

We Need To Talk

A global, student-run newspaper





Table of Contents

Title	Page
Current Events	03
Too Soon to Reopen? The Importance of the Coronavirus.....	03
Opinion	05
Cancel Culture.....	05
History	07
Deb Haaland and the Complex History of Native American Female Leadership.....	07
Art	10
Political Cartoons.....	10
Spotlight	12
Zero Hour's youth advocates urge policymakers to act before time is up.....	12
Call To Action	15
Sources	16

Current Events

edited by Barsha Parajuli

Too Soon to Reopen? The Importance of the Coronavirus

by Deetya Adhikari

Coronavirus. Covid-19. The pandemic. Whatever name you call it by, this novel virus has taken the world by storm. From East Asia, the coronavirus has made its way to every corner of the globe, taking millions of people's lives along with it. People have lost their dearest family and friends to the virus, while many of those who survived it were left severely immuno-compromised afterwards. For over a year now, our communities have been placed under quarantine in addition to the numerous social distancing policies put in place. People, naturally being social and outgoing creatures, are constantly feeling on edge because of the isolated feeling that we all have had to endure being quarantined at home. Nevertheless, this does not mean we can disregard the health and well-being concerns that returning to everyday society brings.

Some U.S states, such as Texas and Mississippi, have lifted the coronavirus restrictions that were enacted last year. Texas governor, Greg Abbot, declared that

the state would become 100% open by March 10. As Texas made its move to return to pre-quarantine life, many businesses have reopened to full capacity once more, schools are reopening, etc. However, U.S. President Joe Biden disagrees with this course of action, calling these moves "a big mistake," while continuing to urge caution. Certain jurisdictions in Texas, notably Democratic-

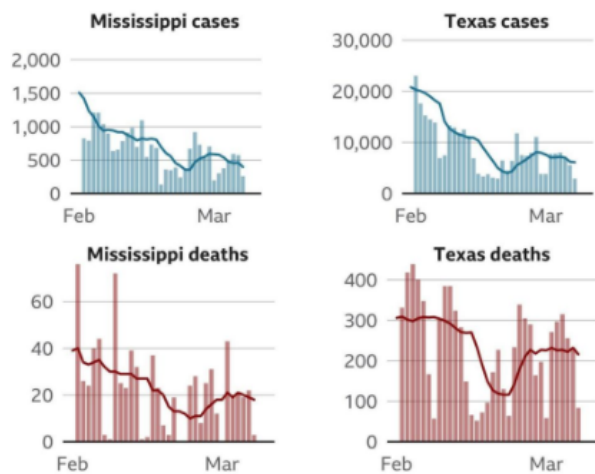


led, share these sentiments, namely Travis County and Austin County. These counties have left the coronavirus restrictions in place, facing hostility and lawsuits from the state government. It seems that people are beginning to brush off all the hurt and misery the coronavirus has caused and in a hasty manner, trying to return to a sense of normalcy into their life.

The path back to the way of life before the pandemic is a long one, and it will take a long time to reach the end of it. Every few months, the number of cases drop and people feel safe going out in public, only for the number of cases to rapidly escalate once more. This is the cycle that the United States has been adhering to since March 2020, and will continue to adhere to if people do not heed warnings from medical experts and the Centers for Disease Control and Prevention (CDC). Director of the CDC, Dr. Rochelle Walensky, appropriately stated that “people are tired; they want to get back to life, to normal, but we’re not there yet.” As a matter of fact, cases and deaths in Texas and Mississippi have spiked slightly since their reopenings. Thankfully, many of the people living in the area have also advocated against the full reopening of society, and are worried for their safety. This means that at least some people will wear masks and maintain social distancing standards, even though it is not mandated.

Recent trends in two US states

Number of daily cases and deaths, on separate scales



Source: COVID Tracking Project



but still is not enough for a full reopening of society. In order to reach herd immunity and allow for the safe reopening of the public, a majority, precisely ___% of the population, need to receive a full dosage of the coronavirus vaccination. Currently, Texas stands below the already insufficient national average, at a 10% vaccination rate. These numbers do not seem to bode well for the state, as they have just repealed coronavirus regulations.

