

California State University, Northridge

Critical Race Theory Explained: An Intricate Look Into The Transformative Ideology and Where
The BIPOC Community, Caucasian Community and K-12 Public School System Fits In It

Angelica Cheyenne

Master's Degree Candidate

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Abstract

Critical Race Theory (CRT) is flooding the media. There is much fear and assumptions that are surrounding the 50+ year-old university level theory because of how it's portrayed in conservative media, causing many conservative parents to become anti-CRT. This academic thesis will objectively explore the origin of CRT, its intent, where it's being taught, as well as addressing the hypothetical position of the theory being taught in K-12. A major key finding in this research is that California (CA) is the first state to implement an ethnic studies course requirement for CA high school students, a CRT inspired concept. Another major key finding is that CRT wasn't just ideated by African-Americans. Conclusions reached is that CRT isn't divisive, and won't impede America from progressing into racial harmony.

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Chapter 1: Introduction

Critical race theory (CRT). These three words together are powerful enough to induce anger, provoke people to protest and polarize America altogether. Commonly misunderstood and villainized, critical race theory is one of the most debated topics in society and media. Further divisiveness among conservative Republicans and liberal Democrats has ensued with the popularization of critical race theory, sparking the most backlash from those who are far right-leaning.

In an Economist/YouGov poll, out of the 35% of Americans that know what CRT is and believe to understand its framework, 20% have an unfavorable opinion of it, according to YouGovAmerica. Additionally, 37% of Republicans that know what CRT is and believe to have a good idea of what it is view it negatively, while only 3% of democrats have the same view, according to YouGovAmerica. With so much opposition from Republicans to CRT, one would think that the 50-something year old ideology was extremely partisan and specifically targeted Republican values—a common misconception.

Most of the time CRT is misconstrued, triggering a response from individuals that is based on a fallacious perspective of the theory's framework and not on the actuality of its intent. "Critical race theory (CRT) is an approach to studying U.S. policies and institutions that is most often taught in law schools," according to Reuters.

The basis of the theory is that racial bias, intentional or unintentional, is engraved into U.S. laws and institutions, according to Reuters.

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Systemic racism continues to plague American culture, greatly affecting Black Americans and non-white Americans alike, hence the creation of CRT—a concept designed to address the inequities that derived from America’s original sin. Those that are anti-CRT often associate the ideology with shifting blame onto certain groups, rather than just being upfront about how racism intersects law and education. These notions are bit ironic since according to Mommouth University Polling Institute, “currently, 67% of the public says racial and ethnic discrimination in the U.S. is a big problem.”

Although the majority of Americans believe that there is racial and ethnic discrimination within the US—which CRT proposes a solution for—many still push back against it. This is most likely because of the theory’s portrayal in the news media—specifically conservative news media. Despite the progressive nature of CRT, it still catches much flak—especially from the lead conservative media network FOX.

In an article published by Business Insider, they noted that a new study from Media Matters for America found that nearly 1,300 mentions of the term CRT was used by FOX News over the course of three and-a-half months. The Internet Archive database also found a surge in FOX segments under the term over the past few years, going from 0 times used in 2018 to 626 times used in 2021, according to Business Insider.

Although popularization of the term is supposed to spark conversation, most of the time conservative media uses CRT to launch contentious conversation. Liberal news media outlets like MSNBC and CNN try to combat the CRT slander with continuous counterpoints that support the efficacy of CRT.

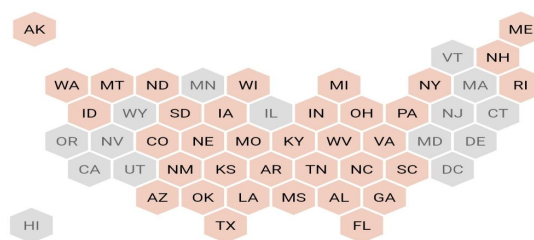
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With conservative media reporting misinformation and disinformation about CRT, many Republican parents are becoming anti-CRT because they assume the concept to be reverse racist. According to PBS, “Many Republicans view the concepts underlying critical race theory as an effort to rewrite American history and convince white people that they are inherently racist and should feel guilty because of their advantages.” This inclination to vilify CRT is closely tied to some Caucasian people’s unwillingness to tackle race relation issues within America head on.

According to Pew Research, 32% of Caucasian American adults think it’s bad for greater attention to be paid to slavery and racism within America. Some Republicans and/or Caucasian Americans are tending to avoid much needed conversations about race, especially in K-12 public schools. Additionally, some Caucasians fear that the CRT doctrine is an inaccurate portrayal of race within America, therefore conservative and/or Caucasian parents are attempting to ban CRT in schools.

According to Chalkbeat, there are 36 states in the U.S. that are attempting to restrict education on racism, bias, the contributions of specific racial or ethnic groups to U.S. history, or related topics. So far Arizona, Idaho, Iowa, New Hampshire, North Dakota, Oklahoma, South Carolina, Tennessee and Texas have all successfully banned CRT and anything CRT adjacent from being taught in their state’s K-12 public school systems, according to

Brookings. **Graph**



Credit: Chalkbeat

Project aim

The aim of this project is to reframe the misinformation and disinformation narrative of CRT that is presented within conservative media, as well as provide reasoning for CRT's beneficiality. Ideally this project will explain the importance of discussing race within K-12 classrooms, and how doing so could lead to genuine social equality and the eradication of bigotry.

Research Questions

What is critical race theory?

How are other ethnic groups connected to critical race theory?

How does critical race theory address gender differences?

How can K-12 students benefit from learning about CRT or CRT related topics in classrooms?

How are ethnic studies and CRT intertwined?

How will ethnic studies better current K-12 social science education?

Significance

As America becomes more multicultural, and social injustices persist, it's important that students, specifically in K-12, receive a well-rounded, culturally sensitive education that explores inequities openly and authentically.

Chapter 2: Literature Review

This literature review will explore critical race theory. Additionally, this review will also inspect how members of the BIPOC (Black, Indigenous, People of Color) community are intertwined under the umbrella of critical race theory. This section will connect how the media's framing of critical race theory affects societal understanding of the theory, and how the media's agenda-setting influences public perception of CRT. Drawing from Kimberlé Crenshaw's feminist theory of intersectionality, this literature review will also spotlight how intersectionality serves as an extension of CRT. Furthermore, this literature review will explore how the U.S. K-12 public school system currently teaches race relations within classrooms. Lastly, this literature review will pinpoint how traditional K-12 curricula can be improved so that it will be more equitable socioculturally and educationally.

