as they seek a value proposition regarding their work over simply “having a job.”⁵⁸ Likewise, if employers need to “put ‘meaning’ on their menu,”⁵⁹ what should be on the churches? In other words, the moral suasion of American conservatism is hollow if it fails to transcend abstract spiritualism into societal transformation. Likewise, with an inherent bend to innovation,⁶⁰ the church must harness millennials’ co-creative power into new communal relations whereby the world is changed together.

Fourth, Millennials have *Great Expectations* poised with “high expectations for fulfillment and success,”⁶¹ and yet only seven percent of other generations believe Millennials are equipped to succeed.⁶² Thus, if employers see the need for mentoring programs⁶³, how does the church approach bridging the innate ability of millennials to achieve versus the skills they have to do so?

⁵⁵ Ibid., 21.

⁵⁶ Ibid., 66-67.

⁵⁷ Ibid., 85.

⁵⁸ Ibid., 22.

⁵⁹ Ibid., 115.

⁶⁰ Ibid., 122.

⁶¹ Ibid., 22.

⁶² Ibid., 145.

⁶³ Ibid., 149.

Fifth, *The Need for Speed* is implicit in the fact this generation has been highly integrated with computers since the dawn of its childhood and is skilled at multitasking.⁶⁴ If the only pace for millennials is “fast,”⁶⁵ the church cannot afford to take a gradualist approach to community relations! Sixth, *Social Networking* is a byproduct of millennials’ access to high velocity of information that allows them to communicate in novel ways.⁶⁶ Though Gen X is defined by technology, millennials are defined by the network,⁶⁷ which are mediums to “complex social interactions,”⁶⁸ giving the millennials the ability to customize, connect, redefine intimacy.⁶⁹ However, if eighty-four percent of millennials admit to using tech to avoid “difficult conversations at work,”⁷⁰ how might the church leverage social media to connect meaningfully and less confrontationally?

Lastly, *Collaboration* is due to their ability to voice their opinion in all constructs of societal life. Millennials, therefore, approach decision-making and leadership co-creatively versus authoritatively.⁷¹ Millennials are used to working in groups⁷², and their connectivity comes from collaborative opportunities with peers.⁷³ Furthermore, millennials are attracted to

⁶⁴ Ibid., 22.

⁶⁵ Ibid., 172.

⁶⁶ Ibid., 23.

⁶⁷ Ibid., 209.

⁶⁸ Ibid., 210.

⁶⁹ Ibid., 210-216.

⁷⁰ Ibid., 223.

⁷¹ Ibid., 23.

⁷² Ibid., 243.

⁷³ Ibid., 245.

employee resource groups that are grouped by affinities such as ethnicity⁷⁴, which the church should leverage in communal relations. Additionally, if millennials will overcome the deficiencies in older generations “...by turning toward community, patience, trust and a new focus on action over talk,”⁷⁵ the church must capitalize on their weakness for interconnected communal life.

Micro-Segmentation I: National & Regional Blacks

Religious identity is pervasive within the Black community; seventy-nine percent of blacks now identify as Christian compared with seventy-seven percent of whites. Data shows Black people are more religious than Whites and Latinos. The number of religiously unaffiliated has climbed from twelve percent to eighteen percent since 2007, and younger Black people aged 18-29 comprise twenty-nine percent of the religious unaffiliated, and overall, Blacks read the Bible once a week.⁷⁶

Further, fifty-two percent see racial identity as central to their identity, with eighty-one percent feeling at least “somewhat connected to a broader black community in the U.S., including thirty-six percent who said they felt very connected to a black community.”⁷⁷ Compare this with only five percent of whites who see their race as important,⁷⁸ and the case can be made

⁷⁴ Ibid., 246.

⁷⁵ Neil Howe and William Strauss, *Millennials Rising: The Next Great Generation*, (New York: Vintage Books, 2000), 73.

⁷⁶ “Blacks more Likely Than Others in U.S. to Read the Bible Regularly, see it as God’s Word,” Pew Research Center, Accessed August 6, 2020, <https://www.pewresearch.org/fact-tank/2018/05/07/blacks-more-likely-than-others-in-u-s-to-read-the-bible-regularly-see-it-as-gods-word/>.

⁷⁷ “Most Black Adults Say Race is Central to their Identity and Feel Connected to a Broader Black Community,” Pew Research Center, Accessed August 6, 2020, <https://www.pewresearch.org/fact-tank/2020/02/05/most-black-adults-say-race-is-central-to-their-identity-and-feel-connected-to-a-broader-black-community/>.

⁷⁸ Ibid.

that perhaps the white American church is not rightly addressing communal relations because they are abstracted from their own cultural identity.

Seemingly, Pew Research connects successful integration of racial identity with economic status and educational privilege. Family income of \$30,000 or more as well as having at least a bachelor's degree increases Black people's connections to the "broader black community in the U.S."⁷⁹ Therefore if Blacks see community as interdependent with their racial community, churches cannot abdicate Blacks from their racial identity but see the integration of race as interdependent for its redemptive mission for communal relations.

Additionally, data from the Black Census, which surveyed over 30,000 people, is useful in understanding what Blacks value.⁸⁰ Non-binary and transgender Blacks and Cisgenders overwhelmingly believe politicians devalue the community.⁸¹ Additionally, Blacks live within extreme economic constraints, and many are unable to pay their bills (fifty-three percent of cisgender and sixty-two percent of transgender and non-binary).⁸² Therefore, the values Blacks place on governmental improvements such as affordable healthcare, housing, college expenses, job placement, child care, and reparations⁸³ appear to be byproducts of economic disenfranchisement. Other issues such as sexual harassment and violence toward women and

⁷⁹ Ibid.

⁸⁰ Black Future Labs, "Beyond Kings and Queens: Gender Politics in the 2019 Black Census," *Black Future Labs*, (2019): 5, <https://blackcensus.org/wp-content/uploads/2019/11/Beyond-Kings-and-Queens-Gender-and-Politics.pdf>.

⁸¹ Ibid., 8.

⁸² Ibid., 11.

⁸³ Ibid., 9.

transgender people the universal alarm that there is a problem with lack of accountability for police killings of blacks⁸⁴ can also be viewed as byproducts of their oppression.

From a micro perspective, Black people came to San Francisco from the South to work in the shipyards in the 1940s and replaced the Japanese who were interned throughout World War II. Black people were discriminated against through housing restrictions which forced many to Oakland.⁸⁵ The 1940s migration from the South to Oakland resulted in historical events like the birthing of the Black Panther Party during the 1960s. The 20th century also saw federalized redlining and denial of homeownership to Black people, and now current economic gains in Oakland are becoming bleak through the displacement of African Americans through gentrification and increased housing costs due to the tech boom. Blacks in Oakland used to comprise fifty percent of the population in the 1980s and now comprise only twenty-eight percent in 2010.⁸⁶ With the highest diversity of blacks residing within Solano County (14.8 percent), Alameda County (11 percent) and Contra Costa County (9.5 percent)⁸⁷, and ANAIs residing in Sonoma County (2.2 percent) and Napa County (1.3 percent) and Solano County (1.3 Percent)⁸⁸ the church must assess demographically where the Black community resides and what

⁸⁴ Ibid., 13-18.

⁸⁵ Todd Whitney, "A Brief History of Black San Francisco," *KALW*, February 26, 2016, <https://www.kalw.org/post/brief-history-black-san-francisco#stream/0>.

⁸⁶ Sam Levin, "'We're Being Pushed Out: The Displacement of Black Oakland,'" *The Guardian*, June 2018, <https://www.theguardian.com/us-news/2018/jun/01/from-black-panthers-to-bbq-becky-the-displacement-of-black-oakland>.

⁸⁷ United States Census Bureau, "Quick Facts: Sonoma County, California; Solano County, California; San Mateo County, California; San Francisco County, California," Accessed August 6, 2020, <https://www.census.gov/quickfacts/fact/table/sonomacountycalifornia,solanocountycalifornia,sanmateocountycalifornia,sanfranciscocountycalifornia/PST045219>.

are the issues they face. More importantly, the church must see communal relations through economic empowerment as economic disparities disproportionately affect Black people, and so destroy the stability of community relations.

Micro-Segmentation II: National & Regional Alaska Native/American Indian (ANAI)s

United States Census Data shows ANAIs single-race population at 2,801,587, with over half of its population under the age of 45.⁸⁹ When adjusted for multi-race, the ANAIs population grows to 6.8 million and is projected at 10.1 million by 2060.⁹⁰ According to Pew Research, ANAIs comprise the largest group of multiracial people.⁹¹ Yet multiracial acceptance is bleak when a majority of biracial ANAIs refuse to see themselves as biracial, and of those who do, an overwhelming majority identify with the white community versus ANAIs.⁹² As a result, the church must construct the right perspective of ANAIs and understand that since they are predominately multiracial, they will not fit the stereotypical images, which sociologists deem “controlling images”⁹³ that reduce how we know and represent the indigenous.⁹⁴

⁸⁸ United States Census Bureau, “Quick Facts: Napa County, California; Marin County, California; Contra Costa County, California; Alameda County, California; Santa Clara County, California; San Francisco County, California,” United States Census Bureau, Accessed August 6, 2020, <https://www.census.gov/quickfacts/fact/table/sonomacountycalifornia,solanocountycalifornia,sanmateocountycalifornia,sanfranciscocountycalifornia/PST045219>.

⁸⁹ “Selected Population Profile in the United States,” United States Census Bureau, Accessed August 5, 2020, <https://data.census.gov/cedsci/table?q=S0201&lastDisplayedRow=20&table=S0201&tid=ACSSPPIY2018.S0201&hidePreview=true&t=006%20-%20American%20Indian%20and%20Alaska%20Native%20alone%20%28300,%20A01-Z99%29>.

⁹⁰ “American Indian and Alaska Native Heritage Month: November 2019,” United States Census Bureau, Accessed August 5, 2020, <https://www.census.gov/newsroom/facts-for-features/2019/aian-month.html>.

⁹¹ “American Indian and White but not ‘Multiracial,’” Pew Research Center, Accessed August 6, 2020, <https://www.pewresearch.org/fact-tank/2015/06/11/american-indian-and-white-but-not-multiracial/>.

⁹² Ibid.

⁹³ Kimberly R. Huyser, “A ‘Real American Indian,’” *Sage Journals*, (March 22, 2017): <https://journals.sagepub.com/doi/full/10.1177/1536504217696067>.

⁹⁴ Ibid.

A macro perspective on the marginalized plight of ANAIs is also sobering. U.S. Bureau of Labor Statistics on ANAIs who are sixteen and older comprise 1.1 percent of the population and yet have 6.6 unemployment compared to 3.9 percent of the country, and only 59.6 participated in the labor force compared to 62.9 of the country. Moving averages from 2003-to 2018 indicate AIANs are consistently unemployed. Moreover, life expectancy is 5.5 years below the general population,⁹⁵ with a thirty-nine percent increase in HIV diagnoses from 2010-to 2017.⁹⁶ ANAIs are disproportionately more prone to having a disability, facing educational disparities, sharing multiracial ancestry with Hispanics, and living separately from reservations.⁹⁷ Additionally, ANAIs are underprivileged and trend behind national averages of economic empowerment, health, and education, and manifest substantial food insecurity, which comprises a quarter of the population.⁹⁸ Given the rise of unemployment on reservations (11.4 percent), inferential data suggests those who do have a bachelor's degree versus a high school diploma were more apt to be in the labor force (74.6 percent to 49.5 percent).⁹⁹ Consequently, the church must respond to these disparities with diversified ecumenical reparations through

⁹⁵ "American Indians and Alaska Natives in the U.S. Labor Force," U.S. Bureau of Labor Statistics, Accessed August 6, 2020, <https://www.bls.gov/opub/mlr/2019/article/american-indians-and-alaska-natives-in-the-u-s-labor-force.htm>.

⁹⁶ "HIV and American Indians and Alaska Natives," Center for Disease Control and Preventions, Accessed August 6, 2020, <https://www.cdc.gov/hiv/group/raciaethnic/aian/index.html>.

⁹⁷ "American Indians and Alaska Natives in the U.S. Labor Force," U.S. Bureau of Labor Statistics, Accessed August 6, 2020, <https://www.bls.gov/opub/mlr/2019/article/american-indians-and-alaska-natives-in-the-u-s-labor-force.htm>.

⁹⁸ Ibid.

⁹⁹ Kimberly R. Huyser and etl, "Food Insecurity Among American Indians and Alaska Natives: A National Profile Using the Current Population Survey—Food Security Supplement," *Journal of Hunger & Environmental Nutrition*, (October 26, 2016): <https://www.tandfonline.com/doi/abs/10.1080/19320248.2016.1227750>.

educational and vocational training opportunities within urban areas that represent 7 and 10 indigenous people.¹⁰⁰

A micro look at the American Indian population in the Bay Area further magnifies the premise of these disparities. In the atlas *Infinite City: A San Francisco Atlas* by Rebecca Solnit, the Indigenous people have a fourteen-thousand-year ancestry that was sustained through localization¹⁰¹ and sustainable land management¹⁰², and small and vast diversified communities.¹⁰³ In 1769 the population was seventeen thousand compared to seven million today. It is estimated that two hundred villages and more than two hundred dialects could have possessed this area.¹⁰⁴ However, with the arrival of Spanish Catholic missions in the 1700s and early 1800s, missionaries seduced the indigenous to the missions and barred them from returning home, and instead forced their assimilation.¹⁰⁵

Present-day indigenous Bay Area American Indians who survived are known as the contemporary Muwekma Ohlone and “trace their ancestry through the Missions Dolores, Santa Clara, and San Jose”¹⁰⁶ and also have membership in the Verona Band of Alameda, which is a federally recognized tribe.¹⁰⁷ “Other Indigenous groups include the Graton Rancheria

¹⁰⁰ “Racial Wealth Snapshot: American Indian/Native Americans,” National Community Reinvestment Coalition, Accessed August 6, 2020, <https://ncrc.org/racial-wealth-snapshot-american-indians-native-americans/>.

¹⁰¹ Rebecca Solnit, *Infinite City: A San Francisco Atlas*, (Berkeley and Los Angeles, CA: University California Press, 2010), 12.

¹⁰² Ibid., 13.

¹⁰³ Ibid., 13.

¹⁰⁴ Ibid., 13-14.

¹⁰⁵ Ibid. 14.

¹⁰⁶ “Historical Overview,” Muwekma Ohlone Tribes of the San Francisco Bay Area, Accessed August 5, 2020, <http://www.muwekma.org/tribalhistory/historicaloverview.html>.

¹⁰⁷ Ibid.

community (Coast Miwok and Southern Pomo), Kashaya, Patwin, and Mishewal Wappo in the North Bay, and the Bay Miwok in the East Bay.”¹⁰⁸ The Bay Area also represents one of the largest conglomerates of Intertribal Indians, with two hundred different tribes from all areas of America (but only 109 federally recognized). Community is vibrant with the longest-running Intertribal community house in Oakland called Intertribal Friendship House, Emeryville Shellmound Prayer Gathering, the gathering of the International Indian Treaty Council (IITC) yearly on Alcatraz Island, Indian People Organizing for Change which is socially and environmentally focused on justice as well as tribal solidarity.¹⁰⁹ Consequently, the orthopraxy of the ecumenical body should consider coming alongside longstanding intertribal groups within the community and show solidarity as a witness against its colonial past. Also, the church should take seriously the disparities facing ANAIs and adopt ecumenical reparations that are economically empowering to strengthen communal relations.

Micro-Segmentation III: San Francisco Bay Area

There are nine counties now in the Bay Area (Alameda, Contra Costa, Marin, Napa, San Francisco, San Mateo, Santa Clara, Solano, Sonoma (which includes high-tech Silicon Valley) alongside 101 cities and seven million people. Major cities include San Francisco, San Jose, and Oakland, which intersect 1,400 miles of highway and 20,000 miles of local streets.¹¹⁰

According to the 2010 Bay Area Census, 6.7 percent are Black people, 0.7 percent are Alaska Native/American Indian, 23.5 are Latino/Hispanic, and Asians are 23.3 percent. Those aged 18 to 64 comprise 65.5 percent, with 30 percent being foreign-born, leaving 14.4 percent

¹⁰⁸ Ibid.

¹⁰⁹ “Indigenous Population in the Bay Area,” Bay Area Equity Atlas, Accessed August 5, 2020, <https://bayareaequityatlas.org/about/indigenous-populations-in-the-bay-area>.

¹¹⁰ “Nine Bay Area Counties,” Metropolitan Transportation Commission, Accessed August 5, 2020. <https://mtc.ca.gov/about-mtc/what-mtc/nine-bay-area-counties>.

with non-American citizenship and 35.5 percent of people obtaining a bachelor's degree or higher.¹¹¹ Poverty is radically interpreted differently, with the poverty line at \$82,200 for individuals and \$117,400 for families in San Francisco (when compared to the federal poverty line of \$12,140 for individuals and \$25,100 for families). Socioeconomic disparities are also magnified as Black people face poverty at almost a threefold factorization.¹¹² The issue becomes bleaker, with the average home costing \$996,000¹¹³ compared to a national median price of \$179,900 and the rent average in San Francisco being \$3,680¹¹⁴ compared to the national median of \$1,078.¹¹⁵

Add on top of this a pandemic that has pushed unemployment from above three percent average in most counties to now a high of 10.3 in Marin County to 12.6 in San Francisco; it is easy to see there is an imminent crisis. Furthermore, disparities also show many high-tech jobs have the privilege of remote telework and others don't, which carries with it other implications¹¹⁶ as two-thirds of the population is considering migrating from the area.¹¹⁷

¹¹¹ "San Francisco Bay Area," Bay Area Census, August 6, 2020, <http://www.bayareacensus.ca.gov/bayarea.htm>.

¹¹² "Poverty in San Francisco," City and County of San Francisco, Accessed August 5, 2020, <https://sfgov.org/scorecards/safety-net/poverty-san-francisco>.

¹¹³ "How Much Does it Cost to Buy a Home," VitalSigns, Accessed August 5, 2020. <https://www.vitalsigns.mtc.ca.gov/home-prices>.

¹¹⁴ Emily Deruy, "How Much Rent Has Gone Up in the Bay...", *The Mercury News*, December 20, 2019, <https://www.mercurynews.com/2019/12/20/heres-how-much-rent-has-gone-up-in-the-bay-area-since-2010/>.

¹¹⁵ Sydney Temple, "America's 2019 Rental Market in Review: Did Renters Pay More?" *Abodo*, December 20, 2019, <https://www.abodo.com/blog/2019-annual-rent-report/>.

¹¹⁶ John Wildermuth, "Bay Area vs. Los Angeles: Unemployment Hitting Hardest in Southern California," *San Francisco Chronicle*, June 30, 2020, <https://www.sfchronicle.com/politics/article/Bay-Area-vs-Los-Angeles-Unemployment-hitting-15375098.php>.

¹¹⁷ Zach Drucker, "The COVID 19 Effect on San Francisco's Housing and Rental Market," *Sf.citi*, July 9, 2020, <https://sf.citi.org/news/the-covid-19-effect-on-san-franciscos-housing-and-rental-market/>.

According to the Northwestern Institute for Policy Research shows, food insecurity amongst blacks during the 2020 pandemic is a staggering 34.9 percent compared to the total population at 25.5 percent.¹¹⁸ As of August 5, 2020, there are 57,579 cases of Covid-19 in the 11 counties comprising the Bay Area, with 864 deaths.¹¹⁹ According to the San Francisco Chronicle, the racial disparities are stark, with county data showing "...Latino and black people are disproportionately testing positive for, and dying off, the coronavirus in three of the region's largest counties, magnifying inequities that predate the health crisis."¹²⁰ Though Latinos are testing positive disproportionately to the populace, morbidity amongst Blacks is twofold compared to other races.¹²¹ This leaves the ominous question if the ecumenical church fails to see communal relations through social action, is it simply remaining complicit in its demise?

SECTION IV: SYNTHESIS & CONCLUSION

The unjustifiable killing of George Floyd has awakened a national moral conscience to challenge and grip the psyche of systemic racism and institutional injustice. Through the #BlackLivesMatter movement, national and global solidarity has emerged to mobilize international protests, spawn collective denouncement of Confederate symbols, introduce legislative police reform, revive a conscious dialogue to reparations, appropriate Oklahoma

¹¹⁸ "Visualizing Food Insecurity," Northwestern Institute for Policy Research, Accessed August 5, 2020. <https://www.ipr.northwestern.edu/state-food-insecurity.html>.

¹¹⁹ NBC Bay Area Staff, "List of Coronavirus Cases in the Bay.," *NBC Bay Area*, August 10, 2020. <https://www.nbcbayarea.com/news/coronavirus/list-of-coronavirus-cases-in-the-bay-area/2248581/>.

¹²⁰ Joaquin Palomino and Tatiana Sanchez, "Latinos' Coronavirus Burden," *San Francisco Chronicle*, May 8, 2020, <https://www.sfchronicle.com/bayarea/article/Bay-Area-Latinos-hit-hardest-by-coronavirus-15252632.php>.

¹²¹ Ibid.

native land, and create a "cancel culture"¹²² from the discontinuance of the Aunt Jamima breakfast syrup to the renaming and branding of the Washington Redskins.

Yet the velocity and momentum of contemporary progressive social action reveal necessary social reform is a composite of collective nobility. One can no longer blame institutions for the disparities facing Black and ANAI communities. Institutions have no personhood but only preservation through the people who control them. The fact that deep racial injustices can be solved in momentary acts of solidarity indicates that change is imminent if our collective voice is good.

The current president of the United States opposes the removal of Confederate symbols, brands the #BlackLivesMatter mural next to Trump tower "Hate speech,"¹²³ calls the coronavirus a hoax that will "go away,"¹²⁴ and denies appropriate funding¹²⁵ to help states fight a pandemic that is disproportionately affecting Black and indigenous communities, one must digest the fact that since a majority of White Christian Americans will still reelect Trump into the office and continue to legitimize his presidency,¹²⁶ is not the church complicit in the contemporary subjugation of Black and ANAIs through socioeconomic disenfranchisement and

¹²² Ritu Prasad, "Cancel Culture: What Unites Young People Against Obama and Trump," *BBC News*, Accessed August 11, 2020, <https://www.bbc.com/news/world-us-canada-53311867>.

¹²³ Jemima McEvoy, "BLM Mural—Described by President as a 'Symbol of Hate'---Goes up Outside Trump Tower," *Forbes Magazine*, July 8, 2020.

¹²⁴ Philip Bump, "Yet Again, Trump Pledges that the Coronavirus will Simply Go Away." *The Washington Post*, April 28, 2020, <https://www.washingtonpost.com/politics/2020/04/28/yet-again-trump-pledges-that-coronavirus-will-simply-go-away/?arc404=true>.

¹²⁵ Erica Werner and Jeff Stein, "Trump Administration Pushing to Block New Money for Testing, Tracing and CDC in Upcoming Coronavirus Relief Bill," *The Washington Post*, July 18, 2020, <https://www.washingtonpost.com/us-policy/2020/07/18/white-house-testing-budget-cdc-coronavirus/>.

¹²⁶ Michael Lipka and Gregory A. Smith, "White Evangelical approval of Trump slips, but Eight-in-Ten Say They Would Vote for Him, Pew Research Center, July 1, 2020, <https://www.pewresearch.org/politics/2018/08/09/an-examination-of-the-2016-electorate-based-on-validated-voters/>.

racial inequalities he persists in? Moreover, if a conservative church sees no problem with a POTUS who calls African countries "shit holes"¹²⁷ or equates "very fine people"¹²⁸ with white nationalists,¹²⁹ is American Christianity Christian at all?

Currently, the 116th Congress is 88% Christian¹³⁰, and yet it has failed to pass the Emmett Till Antilynching bill that overwhelmingly passed the House of Congress but stalled in the Senate due to the objections of one person, Senator Rand Paul. Could it be coincidental that a Kentucky Senator that represents a constituent base that is seventy-six percent Christian¹³¹ objects to a bill that, by its nature, is biblically sound? Or could it point to the systemic prejudice embedded within American Christian religiosity that is unwilling to be redeemed?

As the church looks to make ecumenical reparations to Black and ANAIs, it must do so, understanding that historically it has been the perpetrator of many of its ailments. In the opening pages of Robert P. Jones's book, *White Too Long: The Legacy of White Supremacy in American Christianity*, he exposes the fallacy of the childhood denomination he was raised with that historically allowed chattel slavery to "flourish alongside the gospel of Jesus Christ"¹³² and points to the fact that its denominational founders believed this plight was both plausible and

¹²⁷ Ali Vitali and et al, "Trump Referred to Haiti and African Nations as 'Shithole' Countries," *NBC News*, January 11, 2018, <https://www.nbcnews.com/politics/white-house/trump-referred-haiti-african-countries-shithole-nations-n836946>.

¹²⁸ Glenn Kessler, "The 'Very Fine People' at Charlottesville: Who were they?" *The Washington Post*, May 8, 2020, <https://www.washingtonpost.com/politics/2020/05/08/very-fine-people-charlottesville-who-were-they-2/>.

¹²⁹ Ibid.

¹³⁰ Pew Research, "Faith on the Hill: The religious composition of the 116th Congress," January 19, 2019, <https://www.pewforum.org/2019/01/03/faith-on-the-hill-116/>.

¹³¹ Pew Research Center, "Adults in Kentucky: Religious Composition of Adults in Kentucky," Accessed August 10, 2020, <https://www.pewforum.org/religious-landscape-study/state/kentucky/>.

¹³² Robert P. Jones, *White Too Long: The Legacy of White Supremacy in American Christianity* (New York: Simon & Schuster, 2020), 7.

divinely ordered.¹³³ Thus when the Southern Baptist church chose to succeed from Northern Baptist due to their protest of abolition and so form what is now called the Southern Baptist Convention (SBC), they could have joined forces with Northern Baptists to protest slavery, yet chose instead to succeed from Northern Baptists and found the Southern Baptist Convention (SBC) six months after writing a letter in protest to the Triennial Convention indicating in short that they could not be a part of a party that “imply approbation of slavery.”¹³⁴ Jones would go on to say that “‘white race’ and Protestant Christianity undergirded a century of religiously sanctioned terrorism in the form of ritualized lynching’s and other forms of public violence and intimidation”¹³⁵ and that, in fact, this reality was inherent to the fact that whites sought to protect “the dominant social and political standing of whites.”¹³⁶

It would be remiss to say that God is not coordinating history to allow for the church to atone for its sinful past. With a global pandemic and social unrest and reform happening concurrently, it would be remiss of the church to overlook this seminal moment. In a Pulitzer Prize essay by Hannah Nicole-Jones, “Our Democracy’s Founding Ideals were False when they were Written. Black Americans have Fought to Make them True,” she makes a powerful argument for the suffrage of Black Americans:

The United States is a nation founded on both an ideal and a lie. Our Declaration of Independence, approved on July 4, 1776, proclaims that ‘all men are created equal’ and ‘endowed by their Creator with certain unalienable rights.’ But the white men who drafted those words did not believe them to be true for the hundreds of thousands of black people in their midst. ‘Life, Liberty and the pursuit of Happiness’ did not apply to fully one-fifth of the country. Yet despite being violently denied the freedom and justice promised to all, black Americans believed fervently in the American creed. Through

¹³³ Ibid., 7.

¹³⁴ Ibid., 7.

¹³⁵ Ibid., 10.

¹³⁶ Ibid., 10.

centuries of black resistance and protest, we have helped the country live up to its founding ideals. And not only for ourselves — black rights struggles paved the way for every other rights struggle, including women's and gay rights, immigrant and disability rights.¹³⁷

So, it can be said of unchurched Black and ANAIs Americans today who are poised to change the world and who feel empowered to do so. Like the emblems of Black history, there is an oscillating tide of glory that awaits this generation to live out the full meaning of the creed, "All men are created equal." Yet it is time for the church to deconstruct its past and see the realities of oppression have historically been the extension of white religious expression. If Black and ANAIs are reaping the harvest of false indentured religion, it will be the collective voice of the ecumenical church to denounce such suasion as blasphemous, malignant, and sedentary to its mobility. To do this will require redemptive psychology and a look down the dark corridor of history, which reveals the church's front of religion through complicity and unholy passions. The world is looking for redemption; the least the church can do is start with pragmatic ecumenical reparations that seek to untie the yolks the church historically constructed against a people it was called to love and redeem. Thus, the next phase will be to uncover the depth of the church's culpability in the disenfranchisement of Black and ANAIs and how to atone accordingly through ecumenical social action that rights the past through intentionality and persistent good.

¹³⁷ Nikole Hannah-Jones, "Our Democracy's Founding Ideals were False when they were Written. Black Americans have Fought to Make them True," *The New York Times*, August 14, 2019, <https://www.nytimes.com/interactive/2019/08/14/magazine/black-history-american-democracy.html>.

APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT

NPO STATEMENT

The historical complicity in genocide by Southeast Alaskan churches requires ecumenical reparations to Alaskan Native tribes/people living in the Ketchikan Gateway Borough District.

NPO SCOPE AND CONSTRAINTS

1. Non-negotiable

- A. The NPO must incorporate and address historical trauma.
- B. The NPO must address the preservation and advancement of Southeast Alaskan language and cultural learning.
- C. The NPO must address the acknowledgment of land and historical atrocities.
- D. The NPO must address self-determination.
- E. Any adoptions of the NPO must work in tandem with local churches.

2. Boundaries

- A. Southeast Natives/people.
- B. Ecumenical reparations reference Protestant and Catholic churches.
- C. Reparations require co-creation with Indigenous people for validity.

3. Costs

- A. Low-cost website
- B. Marketing supplies printed materials/shipping
- C. Advisory fees & Travel expenses
- D. Costs can be offset by a crowdsourcing campaign

NPO CONTEXT

1. **Geographical**-Ketchikan Gateway Borough is located in Southeast Alaska
2. **Demographic**-American Indian/Alaskan Native (the Tlingit, Haida, and Tsimshian tribes) comprise 13.9% of the 13,901 population.¹
3. **Denominational culture**- 62% of Alaskans are affiliated as Christian with the largest affiliation of 22% Evangelical Protestant, 16% Catholic, and 12% Mainline Protestant and Unaffiliated (religious none) comprise 31%.²
4. **Generational Context**-The median age is 39.6 years, with 64% of the population between 18- 64.³
5. **Economics & Poverty**-Median household income is \$70,356, and 9.1% of persons live below.⁴
6. **Ministry Type**-This would be considered a parachurch ministry in which "...they operate beside — and therefore outside — individual or affiliated church structures."⁵

¹ “QuickFacts: Ketchikan Gateway Borough,” United States Census Bureau, Accessed December 5, 2020, <https://www.census.gov/quickfacts/ketchikangatewayboroughalask>.

² “Adults in Alaska: Religious Composition of Adults in Alaska,” Pew Research, Accessed December 5, 2020, <https://www.pewforum.org/religious-landscape-study/state/alaska/>.

³ “QuickFacts: Ketchikan Gateway Borough,” United States Census Bureau, Accessed December 5, 2020, <https://www.census.gov/quickfacts/ketchikangatewayboroughalask>.

⁴ Ibid.

⁵ John Bloom, “What is a Parachurch Ministry: Our Commitment to Love the Local Church,” Desiring God, Accessed December 5, 2020, <https://www.desiringgod.org/articles/what-is-a-parachurch-ministry>.

ROOT CAUSES

1. **White Supremacy & Power** - Stakeholders addressed the racial hierarchy the church used to assimilate, colonize, and subjugate Alaskan Natives/American Indians by stripping them of their cultural practices and language while fostering a "savage" mentality of the Natives coupled with punitive reprisal for non-adherence contrasted against their own racial superiority.
2. **False Religion & Christian Nationalism**- Stakeholders connected the modalities of assimilation used by the church/organized religion (in partnership with the Government) through forced compulsion of boarding schools, adoptions, English learning, regalia burning, cessation of spiritual practices/cultural life. They further interconnected the national agenda of the government to partner with the church to prevent Natives from entering civil society, and even contemporarily through Christian nationalism manifested through the Trump era.
3. **Human Depravity & Sexual Perversion**-Stakeholders unearthed the sexual exploitation and molestation of ANAIs in boarding schools and the historical trauma this created as well as the hateful, repugnant, and unchristian methods they deployed.

DEFINITION OF “DONE”

Ecumenical reparations to Alaska Natives shall be used to increase self-determination, quality of life, cultural preservation, tribal sovereignty, and individual personhood.

THREE BIG IDEAS

The NPO should explore a bipartisan approach of ecumenical advocacy and communal partnerships with Alaskan Natives through three plausible reparations 1) Cultural advancement & preservation, 2) Historical trauma wrap services via cross-cultural counseling, 3) Written land acknowledgment and historical reckoning with genocide and culturicide through colonization.

3 NAPKIN PITCHES

Synopsis of Big Idea #1:

1. **Big Idea:** The local Ketchikan Gateway Borough church shall implement ecumenical reparations in the form of financial contributions and supplies for cultural advancement and preservation.
2. **Audience:** Ecumenical reparations for cultural advancement and preservation will be intended for Alaskan Natives within the Ketchikan Gateway Borough district, which includes the Saxman Native Village.
3. **NPO:** The Ketchikan church has not collectively addressed its historical crimes of assimilation, subjugation, and decimation of the Alaskan Native cultural practices and way of life.
4. **Benefit:** Financial contributions and supplies for cultural advancement and preservation value the intrinsic importance of the Native person and their sovereign right to cultural personhood.
5. **Approach:** The local churches shall tithe into the city's first restricted endowment fund and collectively acknowledge its historical complicity in Alaskan Native's physical and cultural genocide.

6. **Risks:** Churches may be unwilling to tithe or lack additional funding capacity.
Additionally, contemporary churches may reject culpability, which may result in rejecting ecumenical reparations.
7. **Assumptions/hypotheses to test:** Financial contributions and materials for cultural advancement and preservation seek to value and promote the full potential of Alaska Natives' tribal and individual personhood.
8. **Benchmarks of success:** A survey amongst local Alaska Natives would be conducted pre-reparations and post-implementation to confirm increased engagement in cultural life and its interconnection to self-determination.
9. **Other Approaches:** There is a Native heritage center, Native corporations, and local entities that offer cultural learning. Also, Native dance groups are active in preserving cultural life.

Likewise, ecumenical reparations would allow the church to support and advance Native culture in novel ways that work with peacemaking with local tribes.

Synopsis of Big Idea #2:

1. **Big Idea:** The local Ketchikan Gateway Borough church shall financially support the creation and implementation of wrap-around services that are culturally synchronized and religiously neutral.
2. **Audience:** Ecumenical reparations for cross-cultural wrap-around services will be intended for Alaskan Natives that feel victimized by historical/contemporary traumas and exhibit mental health impairments.

3. **NPO:** The Ketchikan church has not collectively addressed its historical/contemporary complicity in the degradation of the mental health of Alaskan Native people.
4. **Benefit:** Financial contributions to support the creation and implementation of cross-cultural wrap services could increase the quality of life of Alaskan Natives and decrease psycho-social hindrances.
5. **Approach:** Elders and stakeholders within the community would need to be present in co-creating the curriculum with the ecumenical body and mental health professionals.
6. **Risks:** Any curriculum/program could create illicit mistrust amongst ANs. Churches also may take offense or fear public backlash in subscribing to implicit culpability.
7. **Assumptions/hypotheses to test:** Cross-cultural wrap services can provide essential strength to ANs and interconnect cultural meaning and counseling modalities that are more effective in addressing historical/contemporary trauma.
8. **Benchmarks of success:** A survey amongst local Alaska Natives would be conducted pre-reparations and post-implementation to confirm improvement in mental health and decrease in vectors of trauma.
9. **Other Approaches:** The Ketchikan Indian Community Tribal Health Clinic serves as the main point of contact for contextual behavioral health and wellness.

Trauma-related wrap-around services would differ in that they would seek a comprehensive and contextualized program within the therapeutic milieu that is co-created with tribal leaders and ecumenical partnerships.

Synopsis of Big Idea #3

1. **Big Idea:** The local Ketchikan Gateway Borough church shall implement ecumenical reparations in the form of a written acknowledgment of land rights and historical complicity in culturicide/genocide.
2. **Audience:** Ecumenical reparations through acknowledgment of land and historical complicity relate to Alaskan tribes and Alaskan people.
3. **NPO:** The Ketchikan church has not collectively addressed land rights and the injustice of historical culturicide and genocide within written ecumenical discourse.
4. **Benefit:** Written acknowledgment will validate tribal sovereignty and individual personhood and dignity that was absolved and repudiated through colonization.
5. **Approach:** The local churches shall develop a written document acknowledging land rights and historical complicity in culturicide/genocide and present it ceremonially to local tribal leaders.
6. **Risks:** Churches may be unwilling to agree to a written document. Internal church polity may prevent such written consent, and parishioners may reject church leadership.
7. **Assumptions/hypotheses to test:** Written acknowledgment may open means of peacemaking with local tribes and persons. It also may be the gateway to adopting any further reparations.
8. **Benchmarks of success:** For reparations to be validated, a majority of Ketchikan Gateway Borough district churches would need to acknowledge and participate in a ceremonial presentation of land rights and historical complicity in genocide.
9. **Other Approaches:** The Alaskan Without Land organization's fervent lobbying for the Unrecognized Southeast Alaska Native Communities Recognition and Compensation

Act. There is also an organizational community that meets to address Ketchikan's landless rights. Yet the local church has not collectively written and acknowledged Alaska Native land and its historical complicity.

DESIGN WORKSHOP STAKEHOLDERS

1. Stakeholder (I)

Alaskan Native tribal council
president

2. Stakeholder (II)

Indigenous Advocate/Former NBA player
(Excluded from Findings/No IRB signed)

3. Stakeholder (III)

Forensic Psychologist/Author
(Excluded from Findings/No IRB signed)

4. Stakeholder (IV)

Alaskan Native Cultural President

5. Stakeholder (V)

Inter-tribal government leader

6. Stakeholder (VI)

Black author and theologian
(Excluded from Findings/No IRB signed and left early)

1X1 INTERVIEW PARTICIPANTS

1. Interviewee (I)

Indigenous scholar/professor/Author

2. Interviewee (II)

Black author/activist/theologian

3. Interviewee (II)

Alaskan non-profit president/Community Activists

3–5 Key BIBLICAL TEXTS

1. Isaiah 1:17

2. Micah 6:8

3. Psalms 82:3

4. Isaiah 58:2

5. 2 Corinthians 5:18-20

ANNOTATED BIBLIOGRAPHY

Case, David S., and David A. Voluck. *Alaska Natives and American Laws: Third Edition*. Fairbanks: University of Alaska Press, 2012

The authors create a structural approach to the progressive construction of historical and contemporary laws that have shaped Alaskan Native tribes and people. They inspect federal relationships and the concept of aboriginal title. This merges with the understanding of reservations, native allotments and townsites, ANCSA, the historicity of native services, service entitlement, subsistence issues and concludes with contemporary governance and tribal sovereignty. The case has represented Alaskan tribes and municipalities for over 36 years and served as an attorney for Alaska's Department of Interior. Voluck is a magistrate for the Central Council of Tlingit and Haida Indian Tribes of Alaska and visiting professor for Indian Lewis & Clark Law School summer program. In summary, having a comprehensive look at the body of laws on the federal and state level will create a foundation to communicate effectively with church leaders on reckoning with historical findings of oppression and injustice that are fact-based versus emotionally driven.

Ritter, Harry. *Alaska's History, Revised Edition: The People, Land, and Events of the North Country, Edition 2*. Portland: Alaska Northwest Books, 2020.

Harry Ritter explores the historical and contemporary tapestry of Alaskan history. The foci center on Alaskan native traditions, Russian entry, and its implications, along with key explorers and historical figures. This intersects 20th-century life and statehood, geography and climate, economics, environmentalism, and native preservation. Ritter is an Emeritus Professor of History at Western Washington University, where he taught for 41 years and has authored other geo-specific works. The essentials within this book are critical in forming a historical continuum of past and present events, along with the intersectionality with native life, customs, and the evolution of colonial expansion and its malfeasance.

Staub, Ervin. *The Roots of Goodness and Resistance to Evil: Inclusive Caring, Moral Courage, Altruism Born of Suffering, Active Bystandership, and Heroism*. Oxford: Oxford University Press, 2016.

Ervin Staub includes themes that correlate with psychology, inclusive caring, and human functionality in relationship to genocide and by-standing, violence, suffering, police brutality, its interconnection with altruism and morality, and human valuation. Staub is Professor Emeritus and founder of the doctoral program regarding the psychology of peace and violence at the University of Massachusetts, Amherst, and previously taught at Harvard University. Mr. Staub's research includes caring, altruism, helping, roots of genocide, and intergroup violence, along with its prevention and reconciliation, as cited in his work in Rwanda. The holistic practicum and ideologies within the book correlate to my NPO that requires peacemaking and reconciliation with Indigenous people's groups. These themes will be helpful in approaching the genocidal discourse with adjacent real-world applications regarding marginalized and victimized people groups.

APPENDIX I

DESIGN WORKSHOP DESCRIPTION

The design workshop was conducted through the Zoom platform on November 16, 2020, at 2:00 P.M. Pacific Standard Time. The agenda included 1) My personal introduction, 2) Introduction of the scope and scale of NPO, 3) Formal introduction of Stakeholders, 4) Post-up Activity, 5) Blindside activity, and 6) Napkin Pitch.

Stakeholders that were present are as follows:

1. Inter-tribal governance leader and Vice President of an Alaskan Native council
2. President of an Alaskan Native council
3. President of a California based Alaskan cultural organization
4. Indigenous youth advocate and former NBA player (information not included as IRB was not signed)
5. Black theologian, activist, and author (information not included as he exited before activities began)
6. Forensic psychologist and world-renowned author (information not included as the IRB was not signed)

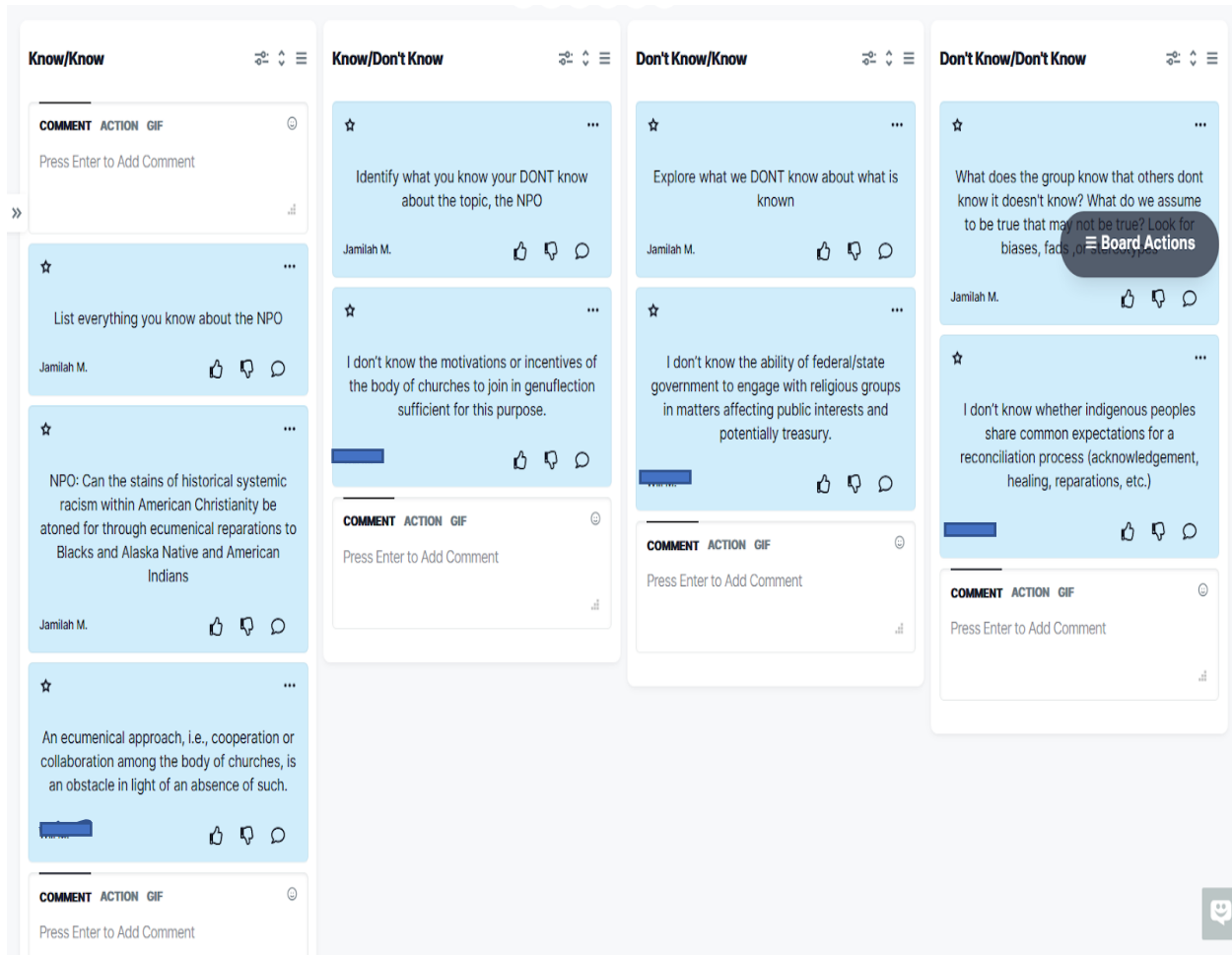
The Discovery workshop averaged a “3” rating out of five based on participation and engagement. Many stakeholders were unaware of the time commitment, and one was on a cell phone and was not able to access the interactive, collaborative board. Given the technical difficulties and the time allocated, I was able to get a sizable amount of information in order to solidify three key ideas and unearth important root causes. However, none of the participants wanted to complete the Napkin pitch, and though an outline was later sent via email to complete later, I received no input back.

Likewise, the concept of utilizing 4-6 hours of time from internationally known personalities seemed untenable in this situation. However, I was able to get sufficient data to move forward, given the circumstances and the type of stakeholders with whom I was working. In conclusion, all stakeholders were very engaged when present and informative, and honest in order to address findings within the NPO.

APPENDIX II

DESIGN WORKSHOP DOCUMENTATION

1.4 Figure Blind Side Activity



1.5 Figure Post up Activity #1

100

Post-up Prompt #3

COMMENT

ACTION

GIF

Press Enter to Add Comment

☆

...

In light of the roots of the churches actions, how can the church remedy or atone for the harm they have done to the Black and ANAIs community

☆

...

One of the most striking loss to our culture due to the churches is the loss of our languages. Several years ago at AFN the Presbyterian Church publicly acknowledged their role, I think they need to create a trust that funds the work to restore our languages.

☆

...

Atonement may encompass reconciliation, healing or compensation. In any instance, atonement may require acknowledgement of injury, acceptance of causes of injury, and investment in repair of injuries.

☆

...

Tlingit and Haida work to go after the churches to put together a demand or an ask. culture is about reciprocity fell short Presbyterian church when made announcement, if you are sorry and do damage to someone else you make things right

☆

...

Truth and healing but not reconciliation in California..state government does not acknowledge the impacts of historical traumas and even the current tribes to state government makes it difficult and is impossible to reconcile and repair and heal if there is not an acknowledgement and practices need change, it is also difficult in current modalities in times that politicians wrap themselves in religion and look like we are disparaging God and religion when we talk about these things , not appreciating the differences we hold about religion , a lot use it as a shield a weapon or a tool, for us it is part of our lives, a lot say prayers to a glass of water as acknowledgement an water is essential to life as dependence on water ways does not need to manifest in icon, it is part of our daily practice

☆

...

Tough getting in same mutual terms about what we are talking about, saying same word we mean different things

☆

...

The calculated destruction of native culture and language (Cultural genocide), coupled with sexual abuse and children being taken from their family and villages has had lasting, devastating effect on our people, culture and language. The impact of this historical trauma includes: substance abuse, low self esteem, loss of identity, difficulty forming healthy relationships, destruction of the extended family system, etc...)

☆

...

Alaska was divided up in to regions and an area was given to each region.

☆

...

The church needs to admit their part in our cultural genocide, apologize and make reparations. Each tribe must have a part in this process.

☆

...

Help in support of native languages through the native villages and reservations

Board Actions

Provide classes to help the groups that have been affected by these actions of their past leaders.

COMMENT

ACTION

GIF

Press Enter to Add Comment

☆

...

1.6 Figure Post Up Activity #2

2. Many slave traders and ship captains were “good Christians.

3. Many slaves took the religion of their owners, abandoning their own important cultural practices and religions.

4. Churches were segregated in the US and it took a long time for churches to speak out against segregation.

5. Today many churches are slow to speak out for racial justice.

6. However, many black religious figures have been very influential in the civil rights movement and social justice movements. Eg: MLK.



1.7 Figure Napkin Script Scribble

(Theoretically done based on 1.1-2.1 Activities, discussions, and 1X1 interviews since there was non-participation)

What are the Big Ideas for the NPO?

How to address historical trauma. Cultural preservation and land acknowledgment. Ecumenical reparations through wrap services that are cross-culturally driven. Written acknowledgment of genocide and culturicide.

What is the NPO for?

The NPO is for the church to have a historical reckoning. It is to address past wrongs and acknowledge them. It is to restore what was broken in some meaningful way. It is to make peace with Native tribes. It is to provide resources to Alaskan Natives, so they can be self-determinant.

What is the NPO? The NPO is looking at ecumenical reparations to Alaskan Natives and American Indians in light of its historical complicity in genocide and culturicide.

How does the user benefit from the NPO?

This will help Alaskan Natives and American Indian's quality of life and overall improvement of mental health. It will also promote self-determination.

Illustrate or describe how the NPO works

It works by collaborating with local churches and having them give a portion of their funds towards these ideas. It also requires their participation in co-creating peacemaking and mental health solutions with local Alaska Native tribal leaders and elders. It requires collaborative acknowledgment and the ability for churches to agree to a written discourse of land acknowledgment and historical complicity in genocide.

Why might the NPO fail?

Churches may not agree to historical complicity or may run into the bureaucratic red tape with church governmental bodies for providing written acknowledgment of involvement in historical genocide. Churches may lack the funding to allocate meaningful resources. Churches may not agree to ecumenical reparations for fear of parishioner backlash. Alaska Natives may be mistrustful of church involvement.

What specifically are we testing with the NPO?

The churches' ability to right past wrongs through preservation of native language and culture. I am healing through the acknowledgment of land rights and historical complicity.

How might we measure success?

Decrease in mental health impairment and increased quality of life. Further advancement of self-determination and tribal sovereignty rights, including land rights. Peacemaking with Native tribes and people and the local church.

What makes this stand out from other approaches?

It would be the first comprehensive approach to reparations by bodies of churches instead of just one local church. Currently, a Presbyterian church has acknowledged complicity, but it has not reached a broad scope and scale with local churches and consorted efforts.

APPENDIX III

1-PAGE WORKSHOP MESSAGE TO STAKEHOLDERS

Greetings Stakeholders,

I would like to thank you for the incredible input you provided me during the Design Workshop on November 16, 2020. In light of these findings, my NPO now states: The historical complicity in genocide by Southeast Alaskan churches requires ecumenical reparations to Alaskan Native tribes/people living in the Ketchikan Gateway Borough District.

Therefore, three big ideas for ecumenical reparations have emerged, which are:

1) *The church shall make written land acknowledgment and historical genocidal reckoning with Alaskan Native tribes/people.* The Benchmark for success shall be when at least half of local churches agree to written acknowledgment and present such agreement to Native tribes ceremonially.

2) *The church shall address historical trauma by creating cross-cultural wrap services for Alaskan Natives.* This shall be validated by co-creation with elders and Alaskan Native leaders. Once implemented, statistical findings must validate a decrease in mental health impairments and increased quality of life.