This being said, even after receiving the full vaccine dosage, it is still essential that people wear masks. Though the risk of infection would be considerably lower, the vaccine is not perfect, and contamination is still possible. Additionally, coronavirus particulates could enter the nose and those particulates would still be able to infect others, though it may not affect people who were vaccinated. As of now, we are still in a healing stage. Before we return to how things were, we must first recover as a whole so that everything does not come tumbling back down every time we try to progress. Hence, keep wearing your masks, keep social distancing, and the rest will fall into place.

The coronavirus vaccines have begun to roll out in the U.S., and as of March 16, an average of 11.8% of the population has been fully vaccinated, with both the necessary doses. This is a step in the right direction,



Opinion

edited by Vishakha Singh

Cancel Culture

by Yedilsaac Degu

Cancel Culture. A term that most of us are quite familiar with. It first started as a movement to hold people accountable, make change, and educate others but has now evolved into ostracizing people on social media for things that range from questionable opinions to hateful rhetoric. While cancel culture has caused a great deal of controversy, the impact this phenomenon has had on the generation is not as often discussed. When it emerged, cancel culture was focused and directed towards public figures and celebrities. However, it has begun to emerge within social circles, which has transformed the way we think, talk, and express ourselves on social media sites. We have also learned to be careful and concise with the way we voice our thoughts and questions. In our younger years, our parents would tell us not to talk to strangers on the internet, instead we did the opposite and formed communities on Tumblr, Twitter, Instagram and more recently Tiktok. These communities comprise thousands of teenagers talking about their interests and

lives with one another. This big melting pot of different cultures, beliefs, and perspectives in one space might've been great for exposure and diversity, but instead it became a space where those that are different from the masses are shunned. One staple of these communities is cancelling people. If you're on social media, the chances that you've seen someone being cancelled, been involved in cancelling someone, or have been cancelled yourself are extremely high. In spaces like stan Twitter and Tiktok, people are cancelled for things as miniscule as liking a particular fictional character or watching a "problematic" film. As a result, we've become hyper-aware of everything we say or have said and we analyze how they could be interpreted or misinterpreted and used against us. We aim to educate others but if a person is found to be uneducated, they must be publicly shamed. If someone says something that is deemed to be "problematic" and after being called out for it, sees error in their actions and apologizes, we disregard their apologies, often marking

them as insincere as we've been conditioned to allow no room for redemption. The impact this has had on our ability as a generation to feel compassion is astounding. The understanding that people have room to learn and grow has all but disappeared and intolerance has taken its place. For those that are cancelled, a big part of their social life is snatched away and they are shunned off of the platforms that they originally got to have fun during their free time, by those that they called their friends. They're an example of what happens when you don't fall in line with the status quo and the reason why the majority of us do. This fear has limited our ability to engage in productive discourse and has caused a mob mentality to manifest in our mindsets. So whenever we post or tweet anything, we're constantly (albeit subconsciously) asking ourselves whether the thing we said was "unproblematic" and as we're scrolling through our feeds, we're scrutinizing whether others are in line with what we deem as unproblematic as well. In a much broader sense, cancel culture has normalized polarization. We've become used to the idea that there is only one objectively correct opinion and forget that with the amount of different cultures that are present in online discourse, there are often multiple perspectives to consider. While our proximity to a wide array of cultures and perspectives has given us this sense of awareness, it has also made us lose touch of the reality that these cultures exist outside of our screen and we forget that our experiences are not universal. Cancel culture has made us hostile towards those that remind us of it.



History

edited by Bruktawit Fisseha

Deb Haaland and the Complex History of Native American Female Leadership

by Shrinidhi Thiruvengadam

It is an unequivocal fact that the 2020 Presidential election has concluded and that a clear winner has been chosen. However, there is still an important customary procedure that must occur for the new administration to be solidified, and that is the confirmation hearings of the newly-minted President's prospective cabinet members. This process has historically been nothing short of contentious, and this confirmation is said to be the "most diverse array of residential counselors ever", according to Politico, a journalism company that covers global politics and policy. So far, the Democratic stronghold within the Senate has allowed for the confirmation process to veer in favor of President Biden, with relatively strong bipartisanship shown for a majority of the nominees, but the cabinet is far from being confirmed.