Theoretical Concepts

Critical Race Theory

Although CRT is new to the masses, the theoretical concept has been around since circa the 1960s. CRT was a response to the critical legal studies framework that was conceptualized in the United States at the Conference on Critical Legal Studies in 1976 (CLS) (Cole, 2012). The conference consisted of law teachers, students and left-leaning intellectuals and activists who were addressing how law played a role in protecting hierarchy and class (Cole, 2012). Cole (2012) explains that CLS' intention was to examine and oppose the ways in which U.S. law served to uphold an unjust and oppressive social order.

CRT evolved the CLS concept, highlighting how ethnicity plays a major role in oppression, whereas CLS only emphasized class and underestimated the role of race (Cole, 2012). While CLS was born out of the liberal 1960s Anti-War Movement, much of the CRT scholarship derived inspiration from the 1960s Civil Rights Movement (Delgado & et al., 2017). Greene (2021) notes that CRT hyper-focuses its scholarship on racial minorities' experiences in America, and how the legal system overlooks Black people's needs and aspirations.

Five tenets of CRT are the permanence of racism, whiteness as property, counter-storytelling, interest convergence and critique of liberalism (Capper, 2015). The permanence of racism concept insists that unconscious and conscious racism is an inextricable part of American society (Capper, 2015). CRT's whiteness as property concept asserts that the U.S. history of race and racism in America reifies the construct of race and Caucasian people as a property interest (Capper, 2015).

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CRT's counter-storytelling tenet was developed to cast doubt upon the myths or propositions that are widely accepted, and held most often by the majority (Capper, 2015). The interest convergence tenet proposes that significant progress for African-Americans is only when the goals of African-Americans are consistent with needs of Caucasians (Capper, 2015). Lastly, the fifth tenet, critique of liberalism, critiques liberal ideological notions like colorblindness, meritocracy, and neutrality of the law (Capper, 2015).

The goal of CRT essentially was to fill in the gaps that CLS proposed, and give a more in-depth analytical look into how ethnicities are impacted by America's social hierarchy (Greene, 2021). Scholars Derrick Bell, Alan Freeman, and Richard Delgado were some of the early proponents of CRT, developing theories and scholarship that addressed covert racism. (Delgado & et al., 2017).

The leading scholars that developed CRT created it because the advances made from the Civil Rights Movement of the 1960s were being stalled and reversed (Delgado & et al., 2017). After liberal reforms gained during the Civil Rights Movement kept being halted by conservative judiciary, the founders of CRT lost faith in the traditional legal system (Edward 1998).

Tackling the racial inequities within American democracy, the CRT founders began addressing certain topics. Specific topics CRT covered initially included affirmative action, race-conscious districting, campus speech codes, and disproportionate sentencing of racial minorities in the criminal justice system (Edward, 1998). Edward (1998) noted that race-based practices in sectors like housing and employment have become so normalized in America, that these oppressive policies no longer seem like oppression to perpetrators.

CRT's goal was to challenge the dominant mindset of society, as well as spotlight how

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current inequalities connect to past expressions of racial exclusion (Edward, 1998).

Furthermore, CRT scholarship acknowledged that racism wasn't separable from the institutional and structural practices designed by the Caucasian hegemony (Edward, 1998). Charles Lawrence, Lani Guinier, Richard Delgado, Mari Matsuda, Patricia Williams, and Kimberlé Crenshaw are the instrumental scholars that shaped CRT into what we know it to be (Edward, 1998).

There are a lot of misconceptions and misinformation surrounding CRT. A major one is the belief that CRT is a divisive framework. Cobb (2021) pinpoints that individuals often debate the context of CRT and claim that it's a one-sided monoracial perspective on social structures, often associated with Black supremacy.

In actuality, a multiracial network of legal scholars laid the groundwork for CRT.

Mexican-American scholar Richard Delgado and Asian-American scholar Mari Matsuda have contributed greatly to CRT, providing viewpoints from other oppressed ethnic communities, reinforcing that racial disparities extend beyond Black Americans.

Additionally, Caucasian scholar Alan Freeman was a prominent voice that helped expand CLS into CRT, contributing heavily to CRT scholarship. Freeman has noted that racism in legal thinking adds to the continuation of biased practices that negatively impact underrepresented minorities. Discriminatory practices are often upheld within the legal system because they are justified as being unintentionally prejudiced or racially neutral policies. (Brown & Jackson, 2013).

By law, discrimination is constituted as being an intentional racially motivated act, negating other practices that have a discriminatory effect among minority demographics when imposed (Brown & Jackson, 2013).

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Discrimination being defined dualistically highlights the difference between the perpetrators viewpoint of discrimination compared to the victim of discriminations viewpoint (Brown & Jackson, 2013).

CRT proposes that racism is a normality in American society not a deviancy, therefore over time it can be perceived as natural to those living in it (Delgado, 2009). Delgado (2009) argues that as a result, the legal rules requiring equal treatment of BIPOC and Caucasians only rectify extreme forms of injustice and not the routine forms BIPOC experience. CRT expands past civil rights and ethnic studies discourses, contextualizing similar issues within those subjects through an economic and historical setting (Delgado & et al., 2017).

Alongside Civil Rights leaders like W.E.B Dubois, Sojourner Truth, and Cesar Chavez, CRT concepts are also influenced by European theorists like Antonio Gramsci and Michael Foucault (Delgado & et al., 2017). CRT is a comprehensive theoretical framework, however Derrick Bell's assertion that race is a central discussion in U.S. law, politics and social concerns is a source of criticism (Lawson-Borders, 2019).

Extensions of CRT

While CRT addresses how race and social injustice intersect, it doesn't specifically tackle how other individuals experience different levels of injustice depending on intersecting identities. It wasn't until scholar Kimberlé Crenshaw introduced the concept of intersectionality into the CRT conversation in 1989 that the different levels of discrimination was analyzed (Rollock & Gillborn, 2011). Crenshaw's theory of intersectionality explores how multiple systems of subordination come together simultaneously to oppress certain groups, providing the sixth tenet of CRT (Rollock & Gillborn, 2011; Capper, 2015).

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Kennedy (2017) argues that intersectionality was developed to directly focus on how African-Americans experienced even more discrimination depending on their gender and socioeconomic class. Additionally, Kennedy (2017) spotlights that while CRT provides solutions for advancing African-American's as a whole, African-American women's issues often become legally invisible because they face a double whammy of subordination.

This means Black women are oppressed differently, and sometimes worse, than African-American men and Caucasian women because both their race and gender affect their standing within the social hierarchy. Although CRT's subsection intersectionality exposes the way race, gender and social class intersect and how it positions individuals in society, there is another aspect of CRT that also recognizes other minorities' plight.

