

Critical Race Theory Part 2 and the 1619 Project

Link: [\(422\) Conservatives and the debate over "critical race theory" - YouTube](#) [6/3/2021 (7 mins)]

Called an “Anti-American Virus” by some conservatives, this is a look at why they have denounced the set of ideas known as “Critical Race Theory” as a “set back to race relations.” Their reasoning is based on a belief that CRT takes the country backwards, and that even MLK would have denounced CRT as it runs counter to his “judge my children not by the color of their skin...” The reporter identifies that CRT is in the forefront of the public arena because of the high profile New York Times 1619 Project that proposed new and “radical thinking” about the founding of this country, as well as the murder of George Floyd, that gave visibility and new life to CRT.

Link: [\(406\) The 1619 Project details the legacy of slavery in America - YouTube](#) [8/18/19 (14 mins)]

400 years ago (June 2019), the first enslaved people from Africa arrived in the Virginia colony. To observe that monumental and tragic anniversary, The New York Times Magazine launched the 1619 Project, led by Nikole Hannah-Jones, to reframe America’s history through the lens of slavery, and to bring light to the influence and direction that slavery had on the formation of the United States—that still defines us today. Hannah-Jones points out that the legacy of slavery is very much present in our institutions including in the health care industry—with beliefs that people of African descent don’t feel pain acutely, and the lack of universal health care access. Hannah-Jones states that there is a massive resistance to America’s reckoning with its original sin of slavery; that position will become part of the conservative criticism and backlash against the 1619 Project, and against Hannah-Jones herself.

Link: [\(480\) Why The 1619 Project Has Republicans Banning "Critical Race Theory" | The Amber Ruffin Show - YouTube](#) [June 11, 2021 (6 mins)]

Ruffin describes how the 1619 Project framed the origins of this country—legally, economically, culturally-- within the context of slavery. Because of that, and because it had never been the dominant practice in this country, the outcry was outsized. In response, Ruffin says, “You shouldn’t fix history to make you feel better. Learning about slavery makes you feel awful! Too bad! Try living with its repercussions while white people tell you there weren’t any.” Ruffin asserts that Critical Race Theory helps us, “examine our society and history in an open and honest way.”

Additional Resources:

[The 1619 Project - The New York Times \(nytimes.com\)](#)

[The Brewing Political Battle Over Critical Race Theory: NPR](#) June 2, 2021 (4 mins)

[Understanding The Pushback Against Critical Race Theory In Schools: NPR](#) June 5, 2021 (5 mins)

[Academic Who Brought Critical Race Theory To Education Says Bills Are Misguided: NPR](#) June 22, 2021(6 mins)

<https://www.npr.org/programs/fresh-air/2021/06/24/1009853737/fresh-air-for-june-24-2021-critical-race-theory-in-schools?showDate=2021-06-24>

Michelle Goldberg & The Maddening Critical Race Theory Debate
<https://nyti.ms/3y0j3i4> June 28, 2021

<https://www.nytimes.com/2021/07/02/podcasts/the-daily/critical-race-theory-debate.html>

We Disagree on a Lot of Things. Except the Danger of Anti-Critical Race Theory Laws.
<https://nyti.ms/3AAG650>

Ibram X Kendi describes how pundits and politicians have created their own definition for the Critical Race Theory, and then set about attacking it.

https://www.theatlantic.com/ideas/archive/2021/07/opponents-critical-race-theory-are-arguing-themselves/619391/?utm_source=email&utm_medium=social&utm_campaign=share

Why Is the Country Panicking About Critical Race Theory?
<https://nyti.ms/3r65bkf>

Harris, C. (1993) Whiteness as property, Harvard Law Review, 106(8), 1707–1791.

Harris proposes that the core characteristic of whiteness as property is ‘the legal legitimation of expectations of power and control that enshrine the status quo as a neutral baseline, while masking the maintenance of white privilege and domination’ (p. 1715).