One of the most highly discussed confirmations has been that of Representative Deb Haaland of New Mexico, who President Biden has nominated to lead the Department of the Interior, according to

NPR. A member of the Laguna Pueblo in New Mexico, Haaland would be the first Indigenous person to manage the Bureau of Indian Affairs and Bureau of Indian Education, both bureaus within the Department of the Interior. This would also include oversight on more than 480 million acres of public lands and nearly a dozen federal agencies, including the National Park Service.

Haaland's entry into a national political platform happened to be particularly notable - Haaland and Sharice Davids, a member of the Ho-Chunk from Kansas, were elected as the first Native American women to serve in the House of Representatives during the 2018 midterm election. Prior to this election, Native American Congressional leadership was sparse, with a total of four senators and fourteen congressmen having served in the history of the United States Congress. Two additional Native American women, Yvette Herrell and Kaiali'i Kahele, were elected during last year's general election, the latter being only the second Native Hawaiian

lawmaker to represent Hawaii in Congress after it became a state in 1959.

Despite the clear lack of Indigenous representation in Congress, pre-colonial America told a vastly different narrative. In an op-ed for the Washington Post, Native American journalist Sarah Sunshine Manning writes that pre-colonial nations such as the Haudenosaunee Confederacy saw clan mothers stewarding a robust central influence in governance and “were responsible for appointing tribal leaders and chiefs”. Constructing the framework for many clans and communities, Indigenous women made fundamental decisions, including those that were inherently political and diplomatic, a symbol of their high-ranked status within the community. Not to mention that some nations were exclusively matrilineal, such as the Dine of the Southwest, allowing women to be the inheritors of ancestral property. Non-matrilineal nations also harbored a great deal of gender equity, but this balance was greatly fragmented with the arrival of colonists. Manning states that “Forced assimilation through federal government policies undermined the spiritual lifeways of indigenous people, who deeply valued feminine life sources, Mother Earth above all”, signifying a stark change in the role of Indigenous women in native communities. Such assimilation was enforced through a boarding-school system which forcefully conditioned them to conform to “American” norms and culture which “only trained Native girls in gendered, domestic tasks such as cooking and sewing”, according to Represent Women. Policies such as The 1887 Dawes/Allotment Act further exacerbated this fragmentation between Native girls and prospective leadership positions by “granting allotments only to male heads of

households”. The repercussions for such infringement have been generational, as Indigenous women have suffered years upon years of “physical and sexual assaults at the hands of white men and colonial forces”, making Native American women the most likely demographic to experience sexual and physical assault.

Manning says that this watershed moment of elections for female Native American candidates such as Davids and Haaland is symbolic of an ongoing movement among Indigenous people to “reclaim traditional philosophies and tribal languages and to rethink education in tribal schools”, decolonizing institutionalized structures that were taken away from Indigenous communities. A large part of this identity comes with recentering the Native American women who wielded considerable power in communities that prioritized gender equity.

The United States has always done an infuriatingly poor job in acknowledging Native Americans as the original inhabitants of the land that European colonists forcibly took during brutal subjugation. It wasn't until 1990 that Congress and President George H.W. Bush designated under a joint resolution that November would be known as Native American Indian Heritage month, introduced by Hawaii senator Daniel Inouye and congressional delegate Eni Faleomavaega of American Samoa, only specifying Alaskan Natives as a group under this resolution in 2008. Moreover, Native Americans weren't made citizens of the United States until 1924 and weren't given the right to vote in most states until 1948, making the recent waves of Native American leadership in Congress all the more imperative to ensuring that the voices of Native Americans are not smothered under ignorant leadership.