The CRT concept differential racialisation refers to how oppressive structures racialize and focus on different minority groups at different times to support hegemonic assertions of racial superiority and inferiority (Rollock & Gillborn, 2011). Other ethnic groups have become inspired by CRT, developing their own scholarship that focuses on the inequalities that their own ethnic group experiences.

The Latino community has created LatCrit, their own version of CRT, while the Asian-American, Arab and LGBTQ+ community have also established a section for their respective groups under the CRT framework (Delgado & et. al, 2017).

Opposition to CRT

Before media outlets began heavily reporting on critical race theory (CRT), the idea was only pertinent within university-level legal studies academia (Cole, 2012; Greene, 2021).

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In the 1990s, the CRT framework started acquiring strong opposition from the political Right, and some former liberals who didn't like the tone of CRT concepts (Delgado & et al., 2017). Since the 1990s, CRT has gained media attention in the United States, being framed as either a concept that is divisive or a concept that exposes social inequalities in society. More publicization of CRT in the media has ignited differing public reactions.

Despite the CRT framework only analyzing how racism influences social interactions and political economy, CRT was framed as Marxist and racist by right-wing media like FOX news (Hargis & Walker, 2021). Hargis and Walker (2021) argue that FOX news created a narrative of misinformation around CRT beginning in 2020, presenting it to their viewers as a concept created to punish Caucasians.

The conservative media narrative about CRT coincided with 2016-2020 U.S. President Donald Trump's executive order that banned CRT and CRT related topics from being taught in certain industries (Alfonseca, 2022). Alfonseca (2022) reports that in 2020 then-President Trump banned any diversity training for the federal workforce that incorporated "white privilege" or CRT.

In that same year, conservative reporter and activist Christopher Rufo started heavily publicizing reports and allegations against schools and agencies that held training on "white privilege" and "anti-racism" (Alfonseca, 2022). In 2020, Rufo reported his findings on FOX news, insisting that CRT wasn't a "historical discipline" and should be fought against because it was an "abusive practice" (Alfonseca, 2022).

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Pollock, et al. (2022) reported that between September 2020 and August 2021 conservative news sources represented the majority of media coverage about CRT and public schools, outproducing liberal media outlets. Mainstream media and liberal media outlets generate less media stories about CRT compared to conservative media. For every one story about CRT and public schools that liberal media sources produce, conservative media produces seven news stories about CRT and public schools (Pollock & et al., 2022).

The excessive media attention brought to CRT by conservative media outlets like FOX has led to a panic amongst American parents and citizens alike. FOX news sensationalization of CRT has sparked an onset of viral social media videos vehemently opposing CRT (Carrie-Wong, 2021). Carrie-Wong (2021) reports that the anti-CRT movement merging with institutional backing and the propagandized right-wing media coverage of CRT has thrust CRT to the forefront of U.S. political debate.

Conservative media's intense vilification of CRT through their news cycle sets the tone for the negative public perception of CRT, increasing public awareness significantly through their agenda-setting tactics.

Agenda setting

Media has the power to spark public action by intensifying the prominence of an issue to create a sense of urgency. McCombs and Shaw (1972) argue that the news media don't tell people what to think, but do influence what people think about. Shaw (1979) suggests media's utilization of commission and omission of facts and perspectives affects public opinion, stating, "those public matters and those aspects of the social environment that are not reported, not discussed, not depicted in newspapers and over the broadcast media are also not likely to

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enter into or affect people's discussions and evaluations.”

Shaw (1979) adds that agenda-setting is necessary in order to help citizens adapt to an expanding environment that is perceivably confusing; and media helps people “in coping with the vast array of items and views by the way the media arrange, organize, and establish the priorities of events and issues that their audiences should attend to and evaluate.”

McCombs and Valenzuela (2007) suggest that agenda-setting can quickly spur personal involvement depending on the intensity of news coverage on a certain issue. In June 2021 the conservative news media outlet FOX news mentioned the phrase critical race theory over 1,900 times within a three-and-a-half month period (Power, 2021). FOX media redefining CRT as being problematic and containing a toxic rhetoric has prompted some people to protest CRT due to the fear-mongering tactics utilized by FOX news (Geonzon & et al., 2021).

Although McCombs' analysis of media effects through the agenda-setting viewpoint was groundbreaking, it still only evaluated media's influence on political campaigns and public policy issues, often negating social injustice issues.

Criticisms and limits of agenda setting

Wu and Coleman (2009) emphasize how the media's characterization of an individual can be just as influential on an audience's perception as the amount of coverage given to a specific social issue. More broadly, there are doubts about the media being an all powerful influence on public thought. Burd (1991) counters the idea of McCombs' public agenda, noting that public interest isn't a collective thought, but rather a composition of individualized interactions with institutions that result in the formation of public interest.

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Shah, et al.(2009) argue that agenda-setting is too broad a concept, and doesn't highlight the important nuances of news coverage of issues, nor how controversy underlies any issue that receives media news coverage.

Online environment and agenda setting

Overall, the original agenda-setting theory did not account for how agenda-setting occurs within online parameters. Althaus and Tewksbury (2002) concluded that agenda-setting may affect the digital news world differently than analog media, causing online readers to form different issue agendas than print readers because of the different news that is or isn't available on online news websites. Neuman, et al. (2014) argue that social media is impacting public agenda more strongly than traditional media.

Unlike past scholarship that evaluated agenda- setting effects on public views of public affairs and various government policies, Neuman's et al. (2014) found that subjects of low interest in the general public actually generated more interest in online settings. Currently, there is limited scholarship that analyzes the agenda-setting theory from a digital news and social media standpoint.

Race in the Newsroom

Although there are news reporters and anchors in the newsroom that are different ethnicities, certain minorities are still underrepresented in the newsroom, like Hispanics and Asian-Americans (Owens, 2007). Since the early 2000s, there has been a decline in the number of minorities working on television (Owens, 2007). A 2003 Radio–Television News Directors Association (RTNDA) survey found that about 82% of on-air television news employees were Caucasian, 8.4% were Black, 6.5% were Hispanic, 2.7% were Asian and 0.5% were Native American (Owens, 2007).

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Owens (2007) argues that many minority journalists' associations are concerned that news stations aren't accurately representing the communities that they're serving. The lack of diversity in newsrooms poses an issue because the news media's perpetuation of certain perspectives and worldviews may not mirror American pluralism (Campbell & et al., 2011). Campbell, et al. (2011) argues that if journalism spaces aren't multicultural then the media will continue to have "preferred meanings" that parallel the dominant society.

While some scholars spotlight that there isn't a significant shift in minority news journalists in television news, other scholars counter that assertion. Ryan and Chavez-Mapaye (2010) argues that there has been an impactful climb in ethnic and gender diversity amongst on-air news anchors. Additionally, Ryan and Chavez-Mayape (2010) conclude that the on-air news deliverers have been more representative of audience demographics compared to past years.