3) *The church shall advance language learning and cultural preservation.* Benchmarks for success shall be seen in increased quality of life and vectors affecting self-determination.

If you have any questions or further input, I would humbly invite your feedback. I am aware my potential ideas can have risks and blind spots. Thus, any comments you have are honored and are invited.

Again, I would like to thank you for your participation. It has been a deep and spiritual journey getting to this point. Your cooperation has helped move my work forward in hopes of its benefit to our Alaskan Native communities.

Aatlein gunalchéesh,



Jamilah Merrick
George Fox University
Doctoral of Ministry Student

APPENDIX IV

ONE-ON-ONE INTERVIEWS DOCUMENTATION

-ONE-ON-ONE INTERVIEW #1-

Indigenous scholar/Professor/Author

(A Transcription & Paraphrase)

INTERVIEW QUESTION:

What do you think of ecumenical reparations? Should the church make reparations in light of my NPO?

INTERVIEWEE RESPONSE

All movement for African Americans you're fighting for equity including within the church, which is called a "free space."

It didn't occur to whites in the South; they didn't go to Black churches; they were totally segregated and felt that the church was a pretty good place to organize. That's why you get the Mississippi burning because they found they are organizing within the church.

Yet after the civil rights movement, after the Black movement, you get integration. All the movement has been a struggle since the 70s 80s, now into the 21st century. We are a little bit older, but we say, "how does that happen?"

What we have today is "racism without racism" we have for the other major race that's half genocidal destroyed, which is of Native nations and American Indians driven down to less than 1% population-it's like you don't matter.

So Protestant version of things became dominant, which was, "what were those guys again 'they were a bunch savages who didn't understand the value of land, had crazy ideas about society, they really had a hard time adapting and assimilating there is still some of them around let's see what we can do to make them part of society,'" now that's my street-level knowledge.

Now the problem is especially out here in California; if you go south, a lot of the people of the Native nation exist along with the concept of *mestizo*, they exist as nations and societies, so they are not destroyed. The other problem is inside the United States.

I am *Dakota Lakota*, a people who fought war late in the US. and won the right to claim to be a nation, and there were a few others like the Navajo nation and a few others who made claims on treaty laws because they survived.

People can make a 1% argument, but it doesn't go anywhere when you bring Native Americans fully in because there is a whole body of law/treaties.

The very first treaty with *Lenape*, so-called Delaware where recognized them as a nation. But then they destroyed them and acted like they didn't exist. That is what we call a "*genocidal discourse*."

So, in other words, the Black movement has gone into an entirely different movement, trying to assimilate and fighting for equity.

Natives' peoples once they emerge in the 70s and 80s, they are fighting for tribal sovereignty and recognition as a nation. Natives speak different languages and have different cultures, different histories in America. You want to be treated equitably when you are finally recognized as a citizen or member of America, but you are fighting to be different, not to be the same, and that is where we are at now.

It means one can be fighting as oppressed people of color supposedly or whatever else we have going on, but the root cause of what your struggle is has been quite different for Native Americans [in contrast to Blacks].

It should never be thought of as just Native Americans, always Native nations. You, in your introduction, identified the particular native people which you have to do because it's always nation and tribe. And that is what is happening everywhere, such as universities, the American Sociological Association, American studies; everyone deals with *land acknowledgment*, and it has blown their minds; we always say "*unceded land*," but that is arguable- it is Indigenous land.

We were doing this all in Dakotas, and we developed a curriculum on it for *Lakota Dakota* people. Literally, in 4th grade, they learn about mission Indians. They have to learn about mission Indians because that's the formation of the state of California. So, what is a mission Indian? It's like *mestizo*; it's a weird concept. You have *Quamash*, *Kaweah*, *Kootenay*, all these different peoples that have clear languages, cultures, nations, tribes, and so on.

A land acknowledgment is different. No one else really has that. It says, "who were we before Europeans came and dominated and often destroyed us and so on." And that is very different regarding which nation or people you are talking about.

And then you can go back to the participation of churches. The idea of Christianity and almost all Native peoples that survived became Christian. But it is very different. There is a Catholic church, especially with boarding schools versus Protestants. On standing rock, there is a group that becomes Episcopal, but there is a strong Catholic presence, as my grandmother was brought up Catholic.

You have all this imposition of ideological knowledge. But it is very different, and now that is all being challenged with the idea that being Indigenous, you have the right to challenge whether or not you are Christian.

What does it mean to be a Christian, then? You have to go before 313 A.D., not just before the doctrine of discovery and papal bulls of 493 A.D. You have to go before Christianity becomes a state religion. Original Christianity challenges the norm; it says to love your brother and sister.

It's the opposite of capitalism. It says take off your shirt and coat and give it to them. It's a faith-based on generosity and loving people, the opposite of what state religion does with capitalism, which is to turn everything into stratification and everything into property.

And Protestants develop the concept of the elect. Predestination is a supremacist ideology. They have the thing called the elect. You can take the elect and change the wording around, and that is the elite within a racially codified people; that is white men of property; that is rich white men of property which the United States is based on patriarchal, it's all patriarchal.

For example, native people are struggling using *François-Ferdinand and César*. I went down to Haiti. I had a mind-blowing experience. I came back, and the people in a place in Haiti heard we were in Haiti and wanted us to run workshops for them. We went down to that place (that was where *François-Ferdinand* was born and grew up).

This place in Haiti is where slaves' societies had been taken over by France. France struggled much earlier than the U.S. Then Haiti had the slave revolution based on the French idea of freedom and so on. In the revolution, then, they throw off slavery, but even after, it is still producing a highly racially structured society.

When *François-Ferdinand and César* (these are the biggest names, and everyone is referencing them) when you are talking about decolonizing, they are talking about you literally; you have to throw the state off. This happens in Algeria, all these other places, especially North Africa. You literally have a revolution where people die and get killed. You fight and throw colonizers out of the country, but you are stuck with all these colonizer ideologies.

On the issue of the Haitian revolution, I had a mind-blowing experience. I found the Haitian revolution was based on relationships with a particular person with insurrection (mostly ex-slaves and other people). But it turns out their spiritual place was in the mountains and was based on Indigenous resistance. They melted together in the mountains. It turns out the guy, very famous for this, *Henri Christophe* or referred to as Enrique, led the Indigenous resistance movement where they were enslaving and killing them and being destroyed. There was a 90% depopulation death rate. They started bringing blacks in because their own labor force was being destroyed.

So, they are bringing in Africans, and they are complaining about them because if you bring in Africans from African nations, they are much more likely to resist and rebel against you. I had a theory that they haven't learned that slave mentality that is what *César* calls "*Négritude*" that becomes a small element but is very important that is what *François-Ferdinand* is talking about.

So, when you are decolonizing, you're going, "how and the hell did they convince us *Friscans* we are Black? What does that mean? I am not African; African is a continent thing."

It turns out you have to find out where I am from. My generation understands the whole roots thing. Nigeria is different, *Igbo* is different than *Cameroonian* different from Ghana, and so on it's similar to Native nations

But that gets destroyed arguably with the process of enslavement and colonization you are cutting that link. This is what my doctoral dissertation was about, where *Aldon Morris* was really important. I call this topic *culturicide*. Culturicide is not just to destroy Indigenous resistance. It's to destroy this link that we were people with society, nations, and people of worth, which is how most Africans view this.

When they are decolonizing, this literature emerges of *François-Ferdinand and Césaire* and others out of African countries. First, you drive the colonizer out. Now you are stuck with all the things colonizers did that created you as a people and society, which you can't really get rid of. In Nigeria, if there is a problem, the *Nebo* fights *Irbo* and other people. The colonizers are always getting people to fight each other. But your state sovereignty is Nigerian, so almost all African states are results of the colonization process. If you drive colonizers out now, you are left with colonizer ideologies; this is where almost everyone is at now.

The problem is when you get to the United States; you have a late-stage colonizer state that declares independence from the colonizer force but is, in fact, reproducing the colonizer mentality. People refer to this as "*sub colonialism*," but there are big problems with the sub-colonialism concept; this is pretty messy.

They think there are these people called *settlers*. There is a huge problem with this concept called *settler state*. Almost all black scholars have learned to call it the *racist state*. If you call it the settler state, what do you do with people we call blacks or Africans Americans or Mexicans or Asian? So, a lot of these people go they are "settlers of color," but that is nonsense; what do you mean, settlers of color? They're not settlers; they brought slaves; they are a totally oppressed group of people who were brought here to be slaves who learned to fight people within that state structure it was a colonizer state. Therefore the U.S. states take on that colonizer; the theory in relationship to this is called *eternal colonization*.

Now it's dealing with different people in different ways. If you are trying to decolonize now, it's different than *black consciousness*, which struggles with this. What does it mean if I am within a racist state, but I want freedom and recognition? The whole country has dealt with this.

This is racism without racists. This means racism was being reproduced, but no one was racist; we had the civil rights movement civil war, we thought everything was cool. But racism is still being reproduced in more covert ways.

So, Trump and other people simply called on racism a very powerful force in American society. Most of America discovered wow there is still really a lot of badass stuff out there. Just within this year, covid has further forced people to deal with that, so you have these key elements.

George Floyd has similar elements to *Emmett Till*, but you had to get to Columbus or Sara with the mission system to see its connection with native people. All of these suddenly emerged, and there are these massive injustices, massive racial oppression, and even though the laws were changed to make things more equitable, all this stuff is still there, and you suddenly have thousands and thousands pouring into the streets. Black Lives Matter is not just blacked; some of the biggest fights going down in Portland (some scholars will tell you) are pretty much white

bread city people, mostly white liberals than white reactionaries come in from the countryside [in opposition].

You have Blacks and American Indians and so on. It's not a black issue; it's not a black-white issue; it's what formed this country? If you look deeply at Oregon, it's a totally genocidal state. There were lots of plenty of fine Native nations peoples, they got to genocide very quickly in Oregon and Washington and more strongly in California, once you reduce people. Likewise, a lot of it was enslavement labor. The concept was to wipe them all out. So, they brought in the settlers, not producing racist states but primarily because that's not effective to do that. So, the countries getting rid of the great racial structures, it becomes this thing where you deny there were all these wonderful Native nations and peoples there.

But the struggle your Black movements is trying to reorient what it means to go to *African American*; what does that mean? Black was considered a better term than *Negro* versus totally oppressive terms. And now a lot of people say you use *Negro* people get bent out of shape. *W.B. Du Bois* book is called the "Philadelphia Negro," and he didn't have to re-appropriate terms. It was the term used at the time, and terms of colonization took on different import.

So, what does African American mean? One establishes African roots. You have to go back centuries. So, we now have that in your Native nations, and you have to do that. Land acknowledgment, and it's not this was Indian land. It only depends on where you are. Now, where are you at right now?

PERSONAL RESPONSE

I am in Campbell, which is right next to Los Gatos in San Jose, the South Bay.

INTERVIEWEE RESPONSE

So, you are probably dealing with *Ohlone*?

PERSONAL RESPONSE

Yes, the *Ohlone*.

INTERVIEWEE RESPONSE

When you do land acknowledgment, it's not you're on Indian land. You have to acknowledge a particular Native nation which unfolds the missionization problem (in situations) and unfolds a whole other dialogue.

At one point in time, on the East coast of *Wampanoag*, there is a lot of interaction, and people come later on, especially in Virginia, where the people there get to be called Black and African American along with the construction of the whites. People were not white then. They were settlers, English colonizers. Indian is actually a racist term; Black is a racialized term. The Irish became white, because when they came to America, they were not considered white in Ireland. There is a basic agreement among most scholars that this happened. It's this racialization process that denies (even for ethnic immigrants like Irish); it denies their roots. You create the white; you create the black you create the Indian. So, land acknowledgment forces you to go back in time and say what happened to the *Ohlone*?

I have given you a whole lot that would be useful! Which of your questions have I not addressed?

PERSONAL RESPONSE

I was going to talk a little bit about the findings. I can go over that real quick; you got into all of the deeper blind side issues; we did another panel on things missing in the NPO.

INTERVIEWEE RESPONSE

I have been doing this for a while; once I got a load of this work, the person who referred you is a good friend; you had a very nice approach. I sensed this might be worthwhile. So, I help out where I can.

What are the questions you have?

INTERVIEW QUESTION:

So, I have a lot that you were able to digest quickly. I like the concept of really focusing not on just Native land but what Native land we are talking about and identifying and stratifying a people, not just lumping them into one people group but distinct customs, culture, land rights, treaties, and historical roots within each indigenous frame. This is important, very important because it peels off the veneer in dissociating the trauma. We have to look at the historical crimes committed one by one, and it multiplies the offense in how religion is weaponized through colonization.

INTERVIEWEE RESPONSE:

For you, it's the mission system.

There are two dates. The East coast is far beyond. When the mission system starts, it starts with the Spanish and Catholic. That's big where you are at. Now, what are those missions doing? Well, in 1850 or 1849 U.S. they take over and uses the gold rush and immediately move to become a genocidal state.

The first governor calls for a war of extermination against American Indians. What does that mean? People say he didn't mean it, but why did he use that word, because he was intent on exterminating. People say, why didn't they call it genocide. Well, the word did not exist, you fools. The word did not come around until 1944 or 1948; 100 years later, then.

They destroyed the idea of the Native nation, and you deal with the concept of California Indians, but you have to survive, there are theoretical problems (*Benjamin Madley's* work on genocide), but they mainly worked through American genocide.

I did a conference on genocide and the system that followed it in California Riverside. It was on genocide of California Indians in the mission system and how it changes their consciousness. What we did is take that article and others, and we came under assault from the Academy, but we published it in American Behavioral Sciences, because we could, and a lot of people are using it as a source, which deals with the discussion we are having.

You can start where you are at; then you have this mission process and the process it went through in the U.S. The mission process is definitively Catholic. There is a denial of Christianity of that, which is an interesting discussion.

My mother's neighbors are a strong Catholic family, and my father is American Indian. The family next to them looked up to my father, and my mother was the funniest person; they were quasi evangelical Protestants. She [the neighbor] would say are Catholics really Christian? Which is a crazy question until you understand what happened.

Many Christians Protestants don't view Catholics as being Christians. You're talking about these ecumenical things. But the problem is Christianity did go through these changes. When JFK becomes president, they say we don't want to answer to the Pope! It seems crazy like the question too, but Catholics answer to the Vatican. You have to understand what happened in 313 A.D. and what that means with a state religion, and yet even some Catholics are even in denial of it.

Christians that are Protestants view themselves to have broken from corrupt Catholic tradition. If you look at ancient books in Ireland, the Irish believed they saved western civilization. They believe this because they saved Catholicism because they had most of the monks, most libraries, and most of the system of knowledge. Really, they burned libraries and had the destruction of knowledge in the Dark Ages, which was typical in civilization in this time period.

Protestants look down on Catholics, they don't see themselves as a product who are trying to reform Catholics, so they deny it.

In San Francisco, there are other problems, typical of California, when America comes that source has been lost.

We used to say the dominant group was *WASP*. All social theorist uses the term, "White Anglo Saxon Protestant." This is not non-whites, blacks, Indians, and everyone else. It's not Italian and polish or even Irish; it's Anglo Saxon, it's English, it's Protestant, not Catholic.

The country, for its first major immigration period in the 1840s through to the 20th century, there is actually suppression of Catholics that takes place. The persecution was not near as bad as to Blacks, Indians, and others.

When Americans come to California (I teach Urban Sociology), it's a Protestant Christian country, and they say look at the terrible things the missions did. It's deeply critical.

I say, look deeper, my WASP friends. This is why it can conduct genocide and conduct extermination in the north and not even see it. What they do is clear as extermination as it exists almost anywhere in the world.

The University of California is the most progressive university in America. Yet they still live in denial. The University of California did land grab conferences; I sat in on them.

They start with land acknowledgment and its power. It's not a settler university; it's a racist, genocidal university, flat out. California had to deal with it because land back acknowledgment takes you right to it, to 1870. By the 1870s, genocide is relatively complete or relatively to 1890, some argue. But the strongest effect was 1850 or 1849 to 1870.

When the U.S. took over the *Treaty of Guadalupe Hidalgo*, there were more Natives even than Europeans and Mexicans, *Californios*, all the others. They are still dominant, which surprises people. By the time of 1870, this was not the case, and natives had been wiped out. The settlers have a popular business of suppressing Mexicans, so they don't want them to remember this used to be Mexico. I deal with this with all my students in urban sociology. So, you start asking why? People get upset when you say California used to be Mexico, like L.A. But don't get too excited, before it was Mexico, it was native land!

INTERVIEW QUESTION:

That was really good. I'm still toying with how far to extend my thesis, and I want to focus on input from my panel, which was a predominantly indigenous panel from Alaska (The Black panel I requested did not show up except for one), they had a unique perspective from Southeast Alaska, I don't know if you follow *ANCSA (Alaska Native Claims Settlement Act)* and land rights? These are similar and dissimilar, and I am from Alaska; I am half Tlingit.

INTERVIEWEE RESPONSE:

Oh, that's fantastic! Here is what I suggest. It was to your benefit not having a black scholarship because it is some of the most contested stuff that you will run into, even within Native American discourse. If you are dealing with an ecumenical council, you're dealing with the notion of what a Christian nation is. The United States thinks there is a separation of church and state, it didn't, but they did. They accept the Protestant notion of a church that it does not inform the state, and the state does not push around churches. Yet look at the entire history, history says the U.S. is a Christian nation, not Catholic but Protestant nation. There are all different denominations doing different things; look at civil war; some denominations are highly abolitionists, some are not, so you're left with the notion of what does it mean, what does it mean when I say I am Christian?

Because if you and your own descent, which is wonderful and being in San Francisco, you can make broad reference to other racial and other issues. Stay away from that [racism] in terms of doctoral work. You can refer to it, which is fine. In terms of your doctoral work, talk about your own descent up there in Alaska, which has two major sides. First, go back to the roots with Russians as the primary, and ask what is that? Russians are doing different things than the English. Later on, you deal with the British, but why is America grabbing territory? That's this Protestant mindset which has an overlay of colonization patterns. There are different keyways, and it starts on the East coast, is Spanish American, and moves westward.

So, there are two fights I had in my life. I got in a fight with a provost at a university where I was at a Catholic university. He was taking me on. He was from rural Mississippi and wanted to have an international discussion. I said you got 13 colonies; what's going on with the rest of the continent? Are they just a bunch of Indians? So, we got it on; he had people supporting him,

some supporting me. His problem was why he was going to lose that is because it was a Jesuit university. There were 13 colonies, and they were Protestant orientation: a WASP orientation.

Jesuits and Catholics have differences. You can see this when the Irish come over. The Irish are in the fight for survival because they are Catholic and Danish. When they come over, why are they forming Catholic schools if this is white America? They are telling a different history of Catholics, especially of Irish (I went to a Catholic school).

If you look at the professors and faculty, and founders of Catholic schools, the majority are Irish and Italian. That's why they want to tell their story as Catholics, as Irish, Italians, Polish, etc.

So, you have the expansion of the 13 colonies. It's Protestant expansion; when you get to California and Natives win the Guadalupe, and they are taking Catholic missionized coast up to Oregon, but in Oregon and Washington, then you get the Russian concept. So, in California, where you are at right now, you can tell that story.

So, it got so tough here; they tore down city hall in L.A. now they took down the statue of Columbus now they want to tear down statues of Sarah. First, they tore down Columbus. Yet Columbus represents the Catholic Christianization of Natives; this is also happening in San Francisco in different ways too.

What we are dealing with here in L.A. is a total denial that *Tongva* were societies here, beautiful ones, throughout L.A. Instead, you have mission Indians. When that came up, they thought this was a powerful concept, and UCLA agreed, and people used our article. The bishops met with California Indian people, and they signed documents with the *Chumash*, *Tataviam*, *Tongva* and *Acjachemen* signed. Documents we will recognize you were here, and we weren't very nice. This discourse is emerging in L.A., and I think in San Francisco too.

You have the opportunity; you can say I am Tlingit and Haida. I have to deal with this when you are in Alaska. *ANCSA [Alaska Native Claims Settlement Act]* says whatever we did in the lower 48 was pretty brutal, and we don't want to do that in Alaska. But they made a critical error, they incorporated. That's what the English did. Yet if you incorporate it allows you to divest yourself from true nationhood, which is what I believe they are arguing about. However, this looked like a brilliant idea. They can incorporate as a Native nation, but you can dissolve corporations. Corporations operate differently than Native nations, and they did call them tribes. So always remember tribal sovereignty; people like Susan said you need to drop the tribal part; that was the problem. Look at her book "Nation to Nation."

So, you can begin the discourse to the extent to bring in religion. If I am close to publishing, I will send stuff I am finishing. But a lot of people don't want to hear this. But Protestants as denominations, there is no single Protestant. And Protestants and denominations actually contribute more ferociously to the destruction of Native nations than Catholics. They didn't intend genocide, you can argue, but then neither did the settler colonizer mean genocide, but they did. I think they did; they just didn't talk about it.

But with *ANCSA*, the native people benefited a lot. They benefited a lot from this idea of incorporation. I believe most legal scholars and native scholars say natives can dissolve corporations. You can talk about membership and not look upon it as Native membership. It looks like a brilliant idea and made money, and you can hold and have resources. It has turned out to be a huge problem. However, I believe they will deal well with this issue of incorporation. The issue is you have to draw back into the ideas of Native nations and peoples.

INTERVIEW QUESTION:

My biggest issue is looking to the true historical pain points and really isolating them in terms of distinct colonization issues. But what is the most practical approach if the church body was to come into one of these indigenous areas like Southeast Alaska and start a dialogue? We cannot change the past, but how do we rectify it to move to a better future? How can we create an olive branch in acknowledging the past and creating a better future for those communities who have been disenfranchised?

INTERVIEWEE RESPONSE:

It has to be more than an olive branch. You say after we come to terms with land acknowledgment, then we need to look at historical acknowledgment. You have to start with land acknowledgment. It is a painful process you will be going through. There is a process to talk about racism but back off on that. You can bring up the idea or flesh it out and can even do it begrudgingly in your dissertation if they ask you to put it in there. But it's hard for people to see it.

The other problem is Spanish colonization and the idea of English colonization that rages for 160-170 years. This is where the U.S. comes from. You always have to remember (but put a note. Don't deal with that too but acknowledge it). He feels [In speaking of a colleague] I beat upon him; they drove me out of the university. There are 13 little colonies, and they are barely holding onto the Eastern coast of this large continent; what do you mean, what was the rest of it? And that's why the numbers matter!

The expansion process is not one you will deal with. You are going to say I am going to start somewhere; let me start in the Bay Area. Who are these people? How do they come into contact with the Spanish and contact with missionization? How does that change them? There were *Californios and Rancheros*, and a few Anglos and others showed up. There is a reason why it's San Francisco. People think we must really love the Spanish language. So, the discourse is Catholic.

At the same time, Americans are coming; the U.S. is coming. That is going to change the rules again. Instead, looking at history, which is really complicated, stay rooted where you are and periodically reference some differences and similarities of what's happening in Southeast Alaska. This work you do will shape your work for the rest of your life, that most people will not be able to address.

Once I root myself, (I am *Dakota Lakota* and I am light-skinned and European background), acknowledge all different backgrounds. See who that creates who you are. By basing discourse

on that, people will not be able to be too critical. Because if they do not, they will probably respect it.

PERSONAL RESPONSE

As I am digging in, I am discovering many layers and fabrics to how this nation came to be and how the expansion of the capitalistic system fuels these issues and comes to power institutions and the church and its ability to weaponize religion for colonial expansion and also the weaponization of religion.

INTERVIEWEE RESPONSE

What the mission is doing is creating the mission Indian, which shortens the life span and is cutting the connection with nation and society; mission Indian is it's the inferior Indian. You have to fight to be a member of the mission. You maybe can become a *Friar* (well, not even that), maybe a *Neophyte*. But the Native is always in the inferior status. So, they are doing these things in a more complicated way with Blacks and Africans, and the issue of not having citizenship. But the native is always fighting the inferior system. That is what the mission system does. Takes a readymade system and is more oppressive, and more destructive, and you have to look at what does this means from a native perspective, and are there differences?

PERSONAL RESPONSE

That's powerful. I was talking with a president of a Native council. He was talking about empowering the native community through social enterprise in being able to create new jobs, and I was contemplating an ecumenical reparation council to address this opportunity.

INTERVIEWEE RESPONSE

When you say, ecumenical, are you dealing with a particular denomination?

PERSONAL RESPONSE

Both Protestant and Catholic to keep it simple as both have afflictions.

INTERVIEWEE RESPONSE

You can't keep it simple. You want to make it simple as you can. Look, there is a huge breach between Protestants and Catholics. Where you are at, you have to know the difference. If you are on the East coast heading this way, the difference is not very powerful for the work you want to do (though it is powerful as it relates to the creation of the whole world creation). If you are East coast, there are differences in Protestants by the time we are noted as survived; it's not a meaningful difference. It's huge in California; because *WASP* America gets out here (California), they are in many ways secondarily oppressing Catholics. They look down on the mission system, which has been secularized. So, they don't have to accept the mission system. They clearly look down on Catholics. They say Catholics are not even good white European Catholics. These are Mexican Catholics, Spanish Catholics; you know people who we don't know and like or respect. It's a very supremacist looking down upon. What they do is dismiss the mission system they even teach about it; you can even get into a discussion about the oppression of the mission system, just don't take it to Protestant California!

Keep me apprised of your progress.

PERSONAL RESPONSE

In my language, we say gunalchéesh.

INTERVIEWEE RESPONSE

Remind me to send an article so you can use my new book to go and look for things.

PERSONAL RESPONSE

It's been an honor to speak with you!

INTERVIEWEE RESPONSE

There is no word for goodbye. There is a word they would often use: [phonically *Dox-shaa*] can mean many things, could mean, I will see you again, people in northern planes wouldn't see each other for a 1 or 2 years. It means there is agreement here, or this will continue; it doesn't mean goodbye. It does seem to imply that what we are doing right now, in that it will have to be picked up again.

PERSONAL RESPONSE

I will make a mental note! *Dox-shaa*!

INTERVIEWEE RESPONSE

Dox-shaa!

We say *dox-shaa*, no beginning, and no end.

-ONE-ON-ONE INTERVIEW #2-

*Black Theologian/Author/Activist
(A Transcription & Paraphrase)*

INTERVIEW QUESTION:

What is your opinion on ecumenical reparations as it relates to your position on courageous Christianity? Do you support it?

INTERVIEWEE RESPONSE:

The starting point is, is it the right thing to do? Is it right? However, you define it from a Christian standpoint point, yes- it's imperative to do. Important for healing across ethnic and racial lines. The fact that we haven't done reparations, I am talking financial reparations, that it hasn't been done, a bit of a factor why there are problems and divisions. We trip ourselves up when we frame the question. For the believer, it should not be an option not to do it. The issue is how best!

INTERVIEW QUESTION:

How important is it for courageous Christianity to be open and willing to explore and adopt reparations to black and brown communities?

INTERVIEWEE RESPONSE

It must be done for the health and vitality of the church as the church. Denominations and congregations have gotten away not repairing the damage caused by racism and white supremacy because they have been able to dodge the consequences from that wound being opened.

If it is predominantly a white church and denomination, it may not harm them from an earthly standpoint. They might get more tithes and offering by not addressing it than if they do.

Can it happen? It can and has been happening. This is what God calls his followers to do and make the body healthy. We need more about God's word; this is why the church is so anemic in terms of social terms.

Reparations can take various forms. I don't know the route you are taking, white Christians, I need economic reparations, race-based chattel slavery, was an economic exploited system; what really gave it staying power, other than just outright hate, because there was money involved.

The federal government was leading up to the civil war and was not going to let you expand this commerce. And people go to war for that.

INTERVIEW QUESTION:

What do you think of social enterprise in terms of reparations?

INTERVIEWEE ANSWER:

My company is moving forward. The [XYZ foundation], they want to have a transformative impact with who are social entrepreneurs, who are black Christian leaders.

What we want to do this through a 2-year fellowship. We find, train, and fund with \$50,000 a year for two years, \$100,000 [both years combined training them in] marketing, and skills, social enterprise and connecting them to one another, and connecting to mentors. We are trying to raise money; this is an issue of will you be a witness? We are challenging people to do this as a form of reparations; this is geared toward black Christian leaders to address the historical generational wealth gap, and colonialism.

INTERVIEW QUESTION:

What would truth-telling look and sound like in a nutshell in order for ecumenical reparations to be appropriately implemented?

INTERVIEWEE ANSWER:

Greg Thompson and Duke Kwons have a book on reparations. He is a pastor in D.C., too. The genesis of this book is ecclesiastical reparations, which is a powerful concept and shows the church doesn't need to wait for the government to act.

INTERVIEW QUESTION:

When we think about the root of historical racism within Christianity and the issue of power you address in your book, does the root of power have more to do with the preservation of the white self at the expense of blacks and indigenous and others versus a need for overt power in terms of subjugation, oppression, and supremacy, in other words, is power simply a means not an end?

INTERVIEWEE ANSWER:

It's hard to say white people's intentions. Look at the civil war; we still have to debate people if it was actually about slavery. It was obviously about slavery, even there is a debate 1) the look and language of state rights, talk about federalist government, 2) they will go back and do a revisionists history that obfuscates the facts and knowledge and highlights others and make things up, to say is it about power. I think it is about power; it's hard to say what the motivation is or what is; I think it is Christian nationalism, which is the greatest threat to Christianity in the U.S. It equates civic participation (look at the book "Taking America Back from God"), civic belonging and participation, and ethno-culture identity instead of ecclesiastical identity as needed to be an American-born citizen. It means you are Christian, and you are an evangelical Protestant Christian. And it means you are theologically and politically conservative as well as nationalistic.

This all goes back to power; according to Christian nationalism, it paints a picture of the world as it should be. They don't acknowledge, white man at the top of the social period; it is about preserving and maintaining that power both politically, socially, culturally; people are mad about the happy holiday, instead of Merry Christmas, I don't know if a lot of white people don't understand that they don't understand the ideology.

The absurdity of the black experience in America, look at what black people have faced; it is absurd.

INTERVIEW QUESTION:

If we overcome evil with good and racism can be seen as one of the world's greatest devices of evil, what is the good God is calling us to seize in this Kairos moment in time?

INTERVIEWEE ANSWER:

Dedication to truth and historical truth, what we are seeing today in terms of political and ecclesiastical division, are a symptom that we have not reckoned with in the past. It doesn't matter how recent or long ago it was; we never have, look at the civil war. It is astonishing what happened. We not only separated from the union but waged war on the union, and there were light penalties of the southern states, and some were pardoned; it's absurd.

Much of the land that had been plantation land went right back to the enslaver; a new [form of slavery] came with the sharecropper. There is no truth and reconciliation, even in the *Jim Crow* era, when it cracked and crumbled away in terms of laws on books; there is no reckoning; what happened to the church that harbored clan members? What happened to pastors that railed against integration? What happened to the folks who donated money to those causes, who stole money from public schools? There is nothing, especially when it comes to the church; we are dealing with these issues today.

The first steps for the church in the U.S. are to address, is to dedicate themselves to uncovering historical truths broadly, nationally, and in their own congregations and families. When you go down to the micro-level, you have a generation of racists. No one has said anything or dealt with it or talked about that dedication in the church. Another layer is the rise of different forms of mass communication, from radio, print, and publication.

-ONE-ON-ONE INTERVIEW #3-

*Indigenous Non-profit President for landless rights/Community Activist
(A Transcription & Paraphrase)*

INTERVIEW QUESTION:

Can you give a personal introduction on yourself and your [XYZ] organization

INTERVIEWEE RESPONSE:

In 1971 when lands claims were established, five communities were excluded from that act and legislation.

They did a study, and there was a commission by congress and found there was no reason why five communities were left out.

Part of the issue when they first established the land claims, they would not accept urban areas, and they were designated urban areas. Kodiak was one, Juneau, Sitka, and the five communities, and of those eight, three and those got included, and five did not.

Kodiak, Juneau, and Sitka were accepted and had similar demographics [to the other five communities that were not accepted].

For 48 years or 49 years, tribal people have tried to move some legislative action to correct that mistake in the land claims, they have not been successful to date, and more recently, the natives without land were established.

We have a regional committee of five communities and call ourselves SALC (Southeast Alaska Land-less Communities).

We met periodically through the years; there were several elders that were involved with land claims.

Several leaders have passed away since legislative attempts have been made. It's been 45 years which is a lifetime and especially for the older people.

To date, we introduced legislation *Bill 4889*, requesting they recognize our rights were not addressed in the original land claims and we should be included in the land claims in a similar fashion.

Part of legislation gives back our acreage [which would be] 23,000 acres of land. Most of us have to go outside of our areas to choose that land.

Other communities in 1971 can choose land closer to the land base; we have had to choose land a lottery pick land, so to speak, and had to go all over our area and outside our area (i.e., Prince of Whales, [phonetically Hec-a-tah] West of Prince of Whales, south of Ketchikan to other islands). We cannot pick in Ketchikan proper because Ketchikan Borough put a moratorium on land selection within the boundaries of Ketchikan, which excluded us from our own area.

Other aspects they gave almost billion dollars to corporations to begin development of corporations, in our legislation, we have a 2-million-dollar grant to help set up corporations [which he said was a very expensive process].

Land and survey of land and identifying assets, that is not a lot of money to move forward with a corporation. That will have to do. That is what we have, and that is what we will live with and move forward with.

Currently, in Ketchikan, a landless group in Ketchikan, we still have a corporation in Ketchikan with community leaders that are pushing for.

INTERVIEW QUESTION:

Do you agree with reparations, and do you believe the church has a role to play with this?

INTERVIEWEE RESPONSE:

Not religious, because the church is so detrimental to Native people over the course of history.

That has kept me away from the church simply because the church itself was a very difficult organizational group that imposed their ways on Native people in many negative ways.

I understand many of our people are religious and find our strength in the faith, and that is a good thing; I look at it as a global broader scale, where the church has been very supportive of tribes and tribal members.

The church is more accessible, more reasonable the way we believe, and the church has been more supportive and activities and actions that we as a people need and want.

I think all entities play a part in the preservation and the wellbeing of humanity, and the church plays a huge role in that because people find so much comfort in faith, and that is a real important factor of growth in relationship to our community tribal community as a whole.

INTERVIEW QUESTION:

How can the church support reparations?

INTERVIEWEE RESPONSE:

So much with injustice, for example, Black Lives Matter. The Church plays a role as a foundation as those who believe in the church and the scriptures.

It is such a strong, impactful program for our people. The overall picture of the church has changed, whether it's what has happened in the Catholic religion or however the Muslim religion has impacted us.

I think overall, people have taken a look at religion and seen does it work for me or not? It does work for most people.

The church can impact for the landless to provide support for our people and support in a written format.

[For example] we do support the injustice that has been incurred upon these people since 1971 and time in memorial. The church's support is more of a non-visible activity for a people for their strength. Important for people on the fringe.

Besides written support in the documentation that supports the landless (i.e., we the people support), the church does not play a huge role in this movement forward besides the strength it gives the people.

INTERVIEW QUESTION:

In our stakeholder meeting, we uncovered land, customs/language, and historical trauma to be the main issues. Do you agree with this, and what would you add?

INTERVIEWEE RESPONSE:

Let's take historical trauma; we have all seen it in our lifetime. I have not been impacted by the church. Has the church impacted me and my identity? Did it impact my parents and grandparents? Yes! The church is responsible in a historical sense for its carrying over of ills. In the modern sense, I don't know if the church has been impactful to us in a negative way. I think it has been a foundation for faith for our people, and I think it has been very helpful for them to find strength and solace to communicate with their God; I believe that is a fact today.

Historically yes, the church was impactful and negative. Why I am not a religious person, I am a historian in nature, history was my favorite subject in school, I have always looked at the historical context, what they did to our church and communities, and you see that today in this generation. I don't think the church has been that impactful. They didn't drag us out of our schools and take us out of school and cut our hair and teach us their religion, [to] my kids or grandkids generation. Their impact has subsided and part of our history (it is a very negative part of our history) that is not true today.

Do I think the church has been fair, I think the church has been enlightened, I do understand religion and do know religion, and I think the church is an important foundation block for our people? Our people are very religious. We grew up in the Salvation Army, one of the religions through our parents who have participated in that activity. When I was a child, I got sent to church because that is what my parents believed needed to happen, and did I like that? I thought it was important for my growth; it was important for me to see religion and move into or away from it. I moved away from the historical context of it; had I not understood the historical context, I might have immersed myself in it and been happy.

I think the church plays that role; the role of negative has lessened in terms of impact and culture because the church has become more enlightened on what other religions and beliefs have to offer to the church itself. I know they are stuck in the Bible they also have been able to adopt culture and identity in their sermons and beliefs and the way they feel, and that has helped bridge the gap between pure religion, belief in God and Jesus, and don't believe in your raven and eagle

anything that is mystical to the church that has worked its way into a blended overview of how the church views our people. I don't believe our churches have been negative any longer.

I am an advocate for the church in certain aspects what they bring to the community; they could play a role in terms of drugs and alcohol. I need to find something they can believe in; I think religion offers that to the church; it may take them some time to find it; when they do find it, they may be overzealous with religion, but they do find it, and that is supportive foundation, whether drugs or alcohol or low self-esteem, sometimes the church offers that, it is important to us, is it the most important to us? But it is the piece of the puzzle that creates the human being; I think an important part of who and what we become and where we are today.

They have been more tolerant of our religious practices, whether down south or the sweat lodge, and that is a religious experience. Up here [Southeast Alaska], other aspects of it, because of that tolerance because the church has found, it has allowed them to move forward in another generation that creates the church and religious aspect piece of puzzle that creates the person.

Whether $\frac{3}{4}$, $\frac{1}{4}$ important [religion] for the wellbeing of society in a generation. Keep in mind I am not religious. Does belief in a church play a part in my life? Does it show belief and how people think they are more tolerant because of that? It wasn't the $\frac{3}{4}$ or the $\frac{1}{2}$. It was part of that to build the foundation.

I am not religious but believe kids should go to church. I wanted them to experience church anytime they wanted to go; I was appreciative of that. I grew up in *ANB/ANS* (Alaska Native Brotherhood and Sisterhood), which was very religiously founded on religion and for religion, and that is how they have moved forward and have been stymied. They are so immersed it has lost some of its impact for its people. It's too churchy, and it's still pervasive in many ways; it's an embodiment in the religious section of our organizations, whereas the KIC (Ketchikan Indian Community) tribe is not religious. They do say prayer before meeting; Tlingit and Haida not religious as *ANB/ANS*, which is the last remnant of a past that is part of religious upbringing.

INTERVIEW QUESTION:

How will this land act help with wholeness? Is it enough?

INTERVIEWEE RESPONSE:

It's tough to say that we were left out. All communities have enjoyed the fruit and perils of benign corporate bodies

You talk about going to your aunts, and you are left out because you're not the favorite nephew or niece. It has been a negative thing not to be part of the process; it has been a detriment to not to be part of the process.

I don't know how it happened. It happened, and we were left out. Fortunately for us, we were left out and got to watch what happened to the corporations over the years. We can hopefully (those who are on corporate boards) not make the mistakes and be profitable for a community.

Look at what Cape Fox [a native corporation who has bought] 2-3 stores/ restaurants and bars, sweet mermaids, and a candy shop that are going to work not during covid but during the winter months when the town shuts down. Cape Fox still will be light on the hill. They are part of the community, now part of Ketchikan community. They will have a presence when no other restaurants are open. That impact is a positive impact both for a community that they don't understand.

Cape Fox Corporation is a very positive thing that has happened. People don't fully grasp or understand that enlightenment of the community to make 4-5 businesses is going to be supportive of people in winter months and all year long and is important for the health of the community and need of those outlets.

People can't sit in rainy Ketchikan, and as long as we invest in our community and keep open, we have a vibrancy in our own community. And don't think the non-native appreciate what they are doing. They are just thinking that it is Cape Fox that owns that. But you are able to go in when there is nothing else to do; that is a real social and supportive aspect of the community that I don't think the community begins or understands; the social part of that is very important.

When we do things like this as a corporation, take Cape Fox, we want to invest back into our community, when we invest back, they are investing in the non-native person, they can get a job, jobs may go to tribal members, but there are always opportunities for employment which is important for the community. I don't think Cape Fox received acknowledgment of what they are doing and are appreciated. I believe people don't fully understand they have invested in our community in times of pandemic and off-season tourism.

INTERVIEW QUESTION:

How can the covid related issues be mitigated in our Native communities

INTERVIEW RESPONSE:

Ketchikan Indian Community has paid rent 3-4 months [tribal members] paid light bills, [handed out] box seafood from cold storage. So much provided, [KIC has] spent 8 million dollars on providing stuff that helps people to live and survive, and hopefully, all works out [in these troubling] times.

INTERVIEW QUESTION:

What do you think of social enterprise being used in the community as a reparation?

INTERVIEW RESPONSE:

People who have religious beliefs are believers. Will the church play a role in that? Anytime the church says something positive, you have a congregation that hears that.

The role they have is to be the supportive uplifting arm of that activity. They continue to do what they do, and people believe like they believe. Be the church the port in the storm, the next financial problems, your social problems, it can be drug and alcohol program, the church has to be the port for the storm, and a beacon to say we are here if you need us, we are not going to force ourselves on you

There is a negative connotation of the church being forced on you; we're here and want to be part of your community and active part of it wherever you can. I have not been to church for a while; I don't know the make-up, a lot of young people don't go to church don't know religion. I think that is not a good thing for us; I don't agree with religion, I do think it plays that role people at least need the ability to understand it. Whether they believe in it or find themselves enfolded as part of a whole bubble that supports them, I think that is the role the church plays. They remain that foundation of strength that allows people to move and enfold into the arms of religion to feel that strength.

I think the role that they play is much more difficult; young people don't go to church or know religion; somehow, they have to find a way to bring those people back into the religious fold. But religious understanding, how they do that, I don't know, I am not involved, but I think that is something society is starting to miss.

Our young people don't have the same respect; part of that is they have lost religious consciousness of the goodness of God and Jesus and the goodness of all the religions. The good part of religion that professes kindness and understanding and helping mankind. That they have lost that religion, they have lost respect, they have lost that as much as respect because religion creates respect.

The church needs to find that to create a new identity, to bring them back into the understanding of a broader understanding of love and understanding and respect for one another and church should play a role and can play a role to bring young people back to understanding; to the kindness to what God is supposed to personify and that is love and kindness.

APPENDIX D—MILESTONE 4 PROTOTYPE ITERATION REPORT

Prototype #1: **Indigenous Repatriations**

1. **Prototype Description:** A ecumenical nonprofit reparational para-church ministry for Southeast Alaskan tribes regarding land acknowledgment, historical genocidal trauma, and individual and collective tribal healing.
2. **Goldilocks quality strategy.** The concept is to integrate the socio-cultural norms for reconciliation to elicit genuine healing within the tribal and pastoral community.
3. **Research question:** What are the implications of Dr. King jrs. "Beloved Community" for African Americans and Alaska Native/American Indians reparations?
4. **Assessment Benchmark(s).**
 - Proper tribal appropriation of healing and reconciliation
 - Transparent truth-telling
 - Grassroots mobilization
 - Sustainability
 - Holistic integration
5. **Prototype participant demographic description:** First-middle-aged Caucasian female, former Southeast Alaskan pastor, prominent Presbyterian leader, and doctoral peers' advisor. Second-male senior-aged elder and native spiritual healer and activist from the Southeast Alaskan Native tribes in Ketchikan, Alaska, and a Vietnam Veteran who has worked and served within the Ketchikan Gateway Borough District. Middle-aged.
6. **Summarize what you learned: What worked? What could be improved? What matters to the participants?** It was well received and deemed appropriate for tribal

healing! Any project would first require tribal consultation with local tribes and leaders.

Collaboration and cooperation are key to realizing the mission of the reparational movement. Leaders need to be local elders, prominent native youth, and church leadership. The goal would be to focus on healing First Nation people through educating the client *káa* (the white man) and forming trusting cooperative relationships.

Improvements necessary would be to keep the concept and presentation simplistic and contextualize and foster the enculturation of the gospel

7. **What was your important discovery?** The simplicity of presentation and high context of tribal consultation interwoven with cooperation are very pronounced, showing my need to guard against biases and preserve cultural relational integrity.

Prototype #2:

1. **Prototype Description:** The production of a feature film documentary based on realizing Dr. King's beloved community as a form of reparations.
2. **Goldilocks quality strategy:** Integrate my unique personal experience realizing the beloved community in my childhood living in Southeast Alaska and document the present plight of Americans to realize fully today.
3. **Research question:** What are the implications of Dr. King jrs. "Beloved Community" for African Americans and Alaska Native/American Indians reparations?
4. **Assessment Benchmark(s):**
 - Pre-production written script and professional crew
 - Financing and working budget
 - Production crew, location, and legal documents
 - Post-production crew and editing

- Third-party vendor distribution and church screening and cooperation
5. **Prototype participant demographic description:** middle-aged African American, New York City film producer, and former actor. Mixed race African American and film editor and composer for Amazon prime and actress.
 6. **Summarize what you learned: What worked? What could be improved? What matters to the participants?** The core components of writing, creating, editing, budgeting, and meeting legal regulations are highly affirmed. The concept lacks deep reflection and implications of a professional director of photography, editor, sound crew, stylistic presentation, and tone, as written script attracts talent. Preservation of authentic creativity and the ability to deliver the vision to a feature film audience was paramount. These issues also reflect the necessity of professional staff, attention to detail like photos and lighting, and
 7. **What was your important discovery?** Structuring the film in terms of pre-production, production, and post-production were critical factors, as well as writing the script in the re-production phase before filming.

Most Viable Prototype (MVP):

Given the degree of uncertainty with the pandemic and the pressing social justice movement regarding Blacks and Alaska Native/American Indians, I choose to pursue Prototype II regarding producing a feature documentary film. I believe this project is most beneficial to creating exponential healing and reconciliation. God has also opened doors of opportunity for me to turn this vision into reality. I have a film producer out of New York City, a former actor on the Cosby Show, who is willing to partner with me. I have a film music composer who was worked on

films distributed on Amazon Films and is willing to write my score, provide consultation and get distribution. I have also secured interviews with prominent scholars, social activists, and diverse people groups to portray and articulate the vision of Dr. Martin Luther King Jr. and provide compelling scholarship and practical integration for national healing. The ground is fertile to approach the topic of reparations through collective, tribal, and personal healing as a people and nation. I also believe a new paradigm must be interjected that goes beyond critical race theory whereby we point the finger at the image of an aggressor and instead heal the hearts. Given the degree of support and the degree of investment, I believe this project will bring immense glory to God and prove to be a bountiful expression of His grace, mercy, and love for our nation.

Appendix I

Prototype #1

(Interview #1)

Overview

- I learned moiety, shame/honor, presence (pause, sitting, visiting), the cultural value of money, potlatches, and the native perspective on land all are essential cultural components.
- The cooperation with native tribes and the emphasis on listening, hearing, historical reckoning, and means of restoration were very well received.
- I came away with the sense that the scriptural foundation for reparations needed to be codified within the church language, and the cultural complexity of reparations monetarily or through land could be further assessed.
- What seemed more advantageous for native people was to feel heard and valued. Additionally, reparations need to be separate from white normality and instead come from an indigenous framework of thinking.

(Interview #2)

Slide 1: Listen and Hear

Question: What might be missing? What could be improved?

Interviewee Response (Paraphrase):

- I had a friend come up a few years ago who was a minister and Vietnam vet. He wanted to give medals out, and I said he should talk to clan leaders first to get the info out, so they are aware of him coming and approaching them to give medals out.
- He ended up doing that for Saxman, and KIC then went to Prince of Wales. I think for me, culturally, whenever we do a song, if it is not our song, we recognize where the song came from and honor the tribe where it came from, allowing us to use that song.
- For me talking to you is education with the villages and simplicity. Keep it as simple as it can, not a lot of big words. Because a lot of our people are not educated. You are well educated; you will find proper words to present.
- I have seen people come who are very successful in presentation with tours and being aware of what is here. Don't be afraid of it; face right up to it, and we will stand right up to it. We will be with you.

Synthesis: Recognize. Tribal and elder consultation. Simplistic presentation.

Slide 2: Recruit and Inspire

Question: Is there anything missing or something that can be changed here in terms of the intent?

Interviewee Response (Paraphrase):

- Inform and educate when you come forward with them. Information and education. It's always good to have young native leaders with you that are known in the community with you in the process. It will make things go smoother; it will help you enter there with adolescents. These can be young adults. We have a lot of them within all these churches. For me, I work with Pastor XYZ and XYZ. He knows me now, and we get along so well now. It wasn't like that when we first started.
- Going up to him and welcoming him in the church and letting him know my part. This is my part as a native person. I am going to say things about you but good things to say about you; my purpose is not to deface you but to appreciate you walking with God. Keep those doors open.

Synthesis: Collaboration and cooperation with young local leaders and church leaders within the church.

Slide 3: mobilize

Question: Is there something that is working or can be added or changed?

Interviewee Response (paraphrase):

- When you say appoint, leaders, are these leaders from the new church? What are the leaders, and what are they for?

Interviewer Response (paraphrase):

- This would be especially aboard, a leadership board—people in the community like you and Pastor XYZ. People from different veins seated and people within our community, other elders like yourself, appointed to help oversee as founding leaders for developing the structure of the agency.

Interviewee Response (paraphrase):

- Is all of this for a new church body?

Interviewer Response (paraphrase):

- In a sense, like a parachurch working in connection with the church. But it would have its own identity but more ecumenical. There would be many streams coming into one to take one singular focus for reparations for our people and defining non-profit around that to develop a community partnership to be able to give back and repair and heal within the community.

Interviewee Response (paraphrase)

- We did a project. I was on the tribal council and got this email from the secretary of the tribe, and there was found a lady from Calgary Alberta from a church there, and they reach out to communities to assist in families in need or assist in families in native churches for essential items like food. So, I answered her call, and this got humongous. It started with Foursquare church dealing with Good News fellowship and branched to other churches.
- And all the stuff started coming in, and the ferry was loaded with people from different churches across America, and they filtered into Ketchikan.
- So, when it happened, we had the city park for the event. So, I got a big barbeque for the event from the coast guard, and money came out from people on the ferry.
- They bought all these new clothes and said what would the kids like? I said they needed boots and rain gear, and they were short on food.
- We had thousands of dollars worth of clothes and had this band from Ketchikan and had another band with the gatherings of people and built a stage in the park and covered it because it rained.
- Pastor XYZ stood next to me, and Pastor XYZ said we need to do this more often. My Lord, and this started from just a phone call and a connection. This can happen with this movement.
- They started meeting with the KIC council and went from there and caught on fire, and everyone was involved and held hands around the city block, around where the city council is. They could not stop us or throw us all in jail. We were all holding hands praying for Ketchikan, particularly City Hall. I was just there to take the call, and people were picked out in the group, and they came up to Alaska and got off here to do what they did.

Synthesis: Connections. Community partners and events. Collaborations.

Slide 4: Assemble

Question: Would you say why these components are important, and would you add anything?

Interviewee Response (paraphrase)

- Pretty much what I said. Get hold of leadership. We have one in KIC and have one in Saxman, where your mom lives and is a board member. We can touch leadership on council, they can lead you to elders, and they will share with you and give you information.

Synthesis: Tribal leadership consultation.

Slide 5: repent

Question: Do you think something should be added or could be improved?

Interviewee Response (paraphrase)

- When you say you say public repentance, what are you looking for?

Interviewer Response (paraphrase)

- Those a part of the movement would be from the local church. This would pertain to hearing tribal leaders and hearing from them and making public repentance, and acknowledging what they bring to us in terms of church wounds they need to be healed. We would make a public declaration of repentance. This would be a display of repentance to the tribes as part of that healing and reparations.