Recent strides to amplify Native American leadership, particularly Native American female leadership, includes a successful effort by the Cherokee Nation to seat a delegate in Congress. Cherokee Nation citizen Kimberly Teehee fulfilled this role through a movement heralded by Cherokee Nation chief Chuck Hoskin Jr., saying that it “reflects how far the Cherokee have come in terms of governance” in an article for the New York Times. First codified in the Treaty of Hopewell of 1785, the Cherokee nation was granted the right to send a “deputy” to represent them in the United States Congress. The 1835 Treaty of Echota would later allow the Cherokee nation the official right to send a delegate specifically to the House of Representatives, but up until the latter part of 2019, there had never been a delegate representing the sovereign Native American government. Ms. Teehee’s extensive background and experience with government and policy made her more than qualified for the role – she was a senior policy advisor for Native American affairs during the Obama administration and previously served as a congressional aide on Native American issues for more than a decade. Her appointment was set under the parameters of redefining relations between tribal leadership and Congress, one in which Native Americans have agency and influence over the decisions made related to the greater Indian Country, even though Ms. Teehee’s specific position is to represent the Cherokee Nation.

Following Ms. Teehee’s unanimous confirmation in August of 2019, she has possessed an extremely consequential bearing, working to rebuild from the long-lasting implications of European colonization. In a virtual event hosted by the

Harvard Institute of Politics, Ms. Teehee details a recent partnership with Oklahoma State University to establish the first medical school on a reservation, as well as other actions to help with Native American COVID recovery, an area in which the United States government has done very minimal work in. She discussed the Cherokee Nation’s success in controlling the virus, including the implementation of policies such as “mask mandate[s], rapid testing, travel restrictions, and readily available PPE” despite the detrimental effects of the virus on other Indigenous communities due to a lack of adequate resources. The Nation has also mobilized to work with local restaurants and the USDA since the beginning of the pandemic, serving nearly 6.1 million meals even as Congress failed to append the Cherokee Nation to the first stimulus relief package. Ms. Teehee’s position has clearly resulted in monumental achievements for the Cherokee Nation even amidst Congress’s blind eye.

Congresswoman Haaland has similarly utilized her position to bring changes to issues that directly affect the Native American community, displaying a commitment to protecting Indigenous land from fossil fuel exploitation. Supported by a number of environmental and Native American groups, Haaland has always taken a fairly progressive stance in regards to climate change, a perspective that was viewed as far too “radical” for many senators present at the hearing. Given that Deb Halland, and many other Indigenous women, are providing an unprecedented platform to important Native-run grassroots efforts to dismantle Native American concealment, it is important to recognize the rich legacies of Indigenous women and their unwavering, commanding leadership now more than ever.

Art

edited by Jyotsna Bisariya

Political Cartoons

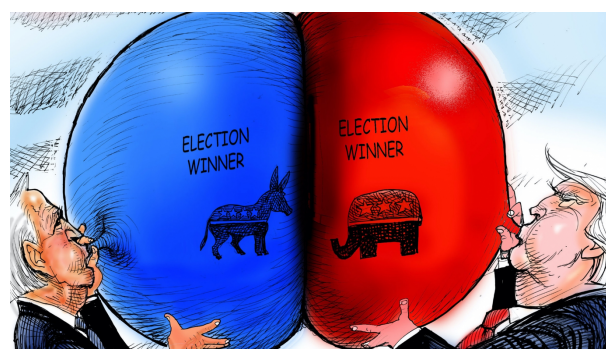
by Abey Bekalu

It wouldn't really be an incorrect assumption to say that political cartoons aren't considered as art by most people. And they're wrong.

What is art? A diverse range of human activities involving the creation of—in this case—visual works which express the creator's ideas or technical skill, intended to be appreciated primarily for their emotional power or ability to send a message. Political cartoons are visual works which express a creator's political opinions, intended to send a political message. Even if one can make an interesting argument about why it can't be considered as art, that person surely has to agree that at least some political cartoons are a form of modern art. That is the topic we are going to expand on today. How political cartoons CAN be a modern art form.

Let's begin with expanding on the definition of a political cartoon more. According to the Britannica online encyclopedia, a political cartoon is a drawing, often a caricature, made for the purpose of conveying editorial

commentary of politics, politicians and current events. These cartoons are characterized by metaphorical and satirical language, pointing out the contexts, problems and discrepancies of a political situation. When successful, they can fulfill an important criticizing and controlling function in society. They can also encourage the process of healthy opinion formation and decision making while providing news entertainingly.



