

Studying Components of Critical Race Theory and Changes That Create Socially Just Practices



| | | Definition | Examples |
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| I. Counter-Storytelling | | <ul style="list-style-type: none"> Counter-storytelling is a method of telling a story that “aims to cast doubt on the validity of accepted premises or myths, especially ones held by the majority”. Delgado and Stefancic (2001) Counter-storytelling is a means of exposing and critiquing normalized dialogues that perpetuate racial stereotypes. Counter- storytelling “helps us understand what life is like for others, and invites the reader into a new and unfamiliar world”. Delgado & Stefancic (2001) | |
| II. Permanence of Racism | | <ul style="list-style-type: none"> Within a CRT framework, a “realist view” requires realizing the dominant role that racism has played and continues to play in American society; this can be both a conscious and an unconscious act. Bell (1995) A CRT analysis can be used to examine the disparity and dismissal of the impact of a hate speech, as well as the ways in which a school’s governance practices serve to support the permanence of racism. | |
| III. Whiteness as Property | | <ul style="list-style-type: none"> A CRT perspective to analyze educational inequity, the curriculum, and, specifically, access to a high-quality, rigorous curriculum, has been almost exclusively enjoyed by White students. Ladson-Billings and Tate (1995) | <ul style="list-style-type: none"> Tracking, honors, and/or gifted programs and advanced placement courses are but the myriad ways that schools have essentially been re-segregated. |
| IV. Interest Convergence | | <ul style="list-style-type: none"> “White people will support Racial Justice only to the extent that there is something in it for them” (<i>Derrick Bell</i>). | <ul style="list-style-type: none"> The school’s interest in making its athletic program more competitive converged with some African-American families’ desires to provide a “rigorous” education for their children. |
| • | a. Color Blindness | <ul style="list-style-type: none"> Color- blindness, has made it nearly impossible to interrogate both the ways that White privilege is deployed and the normalizing effects of whiteness. Hence, “difference,” in the colorblind discourse almost always refers to people of color because being White is considered “normal.” Williams (1997) | |
| | b. Neutrality of the Law | <ul style="list-style-type: none"> Equity, however, recognizes that the playing field is unequal and attempts to address the inequality. Hence, incremental change appears to benefit those who are not directly adversely affected by social, economic, and educational inequity that come as a result of racism and racist practices. | |
| | c. Incremental Change | <ul style="list-style-type: none"> Those most satisfied with incremental change are those less likely to be directly affected by oppressive and marginalizing acts/conditions. | <ul style="list-style-type: none"> Institutions identify one person who takes responsibility for equitable cultures. |