Interviewee Response (paraphrase)

- Making public repentance, this XYZ person comes to mind, and this XYZ person you need to meet with.
- My walls go up when we address this the first time—this XYZ person. I used to do talking circles, and when this XYZ person was still alive, I was selected to do culture bearing, which was connected to the Bible (in jail).
- The class was full, and we were doing native art and awareness. And during this time, we were identifying their artwork and talking about it. I saw pastor XYZ counting bodies in the class. He had Bible study and waited for me to get it done. He said to me; you have some of my men and women; what are you teaching them? I said my sword and culture because they lack the ability to get them in the Bible, and I have to teach culture too. He said you can't be doing it, and I said I can be doing it.

- He apologized later and said he was wrong. I heard about it when the speaker came up from the lower 48 states, and we were at a reception dinner to welcome, and the speaker didn't know me from Adam and Eve.
- But I was spoken to, and this was at XYZ church with XYZ pastor, and he pointed at me and said this gentleman is being harassed by non-natives for going into jail for teaching culture and the Bible. What is so wrong with that? Why are you attacking my brother? Are we looking back at what happened to his family- the trauma pain?
- This guy was a domestic violence counselor and deals with shame, anger, and rage. Can you teach this, and I said, okay? So, I taught in terms of the process of going through domestic violence. Shame is when you're talking about it, anger is when you're addressing it, and rage is when someone is getting hurt because you're not listening to it. And women get hurt, and man wants to base an opinion, and she is not receiving it.
- Some churches still feel this, and it is education. Know the right words to do and apply. He will apply them to your mouth. We are not there to hurt non-Natives; we are there to educate; we are trying to reach aboriginal people, first nation people.
- When I moved back, the Saxman XYZ pastor spoke to me in Tlingit and said I need you at the village. All the elders asked me to find you. I am the new Pastor for XYZ church. I know your foursquare a Pentecostal, but I need you there. I said give me a chance to think about it.
- Forty days later, I walked in and sat at the table with this pastor, and his son was arguing with him in the foyer. I put my hand on the Pastor and told him; I am here to help you. I want you to pack your paperwork and let me deal with the boys. You study and do your sermon. This is my job. You do your sermon for Sunday. I said I would deal with the boys. I told the pastor you see, your young adolescent can't argue with dad. It's not a good thing at church, do it at home, and let your dad do his sermon.
- The pastor introduced me as the new Sergeant major to lead songs and help boys. That morning the pastor was crying before the sermon. He said we got the right Sergeant major who was handling the boys and handed me like a little child. He said I am glad he is here and that he cried all that time looking for someone to help with boys, and his son cried too. He gave a sermon and introduced me, telling the people I was from Saxman, and elders in Saxman asked him to find me. He told me, "I am glad he is here today." He said, "what would you like me to do?" "I said I want to pray for you and your wife and son." And her wife said, "yes, you can," and asked anyone else to come up who needed prayer.
- We always lead by example.

Synthesis: Educate (cultural and spiritual integration). Maintain focus on first nation people. Lead by example.

Slide 6: Genocidal Acknowledgment

Question: In terms of our culture and people, what might work or not based on your experience?

Interviewee Response (paraphrase):

- Healing is important; we don't do it enough. With resurrecting the totem pole and having the right carvers, it could be put up in front of a church or anywhere. Don't forget the generations; you have to have old and new; recognize Tlingit, Haida, and Tsimshian and white brothers and sisters. We are merging.

Interviewer Response (paraphrase):

- I thought of the totem pole raising in Hydaburg, and we walked to the gym with the pole. I remember holding the side of the pole, and my arms were so gassed. I remember how powerful it was when we were walking, and they were singing, and I saw something so powerful and felt the raising of the totem pole, if accepted, could be a powerful witness.

Interviewee Response (paraphrase)

- I believe dialogue is important. Tlingit and non-natives to come to that place.
- You know this XYZ person. Well, her son went out to carry the veteran's pole. I couldn't make it because my daughter was sick and almost lost her life. And a picture came, and there was a boy who was carrying the veteran pole, and he wouldn't let go. I shared this with the mother, and I said he is carrying veteran pain. He was in so much pain, and he wouldn't let go.
- Jesus wouldn't let go of the cross. He knew it was coming, and the end, and He wouldn't let go and his uttered last words they know not what they do. Our children know not what they do.

Slide 7: Land Acknowledgment

Question: Anything you would add or anything here that is not working?

Interviewee Response (paraphrase)

- I appreciate you putting this in. In 1971 when ANCSA started, they didn't ask your permission. They just went before the house, and it passed and what people created was, they were landowners, and this has to do with money.
- I think in this process of a shame-based thing, guilt is never spoken about, it's unspoken, and this stuff needs to come out. We are not asking *dleit káa* (white man) for an apology; we are asking for ourselves to come to a better understanding of what took place and take ownership of it. And Sealaska still has ownership of it, and we are entitled to it by voting

for them to keep it moving just like anything else. A lot of things are not clear about what we are saying, and we are angry, and this all needs to come out. It's a process of healing.

Slide 8: Reconcile

Question: None (Interviewee began speaking after a slide)

Interviewee Response (paraphrase):

- To come to this step, it takes all of what you are doing to get us here. To create church and leadership, bringing it to the table is not a short discussion. There is going to be a lot of crying, but this is natural healing. It's good to take younger people and elders to stand with them, and this movement is being done by the younger generation. You were seeing it for a reason, and this is your response; this is what he is showing me, and I need your help with this. He has given me a path, but we have to learn together; we are responsible.

Synthesis: Long path together.

Slide 9: The journey

Question: Is there anything you would like to add?

Interviewee Response (paraphrase):

- Meeting with elders and adolescents. Meeting with elders of church and staff, there has to be a ministry side as well; that is your side.
- As young ministers and elders of the cultures, whether Tlingit, Haida, or Tsimshian's, there has to be a common ground where we can discuss. Because there is always something coming out of this, and we will have to go back and see what we can do to help, not clean it up but make common ground to understand better and get the flow back.

Synthesis: Commonality. Common ground. Cyclical healing.

Final Impressions

Question: Any last final impressions?

Interviewee Response (paraphrase):

- Everything in Indian country has a theme. In this sense, simplicity, keep it simple as possible but powerful. Have a powerful opening statement that is what they look for.
- When you deal with leadership and tribes Saxman, KIC or Ketchikan Gateway Borough system or Saxman Borough system, we need to know how to get the words across that all this is culture bearing with what is happening in the village and community
- We are here to help in any way as native people and *dleit káa* white people to meet together to make a healthier community.

Synthesis: Presentation. Tribal consultation. Interwoven community.

(Observations)

- Both participants were highly engaged and intrigued.
- There was a lot of open body language, which indicated they wanted to be heard.
- There was a lot of serious talk about cultural appropriation, tribal council, and remaining simplistic

(Prototype #2

(Interview #1)

Slide 1: Find the Story

- Impressed not to have the film's vision stymied by restraint in the budget. Encouraged to go big as possible.
- Imparted the importance of care and lighting, and expert filming.
- Provide a reading, Tony Morrison the Purpose of Power, also Henry Lewis Black church, and a PBS four-part.
- The importance of how interviews are conducted, the interview style.

- The selection of editing equipment.
- The concept of intellectual property and what you own.
- Distribution through streaming networks, film festivals, public interest show at church for reaction/screening for reaction

(Interview #2)

Slide 1: Find the Story

Question: Anything that stands out that I am missing or can be added?

Interviewee Response (paraphrase):

- I will have to see more if it is working.

Question: In terms of your understanding of film, do they start with finding the story?

Interviewee Response (paraphrase):

- Yes. Start with a hook. Documentaries write themselves from info getting from people etc.
- Maybe the most interesting thing or the climax, you might start with a clip from that to grab attention.

Synthesis: *Documentaries write themselves. Grab their attention at the beginning.*

Slide 2: Research

Question: Is there anything that stands out as important or could be improved on?

Interviewee Response (paraphrase):

- What point of view are you telling the story from? Do you want to think through the eyes of the person, chronologically, or specific emotions that propose solutions?

Synthesis: *Know your perspective*

Slide 3: Strategize

Question: What might be missing?

Interviewee Response (paraphrase):

- You are on the right track. With outline and style, look at similar documentaries that have similar takes and try to recreate and assemble a team of experts.
- In the area called pre-production, think of location, structure, and story, and have a general outline. This is important once you have footage.
- You also need photos focusing on pictures that can fit on a big screen. If someone films something on the phone and there are black edges, this does not look good on the big screen. You can still film on the phone.
- Strategizing making a film is sound. Making sure you have someone who is a professional; the sound person is beyond important. I have been to film festivals and seen indie films, and it is a turn-off when sound is poor. The poor sound turns off someone's ears, and they don't want anything from the film.
- With the phone, you can use it so long as it has a high quality like this. You can use hdlr camera.
- Pre-production cannot be underestimated. You can hire professionals.
- The outline and tone of the film are important.

Synthesis: Priority of sound. Production & outsourcing professionals. Outline and tone. Photo integrity for the big screen.

Slide 4: Pitch Deck

Question: Based on your understanding and experience, how can this be better articulated?

Interviewee Response (paraphrase):

- You need a budget list of each thing and look at industry averages and people available. With every movie I have worked on, a budget has been over budget. So, plan to go over 10 to 25 overestimated budgets.

Synthesis: Line-item budget. Build-in 10%-25% over budget.

Slide 5: Create the Shot

Question: Is there something missing, and why might these items be important?

Interviewee Response (paraphrase):

- A shot list is important. Make sure you have a good location and if you are not sure, hire a director of photography.
- A director can work to create a shot list, and this is another important thing beyond sound is lighting. Make sure you have an expert in that field as well.

Synthesis: Quality of the shot location, director of photography, lighting.

Slide 6: Film the Beloved Documentary

Question: Is there something that is missing here? What might be working or need to be added?

Interviewee Response (paraphrase):

- You are on the right track.
- You need to organize thoughts into pre-production, production, and post and assemble a team for each.
- I have worked on countless teams, but when it comes to lighting, I would go on set, and they had everything near perfect ready to go.
- A great asset about lighting and shots and making things look visually appealing in post-production is a good editor, a director of photography who is behind the camera, behind the shots. You look beyond words and music and content when the director of photography can tell the story visually.
- Another thing in documentaries is having stock footage like pixels or like B roll. A director of photography in documentary B roll is important. Maybe just reviewing outside before someone speaks. Take pictures of hands or trees or the environment to set up shots to keep thinking interesting.

Synthesis: Pre, pro, and post. Details.

Slide 7: Write the Script

Question: What is most important, and what might I have missed?

Interviewee Response (paraphrase):

- Write the script before pre-production, or no one will talk to you until they can see a script; they want to know you have finished. I have people say they want to do a film, but they didn't have a script, and it ended up not happening.

Interviewer Response (paraphrase):

- I am doing a master's class. I thought it was odd to write the script first.

Interviewee Response (paraphrase):

- You learn something new by interviews, but you can edit the script to stay true to the story.
- Documentaries are a different breed. You want to have a script done before shooting. You want to have a clear schedule of how long each location will be, what you are doing. The movements and where people are sitting before, they are on set.
- The talented person coming should have everything ready. I worked on films as actors, and they say talent on set, and everyone has everything planned. The lighting is almost perfect, and I sit in my chair.
- Another thing is that things can change. Those changes are done in post-production. Working with the editor is so important because they finalize and make the story flow. Try not to make too many story changes, or that can turn into a nightmare and forget things and get messy.

Synthesis: Planning and writing the script.

Slide 8: Edit

Question: What stands out as significant, and what might be missing?

Interviewee Response (paraphrase):

- For the editor, you have to decide what you want them to do in terms of editing. I know how to edit in I-movie software. It doesn't matter which one you use but the skill you have.
- I am a composer. I can make a score on Garage Band or one of the best software systems like pro skill.
- Also, editors may or may not be sound people.
- When editing a film, all sound needs to be the same. One sound cannot be up or down and hearing differently when you go clip to clip. It is good to have a sound person on set and in the final edit room.

- Also, background noise if filming near a fridge. What you do is take the sound of the fridge noise and put it through all the clips to make it smooth and all together.
- One other thing to do if you are ever searching for a movie or tv show is to hear a clip of the sound and if it will appear before the visual image. Pay attention to the next tv show and watch how sound comes before the shot or comes right after. This is a trick to take the film to the next level.

Interviewer Response (paraphrase):

- Does sound after have to come the same.

Interviewee Response (paraphrase):

- Stylistic choice watching and half do it and make it interesting and music. This year I will be playing classical piano for 20 years and studied in college teaching music and working in film. In my opinion, music can make or break a film.
- Get stock, make sure to get royalty-free music, don't want copyright issues to give composer vision and close tone.
- Different directors, people who say can you just do such and such right here are most important for composers to give emotion trying to convey and give them a reference track tell them you want more orchestra you want and pads ambient you want percussion you want a classical warm piano.

Synthesis: Outsourcing and critical sound and features.

Slide 9: Legal

Question: Is there something missing that is essential to making a film meet these legal standards, and what is missing or Important?

Interviewee Response (paraphrase):

- You have a lot of good stuff. Stock footage and music are royalty-free or public domain. Anything made before a certain date, but certain recordings are not part of the public domain. I could make a recording of Bach, but someone could not take the recording I made playing Bach. Another thing is contacts and artists can be fickle and flaky even so document and file their wavers online or in a file.

Interviewer Response (paraphrase):

- I am wondering if someone consented to the interview then left the interview but signed their name, can you still use the other material?

Interviewee Response (paraphrase):

- There may be some way, but they agreed to do the legally binding interview.

Synthesis: Legal precedents.

Slide 10: Distribute

Question: In your experience, what does that look like for the process of distribution?

Interviewee Response (paraphrase):

- Not super familiar, but working with others. You need a clear idea of the category the documentary will fit in.
- We were a Christian feature film action movie for Christian films that is a niche market and better distinction.
- What type of documentary is it? Identify those companies and markets before you make a movie. The film we went through was Green Apple entertainment which is a third-party film and category, and they approached Netflix Amazon prime.

Synthesis: Third-party distribution.

Final Impressions

Question: After reviewing all info, what is your overall impression of my prototype, anything you would add?

Interviewee Response (paraphrase):

- I am very interested in coming up with a time frame to complete a documentary-like 1 to 3 years, depending on interviews.
- I am getting ideas on who to hire and start identifying distribution. Make a script to fit that main thing. Focus on script, tone, structure, and people to interview
- IMBD get filmmakers are more professional, and you need one person to "ok" film who has credits on IMBD. You have to know someone in the industry. If you add me as a consultant, I would be happy to add you to IMBD.

(Observations)

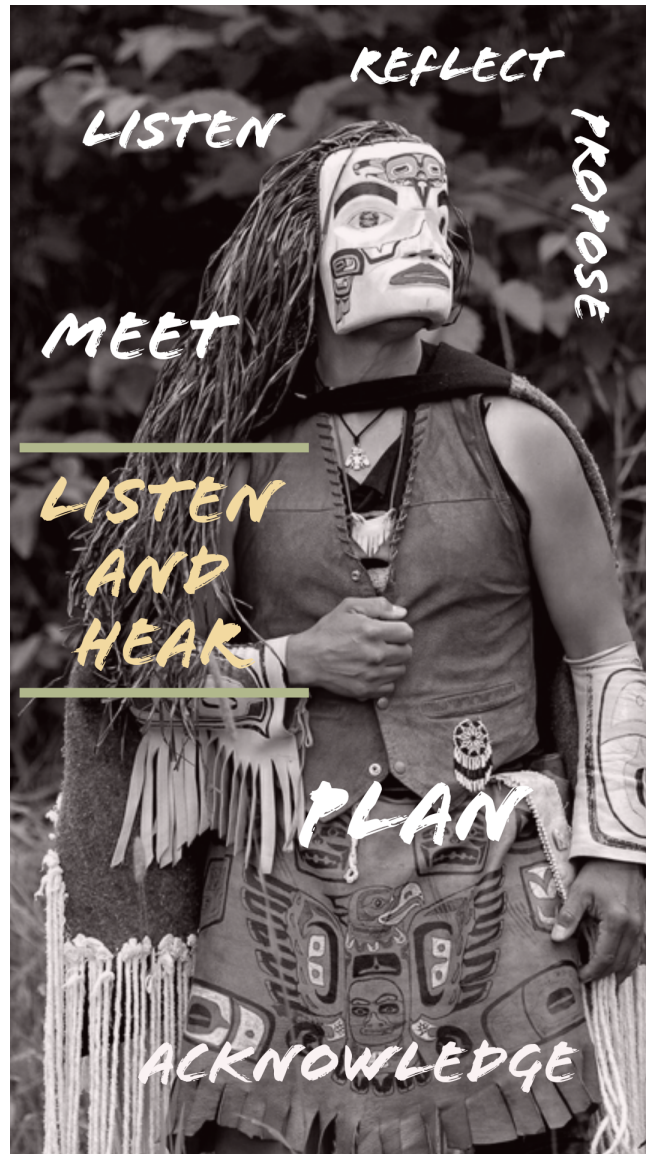
- Both participants were eager to help with the feature documentary
- Both noted the importance of lighting and sound
- Both spoke of the importance of a professional film. crew

Appendix II: Prototype Slides

Prototype I

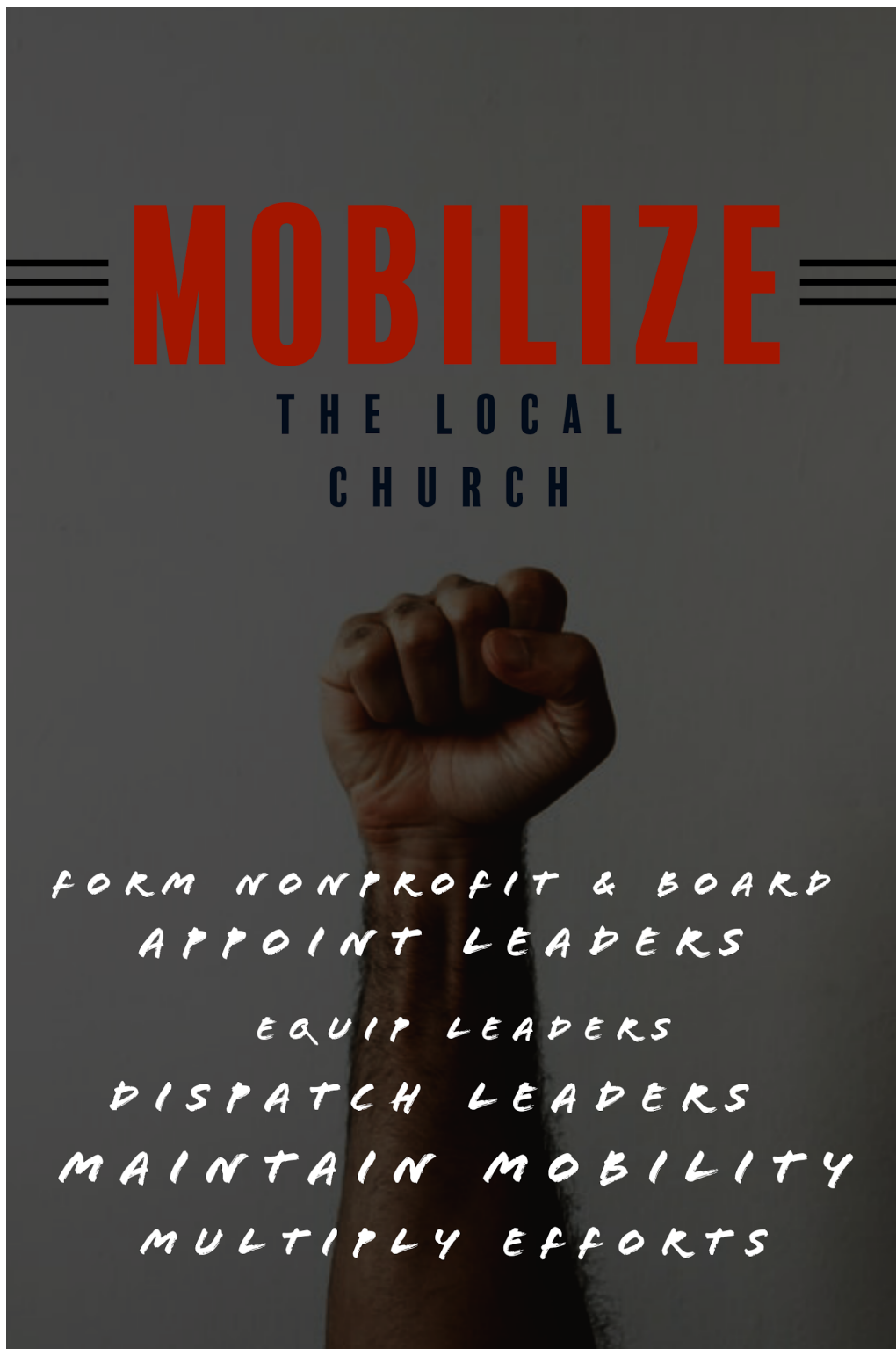


Slide 1

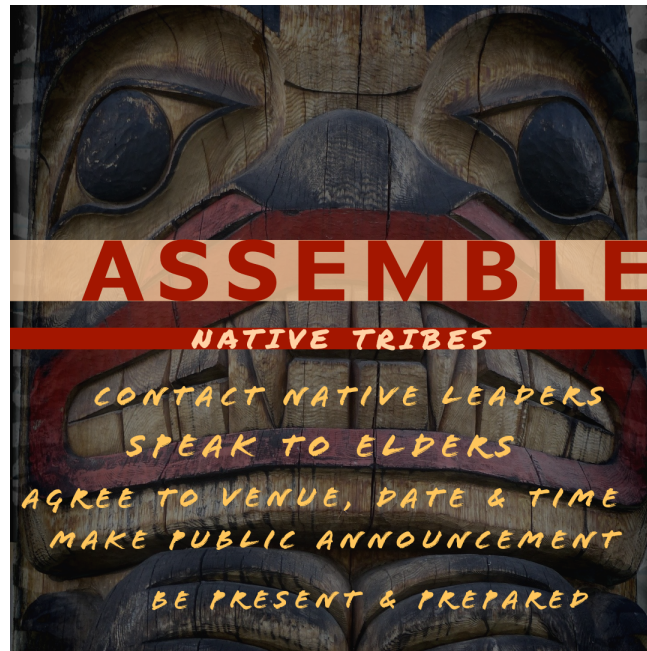


Slide 2





Slide 4




Slide 5



Slide 6

*MAKE ORAL ACKNOWLEDGEMENT
MAKE WRITTEN ACKNOWLEDGEMENT
OFFER A HEALING TOTEM
PROVIDE CEREMONIAL TOTEM RAISING*

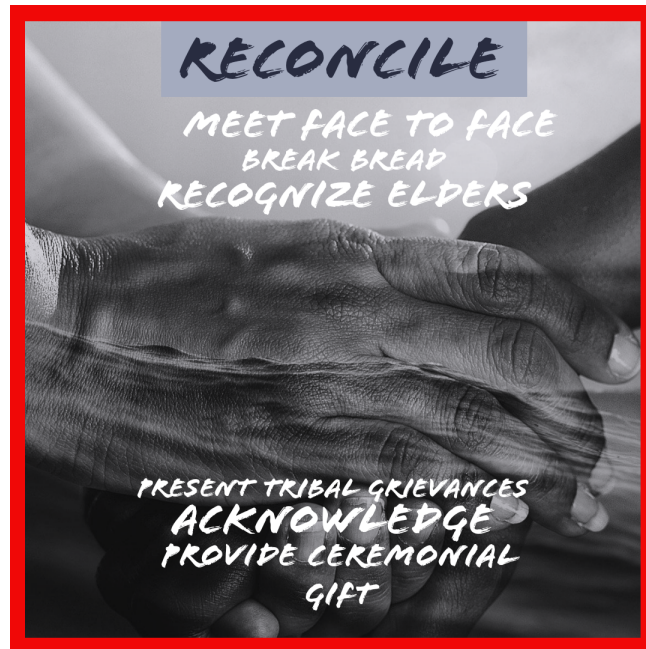


**GENOCIDAL
ACKNOWLEDGEMENT**

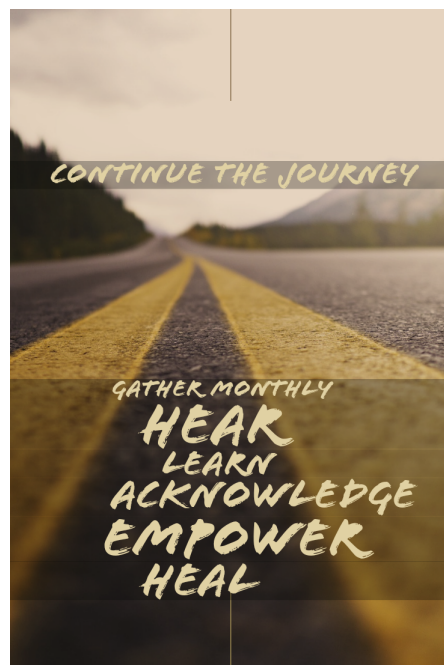
Slide 7



Slide 8

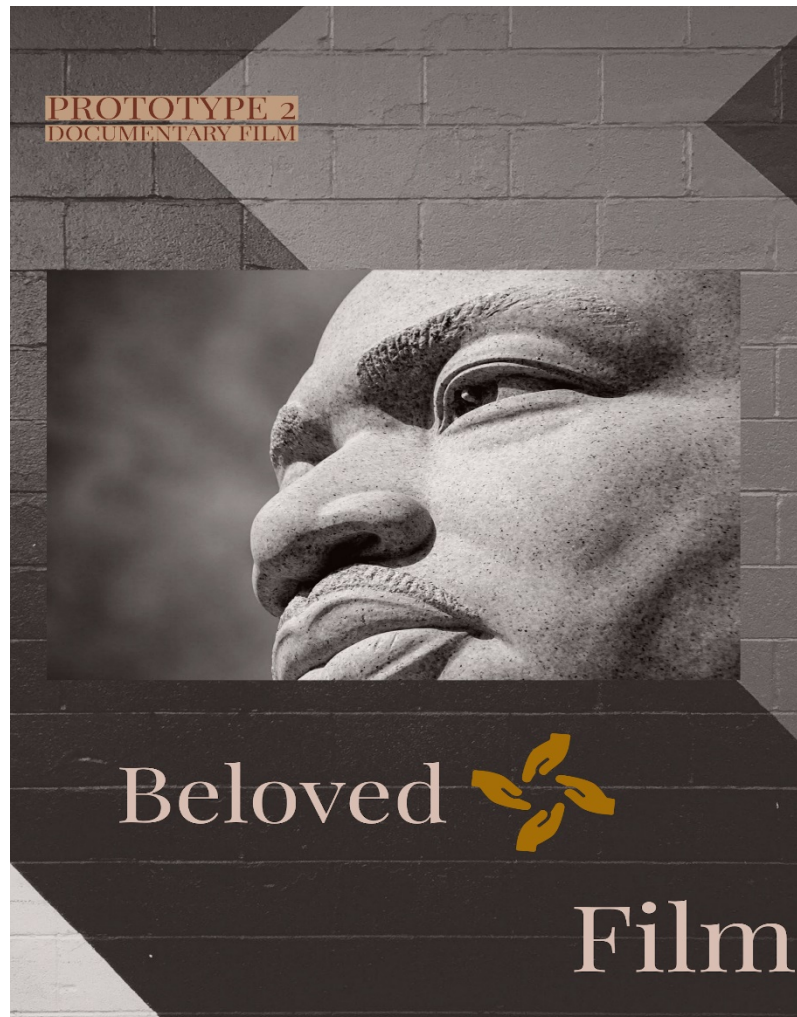


Slide 9



Prototype II

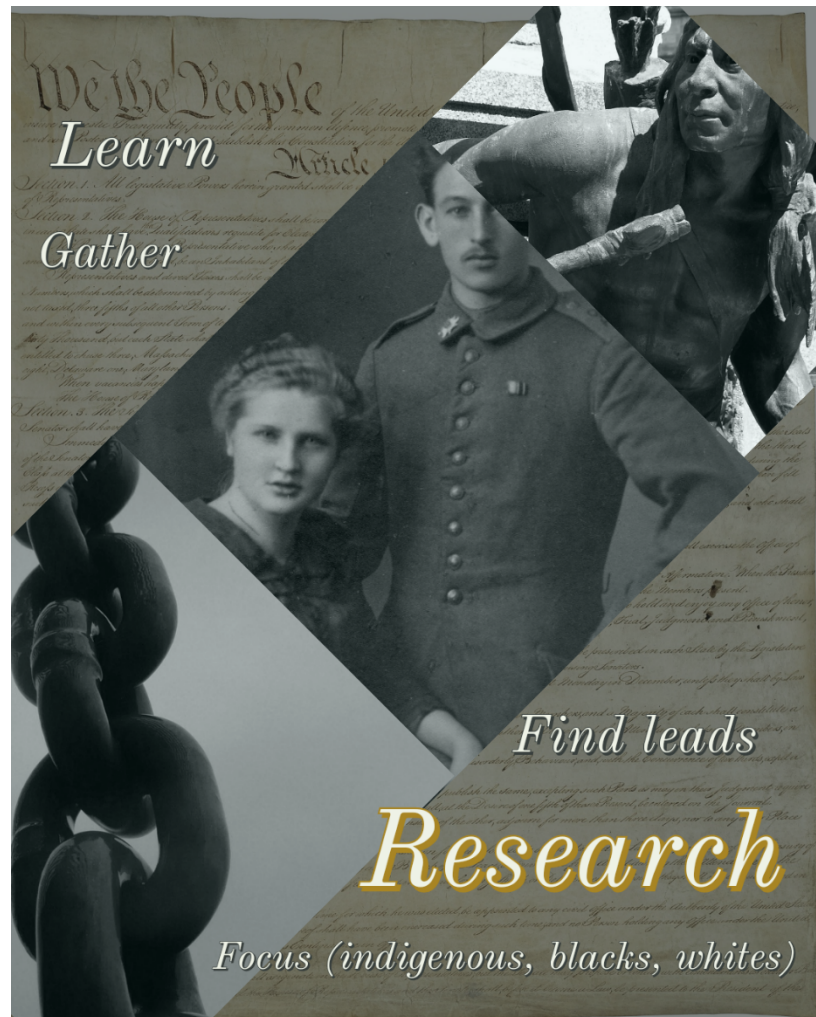
Slide 1



Slide 1



Slide 2





Slide 4

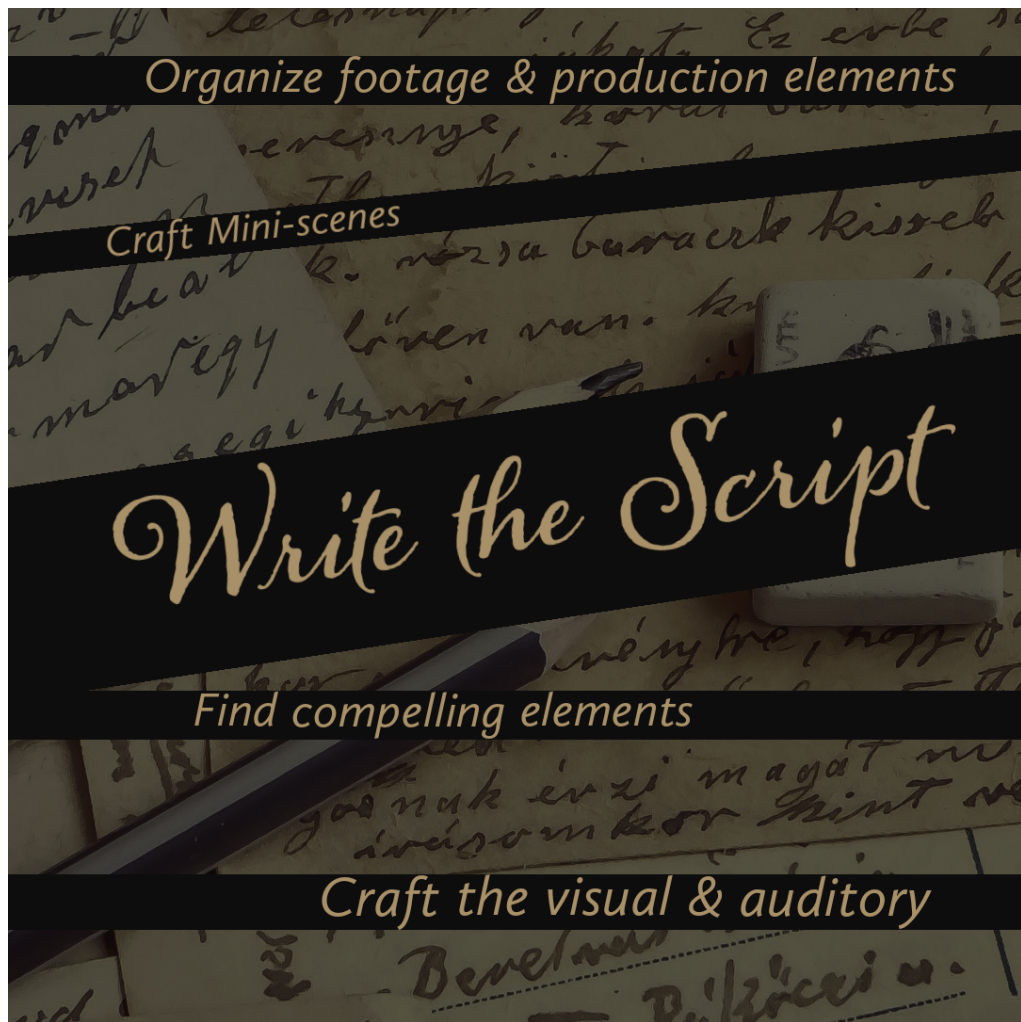


Slide 5



Slide 6





Slide 8





Slide 10



Appendix III: Recruitment Screener

Recruiting Screener (1 page)

Recruitment Screener	INVITE	EXCLUDE
NPO Audience	Alaska Native/American Indian, Indigenous elders, local Christian pastors/leaders, prior residential Christian leaders	Non-Alaska Native or residents with no history living with local Indigenous tribes
Characteristics	Alaska Native tribal leaders, renowned Alaska Native cultural preservationists, Alaska Native activists, local pastors, and Christian leaders (past or present)	N/A
Criteria	Affirm landless claims rights by Southeast Alaska tribes Acknowledge genocidal and culturicide discourse within historical Christian missions	Denies Landless claims Denies the church's historical complicity in genocide and culturicide
Screening question	Do you believe the church should meaningfully acknowledge landless claims of Southeast Alaska tribes?	Do you believe the church should meaningfully acknowledge landless claims of Southeast Alaska tribes?

Recruitment process summary

- 1) Analyze the list of potential participants against the recruitment Screener.
- 2) Choose 5-10 potential participants based on my socio-cultural personal circles: Alaskan native local community, Tlingit tribe, adopted Haida family, Saxman Native village contact, Church leadership friendships professionally, academically, and ecclesiastically.
- 3) Contact participants based on personal contact information, personal Facebook friend list, and social media connections.
- 4) Contact potential participants and screen accordingly.
- 5) Provide participants option one and option two date and time for prototype test (adjust if necessary).
- 6) Confirm date and time verbally and via email.
- 7) Send participants consent forms and guidelines and procedures.
- 8) Notify participants 1 week before the test.
- 9) Notify participants 3 days in advance via email or phone.

Appendix IV: Materials

Materials and tools needed

- 1) Personal Desktop Computer in working condition
- 2) Zoom account and meeting ID and password
- 3) Storyboard Google Slide presentation saved, and link copied
- 4) Audible recording device
- 5) Participant outline and purpose/intent guidelines for participation
- 6) IRB form completed and approved
- 7) Consent form completed and returned by participants

Recording logistics. Include devices used and file storage location

Video will be recorded via the Zoom application feature and recorded simultaneously as a secondary precaution. Data will be stored via personal Google Drive with added encryption.

Appendix 5: Interview Script

1. What is working?
2. How could this be improved?
3. Why is this important?
4. What else is missing?
5. What could be added?
6. Do you have any final thoughts or input?

APPENDIX E—PROJECT

APPENDIX I

-RESEARCH SYNOPSIS-

Introduction

As a minister and disciple of Jesus Christ, I began my research journey with George Fox University on a quest to understand how to build authentic community relations with Christians and Non-Christians alike. My research data from year one concluded that Christians and Non-Christians deeply desired authentic connectivity from the ecclesiastical community. Year two, however, revealed the complex challenges in developing authentic connectivity given the prominence of social justice movements like Black Lives Matter (BLM) and other strong political and social reactionism groups that demanded social reform and political reformation.

Between 2020 and 2021, it became evident that authentic relationships cannot transpire so long as the church overlooks deep grievances held by African Americans. Solidification of this came from historical empirical research and emerging national sentiment on police brutality, national civil unrest, implications from the Covid-19 pandemic, and the January 6th insurrection. As I continued my research, it became apparent that the scope and scale of historical data between African Americans and other minority groups could not be thoroughly addressed alone in one project.

Therefore, after strong user feedback from stakeholders, I narrowed the subgroup to African Americans based on key data points and factors. The first data point concerned strong national sentiment due to police brutality and other social injustices co-occurring. The other

would be the implications to authentic community relations with African Americans if the U.S. Government promised freed slaves reparations at the end of the Civil War under General William T. Sherman's Special Field Order 15, known as "40 acres and a mule."¹ Likewise, research on Field Order 15 reveals strong data to support reparations. History shows that freed slaves by the end of the Civil War were promised to be allocated land along the Southeast coast in that "each family shall have a plot of not more than forty acres of tillable ground."² Furthermore, understanding how this reversal impeded authentic community relations with African Americans is essential once it is known President Andrew Jackson rescinded Field Order 15 after the assassination of President Abraham Lincoln.³

Consequently, African Americans to date have received no reparations on a national scale despite precedents by the United States to provide such compensation. The U.S. allocated \$1.6 billion to victims of the Japanese internment camps with the *Japanese-Americans Claims Act of 1948* along with the *Civil Liberties Act of 1988*.⁴ Due to the experiments at the Tuskegee Institute, \$10 million was awarded by the federal government to compensate the 399 African Americans who were infected with syphilis and "left untreated to study the progression of the disease between 1932 and 1972."⁵ Florida would also compensate victims of a predominately

¹ Sarah McCammon, "The Story Behind '40 Acres And A Mule,'" *NPR*, January 12, 2015, <https://www.npr.org/sections/codeswitch/2015/01/12/376781165/the-story-behind-40-acres-and-a-mule>.

² Ibid.

³ Ibid.

⁴ Dylan Matthews, "Six times victims have received reparations—including four in the US," *Vox*, May 23, 2014, <https://www.vox.com/2014/5/23/5741352/six-times-victims-have-received-reparations-including-four-in-the-us>.

⁵ Ibid.

black town called Rosewood for race riots that destroyed the town and killed six of its residents with a total of \$3.36 million in compensation.⁶

Finally, due to the legalization of forced sterilization by the Supreme Court in the 1927 decision *Buck v. Bell*, a total of 33 states implemented such practices, and “the targets were largely but by no means entirely mentally or developmentally disabled,”⁷ in fact “poor black women on welfare were especially likely to be victimized in this manner.”⁸ Only three states have awarded reparations to victims: Virginia, North Carolina, and California.⁹ Furthermore, as of January 1, 2022, California has officially allowed victims to apply for compensation totaling \$4.5 million.¹⁰

As a result, in year two, I pursued data on reparations as a focal point of my NPO (e.g., *need, problem, or opportunity*) for my project portfolio. These findings initially validated reparations as a key bridge to community relationships with African Americans. Yet the more data I compiled, the more my research revealed the futility of reparations due to the contemporary and historical realities of American structural racism that would require the need for reparations in perpetuity without structural reform.

Based on ongoing stakeholder meetings, validation of my MVP (e.g., *minimum viable project*), and ongoing political debate regarding U.S. Congress Bill *H.R. 40* (HR 40) to federally

⁶ Ibid.

⁷ Ibid

⁸ Ibid.

⁹ Robin Foster, “California to Pay Reparations to Victims of Forced Sterilization,” *U.S. News*, July 8, 2021, <https://www.usnews.com/news/health-news/articles/2021-07-08/california-to-pay-reparations-to-victims-of-forced-sterilization>.

¹⁰ Office of Governor Gavin Newsom, “California Launches Program to Compensate Survivors of State-Sponsored Sterilization,” State of California, December 31, 2021, [https://www.gov.ca.gov/2021/12/31/california-launches-program-to-compensate-survivors-of-state-sponsored-sterilization/#:~:text=Beginning%20Jan.,Victim%20Compensation%20Board%20\(CalVCB\)](https://www.gov.ca.gov/2021/12/31/california-launches-program-to-compensate-survivors-of-state-sponsored-sterilization/#:~:text=Beginning%20Jan.,Victim%20Compensation%20Board%20(CalVCB)).

address reparations,¹¹ it was evident that research into the futility of reparations based on the causation of structural racism was needed to first address the grievances that necessitated reparations in the first place. More importantly, to translate information into social action, I would need to utilize a massive cultural medium to inform and motivate both America and the world, which led me to pursue the production of a documentary through cinematic art as the launchpad for implementing my project.

My objective, therefore, in writing the synopsis for my project portfolio is to articulate and delineate my research and exhibit the supporting data that will be used as the foundation for the documentary I am creating. Thus, the NPO I will examine throughout this synopsis: *The historical persistence of structural racism and genocide against African Americans nullifies fiduciary reparations until comprehensive reforms are adopted*. Likewise, through my NPO, I have chosen to address five areas of structural racism and genocide in the synopsis as it relates to 1) Education, 2) Economics, 3) Healthcare, 4) Environmentalism, and 5) U.S. Government and Corruption.

Readers should be aware that my research may potentially elicit strong emotional and traumatic responses. Readers should also note that the information contained is academically informed and scientifically based. Lastly, viewers should have a baseline definition of structural racism and genocide. The definition of structural racism is *“Historical, social, political, institutional, and cultural factors that contribute to, legitimize, and maintain racial inequities. Structural racism is not something that a few people or institutions choose to practice, it is the confluence of racist concepts and theories that control our economic, political, and social*

¹¹ “H.R.40 - Commission to Study and Develop Reparation Proposals for African Americans Act,” 117th Congress, 2021-2022, <https://www.congress.gov/bills/117/congress/house-bill/40>.

systems.”¹² Additionally, genocide is defined by 18 U.S. Code § 1091 of the United States penal code as, “(1) kills members of that group; (2) causes serious bodily injury to members of that group; (3) causes the permanent impairment of the mental faculties of members of the group through drugs, torture, or similar techniques; (4) subjects the group to conditions of life that are intended to cause the physical destruction of the group in whole or in part; (5) imposes measures intended to prevent births within the group; or (6) transfers by force children of the group to another group; shall be punished as provided in subsection.”¹³

Moreover, readers should be aware of a recent ruling by an international panel of thirty jurists with the Spirit of Mandela Coalition’s International Tribunal, who, in October of 2021, found the U.S. was “guilty of genocide and gross human rights violations.”¹⁴ Particular attention, therefore, should be made to considering and weighing the definitions against the data presented. Additionally, international jurisprudence should also be weighted to assess the implications of the synopsis.

In short, the information presented can be both challenging and rewarding, and I further caution all readers to engage and research the data for themselves. I hope that through the facts presented, readers will receive key data to make their own informed decisions on the topics. Further, I hope that through my research, many worldwide can choose, based on facts alone, if and how to repatriate African Americans.

¹² “Key equity terms & concepts: A glossary for shared Understanding,” Center for the Study of Social Policy, September 2019, <https://cssp.org/wp-content/uploads/2019/09/Key-Equity-Terms-and-Concepts-vol1.pdf>.

¹³ “18 U.S. Code § 1091,” Legal Information Institute Cornell University, Accessed January 29, 2022, <https://www.law.cornell.edu/uscode/text/18/1091>.

¹⁴ “In the Spirit of Mandela International Tribunal-Oct 22-25, 2021,” National Lawyers Guild Detroit and Michigan Chapter, Accessed January 29, 2022, <https://www.michigannlg.org/spirit-of-mandela-international-tribunal>.

Education

Historical Premises of U.S. Education

The 13th Amendment of 1865 freed slaves,¹⁵ the 14th amendment of 1866 gave slaves citizenship,¹⁶ and the 15th amendment of 1869 gave Black men the right to vote.¹⁷ Yet despite the nation's conscience to civil rights, in 1896, the United States Supreme Court legalized segregation in *Plessy Vs. Ferguson*. As a result, segregation by the U.S. Supreme Court permitted Louisiana to maintain separate rail cars for African Americans and Whites by deeming the “Separate but equal”¹⁸ clause constitutional.¹⁹

Predicated upon the Supreme Court decision, by 1877, Jim crow laws swept through the South to attack the civil rights of African Americans. Schools remained segregated under *Plessy vs. Ferguson*, and the “Separate but equal”²⁰ clause was voided as more funds were directed to White schools than Black schools. Soon a new suit in 1954 entitled *Brown Vs. The Board of Education of Topeka* was brought before the Supreme Court to argue the unconstitutionality of the “Separate but equal”²¹ clause.

¹⁵ “U.S. Senate: The Senate Passes the Thirteenth Amendment,” United States Senate, Accessed January 25, 2022, https://www.senate.gov/artandhistory/history/minute/Senate_Passes_the_Thirteenth_Amendment.htm.

¹⁶ “U.S. Senate: Landmark Legislation: The Fourteenth Amendment,” United States Senate, Accessed January 25, 2022, <https://www.senate.gov/artandhistory/history/common/generic/14thAmendment.htm#:~:text=Passed%20by%20the%20Senate%20on,laws%2C%E2%80%9D%20extending%20the%20provisions%20of.>

¹⁷ “Documents for February 3rd: 15th Amendment to the U.S. Constitution: Voting Rights,” National Archives, Accessed December 17, 2021, <https://www.archives.gov/historical-docs/todays-doc/?doddate=203#:~:text=15th%20Amendment%20to%20the%20U.S.%20Constitution%3A%20Voting%20Rights,-The%20House%20Joint&text=Passed%20by%20Congress%20February%2026,men%20the%20right%20to%20vote.>

¹⁸ “14th Amendment and Equal Protection,” Bill of Rights Institute, Accessed January 25, 2022, <https://billofrightsinstitute.org/e-lessons/14th-amendment-and-equal-protection.>

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

In response, the U.S. Supreme Court deemed the “separate but equal”²² clause violated the Equal Protection Clause of the 14th amendment, and therefore, segregation was ruled unconstitutional. Though the Supreme Court deemed segregation unconstitutional, it gave the same segregationist courts and governments the power to hold local governments accountable for integration based on the re-arguments in Brown II's case. Due to the Supreme Courts' deferral to district courts to interpret the necessity of integration with “deliberate speed,”²³ some states delayed integration. As a result, on September 25, 1957, integration was officially upheld when President Eisenhower federalized the national guard and sent the U.S. Army to escort nine Black students into Little Rock Central High School. Had he not, the state would have otherwise denied the constitutional right for black students to integrate.²⁴

Contemporary Landscape of Education

Additionally, assessment of post-segregation education for African Americans would still prove grossly unequal. Before 1971, states financed education by local property taxes that were inadequate due to housing segregation which increased home values in White neighborhoods and decreased them in minority communities resulting in unequal per-pupil spending for schools. By 1971 the Supreme Court enforced School Finance Reform (SFRS) which was enacted from 1971 to 2010 when the Supreme Court overturned the financial system of 28 States and forced equity in school district funding. Exogenous research on the merit of School Finance Reform (SFR)

²² Ibid.

²³ Ibid.

²⁴ Ibid.

also proves positive. School funding improved test scores, increased learning and graduation rates, and reduced poverty, especially in Minority communities.²⁵

These positive gains were also more likely to occur if school districts had strongly unionized districts allocated funds in more significant proportions.²⁶ As a result, from 1970 to 1990, Black students Scholastic Aptitude Test (SAT) scores climbed fifty-four points, where Whites remained stable. Research further concluded that four criteria are necessary for achievement, which include 1) Small schools, 2) Small class sizes, 3) Rigorous curriculum, and 4) Qualified teachers.²⁷

Yet the U.S. educational system repeatedly fails to meet these four criteria for Black students despite the financial reforms that have been enacted. Currently, two-thirds of minorities are still segregated in minority-based schools. Research shows minority schools, especially in Southern states, are allocated fewer resources from proper curriculum to qualified teachers when compared with predominantly White pupil schools. Furthermore, minorities mainly reside in urban districts that are property poor or in rural areas that experience “fiscal inequality”²⁸ instead of Whites who live in suburban areas. As a result, minority schools are more than twice the size of White schools. Class sizes are 80% larger for non-special education classes, and curriculum quality is decreased, with some schools failing to offer even an adequate core math and science curriculum to attend college.²⁹

²⁵ “NBER Working Paper Series: Does School Spending Matter? The New Literature on an Old Question,” C. Kirabo Jackson, December 2018, https://www.nber.org/system/files/working_papers/w25368/w25368.pdf.

²⁶ Ibid.

²⁷ “Unequal Opportunity: Race and Education,” Linda Darling-Hamond, March 1, 1998, <https://www.brookings.edu/articles/unequal-opportunity-race-and-education>.

²⁸ Ibid.

²⁹ Ibid.

Minority students are also given less qualified teachers within their field of training, education, and certification, even though qualified teachers contribute 40% to the variances that make up student achievement. Research further supports the importance of qualified teachers as achievement measures are correlated specifically to qualified teachers and classes sizes rather than “poverty, race, and parent education.”³⁰ Yet presently, minorities are twice as likely to be assigned ineffective teachers even though research has shown that students assigned ineffective teachers for three years obtained fifty points lower on achievement tests.³¹

These realities point to a structurally racist system of education that impedes the academic achievement of minorities. Further such impediments usurp constitutionally mandated School Finance Reform by assigning ineffective teachers to minority students covertly erases the gains of SFRs. Even if the factor of low academic achievement is removed, research indicates Black people with comparable test and graded outcomes to Whites are still assigned to lower track nonacademic courses with less qualified teachers and less demanding curriculum that is lower in quality when compared to higher track courses.³²

To address these inequalities, Black students require access to the same equal opportunity to the education of Whites in the form of 1) Qualified teachers who teach comparable instruction, 2) Advanced courses and high-quality curriculum, 3) Smaller schools, 4) Smaller class sizes. These practical reforms can begin with a school-level partnership with The National Commission on Teaching and America's Future that provides a blueprint for obtaining qualified teachers and developing an ecosystem for student success. Reform can also be made by changing the Federal Higher Education Act to enforce qualified teachers for all American students while providing

³⁰ Ibid.

³¹ Ibid.

³² Ibid.

incentives for meeting these standardized requirements. Finally, reform can be made by continuing to address the necessity for equitable funding to minority schools to ensure equal access and opportunity.³³

Case Study of School Policing

Yet it is essential to infer that even if schools adopt progressive policies that increase qualified teachers, reduce class sizes, and provide rigorous curricula, it does not address the disparities of discipline facing African American students. A simple investigation into the judicial policies affecting Rutherford County, Tennessee, students is a classic example of the current plight of structural racism. It is also further proof that reparations remain woefully inadequate to remedy a system that refuses to be thoroughly reformed without reform.

First, take the assessment of the juvenile cases in Rutherford County, Tennessee, related to Hobgood Elementary School. At this school, two-thirds of the students are Black, and 48% of juveniles are detained in the county instead of the State average of 5%. The Judge presiding over this district is named Donna Scott Davenport, who started practicing law in 1995 after passing the bar exam on her fifth attempt. Soon after, Judge Davenport was appointed juvenile referee in 1998, and a year later, Rutherford County would violate Federal law 191 times by incarcerating children for too long for crimes like truancy and even cursing. In her own words, “Was I in violation? Heck yes. But am I going to allow a child to cuss anyone out? Heck, no.”³⁴ Despite

³³ Ibid.