“Until the last breath,” by Petar Pismestrovic

Caricature as a Western discipline goes back to Leonardo da Vinci's artistic explorations of “the ideal type of deformity”, which he used to better understand the concept of ideal beauty. Over time, the principles of form

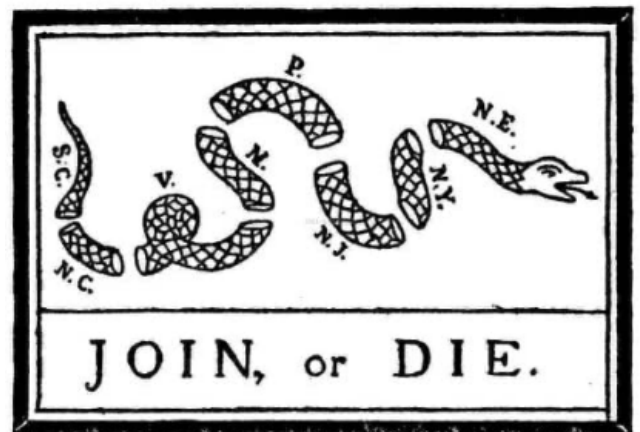
established in part by Leonardo had become so ingrained into the method of portraiture that artists like Agostino and Annibale Carracci rebelled against them. Intended to be lighthearted satires, their caricatures were, in essence, "counter-art".

While caricature originated around the Mediterranean, cartoons of a more editorial nature developed up north. The Protestant Reformation began in Germany and made extensive use of visual propaganda; the success of both Martin Luther's socio-religious reforms and the discipline of political cartooning depended on a level of civilization neither too primitive nor too advanced. An excellent example of Luther's use of visual protest is found in two woodcuts from the pamphlet "Passional Christi und Antichristi", originally drawn by Lucas Cranach the Elder. These two images contrast the actions of Jesus with those of the Church hierarchy, as the Catholic Church were said to have done things such as accept money in exchange for repentance of sins, essentially turning the Church into a marketplace. The hegemony of religion at the time ensured that when someone drew a Biblical episode like that of Jesus driving the moneychangers out of the Temple, everyone would recognize it.



Benjamin Franklin's "Join or Die", as seen in the image below, in which a snake whose

severed parts represent the Colonies, is acknowledged as the first political cartoon in America. The image had an explicitly political purpose from the start, as Franklin used it in support of his plan for an intercolonial association to deal with the Iroquois at the Albany Congress of 1754. The picture showed how an artist can distill a complex political issue into a single, potent image. It helped create a sense of American nationhood and ultimately fuelled the fight for independence.



Political cartooning remains a staple of the media. Its ability to be drawn quickly and use of words to express political views on a daily basis make it an ideal format for politics. Artists, even those with relatively few years of experience, can participate in political campaigns through this format. A trained eye for detail and an ability to draw are the basis of this art. Adding words can be done by the artist or a writer. This combined art form lights up the world of politics with fresh expressions on a daily basis.

Spotlight

edited by Rachel Lewis

Zero Hour's youth advocates urge policy makers to act before time is up

by Rachel Lewis



Young activists protest lawmakers' reluctance to adopt policies that respond to the full extent of the negative effects of climate change in Washington, D.C. on July 21, 2018. Photo by Fritz Mayer.

After three devastating hurricanes (Harvey, Irma, and Maria) flooded homes and destroyed roads in countries around the Caribbean Sea in the summer of 2017, 14-year-old Jamie Margolin knew she had to take action. As a resident of Seattle, Margolin was thousands of miles away from the storms, physically speaking, but she knew that humanity was only generations away from this type of weather becoming just as

common as a cloudy day. Margolin then wrote and published an essay that argued for an end to the status quo of inaction in Teen Ink's monthly magazine. The article attracted the attention of a few similarly-minded teens who, along with others that Margolin met at a Princeton University summer program, joined together to create Zero Hour.