Although there has been a shift in media, and inclusivity of ethnic media journalists has increased, ethnic news editors have not. Grieco (2018) reports that in media newsrooms, employees are more likely to be Caucasian and male. An American Community Survey analysis found that between 2012-2016 77% of newsroom employees, which include newspaper reporters, editors, videographers, broadcasting and internet publishing industries, comprised predominantly non-Hispanic whites (Grieco, 2018).

In 2020 Caucasian males continue to dominate the newsroom space, making up 47% of newsroom employees and keeping media newsrooms the least diverse U.S. job force (Grieco, 2020). In 2021 Only 15% of the top 80 editors across 100 major offline and online news outlets throughout Brazil, Germany, South Africa, the United Kingdom and the United States are non-white (Robertson & et al., 2021).

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With more diverse issues being brought to the forefront in 2020 like, police brutality and healthcare inequities, it has become evident how critical the news media is in these conversations. Robertson, et al. (2021) pinpointed that because many of the people in charge in newsrooms often don't reflect the communities they're reporting on, they miss relevant news stories and perspectives on BIPOC issues. Many times they also see issues very differently from the communities and people that are directly affected by those issues. (Robertson & et al., 2021).

Race in U.S. K-12 public school system

When it comes to U.S. K-12 public school education, deep discussions about race and how it impacts America socioculturally, economically and legally is often minimized or overlooked. Brown (2011) highlights that oftentimes teachers avoid teaching their K-12 students about racism, even in subjects like social studies (where the discussion of racism is applicable). When teachers do discuss race in K-12 social studies classrooms, they either present racial issues as being a past issue, reinforce white privilege by discussing race non-critically or avoid the topic of race altogether (Brown, 2011).

Social studies teachers are able to circumvent discussing race and race issues because the National Council for Social Studies' (NCSS) content standards doesn't require teachers to incorporate race or racism in their lesson plans (Brown, 2011). This colorblind education approach is a new form of racism that was implemented by institutions post-Brown vs. Board of Education as a way to absolve institutions from culpability in perpetuating inequities (Kohli & et al., 2017).

While the goal of colorblind education was to eliminate structural racism, it reiterates the practice because it never analyzes the continual factors of structural inequities (Shimomura, 2013). Improper discussions about race exist in K-12 schools, as well as the teaching programs for K-12 education. The lack of education about racism and race relations in K-12 education is also prevalent in teacher education programs (Brown, 2011).

Brown (2011) reports that just like children in K-12, preservice teachers aren't properly educated about race and are often not well-versed on the matter, thus leaving gaps in racial understanding. This is problematic since 40% of the U.S. K-12 system is diverse, and the majority of the pre-service teachers entering teaching education programs remain to be middle-class Caucasians who have never interacted cross-culturally (Shimomura, 2013). Shimomura (2013) acknowledges that pre-service and in-service teachers that don't familiarize themselves with different cultures will most likely hold negative beliefs about minorities and BIPOC kids' academic abilities.

Kohli, et al. (2017) note that institutions are no longer using intellectual inferiority or cultural deprivation to uphold racial inequality, but instead shifting blame from institutions onto students of color. This meritocracy rhetoric within the K-12 system proposes that the solutions to educational inequality solely relies on behavioral shifts within communities of color, invisibilizing the responsibility of institutions (Kohli & et al., 2017). This prominent rhetoric supports the dominant culture's rationale for racial differences, yet still evades genuine class discourse surrounding analyses of systemic racism (Kohli & et al., 2017).

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Kohli, et al. (2017) argues that although modern K-12 schools emphasize “diversity,” the notion is merely a second thought, and K-12 schools rarely interweave POC stories and histories into course curriculum. This covert form of racism can be linked to the achievement gap between students of color and Caucasian students (Kohli & et al., 2017). In an attempt to combat this, certain communities have been developing ethnic studies curriculum for K-12.

Ethnic Studies

If realized, ethnic studies will develop K-12 students’ critical understanding of the world, their role in it and prepare them to transform the world for the better (Tintiangco-Cubales & et al., 2015). Although ethnic studies is its own pedagogy, it shares similarities with CRT, specifically when it comes to the incorporation of racial realism. Both concepts acknowledge the classification of BIPOC as subordinate, yet strive to implement strategies that will bring fulfillment and triumph to the underclass (Chapman & et al., 2020).

Chapman, et al. (2020) presents that ethnic studies enacts racial realism because it focuses on marginalized communities, generating educational reform that truly creates racial equity in schools and classrooms. Ethnic studies challenges race-neutral education, which is that America consists of voluntary immigrants that make a “melting pot,” and colorblind narratives that are upheld by Caucasian cultural hegemonic forces in traditional K-12 social science curricula (Vasquez & Altshuler, 2017).

Ethnic studies allows BIPOC children to not feel pressured to forgo their identity in order to properly assimilate into the ideal that constitutes as American. Vasquez and Altshuler (2017) argue that when BIPOC children are taught race neutral education they are forced to denounce their otherness, and inevitably become targets of institutional oppression each day

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at school.

Chapman, et al. (2020) argue that critical race theorist Cheryl Harris' concept of whiteness as property epitomizes ways in which white privilege is reified in schools, and how BIPOC are treated as a result. The intellectual property of whiteness is exhibited in traditional school curricula because it's arranged to nurture the future success of Caucasian middle-class children (Chapman & et al., 2020). Harris breaks down in four ways, classified by her as rights, how whiteness as property propagates white privilege, and the right to exclude is one. The normalization of societal exclusion enables the process of historical erasure and denial of BIPOC full access to institutions, organizations, goods and services (Chapman & et al., 2020).

Exclusion is evident in traditional Western curriculum and textbooks. American classroom course materials often disregard experiences of BIPOC, and ignore government actions and social movements that have actively suppressed economic prosperity within BIPOC communities (Chapman & et al., 2020). The constant marginalization of the historic and current roles and experiences of racial and ethnic groups, perpetuates to students the assertion that BIPOC haven't contributed to the growth and success of the U.S. (Chapman & et al., 2020).

Chapter 3: Methodology

Preparation

In preparation for this project I leaned on the education courses I took while I was attending undergraduate college at California State University, Dominguez Hills (CSUDH). My completion of courses COM 490 and COM 495 at CSUDH helped me specifically for this graduate thesis. The CSUDH courses taught me about the particulars of podcasting and how to create investigative journalism pieces that center around social injustice. CSUDH's entire Communication bachelor degree program has provided me with the tools needed for California State University, Northridge's (CSUN) graduate journalism program and CSUN's MCOM697A thesis project.