³⁴ Meribah Knight and Ken Armstrong, “Black Children were Jailed for a Crime That Doesn’t Exist. Almost Nothing Happened to the Adults in Charge,” ProPublica, October 8, 2021, <https://www.propublica.org/article/black-children-were-jailed-for-a-crime-that-doesnt-exist>.

these grievances, she would later be elected the juvenile court Judge in 2000 and entitle herself “The mother of the country.”³⁵

The atrocities under Judge Davenport appear when four African American girls (though eleven in total would be arrested and ten charged) ranging from third through sixth grade (with the youngest being eight) were arrested for watching a scuffle after basketball between students aged five and six that took place off school grounds. The children who threw the punches were not arrested, but the kids who watched were. The police officer investigating the case was Crystal Templeton, who joined the department in 1998 and has been disciplined thirty-seven times with nine suspensions. She originally sought to charge the children watching the fight with conspiracy to commit assault, but after consulting with two other Commissioners, they determined they could only charge those who recorded the fight, not the other children who watched. In her quest to charge the other children, she found a Tennessee statute addressing “criminal responsibility for conduct of another”³⁶ and opted to use this charge though she has no formal legal training.³⁷

In the United States, traditionally, prosecutors decide charges, but in Tennessee, counties can hire Judicial Commissioners for this role to issue warrants, set bail, to conduct “probable cause hearings.”³⁸ These commissioners, in short, can do the role of judges and prosecutors without legal training and are recommended by county judges. Instead, the threshold to decide

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

the legal fate of children, one simply needs a driver's license, high school diploma, some college or vocational training, and some office work.³⁹

Consequently, the lack of standard prosecutorial practices for Judicial Commissioners allows commissioners the opportunity to fabricate crimes that do not exist. Unfortunately, this was the case with the children arrested at Hobgood Elementary school who was charged with "criminal responsibility for conduct of another."⁴⁰ Which is not a charge rather a "basis upon which someone can be accused of a crime."⁴¹ Tennessee, though has designated limits on juvenile delinquency and incarceration to mitigate the adverse effects of incarceration. However, Rutherford County enacted its own system based on a subjective assessment to determine if a juvenile is a "True threat"⁴² as a means for detention. Under Rutherford County's previous "filter system,"⁴³ if a child is arrested, they are brought to jail, and staff subjectively decide the detention of children before a hearing which can proceed days after. Under Judge Davenport, a child is incarcerated if deemed a "True threat,"⁴⁴ which requires no legal definition of what a threat is. The obscurity of the law's definition also allows police the opportunity to dictate who is detained under county law.⁴⁵

Though charges would be later dismissed for the kids who watched the fight, a 10-year-old sued, which developed into a class action lawsuit where legal findings revealed five hundred children were wrongly arrested by this sole sheriff's office (not accounting for other agencies

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

and law enforcement that follow Judge Davenport's method). Based on this one juvenile detention center in America, there were 1,500 improper incarcerations of children due to the filter system, with fifty children alone found to be charged and jailed for crimes that would not exist if they were adults. Additionally, in 2016 Rutherford County detained 986 children totaling 7,932 days as well as working with other state counties where they charged \$175 a day to incarcerate juveniles. Despite research that implicates the inherent damages from incarcerating children, which include such things as increased crime, diminished school performance, drug, and alcohol usage, Rutherford County was allowed to do just that, even utilizing solitary confinement of juveniles despite former President Barack Obama's ban against it.⁴⁶

Based on litigation, a federal judge banned solitary confinement in Rutherford County, and yet those involved in the arrest of the children have been reprimanded but not fired. Chrystal Templeton, who initiated the arrests, was suspended for three days, making it her tenth within 15 years. She was also allowed to retire as of 2019 and now works as a life coach and is a member of Mary Kay even though she illegally incarcerated children. Sherry Hamlett and Amy Anderson, who helped Crystal Templeton file false charges, also retained their jobs and were reappointed as Commissioners even though they failed to cooperate with the legal investigation.⁴⁷

Though the children involved were awarded a settlement, a federal judge in 2017 required the county to stop using the filter system, and Rutherford County settled an \$11 million class-action lawsuit in which they denied any wrongdoing. Presently the incarceration of children has reduced in the county, but Rutherford County has expanded its pitch to other

⁴⁶ Ibid.

⁴⁷ Ibid.

counties promoting the marketing video “What can the Rutherford County Juvenile Detention Center Do for You?”⁴⁸ Currently, 39 counties contract with Rutherford despite its federal convictions of crimes against children.⁴⁹

Based on these facts, one must ask how a local county can incur 191 federal charges against children, and neither the sheriff's department involved nor the judge dictating county law is criminalized?⁵⁰ In a system that preys upon vulnerable people groups like African American children, it should be a glaring rebuke that there exist no safeguards to hold government leaders accountable for criminal acts against children. More importantly, it should go to show that reparations cannot be entertained so long as the educational system fails to reform a status quo that both physically harms and disenfranchises the very children they are entrusted with educating.

School Policing & Juvenile Detentions

According to federal data from the Civil Rights Data Collection, in the 2015-2016 school year, 2.7 million students were suspended (down from 100,000 prior years). However, students' referrals to law enforcement increased to 291,000 referrals, with Black people accounting for 31% of arrests even though two years prior to the 2015-2016 school year, they accounted for only 16% of arrests. The Government Accountability Office (GAO) reveals Black students who are boys and those with disabilities were overrepresented in disciplinary methods stating, “These

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Meribah Knight and Ken Armstrong, “Black Children were Jailed for a Crime That Doesn’t Exist. Almost Nothing Happened to the Adults in Charge,” ProPublica, October 8, 2021, <https://www.propublica.org/article/black-children-were-jailed-for-a-crime-that-doesnt-exist>.

disparities were widespread and persisted regardless of the type of disciplinary action, level of school poverty, or type of public school attended.”⁵¹

Currently, nationwide data from 2019 reveals Black children are four times more likely to be brought to juvenile facilities in comparison to White peers. The scope of Juvenile facilities totals “1,510 detention centers, residential treatment centers, group homes, and youth prisons,”⁵² of which hold 36,479 youth in America. Of these facilities, 41% of the youths placed in juvenile facilities are Black though demographically, Black youth represent only 15% of the population of youth in the United States. Overall, the national placement rate for youths is 114 per 100,000; however, for Black youth, it is 315 per 100,000 in comparison to White youth at 72 per 100,000.⁵³

These racial disparities are also exacerbated amongst eleven states whose rates increased beyond 10%, leaving New Jersey, Wisconsin, the District of Colombia, and Connecticut to place youth in juvenile facilities at ten times the rate of White youth. Further, South Carolina, Tennessee, and Nebraska have seen racial disparities in juvenile detention grow by almost 33%. Yet despite these staggering numbers, the former educational Secretary Betsy DeVos, under the 45th Administration, mulled diminishing the role the department played in investigating disciplinary actions connected to racial disparities though the Obama Administration spearheaded such efforts.⁵⁴ In a climate where children are being exploited and wrongfully

⁵¹ Moriah Balingit, “Racial Disparities in School Discipline are Growing, Federal Data Show,” *The Washington Post*, April 24, 2019, https://www.washingtonpost.com/local/education/racial-disparities-in-school-discipline-are-growing-federal-data-shows/2018/04/24/67b5d2b8-47e4-11e8-827e-190efaf1flee_story.html.

⁵² Josh Royner, “Black Disparities in youth Incarceration,” Sentencing Project, July 15, 2021, <https://www.sentencingproject.org/publications/black-disparities-youth-incarceration/>.

⁵³ Ibid.

⁵⁴ Moriah Balingit, “Racial Disparities in School Discipline are Growing, Federal Data Show,” *The Washington Post*, April 24, 2019, https://www.washingtonpost.com/local/education/racial-disparities-in-school-discipline-are-growing-federal-data-shows/2018/04/24/67b5d2b8-47e4-11e8-827e-190efaf1flee_story.html.

imprisoned, it becomes illogical to understand why an educational Secretary would reduce oversight rather than enforce it.

One must then ask, is it institutional racism if Black children are incarcerated four times the rate of white peers?⁵⁵ Likewise, is it institutional racism if local counties can use civilians with no legal education to predominantly prosecute children of color for crimes that do not exist?⁵⁶ Is it institutional racism if, time and again, American schools disenfranchise Black youth from receiving the same opportunities that are afforded to White students?⁵⁷ If so, how can financial reparations repair the harm is done to Black America if it continues to weaponize its systems against them?

⁵⁵ Josh Royner, “Black Disparities in youth Incarceration,” Sentencing Project, July 15, 2021, <https://www.sentencingproject.org/publications/black-disparities-youth-incarceration/>.

⁵⁶ Meribah Knight and Ken Armstrong, “Black Children were Jailed for a Crime That Doesn’t Exist. Almost Nothing Happened to the Adults in Charge,” ProPublica, October 8, 2021, <https://www.propublica.org/article/black-children-were-jailed-for-a-crime-that-doesnt-exist>.

⁵⁷ Linda Darling-Hamond, “Unequal Opportunity: Race and Education,” Brookings, March 1, 1998, <https://www.brookings.edu/articles/unequal-opportunity-race-and-education>.

Economics

The landscape of inequalities?

Defining what wealth is and the scope of the wealth gap is essential to addressing the means used to perpetuate inequalities. Wealth “is defined as the difference between families' gross assets and their liabilities.”⁵⁸ However, according to the Census Bureau Current Population Survey, African Americans earn only \$57.30 for every \$100 earned by white families, and for every \$100 of wealth Whites accumulate, African American families only own a mere \$5.04. More importantly, research by the Proceedings of the National Academy of Sciences reveals Americans and affluent white income earners statistically “overestimate progress toward economic equality between blacks and whites.”⁵⁹

The Board of Governors Federal Reserve survey shows wealth accumulation for African Americans under thirty-five stands at a mere \$600 as opposed to \$25,400 for Whites. For Black people ages 35-54, wealth is \$40,100; to Whites, \$185,000. For those over fifty-five, Black people possess \$53,800 to Whites \$315,000 in wealth. Overall, African Americans only account for less than 15% of the wealth of Whites, with statistics showing Whites possess 85% more wealth than Black people. Further in America, the mean average wealth of Black families is \$24,100 to Whites \$188,200. Though, on paper, the average American makes \$393,000, this is not representative of the African American community, which possesses a mean average income

⁵⁸ Neil Bhutta, et al “Disparities in Wealth by Race and Ethnicity in the 2019 Survey of Consumer Finances,” Federal Reserve, September 28, 2020, <https://www.federalreserve.gov/econres/notes/feds-notes/disparities-in-wealth-by-race-and-ethnicity-in-the-2019-survey-of-consumer-finances-20200928.htm>.

⁵⁹ Emily Badger, “Whites Have a Huge Wealth Edge over Blacks (but Don’t Know It),” *The New York Times*, September 18, 2017, <https://www.nytimes.com/interactive/2017/09/18/upshot/black-white-wealth-gap-perceptions.html>.

of \$24,100 or 6% of the average American family.⁶⁰ Additionally, there are 650 individual billionaires in America, with Elon Musk alone possessing more than 488,000 times the wealth of the average American and 41,480,000 billion more than the average Black person in the free United States of America.⁶¹ Thus in a country that prides itself in being a land of opportunity, why are African Americans lagging so far behind?

Disparities in Business?

Inequality for Black business owners is increasing due to the disproportionate revenue growth minority business enterprises (MBEs) receive. Based on national research by the Michigan Minority Supplier Development Council (MMSDC), minority business enterprises (MBEs) contributed 14.2% of job growth from 2014-to 2018 but received only 7.3% growth within that time frame. Black business owners also are disproportionately denied the same access to loan approvals as White peers. In contrast, Black people are approved by 69.7% as opposed to 84.4% of whites.⁶² Black businesses also have been slower to recover from the pandemic, with a 41% reduction in revenue in comparison to only a 17% reduction for Whites.⁶³

⁶⁰ Neil Bhutta , et al, “Disparities in Wealth by Race and Ethnicity in the 2019 Survey of Consumer Finances,” Federal Reserve, September 28, 2020, <https://www.federalreserve.gov/econres/notes/feds-notes/disparities-in-wealth-by-race-and-ethnicity-in-the-2019-survey-of-consumer-finances-20200928.htm>.

⁶¹ Bartie Scott and Andy Kiersz, “One chart shows how poor even the top 1% is compared to billionaires — and how far behind the average American is,” *The Business Insider*, August 24, 2021, <https://www.businessinsider.com/chart-wealth-top-1-percent-billionaires-average-american-family-worth-2021-8>.

⁶² The Michigan Minority Supplier Development Council, “Facilitating Growth for Minority-Owned Businesses: How rethinking supplier diversity and creating results-driving processes will achieve revenue parity,” Accessed January 25, 2022, <https://minoritysupplier.org/wp-content/uploads/2021/05/State-of-MBE-Executive-Summary.pdf>, 3-10.

⁶³ Rodney A. Brooks, “More than half of black businesses may not survive covid-19,” *National Geographic*, July 17, 2021, <https://www.nationalgeographic.com/history/article/black-owned-businesses-may-not-survive-covid-19>.

In 2018, minorities accumulated only 9.4% of private firm revenue, whereas, in contrast, non-minorities accumulated 90.6% of private firm revenue. Due to these inequitable variables, the gap continues to widen as research concludes it will take 333 years for Black people to achieve the same equal revenue to Whites even though the benefits of creating equitable revenue now would result in \$290 billion of combined wealth for Blacks and Whites alone. On the contrary, wealth parity can be achieved in fewer than 15 years if American corporations allocate an additional 1% annually to minority-owned businesses.⁶⁴

One must therefore assume if non-Minorities are the main recipients of increased revenue but fail to comprehensively address the inequalities facing minority businesses, how will reparations help Black business owners if it will take 333 years to catch up? Furthermore, if the economic system is bent on rewarding White businesses even though minorities are contributing significantly to economic growth, how will reparations provide access to African American business owners if the system is constructed to disinvest in their success? Further, if it takes 333 years to reach revenue parity, but research shows annually allocating 1% year over could achieve parity in 15 years, why is there not a concerted effort to act?⁶⁵

Disparities in Higher Education?

For African American students, the gap continues to widen due to the institutional barriers that decrease the realized value of higher education due to the detriments of student debt. Black borrowers' higher education is financed by debt and therefore creates friction in upward mobility. Education for Black people also does not result in equal wages to White workers with the issues compounded as White families possess ten times the wealth of Black families and

⁶⁴ Ibid., 3-10.

⁶⁵ Ibid., 3-10.

White college graduates possess seven times more wealth than Black college graduates even though, on average, 69% of higher education students take out loans for college as, "Tuition is outpacing students' ability to pay."⁶⁶

For African Americans, the outpacing of tuition is significant as "over 50% of Black student borrowers report their net worth is less than they owe in student loan debt."⁶⁷ Further, Black college graduates also owe \$25,000 more than White college graduates, with Black people struggling more financially because of student loan debt. Likewise, student debt more than doubles if one is Black and receives a bachelor's degree, which increases their student loan debt to \$52,000. As a result, within four years of graduating, 48% of Black people owe 12.5% more than they borrowed, while 83% of Whites owe 12% less than the borrowed loan amount.⁶⁸

Despite the income Black people make after graduating, creditworthiness is diminished as African American families carry more debt than White families. It is this debt that decreases the purchasing power for homeownership which leaves college-educated Black people with lower credit rates even below Whites who are high school dropouts. The inverse reveals White families are recipients of transfers of wealth from their family to pay for their home purchases, while Blacks do not receive such generational wealth but instead utilize what wealth they have after college to reinvest back into their family.⁶⁹ The realities of "intergenerational transfers"⁷⁰

⁶⁶ Andrea M. Perry, et al, "Student loans, the racial wealth divide, and why we need full student debt cancellation," Brookings, June 23, 2021, <https://www.brookings.edu/research/student-loans-the-racial-wealth-divide-and-why-we-need-full-student-debt-cancellation/>.

⁶⁷ Melanie Hanson, "Student Loan Debt by Race," EducationData.org, December 12, 2021, <https://educationdata.org/student-loan-debt-by-race>.

⁶⁸ Ibid.

⁶⁹ Andrea M. Perry, et al, "Student loans, the racial wealth divide, and why we need full student debt cancellation," Brookings, June 23, 2021, <https://www.brookings.edu/research/student-loans-the-racial-wealth-divide-and-why-we-need-full-student-debt-cancellation/>.

are a further reason why three-quarters of Black students are in debt and the fact why higher proportions of Whites receive wealth transfer to pay for such things as education, but Blacks do not. Additionally, the disparities persist due to the unequal federal tax system that disenfranchises Black students by giving wealthy households the ability to deduct the full interest of their loans but denying borrowers with high debt the ability to do the same.⁷¹

Thus, in a system that champions freedom and equal opportunity, how is the American system mitigating the disparities in opportunities for African Americans to possess wealth when they have the purchasing power of a White high school dropout even if they have a college degree?⁷² Furthermore, if African Americans are not recipients of generational transfers of wealth, how can the American system demand for them to progress when they do not possess the assets that are generationally afforded to White America?

Disparities in Income

To address these issues and others, one must further assess the strata of wealth inequality through income disparities to understand why Black wages stagnate and how American institutions create barriers to wealth. As such, the federal minimum wage of \$7.25 has remained the same for 12 years, making it the longest stretch ever since its inception in 1938 after the Great Depression. Second, though workers have contributed to corporate profitability, stock market rise, and record-high compensations to CEOs, the wage of workers have flatlined and declined when accounting for inflation. Thirdly, if wages over the last 50 years had risen with

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

economic growth, the minimum wage would be nearly \$26 an hour or \$50,000 annually in income.⁷³

Yet nationally, 250,000 workers only receive \$7.25 an hour, with 865,000 more Americans earning less than the minimum wage. Furthermore, these low wages can be attributed to weakened unions where workers had less bargaining power as unions only now represent 1 in 10 workers in 2019.⁷⁴ These disparities are further magnified as statistics reveal Blacks make less than White peers earning only \$15 on average to \$21 earned by Whites and \$24 earned by Asians.⁷⁵ Disparities in earnings are even bleaker when measuring Black males alone, who, despite supposed progress, had nearly identical earnings to Whites when Harry Truman was president in the 1950s⁷⁶, with research further alluding to the fact there has been no progress in closing the wealth gap since the 1980s.⁷⁷

In expanding on the barriers to wealth parity, part of the problem is middle-aged men, in general, have exited blue-collar jobs, and this exit disproportionately affected Black men. Another factor often overlooked is Black men are incarcerated at 25 times the rate of Whites and

⁷³ Torsten Bell, “On pay and wealth, damaging race inequalities prevail,” *The Guardian*, April 11, 2021, <https://www.theguardian.com/commentisfree/2021/apr/11/on-pay-and-wealth-damaging-race-inequalities-prevail>.

⁷⁴ Ibid.

⁷⁵ Eileen Patten, “Racial, gender wage gaps persist in U.S. despite some progress,” Pew Research Center, July 1, 2016, <https://www.pewresearch.org/fact-tank/2016/07/01/racial-gender-wage-gaps-persist-in-u-s-despite-some-progress/>.

⁷⁶ David Leonhardt, “The Black-White Wage Gap Is as Big as It Was in 1950,” *The New York Times*, June 25, 2020, <https://www.nytimes.com/2020/06/25/opinion/sunday/race-wage-gap.html>.

⁷⁷ Eileen Patten, “Racial, gender wage gaps persist in U.S. despite some progress,” Pew Research Center, July 1, 2016, <https://www.pewresearch.org/fact-tank/2016/07/01/racial-gender-wage-gaps-persist-in-u-s-despite-some-progress/>.

therefore are unable to reap the benefits of any economic gains.⁷⁸ Likewise, even when Blacks are educated, they still receive fewer wages than Whites, with Black educated men earning 80% of whites (\$21 to \$32) and Black women earning only 70% of White men (\$23 to \$32).⁷⁹

Additionally, the backdrop of the pandemic has only exacerbated the wealth gap facing Black people as Whites were more equipped to utilize their savings to cover emergency expenses during the pandemic versus Blacks. Statistics show 65.2% of unemployed Black people during the pandemic are unlikely to have \$400 in emergency funds versus 46.7% of White households. However, 45.9% of Whites were able to use their savings while only 30.6% of Black people were able to do the same.⁸⁰

Thus, in a time of economic uncertainty, how will financial reparations repair harm is done if the system continues to victimize African Americans? Further, if the system has failed to advance progress in the wealth gap since 1980,⁸¹ how will reparations prevent future harm if the system refuses to reform? Even more so, if Black people are unable to gain economic power due to being victimized disproportionately through incarcerations at 25 the rate of Whites,⁸² would reparations be only a deflection to solving the real issues that need reform themselves?

⁷⁸ David Leonhardt, "The Black-White Wage Gap Is as Big as It Was in 1950," *The New York Times*, June 25, 2020, <https://www.nytimes.com/2020/06/25/opinion/sunday/race-wage-gap.html>.

⁷⁹ Eileen Patten, "Racial, gender wage gaps persist in U.S. despite some progress," Pew Research Center, July 1, 2016, <https://www.pewresearch.org/fact-tank/2016/07/01/racial-gender-wage-gaps-persist-in-u-s-despite-some-progress/>.

⁸⁰ Christian E. Weller and Richard Figueroa, "Wealth Matters: The Black-White Wealth Gap Before and During the Pandemic," *American Progress*, July 28, 2021, <https://americanprogress.org/article/wealth-matters-black-white-wealth-gap-pandemic/>.

⁸¹ Eileen Patten, "Racial, gender wage gaps persist in U.S. despite some progress," Pew Research Center, July 1, 2016, <https://www.pewresearch.org/fact-tank/2016/07/01/racial-gender-wage-gaps-persist-in-u-s-despite-some-progress/>.

⁸² Ibid.

How the Wealthy Exploit the System

It is important to explore how the economic system favors the ultra-wealthy when addressing wealth inequality for African Americans. It is important to assess the fact that American billionaires saw their net worth increase by 35% during the pandemic adding an additional 1.2 trillion dollars to their portfolios.⁸³ This issue must not only be examined on the facts alone but on the ethics of the average American, whether economic fragility through the pandemic.

This, however, could not be plausible without governmental incentivized schemes to help the wealthy reduce their taxes and protect their assets. To begin, the wealthy can exploit tax loopholes and hide their capital in places with weak trust laws like Delaware, Wyoming, and South Dakota, where South Dakota alone requires no residency and provides full anonymity and zero taxation.⁸⁴ The wealthy also use Donor-advised funds that serve as “Wealth warehousing vehicles”⁸⁵ where they contribute to a charitable savings account and receive a tax deduction, although funds do not have to be released to the charitable organization. Research further shows that these supposed Donor-advised funds for charities only allocate \$1 to charities for every \$8 contributed.⁸⁶

⁸³ Chase Peterson-Withorn, “How Much Money America’s Billionaires Have Made During The Covid-19 Pandemic,” *Forbes*, April 30, 2021, <https://www.forbes.com/sites/chasewithorn/2021/04/30/american-billionaires-have-gotten-12-trillion-richer-during-the-pandemic/?sh=2ea75424f557>.

⁸⁴ Juliana Kaplan, “The Oscar Mayer heir who gave away his fortune to fight inequality explains why South Dakota became America’s secret \$360 billion tax haven and how it exposes the US as the world’s ‘weak link,’” *Business Insider*, October 4, 2021., <https://www.businessinsider.com/why-rich-hide-money-south-dakota-tax-haven-pandora-papers-2021-10>.

⁸⁵ Robert Frank, “Billionaire philanthropist John Arnold says donor-advised funds are ‘wealth-warehousing vehicles,’” *CNBC*, August 11, 2021, <https://www.cnbc.com/amp/2021/08/11/billionaire-john-arnold-says-reform-of-donor-advised-funds-needed.html>.

⁸⁶ *Ibid*.

Furthermore, the myth “that everyone pays their fair share, and the richest Americans pay the most”⁸⁷ is refuted as research shows the average American pays 14% in taxes (the highest tax bracket is 37%) while the wealthiest only paid 3.4%. Even the wealthiest like Jeff Bezos and Elon Musk paid zero taxes, and Warren Buffet paid 0.1% in taxes from 2014-to 2018 even though his wealth increased by \$24.3 billion.⁸⁸ Therefore, if the ultra-wealthy can evade taxes, but the poorest people in the country, such as African Americans, are demanded to pay on average 14%,⁸⁹ does not the economic system of the United States of America exploits the poor to appease the wealthy? If African Americans earn less than 15%⁹⁰ of what Whites make, how will reparations provide economic empowerment if billionaires remain undertaxed? Furthermore, if billionaires remain undertaxed while the majority of African Americans and others who are income and asset poor are overly taxed, will not reparations be futile without true economic reforms?⁹¹

⁸⁷ Jesse Eisinger, et al, “The Secret IRS Files: Trove of Never-Before Seen Records Reveal How the Wealthiest Avoid Income Tax,” ProPublica, June 8, 2021, <https://www.propublica.org/article/the-secret-irs-files-trove-of-never-before-seen-records-reveal-how-the-wealthiest-avoid-income-tax>.

⁸⁸ Ibid.

⁸⁹ Ibid.

⁹⁰ Neil Bhatta, et al, “Disparities in Wealth by Race and Ethnicity in the 2019 Survey of Consumer Finances,” Federal Reserve, September 28, 2020, <https://www.federalreserve.gov/econres/notes/feds-notes/disparities-in-wealth-by-race-and-ethnicity-in-the-2019-survey-of-consumer-finances-20200928.htm>.

⁹¹ Juliana Kaplan, “The Oscar Mayer heir who gave away his fortune to fight inequality explains why South Dakota became America’s secret \$360 billion tax haven and how it exposes the US as the world’s ‘weak link,’” *Business Insider*, October 4, 2021., <https://www.businessinsider.com/why-rich-hide-money-south-dakota-tax-haven-pandora-papers-2021-10>.

The Financial Burden of Childcare

More importantly, while Black Americans and Americans in general struggle to recover financially from the pandemic, Black workers continue to struggle due to low wages and the burden of paying for such necessities as childcare. For example, in the U.S., childcare accounts for 25.6% of a family's income and even more for a single parent. Consequently, three million women dropped out of the workforce due to the pandemic.⁹²

Furthermore, as of now, Black women are the slowest recovery group in unemployment in the United States, leaving Black women 4.2% more employed than they were during pre-pandemic levels. As a result, Black women still lead to overall unemployment in the United States of America.⁹³ Black working moms also tend to work double shifts, which is problematic for balancing work and home life while paying for childcare. Additionally, during the pandemic Black mothers tend to be in school districts where there are only "online-only reopening plans"⁹⁴ for their children.

Due to these constraints, Black mothers have less viable options for managed childcare, such as arrangements with partners, suspending work, telecommuting to work, or outsourcing childcare. Reasons for these constraints stem from the fact that almost 50% of Black children are raised by a single mom in comparison with 17% of the overall child population. Additionally,

⁹² Torsten Bell, "On pay and wealth, damaging race inequalities prevail," *The Guardian*, April 11, 2021, <https://www.theguardian.com/commentisfree/2021/apr/11/on-pay-and-wealth-damaging-race-inequalities-prevail>.

⁹³ Hannah Mia and Nate Rattner, "Black women see unemployment rate fall sharply in November, but are still left behind in overall labor market recovery," *CNBC*, December 3, 2021, <https://www.cnbc.com/2021/12/03/november-jobs-report-black-women-see-unemployment-rate-fall-still-behind-in-recovery.html>.

⁹⁴ Ember Smith and Richard V. Reeves, "Black moms facing the toughest childcare crunch: How policy can help," Brookings, February 24, 2021, <https://www.brookings.edu/research/the-coming-eviction-crisis-will-hit-black-communities-the-hardest/>.

almost 25% of Black mothers have no spouse or partner that lives in the home to share the burden of childcare.⁹⁵

As of now, Black mothers aged 24-44 are "three times more likely than fathers to cite school and childcare facility closure as the main reason they are not working,"⁹⁶ with almost 66% of Black mothers being the "primary breadwinners."⁹⁷ Additionally, the likelihood of being displaced from work due to childcare restraints from the pandemic is compounded as the median wealth for single Black moms is \$0 compared to \$14,600 for White moms. These facts reveal that the luxury of staying home to manage childcare constraints is also less realistic for Black moms, with only 16% having this option compared with 27% of other parents of school-aged children under eighteen. Research further concludes that the final option of outsourcing childcare is an unaffordable option for Black moms who typically earn less than \$30,000 annually. Likewise, even when Black families can afford to pay for childcare, they often live in "childcare deserts"⁹⁸ where childcare facilities are limited.⁹⁹

Thus, what should African Americans believe of the economic system of America if Senators like Joe Manchin refuse to extend the Child Tax Credit, which has since expired on December 15, 2021?¹⁰⁰ What are African Americans, who are the poorest racial group, to believe if Senators like Joe Manchin believe people will use such funds for drugs when research has

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid.

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ Deepa Shivaram, "The expanded child tax credit expires Friday after Congress failed to renew it," *NPR*, December 30, 2021, <https://www.npr.org/2021/12/30/1069143123/expanded-child-tax-credit-expires-friday-congress>.

proven the Child Tax Credit helped one-third of the nation's children escape poverty with "at least 3 million American children out of poverty in the first month alone?"¹⁰¹ Furthermore, if extending the credit would reduce childhood poverty by 40% in America, and the West Virgin Senator himself is home to the poorest state benefiting from the program (with 93% of families and 346,000 children benefiting),¹⁰² will not reparations be nullified so long as politicians continue to stonewall even the most basic human rights like food for children during a time of economic uncertainty?

The Credit System & Lending Practices

Research into the vectors affecting wealth inequality in America must also include a deep dive into the historical premises of the American credit system along with racialized lending practices. FICO credit score is based on 35% payment history, 30% amount owned, 15% length of credit history, 10% new credit, and 10% types of credit used.¹⁰³ A credit score is designed to analyze credit risk though research shows, "While FICO is designed to assess risk and predict a borrower's performance, recent analyses demonstrate the ineffectiveness of the scoring mechanism."¹⁰⁴ Evidence of this can be seen in default rates for all borrowers, which have

¹⁰¹ Tessa Stuart, "Manchin Worries West Virginia Parents Are Wasting the Child Tax Credit on Drugs. Here's How They're Actually spending it," *Rolling Stone*, December 30, 201, <https://www.rollingstone.com/politics/politics-news/manchin-tax-credit-drugs-west-virginia-1277010/>.

¹⁰² Ibid.

¹⁰³ Lisa Rice and Deidre Swesnik, "Discriminatory Effects of Credit Scoring on Communities of Color," *National Fair Housing Alliance*, June 6 and 7, 2012, https://www.google.com/url?sa=t&source=web&rct=j&url=https://nationalfairhousing.org/wp-content/uploads/2017/04/NFHA-credit-scoring-paper-for-Suffolk-NCLC-symposium-submitted-to-Suffolk-Law.pdf&ved=2ahUKEwjYsrWQ77P0AhWUGjQIHVVIB-gQFnoECCEQAQ&usg=AOvVawldgyZqSp_ayiqoarIzOg_1, 17.

¹⁰⁴ Ibid., 21.

increased precipitously. Additionally, regardless of credit score, one study confirmed that “higher FICO scores have been associated with bigger increases in default rates over time.”¹⁰⁵

Consequently, the mechanism used to score creditworthiness is also inaccurate, as research by the National Association of State Public Interest Research Groups shows the inherent unreliability of credit reports in that, “Four out of five credit reports contained errors; 25 percent of credit reports contained significant errors that would result in the denial of credit; 54 percent had inaccurate personal information; 30 percent listed closed accounts as open; and 8 percent did not list major credit accounts.”¹⁰⁶

Though the inequalities in the credit system affect all Americans, these disparities are further magnified when considering Black lending practices. Understanding the historical and contemporary ways financial institutions and the U.S. government disenfranchise African Americans is also essential to understanding why the wealth gap exists. Further, exploring the mechanisms for housing inequity through redlining, loan discrimination, appraisal discrimination, and insurance discrimination is crucial to confirm the prevalence of structural racism and its implications for reparations.

After the Great Depression and the establishment of the New Deal, the U.S. Congress provided “massive emergency relief,”¹⁰⁷ refinancing \$3 billion in mortgages from 1933 to 1936, equal to \$1 trillion today. The Federal Housing Administration (FHA) was established in 1934 by the National Housing Act, which allowed millions of American families to purchase and

¹⁰⁵ Ibid., 21.

¹⁰⁶ Ibid., 15.

¹⁰⁷ George McCarthy, “President’s Message: Think Land Policy Is Unrelated to Racial Injustice? Think Again.” Lincoln Institute, June 24, 2020, <https://www.lincolninst.edu/es/publications/articles/presidents-message-6>.

retain their homes and build wealth. However, the Homeowner Loan Corporation (HOLC), used by the government to finance home loans, used redlining practices through color-coded maps. Red would indicate “hazardous”¹⁰⁸(discouraging lending) and “green”¹⁰⁹ (encouraged lending), and the additional colors yellow and blue being middle based.¹¹⁰

Consequently, the U.S. Government historically used racist methods via racial codes to assess property value based on race by denying governmental loans to neighborhoods composed predominantly of three groups: People of color, Eastern European immigrants, and Southern European immigrants. According to research by the Lincoln Institute, “Neighborhoods that were home to high proportions of people of color or Eastern or Southern European immigrants were always shaded in red, regardless of the quality of the homes or the local economy.”¹¹¹

Likewise, in the 1940s and fifties, discriminatory risk assessment protocols for the Federal Housing Association (FHA) and Veterans Administration (VA) were implemented by the federal government to protect property values. During this time, the housing regulatory language of the United States stated, “If a neighborhood is to remain stable, it is necessary that properties shall continue to be occupied by the same racial and social classes. Changes in social or racial occupancy contribute to neighborhood instability and the decline of value levels.”¹¹²

¹⁰⁸ Ibid.

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Ibid.

¹¹² Lisa Rice and Deidre Swesnik, “Discriminatory Effects of Credit Scoring on Communities of Color,” National Fair Housing Alliance, June 6 and 7, 2012, [199](https://www.google.com/url?sa=t&source=web&rct=j&url=https://nationalfairhousing.org/wp-content/uploads/2017/04/NFHA-credit-scoring-paper-for-Suffolk-NCLC-symposium-submitted-to-Suffolk-Law.pdf&ved=2ahUKEwjYsrWQ77P0AhWUGjQIHVVIB-gQFnoECCEQAQ&usg=AOvVaw1dgyZqSp_ayiqoar1zOg_1, 8.</p></div><div data-bbox=)

Not only that, to ensure “stability”¹¹³ of property values, the FHA implemented “restrictive covenants,”¹¹⁴ and both the appraisal and insurance industry used *McMichael’s Appraisal Manual* which used race as an impact on home value. These discriminatory policies can be seen in how races were ranked by preference by the United States Federal Housing Authority per the *McMichael’s Appraisal Manual*: 1) English, Germans, Scotch 2) North Italians 3) Bohemians or Czechs 4) Poles 5) Lithuanians 6) Greeks 7) Russians, Jews (lower class) 8) South Italians 9) Negroes and 10) Mexicans. As a result, historically, in the United States of America, if you were African American, you were second to last according to the United States Federal Housing Authority as preferential for home value and services. Ironically, the very services essential for acquiring assets to close the wealth gap.¹¹⁵

Though civil rights leaders in 1976 sued the FHA for failed enforcement and required fair lending practices and institutional oversight,¹¹⁶ discriminatory practices are still alive today. Research by the Federal Bureau of Consumer Financial Protection shows African Americans are disproportionately denied mortgages at a far higher rate in comparison to White peers. For Black people seeking home mortgages, the rejection rate is 19.3% of the time compared to Non-Hispanic Whites at 7.9%. Further, even when Black people own their homes, if they try to refinance their homes, Blacks are rejected 39% of the time compared to only 22.9% of White people. When analyzing all loan types, lending services deny loans to Black people 17.9% of the time compared to only 10.6% of Whites. Further, when lenders approve home loans to African

¹¹³ Ibid., 8.

¹¹⁴ Ibid., 8.

¹¹⁵ Ibid., 8.

¹¹⁶ Ibid., 8.

Americans, they inflate the loans 17.9% of the time (almost 1 in 5) when compared to only 6.7% of the time for Non-Hispanic Whites.¹¹⁷

For example, Countrywide, a former top equity provider in the country, offered predatory subprime loans to African Americans and was the “major originator of subprime loans”¹¹⁸ while concurrently being the top lender to people of color. Instead of offering a quality product to people of color, Countryside was the leader in subprime lending resulting in The Department of Justice (DOJ) sanctioning a \$335 million lawsuit against them because of discrimination against people of color along with directing African Americans and Hispanics into subprime mortgages though they qualified for prime loans.¹¹⁹ Additionally, “Some of the nation’s other top subprime lenders have either settled major discrimination lawsuits or are currently defending themselves against such allegations. These lenders include Long Beach, Ameriquest, Delta Funding, Household Finance, Associates, Citi, and Wells Fargo.”¹²⁰

Consequently, data by Fair Housing has determined that banks and institutions give the illusion that credit enables equality when in fact, it does not.¹²¹ When African American borrowers possess a high credit score, they still receive “subprime mortgages even when they

¹¹⁷ Kenneth R Harney, “Large numbers of loan applications get denied. But for Blacks, Hispanics and Asians, the rejection rate is even higher, *The Washington Post*, March 23, 2018, https://www.washingtonpost.com/realestate/large-numbers-of-loan-applications-get-denied-but-for-blacks-hispanics-and-asians-the-rejection-rate-is-even-higher/2018/05/22/dac19ffc-5d1b-11e8-9ee3-49d6d4814c4c_story.html.

¹¹⁸ Lisa Rice and Deidre Swesnik, “Discriminatory Effects of Credit Scoring on Communities of Color,” National Fair Housing Alliance, June 6 and 7, 2012, https://www.google.com/url?sa=t&source=web&rct=j&url=https://nationalfairhousing.org/wp-content/uploads/2017/04/NFHA-credit-scoring-paper-for-Suffolk-NCLC-symposium-submitted-to-Suffolk-Law.pdf&ved=2ahUKEwjYsrWQ77P0AhWUGjQIHVVIB-gQFnoECCEQAQ&usg=AOvVawldgyZqSp_ayiqoar1zOg_l_10.

¹¹⁹ *Ibid.*, 10.

¹²⁰ *Ibid.*, 10.

¹²¹ *Ibid.*, 10.

qualified for prime credit."¹²² As a result, in 2010, home loans to African Americans were denied 2.5 times more frequently than to Whites, and African Americans were 2.63 times more likely to be given an inflated loan than their White peers. Based on an analysis of 177,000 subprime loans, even Black people with higher creditworthiness were 30% percent more likely to receive a more overpriced loan than White peers.¹²³

To understand the scope and nature of the maleficent within American lending practices, take, for example, a lawsuit initiated by the City of Baltimore directed toward Wells Fargo. Affidavits by former Wells Fargo employees who cite the following tactics: Target African American communities with subprime loans but not White communities.¹²⁴ Target African American churches with subprime loans. Use employees of color to conduct presentations within churches where Non-white employees are only allowed entry if they carry the parishioner's bag.¹²⁵ Used racial language by referring to African Americans as "mud people,"¹²⁶ "Niggers,"¹²⁷ and categorized African American loans as "ghetto loans."¹²⁸ Likewise, employees referred to predominately Black Prince George County in Maryland as "subprime capital,"¹²⁹ whereas predominantly White Howard County was deemed a bad place for subprime mortgages. Further, incentives were awarded to Wells Fargo employees who steered borrowers into the

¹²² Ibid., 10.

¹²³ Ibid., 10.

¹²⁴ Ibid., 11.

¹²⁵ Ibid., 11.

¹²⁶ Ibid., 11.

¹²⁷ Ibid., 11.

¹²⁸ Ibid., 11.

¹²⁹ Ibid., 11.

subprime market even though they qualified for prime mortgages, which was also detailed in the affidavit.¹³⁰

Additionally, these discriminatory practices are also found when Black consumers receive inflated car loans, which allows double the profit to dealerships when compared to loans to White consumers.¹³¹ Disciplinary action was also taken by The Consumer Financial Protection Bureau (CFPB), which settled a \$20 million dollar lawsuit with Toyota and Honda for higher interest rates for minorities. Despite the legal precedent to defend against such discriminatory behavior, the Senate under the 45th Administration overturned the ruling of CFPB that bans "discriminatory fees on the basis of race."¹³²

Data further concludes that loan failure over a decade is the result of the failure of the underwriting process and poor loan products rather than borrowers themselves. Thus, if creditworthy borrowers become victims of predatory loans and they themselves are at risk of default, the borrower is not the problem the system is.¹³³ Furthermore, if the system continues to exploit Black borrowers, will reparations be just another extension of these discriminatory mechanisms without equitably structuring the economic system?

¹³⁰ Ibid., 11.

¹³¹ Ian Ayres, "Guess how much cheaper your auto loan would be if dealers had to play fair," *The Washington Post*, June 26 2019, <https://www.washingtonpost.com/opinions/2019/06/26/guess-how-much-cheaper-your-auto-loan-would-be-if-dealers-had-play-fair/>.

¹³² Ibid.

¹³³ Lisa Rice and Deidre Swesnik, "Discriminatory Effects of Credit Scoring on Communities of Color," National Fair Housing Alliance, June 6 and 7, 2012, https://www.google.com/url?sa=t&source=web&rct=j&url=https://nationalfairhousing.org/wp-content/uploads/2017/04/NFHA-credit-scoring-paper-for-Suffolk-NCLC-symposium-submitted-to-Suffolk-Law.pdf&ved=2ahUKEwjYsrWQ77P0AhWUGjQIHVVIB-gQFnoECCEQAQ&usg=AOvVaw1dgyZqSp_ayiqoar1zOg_1, 23.

Impact of Lending Practices

Understanding the impact of how racist lending practices affect African Americans is essential to see the futility of reparations without reform. Presently race plays a larger factor in home appraisals than it did in 1980. According to U.S. Census Bureau data from 1980 to 2015, “homes in white neighborhoods appreciated in value, on average, almost \$200,000 more than comparable homes in neighborhoods of color.”¹³⁴ Likewise, due to “contemporary appraisal practices,”¹³⁵ appraisers still use a “sales comparison approach”¹³⁶ that enables “historical racialized appraisals to influence contemporary values and appraisers’ racialized assumptions about neighborhoods to drive appraisal methods.”¹³⁷

As a result of racialized lending practice, according to the ACLU report on the *Impact of the US Housing Crisis on the Racial Wealth Gap*, a sharp drop in wealth for Blacks and Whites with or without home equity transpired between the years 2007 and 2009.¹³⁸ However, the recovery from 2009 to 2011 of wealth minus home equity equalized to zero loss for Whites, while African Americans lost “40 percent of in-home equity wealth.”¹³⁹ Further, when

¹³⁴ Junia Howell and Elizabeth Korver-Glenn, “Race determines home values more today than it did in 1980,” *Rice Kinder Institute for Urban Research*, September 24, 2020, <https://kinder.rice.edu/urbanedge/2020/09/24/housing-racial-disparities-race-still-determines-home-values-America>.

¹³⁵ Ibid.

¹³⁶ Ibid.

¹³⁷ Ibid.

¹³⁸ Sarah Burd-Sharps and Rebecca Rasch, “Impact of the U.S. Housing Crisis on the Racial Wealth Gap Across Generations,” *ACLU*, June 2015, https://www.google.com/url?sa=t&source=web&rct=j&url=https://www.aclu.org/sites/default/files/field_document/discrimlend_final.pdf&ved=2ahUKEwiUz_mp_LP0AhUUHDQIHXFgDeAQFnoECCgQAQ&usg=AOvVaw18nOTssps-GgHejbJdLXz4, 2.

¹³⁹ Ibid., 2.

accounting for home equity wealth decline during the same recovery period, White wealth again equalized to zero while Blacks to this day continue to see a 13% decline.¹⁴⁰

As a result of the past 2008 fiscal crisis, the wealth gap projected for African Americans reveals Blacks will be financially outpaced by Whites 4.5 times by 2031.¹⁴¹ Additionally, for Blacks, the "median wealth in 2031 will be almost \$98,000 lower than it would have been without the Great Recession."¹⁴² Add this now to the compounding effect of the pandemic, and African Americans will fall even further behind as currently, 17.6% are in default on their mortgage versus 6.9% of Whites.¹⁴³

To date, 30 to 40 million people due to the pandemic are in danger of being evicted. Likewise, data from 131 metropolitan areas between 2012 to 2016 show of the 666,396 annual evictions filings, 35.4% of filings and 27.2% of the 181,495 evictions happened in "Black-majority neighborhoods."¹⁴⁴ Add this to the fact that in the United States of America, there are no government penalties or regulations for supposed "Fake landlord scams"¹⁴⁵ that affect 1 in 10 homeowners that have been swindled out of their money by purchasing or renting illegitimate

¹⁴⁰ Ibid., 2.

¹⁴¹ Ibid., 4.

¹⁴² Ibid., 19.

¹⁴³ Christian E. Weller and Richard Figueroa, "Wealth Matters: The Black-White Wealth Gap Before and During the Pandemic," *American Progress*, July 28, 2021, <https://americanprogress.org/article/wealth-matters-black-white-wealth-gap-pandemic/>.

¹⁴⁴ Andrea M. Perry and et al, "The coming eviction crisis will hit black communities the hardest," *Brookings*, August 2, 2021, <https://www.brookings.edu/research/the-coming-eviction-crisis-will-hit-black-communities-the-hardest/>.

¹⁴⁵ Einhorn, Erin and Aaron Mondry, "The 'fake landlord' scam destroys lives in Detroit. But culprits rarely face consequences," *NBC*, November 10, 2021, <https://www.nbcnews.com/news/amp/rcna4941>.

properties from which they are later evicted from, and is it any wonder African Americans are further behind?¹⁴⁶

Considering these facts, one must contemplate what real change can be made with the adoption of reparations? If the U.S. Government refuses to reform its racist lending practices that are predicated on disenfranchising the purchasing power of African Americans, how will reparations be useful if the economic structures are enacted to strip Black people of their wealth? Thus, without proper safeguards to access financial services and proper penalties to hold discriminatory lenders accountable, reparations remain woefully inadequate without reform.

Eminent Domain

Finally, to understand the depth of structural racism in the American economy, the historical and legal issues of eminent domain must be addressed. Contemporary jurisprudence regarding the Fifth Amendment of the U.S. Constitution has been weakened over time. Yet it is the Fifth Amendment that prevents the government from seizing property unless it is for “public use”¹⁴⁷ and comes with “just compensation.”¹⁴⁸ Nonetheless, the Supreme Court ruling in *Berman v. Parker* weakened the “public use”¹⁴⁹ clause by allowing it to be interpreted to include

¹⁴⁶ Ibid.

¹⁴⁷ U.S. Commission on Civil Right, “The Civil Rights Implications of Eminent Domain Abuse,” Accessed January 26, 2022, https://www.usccr.gov/files/pubs/docs/FINAL_FY14_Eminent-Domain-Report.pdf, iii.

¹⁴⁸ Ibid., iii.

¹⁴⁹ Ibid., iii.

“eliminating blight,”¹⁵⁰ which included a department store in Washington D.C. that was in a blighted neighborhood but the property itself was in good repair.¹⁵¹

As a result, “Pursuant to that decision, the District of Columbia was able to expel some 5,000 low-income Black people from their homes in the name of ‘urban renewal.’ Critics argue that the decision opened the door to use (or abuse) of eminent domain by expanding the term ‘public use’ to mean ‘public purpose’—an interpretation that they believe has no constitutional basis.”¹⁵² Thus, based upon this decision, the interpretation of “public use”¹⁵³ was expanded to “public benefits”¹⁵⁴ in the form of “increased tax revenues or job creation, which could flow from a more desirable private owner (such as a large business),”¹⁵⁵ which would also be used to justify “the transfer of private property from one owner to another through eminent domain, regardless of the property’s condition.”¹⁵⁶

The merits of the case were also reargued in the 2005 Supreme Court case *Kelo v. City of New London*, in which the Court affirmed in a 5-4 decision “the use of eminent domain by local governments to take individuals’ private property and transfer it to others for the purpose of private economic redevelopment.”¹⁵⁷ The case further affirmed that eminent domain included the privatization of economic development in relationship to “the construction of roads, bridges,

¹⁵⁰ Ibid., iii.

¹⁵¹ Ibid., iii.

¹⁵² Ibid., iii.

¹⁵³ Ibid., iii.

¹⁵⁴ Ibid., iii.

¹⁵⁵ Ibid., iii.

¹⁵⁶ Ibid., iii.

¹⁵⁷ Ibid., iii-iv.

parks, public buildings, or other infrastructure, qualified as a permissible ‘public use.’”¹⁵⁸ The dissenting views of Justice Thomas and O’Connor in *Kelo v. City of New London* opposed the majority’s conceptualization of “public use”¹⁵⁹ and asserted “communities with less power than the business interests seeking their property would be disproportionately harmed by eminent domain abuse.”¹⁶⁰

These risks were further supported by the Institute for Justice in their study titled *Victimizing the Vulnerable: The Demographics of Eminent Domain Abuse*, which revealed “more residents in areas targeted by eminent domain—as compared to those in surrounding communities—are ethnic or racial minorities, have completed significantly less education, live on significantly less income, and significantly more of them live at or below the federal poverty line.”¹⁶¹ Though currently 43 U.S. states have implemented laws to curtail the scope of the *Kelo* ruling there exists the loopholes that allow “blight”¹⁶² to be interpreted broadly which as a result, “virtually any property the government covets can be declared ‘blighted.’”¹⁶³

Finally, through urban renewal policies, the government disinvests in Non-White communities then redevelops those communities through eminent domain policies where the government can seize the homes of African Americans and immigrants at low prices and replace

¹⁵⁸ Ibid., iv.

¹⁵⁹ Ibid., iv.

¹⁶⁰ Ibid., iv.

¹⁶¹ Ibid., iv.

¹⁶² Ibid., iv.

¹⁶³ Ibid., iv.

them with “commercial development or homes for wealthier families.”¹⁶⁴ In Minneapolis alone, 29% of Black people from 1950 to 1966 faced displacement by urban renewal when African Americans composed only 3% of the population.¹⁶⁵

Conclusions

In America, the U.S. government gives preference to the rich and disfranchises the poor, who are people of color. In the United States, it will take 333¹⁶⁶ years for a Black business to achieve equal revenue parity to Whites in a land that says it is free. Due to the economic systems of disenfranchisement, a Black educated person has the same purchasing power as a White high school dropout because of student loan debt.¹⁶⁷ Even if Black men are employed and educated, they still make less than White men, with Black women making even far less.¹⁶⁸

¹⁶⁴ George McCarthy, “President’s Message: Think Land Policy Is Unrelated to Racial Injustice? Think Again,” Lincoln Institute, June 24, 2020, <https://www.lincolninst.edu/es/publications/articles/presidents-message-6>.

¹⁶⁵ Ibid.

¹⁶⁶ The Michigan Minority Supplier Development Council, “Facilitating Growth for Minority-Owned Businesses: How rethinking supplier diversity and creating results-driving processes will achieve revenue parity,” Accessed January 25, 2022, <https://minoritysupplier.org/wp-content/uploads/2021/05/State-of-MBE-Executive-Summary.pdf>, 8.

¹⁶⁷ Andrea M. Perry, et al, “Student loans, the racial wealth divide, and why we need full student debt cancellation,” Brookings, June 23, 2021, <https://www.brookings.edu/research/student-loans-the-racial-wealth-divide-and-why-we-need-full-student-debt-cancellation/>.

¹⁶⁸ Eileen Patten, “Racial, gender wage gaps persist in U.S. despite some progress,” Pew Research Center, July 1, 2016, <https://www.pewresearch.org/fact-tank/2016/07/01/racial-gender-wage-gaps-persist-in-u-s-despite-some-progress/>.

