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Critical Race Theory (CRT) developed as an identity-responsive interference evoking perspectives discussing vital core ideologies on the fundamentals of the systematic apartheid nation to which we are all exposed. Critical Race Theory addresses racism as a standardized inflict ingrained in this nation's society and not only as individual prejudice. It proposes practices within everyday education to retain what may seem to be a form of epistemic injustice, through solid racism towards "minorities" in history; however, these actions and words are what truly brought about a great change towards the growth of the United States as a nation. In summary, it is vital to promote the voices and stories of individuals who have encountered racism firsthand and understand how racism is produced. With racial ideologies being encouraged one can only understand the inequality and wrongfulness of these actions by gaining the knowledge of what is the "real truth." By utilizing history and social reality to clarify how bigotry works in American law and culture, we can all act toward bringing an end to all the destructive impacts that racism has caused and bring equality and justice for all individuals in "the land of the free."

Critical Race Theory, or CRT, is a theoretical and symbolic doctrine that ponders the presence of race and bigotry across dominant cultural modes of expression. CRT helps us understand how victims of systemic racism are affected by cultural perceptions of race and how they were able to overcome these eye-opening events and overcome prejudice, shaping America to the way it is now. Thus, it is of the essence for all people to be equally aware of all the events, the "good" and the "ugly" to refrain from repeating history once more. I will stand with the proposal of bursting the epistemic bubbles avoiding us from listening to other rational and relevant ideologies, simply because it presents America as a systematically racist nation; since,

every upcoming generation must gain this knowledge to avoid “history from repeating itself once more.” These racist actions that had taken place throughout American history form part of the fundamentals used to build and improve this nation. Critical Race theory should be kept in schools no matter how harsh the reality of our country may be. We cannot deprive new generations from knowing the past, to prevent them from taking the same actions we have mistakenly made. Instead, we are to allow individuals to create their notion as to how and why these events took place, creating an ample change to both society and the nation as a whole allowing for epistemic bubbles to burst and gradually breaking off the chains of individuals tied to echo chambers with racial ideologies of both new generations and old.

I will be utilizing Nguyen’s and Toole’s philosophical ideologies to draw my own. Nguyen conveys that every single individual is entangled in their epistemic bubbles in which other voices have been ignored through neglect. While others are entrapped in what Nguyen reveals to be echo chambers, where others' voices and ideologies are actively repudiated. An epistemic community that creates a substantial dissimilitude in trust between “members” and “outsiders.” While Toole delivers the ideologies of epistemic oppression which can be defined as an enduring epistemic rejection that impedes one's contribution to knowledge construction. As well as, the epistemological system that society itself sets to compel individuals to form certain beliefs and make hypotheses for interpreting evidence constantly available while disorientating other beliefs.

C. Thi. Nguyen argues that echo chambers and epistemic bubbles refrain individuals from the truth. Members of epistemic bubbles lack exposure to relevant information and arguments; while, in the echo chambers, individuals have been taught systematically to distrust all outside

sources. In epistemic bubbles, other voices are not heard; in echo chambers, other voices are actively undermined. It is crucial to keep these phenomena distinct since it is much more burdensome to escape from an echo chamber rather than an epistemic bubble. Nguyen sets forth the theory in which he states that “In order to motivate the social epistemic reboot, an echo chamber member needs to become aware of how much they are in the echo chamber grip, and forming a trust relationship with an outsider might mediate that awareness” (Nguyen, 12). This supports my analysis because it emphasizes that echo chambers can only explain the post-truth fact in a way that limits one's tolerance for beliefs other than their own. However, exposure to evidence from another point of view, another individual, can help shatter an epistemic bubble. Still, it may take more time to get rid of the echo chamber since it's most likely ideologies one has grown up with. We can reach freedom from an echo chamber; it may require a “radical reboot” to occur for one's belief system to change in a more tolerable way. Allowing for new knowledge to reach out to them and becoming aware of others' perspectives. “The ways that racial inequality is facilitated, and the ways that our history has created these inequalities that now can be almost effortlessly reproduced unless we attend to the existence of these inequalities...critical race theory is a method that takes the lived experience of racism seriously, using history and social reality to explain how racism operates in American law and culture, toward the end of eliminating the harmful effects of racism and bringing about a just and healthy world for all” (Fortin). This expands on the dogma in which those against the ideology which CRT represents have the capability of escaping the epistemic trap in which they are absorbed in seeing it as a “putrid” theory bringing threats and negativity to our nation generations. How can we possibly help others escape both these epistemic bubbles and echo chambers? Is it even possible? Well, yes it is possible by simply exposing those individuals to the notion of how those