In addition to the courses I have taken at CSUDH, the courses I have taken during the duration of CSUN's graduate journalism program also has prepared me for this thesis. CSUN's MCOM600, Journ 585, MCOM693 and MCOM 612 courses helped me learn the specificities of composing APA style research papers, and how to structure a podcast in a narrative NPR-style. Furthermore, my experience as the former CSUDH KDHR Radio station social media manager provided me with the technical skills needed for the podcast portion of this thesis project. Lastly, my experience with writing feature stories and podcasting for my personal brand has also assisted me with the podcast script-writing and narration that I did for this project.

Project Activities

For the podcast portion of this project I interviewed seven interview subjects. My interviewees include CSUN Africana Studies Professor Gabriel Selassie, African-American married mother of five Treniece Edwards, Caucasian CSUDH Associate Journalism Professor Dr. Brant Burkey, and North Dakota Department of Education Public Information Specialist Dale Wetzel. Also, my interviewees consist of Italian-American Jordan High School AP Language and Composition teacher Gina Bowley-Blair, Half Irish/Caucasian Woodrow Wilson High School teacher Ted Hollister, Caucasian mother of two Kristie Larison and African-American Hughes Middle School teacher Dr. Vickie McCloyn.

Africana Studies Professor Gabriel Selassie (CSUN)

I interviewed Gabriel Selassie for my CRT thesis in the CSUN course MCOM693 in fall of 2021 because he is well versed on Africana history. Professor Selassie could provide a direct explanation of CRT, something that I needed for that MCOM693 project. In the spring of 2022, I chose to interview Treniece Edwards and Kristie Larison for the first part of my podcast *Critical Race Theory: Friend or Foe?*.

Treniece Edwards and Kristie Larison (California Mothers)

I chose Edwards and Larison because they were two parents from opposite ethnicities and viewpoints that could offer insight on CRT from a parental perspective. I interviewed both of them via Zoom the week of March 21, 2022.

Dale Wetzel (North Dakota Department of Education Public Information Specialist)

I interviewed Dale Wetzel because he is the Public Information Specialist for the North Dakota Department of Education, a state that just banned CRT from being taught in their state's K-12 public school system. I interviewed Dale Wetzel on March 29, 2022 for the first podcast. I interviewed him because I wanted his perspective on why North Dakota legislation banned CRT and CRT-related topics from being taught in their K-12 public school system.

Speakers in addition to Treniece Edwards and Kristie Larison: Dr. Vickie McCloyn, Gina Bowley- Blair, Ted Hollister and Dr. Brant Burkey.

I interviewed Bowley-Blair, Dr. McCloyn, Dr. Burkey, and Hollister for the multimedia project section of this thesis because it humanized the project. I interviewed Dr. Burkey on March 17, 2022, Dr. McCloyn and Bowley-Blair on March 25, 2022. Each of the interviews were conducted over Zoom and lasted no more than one hour.

For the multimedia portion of my thesis project I reached out to several other subjects to be interviewed. I either got a rejection to be interviewed or no response from these potential interviewees.

Molly Spearman (South Carolina Superintendent of Education) & Dr. Andrew Pulver (Los Alamitos Unified School District Superintendent)

The interviewees I reached out to that declined by email were South Carolina Superintendent of Education Molly Spearman and Los Alamitos Unified School District Superintendent Dr. Andrew Pulver. I reached out to these superintendents because

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Spearman's state banned CRT and Dr. Pulver's school district in Orange County is pushing back against California's new high school ethnic studies course.

Kirsten Baesler (North Dakota Superintendent of Public Instruction, Angelina Fa and Melissa Moreno (former writers of California's Ethnic Studies Curriculum)

I reached out to two of the former writers of California's Ethnic Studies Curriculum Model Angelina Fa and Melissa Moreno. Fa declined by email, however Moreno never responded. I reached out to speak with the North Dakota Superintendent of Public Instruction Kirsten Baesler, however instead of Baesler responding, Dale Wetzel responded to the interview request.

Professor Jennifer Silvers & Tiffany Brannon (UCLA psychology professors), Mayra Santos (Los Angeles Unified School District Psychology Service Director)

Other interviewees that I did not receive a response from also include: UCLA psychology professors Jennifer Silvers, Tiffany Brannon and Los Angeles Unified School District Psychology Service Director Mayra Santos. I reached out to them because I wanted to know if children K-12 age could emotionally and psychologically handle race relation discussions.

Professor Erec Smith (anti-CRT supporter), Dr. Elana Fishbein (No Left Turn In Education founder), Tiffany (Parents Against CRT member)(P.A.C.T)

also reached out to African-American anti-CRT supporter slash York College Associate Professor of Rhetoric and Composition Erec Smith and received no response. I reached out to Smith because of his Newsweek article denouncing CRT, and I wanted to know why he, as a minority, was so against the theory.

Lastly, I reached out to Israeli No Left Turn In Education founder Dr. Elana Fishbein, and P.A.C.T (Parents Against Critical Race Theory) member Tiffany. Since they both are a part of groups dedicated to halting CRT, I wanted their perspective on the reason they were heading the anti-CRT movement. Especially since Dr. Fishbein was also a member of the POC community. Neither of them responded to my interview requests.

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Questions (See APPENDIX A)

Dr. Vicki McCloyn (African-American woman/Hughes Middle School Teacher)

In what ways has the intersection of your race and gender presented as an obstacle while on your life journey?

What was it like being a Black girl from the inner-city of LA attending predominantly Caucasian schools in the San Fernando Valley during the 1980s? Did you encounter racism? If so, was it covert or overt?

What were the discussions about systemic racism, racial inequities or social inequalities like in your K-12 classes?

How has racial inequities made it more difficult for you to attain certain achievements?

How did you feel you had to operate in order to accomplish your goals?

Cheyenne

Timeline

In January of 2022 I submitted my thesis proposal to my CSUN graduate thesis committee, and in Feb. of 2022 I was approved by the committee. In Feb. of 2022 I began drafting the research paper section of this thesis project. Between March 17- March 29, 2022 I contacted interviewees and scheduled interviewees that accepted my interview requests for a Zoom interview. Between April 12-April 18, 2022 I completed the first draft of the first podcast of this thesis project, *Critical Race Theory: Friend or Foe?*

On April 20, 2022 I had the second draft of the first podcast. On April 25, 2022 I had the first draft of the second podcast, *Ironic: The History of Racism in Liberal California* completed. Both podcasts were finally fully complete by May 7, 2022. The research paper part of this thesis was fully completed by May 7, 2022 as well. An excerpt from this paper alongside the podcasts was posted on my website on May 8, 2022.