If in America, Blacks are statistically more at risk of loan rejection when compared to Whites,¹⁶⁹ and Black people receive intentional predatory subprime mortgage loans as opposed to prime loans to Whites,¹⁷⁰ is it any wonder there is a wealth gap? If the U.S. Government historically devalues Black communities and disinvests in their communities only to steal their communities through eminent domain,¹⁷¹ is it any wonder progress is lagging in the Black community?

Additionally, even if African Americans receive a home loan if they try to sell their home and their property is undervalued because of a racialized appraisal process,¹⁷² is it any wonder why they cannot pass on generational wealth? Further, if subprime lending is premised on disenfranchising people of color and this tactic has contributed to the widening of the wealth gap,¹⁷³ can America's financial institutions be anything but a racist composite bent on disabling the financial progress of Black people while capitalizing on the wealth of the White majority?

¹⁶⁹ Lisa Rice and Deidre Swesnik, “Discriminatory Effects of Credit Scoring on Communities of Color,” National Fair Housing Alliance, June 6 and 7, 2012, https://www.google.com/url?sa=t&source=web&rct=j&url=https://nationalfairhousing.org/wp-content/uploads/2017/04/NFHA-credit-scoring-paper-for-Suffolk-NCLC-symposium-submitted-to-Suffolk-Law.pdf&ved=2ahUKEwjYsrWQ77P0AhWUGjQIHVVIB-gQFnoECCEQAQ&usg=AOvVawldgyZqSp_ayiqoar1zOg_1, 10-11.

¹⁷⁰ Ibid.

¹⁷¹ George McCarthy, “President’s Message: Think Land Policy Is Unrelated to Racial Injustice? Think Again,” Lincoln Institute. June 24, 2020, <https://www.lincolninstitute.edu/es/publications/articles/presidents-message-6.>

¹⁷² Lisa Rice and Deidre Swesnik, “Discriminatory Effects of Credit Scoring on Communities of Color,” National Fair Housing Alliance, June 6 and 7, 2012, https://www.google.com/url?sa=t&source=web&rct=j&url=https://nationalfairhousing.org/wp-content/uploads/2017/04/NFHA-credit-scoring-paper-for-Suffolk-NCLC-symposium-submitted-to-Suffolk-Law.pdf&ved=2ahUKEwjYsrWQ77P0AhWUGjQIHVVIB-gQFnoECCEQAQ&usg=AOvVawldgyZqSp_ayiqoar1zOg_1, 10-11.

¹⁷³ Sarah Burd-Sharps and Rebecca Rasch, “Impact of the U.S. Housing Crisis on the Racial Wealth Gap Across Generations,” ACLU, June 2015, https://www.google.com/url?sa=t&source=web&rct=j&url=https://www.aclu.org/sites/default/files/field_document/discrimlend_final.pdf&ved=2ahUKEwiUz_mp_LP0AhUUHQIHXFGDeAQFnoECCgQAQ&usg=AOvVaw18nOTssps-GgHejbJdLXz4, 2-19.

Finally, considering the eviction crisis due to the pandemic and the historical underlining disparities of evictions in communities of color,¹⁷⁴ how will reparations change the financial progress of Black America if its institutions are designed around their economic destruction? In short, if these facts are true, reparations will always prove hollow within a racialized system that devalues African Americans and uses its financial system as a weapon to do the same.

¹⁷⁴ Andrea M. Perry and et al, “The coming eviction crisis will hit black communities the hardest,” Brookings, August 2, 2021, <https://www.brookings.edu/research/the-coming-eviction-crisis-will-hit-black-communities-the-hardest/>.

Healthcare

Accessibility to Affordable Care

African Americans make up 13.4% of the population and are “one of the most economically disadvantaged demographics in the country.”¹⁷⁵ Black people are living longer but with more sickness and diseases when compared to other racial groups. The Affordable Care Act (ACA) provided twenty million Americans access to affordable healthcare, of which 2.8 million are African Americans. However, 9.7% of African Americans are still uninsured compared to 5.4% of Whites.¹⁷⁶

Further, 55% of African Americans use private insurance, and 41.2% use Medicaid or other public health insurance. Though, on average, 11% of a family’s income (\$8200) is spent on premiums and out-of-pocket expenses for healthcare, for African Americans, it is almost 20%. For 27.5 million uninsureds, they “cite cost as the reason for being uninsured.”¹⁷⁷ Additionally, there are eighty-seven million “underinsured”¹⁷⁸ Americans whose plan coverage carries “high out-of-pocket costs relative to income that can lead to a strain on personal finances or even debt.”¹⁷⁹ Of these underinsured, 18% are African Americans.¹⁸⁰

Medicaid also greatly impacts poor Americans and those who are pregnant, elderly and have disabilities. In 2019 Medicaid covered sixty-eight million Americans, with 20% of recipients designated as African American enrollees. Due to increased poverty amongst African Americans in relationship to other racial groups, programs like Medicaid are a lifeline in

¹⁷⁵ Jamila Taylor, “Racism, Inequality, and Health Care for African Americans,” The Century Foundation, December 19, 2019. <https://tcf.org/content/report/racism-inequality-health-care-african-americans/?session=1&agreed=1>.

¹⁷⁶ Ibid.

¹⁷⁷ Ibid.

¹⁷⁸ Ibid.

¹⁷⁹ Ibid.

¹⁸⁰ Ibid.

providing affordable options of healthcare that produce better outcomes in relation to health.¹⁸¹

Yet some states failed to expand Medicaid under ACA, which puts African Americans at risk of falling between “coverage gap—meaning they earn too much to qualify for the traditional Medicaid program, yet not enough to be eligible for premium tax credits under marketplace plans.”¹⁸² Further, the original requirement for Medicaid was 138% of the Federal Poverty Level (FPL). But the Supreme Court ruling in 2012 *National Federation of Independent Business vs. Sebelius* allowed it to be optional for states.¹⁸³

Currently, thirty-eight states have expanded Medicaid, and those that declined are largely southern regions of the U.S where African Americans are “disproportionately represented.”¹⁸⁴ Currently, 58% of the entire African American population is represented within these regions. Likewise, despite positive outcomes from health accessibility through ACA, like early diagnosis and treatment for cancer, infant mortality for African Americans is still twice the rate of Whites, along with increased morbidity for cancer, heart disease, and onset diabetes.¹⁸⁵

Additional factors also increase disparities in health amongst African Americans, as homicides are the leading cause of death for African Americans. Currently, Black children are ten times more likely to die from gun violence than Whites. Additionally, because of segregation in housing, African Americans live in areas void of hospitals and diversified health providers. Yet even when they do have health providers in the area, they are low quality.¹⁸⁶ As a result,

¹⁸¹ Ibid.

¹⁸² Ibid.

¹⁸³ Ibid.

¹⁸⁴ Ibid.

¹⁸⁵ Ibid.

¹⁸⁶ Ibid.

Blacks are forced to rely on lower-quality facilities like “community health centers, emergency rooms, and outpatient care, and community-based providers,”¹⁸⁷ which is also linked to lacking primary and mental health providers and the limitations in transportation due to income and rural residency.¹⁸⁸

As of 2018, there are 17,657 geographically identified areas by the Health Resource and Services Administration (HRSA) that show lacking health care providers, with primary and mental health providers being in short supply.¹⁸⁹ There are also social factors that impact the quality of health and increase risk factors called “social determinants of health”¹⁹⁰ that include “Poverty, income inequality, wealth inequality, food insecurity, and the lack of safe, affordable housing...”¹⁹¹ These determinates also come with impacts on African Americans' mental and physical health along with “social stratification,”¹⁹² which research shows increases morbidity and chronic illnesses.¹⁹³

Further, the Center for Disease Control has deemed racism a public health threat by saying:

A growing body of research shows that centuries of racism in this country has had a profound and negative impact on communities of color. The impact is pervasive and deeply embedded in our society—affecting where one lives, learns, works, worships and plays and creating inequities in access to a range of social and economic benefits—such as housing, education, wealth, and employment. These conditions—often referred to as

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Ibid.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

¹⁹² Ibid.

¹⁹³ Ibid.

social determinants of health—are key drivers of health inequities within communities of color, placing those within these populations at greater risk for poor health outcomes.¹⁹⁴

Therefore, based on the facts alone, apart from political partisanship and outrage, what does it say when America’s leading infectious disease organization has deemed the impacts of racism to be pervasive and deeply entrenched in American society against people of color? If reparations are the answer, how will it change racist hearts? If racism leads to determining the quality of life of people of color, how can society change the status quo if its unwilling to reform?

Covid Risk & Mortality

African American children are disproportionately affected during the pandemic by Covid-19 with increased infection rates, a fivefold increase in hospitalization, and comprise most complications from multi-system inflammatory syndrome (MIS-C) from Covid-19 when compared to Whites. Reasons for these disparities are due in part because African American children have parents who work in industries where they cannot telecommute and therefore are at increased risk for infection. African American children also suffer from poverty which is a contributing factor to increased risk for infection.¹⁹⁵

Looking into the driving factors for these disparities is also helpful to know how structural racism is embedded. According to the American Academy of Pediatrics, 10,603,034 million children have contracted Covid-19 in the United States as of January 20, 2022.¹⁹⁶ Of

¹⁹⁴ “Racism is a Serious Threat to the Public’s Health,” Center for Disease Control and Prevention, Accessed January 26, 2022, <https://www.cdc.gov/healthequity/racism-disparities/index.html>.

¹⁹⁵ Roni Caryn Rabin, “Why the Coronavirus More Often Strikes Children of Color,” *New York Times*, Updated September 11, 2020, <https://www.nytimes.com/2020/09/01/health/coronavirus-children-minorities.html>.

¹⁹⁶ “Children and Covid-19: State-Level Data Report,” American Academy of Pediatrics, Accessed January 26, 2022, <https://www.aap.org/en/pages/2019-novel-coronavirus-covid-19-infections/children-and-covid-19-state-level-data-report/>.

these children who have contracted the virus in the U.S. since the beginning of the pandemic, death rates per million start at 3.1 per million (2 year old's); 40.9 per million (19 year old's), and 43.1 per million (less than one year old); with the rest of the pediatric cases by age in between although there is no formal policy for death count reporting in the United States.¹⁹⁷ As of January 19, 2022, African Americans account for 14% of Covid-19 deaths in the U.S.¹⁹⁸ Additionally, from March 2020 to December 2020, there were 477,200 excess deaths, of which Covid-19 represented 74% of the excess spread. Consequently, of the excess deaths from covid, African Americans represented twice the rate of Whites¹⁹⁹, and in selected state and city data African Americans accounted for 34% of covid-19 deaths though statistically, they are only 12% of the population.²⁰⁰

Currently, 1 in 500 U.S. Americans has died from covid-19. When adjusting for age and demographic, 1 in 35 elderly have died; 1 in 480 African Americans ages 40 to 64 have also died. Research further on young working African Americans is even more staggering as they are three times more likely to die from covid than Whites, with data showing one death in every 4,900 Blacks; versus one death for every 16,000 Whites.²⁰¹ According to updated data from the

¹⁹⁷ "COVKID Project Mortality Dashboard," COVKID Project, Accessed January 26, 2022, <https://www.covkidproject.org/deaths>.

¹⁹⁸ John Elflein, "Distribution of Covid-19 deaths in the U.S. as of January 19, 2022, by race," *Statista*, January 24, 2022, <https://www.statista.com/statistics/1122369/covid-deaths-distribution-by-race-us/>.

¹⁹⁹ Meredith S. Shiels and et al, "Racial and Ethnic Disparities in Excess Deaths During the Covid-19 Pandemic, March to December 2020," *ACP Journals* (December 2021): <https://doi.org/10.7326/M21-2134>.

²⁰⁰ "Disparities in Deaths," Center for Disease Control and Prevention, Updated December 10, 2020, <https://www.cdc.gov/coronavirus/2019-ncov/community/health-equity/racial-ethnic-disparities/disparities-deaths.html#ref3>.

²⁰¹ Dan Keating and et al, "The pandemic marks another grim milestone: 1 in 500 Americans have died of Covid-19," *The Washington Post*, Updated September 15, 2021, <https://www.washingtonpost.com/health/interactive/2021/1-in-500-covid-deaths/>.

Center for Disease Control and Prevention, 866,968 Americans in total have died from Covid,²⁰² with a total of 4,066,990 hospitalizations and a 7-day moving daily hospital admission average of 20,757 from January 5-11, 2022, of which 1,754 U.S. Americans die daily of Covid as of January 19, 2022.²⁰³

Yet despite the data showing unequal health disparities during a global pandemic that are disproportionately killing African Americans (especially Black children), the prior administration supported herd immunity to address the Covid-19 crisis, with the HHS science advisor Paul Alexander pressing the FDA saying, "It may be that it will be best if we open up and flood the zone and let the kids and young folk get infected' in order to get 'natural immunity...natural exposure.'"²⁰⁴ More shocking is the fact the prior administration publicly claimed that the virus was less strenuous than the flue²⁰⁵ though the flu mortality for 2018-2019 was estimated at 28,000 people²⁰⁶ and 2019-2020 estimates were 22,000 flu deaths²⁰⁷ compared to the nearly million people who have died from the pandemic.²⁰⁸

²⁰² "Covid Data Tracker," Center for Disease Control and Prevention, Accessed January 26, 2022, <https://covid.cdc.gov/covid-data-tracker/#datatracker-home>.

²⁰³ "Covid data tracker weekly Review," Center for Disease Control and Prevention, January 21, 2022, <https://www.cdc.gov/coronavirus/2019-ncov/covid-data/covidview/index.html>.

²⁰⁴ Dan Diamond, "'We want them infected': Trump appointee demanded 'herd immunity' strategy, emails reveal," *Politico*, Updated December 16, 2020, <https://www.politico.com/news/2020/12/16/trump-appointee-demanded-herd-immunity-strategy-446408>.

²⁰⁵ Tommy Beer, "All The Times Trump Compared Covid-19 To The Flu, Even After He Knew Covid-19 Was Far More Deadly," *Forbes*, September 10, 2020, <https://www.forbes.com/sites/tommybeer/2020/09/10/all-the-times-trump-compared-covid-19-to-the-flu-even-after-he-knew-covid-19-was-far-more-deadly/?sh=10e538ddf9d2>.

²⁰⁶ "Estimated Flu-Related Illnesses, Medical visits, Hospitalizations, and Deaths in the United States-2018-2019 Flu Season," Center for Disease Control and Prevention, Accessed January 26, 2022, <https://www.cdc.gov/flu/about/burden/2018-2019.html>.

²⁰⁷ "Archived: Estimated Influenza illnesses, Medical visits, Hospitalizations, and Deaths in the United States-2019-2020 Influenza Season." Center for Disease Control and Prevention, Accessed January 26, 2022, <https://www.cdc.gov/flu/about/burden/2019-2020/archive-09292021.html>.

²⁰⁸ "Covid Data Tracker," Center for Disease Control and Prevention, Accessed January 26, 2022, <https://covid.cdc.gov/covid-data-tracker/#datatracker-home>.

Regardless of the imminent threat of death to groups like African Americans, who are at higher risk of morbidity from Covid-19, the prior administration of the U.S. government aligned themselves with America's Frontline Doctors, who notoriously spread misinformation about the coronavirus and have promoted the deworming drug Ivermectin as a "safe and effective treatment."²⁰⁹ This group has also championed Hydroxychloroquine as a cure while overcharging their customers for the very wonder drugs they failed to deliver, which led customers to deteriorate from their covid symptoms. Further, despite the warnings of using Ivermectin by the FDA, in Mississippi alone, 70% of calls to poison control were in relationship to people using Ivermectin found in feedlot stores for livestock.²¹⁰

In a time when 1 in 500 Americans have died from Covid-19, the American Frontline Doctors have garnered massive social media support. The founder Dr. Simone Gold was even arrested for participation in the January 6th insurrection. Furthermore, one doctor from the group posted "bizarre religious beliefs, including tweeting that America needed 'deliverance from demon sperm' because people were falling ill from having sex with demons and witches in their dreams."²¹¹

Consequently, what are African Americans to make of the misinformation they are subject to from U.S. healthcare providers when they are the ones dying more than any other racial group? If the facts are true, does not structural racism in America perpetuate more than inequalities but genocide itself? If so, will not reparations be painfully inadequate if the financial

²⁰⁹ Vera Bergengruen, "How 'American's Frontline Doctors' Sold Access to Bogus COVID-19 treatments—and Left Patients in the Lurch," *Times*, August 26, 2021, <https://time.com/6092368/americas-frontline-doctors-covid-19-misinformation/>.

²¹⁰ Ibid.

²¹¹ Ibid.

gains given are rendered useless because the American health system is bent on their physical destruction?

Racial Bias & Mortality

According to a health policy investigation, there were 44,217 adult beneficiaries of Medicare admitted to 1188 hospitals in the U.S. due to covid. Yet African American mortality and admittance to hospice is 11% higher than Whites, even adjusting for socioeconomic status and clinical composition. Research data concludes, “If Black patients in this sample were instead admitted to the same hospitals as white patients in the same distribution, their rate of mortality or discharge to hospice would decline from the observed rate of 13.48% to the simulated rate of 12.23%.”²¹²

Due to racial segregation, African Americans go to proximal hospitals that are within “disadvantaged neighborhoods”²¹³ and are known for poor funding and are low quality due to differentials in the “payer mix or community resources.”²¹⁴ There are also differentials in exposure and responses to “referral patterns”²¹⁵ that affect which hospitals Black people and Whites are directed to. To address these inequalities, researchers suggest focusing on “hospital

²¹²David A. Asch and et al, “Patient and Hospital Factors Associated With Differences in Mortality Rates Among Black and White US Medicare Beneficiaries Hospitalized With COVID-19 Infection,” *JAMA Network Open*, 4, no. 6 (June 2021): doi:10.1001/jamanetworkopen.2021.12842.

²¹³ Ibid.

²¹⁴ Ibid.

²¹⁵ Ibid.

segregation”²¹⁶ and the inequalities within funding and hospital quality that serve a “disproportionate number of Blacks patients”²¹⁷ to bridge the racial mortality gap.²¹⁸

However, since the 19th-century, physicians have used supposed “physical peculiarities”²¹⁹ to characterize African Americans and distinguish them from the White populace to justify even slavery. These supposed “peculiarities”²²⁰ are found in beliefs that African Americans have denser skulls, less reactive nervous systems, and inherited diseases because of dark skin. For example, Dr. Samuel Cartright falsely concluded African Americans possessed a “Negro disease [making them] insensible to pain when subjected to punishment.”²²¹ Physicians also believed Black people could tolerate surgical procedures without or with little pain.²²²

The 20th century also carried with it experimentation on African Americans with the assumption that “The black body was more resistant to pain and injury.”²²³ As a result, the U.S. military used African American soldiers to test chemicals like mustard gas in World War II, and from 1932 to 1972, the U.S. Public Health Service collaborated with Tuskegee Institute to

²¹⁶ Ibid.

²¹⁷ Ibid.

²¹⁸ Ibid.

²¹⁹ Kelly M. Hoffman and et al, “Racial bias in pain assessment and treatment recommendations, and false beliefs about biological differences between blacks and whites,” *National Center for Biotechnology Information*, Accessed January 26, 2022, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4843483/>.

²²⁰ Ibid.

²²¹ Ibid.

²²² Ibid.

²²³ Ibid.

research the effects of “untreated syphilis”²²⁴ without the knowledge of African American participants.²²⁵

Thus, even if the physical infrastructure of hospitals changes, it does not negate the racial biases health providers have when it comes to pain management and treatment. Current Study 1 research examined if the racial bias of African Americans impacts beliefs about differentials in biology for Black people and Whites. Research amongst White laypeople with stronger erroneous biological beliefs “reported lower pain ratings for blacks”²²⁶ with such beliefs as “black people’s skin is thicker than white people’s skin.”²²⁷ Additional Study 2 by researchers sampled White students within the medical field and those in residencies and found half maintained racially-biased biological beliefs about Blacks, and those who endorsed these beliefs scored Black pain lower than Whites which results in more inaccurate recommendations for treatment. As a result, those who did not hold to racially biased beliefs rated Black pain higher and did not exhibit biased recommendations for treatment.²²⁸

Research suggests that those individuals with some training within medicine “may use false beliefs about biological differences between blacks and whites to inform medical judgments, which may contribute to racial disparities in pain assessment and treatment.”²²⁹ If you are African American, your likelihood of receiving pain medication is diminished along with

²²⁴ Ibid.

²²⁵ Ibid.

²²⁶ Ibid.

²²⁷ Ibid.

²²⁸ Ibid.

²²⁹ Ibid.

the quantity received if given.²³⁰ Consequently, a study sampling one million children with diagnosed appendicitis uncovered that when compared to White patients, Black patients “were less likely to receive any pain medication for moderate pain and were less likely to receive opioids--the appropriate treatment—for severe pain.”²³¹ Additionally, take, for example, African Americans receive analgesics for “extremity fractures”²³² 57% to 74% of the time to Whites though self-reported pain is similar. Or the fact racial minorities received adequate prescriptions for “metastatic or recurrent cancer”²³³ only 35% of the time versus 50% of the time for Whites.²³⁴

Thus, findings suggest an over-prescription for White pain management and an underprescription for African Americans, and the reality, both factors could be happening simultaneously. Further, the root of such disparities could stem from 1) physicians acknowledging Black pain but failing to treat it or 2) physicians failing to recognize Black pain and therefore do not treat it. Likewise, research further suggests the root being racially biased perception in that “people assume priori that blacks feel less pain than do whites.”²³⁵

Additionally, these perceptions become even more insidious when racial perceptions prevent even the most urgent health necessities such as kidney transplants. For example, the glomerular filtration rate (eGFR) threshold score required for kidney transplant qualification ranges from 90-to 120. A 1999 study by *Annals of International Medicine* reviewed 1,500

²³⁰ Ibid.

²³¹ Ibid.

²³² Ibid.

²³³ Ibid.

²³⁴ Ibid.

²³⁵ Ibid.

patients to compose a predictable model to assess kidney functionality through a rapid blood test and mathematics, which resulted in the standardization of the eGFR score today.²³⁶ This model is based on creatinine in the muscles, which is “a byproduct of muscle activity and one of the many things that the kidney is supposed to remove from the blood.”²³⁷ Higher creatinine equates to poor kidney functionality, but these levels do not account for the differentials in shape, size, and muscle mass which would mean initial differentials in creatinine within the body. The authors of this study, therefore, assumed that Black people have more muscle mass than Whites and therefore applied a “race-based coefficient”²³⁸ to offset the higher levels of creatinine for Black patients and inflated the eGFR if one is Black by 21%.²³⁹

The result of such racial bias is African American patients require a higher threshold of kidney disease to qualify for kidney transplants and other treatments. Yet if a dialysis patient receives proper care between 20 and 24, they only live between 38 and 42. However, if a kidney transplant is received, that same person can live an additional 44 years, which equates to double the lifespan of dialysis patients.²⁴⁰

In America, 100,000 people are waitlisted for a kidney transplant, and only 17,000 receive one annually, with 5,000 patients dying while waitlisted and another 4,000 taken off the list because they are “too ill to receive an organ.”²⁴¹ Additionally, Medicare recipients have a higher eGFR threshold at 50 to receive reimbursements for therapy and education, an eGFR of

²³⁶ Jennifer Tsai, “The race-based adjustment for kidney functioning that’s harming Black Americans,” *Slate*, June 27, 2021, <https://slate.com/technology/2021/06/kidney-transplant-dialysis-race-adjustment.amp>.

²³⁷ *Ibid.*

²³⁸ *Ibid.*

²³⁹ *Ibid.*

²⁴⁰ *Ibid.*

²⁴¹ *Ibid.*

30 to be referred to a specialist and an eGFR of 20 for formal evaluation for transplant. Further, if fifteen people die daily waiting for a transplant and nine of those (or 60%) are African Americans who are denied a transplant based on a racially biased coefficient, should the system be to blame for Black morbidity and disease versus African Americans themselves?²⁴²

The facts reveal, “If the race adjustment were eliminated from medical practice, a third of Black patients with kidney disease would be reclassified to a more severe stage, and thousands of Black Americans would receive a diagnosis of kidney disease for the first time, according to a study completed by researchers at Harvard University published in the *Journal of General Internal Medicine*....”²⁴³ Therefore, the assumptions held around “Black bodies”²⁴⁴ are not just racist. They come with real mortal implications for African Americans.²⁴⁵

Take, for example, in the 21st century; the NFL 2021 finally disbanded its “race-norming”²⁴⁶ model to calculate brain injury settlements for former players. Prior to this, the NFL was allowed to determine brain injury settlements by using race to determine cognition in that “the NFL’s equation held that Black players started with lower cognitive function, which made impairment harder to prove and, in turn, compensation less likely to be paid than to white former

²⁴² Ibid.

²⁴³ Ibid.

²⁴⁴ Ibid.

²⁴⁵ Ibid.

²⁴⁶ Shannon Hannon, “NFL halts ‘Race-Norming’ to Calculate Brain Injury Compensation for Former Players,” *Slate*, June 2, 2021, <https://slate.com/news-and-politics/2021/06/nfl-race-norming-brain-injury-compensation-black-players.html>.

players."²⁴⁷ Yet African Americans equate to half of NFL retirees, and yet of the 2,000 settlement claims filed, only 600 have been awarded payment.²⁴⁸

Therefore, based on the realities of racial bias, it would be sensible to increase the diversity of physicians to mitigate racially biased treatment. However, research by the Association of American Medical Colleges finds by 2033, America will have a deficient supply of physicians, between 54,100 to 139,000. Yet ironically, in the U.S., 10,000 doctors are currently unmatched with a residency program to obtain their licensure to practice medicine! These doctors have finished their degree and passed the exams but are denied residency because hospital residency schools filter applications out through the Electronic Residency Application Service software program for lower test scores or for being of international origin.²⁴⁹

Additionally, implicating factors for these shortages stem from the fact that currently, there is a cap on federally supported funds for residency programs due to the 1997 Balanced Budget Act. Yet the *Resident Physician Shortage Act* introduced by Senator Robert Menendez in 2019 would increase "Medicare-supported residency positions available for eligible medical school graduates by 3,000 per year over a period of five years."²⁵⁰ Unfortunately, this bill has received no vote; instead, "Congress passed a legislative package creating 1,000 new Medicare-supported residency positions over the next five years."²⁵¹

²⁴⁷ Ibid.

²⁴⁸ Ibid.

²⁴⁹ Emma Goldberg, "'I am Worth It': Why Thousands of Doctors in America Can't Get a Job," *The New York Times*, Updated July 20, 2021, <https://www.nytimes.com/2021/02/19/health/medical-school-residency-doctors.html>.

²⁵⁰ Ibid.

²⁵¹ Ibid.

In short, in America, where Black people need diversified healthcare providers for existence and Americans need more physicians to prevent a massive shortage in supply,²⁵² one must ask if the facts are clear and the threats are imminent, why is there inaction? And if this inaction leads to increased morbidity amongst the African American demographic,²⁵³ is this not genocide? And if it is genocide, are not reparations futile in a system that is committed to the physical destruction of Black human bodies?

Eugenics

The United States adopted forced sterilization policies that lasted until the present 21st century. Forced sterilization affected over 60,000 people in 32 U.S. states in the 20th century under the guise of eugenics, whereby White elites deemed “who was ‘fit ‘and ‘unfit.’”²⁵⁴ Essentially the goal was the inbreeding of “‘Angelo Saxons and Nordics, whom they assumed had high IQs’ and weaponizing eugenics against Blacks, immigrants, Indigenous, impoverished Whites, and those with disabilities.”²⁵⁵ Likewise, due to this successful eugenics program, Nazi German even was inspired by U.S. eugenic laws, so much so that the “Law for the Prevention of Offspring with Hereditary Diseases”²⁵⁶ under the 1933 Third Reich was modeled after the U.S.

²⁵² Emma Goldberg, “‘I am Worth It’: Why Thousands of Doctors in America Can’t Get a Job,” *The New York Times*, Updated July 20, 2021, <https://www.nytimes.com/2021/02/19/health/medical-school-residency-doctors.html>.

²⁵³ David A. Asch and et al, “Patient and Hospital Factors Associated With Differences in Mortality Rates Among Black and White US Medicare Beneficiaries Hospitalized With COVID-19 Infection,” *JAMA Network Open*, 4, no. 6 (June 2021): doi:10.1001/jamanetworkopen.2021.12842.

²⁵⁴ Alexandra Stern, “Forced sterilization policies in the US targeted minorities and those with disabilities – and lasted into the 21st century,” The Institute for Healthcare Policy and Innovation: The University of Michigan, September 23, 2020, <https://ihpi.umich.edu/news/forced-sterilization-policies-us-targeted-minorities-and-those-disabilities-and-lasting-21st>.

²⁵⁵ Ibid.

²⁵⁶ Ibid.

states of Indiana and California, for which Germany would sterilize 400,000 adults and children.²⁵⁷

From 1937 to 1966, sterilization would be used most frequently on African American women, with cases rising as desegregation was permitted. By the 1960s and 1970s, the federal program Medicaid was used to fund “nonconsensual sterilizations”²⁵⁸ that affected “more than 100,000 Black, Latino, and Indigenous women....”²⁵⁹ Even between 1997 and 2010, California performed 1,400 “unwanted sterilizations”²⁶⁰ on women in their state prisons.²⁶¹

Additionally, despite the political ideology behind pro-life versus pro-choice proponents, the question no one is asking is why does one political party fixate on pro-choice initiatives if it significantly diminishes the population growth of Black minorities who will be eligible to vote. At their party? According to the Guttmacher Institute, in 2014, African Americans accounted for 28% of abortions. Of the total abortions, 75% are lower income or poor, 60% are young adults in their 20s, 59% already have one child, and 62% have a religious affiliation. However, in 2008, African Americans accounted for 37% of abortions and were five times more likely to have an abortion than Whites.²⁶² Research also shows minorities experience disparities in access to

²⁵⁷ Ibid.

²⁵⁸ Ibid.

²⁵⁹ Ibid.

²⁶⁰ Ibid.

²⁶¹ Ibid.

²⁶² “U.S. Abortion Patients,” Guttmacher Institute, Accessed January 26, 2022, https://www.guttmacher.org/infographic/2016/us-abortion-patients?gclid=CjwKCAjw4KyJBhAbEiwAaAQbE1kPWY_vvcmZqwwJkHclGQSGxY6fBBciXhR5zavjS1EA42okOhmmARoCuFAQAvD_BwE#.

contraception to prevent unwanted pregnancies, which leads to an increase in abortion rates.²⁶³ In 2016 alone, there were 623,471 abortions²⁶⁴, with Blacks accounting for 38% of all abortions²⁶⁵ though population estimates for 2021 show Blacks represented only 13.4% of the U.S. demographic.²⁶⁶

Shockingly, Margaret Sanger, the founder of Planned Parenthood, affirms segregation and sterilization in her 1932 “A Plan for Peace” in saying, “give certain dysgenic groups in our population their choice of segregation or sterilization.”²⁶⁷ Or take her 1922 work in “The Pivot of Civilization” in saying, ““We are paying for, and even submitting to, the dictates of an ever-increasing, unceasingly spawning class of human beings who never should have been born at all.””²⁶⁸ The extension of the argument is further illuminated in her 1921 work “The Eugenic Value of Birth Control Propaganda” in saying, “Today eugenics is suggested by the most diverse minds as the most adequate and thorough avenue in the solution of racial, political and social problems.”²⁶⁹

²⁶³ C. Dehlendorf and et al, “Disparities in Family Planning,” *National Center for Biotechnology Information*, 202, 3 (March 1, 2010): 214-220, doi: 10.1016/j.ajog.2009.08.022.

²⁶⁴ Centers for Disease Control and Prevention, “Abortion Surveillance — United States, 2016,” *Centers for Disease Control and Prevention MMWR*, vol. 68, no. 11 (November 29, 2019): <https://www.cdc.gov/mmwr/volumes/68/ss/pdfs/ss6811a1-H.pdf>, 5.

²⁶⁵ “U.S. Abortion Patients,” Guttmacher Institute, Accessed January 26, 2022, https://www.guttmacher.org/infographic/2016/us-abortion-patients?gclid=CjwKCAjw4KyJBhAbEiwAaAQbE1kPWY_vvcmZqwwJkHclGQSGxY6fBBciXhR5zavjS1EA42okOhmmARoCuFAQAvD_BwE#.

²⁶⁶ “U.S. Census Bureau QuickFacts: United States,” United States Census Bureau, Accessed January 26, 2021, <https://www.census.gov/quickfacts/fact/table/US/PST045221>.

²⁶⁷ M.K. Sprinkle, “Sprinkle: Margaret Sanger’s legacy of racism and ‘elimination of the unfit.’” *The Carroll County Times*, January 4, 2020. <https://www.baltimoresun.com/maryland/carroll/opinion/cc-op-sprinkle-010420-20200104-opc3c76o4na47mtdtun4nvqw3y-story.html>.

²⁶⁸ Ibid.

²⁶⁹ Ibid.

Thus, can it be only a coincidence that 79% of Planned Parenthood surgical clinics for abortions are located within walking distance of African American or Hispanic/Latino Neighborhoods?²⁷⁰ If, by statistics alone, in America, you have a better chance of getting resourcing to abort life than to give you a quality of life if you are African American, how will reparations lead to reform and progress if the system has been used to sterilize and minimize the African American population?

Conclusions

The historical nature of U.S. policies is steeped in racial bias and lends itself to the constructs of genocidal systems that not only disenfranchise the African American population but are used as tools to exploit and exterminate them. If the weakening of the Affordable Care Act by the Supreme Court allows states to disenfranchise the majority of African Americans in receiving affordable healthcare,²⁷¹ are not health care disparities a product of a racist system rather than a product of biology itself? If poor infrastructure and racial bias increase morbidity for African Americans when compared to Whites,²⁷² how is it logical to blame Black people for health disparities if data shows the system interjects policies that artificially create the inequalities themselves?

²⁷⁰ “Planned Parenthood Targets Minority Neighborhoods,” Protecting Black Life, Accessed January 26, 2022, https://www.protectingblacklife.org/pp_targets/index.html.

²⁷¹ Jamila Taylor, “Racism, Inequality, and Health Care for African Americans,” The Century Foundation, December 19, 2019. <https://tcf.org/content/report/racism-inequality-health-care-african-americans/?session=1&agreed=1>.

²⁷² David A. Asch and et al, “Patient and Hospital Factors Associated With Differences in Mortality Rates Among Black and White US Medicare Beneficiaries Hospitalized With COVID-19 Infection,” *JAMA Network Open*, 4, no. 6 (June 2021): doi:10.1001/jamanetworkopen.2021.12842.

If African American adults and children are more at risk of dying from Covid-19²⁷³ and the 45th administration reportedly urged the FDA to implement herd immunity,²⁷⁴ did not the United States government engage in drafting explicit genocidal policies that would directly kill a disproportionate number of African Americans when compared to the impacts on the general population? Further, if data shows repeatedly racial bias is used to deprive African Americans of equal access to everything from quality care;²⁷⁵ to pain management;²⁷⁶ to a kidney transplant,²⁷⁷ and such deprivation is the result of intrinsic racial bias by healthcare professionals,²⁷⁸ how can financial compensation prevent a racially structured healthcare system from perpetuating racial bias?

Further, if African Americans are the prime target of eugenics²⁷⁹ and the system uses organizations like Planned Parenthood to give easy access to abortions in the Black neighborhood but denies them the same access to contraception that could prevent abortions,²⁸⁰

²⁷³ Roni Caryn Rabin, “Why the Coronavirus More Often Strikes Children of Color,” *New York Times*, Updated September 11, 2020, <https://www.nytimes.com/2020/09/01/health/coronavirus-children-minorities.html>.

²⁷⁴ Dan Diamond, “‘We want them infected’: Trump appointee demanded ‘herd immunity’ strategy, emails reveal,” *Politico*, Updated December 16, 2020, <https://www.politico.com/news/2020/12/16/trump-appointee-demanded-herd-immunity-strategy-446408>.

²⁷⁵ David A. Asch and et al, “Patient and Hospital Factors Associated With Differences in Mortality Rates Among Black and White US Medicare Beneficiaries Hospitalized With COVID-19 Infection,” *JAMA Network Open*, 4, no. 6 (June 2021): doi:10.1001/jamanetworkopen.2021.12842.

²⁷⁶ Kelly M. Hoffman and et al, “Racial bias in pain assessment and treatment recommendations, and false beliefs about biological differences between blacks and whites,” *National Center for Biotechnology Information*, Accessed January 26, 2022, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4843483/>.

²⁷⁷ Jennifer Tsai, “The race-based adjustment for kidney functioning that’s harming Black Americans,” *Slate*, June 27, 2021, <https://slate.com/technology/2021/06/kidney-transplant-dialysis-race-adjustment.amp>.

²⁷⁸ Jennifer Tsai, “The race-based adjustment for kidney functioning that’s harming Black Americans,” *Slate*, June 27, 2021, <https://slate.com/technology/2021/06/kidney-transplant-dialysis-race-adjustment.amp>.

²⁷⁹ “Planned Parenthood Targets Minority Neighborhoods,” *Protecting Black Life*, Accessed January 26, 2022, https://www.protectingblacklife.org/pp_targets/index.html.

²⁸⁰ Dehlendorf, C. and et al. “Disparities in Family Planning.” *National Center for Biotechnology Information*, 202, 3 (March 1, 2010): 214-220. doi: 10.1016/j.ajog.2009.08.022.

is the U.S. healthcare system weaponized to control the Black population rather than equip it?

Likewise, if the racist structures in America are meant to control rather than empower African Americans, are not reparations simply a mechanism to perpetuate racial violence and oppression by deflecting the need for systemic change under the guise of financial appeasement?

Environmentalism

Code Red for Humanity

We are at “code red for humanity,”²⁸¹ according to the United Nations Chief. Only if there are cuts in greenhouse gas emissions can we prevent the climate disaster projected in the 2021 Intergovernmental Panel on Climate Change (IPCC). Science unequivocally proves “human influence has warmed the atmosphere, oceans, and land”²⁸² as the earth has warmed faster since 1970 than in the last 2,000 years combined, leaving the last five years the hottest on record since the year 1950. As a result, surface temperatures globally are 1.09C higher between 2011 to 2020 than from 1850 to 1900. Sea levels have nearly tripled compared with 1901-1971, and human influence is “very likely”²⁸³ driving 90% of the reduction of glaciers and arctic sea ice since the 1990s. With the potential, there could be a 2-meter rise in sea levels by the end of the century and a 5-meter rise by 2150 that would endanger millions of coastal dwellers would result in flooding by 2100.²⁸⁴

In 2015 nearly every global country signed the Paris Climate Agreement to keep warming under 2C this century with further efforts to draw it down to 1.5C. Yet current trends break these targets, which translate to 2,400 billion tons of CO₂ emissions to date by the human population. Research further shows an additional five hundred billion tonnes of CO₂ give the world a fifty-fifty chance of remaining under 1.5C. Though forty billion tonnes of CO₂ are

²⁸¹ Matt McGrath, “Climate change: IPCC report is ‘code red for humanity,’” *BBC Report*, August 9, 2021, <https://www.bbc.com/news/science-environment-58130705>.

²⁸² Ibid.

²⁸³ Ibid.

²⁸⁴ Ibid.

emitted annually, by 2040, the IPCC report projects the world will have reached 1.5C in global warming.²⁸⁵

The root of this existential threat is individual consumption due to manufactured greenhouse gases from energy (72%) and agriculture (11%). Of the energy used, 31% of emissions were related to electrical and heating, 15% transportation, 12.4% construction and manufacturing, 8.4% other fuel combustion, and 5.2% fugitive emissions. Overall, Americans cumulatively have emitted the most emissions from 1751 to 2017, followed by EU28, China, Russia, Japan, and India. America also has the highest per capita emissions and, by ranking alone, is second to China, with total CO₂ emissions standing at 13.4% to China's 26.1%.²⁸⁶

However, consumption comes with global mortality costs based on the Mortality Cost of Carbon (MCC) model. The MCC model “implies that adding 4,434 metric tons of carbon dioxide in 2020—equivalent to the lifetime emissions of 3.5 average Americans—causes one excess death globally in expectation between 2020-2100.”²⁸⁷ If carbon emissions were reduced just by 1 million metric tons from 2020 to 2100, it could save 226 lives, while the inverse of an increase leads to 226 people dying as a result. Furthermore, the impact Americans have on the mortality of the world is startling as optimal emission standards “implies that the lifetime emissions of an average American (1,276 metric tons) cause 0.15 excess deaths in expectation if all added in 2020, the lifetime emissions of an average Indian (127 metric tons) cause 0.01 excess deaths in

²⁸⁵ Ibid.

²⁸⁶ “Global Emissions,” Center for Climate and Energy Solutions, Accessed January 26, 2022, <https://www.c2es.org/content/international-emissions/>.

²⁸⁷ Daniel R. Bressler, “The mortality cost of carbon,” *Nature Communications*, vol. 12, 4467 (July 29, 2021): <https://www.nature.com/articles/s41467-021-24487-w>.

expectation if all added in 2020, and the lifetime emissions of an average person in the world (347 metric tons) cause 0.04 excess deaths if all added in 2020.”²⁸⁸

Additionally, simply by removing annual CO₂ emissions from one average “coal-fired powerplant in the United States in 2020 saves 904 lives (causes 904 excess deaths) in expectation from 2020 to 2100.”²⁸⁹ Yet globally, there are currently 432 new plans to develop new coal mines that equate to “2,277 mtpa of new capacity.”²⁹⁰ Further, 614 mtpa of coal plant capacity is undergoing construction, with more being planned planning.²⁹¹ These new developments run contrary to the International Energy Agency’s (IEA) “net-zero emissions, which requires no new coal mines or mine extensions beyond 2021, and the findings of the UN and leading research organizations that coal production must decline 11% each year through 2030 to remain consistent with a pathway to 1.5c.”²⁹²

If all the proposed production is realized, coal emissions will quadruple the compliance threshold of 1.5C.²⁹³ In fact, current proposals would increase emissions by 5,000 to 5,800 mtpa of CO₂ from methane leakage and combustion, which would equate to the “annual CO₂ emissions of the United States.”²⁹⁴ Moreover, three-fourths of all new coal developments can be

²⁸⁸ Ibid.

²⁸⁹ Ibid.

²⁹⁰ Ryan Driskell Tate, et al, “Deep Trouble: Tracking Global Coal Mine Proposals,” *Global Energy Monitor*, June 2021, https://globalenergymonitor.org/wp-content/uploads/2021/05/CoalMines_2021_r4.pdf, 10-11.

²⁹¹ Ibid., 26.

²⁹² Ibid., 3.

²⁹³ Ibid., 12.

²⁹⁴ Ibid., 12.

traced to China, Australia, India, and Russia. Coal production in 2019 placed the United States third with 641 mtpa in comparison to; India at 777 mtpa; and China at 3,850.²⁹⁵

There is a significant impact from coal relating to lung cancer and the primary mode a country consumes energy based on the Poisson regression longitudinal model from 2000 to 2016. Data results show that, on average, coal output increased 1.43 times, starting at 16.01 gigawatts (GW) to 22.82 GW. Likewise, for every one kilowatt (1 million KW is equal to 1 GW) additional output of “coal capacity per person in a country, the relative risk of lung cancer increases by a factor of 59% among males and 85% among females.”²⁹⁶

The model further indicates 1.37 million people are projected to contract lung cancer in relation to coal plants by 2025, and the International Agency for Research on Cancer (IARC) has designated “coal fired power-related agents, including coal combustion, coal production, outdoor air pollution, and radon, as human carcinogens.”²⁹⁷ Further research published by National Center for Biotechnology Information (NCBI) affirms that those who are proximal to coal plants are more likely to suffer from respiratory, gingiva, and skin problems, with findings suggesting health symptoms may develop in people living near coal-burning power plants.²⁹⁸ Yet research on the improvement of asthma disease in a case study of three operating plants reveals the retirement of one coal plant and the introduction of SO₂ emission control systems resulted in

²⁹⁵ Ibid., 7.

²⁹⁶ CK Lin, RT Lin, T. Chen, et al, “A global perspective on coal-fired power plants and burden of lung cancer,” *Environ Health* 18, 9 (2019): <https://doi.org/10.1186/s12940-019-0448-8>.

²⁹⁷ Ibid.

²⁹⁸ K. M. Zierold, A. N. Hagemeyer, & C.G. Sears, “Health symptoms among adults living near a coal-burning power plant,” *Archives of environmental & occupational health*, 75, 5 (2019): 289–296, <https://doi.org/10.1080/19338244.2019.1633992>.

reducing asthma disease confirmed on a zip code basis to hospitalizations, emergency room visitations, and medication usage.²⁹⁹

Thus, the role America takes in reducing coal plant capacity cannot be isolated from other global partners. Though from 2015 to 2019, the U.S. has reduced coal mtpa by 21.2%, India has increased theirs by 10.5%, China by 8%, Indonesia by 33.4%, (616 mtpa), Russia by 17.1%, (437 mtpa), and other nations by 11.3% (935), Australia 0.6% (504 mtpa), with the EU27+UK reducing by -25.1% (375 mtpa).³⁰⁰ Further, the financial impact of carbon emissions must also be underscored based on research on the *Social Cost of Carbon (SCC)*, showing Americans will pay \$258 million dollars per metric ton of carbon emissions. The inverse is also true, according to researchers, that if Americans reduced one metric ton of carbon emissions, the economy could instead net \$258 million dollars.³⁰¹

Research from the World Meteorological Organization (WMO), over the past 50 years, every day, there has been a disaster regarding the weather, climate, or water hazard. Disasters have increased five times over this period due to "climate change, more extreme weather, and improved reporting."³⁰² From 1970 to 2019, there have been two million deaths 3.64 trillion in economic losses due to 11,000 disasters reported, with 91% occurring in developing nations. Consequently, the leading causes of death due to disasters are "droughts (650,000 deaths), storms

²⁹⁹ CK Lin, RT Lin, T. Chen, et al, "A global perspective on coal-fired power plants and burden of lung cancer," *Environ Health* 18, 9 (2019): <https://doi.org/10.1186/s12940-019-0448-8>.

³⁰⁰ Ryan Driskell Tate, et al, "Deep Trouble: Tracking Global Coal Mine Proposals," *Global Energy Monitor*, June 2021, https://globalenergymonitor.org/wp-content/uploads/2021/05/CoalMines_2021_r4.pdf, 7.

³⁰¹ CK Lin, RT Lin, T. Chen, et al, "A global perspective on coal-fired power plants and burden of lung cancer," *Environ Health* 18, 9 (2019): <https://doi.org/10.1186/s12940-019-0448-8>.

³⁰² "Weather-related disasters increase over past 50 years, causing more damage but fewer deaths," World Meteorological Organization, Accessed January 27, 2022, <https://public.wmo.int/en/media/press-release/weather-related-disasters-increase-over-past-50-years-causing-more-damage-fewer>.

(577,232 deaths), floods (58,700 deaths), and extreme temperature (55,736 deaths)."³⁰³ Further, though deaths have decreased due to early warning, the rate of new disasters has multiplied by five since 1970. Based on research by peer-reviewed studies by the American Meteorological Society, from 2015 to 2017, of the seventy-seven events reported, sixty-two are related to “significant human influence”³⁰⁴ and the fact that “more than 90 % of the natural disasters are related to weather.”³⁰⁵

Code Black for Air Pollution

Research into the impacts of U.S. electrical use and air pollution through particulate matter (PM 2.5) reveals African Americans are more at risk for harmful exposure than any other racial group. A comprehensive study that accounted for all seven Regional Transmission Organizations (RTOs) within every U.S. state according to income and race concluded “that average exposures are highest for Black people, followed by non-Latino whites. Exposures for remaining groups (e.g., Asians, Native Americans, Latinos) are somewhat lower.”³⁰⁶ These disparities are also segmented by race and ethnicity, which account for specific income categories (e.g., lower, middle, upper) and reflect differentials in state RTO. The study shows lower-income groups receive higher exposure than higher income groups, “but disparities are larger by race than by income.”³⁰⁷

³⁰³ Ibid.

³⁰⁴ Ibid.

³⁰⁵ Ibid.

³⁰⁶ Maninder P.S. Thind., Christopher W. Tessum., Inês L. Azevedo, et al, “Fine Particulate Air Pollution from Electricity Generation in the US: Health Impacts by Race, Income, and Geography,” *Environ. Sci. Technol*, 53, 23 (2019): 14010-14019, <https://doi.org/10.1021/acs.est.9b02527>.

³⁰⁷ Ibid.

These patterns are also part of the trend showing the lack of accountability by corporate conglomerates who harm minority communities with their products. The NAACP *Fossil Fuel Foolery* report reveals, for example, the Mobile gas company spilled 6,000 lbs. of mercaptan gas in Mobile, Alabama but failed to report the incident, which affects a predominately Black community that now has serious respiratory problems and a surge in covid cases.³⁰⁸ The Center for Effective Government states, “larger and ‘more chemical-intensive facilities tend to be located in counties with large black populations and in counties with high levels of income inequality.’”³⁰⁹

In Harrisburg and Manchester, Texas alone, there are 30 refineries and chemical plants in a population that is 98% Hispanic and has a 22% higher cancer rate than the affluent Houston area.³¹⁰ What is dubbed “Cancer Ally”³¹¹ is an 85 mile stretch of oil refineries and petrochemical plants, which has the most polluted air, with research revealing, “Here, the air is reportedly ‘the most polluted’ in the country, and BIPOC and low-income residents suffer the loss of their loved ones who have died from cancer.”³¹² Ironically, the Senator for Louisiana Bill Cassidy received \$500K from the oil and gas industry in 2020 and derided Biden’s reference to “Cancer Ally”³¹³ as an “affront.”³¹⁴

³⁰⁸ “Fossil Fueled Foolery: An Illustrative Primer on the Fossil Fuel Industries Deceptive Tactics,” *NAACP Environmental and Climate Justice Program*, April 2021, https://naacp.org/sites/default/files/documents/Fossil-Fueled-Foolery-2.0-abridged-4_1_2021.pdf, 16.

³⁰⁹ *Ibid.*, 17.

³¹⁰ *Ibid.*, 17.

³¹¹ *Ibid.*, 19.

³¹² *Ibid.*, 19.

³¹³ *Ibid.*, 19.

³¹⁴ *Ibid.*, 19.

Annually, approximately 63,000 Americans within predominantly BIPOC and low-income communities will die of air pollution in the U.S.³¹⁵ According to the Union of Concerned Scientists, “...approximately 40% of communities of color and low-income communities live within three miles of power plants that emit particulate matter that harmfully taints air quality.”³¹⁶ However, though the effects of particulate matter are consequential, energy companies are exempted legally, leaving taxpayers and individual victims, and their families to remedy the costs of air pollution.³¹⁷

The National Research Council concludes U.S. coal plants produce 1,530 “preventable deaths each year”³¹⁸ and contribute \$62 billion in damages due to exposure to toxins by coal.³¹⁹ According to the NAACP report, “African Americans are more likely to live near coal-fired power plants; African American children are 2 to 3 times likely to die from an asthma attack; and African-American men are more likely to die from lung disease while less likely to smoke.”

Further, if you are pregnant and live near a “high density of natural gas well”³²⁰ the likelihood of delivering a low birth infant increases more than with those who reside outside of these density areas. Likewise, infants born at low birth weight increase their long-term health risks, including infant mortality. These increases further impose a negative predisposition on Black infants, who are already at risk of mortality when compared to White infants.³²¹ Even

³¹⁵ Ibid., 36.

³¹⁶ Ibid., 30.

³¹⁷ Ibid., 30.

³¹⁸ Ibid., 30.

³¹⁹ Ibid., 30.

³²⁰ Ibid., 31.