who aim for CRT to remain in both schools and textbooks meditate on this theory. Although it may be difficult to escape the echo chamber, we can first start by bursting the epistemic bubbles bringing new points of view and relevant information/ arguments that they have missed about CRT and the representation of the nation. By utilizing history and reality to clarify why it must be kept, to further understand the operation of this nation not only within the law but as well as the function of our cultures together building an environment in which each individual is to be given their naturally God-given freedom of expression both culturally and verbally. Regardless of how long it may take to break out of those echo chambers, it is proper and necessary to contribute to upholding a forthright, tolerant, and extroverted nation, that sets forth the fundamentals of our nation's development without fear of it taking retaliation against us and allowing that sweat and hardships to not have occurred in vain. Preventing history from hazing away.

Briana Toole argues that white supremacy is not solely a political system, but a volatile epistemological system that acts to justify the political, material, and social oppression established by white supremacy itself. These epistemological systems compose a set of rules to formulate and establish the knowledge as well as ideologies that one is “binded” to agree with while closing off any nontolerating principles. Placing a restraint and conditions on what can and cannot be known or believed. Toole expresses the belief that “In each case, what ‘justifies’ the move from one form of racialized control to another is a white supremacist epistemological system that ultimately views Blacks as so morally and intellectually inferior that they require supervision and regulation.” This supports my analysis since, just as Toole has explained many sides with the ideologies that seem to be in the “right” no matter what, pushing other perspectives and knowledge out of the way. These systems inhibit us from forming certain

beliefs and making assumptions by interpreting evidence from the opposite or different view in a situation, overshadowing others, and ignoring what may be the “real truth.” “Conservative activists who have stoked the debate about the intellectual movement want people to associate critical race theory with a whole range of things that have nothing to do with critical race theory. It’s a cynical effort to weaponize the illiteracy and the lack of knowledge in this country generally about race, racism, and the law” (Barr). This sets a foundation for the theory in which an epistemological system exists within society building up erroneous ideologies. Many individuals are pushed to conclude that CRT will affect areas beyond which have unquestionably nothing to do with the theory at all. There is no association present whatsoever. Both blindness and lack of education have also caused these conclusions to be drawn. This displays how both epistemic oppression and an epistemological system are present in these beliefs; especially, since the individuals are stuck with specific ideologies retraining them from building upon other's beliefs, and avoiding their growth in knowledge. There is a clear epistemological system going against the ideology of CRT forcing individuals to refrain from believing other ideas besides those set by society without a single explanation. Therefore, we must expand our knowledge by exposing ourselves to others with a different perspective. Unlike the epistemic bubble and echo chambers, one can escape their epistemic oppression and epistemological systems by simply entering a world in which they can open their minds to new and fresh ideologies and evidence alongside it.

Our current standing with CRT concerning its involvement in students' curriculum is nonexistent as of yet, what is presented to the youth is nothing more than what is already being articulated by mass media platforms. However, there is great debate on “changing up history textbooks” for the better image of this nation. In other words, if those who are opposed to the

idea of keeping history for what it is, thrive with their standing, monumental figures such as Rosa Parks, Harriet Tubman, Martin Luther King, and other individuals viewed as minorities or figures making this nation look “evil/ inhumane” would be completely erased from all history textbooks. This would lead new generations to recreate the same mistakes that we made in the past, with such knowledge and history being hidden.

I want to make the following impact: Not only persuade my audience that CRT is a fundamental of the essence for upcoming generations to avoid racial injustices and history from repeating again, but to also give knowledge to those unaware of what is going on outside their homes, how “minorities” voices, words, and life turning actions are going to be erased from history books simply because of how malicious it make America sound; yet, it is the truth and all must know what truly happened in history. Aiding those epistemically trapped in echo chambers restricts them from understanding how veracity will aid our nation and not impair it. So that no more injustices and prejudices are allowed in a country that stands as “One Nation under God with Liberty and Justice for all.”

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