Equipment Used

For the two podcasts I used an Apple iPhone 12 to record my narrative audio, and my Microsoft Surface Laptop 3 to screen record my Zoom interviews. I used different media conversion sites to transform video mp4 files into usable audio mp3 files for the podcasts. I edited all of the audio and structured the audio within the podcast through Adobe Audition. For the transcription of the podcasts, I utilized the platform Otter.

Positionality Statement

My connection to this project is that I am an African-American woman who has witnessed racism within my community, as well as personally experienced racism because of my ethnicity.

During all of my schooling, in K-12 and college, I have attended multicultural academic institutions in middle-class neighborhoods, and have had teachers that enjoy taking an inclusive approach to educating.

As America grows more diverse, it's important that students of color at a K-12 age can see themselves reflected in the history that is taught in their classes. Additionally, it is important for all K-12 aged students to understand how race impacts the inner-workings of our America. If taught, K-12 aged children will learn the truth behind why America is so unequal, and develop a new mindset that could help future generations become free from biases, discrimination and racism.

I am similar to many of these interviewees because like me, they're also of a minority background, so they too have experienced some form of covert or overt racism. Since three of them were my former educators, they have also helped shape my viewpoints about the world. I differ most with Kristie Larison because we have conflicting opinions regarding CRT.

Limitations

I was only allotted a maximum of 15-20 min for the multimedia portion of this thesis, so there were certain parts of the podcast and interviews I discarded for time purposes. Also, a few of the interview subjects that I mentioned in the project activities section of this thesis never responded to my interview requests, and three of them declined by email.

Chapter 4: Project

Critical Race Theory: Friend or Foe? Transcription

Treniece Edwards: Critical race theory would be the disparity of how minorities, in particular African-Americans, are treated in this country.

Angelica: That is what Treniece Edwards, an African-American married mother of five living in Riverside County, California believes CRT to be, and her belief is valid.

Gina Bowley-Blair: For me a way of looking at how you have state sponsored racism, you have country sponsored racism, you have embedded racism. And in order to explore that you need to hear all of the different perspectives.

Angelica: That is what Gina Bowley-Blair, an Italian-American AP Language and Composition teacher at Jordan High School, believes CRT to be and her belief is valid.

Kristie Larison: Critical race theory, in general, is a theory that seeks or aims to maybe provide deeper understanding as to racial relations in the United States.

Angelica: That is what Kristie Larison a Caucasian mother of two living in Los Angeles County, California believes CRT to be, and her belief is valid.

Dale Wetzel: In some cases, I think of CRT as like a surrogate for everything a parent doesn't like about what's going on in the public school.

Angelica: That is what North Dakota Department of Public Education, Public Information Specialist Dale Wetzel believes CRT ignites, and his belief is valid.

Angelica: Critical race theory, CRT as isn't formally known. What is it? What is it not? These two questions seem to be plaguing parents and political figures alike.

Many assume to know what the controversial three letter acronym stands for, often conflating the university-level theory with Marxism, socialism, and reverse racism. Others assume it's a progressive concept that will lead in the direction of a post racial society because of its inclusive nature, and willingness to hold perpetrators of racism, systemic or interpersonal accountable. In actuality, CRT wasn't designed to offend or defend, but instead to analyze through a critical lens how race influences every aspect of society, whether people are aware of it or not. At least that is what California State University Northridge Africana Studies Assistant Professor Gabriel Selassie explains it to be when breaking down the theory to an understandable framework for novice listeners.

Professor Gabriel Selassie: The core intention of critical race theory at its very fundamental basis when you strip everything off around it and look at its core is to begin to have discussions around how do you dismantle what some of the critical race theories suggest are inherently racist institutions that are the bedrock and foundation of the United States. That is the core intent.

Angelica: Well if CRT is just a way of looking at things, and the concept has been around since circa the 1960s, then this begs the question, 'why are so many people, specifically conservative parents, so opposed to the theory?' It's one answer, and the answer is quite simple. It's the media. That's what Kristie Larison thinks.

Kristie Larison: The media perpetuates the narrative right now that we have going on and the media has a big influence on how people view race and race relations in America.

Angelica: In 2021, Media Matters for America reported that Fox News created a narrative of misinformation around CRT beginning in 2020, presenting it to their viewers as a concept that was created to punish Caucasians. The Fox News media narrative about CRT coincided with then-US President Donald Trump's executive order that banned CRT and CRT related topics from being taught in certain industries, according to ABC News. This fear mongering tactic utilized by Fox News is why some Caucasian parents believe that CRT is sweeping the nation and is now trickling down into the K-12 education systems within their communities. Or that is going to be in the near future. The misrepresentation of CRT within conservative media has been the fuel behind the parental anti-CRT movement. Some parents that are located in Southern and Midwestern states are so against CRT because they misperceive it to be separatist. Many parents have even gone as far as lobbying to get the theory banned from being taught in their state's K-12 education system in an attempt to eradicate any potentiality of CRT sentiments being taught in K-12, despite there being no form of CRT being taught anywhere in America, besides in college and universities. North Dakota is one of the several states that have banned CRT and remnants of it from being taught in their state's K-12 education system. In November of 2021, North Dakota legislators quickly passed House bill number 1508. The bill prohibits critical race theory from being taught in any public K-12 school within North Dakota, North Dakota Department of Public Education, Public Information Specialist Dale Wetzel elaborates on why some Caucasian parents find CRT so problematic and want it cut off at the knees. It's not because they're racist, or deny America's original sin and the disenfranchising foundation of American society.

It's because they believe that CRT is intended to shame and punish Caucasian people, rather than to enlighten and bring awareness to the injustices of America.

Dale Wetzel: Parents don't like the idea of if they're white people, they don't like the idea that, their system, they don't like being called systemically racist. They... they say, well, Martin Luther King talked about the content of our character, why can't we go back to that, instead of focusing on a person's skin color? Why can't we focus on what a person [does]? Why can't we focus on treating everyone equally, to the extent that we can and not condemn someone, a white person or whoever, for the color of their skin, which they, you know, they can't change that.

Angelica: Dale also goes on to say that he thinks that parents think of CRT as a theory or philosophy that doesn't project hope or the possibility of change.

Dale Wetzel: It is like, okay, you know, you're white, you're racist, the system is systematic, the system is stacked against people of color, it's always going to be that way. I mean, that's a depressing thing to think about, whether you're white or a person of color. And, and I think that the folks, well the folks that call, that is primarily what they talk about. They... they don't want to be condemned for their skin color. They don't make it a habit of condemning others for their skin color. And they want to deal with folks, as individuals with, you know, with immortal souls, rather than someone who is Black or Brown or white or yellow. They want to deal with folks as human beings. And I think that that is a primary driver of this bill. And I think it's one of the reasons why the definition of critical race theory is given as it is because it basically says, 'you can't teach that racism is systemically embedded in American

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society, and the American legal system is to facilitate racial inequality.’ They [parents] think that that's a repulsive thing to teach, and they don't want that taught.