³²¹ Ibid., 31.

more consequential, Harvard research has linked an 8% increase in morbidity from covid if you live in areas with bad air quality.³²²

Given the harmful effects of natural gas and other particulate matter, it would seem prudent that African American communities would be offered at least the basic tools to offset these risk factors. However, even when it comes to equitable access to natural trees within communities, research by the *New York Times* exposes the fact that wealthy neighborhoods that are predominately White routinely have more access to such natural landscaping to mitigate the risks of air pollution. For example, in Chestnut Hill, Philadelphia, with a \$133,000 medium income, 60% of the area is covered with trees, and yet “Just five miles away, in a part of Nicetown-Tioga, where the median household income is roughly \$37,000, trees cover only 6 percent of the area. The average temperature is more than 10 degrees higher.”³²³ Consequently, this same community a decade prior was federally redlined by the U.S. Government as a “D”³²⁴ category because of the racial composition, which resulted in disinvestment from the community. As a result, research shows that “Rich Americans enjoy almost 50 percent more greenery in their environment compared with lower-income communities.”³²⁵ Even on the far end of the spectrum, “wealthy areas have 65 percent more tree canopy than communities where nine out of ten people live below the poverty line.”³²⁶

³²² Ibid., 34.

³²³ Ian Leahy and Serkez, Yaryna Serkez, “Since When Have Trees Existed Only for Rich Americans?” *The New York Times*, Accessed January 27, 2022, <https://www.nytimes.com/interactive/2021/06/30/opinion/environmental-inequity-trees-critical-infrastructure.html>.

³²⁴ Ibid.

³²⁵ Ibid.

³²⁶ Ibid.

Poisoned Water & Environmentalism

Currently, the average American is living in a world where the EPA fails to enforce 60,000 unregulated chemicals that leach into our everyday lives. Of these 60,000 chemicals, one known as PFOA was used by Dupont in their Teflon products from 1951 until 2003 that was found to cause things such as birth defects, testicular cancer, pancreatic cancer, liver tumors, prostate cancer, DNA damage, kidney cancer, thyroid disease, high cholesterol, and preeclampsia. A class-action suit representing 70,000 people was filed, and 3,535 plaintiffs filed personal injury. Though Dupont discontinued the use of PFOA, ninety-four water systems in twenty-seven states still fail the EPA's threshold, sometimes even at a hundredfold rate though the EPA fails to require full disclosure by water companies to reveal the amount of PFOAs in the water!³²⁷

According to a Reuters lead testing examination, there are 3,000 U.S. areas where the water is double the rate of Flint, Michigan, at the height of the city's lead crisis. Presently there are 1,100 communities in the U.S. with blood tests showing four times the lead poisoning than Flint, Michigan's! However, given that only twenty-one states participated in the investigation, which accounted for only 61% of the population, there is still inconclusive data regarding the full scope of the lead crisis affecting the other 39% of the U.S. population where data was not represented in the investigation. Further, the cause plaguing these local areas is known as "legacy lead,"³²⁸ which is lead left behind by "crumbling paint, plumbing, or industrial waste."³²⁹

³²⁷ Nathaniel Rich, "The Lawyer Who became DuPont's Worst Nightmare," *The New York Times*, January 56, 2016, <https://www.nytimes.com/2016/01/10/magazine/the-lawyer-who-became-duponts-worst-nightmare.html>.

³²⁸ Pell, M.B. Pell, and Joshua Schnever, "The thousands of U.S. locales where lead poisoning is worse than in Flint," *Reuters*, December 16, 2016, <https://www.reuters.com/investigates/special-report/usa-lead-testing>.

³²⁹ Ibid.

According to Dr. Helen Egger, who chairs the Child and Adolescent Psychiatry at the NYU Langone Medical Center's Child Study Center, "Where lead poisoning remains common, many children will have developmental delays and start out behind all the rest."³³⁰

Although the elimination of lead in paint and gasoline in the 1970s decreased lead levels in children's blood by 90%, this does not speak to the areas in the U.S. that currently are failing lead abatement. Dr. Egger suggests, "The national mean doesn't mean anything for a kid who lives in a place where the risk is much higher."³³¹ Yet, according to the CDC, higher levels of lead affect four million households in the U.S. where children reside, with the bulk plaguing Midwest industrial cities. For example, in Milwaukee, 11.5% of children were evaluated for higher levels of lead in their blood, as well as in Baltimore, Cleveland, and Philadelphia. Ironically, African Americans compose a high majority of the population in places where lead abatement problems persist.³³² Evidence of this is supported by the fact in Milwaukee; Black people compose 37.8% of the population,³³³ Cleveland 48.8%,³³⁴ Philadelphia 43.6%,³³⁵ and Missouri 11.8%.³³⁶

Consequently, many children do not receive testing for lead, which complicates addressing lead poisoning. For example, South Bend, Indiana's financial capital for testing is

³³⁰ Ibid.

³³¹ Ibid.

³³² Ibid.

³³³ "U.S. Census Bureau QuickFacts: Milwaukee city, Wisconsin," United States Census Bureau, Accessed January 27, 2022, <https://www.census.gov/quickfacts/milwaukeeecitywisconsin>.

³³⁴ "U.S. Census Bureau QuickFacts: Cleveland city, Ohio," United States Census Bureau, Accessed January 27, 2022, <https://www.census.gov/quickfacts/clevelandcityohio>

³³⁵ "U.S. Census Bureau QuickFacts: Philadelphia County, Pennsylvania," United States Census Bureau, Accessed January 27, 2022, <https://www.census.gov/quickfacts/philadelphiacountypennsylvania>.

³³⁶ "U.S. Census Bureau QuickFacts: Missouri," United States Census Bureau, Accessed January 27, 2022., United States Census Bureau, <https://www.census.gov/quickfacts/MO>.

declining though lead poisoning is problematic in the areas³³⁷ where African Americans represent 26.6% of the population.³³⁸ Further, South Bend grants from Housing and Urban Development (HUD) have recently stopped, as has the Women Infants and Children (WIC) program previously funded by HUD, which has led donors to stop lead testing due to funding. Consequently, as the government debates the efficacy of such legislation as the *Infrastructure Bill*, areas like South Bend go unfunded, and lead poisoning continues to impact the cognitive performance of children in these areas, which leads to “poor school performance, high dropout rates, few job opportunities, and brushes with the law.”³³⁹

The evidence further suggests that the high crime rate in the 1980s and 1990s as a result of lead exposure, according to the “lead-crime hypothesis”³⁴⁰ which suggests that “lead exposure at young ages leaves children with problems like learning disabilities, ADHD, and impulse control problems; and (2) those problems cause them to commit crimes as adults-particularly violent crime.”³⁴¹ Likewise, the leading cause of lead during the 1980s and 1990s was contributed to leaded gasoline, which settled into the roads and lands. Three papers have also examined this correlation and concluded, “lead exposure leads to big increases in criminal behavior,”³⁴² with findings showing exposure to lead in water increased homicide rates after 20

³³⁷ Pell, M.B. Pell, and Joshua Schnever, “The thousands of U.S. locales where lead poisoning is worse than in Flint,” *Reuters*, December 16, 2016, <https://www.reuters.com/investigates/special-report/usa-lead-testing>.

³³⁸ “U.S. Census Bureau QuickFacts: South Bend city, Indiana” U.S. Census Bureau, Accessed January 26, 2022, <https://www.census.gov/quickfacts/southbendcityindiana>.

³³⁹ Pell, M.B. Pell, and Joshua Schnever, “The thousands of U.S. locales where lead poisoning is worse than in Flint,” *Reuters*, December 16, 2016, <https://www.reuters.com/investigates/special-report/usa-lead-testing>.

³⁴⁰ Jennifer Doleac, “New evidence that lead exposure increases crime,” Brookings, June 1, 2017, <https://www.brookings.edu/blog/up-front/2017/06/01/new-evidence-that-lead-exposure-increases-crime>.

³⁴¹ *Ibid.*

³⁴² *Ibid.*

years when compared to areas where children are not exposed. Consequently, the removal of lead from gasoline resulted in reduced lead in the environment, and hence 20 years later, by the beginning of the 1990s, there was a sharp “mysterious and persistent decline in crime”³⁴³ due to The Clean Air Act of 1996 banning leaded gasoline.³⁴⁴

Government & Corporate Exploitation

Yet despite the disparities of morbidity and disease facing the African American community due to the disproportionate effects of fossil fuels, both the government and corporate entities resort to denial and delay to prevent the advancement of renewable energy. The organization ALEC, used to draft many U.S. laws, denies the ongoing damage of fossil fuels and seeks to restrict Black Indigenous People of Color (BIPOC) from voting. Further, the Supreme Court in *Citizens United vs. The Federal Election Commission* ruled that corporations cannot be limited in their political spending as it reduces their freedom of expression.³⁴⁵ Consequently, of the forty petroleum lobbyist positions, twenty-eight are composed of former governmental leaders.³⁴⁶

Complicity is also found in the academic institutions that accept money from fossil fuel companies to fund their research. For example, Colorado State University (CSU) accepted 5 million from ExxonMobil to “study impacts to wildlife from natural gas drilling.”³⁴⁷ The Center

³⁴³ Ibid.

³⁴⁴ Ibid.

³⁴⁵ “Fossil Fueled Foolery: An Illustrative Primer on the Fossil Fuel Industries Deceptive Tactics,” NAACP Environmental and Climate Justice Program, April 2021, https://naacp.org/sites/default/files/documents/Fossil-Fueled-Foolery-2.0-abridged-4_1_2021.pdf, 9-12.

³⁴⁶ Ibid., 10.

³⁴⁷ Ibid., 12-13.

for American Progress 2010 report states that there were “50 research agreements between universities and major energy companies.”³⁴⁸ These donations ranged from 1 million to 500 million in “energy-related research.”³⁴⁹ Likewise, the implications of such partnerships can be seen in the *Shanghai report* that was produced with \$40 million in research to disprove the findings of the National Cancer Institute that found benzene in crude oil resulted in the development of chronic diseases in its workers. Instead, the petroleum report found their practices were not harmful to workers.³⁵⁰

To dissuade interest in renewable energy, fossil fuel companies also use a tactic known as “astroturfing.”³⁵¹ For example, SoCalGas in San Luis Obispo went as far to hire a third party to declare “That Clean Energy Choice hurt Black and Brown residents”³⁵² This myth was dispelled by the NAACP branch president of San Luis Obispo in saying, “We’re the ones who breathe the air. We are the ones dying.”³⁵³ Even the American Petroleum Institute (API) Climate primer for 2017 advocated drawing down CO₂ emissions and increasing affordability through natural gas. However, “natural gas creates more plant-warming emissions much faster than coal,”³⁵⁴ and according to the Environmental Agency Study Institute, Americans Account for 30% of global energy consumption 28% of CO₂ emissions though we are only 5% of the world's population.³⁵⁵

³⁴⁸ Ibid., 13.

³⁴⁹ Ibid., 13.

³⁵⁰ Ibid., 14.

³⁵¹ Ibid., 24.

³⁵² Ibid., 24.

³⁵³ Ibid., 24.

³⁵⁴ Ibid., 27.

³⁵⁵ Ibid., 27.

In truth, fossil fuel companies know they cannot deny climate change, but they can delay further action. As such, ExxonMobil lobbyists are not shy about their attempts to delay any climate initiatives that will hurt their investments or shareholders by affirming the obvious that their public support for talking points such as carbon tax is never seriously meant to materialize. ExxonMobil lobbyists further confess that they have paid climate denial groups millions to represent their claims and affirm that renewable energy and electric cars are a threat to their business. They also affirm that they led the resistance against the 1997 UN climate agreement in Tokyo, which resulted in the U.S. failing to sign the historic agreement.³⁵⁶

Considering these pressing environmental issues and the implications that follow, what are Africans to believe about the intent of structures created by the American government? The question then becomes, if corporations dictate public policy and these policies affect the mortality and quality of life of African Americans,³⁵⁷ does America even uphold the constitution that espouses true freedom and liberation? Further, if the government fails to enforce basic human rights for safe cleaning drinking water and that drinking water significantly affects the quality of life of Black children,³⁵⁸ is Black America at fault, or is its systems?

³⁵⁶ Lawrence Carter, "Inside Exxon's Playbook: How America's biggest oil company continues to oppose action on climate change," Greenpeace, June 30, 2021, <https://unearthed.greenpeace.org/2021/06/30/exxon-climate-change-undercover/>.

³⁵⁷ "Fossil Fueled Foolery: An Illustrative Primer on the Fossil Fuel Industries Deceptive Tactics," NAACP Environmental and Climate Justice Program, April 2021, https://naacp.org/sites/default/files/documents/Fossil-Fueled-Foolery-2.0-abridged-4_1_2021.pdf, 1-60.

³⁵⁸ M.B. Pell, and Joshua Schnever, "The thousands of U.S. locales where lead poisoning is worse than in Flint," *Reuters*, December 16, 2016, <https://www.reuters.com/investigates/special-report/usa-lead-testing>.

The U.S. Government & Corruption

Historical Premise of Lynching's

To understand the roots of structural racism in America, one must be grounded in the American government's historical complicity in racial violence against African Americans through political mechanisms like the Senate filibuster. To begin, in the United States of America, 4,743 lynching's occurred between 1882 through 1968, with Black people accounting for nearly 72% of cases. During this time, The Anti-lynching Bill in 1918 was introduced by Missouri Congressman Leonidas Dyer but was filibustered by the Senate in the the1930s.³⁵⁹

Historically the filibuster was created in error in 1805 by Vice President Aaron Burr, who critiqued the ubiquitous nature of the Senate rule book, which led the Senate to abolish the "question motion,"³⁶⁰ apparently by accident. Thus, the genesis of the filibuster was a matter of oversight rather than intentional political theater, with research concluding:

When they met in 1806, they dropped the motion from the Senate rule book. Why? Not because senators in 1806 sought to protect minority rights and extended debates. They got rid of the rule by mistake: Because Aaron Burr told them to.³⁶¹

Due to the abolishment of the previous question motion, the filibuster was created because the rules for the Senate no longer required a simple majority to end debate.³⁶² However, before the civil war, the filibuster was rarely used in part because the legislation was brought to a vote, and the Senate operated by majority rule. Yet by 1917, Rule 22 was adopted 76-3, which required a voting threshold of two-thirds for Senate voting.³⁶³

³⁵⁹ "History of Lynching's in America," NAACP, Accessed January 27, 2022, <https://naacp.org/find-resources/history-explained/history-lynching-america>.

³⁶⁰ Ibid.

³⁶¹ Ibid.

³⁶² Ibid.

³⁶³ Ibid.

Historically the filibuster has been used by democratic segregationists to oppose and stymie progress around civil rights issues.³⁶⁴ Further, due to former Vice President Burr's interference, the filibuster has been used to obstruct legislation against the majority opinion whereby even President Woodrow Wilson (who was a segregationist) said in 1917, "The Senate of the United States is the only legislative body in the world which cannot act when its majority is ready for action."³⁶⁵

Evidence of this can be seen in a 1920 *Anti-Lynching* law that cleared the House, but southern Democrats in the Senate stonewalled the legislation preventing it from becoming law. Moreover, historical findings show that after Presidents Wilson's reforms to the filibuster, it would be nearly half a century before any civil rights reforms were enacted under the filibuster.³⁶⁶ The premise behind these anti-democratic realities is based on the simple fact that the filibuster has historically been used as the tool of choice for defending segregation and thus has been enabled by segregationists who have "became the filibuster's staunchest defenders,"³⁶⁷ leaving obstructing other issues rare due to their loyalty to segregationally driven policies.³⁶⁸

Currently, there have been two hundred anti-lynching measures introduced since then, and none have become law.³⁶⁹ Rather than banning lynching's in the United States of America, the Senate in 2005 deflected on passing any resolutions to ban lynching, but instead, the Senate

³⁶⁴ David Litt, "The Senate Filibuster Is a Monument to White Supremacy," *The Atlantic*, June 27, 2020, <https://www.theatlantic.com/ideas/archive/2020/06/senate-filibuster-monument-white-supremacy/613579/>.

³⁶⁵ Ibid.

³⁶⁶ Ibid.

³⁶⁷ Ibid.

³⁶⁸ Ibid.

³⁶⁹ Ibid.

made a public resolution apologizing for the government's lack of action against lynching victims in saying:

Apologizing to the victims of lynching and the descendants of those victims for the failure of the Senate to enact anti-lynching legislation. Whereas the crime of lynching succeeded slavery as the ultimate expression of racism in the United States following Reconstruction; Whereas lynching was a widely acknowledged practice in the United States until the middle of the 20th century; Whereas lynching was a crime that occurred throughout the United States, with documented incidents in all but 4 States; Whereas at least 4,742 people, predominantly African-Americans, were reported lynched in the United States between 1882 and 1968; Whereas 99 percent of all perpetrators of lynching escaped from punishment by State or local officials; Whereas lynching prompted African-Americans to form the National Association for the Advancement of Colored People (NAACP) and prompted members of B'nai B'rith to found the Anti-Defamation League.;³⁷⁰

Whereas nearly 200 anti-lynching bills were introduced in Congress during the first half of the 20th century; Whereas, between 1890 and 1952, 7 Presidents petitioned Congress to end lynching; Whereas, between 1920 and 1940, the House of Representatives passed 3 strong anti-lynching measures; Whereas protection against lynching was the minimum and most basic of Federal responsibilities, and the Senate considered but failed to enact anti-lynching legislation despite repeated requests by civil rights groups, Presidents, and the House of Representatives to do so; Whereas the recent publication of 'Without Sanctuary: Lynching Photography in America' helped bring greater awareness and proper recognition of the victims of lynching; Whereas only by coming to terms with history can the United States effectively champion human rights abroad; and Whereas an apology offered in the spirit of true repentance moves the United States toward reconciliation and may become central to a new understanding, on which improved racial relations can be forged;³⁷¹

Now, therefore, be it *Resolved*, That the Senate--(1) apologizes to the victims of lynching for the failure of the Senate to enact anti-lynching legislation; (2) expresses the deepest sympathies and most solemn regrets of the Senate to the descendants of victims of lynching, the ancestors of whom were deprived of life, human dignity, and the constitutional protections accorded all citizens of the United States; and

³⁷⁰ United States Senate, "Text of S.Res.39 (109th): Lynching Victims Senate Apology resolution," 109th Congress, June 13, 2005, <https://www.govtrack.us/congress/bills/109/sres39/text>.

³⁷¹ Ibid.

(3) remembers the history of lynching, to ensure that these tragedies will be neither forgotten nor repeated.³⁷²

To this day, there are no formal laws against lynching, and policies on the issue remain obstructed by Senators like Rand Paul of Kentucky, who in 2020 used a "parliamentary delaying trick"³⁷³ to stonewall an antilynching bill.³⁷⁴ To date, the H.R. 55 Bill to declare lynching a hate crime has been introduced but not passed in the 117th Congress of the United States of America.³⁷⁵

As an African American, one must ask the question, what does it mean when in 2022, it is still legal to lynch African Americans? If the U.S. Congress apologizes for lynchings against Black people but refuses to enact the appropriate laws to prevent them, is not the American government complicit in every act of violence committed against them? If today there is no law that criminalizes lynching's as a hate crime, is not the government supporting hate crimes against African Americans as a legitimate form of violence?

Furthermore, if Democratic Senators Manchin III of West Virginia and Sinema of Arizona fail to support the end of the filibuster that is necessary to pass the *Voting Rights Act*³⁷⁶ is this not the historical continuance of segregationists using the filibuster to advance policies of segregation that obstruct the civil rights of African Americans and embolden acts of violence

³⁷² Ibid.

³⁷³ David Litt, "The Senate Filibuster Is a Monument to White Supremacy," *The Atlantic*, June 27, 2020, <https://www.theatlantic.com/ideas/archive/2020/06/senate-filibuster-monument-white-supremacy/613579/>.

³⁷⁴ Ibid.

³⁷⁵ 117th Congress, "H.R.55-Emmet Till Antilynching Act," *House of Representatives*. 2021-2022, <https://www.congress.gov/bill/117th-congress/house-bill/55/text>.

³⁷⁶ Jonathan Weisman, "In Voting Rights Fight, Democrats Train Ire on Sinema and Manchin," *The New York Times*, January 19, 2022, <https://www.nytimes.com/2022/01/19/us/politics/democrats-filibuster-sinema-manchin.html>.

against them? If these facts are true, would not reparations be futile in an American governmental system that fails to uphold justice? In the penned words of Dr. Martin Luther King jr. from the Birmingham jail, “I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice and that when they fail in this purpose, they become the dangerously structured dams that block the flow of social progress.”³⁷⁷

Police Brutality

Based on research into the data on police brutality and killings, there still is no formal mechanism to track homicides by police even though in the United States of America, 860 Americans died by police shootings in 2021, and since 2015 alone, there have been 5,000 reported fatal shootings by police³⁷⁸ which is more than the 4,743 lynching’s between 1882 and 1968.³⁷⁹ Even more disturbing is that the Justice Department of the United States of America has no database that comprehensively records shootings by police but rather allows self-reporting by 17,000 agencies of law enforcement,³⁸⁰ even though research shows the FBI has underreported such fatal shootings by 50%.³⁸¹

³⁷⁷ Ibid.

³⁷⁸ “Fatal Force,” *The Washington Post*, Updated January 26, 2022, <https://www.washingtonpost.com/graphics/investigations/police-shootings-database/>.

³⁷⁹ “History of Lynching’s in America,” NAACP, Accessed January 27, 2022, <https://naacp.org/find-resources/history-explained/history-lynching-america>.

³⁸⁰ James Bovard, “Under four presidents the Feds neglected duty to collect statistics on police killings: Why has the Justice Department failed to follow a law from 1994?” *USA Today*, June 11, 2020, <https://www.usatoday.com/story/opinion/2020/06/11/george-floyd-police-killings-violence-neglected-federally-column/5320501002/>.

³⁸¹ Grace Hauck, “More than half of police killings in the US are unreported in government data, study finds,” *USA Today*, Updated October 1, 2021.,<https://www.usatoday.com/story/news/nation/2021/09/30/police-killings-unreported-government-data-lancet-study-finds/5915807001/>.

Further, the Justice Department has suspended reporting of police homicides, citing, “Systematically collecting information on use of force from the nation's more than 17,000 law enforcement agencies is difficult given ... the sensitivity of the issue.”³⁸² Though at the same time, the Department of Justice justified such killings in its report, “Policing and Homicide, 1976–1998: Justifiable Homicide by Police, Police Officers Murdered by Felons,” by unilaterally categorizing anyone who dies as a result of a police shooting as “felons justifiably killed by police,”³⁸³ even though in those decades, “There were hundreds, if not thousands, of people shot unjustifiably by the police in those decades....”³⁸⁴

One must question why the government has misrepresented the extent of police shootings in America by half while the government fails to pass any legislation on police reform? Currently, the National Vital Statistics System (NVSS), in relation to the Centers for Disease Control and Prevention, is a database that tracks police killings, yet the database has underreported such data by half, “The FBI keeps tabs on what is called justifiable homicide—‘the killing of a felon by a peace officer in the line of duty;--but academic analyses also have found the FBI’s number to be off by about half.”³⁸⁵ A data project called Fatal Encounters, led by journalist D. Brian Burghart uses public records requests and verified media reports to verify deadly police force. Findings from Fatal Encounters from 2013 to 2018 were used in research and validated the fact that though the FBI in 2017 recorded 429 justified homicides nationally,

³⁸² James Bovard, “Under four presidents the Feds neglected duty to collect statistics on police killings: Why has the Justice Department failed to follow a law from 1994?” *USA Today*, June 11, 2020, <https://www.usatoday.com/story/opinion/2020/06/11/george-floyd-police-killings-violence-neglected-federally-column/5320501002/>.

³⁸³ Ibid.

³⁸⁴ Ibid.

³⁸⁵ Clark Merrefield, “Black men 2.5 times more likely than white men to be killed by police,” *Journalist Resource*, August 5, 2019, <https://journalistsresource.org/politics-and-government/killed-police-black-men-likely-white-men/>.

the NVSS recorded 589 deaths, and yet “Fatal Encounters put the total number of people killed during interactions with law enforcement at 1,750 in 2017.”³⁸⁶

The Bureau of Justice Statistics once mandated reporting’s of deadly police force on “arrest-related deaths”³⁸⁷ between 2003 through 2012 under the program, *Morality in Correctional Institutions* (MCI). However, in 2014 that program was disbanded because of concern “over the program’s cover and reliability.”³⁸⁸ The last time the MCI program was authorized was in 2014. Yet after it was disbanded in 2014, it would not be until 2020 that it would require state and federal agencies to quarterly reports of deaths by police in relation to persons in custody.³⁸⁹

Consequently, issues of mistrust are even further solidified when research shows that coroners and medical examiners may be disincentivized to report law enforcement as the cause of death, “as may work for or are embedded within police departments and may feel political or occupational pressure to disguise police culpability.”³⁹⁰ A 2011 survey from the National Association of Medical Examiners research found 22% of those surveyed reported being “pressured by an elected official or appointee to change cause or manner of death on a

³⁸⁶ Ibid.

³⁸⁷ Ibid.

³⁸⁸ Ibid.

³⁸⁹ Ibid.

³⁹⁰ Grace Hauck, “More than half of police killings in the US are unreported in government data, study finds,” *USA Today*, Updated October 1, 2021.,<https://www.usatoday.com/story/news/nation/2021/09/30/police-killings-unreported-government-data-lancet-study-finds/5915807001/>.

certificate.”³⁹¹ Thus, part of the problem is, “currently, the same government responsible for violence is also responsible for reporting it.”³⁹²

On average, 1,000 people in America are killed annually by police³⁹³ which, based on numbers alone, is equivalent to one 9/11 casualty attack every three years.³⁹⁴ Of these casualties’ African Americans are twice as likely as Whites to be killed and account for 1,557 deaths of the 5,000 since 2015 though they represent only 13% of the population (forty-two million). Additionally, of the spread of those killed in the U.S. by police, 95% are males between the ages of 20 and 40.³⁹⁵

Gross disparities can be seen in Chicago, Illinois, where African Americans are killed at 22 times the rate as Whites.³⁹⁶ Research data according to the *Global Burden of Disease, Injuries, and Risk Factors Study (GBD)* showing in 2019, police executed 1150 people in the USA. The research further concludes that throughout a life course, 1 of 1,000 Black men will be killed by police.³⁹⁷ These disparities are further exacerbated as Black men are 2.5 times more

³⁹¹ Ibid.

³⁹² Ibid.

³⁹³ James Bovard, “Under four presidents the Feds neglected duty to collect statistics on police killings: Why has the Justice Department failed to follow a law from 1994?” *USA Today*, June 11, 2020, <https://www.usatoday.com/story/opinion/2020/06/11/george-floyd-police-killings-violence-neglected-federally-column/5320501002/>.

³⁹⁴ “September 11 Attacks,” *History*, Updated August 24, 2021, <https://www.history.com/topics/21st-century/9-11-attacks>.

³⁹⁵ “Fatal Force,” *The Washington Post*, Updated January 26, 2022, <https://www.washingtonpost.com/graphics/investigations/police-shootings-database/>.

³⁹⁶ Katherine Fung, “181 Black People Have Been Killed by Police Since George Floyd’s Death,” *Newsweek Magazine*, April 20 2021, <https://www.google.com/amp/s/www.newsweek.com/181-black-people-have-been-killed-police-since-george-floyds-death-1584740%3famp=1>.

³⁹⁷ Police Violence US Subnational Collaborators, “Fatal Police violence by race and state I the USA, 1980-2019: a network meta-regression,” *The Lancet* 398, no. 10307, (October 2, 2021): P1239-1255, [https://doi.org/10.1016/S0140-6736\(21\)01609-3](https://doi.org/10.1016/S0140-6736(21)01609-3).

likely than non-Hispanic Whites to die from police shootings and women have a 1.4 increased likelihood of dying of the same. These disparities are even starker knowing that overall, men are killed by police twenty times more when compared to women,³⁹⁸ with younger adults “more likely than older people to be killed violently—something called the age-victimization curve—and that holds true when it comes to police use of deadly force.”³⁹⁹

When put into perspective, the rate of mortality from police violence against African Americans and all other racial groups is staggering.⁴⁰⁰ Deadly force by police accounts for the “sixth-leading cause of death in the U.S. for men age 25 to 29,”⁴⁰¹ with only “accidental fatalities, suicide, other type of homicide, heart disease and cancer”⁴⁰² ranked above. These deaths further equate annually to 50,000 mortal years lost because of police violence, with research by the *Journal of Epidemiology and Community Health* showing, “Nationwide, the total years of life lost from encounters with law enforcement was 57,375 in 2015 and 54,754 in 2016...”⁴⁰³ These factors also affect the mental health of African Americans as police shootings contribute to “two additional days of poor mental health per person among black American adults.”⁴⁰⁴ The numbers show an addition of 55 million days of poor mental health days for

³⁹⁸ Clark Merrefield, “Black men 2.5 times more likely than white men to be killed by police,” *Journalist Resource*, August 5, 2019, <https://journalistsresource.org/politics-and-government/killed-police-black-men-likely-white-men/>.

³⁹⁹ Ibid.

⁴⁰⁰ Ibid.

⁴⁰¹ Ibid.

⁴⁰² Ibid.

⁴⁰³ Ibid.

⁴⁰⁴ Ibid.

African American adults in comparison to “75 million poor mental health days for black Americans”⁴⁰⁵ in relation to diabetes.⁴⁰⁶

With this many African Americans dying from police executions, why does the U.S. government in 2022 have no system to accurately monitor police homicides in a land that deems itself free? Furthermore, what happens to African Americans when they are subjected to police officers with alleged ties to the KKK, as was the case in the Millersville Police department in Tennessee?⁴⁰⁷ How are African Americans to view police when a Federal grand jury in Louisiana indicts an officer who used a flashlight to beat a Black man and cites "Pain compliance" as his defense?⁴⁰⁸ How are African Americans protected when a sheriff in Georgia, according to court documents, “planned to charge Black Georgians with felonies to prevent them from voting?”⁴⁰⁹ In addition, how should African Americans in the state of Georgia view law enforcement if the same indicted Sheriff wrote that excessive force against Blacks is "sweet stress relief" and "I beat the shit out of a nigger on Saturday...Sheriff's dept said it look like he fell."⁴¹⁰

⁴⁰⁵ Ibid.

⁴⁰⁶ Ibid.

⁴⁰⁷ Kelly Weill, “This Police Department Is So Bad, a Cop reported It To Black Lives Matter,” *The Daily Beast*, Updated September 17, 2021, <https://www.thedailybeast.com/this-police-department-is-so-bad-a-cop-reported-it-to-black-lives-matter>.

⁴⁰⁸ “Federal Grand Jury Indicts Louisiana State Police Officer Who Said Beating of Black Man with Flashlight Was ‘Pain Compliance,’” *Law & Crime*, September 23, 2021, <https://lawandcrime.com/high-profile/federal-grand-jury-indicts-louisiana-state-police-officer-who-said-beating-of-black-man-with-flashlight-was-pain-compliance/amp/>.

⁴⁰⁹ Madison Hall, “A former Georgia sheriff’s deputy said he wanted to charge Black people with felonies to prevent them from voting, court documents show,” *Business Insider*, April 29, 2021, <https://www.businessinsider.com/georgia-sheriffs-deputy-wanted-falsely-charge-black-people-doj-says-2021-4>.

⁴¹⁰ Ibid.

Or what should the sentiment be from the African American community when a federal magistrate releases a video showing corruption within the Los Angeles Police Department (LAPD) as officers arrested an innocent Black man simply taking out the trash when they were called to a domestic dispute regarding a White suspect?⁴¹¹ Further, what is the African American community to think if, in Virginia, a Black U.S. Army Lieutenant in full military uniform is pepper-sprayed by police without provocation due to a traffic stop?⁴¹²

Are not these facts part of a greater and more strategic effort of violence against African Americans and minorities if, according to the FBI, “White supremacists are trying to join the ranks of law enforcement and the military so they can ‘terrorize minorities’ and ‘initiate a collapse of society’”⁴¹³ The FBI February 15, 2021 report by the San Antonio branch which states, “In the long term, FBI San Antonio assesses [racially motivated violent extremists] successfully entering military and law enforcement careers almost certainly will gain access to non-public tradecraft and information, enabling them to enhance operational security and develop new tactics in and beyond the FBI San Antonio.”⁴¹⁴

⁴¹¹ Richard Winton, “LAPD video shows Black man arrested at his home during search for white suspect,” *LA Times*, April 6, 2021, <https://www.msn.com/en-us/news/crime/lapd-video-shows-black-man-arrested-at-his-home-during-search-for-white-suspect/ar-BB1fn1ZM?li=BBnb7Kz>.

⁴¹² Christina Ruffini, “Army officer sues Virginia police over violent traffic stop,” *CBS News*, April 11, 2021, <https://www.cbsnews.com/news/caron-nazario-army-officer-sues-virginia->.

⁴¹³ Lauren Fruen, “White supremacists are trying to join the ranks of law enforcement and US military so they can ‘terrorize minorities’ and ‘initiate a collapse of society’, FBI warns,” *Dailymail.com*, March 8, 2021, <https://www.dailymail.co.uk/news/article-9339107/White-supremacists-trying-join-law-enforcement-military-terrorize-minorities.htm>.

⁴¹⁴ Ibid.

In contrast, the U.S. Government uses the “legal doctrine called qualified immunity”⁴¹⁵ to deny Americans the right to legal actions against police officers “with the assumption that officers are ignorant of the law and cannot be held accountable unless the person suing can find a case with an identical set of facts in which the cops were found to be accountable.”⁴¹⁶ Therefore, in the United States of America, under qualified immunity, if a person fails to find a precedent with an exact match to their own, the case does not go to trial but is instead “dismissed even if the officers clearly violated the victim’s civil rights....”⁴¹⁷ Police who protest legislation to end qualified immunity believe officers would be unable to fulfill their job duties without it even though without qualified immunity, “officers would have the same rights as any American in a civil suit.”⁴¹⁸

Considering these dire threats by police against minority civilians in the United States, the question becomes why does the U.S. Government fails to pass legislation that would hold corrupt police officials accountable? If the facts clearly show blatant corruption by police officers and the extremists are recruiting police officers to terrorize minorities⁴¹⁹, and there is no mechanism to hold police officers accountable, how will reparations redress African Americans if the governmental systems are designed to protect them are used as weapons to attack them?

⁴¹⁵ Mussallina Muhaymin, “My brother wanted to go to the bathroom. Police killed him instead: Qualified immunity should be abolished because in America we believe that no one is above the law—especially those whose job it is to enforce it,” *USA Today*, August 13, 2021, https://www.usatoday.com/story/opinion/voices/2021/08/13/qualified-immunity-shouldnt-protect-police-justice-consequences/5568379001/?itm_source=AMP&itm_medium=UpNext.

⁴¹⁶ Ibid.

⁴¹⁷ Ibid.

⁴¹⁸ Ibid.

⁴¹⁹ Lauren Fruen, “White supremacists are trying to join the ranks of law enforcement and US military so they can ‘terrorize minorities’ and ‘initiate a collapse of society’, FBI warns,” *Dailymail.com*, March 8, 2021, <https://www.dailymail.co.uk/news/article-9339107/White-supremacists-trying-join-law-enforcement-military-terrorize-minorities.htm>.

Judicial System

Diversity landscape

Understanding the diversity of the Supreme Court and federal judges is imperative to inferring data on the topic of structural racism in America. Presently there are only two people of color on the Supreme Court, one African American and one Hispanic. According to the Center for American Progress, the diversity of the federal judges in the United States stands at 80% White, 10% Black, and 6.6 are Hispanic, with 83.3% of federal clerks accounted for as White. Further equity partners within law firms are also overwhelmingly White, with only an 8% representation by people of color.⁴²⁰

When considering these facts, how does a lack of judicial diversity affect the fact that 1 in 3 African American male children today will be imprisoned when compared to 1 in 17 White male children? If research shows that there would be a 40% reduction in prison population if Black people were simply incarcerated at the same rate as Whites, do the facts show that prisons are simply a means of legal enslavement through the weaponization of mass incarcerations? Furthermore, what does it say when surveys alone reveal 87% of Black Americans feel they are mistreated when compared to Whites?⁴²¹

Historical Complicity

Despite the tension between historical facts and revisionism, history cannot deny the realities and facts that have transpired under American judicial jurisprudence. Historical facts show seventeen states in America banned interracial marriage until the Supreme Court declared them unconstitutional in 1967. Sadly, the motto of the Alabama Democratic Party was “White

⁴²⁰ Al Sharpton, “US Supreme Court, entire legal system has crippling diversity problem,” *USA Today*, October 20, 2020, <https://www.usatoday.com/story/opinion/2020/10/20/al-sharpton-justice-legal-system-race-racism-diversity-column/3711462001/>.

⁴²¹ Ibid.

Supremacy”⁴²² until it was changed in 1966, with Mississippi failing to ratify the Thirteenth Amendment outlawing slavery until 1995.⁴²³

In Mississippi, a person of color could not attend a school with a White person leaving the Supreme Court ruling in favor of segregated states. History foretells of a country that, despite its constitutional obligation, allowed the U.S. Supreme Court decision in *Lum v. Rice* in 1927 to ban Asians from immigrating to the United States. The Supreme Court also licensed segregation in *Plessy. V. Ferguson* upheld the same racialized and segregated policies for schools that would not be banned until 1954, when the U.S. Supreme Court would finally overrule the constitutionality of school segregation in *Brown v. Board of Education*.⁴²⁴

History would also showcase the brutal realities of Jim Crow laws in the South when the Reconstruction era ended with Florida, Mississippi, and Texas “mandating separate cars on trains.”⁴²⁵ Later, when Louisiana instituted the same racist policies, a man by the name of Louis Martinet (a lawyer who was half African American and Belgian) organized the Citizens’ Committee testing the Constitutionality of the *Separate Car Law* to build a case against the Louisiana state. It would be, however, the U.S. Supreme Court in 1878 that would strike down a “Reconstruction-era Louisiana statute requiring integrated facilities on steamboats.”⁴²⁶ Following this would also be the 1890 decision by the U.S. Supreme Court, which allowed Mississippi to

⁴²² Louis Menand, “The Supreme Court Case That Enshrined White Supremacy in Law,” *The New Yorker*, January 28, 2019, <https://www.newyorker.com/magazine/2019/02/04/the-supreme-court-case-that-enshrined-white-supremacy-in-law>.

⁴²³ Ibid.

⁴²⁴ Ibid.

⁴²⁵ Ibid.

⁴²⁶ Ibid.

force interstate trains to comply with the state's separated cars for “colored and white passengers”⁴²⁷ for the duration of a trains tour in the Mississippi state.”⁴²⁸

Thus, if the judicial system was not being weaponized to brutalize people of color, it would also be used to disenfranchise them from voting. Mississippi is known for contriving laws to “disenfranchise Black voters, rather than rely solely on terror and fraud,”⁴²⁹ with other states historically following suit. “There were 130,334 African-Americans registered to vote in Louisiana in 1896 in 1904; there were 1,342. In Virginia that year, the estimated black turnout in the Presidential election was zero.”⁴³⁰ Further, it would be the 1873 decision by the Supreme Court that would render the application of the Fourteenth Amendment as irrelevant to state laws, “and in 1883 it struck down the anti-discrimination provisions of the Civil Rights Act of 1875—Congress’s last attempt to address civil rights until 1957.”⁴³¹

It would be from 1890 to 1899, under the confines of Supreme Court law that “between seventy-eight and a hundred and sixty-one Black men were lynched every year in the decade from 1890 to 1899.” Further racial terror and unconstitutional mandates were seen in the United States in 1930, in the City of Birmingham and others as it was:

Illegal for a black person and a white person to play dominoes or checkers together. In 1932, Atlanta prohibited amateur baseball clubs of different races from playing within two blocks of each other. In 1932, Oklahoma required the separation of races when fishing or boating. In 1937, Arkansas segregated its horse—racing tracks. Jim Crow required a constant reminder of who was in charge. Its mania for racial separatism was insatiable.⁴³²

⁴²⁷ Ibid.

⁴²⁸ Ibid.

⁴²⁹ Ibid.

⁴³⁰ Ibid.

⁴³¹ Ibid.

⁴³² Ibid.

In the United States of America, the historical nature of structural racism is evident and seen through the complicit acts from the Supreme Court to state and local laws that disenfranchise people of color.

To date, Alabama still has failed to remove from its constitution the racist wording penned in 1901 by John Knox, the President of the Constitutional Convention of Alabama, which reads, “The New Constitution eliminates the ignorant Negro vote and places the control of our government where God Almighty intended it should be—with the Anglo-Saxon race.”⁴³³ Included also in the Constitution is a ban against interracial marriage even though the U.S. Supreme Court in 1967 ruled such marriages legal throughout the nation, “The Legislature shall never pass any law to authorize or legalize any marriage between any white person and a Negro, or descendent of a negro.”⁴³⁴

The constitution of Alabama has not been rewritten since 1901. However, efforts to rewrite the State Constitution have twice failed to pass. As of now, in 2022, a committee composed of lawmakers is currently redrafting the Constitution due to support from Alabama voters and reaction to racial protests for justice. This leaves the uncomfortable truth that in the 21st century, Alabama will vote again for a new Constitution to be instated that removes explicit language of white supremacy and legitimization of segregation.⁴³⁵

Thus, one must question if federal laws are enacted that give the impression racism has been removed but independent states have the power to explicitly affirm white supremacy, how

⁴³³ Tariro Mzezewa, “Alabama Begins Removing Racist Language From Its Constitution,” *The New York Times*, September 19, 2021, <https://www.nytimes.com/2021/09/19/us/alabama-constitution-racist.html>.

⁴³⁴ Ibid.

⁴³⁵ Ibid.

much change has really been made since “Jim Crow-era laws”⁴³⁶ were disbanded 120 years ago?⁴³⁷ If the U.S. Government has failed to reinstitute the Voting Rights Act that civil rights leaders fought so hard for, and U.S. politicians openly claim voter fraud and conspiracies to the degree they have enacted strict voter suppressive laws for the next election cycle while failing to reauthorize the Voting Rights Act,⁴³⁸ can America really pride itself in being a democracy?

Further, if one political party in America claims there is voter fraud but enacts voting laws that suppress the vote of American Indians because they cannot receive an ID to vote. Moreover, if the reason for this is because some live on reservations that have no formal addresses, which is a requirement to apply for an ID,⁴³⁹ are not the governmental structures in America the leading cause why people of color are disenfranchised? In consequence, if this is true, are not reparations a political diversion to maintain the status quo with no intent to change the structures that warrant reparations?

Prosecutorial Misconduct

Scope of Misconduct

The issue of prosecutorial misconduct must also be investigated to address the issue of structural racism and the futility of reparations. Consequently, what does it say about the American legal system when in Massachusetts alone, the misconduct of two drug chemists

⁴³⁶ Ibid.

⁴³⁷ Ibid.

⁴³⁸ “Block the Vote: How Politicians are Trying to Block Voters from the Ballot Box,” ACLU, August 18, 2021, <https://www.aclu.org/news/civil-liberties/block-the-vote-voter-suppression-in-2020/>.

⁴³⁹ Patty Ferguson-Bohnee, “How the Native American Vote Continues to be Suppressed.” American Bar Association, February 8, 2020, https://www.americanbar.org/groups/crsj/publications/human_rights_magazine_home/voting-rights/how-the-native-american-vote-continues-to-be-suppressed/.

results in the dismissal of 61,000 convictions and 37,000 cases? Take, for example, the 2017 case *Bridgeman v. District Attorney for the Suffolk District*, where Annie Dookhan, a Massachusetts state chemist, tainted 21,332 cases which led to a dismissal of 36,707 convictions by the Supreme Judicial Court. Or in the case *CPCS vs. Attorney General* wherein 2018, the Massachusetts Supreme Judicial Court dismissed over 24,000 convictions regarding 16,449 cases due to state chemist Sonja Farak who engaged in misconduct by stealing and using illegal drugs at Amherst Lab while conducting and certifying lab results to convict defendants of drug offenses.⁴⁴⁰

Additionally, what should African Americans believe of the judicial system when prosecutors of the Attorney General's Office "intentionally deceived a court and defense lawyers about the massive scope of Farak's misconduct."⁴⁴¹ Thus with 37,000 cases dismissed in one state alone because of tainted evidence and prosecutorial misconduct, how can African Americans and Americans, in general, believe in the veracity of the justice system?⁴⁴² Likewise, due to the recent actions by Boston's Hinton Lab in Jamaica Plain to drop an additional 200 cases

⁴⁴⁰ "Report shows more than 24k wrongful convictions dismissed in drug lab scandal," ACLU Massachusetts, September 25, 2019, <https://www.aclum.org/en/news/report-shows-more-24k-wrongful-convictions-dismissed-drug-lab-scandal#:~:text=Report%20shows%20more%20than%2024k%20wrongful%20convictions%20dismissed%20in%20drug%20lab%20scandal,-September%2025%2C%202019&text=More%20than%2024%2C000%20convictions%20in,law%20firm%20Fick%20%26%20Marx%20LLP>.

⁴⁴¹ Ibid.

⁴⁴² Ibid.

due to "worries of tainted evidence"⁴⁴³ by former chemist Sonja Farak, how many more Black Americans have been victims of similar misconduct that are still unknown?⁴⁴⁴

Stunningly a study of capital convictions in America from 1973 to 1995 of "state post-conviction courts"⁴⁴⁵ revealed, "'prosecutorial suppression of evidence that the defendant is innocent or does not deserve the death penalty' in one in six cases where the conviction was reversed."⁴⁴⁶ Just by examining five states between the years 2004-2008, the Innocence Project New Orleans, *Resurrection After Exoneration* with the *Veritas Initiative* "identified 660 cases in which courts found prosecutors committed misconduct, such as tampering with key evidence, withholding evidence from the defendant or coercing a witness to give false testimony. In 527 cases, judges upheld the convictions, concluding that the prosecutorial error did not impact the fairness of the defendant's original trial. In 133 cases, convictions were thrown out. Of the 660 cases examined, only one prosecutor accused of misconduct was disciplined."⁴⁴⁷

The question becomes what should African Americans make of an American judicial system that evades the precedent for prosecutorial conduct found in the 1963 Supreme Court ruling in *Brady v. Maryland*, "'that requires prosecutors to share evidence with defendants in criminal cases when that evidence is 'material either to guilt or to punishment. However, a loophole was made using the dissenting majority opinion of Justice Thomas, who wrote in the *Connick* Court stating, 'a single Brady violation—i.e., a one-time failure to disclose 'material'

⁴⁴³ "200 More Mass. Cases Thrown Out In Continued Fallout Over Farak Drug Lab Scandal," *WBUR Newsroom*, October 26, 2020, <https://www.wbur.org/news/2020/10/26/massachusetts-drug-lab-tampering-more-cases-out>.

⁴⁴⁴ *Ibid.*

⁴⁴⁵ Emma Zack, "Why Holding Prosecutors Accountable Is So Difficult," Innocence Project, April 23, 2020, <https://innocenceproject.org/why-holding-prosecutors-accountable-is-so-difficult/>.

⁴⁴⁶ *Ibid.*

⁴⁴⁷ *Ibid.*

evidence—is insufficient to establish liability on a failure-to-train theory.”⁴⁴⁸ Further the irony in the loophole of the Connick opinion by the sole African American Supreme Court Justice is, “significant because it forecloses one of the few remaining avenues for holding prosecutors civilly liable for official misconduct. The likelihood that a plaintiff will be able to prove the pattern of recurrent misconduct necessary to sustain a § 1983 action is remote.”⁴⁴⁹

To understand why the Connick decision renders justice remote, one only needs to understand the mechanisms of the prosecutorial system that is designed by gathering exculpatory evidence from the same police that disproportionately brutalizes Black human bodies. It must be known that the evidence used to convict or acquit a person of guilt has no neutral medium or party. Instead, “criminal prosecutions rely on evidence gathered by police officers.”⁴⁵⁰ It is from the evidence police provide that the prosecution then establishes a “Chain of custody,”⁴⁵¹ which is the “documentation that establishes a record of the control, transfer, and disposition of evidence in a criminal case.”⁴⁵² Such evidence can include “DNA samples, photographs, documents, personal property or bodily fluids that were taken from a defendant or discovered at the scene of an alleged crime.”⁴⁵³ According to the NCBI:

The chain of custody proves the integrity of a piece of evidence. A paper trail is maintained so that the persons who had charge of the evidence at any given time can be

⁴⁴⁸ David Keenan., et al, “The Myth of Prosecutorial Accountability After Connick v. Thompson: Why Existing Professional Responsibility Measures Cannot Protect Against Prosecutorial Misconduct,” *The Yale Law Journal*, October 25, 2011, <https://www.yalelawjournal.org/forum/the-myth-of-prosecutorial-accountability-after-connick-v-thompson-why-existing-professional-responsibility-measures-cannot-protect-against-prosecutorial-misconduct>.

⁴⁴⁹ Ibid.

⁴⁵⁰ “Chain of Custody and Why It Is Important in a Criminal Case,” *Just Criminal Law*, August 6, 2020, <https://www.justcriminallaw.com/criminal-charges-questions/2020/08/26/chain-custody-important-criminal-case/>.

⁴⁵¹ Ibid.

⁴⁵² Ibid.

⁴⁵³ Ibid.

known quickly and summoned to testify during the trial if required. A record of the chain of evidence must be maintained and established in the court whenever presenting evidence as an exhibit.^[2] Otherwise, the evidence may be inadmissible in the court leading to serious questions regarding its legitimacy, integrity, and the examination rendered upon it.^[3] The chain of custody needs to document every transmission from the moment the evidence is collected, from one person to another, to establish that nobody else could have accessed or possessed that evidence without authorization. Although there is no limit on the number of transfers, it is crucial to keep this number as low as possible.⁴⁵⁴

Yet not all states are required to preserve evidence at a crime scene, with only half passing legislation that automatically preserves evidence once a defendant is convicted.⁴⁵⁵ More egregious is the fact that evidence can be destroyed, as the Innocent Project reveals gross disparities in state statutes by saying:

Other statutes only require the retention of evidence upon the effective date of their passage, legally allowing states to destroy old evidence attached to either innocence claims or old, unsolved cases. Still, other states only mandate the preservation of evidence upon petition for re-testing of evidence. As a result, large quantities of evidence are destroyed in the window of time between conviction and petition, to make way for incoming evidence in the face of storage space concerns.⁴⁵⁶

According to this logic, there is no legal protection to ensure all evidence is preserved throughout the lifetime of a case. If a case is re-tried and prior exculpatory evidence needs to be examined, in the United States of America, there is no federal protection to ensure those wrongfully convicted have access to evidence that could help exonerate their case.

Defendants are supposedly protected from prosecutorial misconduct through the U.S. Constitution, which legally serves as a safeguard to mitigate these risk factors. Presently, the

⁴⁵⁴ Ashish Badiye., et al, "Chain of Custody," *National Center for Biotechnology Information*, February 24, 2021. <https://www.ncbi.nlm.nih.gov/books/NBK551677/>.

⁴⁵⁵ "Preservation Of Evidence," Innocence Project, Accessed January 28, 2022, <https://innocenceproject.org/preservation-of-evidence/>.

⁴⁵⁶ Ibid.

“Exclusionary rule”⁴⁵⁷ is presumably a buffer to prevent government overreach, which applies to the 4th Amendment's "unreasonable search and seizure"⁴⁵⁸ and the 5th Amendment by improperly eliciting "self-incriminatory statements gathered in violation of the Fifth Amendment, and to evidence gained in situations where the government violated the defendant's Sixth Amendment right to counsel."⁴⁵⁹ Yet the Exclusionary rule is weakened as these rules are not applicable to civil or deportation cases. Likewise, a plaintiff who has been violated by the police by "unreasonable search"⁴⁶⁰ or has had their Miranda rights violated cannot bring the police to justice as they are shielded legally by qualified immunity, which prevents litigation against officers "from a lawsuit unless no reasonable officer would believe that the officers' conduct was legal."⁴⁶¹

The judicial system further breaks down, knowing there is no comprehensive mechanism to hold prosecutors accountable for misconduct to ensure equal justice under the law. Since the 19th century, American courts have provided immunity for prosecutors under "tort liability for actions performed in the line of duty."⁴⁶² A Supreme Court affirmed both the Court of Appeals and Second Circuit decision of "prosecutors common-law tort immunity from suits for malicious

⁴⁵⁷ “Exclusionary Rule,” Legal Information Institute, Accessed January 28, 2022, https://www.law.cornell.edu/wex/exclusionary_rule#:~:text=The%20exclusionary%20rule%20prevents%20the,violation%20of%20the%20Fourth%20Amendment.

