



#ScholarStrike2020

Critical Race Theory

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"If we aren't intersectional, some of us, the most vulnerable, are going to fall through the cracks."

Kimberlé Crenshaw

Key figures



Kimberlé Crenshaw
Derrick Bell
Richard Delgado
Alan Freeman
Gloria Ladson-Billings
Patricia Williams

Basic tenets of CRT

*BIPOC = Black, Indigenous, and People of Color

1

Racism is ordinary and not aberrational, or abnormal; It is a common, everyday experience for BIPOC*

3

Race is a social construction: it is a product of social thought & relations

5

White people determine what is/not valuable; define who is included in social spaces: Whiteness as property

2

Black folks achieve civil rights victories only when there is an interest convergence and white interests benefit as well

4

BIPOC have stories and lived experiences that run counter to the ideologies of Whiteness, known as counter-storytelling

Towards decolonization



Narratives of Colorblindness & Meritocracy indicate that anyone, regardless of race, can advance in society, disregarding lived and social experiences associated with race; this belief is factually inaccurate.



Colonizing can be understood as "the visible and invisible attempts to socialize and re-socialize those "at the margins" to fit into dominant cultural values and experiences" (Singh, Appling, & Trepal, 2020, p. 262). Promoting colorblindness and meritocratic beliefs enforce colonization by erasing BIPOC stories and lives in favor of stories which life up white ideals or show white people in a favorable light and above reproach (e.g., George Washington or Thomas Jefferson who were known slave owners).

Understanding whiteness

White privilege is unearned benefit/advantage one receives in Eurocentric society as a result of being a white person.

CRT places race at the center, positing that other social injustices will continue to pervade society (e.g., sexism, poverty, ableism, heterosexism, etc.) until racism is eradicated.

Attending to your racial identity development, as a white individual, is an essential component of embodying CRT and decolonizing practice