Angelica: Dale Wetzel goes on to say that parents are having less trust in teachers, and what they may be teaching in public schools. Hence why many parents advocated for North Dakota's House Bill Number 1508.

Dale Wetzel: They just want to try to, they want to make an affirmative step to make sure that it doesn't happen. And that's what this bill represented.

Angelica: Of course, no one wants to be viewed as irredeemable or villainous, nor does anyone want to be constantly perpetuated as a victim. But that isn't the point of CRT. CRT isn't set out to guilt and penalize Caucasians for what was, its goal is to make people aware of what is, what has been and what will continue to be if certain issues aren't addressed. Racism and prejudice is rooted deep in America, and statistically evident in all facets of American life. The criminal justice system. Health care. Education. Housing. You name it. Until people in society truly explore the interconnections between race and injustices, the nation is bound to remain in a state of inequality. As the old adage goes, ‘the only way to fix a problem is to transparently acknowledge that there is one,’ and parents wanting to sugarcoat America's historic problems for their kids is not helpful in the fight for equality, according to some scholars. Many would say that it inadvertently leads down the road to complicity. This is Angelica Cheyenne reporting.

Ironic: The History of Racism Within Liberal California Transcription

Angelica: California may be liberal in comparison to other far right states, however, the Golden State is just as nuanced as anywhere else in America. Racism, conservatism, segregation, and political infighting is all existent within California. Dr. Vickie McCloyn is an African-American woman who is a Hughes Middle School teacher and founder of The Young, Gifted and Talented/ Black History Club at Hughes Middle School, and this is her experience as a Black California native attending middle and high School in the San Fernando Valley during the 1980s.

Dr. McCloyn: At Hale Junior High School [Hale Charter Academy now]...they picketed us. You had parents with signs, and I know it sounds like the [19]60s but it wasn't. N**gas go home, we don't want you here.

Angelica: Ted Hollister is a half Irish/ half Mexican man who is a Wilson High School teacher, and this is his experience as a California native when he grew up in Covina during the 1970s and 1980s.

Ted Hollister: My mom, you know, talks about pushing the stroller and with the kids in it, and me and my brother and sisters. Again, my brother's a little darker than I am but sometimes, you know, they automatically assume he's Italian or he's Italian or Mexican. They're like, Oh, he's darker skin. But, so she's really dark skinned. My mom has real dark skin. And they'd say immediately Oh, 'you're the nanny.' Or my friends would tell me that that's not your mom. And I'm like, yes, that's my mom.

Angelica: Dr. Brant Burkey is a Caucasian man who is a California State University, Dominguez Hills Associate Journalism professor, and this is his experience as a California native when he grew up during the 1970s in Newport Beach, Orange County.

Dr. Brant Burkey: I grew up in the 1970s in Newport Beach, and at that time, it was a little bit more of a sleepy beach town then, by the 1980s, it shifted significantly, there was a lot more affluence, and we started seeing the the community change from like small beach cottages, to large homes and things.

Angelica: These three individuals are all from different walks of life, and although they're all from California, their experiences within quote, the most liberal state, unquote, are all distinctive. Some people perceive California to be a harmonious place where people of all cultural backgrounds live side by side, evolved from the racist and prejudiced behaviors that still persist in less progressive states. In many cases, California is progressive. In 2021, California Governor Gavin Newsom passed Assembly Bill 101, which mandates that beginning in 2025, every high school student will have to pass an ethnic studies course in order to graduate. Not only is California the first to implement an ethnic studies course, it's also the first to make the course a graduation requirement. Those who aren't from California may assume that every California resident is jumping for joy because of the academically transformative legislation. In reality, there's much pushback specifically from residents in Orange County. In 2021, 200 Orange County residents met at an Orange County Board of Education forum to protest the new California ethnic studies course because they deem it as “misinformation” and “lies,” according to the Orange County Register. Some OC residents'

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view on ethnic studies parallels the mindset of residents from more conservative states like North Dakota and Virginia. While the response to ethnic studies may seem like an isolated outburst, it's actually reflective of the ongoing conservatism that has been prominent within the OC for decades. During the 1920s, the Caucasian domestic terrorist group, the Klu Klux Klan (KKK) was active, and members of the KKK were in positions of power throughout all of Orange County, according to the Orange County based newspaper, the Fullerton Observer. Even today, the hate group is still existent with Orange County. In 2021, Huntington Beach, a beach community within Orange County, were condemned by some of the media and other California residents for circulating KKK paraphernalia all over Huntington Beach and surrounding areas, in addition to holding a White Lives Matter rally, the antithesis of the Black Lives Matter rally, as described by Dr. Brant Burkey.

Dr. Brant Burkey: You know, two years ago when the Black Lives Matter protests were occurring, you know, throughout the country, and there was this kind of national reckoning on issues of race and, you know, policing and justice system and things of that nature. There were groups of people in Huntington Beach, where I no longer live, you know, that were protesting against Black Lives Matter. So obviously, the you know, the attitudes are pretty entrenched and the attitudes I find to be particularly offensive.

Angelica: To some what's happening in Orange County now and then may seem surreal, but to some California natives, this is a part of California culture. This just doesn't stop in Orange County. This type of hate also has roots in the different valleys within California. In the San Fernando Valley, cities in the valley like Glendale were extremely racist, according to a 2020 Glendale, California City Council Report, beginning in the 1920s, the KKK was strong and

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active in Glendale, and many of Glendale's suburban businessmen were part of the organization. Between the 1920s and 1990s, other white supremacist groups popped up in Glendale in addition to the KKK. This included the American Nazi Party in the 1960s and 1970s. The League of Peace Amendment Advocates in the 1980s, and various Aryan nationalist groups in the 1980s and 1990s, according to the Glendale City Council Report. White supremacist sentiments overflowed out of Glendale into other areas throughout the San Fernando Valley. Dr. McCloyn has firsthand interaction with bigoted valley residents when she attended middle and high school in the San Fernando Valley during the 1980s.