⁴⁵⁸ Ibid.

⁴⁵⁹ Ibid.

⁴⁶⁰ Ibid.

⁴⁶¹ Ibid.

⁴⁶² David Keenan., et al, “The Myth of Prosecutorial Accountability After Connick v. Thompson: Why Existing Professional Responsibility Measures Cannot Protect Against Prosecutorial Misconduct,” *The Yale Law Journal*, October 25, 2011, [https://www.yalelawjournal.org/forum/the-myth-of-prosecutorial-accountability-after-connick-v-thompson-why-existing-professional-responsibility-measures-cannot-protect-against-prosecutorial-misconduct.](https://www.yalelawjournal.org/forum/the-myth-of-prosecutorial-accountability-after-connick-v-thompson-why-existing-professional-responsibility-measures-cannot-protect-against-prosecutorial-misconduct)

prosecution in 1927"⁴⁶³ and upheld "the immunity is absolute and is grounded on principles of public policy."⁴⁶⁴

Likewise, the underpinning for the Supreme Court to deny accountability for prosecutorial misconduct is based on the "concern that harassment by unfounded litigation would cause a deflection of the prosecutor's energies from his public duties, and the possibility that he would shade his decisions instead of exercising the independence of judgment required by his public trust."⁴⁶⁵ Additionally, the state bar disciplinary policies preclude any serious sanction against prosecutorial misconduct and resort to settling matters financially rather than using clients' claims to otherwise discipline such misconduct.⁴⁶⁶ Yet the Center for Public Integrity during 2002 conducted a study that revealed "over two thousand appellate cases since 1970 in which prosecutorial misconduct led to dismissals, sentence reductions, or reversals."⁴⁶⁷ As a result, 381 identified homicide cases in 1999 alone violated *Brady law* and required reversal of convictions, of which zero prosecutors were sanctioned.⁴⁶⁸

One can only assume a structurally racist system when there is no formal mechanism to preserve exculpatory evidence but rather a formal mechanism to destroy such evidence routinely without federal oversight.⁴⁶⁹ Further, one can only claim the system is structurally racist if, time and again, the system has been charged with wrongfully convicting defendants because of

⁴⁶³ Ibid.

⁴⁶⁴ Ibid.

⁴⁶⁵ Ibid.

⁴⁶⁶ Ibid.

⁴⁶⁷ Ibid.

⁴⁶⁸ Ibid.

⁴⁶⁹ "Preservation Of Evidence," Innocence Project, Accessed January 28, 2022, <https://innocenceproject.org/preservation-of-evidence/>.

prosecutorial misconduct⁴⁷⁰ but failing to implement any effective strategies to hold prosecutors accountable because of the Supreme Court's decision to shield such prosecutors from liability.⁴⁷¹ Thus, if exculpatory evidence can be destroyed⁴⁷² and prosecutors are allowed to be unaccountable for their actions⁴⁷³ that routinely lead to wrongful convictions,⁴⁷⁴ no financial retribution can reform a system that is committed to willful criminal behavior and gross misuse of the law that shields such behavior from disciplinary actions.

Impact on Black Bodies

Currently, 53% of exonerated death row inmates are Black based, on the Death Penalty Information Center. Of the states that disproportionately sentence people to death are the same states that "carried out the most lynching's."⁴⁷⁵ Further, Blacks comprise 42% of death row inmates and are seventeen times more likely to be executed if a White person is killed versus the killing of a Black person. Facts show, "Since 1976 — when the death penalty was reinstated

⁴⁷⁰ Emma Zack, "Why Holding Prosecutors Accountable Is So Difficult," Innocence Project, April 23, 2020, <https://innocenceproject.org/why-holding-prosecutors-accountable-is-so-difficult/>.

⁴⁷¹ David Keenan., et al, "The Myth of Prosecutorial Accountability After Connick v. Thompson: Why Existing Professional Responsibility Measures Cannot Protect Against Prosecutorial Misconduct," *The Yale Law Journal*, October 25, 2011, <https://www.yalelawjournal.org/forum/the-myth-of-prosecutorial-accountability-after-connick-v-thompson-why-existing-professional-responsibility-measures-cannot-protect-against-prosecutorial-misconduct>.

⁴⁷² "Preservation Of Evidence," Innocence Project, Accessed January 28, 2022, <https://innocenceproject.org/preservation-of-evidence/>.

⁴⁷³ Emma Zack, "Why Holding Prosecutors Accountable Is So Difficult," Innocence Project, April 23, 2020, <https://innocenceproject.org/why-holding-prosecutors-accountable-is-so-difficult/>.

⁴⁷⁴ David Keenan., et al, "The Myth of Prosecutorial Accountability After Connick v. Thompson: Why Existing Professional Responsibility Measures Cannot Protect Against Prosecutorial Misconduct," *The Yale Law Journal*, October 25, 2011, <https://www.yalelawjournal.org/forum/the-myth-of-prosecutorial-accountability-after-connick-v-thompson-why-existing-professional-responsibility-measures-cannot-protect-against-prosecutorial-misconduct>.

⁴⁷⁵ Daniele Selby, "8 Facts You Should Know About Racial Injustice in the Criminal Legal System: Racial discrimination has been ingrained in the criminal legal system from its earliest days and persists today," Innocence Project, February 5, 2021, <https://innocenceproject.org/facts-racial-discrimination-justice-system-wrongful-conviction-black-history-month/>.

after a four-year suspension — nearly 300 Black people accused of murdering white people have been executed, compared to 21 white people accused of murdering Black people, according to the Death Penalty Information Center.”⁴⁷⁶ The National Registry of Exonerations further confirms half of 2,725 exonerees since 1989 are Black which translates to 1,353 unlawfully convicted Black people in America and more than 10,000 years of combined stolen freedom.⁴⁷⁷

Examining the disparities of wrongful convictions and the hurdles of exonerees further solidifies the racist bias in the American justice system. Currently, African Americans have a sevenfold increase in being wrongfully convicted of murder when compared to Whites. As a result, a staggering 31% of Black people are wrongfully convicted of killing a White person, and yet the time it takes to exonerate African Americans is 45% longer than Whites leaving Blacks wrongfully imprisoned 13.8 years longer than if they were White. As shocking as these disparities are, research by the Innocent Project clearly concludes that most wrongful convictions are the result of corrupt police by revealing, "Police misconduct occurred in more than half of all wrongful murder conviction cases involving Black people."⁴⁷⁸

Consequently, is it any wonder why according to the sentencing project African Americans in America are incarcerated at a fivefold rate of Whites in America? It is pure coincidence that in America, 1 in 81 Black adults is incarcerated in state prison, and Blacks compose more than 50% of the prison population in Alabama, Delaware, Georgia, Illinois, Louisiana, Maryland, Michigan, Mississippi, New Jersey, North Carolina, South Carolina, and

⁴⁷⁶ Ibid.

⁴⁷⁷ Ibid.

⁴⁷⁸ Ibid.

Virginia?⁴⁷⁹ Furthermore, are Blacks purely more mischievous and delinquent in seven states where there is a 9 to 1 ratio of Black incarcerations in California, Connecticut, Iowa, Maine, Minnesota, New Jersey, and Wisconsin?⁴⁸⁰ If, by the end of 2018, America incarcerated 465,200 African Americans in state and federal prison even though Blacks compose less than 13% of the American population, is it not the goal of the justice system to ensure the majority of African Americans remain a slave to the system if research alone proves Blacks represent 33% of the prison population?⁴⁸¹

Thus, in a system that subverts transparency accountability and allows for flagrant prosecutorial and police misconduct⁴⁸², reparations remain cruelly inadequate without first deconstructing a system that is inherently broken. If the system uses predatory practices and predatory bad actors to wrongfully convict and execute African Americans,⁴⁸³ the first step to redress these issues is not to deflect the issue by providing financial compensation; but to confront the issues with the moral courage for change. In truth, until America confronts its woeful inaction to hold the judicial system accountable, reparations by the U.S. Government will

⁴⁷⁹ Ashley Nellis, “The Color of Justice: Racial and Ethnic Disparity in State Prisons,” Sentencing Project, October 13, 2021, <https://www.sentencingproject.org/publications/color-of-justice-racial-and-ethnic-disparity-in-state-prisons/>.

⁴⁸⁰ Ibid.

⁴⁸¹ John Gramlich, “Black imprisonment rate in the U.S. has fallen by a third since 2006,” Pew Research, May 6, 2020, <https://www.pewresearch.org/fact-tank/2020/05/06/share-of-black-white-hispanic-americans-in-prison-2018-vs-2006/>.

⁴⁸² David Keenan., et al, “The Myth of Prosecutorial Accountability After *Connick v. Thompson*: Why Existing Professional Responsibility Measures Cannot Protect Against Prosecutorial Misconduct,” *The Yale Law Journal*, October 25, 2011, <https://www.yalelawjournal.org/forum/the-myth-of-prosecutorial-accountability-after-connick-v-thompson-why-existing-professional-responsibility-measures-cannot-protect-against-prosecutorial-misconduct>.

⁴⁸³ Daniele Selby, “8 Facts You Should Know About Racial Injustice in the Criminal Legal System: Racial discrimination has been ingrained in the criminal legal system from its earliest days and persists today,” Innocence Project, February 5, 2021, <https://innocenceproject.org/facts-racial-discrimination-justice-system-wrongful-conviction-black-history-month/>.

be a futile political theater that continues to legitimize both the legacy of genocide and its vehicle of structural racism.

U.S. Intelligence Agencies

-The U.S. Mind Control Systems-

As the United States incarcerates 465,200 African Americans⁴⁸⁴, most United States citizens are unaware that the U.S. engaged in covert operations of mind control against its people by using the very drugs they incriminate Black people with today. According to a “*Joint Hearing that took place before the Select Committee on Intelligence and the Subcommittee on Health and Scientific Research of the Committee on Human Resources United States Senate Ninety-Fifth Congress First Session*,” on August 3, 1977, the committee declassified to the American people in that:

The Central Intelligence Agency drugged American citizens without their knowledge or consent. It used university facilities and personnel without their knowledge. It funded leading researchers, often without their knowledge.⁴⁸⁵

Yet the full extent of the MKULTRA project is unknown due to the deliberate destruction of almost all records in 1973, leaving the only surviving documents to reveal that eighty-six universities along with institutions worked with the project revealing “new instances of unethical behavior.”⁴⁸⁶ Furthermore, the U.S. Congress itself attests in the 1977 hearing:

⁴⁸⁴ John Gramlich, “Black imprisonment rate in the U.S. has fallen by a third since 2006,” Pew Research, May 6, 2020, <https://www.pewresearch.org/fact-tank/2020/05/06/share-of-black-white-hispanic-americans-in-prison-2018-vs-2006/>.

⁴⁸⁵ “Joint Hearing Before the Select Committee on Intelligence and the Subcommittee on Health and Scientific Research of the Committee on Human Resources United States Senate Ninety-Fifth Congress First Session: Project MKULTRA, The CIA’S Program of Research in Behavioral modification,” U.S. Senate, August 3, 1977, <https://www.intelligence.senate.gov/sites/default/files/hearings/95mkultra.pdf>, 3.

⁴⁸⁶ Ibid., 3.

The intelligence community of this Nation, which requires a shroud of secrecy to operate, has a very sacred trust from the American people. The CIA's program of human experimentation of the fifties and sixties violated that trust. It was violated again on the day the bulk of the agency's records were destroyed in 1973. It is violated each time a responsible official refuse to recollect the details of the program. The best safeguard against abuses in the future is a complete public accounting of the abuses of the past.⁴⁸⁷

Based on U.S. intelligence, the U.S. Government believed communists found a mind-control drug, and therefore under the construction of the MKULTRA program, the U.S. Government engaged in covert operations to develop its own mechanism for mind control, with the leading chemist Sidney Gottlieb characterizing the program as the "most sustained search in history for techniques of mind control."⁴⁸⁸ Leading Chemist Gottlieb is also credited with bringing LSD to America for the purposes of the MKULTRA program with the arrangement of the world supply of LSD by the CIA in the 1950s at the cost of \$240,000. As a result, subjects within the program endured "psychological torture ranging from electroshock to high doses of LSD,"⁴⁸⁹ and the CIA MKULTRA mind control project also hired "vivisectionists and the torturers who had worked in Japan and in Nazi concentration camps"⁴⁹⁰ in order to expand U.S. intelligence research for political gain.⁴⁹¹

Consequently, when the U.S. was at war with South Korea, Vietnam and engaged in a Cold War with Russia, it was secretly working with Nazi doctors who provided intelligence to

⁴⁸⁷ Ibid., 3.

⁴⁸⁸ Terry Gross, "The CIA's Secret Quest For Mind Control: Torture, LSD And A 'Poisoner In Chief,'" *NPR*, September 9, 2019, <https://www.npr.org/2019/09/09/758989641/the-cias-secret-quest-for-mind-control-torture-lsd-and-a-poisoner-in-chief>.

⁴⁸⁹ Ibid.

⁴⁹⁰ Ibid.

⁴⁹¹ Ibid.

the U.S. on poisonous gases like sarin to detail "how long it took for people to die."⁴⁹² In consequence, the MKULTRA program by the CIA was placed in centers throughout Europe, West Asia, and especially in Japan, Germany, and the Philippines, which were under U.S. control in the early part of the 1950s. Research shows there was no oversight of Gottlieb's work, and as a chemist, he had a full "license to kill,"⁴⁹³ and any human subjects across the U.S. and world could be his fatal subject so the U.S. could maintain positionally. As a "global world power."⁴⁹⁴ Examples of this can be found in the testimony of Whitey Bulgar, a prisoner subject to the MKULTRA program, which was manipulated into thinking he volunteered for a schizophrenia cure in. He stated, "I was in prison for committing a crime, but they committed a greater crime on me."⁴⁹⁵

Yet the international war crime laws created at the Nuremberg trials and upheld by the United States stipulated medical experimentation regarding humans can only occur if it merits "the good of mankind"⁴⁹⁶ and it's done with "informed consent of the subjects,"⁴⁹⁷ a law the U.S. both violated domestically and internationally through the MKULTRA program.⁴⁹⁸ Leading journalist Stephen Kinzer who investigated the program, summarizes the implications poignantly

⁴⁹² Ibid.

⁴⁹³ Ibid.

⁴⁹⁴ Ibid.

⁴⁹⁵ Ibid.

⁴⁹⁶ George Lardner Jr., et al, "Lengthy Mind-Control Research by CIA Is Detailed," *The Washington Post*, August 3, 1977, <https://www.washingtonpost.com/archive/politics/1977/08/03/lengthy-mind-control-research-by-cia-is-detailed/d6acdd69-4da3-4da8-8fdd-303a937ca327>.

⁴⁹⁷ Ibid.

⁴⁹⁸ Ibid.

by saying, "we don't know how many people died, but a number did, and many lives were permanently destroyed."⁴⁹⁹

Does the question then become, what are the implications to U.S. credibility when the same America who prides itself in bringing democratic liberty to the world uses undemocratic methods to seduce and control not only its own population but other nations throughout the world? Further, if declassified documents show that Americans, including African Americans, were targets and most of the credible documents have been destroyed,⁵⁰⁰ how will reparations ever repair the historical grievances in the Black community that the U.S. Government seeks to cover-up?

Illegal Surveillance

In 1975 Safeguards in U.S. intelligence-gathering were supposedly adopted by the "Senate Select Committee to Study Governmental Operations with Respect to Intelligence Activities," which was in response to Watergate and the unlawful surveillance of figures like Martin Luther King Jr., civil rights leaders, and civil right movements for which the Senate held 126 committees along with 40 subcommittees and closed and public sessions with 800 witnesses.⁵⁰¹ The committee concluded that starting with President Franklin Roosevelt through the 1970s, "intelligence excesses, at home and abroad," were not the 'product of any single party,

⁴⁹⁹ Terry Gross, "The CIA's Secret Quest For Mind Control: Torture, LSD And A 'Poisoner In Chief,'" *NPR*, September 9, 2019, <https://www.npr.org/2019/09/09/758989641/the-cias-secret-quest-for-mind-control-torture-lsd-and-a-poisoner-in-chief>.

⁵⁰⁰ "Joint Hearing Before the Select Committee on Intelligence and the Subcommittee on Health and Scientific Research of the Committee on Human Resources United States Senate Ninety-Fifth Congress First Session: Project MKULTRA, The CIA'S Program of Research in Behavioral modification," *U.S. Senate*, August 3, 1977, <https://www.intelligence.senate.gov/sites/default/files/hearings/95mkultra.pdf>, 1-173.

⁵⁰¹ "Senate Select Committee to Study Governmental Operations with Respect to Intelligence Activities: The Church Committee," *United States Senate*, April 29, 1976, <https://www.senate.gov/about/powers-procedures/investigations/church-committee.htm>.

administration, or man,' but had developed as America rose to become a superpower during a global Cold War."⁵⁰² These facts further revealed that "Intelligence agencies have undermined the constitutional rights of citizens,"⁵⁰³ with the final report stating:

Primarily because checks and balances designed by the framers of the Constitution to assure accountability have not been applied.' In a separate appended view, Senator Tower acknowledged 'intelligence excesses' and the 'need for expanded legislative, executive, and judicial involvement in intelligence policy and practices.' He cautioned, however, that Congress should not 'unnecessarily' restrain the president from exercising discretion in the realm of national security.⁵⁰⁴

In 1955 Martin Luther King jr. himself was brought under surveillance by the FBI for participation in the Montgomery bus boycott. These "covert operations"⁵⁰⁵ persisted throughout the 1960s under the domestic counterintelligence program COINTELPRO. King was first alleged to be affiliated with the Communist Party, which prompted Attorney General Robert Kennedy in 1962 to authorize wiretaps on King's personal home and the Southern Leadership Conference (SLC) along with the deployment of agents to find "subversive materials"⁵⁰⁶ under the direction of FBI Director Hoover.⁵⁰⁷

One must consider how the most iconic civil rights leader in history could be criticized by the FBI in November 1964 as being the "most notorious liar in the country"⁵⁰⁸ and how

⁵⁰² Ibid.

⁵⁰³ Ibid.

⁵⁰⁴ Ibid.

⁵⁰⁵ "Federal Bureau of Investigation (FBI)," *The Martin Luther King, Jr., Research and Education Institute: Stanford University*, March 16, 1909, <https://kinginstitute.stanford.edu/encyclopedia/federal-bureau-investigation-fbi>.

⁵⁰⁶ Ibid.

⁵⁰⁷ Ibid.

⁵⁰⁸ Ibid.

constitutional safeguards failed to prevent U.S. FBI Director Hoover from using intelligence resources not to investigate rumored communist associations, but to “discredit Kings standing among financial supporters, church leaders, government officials, and the media.”⁵⁰⁹ Thus because of lacking oversight, by 1967 COINTELPRO was used to counter “Black Nationalist-Hate Groups,”⁵¹⁰ including Dr. Martin Luther King jr., along with SCLC and additional civil rights leaders. The rationale of the FBI was that King would “become a ‘messiah’ who could unify black nationalists,”⁵¹¹ which was predicated on him abandoning his “‘obedience’ to ‘white liberal doctrines’ (nonviolence)”⁵¹² and the potential he would succumb to “black nationalism.”⁵¹³

However, the U.S. Senate Committee in 1975 emphatically characterized the FBI’s domestic terror operations against Martin Luther King jr. as “unquestionable”⁵¹⁴ in their attempts to “discredit SCLC and King on the civil rights movement.”⁵¹⁵ Whereas the U.S. Government could have directed resources to counter true national security issues related to communism, the U.S. Senate select committee attested, “Rather than trying to discredit the alleged Communists it believed were attempting to influence Dr. King; the Bureau adopted the curious tactic of trying to discredit the supposed target of Communist Party interest—Dr. King himself.”⁵¹⁶

⁵⁰⁹ Ibid.

⁵¹⁰ Ibid.

⁵¹¹ Ibid.

⁵¹² Ibid.

⁵¹³ Ibid.

⁵¹⁴ Ibid.

⁵¹⁵ Ibid.

⁵¹⁶ Ibid.

As a result of such racial bias, the U.S. government currently still targets the civil rights movements of African Americans while showing deference to White supremacist movements.⁵¹⁷ For example, research shows that the federal government made deliberate attempts to restrict the freedom of Blacks to protest by targeting Black Lives Matter protestors and inflicting stiff prosecutions to "disrupt and discourage the global movement."⁵¹⁸ According to the report by the Movement for Black Lives, which is composed of 50 civil rights organizations, they analyzed 326 criminal cases from May 26, 2020, to October 25, 2020, and reportedly found 92.6% of cases could have had less punitive sentences instead of strict federal charges.⁵¹⁹ Of the cases, they found only 27% of racial data was provided, and of the cases that were provided, 91% were Black defendants.⁵²⁰

Research by the Movement for Black Lives concluded, "The empirical data and findings in this report largely corroborate what Black organizers have long known intellectually, intuitively, and from lived experience about the federal government's disparate policing and prosecution of racial justice protests and related activity."⁵²¹ The Policy research coordinator for the Movement for Black Lives further states, "We want to really show how the US government has continued to persecute the Black movement by surveillance, by criminalizing protests, and

⁵¹⁷ Ibid.

⁵¹⁸ Sam Levin, "Revealed: FBI investigated civil rights group as 'terrorism' threat and viewed KKK as victims: Bureau spied on California activists, citing potential 'conspiracy' against the 'rights' of neo-Nazis," *The Guardian*, February 1, 2019, <https://www.theguardian.com/us-news/2019/feb/01/sacramento-rally-fbi-kkk-domestic-terrorism-california>.

⁵¹⁹ Ibid.

⁵²⁰ Ibid.

⁵²¹ Ibid.

by using the criminal legal system to prevent people from protesting and punishing them for being engaged in protests by attempting to curtail their first amendment rights.”⁵²²

The question remains what chance do African Americans have to exercise their freedom of speech and protect their human and civil rights if groups like By Any Means Necessary (BAMN) are deemed “extremist”⁵²³ by the FBI because they protested neo-Nazis and are considered to have conspired against the Ku Klux Klan by peacefully protesting?⁵²⁴ Likewise, though BAMN members were stabbed by neo-Nazis in Sacramento in 2016, none of the perpetrators were prosecuted. Instead, BAMN members were investigated for infringing on the rights of the KKK as the “California law enforcement subsequently worked with the neo-Nazis to identify counter-protesters, pursued charges against stabbing victims and other anti-fascists, and decided not to prosecute any men on the far-right for the stabbings.”⁵²⁵

Considering such revelations, how will reparations impact Black Americans if they are not free to exercise their first amendment rights without the FBI opening frivolous investigations on groups like BAMN not because they are violent but because they protest “rape and sexual assault” along with “police brutality?”⁵²⁶ Further, what are the implications to the public persona of the civil rights movement when a far-right Boogaloo group member is indicted for impersonating BLM supporters and creating a riot during peaceful protests?⁵²⁷ If the U.S. secret

⁵²² Ibid.

⁵²³ Ibid.

⁵²⁴ Ibid.

⁵²⁵ Ibid.

⁵²⁶ Ibid.

⁵²⁷ Rachel Olding, “Far-right Boogaloo Admits Shooting Cop Station Amid Floyd Protests,” *The Daily Beast*, October 3, 2021, <https://www.thedailybeast.com/far-right-boogaloo-ivan-harrison-hunter-admits-posing-as-blm-supporter-during-minneapolis-george-floyd-riot>.

intelligence offices have a history of discrediting the civil rights movement and far-right bad actors plead guilty to conspiring to do so, and the police fail to hold white supremacists accountable,⁵²⁸ could the writing be on the wall for Black America? Is the U.S. threatened by the progress of African Americans, and will it use all means necessary to prevent necessary change? And if this necessary change has the power not only to change the quality of life of African Americans but the determination of their existence, is not the U.S. continuing to engage in genocide for which they have never been held accountable? And if the government continues to evade accountability, will not reparations be but another form of complicity in the legacy of white supremacy and genocide?

U.S. Government Drug Trafficking-

It is proven through congressional hearings and declassified documents that intelligence officers destroyed nearly all documents related to the secret CIA MKULTRA program on mind control.⁵²⁹ However, the question people fail to ask is if the government could not control specific population groups covertly through its program, is it plausible U.S. intelligence would devise other covert means to elicit the same result?

⁵²⁸ Ibid.

⁵²⁹ “Joint Hearing Before the Select Committee on Intelligence and the Subcommittee on Health and Scientific Research of the Committee on Human Resources United States Senate Ninety-Fifth Congress First Session: Project MKULTRA, The CIA’S Program of Research in Behavioral modification,” U.S. Senate, August 3, 1977, <https://www.intelligence.senate.gov/sites/default/files/hearings/95mkultra.pdf>, 3.

Thus, in this final analysis, it is prudent to understand research into the complex facts that show the FBI being credited with starting the massive market of "crack"⁵³⁰ cocaine by supplying drug pins like "Freeway Ricky"⁵³¹ with enough drug paraphernalia to infiltrate domestic communities from Los Angeles to as far as Cincinnati? Therefore, to address this issue, research into the covert operations used by the U.S. government to counter the Sandinista revolutionaries who overthrew the Nicaraguan dictator Anastasio Somoza in 1979 must be addressed to retrace the structural ways in which the U.S. Government weaponizes its governmental structures against the African American community through the proliferation of illegal drug trafficking.⁵³²

To begin, the U.S. government is reported to have worked with Oscar Danilo Blandon Reyes, who served in the Somoza government and would later flee to California for exile. Reportedly Reyes was tasked with overseeing a "\$27 million program financed by the U.S. government,"⁵³³ and due to his position as "Nicaragua's director of wholesale markets,"⁵³⁴ Reyes was tapped to lead in the creation of an "American-style agricultural system."⁵³⁵

Research shows Oscar Danilo Blandon Reyes became a U.S. Drug Enforcement Administration (DEA) operative in Latin America, constructing strategic stings in Colombia and Mexico against drug lords, where he later testified in a San Diego trial of working with the government and selling cocaine to gang members of Los Angeles. Additionally, Blandon learned

⁵³⁰ Gary Webb, "Contras Built Crack Market in L.A. Ghetto Quest To Fund War Ignited Drug Explosion in U.S." *The Spokesman-Review*, August 22, 1996, <https://www.spokesman.com/stories/1996/aug/22/contras-built-crack-market-in-la-ghetto-quest-to/>.

⁵³¹ Ibid.

⁵³² Ibid.

⁵³³ Ibid.

⁵³⁴ Ibid.

⁵³⁵ Ibid.

fundraising methods to successfully traffic illicit drugs by developing an association with affluent Donald Barrios, who had a business partnership with Maj. Gen Gustavo “‘The Tiger’ Medina who was the leading military aid to the ex-dictator.”⁵³⁶ This strategic alliance between Reyes with Barrios would also connect him to Col. Enrique Bermudez, who was the former Somoza liaison to Washington for the U.S. military and, according to records, was "hired by the Central Intelligence Agency in mid-1980 to pull together the remnants of Somoza’s vanquished national guard....”⁵³⁷

To fund the operation, it would be President Reagan who would greenlight the "covert paramilitary operations against the Sandinista government,"⁵³⁸ which allowed them to secretly spend \$19.9 million on December 1, 1981, of which the CIA deemed inadequate to produce a "credible fighting force."⁵³⁹ Thus to meet the U.S. government's objectives, a “drug pin”⁵⁴⁰ by the name of Norwin Meneses, who was known to Bermudez because of his family’s positional rank as generals in the Somoza army, was allowed into the U.S on. July of 1979, as a "political refugee,"⁵⁴¹ and was granted both a work permit and visa where he would reside in the San Francisco Bay Area and oversee the import of "thousands of kilos into California."⁵⁴² Even more consequential was the fact that though Norwin Meneses remained a political refugee, he also

⁵³⁶ Ibid.

⁵³⁷ Ibid.

⁵³⁸ Ibid.

⁵³⁹ Ibid.

⁵⁴⁰ Ibid.

⁵⁴¹ Ibid.

⁵⁴² Ibid.

worked with the CIA and confirmed openly overseeing “intelligence and security”⁵⁴³ in conjunction with the FDN (Fuerza Democratica Nicaraguense or Contras) in California.⁵⁴⁴

Following this, Oscar Reyes would later testify that Meneses educated him on the cocaine trade in San Francisco, which further showed Reye’s trafficking of FDN cocaine through Beverly Hills and Malibu. They also strategically worked with other exiles to find out how to increase customers in the “untapped markets of L.A.’s black ghettos.”⁵⁴⁵ This would come ironically at a time when South Central L.A. drug users were searching for an affordable way to make cocaine by changing the powder into powerful nuggets called crack. This pursuit would eventually materialize and revolutionize cocaine as a powerful addictive substance. This high addictive nature of crack would also be affirmed by Dr. Robert Byck of Yale University, affirming that crack is a “substance that is tailor-made to addict people.”⁵⁴⁶

A deeper dive into the crack epidemic must also consider Ricky Donnell Ross, later to be called "Freeway Rick,"⁵⁴⁷ who at 19 made connections with Henry Corrales, who would sell him and his friend’s cheap cocaine.⁵⁴⁸ After this encounter, it would be “Ricky Ross”⁵⁴⁹ who would build a clientele in South Central and Compton with an eventual introduction to Danilo Blandon Reyes, who would contribute to the explosion of their drug business, resulting in Ross becoming

⁵⁴³ Ibid.

⁵⁴⁴ Ibid.

⁵⁴⁵ Ibid.

⁵⁴⁶ Ibid.

⁵⁴⁷ Ibid.

⁵⁴⁸ Ibid.

⁵⁴⁹ Ibid.

the leading drug enterpriser in the inner city of Los Angeles with millions in real estate assets near Harbor Freeway.⁵⁵⁰

Currently, another victim of the FBI, “White boy Rick”⁵⁵¹ who is 52 and served 32 years in prison, confesses that the FBI and Detroit police “groomed him to be a drug informant at age 14.”⁵⁵² The FBI and Detroit police also showed him how to buy and sell narcotics and gave him “money, drugs and a fake ID—only to disavow him when he was arrested for cocaine, he says.”⁵⁵³ To this day, he is demanding the acknowledgment by authorities that they “indoctrinated him and broke promises to help him”⁵⁵⁴ and is also suing for \$100 million in damages.⁵⁵⁵

Despite personal grievances, the scope of the proliferation of drugs aided and abetted by U.S. intelligence deeply impacted the entire African American community. During the crack epidemic, based on Harvard research, “Between 1984 and 1994, the homicide rate for Black males aged 14-17 more than doubled and homicide rates for Black males aged 18-24 increased almost as much, as shown in Figure 1. In stark contrast, homicide rates for Black males twenty-five and older were essentially flat over the same period. By the year 2000, homicide rates had fallen back below their initial levels of the early 1980s for almost all age groups.”⁵⁵⁶

⁵⁵⁰ Ibid.

⁵⁵¹ Elliott McLaughlin, “FBI and Detroit police taught ‘White Boy Rick’ the drug game then double-crossed him, he says. Now, he wants \$100 million,” *CNN*, Updated July 31, 2021, <https://www.cnn.com/2021/07/31/us/white-boy-rick-lawsuit-fbi-detroit-police/index.html>.

⁵⁵² Ibid.

⁵⁵³ Ibid.

⁵⁵⁴ Ibid.

⁵⁵⁵ Ibid.

⁵⁵⁶ Roland Fryer., et al, “Measuring Crack Cocaine and Its Impact,” *Harvard University Society of Fellows and NBER*, April 2006, https://scholar.harvard.edu/files/fryer/files/fhlm_crack_cocaine_0.pdf.

Likewise, Harvard research during this same period further concludes the gravity of the crack epidemic by saying:

The fraction of Black children in foster care more than doubled, fetal death rates and weapons arrests of Blacks rose more than 25 percent, and Black low birth weight babies increased nearly 10 percent. Among Whites, there is little evidence of parallel adverse shocks. The poor performance of Blacks relative to Whites represents a break from decades of convergence between Blacks and Whites on many of these measures.⁵⁵⁷

Thus, is it not structural racism and genocide if the government cooperatively works with both political refugees and American citizens through covert operations whom they entice to bring cocaine into American streets that disproportionately kill and destroy African American communities?⁵⁵⁸ Likewise, is it not structural racism and genocide if, in response to the success of those operations, the U.S. Government uses predatory behavior by enacting stiff drug enforcement legislation as was done with the Anti-Drug Abuse Act of 1986? Further, if such legislation leads to harsher mandatory sentences for crack cocaine by extending imprisonment by two years for crack offenses versus powder cocaine, has not the U.S. Government once again manufactured a crisis only to use it as a weapon against Black America?⁵⁵⁹

Consequently, if former U.S. government policy regarding five grams of crack, which is "less than two sugar packets,"⁵⁶⁰ led to a 5-year sentence and yet 500 grams of cocaine led to the same 5-year sentence imposed,⁵⁶¹ could it be only logical that the U.S. Government through

⁵⁵⁷ Ibid.

⁵⁵⁸ Gary Webb, "Contras Built Crack Market in L.A. Ghetto Quest To Fund War Ignited Drug Explosion in U.S.," *The Spokesman-Review*, August 22, 1996, <https://www.spokesman.com/stories/1996/aug/22/contras-built-crack-market-in-la-ghetto-quest-to/>.

⁵⁵⁹ "Federal Crack Cocaine Sentencing," *The Sentencing Project*, Accessed January 28, 2022. <https://www.sentencingproject.org/wp-content/uploads/2016/01/Federal-Crack-Cocaine-Sentencing.pdf>, 1-9.

⁵⁶⁰ Ibid., 2.

⁵⁶¹ Ibid., 2.

covert intelligence found a way to interject cheap cocaine through a crack into the Black community only to use U.S. policy to increase mass incarcerations and destabilizing factors to destroy them? Likewise, if the Reagan Administration created a sense of political theater by enacting the anti-drug slogan “Just Say No”⁵⁶² to the very drugs their administration greenlighted through covert drug operations with Nicaraguan drug dealers and the American “Freeway Ricky Ross”⁵⁶³ and “White Boy Ricky,”⁵⁶⁴ does the U.S. government only view the Black community as a pawn for which the government can exploit rather than citizens who deserve the same life and liberty afforded to other citizens?

Though the first African American President Barack Obama, through the Fair Sentencing Act of 2010, increased convictions for crack cocaine possession to 28 grams from five grams for a mandatory five-year sentence and 280 grams for a 10-year sentence,⁵⁶⁵ and to this day, the Supreme Court “unanimously ruled that the First Step Act, the bipartisan 2018 law that overhauled aspects of the criminal justice system, did not require new sentences for some low-level drug offenders,”⁵⁶⁶ has not the judicial system itself been corrupted in denying justice to convicted drug offenders who are byproducts of the U.S. Government’s manufactured drug crisis?

⁵⁶² “Just Say No,” *History*, Accessed January 28, 2022, <https://www.history.com/topics/1980s/just-say-no>.

⁵⁶³ Gary Webb, “Contras Built Crack Market in L.A. Ghetto Quest To Fund War Ignited Drug Explosion in U.S.” *The Spokesman-Review*, August 22, 1996, <https://www.spokesman.com/stories/1996/aug/22/contras-built-crack-market-in-la-ghetto-quest-to/>.

⁵⁶⁴ Elliott McLaughlin, “FBI and Detroit police taught ‘White Boy Rick’ the drug game then double-crossed him, he says. Now, he wants \$100 million,” *CNN*, Updated July 31, 2021, <https://www.cnn.com/2021/07/31/us/white-boy-rick-lawsuit-fbi-detroit-police/index.html>.

⁵⁶⁵ “Federal Crack Cocaine Sentencing,” The Sentencing Project, Accessed January 28, 2022, <https://www.sentencingproject.org/wp-content/uploads/2016/01/Federal-Crack-Cocaine-Sentencing.pdf>.

⁵⁶⁶ Adam Liptak, “Supreme Court Rejects Sentence Reductions for Minor Crack Offenses,” *The New York Times*, June 14, 2021, <https://www.nytimes.com/2021/06/14/us/supreme-court-crack-sentences.html>.

Likewise, according to the *Moynihan Report* of 1964, “A national effort is required that will give unity of purpose to the many activities of the Federal government in this area, directed to a new kind of national goal: the establishment of a stable Negro family structure.”⁵⁶⁷ Did not the U.S. Government, through covert means, use the very answer to stabilize the African American community as the key to covertly destroying them? Further if according to Gunnar Myrdal in *An American dilemma*, “America is free to choose whether the Negro shall remain her liability or become her opportunity,”⁵⁶⁸ has not American leaders chosen liability over opportunity for the sake of securing their own self-serving interests? In short, if the U.S. Government intends African Americans to be its liability, are not reparations only an extension of this political perversion if they are allowed to repatriate a people without accountability? Further, when all things are considered, are not reparations in the absence of reform a political diversion to maintain a status quo that has historically worked for the White majority at the expense of Black human bodies? If the facts are true, reparations are not only futile, would they not be complicit action?

⁵⁶⁷ Daniel Geary, “The Moynihan Report: An Annotated Edition,” *The Atlantic*, September 14, 2015, <https://www.theatlantic.com/politics/archive/2015/09/the-moynihan-report-an-annotated-edition/404632/>.

⁵⁶⁸ Ibid.

Final Conclusions

Dr. Martin Luther King jr. poignantly said, “justice too long delayed is justice denied.”⁵⁶⁹ However, for centuries America has not only denied justice. It has chronically delayed justice for African Americas. From unequal education to mass incarcerations, to subprime lending, to toxic dumping, to race norming, to mind control operations, to the proliferation of drug trafficking in Black communities, the U.S. government has perpetuated racial violence and oppression to eliminate and suppress Black America. My research has shown that until America's racist systems are dismantled, financial retributions will never mitigate the historical current of political and social actions of the U.S. Government to destabilize and destroy the African American community.

My project originally started by exploring how the church could implement true and authentic community relations. However, as I began to research the lives of marginalized Black Americans and experience racism myself (as an African American and Alaska Native), I knew such authentic relationships would be futile so long as structural racism was allowed to persist. Thus, by uncovering complex historical truths and connecting the data on a systemic scope and scale, my research has convinced me that the systems in America were never designed to help people like me become America's greatest “opportunity.”⁵⁷⁰ Instead, the American system is designed to ensure others like me remain its greatest “liability.”⁵⁷¹ The question now becomes, if I do not have a choice in being its victim, how do I lift my voice to hold the American system and its people accountable if God himself holds me responsible for displaying his justice?

⁵⁶⁹ Africa Studies Center, “Letter from Birmingham Jail [King, Jr.],” University of Pennsylvania, April 16, 1963. https://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.

⁵⁷⁰ Daniel Geary, “The Moynihan Report: An Annotated Edition,” *The Atlantic*, September 14, 2015, <https://www.theatlantic.com/politics/archive/2015/09/the-moynihan-report-an-annotated-edition/404632/>.

⁵⁷¹ Ibid.

As a product of a father who suffered from American structural racism, I am passionate and determined to develop my research into a documentary film so the voices of African Americans can be heard and true change can be mobilized. Likewise, I was further inspired to action knowing the covert operations by the CIA and FBI personally impacted my father as he grew up in South Central L.A. during the height of the crack epidemic, only to become a drug addict plagued by recurring incarcerations. Further, I have become deeply convinced that my scares demand positive action, and this positive action demands the proactive liberation commanded by Jehovah God in Isaiah 58:6-9, saying:

Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe them, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard. Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I.⁵⁷²

In truth, the world will never know my father's potential due to the decisions he made early in his life that continually caused him to cycle in and out of prison and addiction. The world will never know the potential of my father, who was an all-around athlete in High School, a Rose Bowl Football player for the Washington Huskies, and a potential NFL draft pick for the Seattle Seahawks, who was only denied entry because he had a bullet lodged into his shoulder from gang violence from the streets of LA. However, the U.S. Government may have achieved its goal with my father, but it will never be able to do the same with me. Once people understand how the system is weaponized against them, they possess the power to disassemble a weapon into a vehicle of liberation.

⁵⁷² Isai. 58:6-9 (New International Version).

To this day, I will never forget the call from my aunt in 2016 telling me my father had passed away and almost become a “John Doe” because the coroner’s office could not identify a next of kin to call. Though it has been nearly six years since my father passed away alone on the streets of L.A., a day does not go by where I do not recall seeing part of my father’s face decaying as I sat next to his casket, arranging his funeral services in a small mortuary in inner-city Los Angeles. In truth, my father was destined for greatness, but the American system was bent on his destruction.

Considering these issues, I have often heard and experienced the push back to social justice issues as divisive to an already fractured America. “Everyone has been mistreated,” say some, “You’re not the only one who has been victimized,” says another. Or “you are criminalizing all white people.” However, my goal will be to temper social reform with my own beliefs and experience as I have seen the best in White America and the potential of the American system to be used for good so long as those in power are noble.

As a minority, I grew up in a small town in Alaska, where my White teachers were my best friends and advocates. The hometown I grew up in was predominantly White. However, my local community allowed my gifts and talents to flourish. They recognized me and gave me a seat at the table, and they encouraged and coached me to my highest potential. In many ways, I was a recipient in my childhood of the “Beloved community”⁵⁷³ Dr. Martin Luther King jr. envisioned.

As an adult, I was also a receiver of the Beloved community with the many beloved White friends, mentors, and colleagues I have met along the way who have all believed in me, advocated for me, and allowed me to further my success in America. Examples of this can be

⁵⁷³ The King Center, “The Triple Evils,” Accessed February 1, 2022, <https://thekingcenter.org/about-tkc/the-king-philosophy/>.

seen in the fact that I am a doctoral student who was interviewed by a non-minority faculty who played a critical role in my acceptance into this program. The fragrance of the Beloved community can also be seen through the deep appreciation and acceptance I have been given from my professor Dr. Sweet to the rest of the faculty at George Fox University, whose love will echo for eternity.

Seemingly, I am a receiver of the Beloved Community, but as an adult, I am also a victim of structural racism. As I moved beyond my Alaskan community to various other states, I began to experience what I only believed to be a myth. Yet when myth becomes a reality, and one repeatedly experiences the horrors of being Black in America, the tension between the difference between reality and possibility would become fuel for action.

One only needs to turn the news to see that the stakes could not be higher to move the country forward. It is my hope, therefore, that my documentary will gift every American the opportunity to embrace truth over populism and social action over apathy. It is also my hope that through historical reckoning meshed within the tapestry of cinematic art, I will be a part of some profound way of helping America live up to its creed. It is this belief I hold to as I believe every viewer who watches will become empowered to collectively help seize freedoms call.

In closing, I challenge every reader to join the movement for social justice and act with moral courage. Though the synopsis analyzes the acute implications of structural racism and genocide toward African Americans, the implications are experienced and felt by all racial groups. Therefore, I challenge the skeptic as well as advocates to think of your children, your grandchildren, and great-grandchildren and ask yourself, based on the facts—can America continue to endure? If not, be encouraged. For though America's problems are vast, the answer is simple. Moreover, if we are willing to act, America can and will be positioned to heal and step

into its brightest future. The choice is ours. The question now is, do we possess the moral courage to act upon the truth, or do we retreat into the shadows of complicity and silence? I leave that to each reader to decide.

APPENDIX II

-Pitch Deck & Documentary Trailer –

Trailer Link: <https://youtu.be/XGvyvjulNys>

Title/Genre: Beloved (Mixed documentary)

Author: Jamilah Merrick

Logline: A young female doctoral student investigates the real implications of structural racism on Black America only to discover the true keys to justice are hidden within the deep secrets she finds.

Summary:

Confidential

APPENDIX III

-Pitch Deck-

Note: *Parts of the Pitch Deck have been taken out due to intellectual property. Below is only a sample of the Pitch Deck for readers.*





Genre:

Mixed Documentary

Tag

How exposing Americas dark secrets unlocks the keys to Black freedom

Logline:

A young female doctoral student investigates the real implications of structural racism on Black America only to discover the true keys to justice are hidden within the deep secrets she finds.

**Synopsis, stakeholders, previous work is taken out for intellectual property rights*



Systems have no personhood only the power we give them..”

–Jamilah Merrick

Potential Series Arc Extension

Season 1

The structural inequalities within education and wealth and how to fix it.

Season 2

The structural inequalities within healthcare and environmentalism and how to fix it

Season 3

The structural inequalities within government and the judicial system and how to fix it.

Series Info:

- 24 X :15
- Weekly release
- Multi-season storyline
- Budget \$500,000/Ep

Possible Outlets:

- Exposure TV
- HBO
- Netflix
- Hulu

THANK YOU!

We look forward to your feedback!

Jamilah Merrick– Beloved Film Creator/Director
Belovedfilmproduction@gmail.com
Ph: 719-487-5472
@equaliberian



Beloved

APPENDIX IV

-Documentary Look Book-

Note: *Much of the Look Book has been restricted as noted by intellectual property. One slide has been curated for the viewing audience.*

Beloved Film Look Book

By

Creator/Director Jamilah Merrick



Lighting-light, Exposure-bright sunshine, Art Dir-outside,
scale-spherical lense, anamorphic, zoom, prime focus,
Composition- rule of thirds, Location-stage lighting, color-
aqua blue, lime, white

Picture Source: <https://pathedits.com/blogs/tips/the-ultimate-raster-graphics-software-list-8-programs-to-consider>

Project Benchmarks:

<u>KPI</u>	<u>Benchmark</u>	<u>Graded Scale</u>
Documentary Treatment meets benchmarks	<p><i>Documentary treatment includes ten pages of material that address</i></p> <ol style="list-style-type: none"> <i>1. Documentary title</i> <i>2. Documentary genre and logline & tag</i> <i>3. Documentary synopsis</i> <i>4. Documentary stakeholders</i> <i>5. Potential series arc</i> <i>6. Stakeholders</i> <i>7. Why audience will love the film</i> <i>8. My personal credentials</i> <i>9. Closing thank you</i> <p><i>Investors will judge treatment based on clear specificity of genre, logline, tagline, illustrative synopsis, viability of potential series arc, impact to visual audience, my personal credentials, credentials of stakeholders, and final professional courtesy within closing.</i></p>	<p>(Grade 1-5)</p> <p>1- poor</p> <p>2-needs improvement</p> <p>3-fair</p> <p>4-excellent</p> <p>5-superior</p>
Documentary Look book meets benchmarks	<p><i>Look book includes at least three pages of material, including</i></p> <ol style="list-style-type: none"> <i>1. Scene description</i> <i>2. Mood description</i> <i>3. Color description</i> <i>4. Visual images depicting lighting and cinematic expression</i> <p><i>Investors will be evaluating the lookbook according to:</i> <i>Structured thematic storytelling via excellent scene depictions, mood, lightning, color, and cinematic expressions</i></p>	<p>(Grade 1-5)</p> <p>1- poor</p> <p>2-needs improvement</p> <p>3-fair</p> <p>4-excellent</p> <p>5-superior</p>

BIBLIOGRAPHY

- 117th Congress. “H.R.40 - Commission to Study and Develop Reparation Proposals for African Americans Act.” 2021-2022. <https://www.congress.gov/bill/117th-congress/house-bill/40>.
- 117th Congress. “H.R.55-Emmet Till Antilynching Act.” House of Representatives. 2021-2022. <https://www.congress.gov/bill/117th-congress/house-bill/55/text>.
- ACLU. “Block the Vote: How Politicians are Trying to Block Voters from the Ballot Box.” August 18, 2021. <https://www.aclu.org/news/civil-liberties/block-the-vote-voter-suppression-in-2020/>.
- ACLU Massachusetts. “Report shows more than 24k wrongful convictions dismissed in drug lab Scandal.” September 25, 2019. <https://www.aclum.org/en/news/report-shows-more-24k-wrongful-convictions-dismissed-drug-lab-scandal#:~:text=Report%20shows%20more%20than%2024k%20wrongful%20convictions%20dismissed%20in%20drug%20lab%20scandal,-September%2025%2C%202019&text=More%20than%2024%2C000%20convictions%20in,law%20firm%20Fick%20%26%20Marx%20LLP>.
- Ahn, Che. *Reformer’s Pledge*. Pennsylvania: Destiny Image Publishers Inc., 2010.
- American Academy of Pediatrics. “Children and Covid-19: State-Level Data Report.” <https://www.aap.org/en/pages/2019-novel-coronavirus-covid-19-infections/children-and-covid-19-state-level-data-report/>.
- Amodeo, Grace. “The Ultimate Guide to Film Pitch Decks (Plus Examples!).” Shift Cutaway. January 25, 2021. https://www.google.com/amp/s/cutaway.shift.io/the-ultimate-guide-to-film-pitch-decks-plus-examples%3fhs_amp=true.
- Andrea M. Perry, et al. “The coming eviction crisis will hit black communities the hardest.” Brookings. August 2, 2021. <https://www.brookings.edu/research/the-coming-eviction-crisis-will-hit-black-communities-the-hardest/>.
- Arango, Tim, and Dewa, Shaila. “More Than Half of Police Killings Are Mislabeled, New Study Says.” *The New York Times*. September 30, 2021. <https://www.nytimes.com/2021/09/30/us/police-killings-undercounted-study.html>.
- Asch, David A. and et al. “Patient and Hospital Factors Associated With Differences in Mortality Rates Among Black and White US Medicare Beneficiaries Hospitalized with COVID-19 Infection.” *JAMA Network Open*, 4, no. 6 (June 2021): doi:10.1001/jamanetworkopen.2021.12842.

- Ayres, Ian. "Guess how much cheaper your auto loan would be if dealers had to play fair." *The Washington Post*. June 26, 2019.
<https://www.washingtonpost.com/opinions/2019/06/26/guess-how-much-cheaper-your-auto-loan-would-be-if-dealers-had-play-fair/>.
- Backtracks. "Trailer Definition—what is a trailer." <https://backtracks.fm/resources/podcast-dictionary/trailer>.
- Badger, Emily. "Whites Have a Huge Wealth Edge over Blacks (but Don't Know It)." *The New York Times*. September 18, 2017.
<https://www.nytimes.com/interactive/2017/09/18/upshot/black-white-wealth-gap-perceptions.html>.
- Badiye, Ashish., et al. "Chain of Custody." *National Center for Biotechnology Information*. February 24, 2021. <https://www.ncbi.nlm.nih.gov/books/NBK551677/>.
- Balingit, Moriah. "Racial Disparities in School Discipline are Growing, Federal Data Show." *The Washington Post*. April 24, 2019.
https://www.washingtonpost.com/local/education/racial-disparities-in-school-discipline-are-growing-federal-data-shows/2018/04/24/67b5d2b8-47e4-11e8-827e-190efaf1flee_story.html.
- Barna, George, and David Kinnaman. *Churchless: Understanding Today's Unchurched and How to Connect with Them*. Austin, TX: Tyndale Momentum, 2014.
- Barna Research Group. *Making Space for Millennials: A Blueprint for Your Culture, Ministry, Leadership and Facilities*. Ventura: Barna Research Group, 2014.
- Barna Research Group. "U.S. Adults See Evangelicals Through a Political Lens." *Articles in Culture & Media*. November 21, 2019.
<https://www.barna.com/research/evangelicals-political-lens/>.
- Bay Area Census. "San Francisco Bay Area." <http://www.bayareacensus.ca.gov/bayarea.htm>.
- Bay Area Equity Atlas. "Indigenous Population in the Bay Area."
<https://bayareaequityatlas.org/about/indigenous-populations-in-the-bay-area>.
- Beer, Tommy. "All The Times Trump Compared Covid-19 To The Flu, Even After He Knew Covid-19 Was Far More Deadly." *Forbes*. September 10, 2020.
<https://www.forbes.com/sites/tommybeer/2020/09/10/all-the-times-trump-compared-covid-19-to-the-flu-even-after-he-knew-covid-19-was-far-more-deadly/?sh=10e538ddf9d2>.