Zero Hour is not the only organization that encourages youth to advocate for climate action; it has a similar mission to the US Youth Climate Strike, Earth Guardians, Fridays for Future, and the Sunrise Movement, among others. However, each group approaches the issue and its possible solutions in a slightly different way. Zero Hour has marched on the National Mall (July 2018), hosted an art festival (July 2018), and trained hundreds of teens to fight for climate action at a Florida summit (July 2019). They have almost four dozen chapters in countries around the world, from the United Arab Emirates to Fiji, and 43 partner

organizations. It's a successful nonprofit by any standards that is made even more impressive by the fact that its founders were all in their mid-teens when Zero Hour launched.



Members of Zero Hour's international board of directors raise their fists to symbolize their fight for climate action. Photo courtesy of thisiszerohour.org.

"Politicians would rather turn a blind eye and pretend it doesn't exist," Margolin said of the climate crisis last year. She and her fellow directors created a platform that calls on elected officials to recognize that climate change is reducing biodiversity, air and water quality, and economic opportunities now, despite some adults' attitude that it's a problem for the future. Nadia Nazar, another of Zero Hour's founders, said in 2018 that adults usually dismiss the severity of the problem when teens confront them about it: "They're like 'Ha ha, that's so funny. It's not something we'll have to deal with. Oh, yeah, the polar bears will just die, the seas will just rise.' They don't understand the actual caliber of the destruction."

Journalists have profiled members of Zero Hour in prominent outlets like the New York Times, Teen Vogue, ABC News, and many more. Margolin has testified to two of the U.S.'s House of Representatives subcommittees alongside Greta Thunberg,

shaming representatives for failing to act in order to "save life as we know it". Climate scientists believe that policy needs to change today to reverse Earth's warming so that the average global temperature does not rise by 2°C – if reached, that metric would signal a key turning point in Earth's weather patterns.

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Jamie Margolin, founder of Zero Hour, demonstrated with other teenagers passionate about the environment and climate change during the Youth Climate March in Washington, D.C. on July 21, 2018. She wanted to make it clear to adult politicians that teenagers will "hold them accountable" if they don't vote for bills that support clean energy and a healthy environment. Photo courtesy of goodmorningamerica.com.

The COVID-19 pandemic has stopped in-person gatherings, but not Zero Hour's activism. Margolin and her fellow organizers are "still hustling", she said in the spring of

2020, "just inside and in baggier clothes". They used Zoom before lockdown began as a way to communicate, since their directors all live in different places. In Nov. 2020, Zero Hour partnered with the National Children's Campaign to hold an online rally where young activists and their supporters spoke about the importance of voting. The two organizations aimed to encourage high school and college students, an age group with relatively low voter turnout, to take action because of an issue that is near universally important for Generation Z. Zero Hour is currently planning "Zero Hour 101", a series of workshops that aims to teach interested teens about how to operate a nonprofit organization.

Zero Hour continues to plan events, apply for grants, speak at conferences, and petition elected officials during a catastrophic pandemic and worldwide economic recession because the climate crisis is still as urgent as ever. In Margolin's opinion, "There's no guaranteed tomorrow" unless young people unite for political action to combat the climate crisis



Call to Action

<http://thisiszerohour.org/>

Zero Hour is a youth climate action organization of teens that advocate for climate-related policy in their communities and countries.

Novels about AAPI History, solidarity, and feminism:

Source: @mimizhuxiyuan: <https://www.instagram.com/p/CMka9VSDY4z/>

Living for Change by Grace Lee Boggs

Afro Asia by Fred Ho and Bill V. Mullen

Minor Feelings by Cathy Park Hong

Staying Alive: Women, Ecology and Development by Vandana Shiva

The Melancholy of Race by Anne Anlin Cheng

Queer Marxism of Two Chinas by Petris Liu

On Earth We're Briefly Gorgeous by Ocean Vuong

The Collected Schizophrenias by Esmé Weiju Wang

Grass by Keum Suk Gendry-Kim

Troubling Borders: An Anthology of Art and Literature by Southeast Asian Women in the Diaspora

<https://www.instagram.com/p/CMPSbifMnFF/>

Infographic on how the Asian experience varies



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