- Bell, Torsten. "On pay and wealth, damaging race inequalities prevail." *The Guardian*. April 11, 2021. <https://www.theguardian.com/commentisfree/2021/apr/11/on-pay-and-wealth-damaging-race-inequalities-prevail>.
- Bergengruen, Vera. "How 'American's Frontline Doctors' Sold Access to Bogus COVID-19 treatments—and Left Patients in the Lurch." *Times*. August 26, 2021. <https://time.com/6092368/americas-frontline-doctors-covid-19-misinformation/>.
- Bill of Rights Institute. "14th Amendment and Equal Protection." <https://billofrightsinstitute.org/e-lessons/14th-amendment-and-equal-protection>.
- Binder, Sarah A. "The History of the Filibuster." Brookings. April 22, 2010. <https://www.brookings.edu/testimonies/the-history-of-the-filibuster/>.
- Bhutta, Neil, et al. "Disparities in Wealth by Race and Ethnicity in the 2019 Survey of Consumer Finances." Federal Reserve. September 28, 2020. <https://www.federalreserve.gov/econres/notes/feds-notes/disparities-in-wealth-by-race-and-ethnicity-in-the-2019-survey-of-consumer-finances-20200928.htm>.
- Black Future Labs. "Beyond Kings and Queens: Gender Politics in the 2019 Black Census." *Black Future Labs* (2019): <https://blackcensus.org/wp-content/uploads/2019/11/Beyond-Kings-and-Queens-Gender-and-Politics.pdf>.
- Bloom, John. "What is a Parachurch Ministry: Our Commitment to Love, the Local Church." *Desiring God*, 2020. <https://www.desiringgod.org/articles/what-is-a-parachurch-ministry>.
- Bohnee-Ferguson, Patty. "How the Native American Vote Continues to be Suppressed." American Bar Association. February 8, 2020. https://www.americanbar.org/groups/crsj/publications/human_rights_magazine_home/voting-rights/how-the-native-american-vote-continues-to-be-suppressed/.
- Bovard, James. "Under four presidents the Feds neglected duty to collect statistics on police killings: Why has the Justice Department failed to follow a law from 1994?" *USA Today*. June 11, 2020. <https://www.usatoday.com/story/opinion/2020/06/11/george-floyd-police-killings-violence-neglected-federally-column/5320501002/>.
- Bradly, Jayson D. "Church Giving Statistics, 2019 Edition." Pushplay. July 18, 2018. <https://pushpay.com/blog/church-giving-statistics/>.
- Bressler, R. Daniel. "The mortality cost of carbon." *Nature Communications*, vol. 12, 4467 (July 29, 2021): <https://www.nature.com/articles/s41467-021-24487-w>.
- Brooks, Rodney A. "More than half of black businesses may not survive covid-19." *National Geographic*. July 17, 2021. <https://www.nationalgeographic.com/history/article/black-owned-businesses-may-not-survive-covid-19>.

- Bump, Philip. "Yet Again, Trump Pledges that the Coronavirus will Simply Go Away." *The Washington Post*. April 28, 2020.
<https://www.washingtonpost.com/politics/2020/04/28/yet-again-trump-pledges-that-coronavirus-will-simply-go-away/?arc404=true>.
- Burd-Sharps, Sarah, and Rebecca Rasch. "Impact of the U.S. Housing Crisis on the Racial Wealth Gap Across Generations." ACLU. June 2015.
https://www.google.com/url?sa=t&source=web&rct=j&url=https://www.aclu.org/sites/default/files/field_document/discrimlend_final.pdf&ved=2ahUKEwiUz_mp_LP0AhUUHQIHXFgDeAQFnoECCgQAQ&usg=AOvVaw18nOTssps-GgHejbJdLXz4.
- Carter, Lawrence. "Inside Exxon's Playbook: How America's biggest oil company continues to oppose action on climate change." Greenpeace. June 30, 2021.
<https://unearthed.greenpeace.org/2021/06/30/exxon-climate-change-undercover/>.
- Case, David S., and David A. Voluck. *Alaska Natives and American Laws: Third Edition*. Fairbanks: University of Alaska Press, 2012.
- Centers for Climate and Energy Solutions. "Global Emissions."
<https://www.c2es.org/content/international-emissions/>.
- Centers for Disease Control and Prevention. "Abortion Surveillance — United States, 2016." *Centers for Disease Control and Prevention MMWR*, vol. 68, no. 11 (November 29, 2019): <https://www.cdc.gov/mmwr/volumes/68/ss/pdfs/ss6811a1-H.pdf>.
- Centers for Disease Control and Prevention. "Archived: Estimated Influenza Illnesses, Medical visits, Hospitalizations, and Deaths in the United States-2019-2020 Influenza Season." <https://www.cdc.gov/flu/about/burden/2019-2020/archive-09292021.html>.
- Centers for Disease Control and Prevention. "Covid Data Tracker."
<https://covid.cdc.gov/covid-data-tracker/#datatracker-home>.
- Centers for Disease Control and Prevention. "Covid data tracker weekly Review." January 21, 2022. <https://www.cdc.gov/coronavirus/2019-ncov/covid-data/covidview/index.html>.
- Centers for Disease Control and Prevention. "Disparities in Deaths." Updated December 10, 2020. <https://www.cdc.gov/coronavirus/2019-ncov/community/health-equity/racial-ethnic-disparities/disparities-deaths.html#ref3>.
- Centers for Disease Control and Prevention. "Estimated Flu-Related Illnesses, Medical visits, Hospitalizations, and Deaths in the United States-2018-2019 Flu Season." <https://www.cdc.gov/flu/about/burden/2018-2019.html>.
- Centers for Disease Control and Preventions. "HIV and American Indians and Alaska Natives." <https://www.cdc.gov/hiv/group/raciaethnic/aian/index.html>.

- Centers for Disease Control. “Racism is a Serious Threat to the Public’s Health.” <https://www.cdc.gov/healthequity/racism-disparities/index.html>.
- Centers for the Study of Social Policy. “Key equity terms & concepts: A glossary for shared understanding.” September 2019. <https://cssp.org/wp-content/uploads/2019/09/Key-Equity-Terms-and-Concepts-vol1.pdf>.
- City and County of San Francisco. “Poverty in San Francisco.” <https://sfgov.org/scorecards/safety-net/poverty-san-francisco>.
- Collins, Patricia Hill. *Black Feminist Thought: Knowledge, consciousness, and the Politics of Empowerment*. New York: Routledge, 2000.
- COVKID Project. “COVKID Project Mortality Dashboard.” <https://www.covkidproject.org/deaths>.
- Dainton, Mariannen and Elaine D. Zelle. *Applying Communication Theory for Professional Life: A Practical Introduction*. Los Angeles: SAGE Publication, 2019.
- Darling-Hamond, Linda. “Unequal Opportunity: Race and Education.” Brookings. March 1, 1998. <https://www.brookings.edu/articles/unequal-opportunity-race-and-education>.
- Deguzman, Kyle. “Film Lookbook Examples & How to Make a Lookbook for film.” Studio Binder. June 13, 2021. <https://www.studiobinder.com/blog/film-lookbook-examples/>.
- Dehlendorf, C., et al. “Disparities in Family Planning.” *National Center for Biotechnology Information*, 202, 3 (March 1, 2010): 214-220. DOI: 10.1016/j.ajog.2009.08.022.
- Deruy, Emily. “How Much Rent Has Gone Up in the Bay...” *The Mercury News*, December 20, 2019. <https://www.mercurynews.com/2019/12/20/heres-how-much-rent-has-gone-up-in-the-bay-area-since-2010/>.
- Diamond, Dan. “‘We want them infected’: Trump appointee demanded ‘herd immunity’ strategy, emails reveal.” *Politico*. Updated December 16, 2020. <https://www.politico.com/news/2020/12/16/trump-appointee-demanded-herd-immunity-strategy-446408>.
- Doleac, Jennifer. “New evidence that lead exposure increases crime.” Brookings. June 1, 2017. <https://www.brookings.edu/blog/up-front/2017/06/01/new-evidence-that-lead-exposure-increases-crime>.
- Drucker, Zach. “The COVID 19 Effect on San Francisco’s Housing and Rental Market.” *Sf.citi*, July 9, 2020. <https://sfciti.org/news/the-covid-19-effect-on-san-franciscos-housing-and-rental-market/>.

- Einhorn, Erin and Aaron Mondry. "The 'fake landlord' scam destroys lives in Detroit. But culprits rarely face consequences." *NBC*. November 10, 2021. <https://www.nbcnews.com/news/amp/rcna4941>.
- Eisinger, Jesse, et al. "The Secret IRS Files: Trove of Never-Before Seen Records Reveal How the Wealthiest Avoid Income Tax." *ProPublica*. June 8, 2021. <https://www.propublica.org/article/the-secret-irs-files-trove-of-never-before-seen-records-reveal-how-the-wealthiest-avoid-income-tax>.
- Elflein, John. "Distribution of Covid-19 deaths in the U.S. as of January 19, 2022, by race." *Statista*. January 24, 2022. <https://www.statista.com/statistics/1122369/covid-deaths-distribution-by-race-us/>.
- Ember Smith and Richard V. Reeves, "Black moms facing the toughest childcare crunch: How policy can help," *Brookings*. February 24, 2021. <https://www.brookings.edu/research/the-coming-eviction-crisis-will-hit-black-communities-the-hardest/>.
- Evans, Christopher H. *The Social Gospel in American Religion: A History*. New York: New York University Press, 2017.
- Fagan, Kevin. "Cautious Hope as Calamity Looms." *San Francisco Chronicle*. July 6, 2020. <https://www.sfchronicle.com/bayarea/article/Bay-Area-s-homeless-crisis-was-severe-before-15366766.php>.
- Fandos, Nicholas. "Frustration and Fury as Rand Paul Holds up Anti-Lynching Bill in Senate." *The New York Times*, June 5, 2020. <https://www.google.com/amp/s/www.nytimes.com/2020/06/05/us/politics/rand-paul-anti-lynching-bill-senate.amp.html>.
- FilmTypes. "The Exposure Guide for Analogue Film cameras." <https://www.filmtypes.com/academy/exposure-guide>.
- Foster, Robin. "California to Pay Reparations to Victims of Forced Sterilization." *U.S. News*. July 8, 2021. <https://www.usnews.com/news/health-news/articles/2021-07-08/california-to-pay-reparations-to-victims-of-forced-sterilization>.
- Foucault, Michel, and Jean Khalfa et al. *History of Madness*. New York: Routledge, 2006.
- Frank, Robert. "Billionaire philanthropist John Arnold says donor-advised funds are 'wealth-warehousing vehicles.'" *CNBC*. August 11, 2021. <https://www.cnbc.com/amp/2021/08/11/billionaire-john-arnold-says-reform-of-donor-advised-funds-needed.html>.
- Fryer, Roland., et al. "Measuring Crack Cocaine and Its Impact." Harvard University Society of Fellows and NBER. April 2006. https://scholar.harvard.edu/files/fryer/files/fhlm_crack_cocaine_0.pdf.

- Fruen, Lauren. "White supremacists are trying to join the ranks of law enforcement and US military so they can 'terrorize minorities' and 'initiate a collapse of society,' FBI warns." *Dailymail.com*. March 8, 2021. <https://www.dailymail.co.uk/news/article-9339107/White-supremacists-trying-join-law-enforcement-military-terrorize-minorities.htm>.
- Fung, Katherine. "181 Black People Have Been Killed by Police Since George Floyd's Death." *Newsweek*. April 20, 2021. <https://www.google.com/amp/s/www.newsweek.com/181-black-people-have-been-killed-police-since-george-floyds-death-1584740%3famp=1>.
- Geary, Daniel. "The Moynihan Report: An Annotated Edition." September 14, 2015. *The Atlantic*. <https://www.theatlantic.com/politics/archive/2015/09/the-moynihan-report-an-annotated-edition/404632/>.
- Goffman, Erving. *Stigma: Notes on the Management of Spoiled Identity*. New York: Simon & Schuster Inc, 1963.
- Goldberg, Emma. "'I am Worth It': Why Thousands of Doctors in America Can't Get a Job." *The New York Times*. Updated July 20, 2021. <https://www.nytimes.com/2021/02/19/health/medical-school-residency-doctors.html>.
- Gramlich, John. "Black imprisonment rate in the U.S. has fallen by a third since 2006." Pew Research. May 6, 2020. <https://www.pewresearch.org/fact-tank/2020/05/06/share-of-black-white-hispanic-americans-in-prison-2018-vs-2006/>.
- Gross, Terry. "The CIA's Secret Quest for Mind Control: Torture, LSD And A 'Poisoner In Chief.'" *NPR*. September 9, 2019. <https://www.npr.org/2019/09/09/758989641/the-cias-secret-quest-for-mind-control-torture-lsd-and-a-poisoner-in-chief>.
- Guttmacher Institute. "U.S. Abortion Patients." https://www.guttmacher.org/infographic/2016/us-abortion-patients?gclid=CjwKCAjw4KyJBhAbEiwAaAQbE1kPWY_vvcmZqwwJkHclGQSGxY6fBBciXhR5zavjS1EA42okOhmmARoCuFAQAvD_BwE#.
- Habermas, Jurgen. "Legitimation Crisis." *European Journal of Political Research* 1 (1982): 341-352. <https://cpb-eu-w2.wpmucdn.com/caledonianblogs.net/dist/2/77/files/2010/04/fulltext.pdf>.
- Hall, Madison. "A former Georgia sheriff's deputy said he wanted to charge Black people with felonies to prevent them from voting, court documents show." *Business Insider*. April 29, 2021. <https://www.businessinsider.com/georgia-sheriffs-deputy-wanted-falsely-charge-black-people-doj-says-2021-4>.
- Hall, Edward T. *Beyond Culture*. New York: Anchor Books, 1989.

Hannah-Jones, Nikole. "Our Democracy's Founding Ideals were False when they were Written. Black Americans have Fought to Make them True." *The New York Times*. August 14, 2019. <https://www.nytimes.com/interactive/2019/08/14/magazine/black-history-american-democracy.html>.

Hannon, Shannon. "NFL halts 'Race-Norming' to Calculate Brain Injury Compensation for Former Players." *Slate*. June 2, 2021. <https://slate.com/news-and-politics/2021/06/nfl-race-norming-brain-injury-compensation-black-players.html>.

Hanson, Melanie. "Student Loan Debt by Race" EducationData.org. December 12, 2021, <https://educationdata.org/student-loan-debt-by-race>.

Harney, Kenneth R. "Large numbers of loan applications get denied. But for Blacks, Hispanics and Asians, the rejection rate is even higher." *The Washington Post*. March 23, 2018. https://www.washingtonpost.com/realestate/large-numbers-of-loan-applications-get-denied-but-for-blacks-hispanics-and-asians-the-rejection-rate-is-even-higher/2018/05/22/dac19ffc-5d1b-11e8-9ee3-49d6d4814c4c_story.html.

Hauck, Grace. "More than half of police killings in the US are unreported in government data, study finds." *USA Today*. Updated October 1, 2021. <https://www.usatoday.com/story/news/nation/2021/09/30/police-killings-unreported-government-data-lancet-study-finds/5915807001/>.

Hellerman, Jason. "What's a One-Pager (and Why Do Producers Want it?)." No Film School. April 6, 2020. <https://nofilmschool.com/Free-One-Pager-Template>.

Hiebert, Paul G. *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*. Michigan: Baker Books, 2009.

History. "Just Say No." <https://www.history.com/topics/1980s/justsay-no>.

History. "September 11 Attacks." Updated August 24, 2021. <https://www.history.com/topics/21st-century/9-11-attacks>.

Hoffman, Kelly M, et al. "Racial bias in pain assessment and treatment recommendations, and false beliefs about biological differences between blacks and whites." National Center for Biotechnology Information. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4843483/>.

Howe, Neil, and William Strauss. *About America's Next Rendezvous with Destiny*. New York: Broadway Books, 1997.

Howe, Neil, Peter Markiewicz, and William Strauss. *Millennials and the Pop Culture: Strategies for a New Generation of Consumers in Music, Movies, Television, the Internet, and Video Games*. Virginia: LifeCourse Associates, 2006.

- Howe, Neil, and William Strauss. *Millennials Rising: The Next Great Generation*. New York: Vintage Books, 2000.
- Howe, Neil, and William Strauss. *The Fourth Turning: An American Prophecy-What the Cycles of History Tell Us*. New York: Broadway Books, 1997.
- Howell, Junia and Elizabeth Korver-Glenn. "Race determines home values more today than it did in 1980." Rice Kinder Institute for Urban Research. September 24, 2020. <https://kinder.rice.edu/urbanedge/2020/09/24/housing-racial-disparities-race-still-determines-home-values-America>.
- Huyser, Kimberly R. "A 'Real American Indian.'" *Sage Journals*, (March 22, 2017): <https://journals.sagepub.com/doi/full/10.1177/1536504217696067>.
- Huyser, Kimberly R., and et al. "Food Insecurity Among American Indians and Alaska Natives: A National Profile Using the Current Population Survey—Food Security Supplement." *Journal of Hunger & Environmental Nutrition*, (October 26, 2016): <https://www.tandfonline.com/doi/abs/10.1080/19320248.2016.1227750>.
- Innocence Project. "Preservation Of Evidence." <https://innocenceproject.org/preservation-of-evidence/>.
- Jackson, Kirabo C. "NBER Working Paper Series: Does School Spending Matter? The New Literature on an Old Question." Northwestern University. December 2018. https://www.nber.org/system/files/working_papers/w25368/w25368.pdf.
- Jones, Robert P. *White Too Long: The Legacy of White Supremacy in American Christianity*. Simon & Schuster. New York: NY, 2020.
- Just Criminal Law. "Chain of Custody and Why It Is Important in a Criminal Case." August 6, 2020. <https://www.justcriminallaw.com/criminal-charges-questions/2020/08/26/chain-custody-important-criminal-case/>.
- Kaplan, Juliana. "The Oscar Mayer heir who gave away his fortune to fight inequality explains why South Dakota became America's secret \$360 billion tax haven and how it exposes the US as the world's 'weak link.'" *Business Insider*. October 4, 2021. <https://www.businessinsider.com/why-rich-hide-money-south-dakota-tax-haven-pandora-papers-2021-10>.
- Keating Dan, et al. "The pandemic marks another grim milestone: 1 in 500 Americans have died of Covid-19." *The Washington Post*. Updated September 15, 2021. <https://www.washingtonpost.com/health/interactive/2021/1-in-500-covid-deaths/>.

- Keenan, David., et al. "The Myth of Prosecutorial Accountability After Connick v. Thompson: Why Existing Professional Responsibility Measures Cannot Protect Against Prosecutorial Misconduct." *The Yale Law Journal*. October 25, 2011.
<https://www.yalelawjournal.org/forum/the-myth-of-prosecutorial-accountability-after-connick-v-thompson-why-existing-professional-responsibility-measures-cannot-protect-against-prosecutorial-misconduct>.
- Kessler, Glenn. "The 'Very Fine People' at Charlottesville: Who were they?" *Washington Post*. May 8, 2020. <https://www.washingtonpost.com/politics/2020/05/08/very-fine-people-charlottesville-who-were-they-2/>.
- Kimball, Dan. *They Like Jesus but Not the Church: Insights from Emerging Generations*. Michigan: Zondervan, 2007.
- Knight, Meribah, and Ken Armstrong. "Black Children were Jailed for a Crime That Doesn't Exist. Almost Nothing Happened to the Adults in Charge." ProPublica. October 8, 2021.
<https://www.propublica.org/article/black-children-were-jailed-for-a-crime-that-doesnt-exist>.
- Kottak, Conrad. *Cultural Anthropology: Appreciating Cultural Diversity*. New York: McGraw-Hill Higher Education, 2015.
- Kraft, Charles. *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective*. New York: Orbis Book, 2005.
- Kraft, Charles. *Communication Theory for Christian Witness*. New York: Orbis Book, 2013.
- Lamay, Alex. "How To Make A Pitch Deck For Your Film That Gets Distributors To Say Yes." February 26, 2020. YouTube video, 11:52. <https://youtu.be/MzLfGgDmS7Q>.
- Lancaster, Lynn C., and David Stillman. *The M-Factor: How the Millennial Generation is Rocking the Workplace*. New York City: HarpersBusiness, 2010.
- Lardner, George Jr., et al. "Lengthy Mind-Control Research by CIA Is Detailed." *The Washington Post*. August 3, 1977.
<https://www.washingtonpost.com/archive/politics/1977/08/03/lengthy-mind-control-research-by-cia-is-detailed/d6acdd69-4da3-4da8-8fdd-303a937ca327/>.
- Law & Crime. "Federal Grand Jury Indicts Louisiana State Police Officer Who Said Beating of Black Man with Flashlight Was 'Pain Compliance.'" September 23, 2021.
<https://lawandcrime.com/high-profile/federal-grand-jury-indicts-louisiana-state-police-officer-who-said-beating-of-black-man-with-flashlight-was-pain-compliance/amp/>.
- Leaf, Caroline. *The Perfect You: A Blueprint for Identity*. Michigan: Baker Books, 2017.

- Leahy, Ian and Serkez, Yaryna, “Since When Have Trees Existed Only for Rich Americans?” *The New York Times*.
<https://www.nytimes.com/interactive/2021/06/30/opinion/environmental-inequity-trees-critical-infrastructure.html>.
- Legal Information Institute Cornell University. “18 U.S. Code § 1091.”
<https://www.law.cornell.edu/uscode/text/18/1091>.
- Legal Information Institute. “Exclusionary Rule.”
https://www.law.cornell.edu/wex/exclusionary_rule#:~:text=The%20exclusionary%20rule%20prevents%20the,violation%20of%20the%20Fourth%20Amendment.
- Leighfield, Luke. “How to Write an Amazing Film Synopsis,” Boords, September 16, 2021,
<https://boords.com/blog/how-to-write-a-film-synopsis>.
- Leonhardt, David. “The Black-White Wage Gap Is as Big as It Was in 1950.” *The New York Times*. June 25, 2020. <https://www.nytimes.com/2020/06/25/opinion/sunday/race-wage-gap.html>.
- Levin, Sam. “Revealed: FBI investigated civil rights group as ‘terrorism’ threat and viewed KKK as victims: Bureau spied on California activists, citing potential ‘conspiracy’ against the ‘rights’ of neo-Nazis.” *The Guardian*. February 1, 2019.
<https://www.theguardian.com/us-news/2019/feb/01/sacramento-rally-fbi-kkk-domestic-terrorism-california>.
- Levin, Sam. “‘We’re being Pushed out: The Displacement of Black Oakland.’” *The Guardian*. June 2018. <https://www.theguardian.com/us-news/2018/jun/01/from-black-panthers-to-bbq-becky-the-displacement-of-black-oakland>.
- Lewis, Thomas and Fari Amini et al. *A General theory of love*. New York: Vintage Books, 2000.
- Lin, CK., Lin, RT., Chen, T., et al. “A global perspective on coal-fired power plants and burden of lung cancer.” *Environ Health* 18, 9 (2019). <https://doi.org/10.1186/s12940-019-0448-8>.
- Lipka, Michael and Gregory A. Smith. “White Evangelical approval of Trump slips, but Eight-in-Ten Say They Would Vote for Him.” Pew Research Center, July 1, 2020.
<https://www.pewresearch.org/politics/2018/08/09/an-examination-of-the-2016-electorate-based-on-validated-voters/>.
- Liptak, Adam. “Supreme Court Rejects Sentence Reductions for Minor Crack Offenses.” *The New York Times*. June 14, 2021. <https://www.nytimes.com/2021/06/14/us/supreme-court-crack-sentences.html>.

- Litt, David. "The Senate Filibuster Is a Monument to White Supremacy." *The Atlantic*. June 27, 2020. <https://www.theatlantic.com/ideas/archive/2020/06/senate-filibuster-monument-white-supremacy/613579/>.
- Maio, Alyssa. "Rules of Shot Composition in Film: A Definitive Guide." Studio Binder. December 13, 2020. <https://www.studiobinder.com/blog/rules-of-shot-composition-in-film/>.
- Malinowski Bronislaw. *The Father in Primitive Psychology: Myth in Primitive Psychology*. London and New York: Routledge, 2002.
- MasterClass staff. "Screenwriting Tips: How to Write a Logline." MasterClass. August 25, 2021. <https://www.masterclass.com/articles/screenwriting-tips-how-to-write-a-logline#what-is-the-difference-between-a-logline-and-a-tagline>.
- Matthews, Dylan. "Six times victims have received reparations—including four in the US." *Vox*. May 23, 2014. <https://www.vox.com/2014/5/23/5741352/six-times-victims-have-received-reparations-including-four-in-the-us>.
- McCammon, Sarah. "The Story Behind '40 Acres and A Mule.'" *NPR*. January 12, 2015. <https://www.npr.org/sections/codeswitch/2015/01/12/376781165/the-story-behind-40-acres-and-a-mule>.
- McCarthy, George. "President's Message: Think Land Policy Is Unrelated to Racial Injustice? Think Again." *Lincoln Institute*. June 24, 2020. <https://www.lincolnst.edu/es/publications/articles/presidents-message-6>.
- McEvoy, Jemima. "BLM Mural—Described by President as a 'Symbol of Hate'—Goes up Outside Trump Tower" *Forbes Magazine*. July 8, 2020. <https://www.forbes.com/sites/jemimamcevoy/2020/07/09/blm-mural-decried-by-president-as-a-symbol-of-hate-goes-up-outside-trump-tower/#1777a80c219f>.
- McGrath, Matt. "Climate change: IPCC report is 'code red for humanity.'" *BBC Report*. August 9, 2021. <https://www.bbc.com/news/science-environment-58130705>.
- McIntosh Church Growth Network, "The Church Growth Movement of the Last Fifty Years in the USA." <https://www.churchgrowthnetwork.com/freebies2/2015/3/13/church-movements-of-the-last-fifty-years-in-the-usa>.
- McLaughlin, Elliott. "FBI and Detroit police taught 'White Boy Rick' the drug game then double-crossed him, he says. Now, he wants \$100 million." *CNN*. Updated July 31, 2021. <https://www.cnn.com/2021/07/31/us/white-boy-rick-lawsuit-fbi-detroit-police/index.html>.

- Menand, Louis. "The Supreme Court Case That Enshrined White Supremacy in Law." *The New Yorker*. January 28, 2019. <https://www.newyorker.com/magazine/2019/02/04/the-supreme-court-case-that-enshrined-white-supremacy-in-law>.
- Merrefield, Clark. "Black men 2.5 times more likely than white men to be killed by police." *Journalist Resource*. August 5, 2019. <https://journalistsresource.org/politics-and-government/killed-police-black-men-likely-white-men/>.
- Metropolitan Transportation Commission. "Nine Bay Area Counties." <https://mtc.ca.gov/about-mtc/what-mtc/nine-bay-area-counties>.
- Miao, Hannah, and Nate Rattner. "Black women see unemployment rate fall sharply in November, but are still left behind in overall labor market recovery." *CNBC*. December 3, 2021. <https://www.cnbc.com/2021/12/03/november-jobs-report-black-women-see-unemployment-rate-fall-still-behind-in-recovery.html>.
- Mills, C. Wright. *Sociological Imagination*. New York: Oxford University Press, 2000.
- Mills, Charles. *The Racial Contract*. New York: Cornell University Press, 1997.
- Miyamoto, Ken. "How to Write an Effective On-Page Pitch." *Screencraft*. August 2, 2021. <https://screencraft.org/blog/how-to-write-an-effective-one-page-pitch/>.
- Muhaymin, Mussallina. "My brother wanted to go to the bathroom. Police killed him instead: Qualified immunity should be abolished because in America we believe that no one is above the law—especially those whose job it is to enforce it." *USA Today*. August 13, 2021. https://www.usatoday.com/story/opinion/voices/2021/08/13/qualified-immunity-shouldnt-protect-police-justice-consequences/5568379001/?itm_source=AMP&itm_medium=UpNext.
- Muwekma Ohlone Tribe of the San Francisco Bay Area. "Historical Overview." <http://www.muwekma.org/tribalhistory/historicaloverview.html>.
- Mzezewa, Tariro. "Alabama Begins Removing Racist Language from Its Constitution." *The New York Times*. September 19, 2021. <https://www.nytimes.com/2021/09/19/us/alabama-constitution-racist.html>.
- NAACP Environmental and Climate Justice Program. "Fossil Fueled Foolery: An Illustrative Primer on the Fossil Fuel Industries Deceptive Tactics." April 2021. https://naacp.org/sites/default/files/documents/Fossil-Fueled-Foolery-2.0-abridged-4_1_2021.pdf.
- NAACP. "History of Lynching's in America." <https://naacp.org/find-resources/history-explained/history-lynching-america>.

- National Archives. “Documents for February 3rd: 15th Amendment to the U.S. Constitution: Voting Rights.” <https://www.archives.gov/historical-docs/todays-doc/?dod-date=203#:~:text=15th%20Amendment%20to%20the%20U.S.%20Constitution%3A%20Voting%20Rights,-The%20House%20Joint&text=Passed%20by%20Congress%20February%2026,men%20the%20right%20to%20vote.>
- National Community Reinvestment Coalition. “Racial Wealth Snapshot: American Indian/Native Americans.” <https://ncrc.org/racial-wealth-snapshot-american-indians-native-americans/>.
- National Lawyers Guild Detroit and Michigan Chapter. “In the Spirit of Mandela International Tribunal-Oct 22-25, 2021.” <https://www.michigannlg.org/spirit-of-mandela-international-tribunal>.
- NBC Bay Area Staff. “List of Coronavirus Cases in the Bay.” *NBC Bay Area*. August 10, 2020. <https://www.nbcbayarea.com/news/coronavirus/list-of-coronavirus-cases-in-the-bay-area/2248581/>.
- Nellis, Ashley. “The Color of Justice: Racial and Ethnic Disparity in State Prisons.” Sentencing Project. October 13, 2021. <https://www.sentencingproject.org/publications/color-of-justice-racial-and-ethnic-disparity-in-state-prisons/>.
- Northwestern Institute for Policy Research. “Visualizing Food Insecurity.” <https://www.ipr.northwestern.edu/state-food-insecurity.html>.
- Office of Governor Gavin Newsom. “California Launches Program to Compensate Survivors of State-Sponsored Sterilization.” The state of California. December 31, 2021. [https://www.gov.ca.gov/2021/12/31/california-launches-program-to-compensate-survivors-of-state-sponsored-sterilization/#:~:text=Beginning%20Jan.,Victim%20Compensation%20Board%20\(CalV CB\).](https://www.gov.ca.gov/2021/12/31/california-launches-program-to-compensate-survivors-of-state-sponsored-sterilization/#:~:text=Beginning%20Jan.,Victim%20Compensation%20Board%20(CalV CB).)
- Olding, Rachel. “Far-Right Boogaloo Admits Shooting Up Cop Station Amid Floyd Protests.” *DailyBeast*. Updated October 3, 2021. <https://www.thedailybeast.com/far-right-boogaloo-ivan-harrison-hunter-admits-posing-as-blm-supporter-during-minneapolis-george-floyd-riot>.
- Olshan, Jeremy. “Money Alone Won’t Close America’s Racial and Wealth Gaps—We First Need to Wipe Out the Value Gap, ‘The Belief that White People Matter More than Others.’” *MarketWatch*. July 27, 2020. <https://www.marketwatch.com/story/money-alone-wont-close-americas-racial-and-wealth-gaps-we-first-need-to-wipe-out-the-value-gap-the-bMetropolitan Transprelief-that-white-people-matter-more-than-others-2020-07-24>.

- Palomino, Joaquin, and Tatiana Sanchez. "Latinos' Coronavirus Burden." *San Francisco Chronicle*. May 8, 2020. <https://www.sfchronicle.com/bayarea/article/Bay-Area-Latinos-hit-hardest-by-coronavirus-15252632.php>.
- Patten, Eileen. "Racial, gender wage gaps persist in U.S. despite some progress." Pew Research Center. July 1, 2016. <https://www.pewresearch.org/fact-tank/2016/07/01/racial-gender-wage-gaps-persist-in-u-s-despite-some-progress/>.
- Pedraza, Otto. *Clinical Cultural Neuroscience: An Integrative Approach to Cross-Cultural Neuropsychology*. New York: Oxford University Press, 2019.
- Pell, M.B., and Schnever, Joshua. "The thousands of U.S. locales where lead poisoning is worse than in Flint." *Reuters*. December 16, 2016. <https://www.reuters.com/investigates/special-report/usa-lead-testing>.
- Peterson-Withorn, Chase. "How Much Money America's Billionaires Have Made During The Covid-19 Pandemic." *Forbes*. April 30, 2021. <https://www.forbes.com/sites/chasewithorn/2021/04/30/american-billionaires-have-gotten-12-trillion-richer-during-the-pandemic/?sh=2ea75424f557>.
- Perry, Andrea M., et al. "Student loans, the racial wealth divide, and why we need full student debt cancellation." Brookings. June 23, 2021. <https://www.brookings.edu/research/student-loans-the-racial-wealth-divide-and-why-we-need-full-student-debt-cancellation/>.
- Pew Research Center. "5 Facts About the Religious Lives of African Americans." <https://www.pewresearch.org/fact-tank/2018/02/07/5-facts-about-the-religious-lives-of-african-americans/>.
- Pew Research Center. "Adults in Alaska: Religious composition of Adults in Alaska." <https://www.pewforum.org/religious-landscape-study/state/alaska/>.
- Pew Research Center. "Adults in Kentucky: Religious Composition of Adults in Kentucky." <https://www.pewforum.org/religious-landscape-study/state/kentucky/>.
- Pew Research Center. "American Indian and White but not 'Multiracial.'" <https://www.pewresearch.org/fact-tank/2015/06/11/american-indian-and-white-but-not-multiracial/>.
- Pew Research Center. "Blacks more Likely Than Others in U.S. to Read the Bible Regularly, see it as God's Word." <https://www.pewresearch.org/fact-tank/2018/05/07/blacks-more-likely-than-others-in-u-s-to-read-the-bible-regularly-see-it-as-gods-word/>.
- Pew Research Center. "Faith on the Hill: The Religious Composition of the 116th Congress." <https://www.pewforum.org/2019/01/03/faith-on-the-hill-116/>.

- Pew Research Center. “Most Black Adults Say Race is Central to their Identity and Feel Connected to a Broader Black Community.”
<https://www.pewresearch.org/fact-tank/2020/02/05/most-black-adults-say-race-is-central-to-their-identity-and-feel-connected-to-a-broader-black-community/>.
- Police Violence US Subnational Collaborators. “Fatal Police violence by race and state I the USA, 1980-2019: a network meta-regression.” *The Lancet* 398, no. 10307, (October 2, 2021): P1239-1255. [https://doi.org/10.1016/S0140-6736\(21\)01609-3](https://doi.org/10.1016/S0140-6736(21)01609-3).
- Prasad, Ritu. “Cancel Culture: What Unites Young People Against Obama and Trump.” *BBC News*. July 7, 2020. <https://www.bbc.com/news/world-us-canada-53311867>.
- Protecting Black Life. “Planned Parenthood Targets Minority Neighborhoods.”
https://www.protectingblacklife.org/pp_targets/index.html.
- Rabin, Roni Caryn. “Why the Coronavirus More Often Strikes Children of Color.” *New York Times*. Updated September 11, 2020.
<https://www.nytimes.com/2020/09/01/health/coronavirus-children-minorities.html>.
- Rice, Lisa, and Deidre Swesnik. “Discriminatory Effects of Credit Scoring on Communities of Color.” *National Fair Housing Alliance*. June 6 and 7, 2012.
https://www.google.com/url?sa=t&source=web&rct=j&url=https://nationalfairhousing.org/wp-content/uploads/2017/04/NFHA-credit-scoring-paper-for-Suffolk-NCLC-symposium-submitted-to-Suffolk-Law.pdf&ved=2ahUKEwjYsrWQ77P0AhWUGjQIHVVIB-gQFnoECCEQAQ&usg=AOvVawldgyZqSp_ayiqoarIzOg_1.
- Rich, Nathaniel. “The Lawyer Who became DuPont’s Worst Nightmare” *The New York Times*. January 56, 2016. <https://www.nytimes.com/2016/01/10/magazine/the-lawyer-who-became-duponts-worst-nightmare.html>.
- Ritter, Harry. *Alaska’s History, Revised Edition: The People, Land, and Events of the North Country, Edition 2*. Portland: Alaska Northwest Books, 2020.
- Rovner, Josh. “Black Disparities in Youth Incarceration.” Sentencing Project. July 15, 2021.
<https://www.sentencingproject.org/publications/black-disparities-youth-incarceration/>.
- Ruffini, Christina. “Army officer sues Virginia police over violent traffic stop.” *CBS News*. April 11, 2021. <https://www.cbsnews.com/news/caron-nazario-army-officer-sues-virginia->.
- Schwab, Klaus. *The Fourth Industrial Revolution*. New York: World Economic Forum, 2016.

- Scott, Bartie, and Andy Kiersz. "One chart shows how poor even the top 1% is compared to billionaires — and how far behind the average American is." *The Business Insider*. August 24, 2021. <https://www.businessinsider.com/chart-wealth-top-1-percent-billionaires-average-american-family-worth-2021-8>.
- Selby, Daniele. "8 Facts You Should Know About Racial Injustice in the Criminal Legal System: Racial discrimination has been ingrained in the criminal legal system from its earliest days and persists today." Innocence Project. February 5, 2021. <https://innocenceproject.org/facts-racial-discrimination-justice-system-wrongful-conviction-black-history-month/>.
- Sharpton, Al. "US Supreme Court, entire legal system has crippling diversity problem." *USA Today*. October 20, 2020. <https://www.usatoday.com/story/opinion/2020/10/20/al-sharpton-justice-legal-system-race-racism-diversity-column/3711462001/>.
- Shiels, Meredith S. and et al. "Racial and Ethnic Disparities in Excess Deaths During the Covid-19 Pandemic, March to December 2020." *ACP Journals* (December 2021): <https://doi.org/10.7326/M21-2134>.
- Shivaram, Deepa. "The expanded child tax credit expires Friday after Congress failed to renew it." *NPR*. December 30, 2021. <https://www.npr.org/2021/12/30/1069143123/expanded-child-tax-credit-expires-friday-congress>.
- Smith, Ember and Richard V. Reeves. "Black moms facing the toughest childcare crunch: How policy can help." Brookings. February 24, 2021. <https://www.brookings.edu/research/the-coming-eviction-crisis-will-hit-black-communities-the-hardest/>.
- Solnit, Rebecca. *Infinite City: A San Francisco Atlas*. University California Press: Berkeley and Los Angeles, CA, 2010.
- Sprinkle, M.K. "Sprinkle: Margaret Sanger's legacy of racism and 'elimination of the unfit.'" *Carroll County Times*. January 4, 2020. <https://www.baltimoresun.com/maryland/carroll/opinion/cc-op-sprinkle-010420-20200104-opc3c76o4na47mtdtun4nvqw3y-story.html>.
- Stanchi, Kathryn M. "The Rhetoric of Racism in the United States Supreme Court." UNLV William S. Boyd School of Law. 2021. <https://scholars.law.unlv.edu/cgi/viewcontent.cgi?article=2359&context=facpub>.
- Staub, Ervin. *The Roots of Goodness and Resistance to Evil: Inclusive Caring, Moral Courage, Altruism Born of Suffering, Active Bystandership, and Heroism*. Oxford: Oxford University Press, 2016.

- Stern, Alexandra. "Forced sterilization policies in the US targeted minorities and those with disabilities – and lasted into the 21st century." The Institute for Healthcare Policy and Innovation: The University of Michigan. September 23, 2020.
<https://ihpi.umich.edu/news/forced-sterilization-policies-us-targeted-minorities-and-those-disabilities-and-lasting-21st>.
- Strauss-Levi Claude. *Myth and Meaning: Cracking the Code of Culture: Five Talks for Radio*. Toronto, Buffalo, London: University of Toronto Press, 1978.
- Stuart, Tessa. "Manchin Worries West Virginia Parents Are Wasting the Child Tax Credit on Drugs. Here's How They're Actually spending it." *Rolling Stone*. December 30, 201.
<https://www.rollingstone.com/politics/politics-news/manchin-tax-credit-drugs-west-virginia-1277010/>.
- Studio Binder. "Camera Lenses Explained Vol.1." 2021. <https://www.studiobinder.com/wp-content/uploads/2021/09/Camera-Lenses-Explained-vol1-Ebook-StudioBinder.pdf>.
- StudioBinder. "Film Tone: How to Set the Mood." <https://www.studiobinder.com/filmmaking-techniques-film-tone-examples/>.
- Tate, Ryan Driskell, et al. "Deep Trouble: Tracking Global Coal Mine Proposals." *Global Energy Monitor*. June 2021. https://globalenergymonitor.org/wp-content/uploads/2021/05/CoalMines_2021_r4.pdf.
- Taylor, Jamila. "Racism, Inequality, and Health Care for African Americans." The Century Foundation. December 19, 2019. <https://tcf.org/content/report/racism-inequality-health-care-african-americans/?session=1&agreed=1>.
- Temple, Sydney. "America's 2019 Rental Market in Review: Did Renters Pay More?" *Abodo*, December 20, 2019. <https://www.abodo.com/blog/2019-annual-rent-report/>.
- The King Center. "The Triple Evils." <https://thekingcenter.org/about-tkc/the-king-philosophy/>.
- The Martin Luther King, Jr. Research and Education Institute. "Federal Bureau of Investigation (FBI)." Stanford University. March 16, 1909.
<https://kinginstitute.stanford.edu/encyclopedia/federal-bureau-investigation-fbi>.
- The Michigan Minority Supplier Development Council. "Facilitating Growth for Minority-Owned Businesses: How rethinking supplier diversity and creating results-driving processes will achieve revenue parity." <https://minoritysupplier.org/wp-content/uploads/2021/05/State-of-MBE-Executive-Summary.pdf>.
- The Sentencing Project. "Federal Crack Cocaine Sentencing."
<https://www.sentencingproject.org/wp-content/uploads/2016/01/Federal-Crack-Cocaine-Sentencing.pdf>.

- The Washington Post. “Fatal Force.” Updated January 26, 2022.
<https://www.washingtonpost.com/graphics/investigations/police-shootings-database/>.
- Thind, P.S. Maninder, Tessum., Christopher W., Azevedo L. Inês., et al.
 “Fine Particulate Air Pollution from Electricity Generation in the US: Health Impacts by Race, Income, and Geography.” *Environ. Sci. Technol.*, 53, 23 (2019): 14010-14019.
<https://doi.org/10.1021/acs.est.9b02527>.
- Tsai, Jennifer. “The race-based adjustment for kidney functioning that’s harming Black Americans.” *Slate*. June 27, 2021. <https://slate.com/technology/2021/06/kidney-transplant-dialysis-race-adjustment.amp>.
- U.S. Bureau of Labor Statistics. “American Indians and Alaska Natives in the U.S. Labor Force.”
<https://www.bls.gov/opub/mlr/2019/article/american-indians-and-alaska-natives-in-the-u-s-labor-force.htm>.
- U.S. Commission on Civil Rights. “The Civil Rights Implications of Eminent Domain Abuse.”
https://www.usccr.gov/files/pubs/docs/FINAL_FY14_Eminent-Domain-Report.pdf.
- United States Census Bureau. “American Indian and Alaska Native Heritage Month: November 2019.” <https://www.census.gov/newsroom/facts-for-features/2019/aian-month.html>.
- United States Census Bureau. “Selected Population Profile in the United States.” 2020.
<https://data.census.gov/cedsci/table?q=S0201&lastDisplayedRow=20&table=S0201&tid=ACSSPP1Y2018.S0201&hidePreview=true&t=006%20-%20American%20Indian%20and%20Alaska%20Native%20alone%20%28300,%20A01-Z99%29>.
- United States Census Bureau. “U.S. Census Bureau QuickFacts: Cleveland city, Ohio.”
<https://www.census.gov/quickfacts/clevelandcityohio>.
- United States Census Bureau. “QuickFacts: Ketchikan Gateway Borough.”
<https://www.census.gov/quickfacts/ketchikangatewayboroughalaska>.
- United States Census Bureau. “U.S. Census Bureau QuickFacts: Milwaukee city, Wisconsin.”
<https://www.census.gov/quickfacts/milwaukeeccitywisconsin>.
- United States Census Bureau. “U.S. Census Bureau QuickFacts: Missouri.”
<https://www.census.gov/quickfacts/MO>.
- United States Census Bureau. “Quick Facts: Napa County, California; Marin County, California; Contra Costa County, California; Alameda County, California; Santa Clara County, California; San Francisco County, California.” Accessed August 6, 2020.
<https://www.census.gov/quickfacts/fact/table/sonomacountycalifornia,solanocountycalifornia,sanmateocountycalifornia,sanfranciscocountycalifornia/PST045219>.

- United States Census Bureau. "U.S. Census Bureau QuickFacts: Philadelphia County, Pennsylvania." <https://www.census.gov/quickfacts/philadelphiacountypennsylvania>.
- United States Census Bureau. "Quick Facts: Sonoma County, California; Solano County, Mateo County, California; San Francisco County, California." Accessed August 6, 2020. <https://www.census.gov/quickfacts/fact/table/sonomacountycalifornia,solanocountycalifornia,sanmateocountycalifornia,sanfranciscocountycalifornia/PST045219>.
- United States Census Bureau. "U.S. Census Bureau QuickFacts: South Bend city, Indiana." <https://www.census.gov/quickfacts/southbendcityindiana>.
- United States Census Bureau. "U.S. Census Bureau QuickFacts: United States." <https://www.census.gov/quickfacts/fact/table/US/PST04522>.
- United States Senate. "Joint Hearing Before the Select Committee on Intelligence and the Subcommittee on Health and Scientific Research of the Committee on Human Resources United States Senate Ninety-Fifth Congress First Session: Project MKULTRA, The CIA'S Program of Research in Behavioral Modification." August 3, 1977. <https://www.intelligence.senate.gov/sites/default/files/hearings/95mkultra.pdf>.
- United States Senate. "Senate Select Committee to Study Governmental Operations with Respect to Intelligence Activities: The Church Committee." April 29, 1976. <https://www.senate.gov/about/powers-procedures/investigations/church-committee.htm>.
- United States Senate. "U.S. Senate: The Senate Passes the Thirteenth Amendment." https://www.senate.gov/artandhistory/history/minute/Senate_Passes_the_Thirteenth_Amendment.htm.
- United States Senate. "U.S. Senate: Landmark Legislation: The Fourteenth Amendment." <https://www.senate.gov/artandhistory/history/common/generic/14thAmendment.htm#:~:text=Passed%20by%20the%20Senate%20on,laws%2C%E2%80%9D%20extending%20the%20provisions%20of>.
- United States Senate. "Text of S.Res.39 (109th): Lynching Victims Senate Apology resolution." 109th Congress. June 13, 2005. <https://www.govtrack.us/congress/bills/109/sres39/text>.
- United Way Bay Area. "A Look at Bay Area Poverty." https://uwba.org/wp-content/uploads/2017/08/Bay_Area_Poverty_Brief_June_2016.pdf.
- Veletsianos, George. *Social Media in Academia: Networked Scholars*. New York: Routledge, 2016.
- VitalSigns. "How Much Does it Cost to Buy a Home." <https://www.vitalsigns.mtc.ca.gov/home-prices>.

- Vitali, Ali and et al. "Trump Referred to Haiti and African Nations as 'Shithole' Countries." *NBC News*. January 11, 2018. <https://www.nbcnews.com/politics/white-house/trump-referred-haiti-african-countries-shithole-nations-n836946>.
- WBUR Newsroom. "200 More Mass. Cases Thrown Out In Continued Fallout Over Farak Drug Lab Scandal." October 26, 2020. <https://www.wbur.org/news/2020/10/26/massachusetts-drug-lab-tampering-more-cases-out>.
- Webb, Gary. "Contras Built Crack Market in L.A. Ghetto Quest To Fund War Ignited Drug Explosion in U.S." *The Spokesman-Review*. August 22, 1996. <https://www.spokesman.com/stories/1996/aug/22/contras-built-crack-market-in-la-ghetto-quest-to/>.
- Weill, Kelly. "This Police Department Is So Bad, a Cop reported It To Black Lives Matter." *The Daily Beast*. Updated September 17, 2021. <https://www.thedailybeast.com/this-police-department-is-so-bad-a-cop-reported-it-to-black-lives-matter>.
- Weisman, Jonathan. "In Voting Rights Fight, Democrats Train Ire on Sinema and Manchin." *The New York Times*. January 19, 2022. <https://www.nytimes.com/2022/01/19/us/politics/democrats-filibuster-sinema-manchin.html>.
- Weller, Christian E., and Richard Figueroa. "Wealth Matters: The Black-White Wealth Gap Before and During the Pandemic." *American Progress*. July 28, 2021. <https://americanprogress.org/article/wealth-matters-black-white-wealth-gap-pandemic/>.
- Werner, Erica, and Jeff Stein. "Trump Administration Pushing to Block New Money for Testing, Tracing and CDC in Upcoming Coronavirus Relief Bill." *The Washington Post*. July 18, 2020. <https://www.washingtonpost.com/us-policy/2020/07/18/white-house-testing-budget-cdc-coronavirus/>.
- WM Academy. "Types of Documentary Filmmaking-Explore 6 Types of the Genre." January 25, 2022. <https://academy.wedio.com/types-of-documentaries/>.
- Wilson, Michael, and Leslie E. Gerber. "How Generational Theory Can Improve Teaching: Strategies for Working with the 'Millennials.'" *Currents in Teaching and Learning* Vol 1, No. 1 (Fall 2008): 29-44. <https://tigerweb.towson.edu/garcia/past%20semesters%20of%20intro/intro/2011%20fall%20intro/wilson%20and%20gerber.pdf>.
- Winton, Richard. "LAPD video shows Black man arrested at his home during search for white suspect." *LA Times*. April 6, 2021. <https://www.msn.com/en-us/news/crime/lapd-video-shows-black-man-arrested-at-his-home-during-search-for-white-suspect/ar-BB1fn1ZM?li=BBnb7Kz>.

- Whitehead, Andrew L., and Samuel L. Perry. *Taking America Back for God: Christian Nationalism In the United States*. New York, NY: Oxford University Press, 2020.
- Whitney, Todd. "A Brief History of Black San Francisco." *KALW*, February 26, 2016. <https://www.kalw.org/post/brief-history-black-san-francisco#stream/0>.
- Wildermuth, John. "Bay Area vs. Los Angeles: Unemployment Hitting Hardest in Southern California." *San Francisco Chronicle*. June 30, 2020. <https://www.sfchronicle.com/politics/article/Bay-Area-vs-Los-Angeles-Unemployment-hitting-15375098.php>.
- World Meteorological Organization. "Weather-related disasters increase over past 50 years, causing more damage but fewer deaths." <https://public.wmo.int/en/media/press-release/weather-related-disasters-increase-over-past-50-years-causing-more-damage-fewer>.
- Zack, Emma. "Why Holding Prosecutors Accountable Is So Difficult." Innocence Project. April 23, 2020. <https://innocenceproject.org/why-holding-prosecutors-accountable-is-so-difficult/>.
- Zierold, K. M., Hagemeyer, A. N., & Sears, C. G. "Health symptoms among adults living near a coal-burning power plant." *Archives of environmental & occupational health*, 75, 5 (2019): 289–296. <https://doi.org/10.1080/19338244.2019.1633992>.