Dr. McCloyn: We started out going to Hale Junior High School, and at Hale Junior High School they picketed us, you had parents with signs, and I know it sounds like it's the 60s, but it wasn't. N**gas go home. We don't want you here. And so they shipped all these little young kids, they split us up into different schools. So I went to Portola Junior High School. And from Portola, I didn't really want to go back to the valley. But I didn't have, I didn't have a choice. So I went to Reseda High School. So, the... the racism, it was both, you would have racist teachers that would always put you in the back. They didn't really talk to you. They didn't really feel that you could excel. The chemistry teacher, I don't remember him talking to me at all. And like I said, he went straight to the counselor, but he didn't know that the counselor had already been talking to my mom, he told my mom, he was like, "her mom's on welfare, she can't afford any book." It's just the craziness of it all. And then you would have teachers that would talk to you. And you would even think that 'oh, maybe this is an okay teacher.' But in the same breath, they will say something like, 'I can't believe you have a B in my class.' Or 'Black people don't get this kind of degree.' And he was making it as a general

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statement to the class. Or when my mom would come down to back to school night [or] open house. ‘Oh, you're not really the parent that I want to see. I should be seeing the other parents.’

Angelica: Not only was Dr. McCloyn a victim of racism from adults, but also the children of those adults.

Dr. McCloyn: It's probably about three Black people in the class. Little white boy was two rows over, because back then, you know, all we had was rows, we had those little chairs with a little slap table on it. And he begins commencing to his friends about Black people. And he says that “they're stupid and dumb because they have pubic hairs on their head.” And so I'm looking at the teacher to see if the teacher is going to say anything. So the teachers back then, I don't know what was wrong with them. She didn't say anything.

Angelica: Dr. McCloyn is one of the many African-Americans that were part of California's cohort of desegregated busing students. According to California State University Northridge Special Collections and Archives, in 1978, there was much infighting within California's political sphere, after the Los Angeles Board of Education submitted their plan to make student reassignment and busing mandatory that year. The LA Board of Education's plan came eight years after Judge Alfred Gitelson ruled that the Los Angeles City Board of Education and the Los Angeles Unified School District had engaged in de jure segregation, which violated state and federal constitutions, thus causing Judge Gitelson to order the board to prepare a desegregation plan for the district, according to California State University, Northridge's Special Collections and Archives. Of course this received extensive backlash, and in 1979, California State Legislature passed the constitutional amendment Proposition 1.

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Proposition 1 ended forced busing, according to the Los Angeles Times. After that, Los Angeles shifted back to the idea of voluntary busing under court supervision, according to the Los Angeles Times. Voluntary busing served as a dual purpose. In an attempt to get Caucasian students to attend schools that they otherwise wouldn't have, Los Angeles established the concept of the magnet program. Magnet programs were developed to attract Caucasian students to other schools by providing enriching and special academic instruction that could draw them in like a magnet. In return, minority students from lower income areas throughout South LA, were offered the opportunity to attend school in the more prosperous slash more Caucasian San Fernando valley areas, according to the Los Angeles Times.

Dr. McCloyn: And my mom made the decision, and they met with... when I was in sixth grade. They met with all of the African-American parents at the school of the sixth graders, and they sold them on 'your child will get a better education. They'll have better books out there, they'll have more opportunities. They will be prepared for university... they have more arts programs,' they really sold us on all of that.

Angelica: Dr. McCloyn's experiences aren't uncommon for people of color that were bused into those communities to have access to a better education, or moved into those communities to obtain better opportunities. Growing up in Covina, located in the San Gabriel Valley next door to the San Fernando Valley, Ted Hollister saw that racism was evident by observing the treatment of his Mexican mother within their community, as well as hearing stories from his Mexican family members about their racial experiences in California.

Experiences that he felt he escaped since he was part Irish, and noticeably so.

Ted Hollister: I look at relatives that talk about being, you know, feeling unsafe in certain

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areas, or feeling racism. You know, outrage with... worried about being beaten by police.

And, and I never felt that because I knew that I was white. And I knew that I was never experiencing that side and, and in some way, like I said, it just... I always wish that I could feel it also, because you decide to have that, you know, because I feel Latino, but I don't...I'm certainly not joined and, and experiencing what they've, they've experienced and it's, it's impossible for me to experience that.

Angelica: People of color didn't willingly insert themselves within these racially discriminatory communities, because they were a glutton for punishment, or disliked living in communities that reflected their culture. They attended these schools and lived in these communities, because these well off predominantly Caucasian areas had resources that other communities of color in California didn't. Many of us like to think that segregation and outwardly overt racism is quote “ a Southern thing” end quote, or existed so long ago, but the truth is, racism exists everywhere. Even in liberal California, and not that long ago.

Ironically, segregation within California's K-12 public schools is still among the worst in the country, according to a Berkeley Public Policy Journal article published in 2018. This remains problematic because the solution to education inequality is school integration, since research has proven that when children of color attend integrated schools, they're more likely to graduate, go to college, earn a degree, earn more income and have better health outcomes, according to the Berkeley Public Policy Journal. Research has proven that social, economic and education disadvantages are tied to race, therefore, when students of color who are in disenfranchised communities of color attend under-resourced schools in their communities, their chances of having lower academic performance is increased. If their everyday

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circumstantial struggles don't affect their academic achievement, then most certainly, the lack of necessary educational tools within their schools will. This is Angelica Cheyenne reporting.

This entire multimedia project was uploaded to my site in the form of a feature story with multimedia components. All the photos in the website posting are from the license-free photo platform Unsplash. A screenshot of the headline on the site is below.

Critical Race Theory: An Intricate Look Into The Ideology (Excerpt)



Chapter 5: Conclusion

What I learned from this project is that the way CRT is presented to be in conservative media is absolutely inaccurate. CRT is an analytical concept that dissects how race impacts American society, something that is statistically evident. Although some parents are fearful of CRT being taught to their children, that fear, as of now, is irrational because CRT isn't being taught in any K-12 school in America.

Hypothetically, even if CRT was taught in K-12 schools, there isn't any substantial proof that supports that CRT teaches BIPOC children to hate white children or produces a victim mentality within BIPOC children. According to some scholarship, BIPOC being taught CRT and CRT-related concepts will empower them.

Researchers need to continue with this study because race relations in America can always use improvement, and it's easier to rear kids into becoming culturally aware than it is adults. By starting with the youth, America may have a chance at developing into the post-racial society that it aspires to be.

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APPENDIX A (Interview Questions)

Dr. Brant Burkey (Caucasian Male/CSUDH Associate Journalism Professor)

In what ways did you notice that racial inequalities existed within your Orange County community? Specifically Newport Beach?

What was Newport Beach like in the 1980s and 1990s (demographics, social interaction amongst the community, social interactions amongst the non-white people/white people)? Was this indicative of the entire OC ?

How diverse was your neighborhood community growing up? Has it gained more diversity in the oncoming years?

How were social injustices and racial inequalities discussed within your community?

Were there different parts of OC that were inherently racist? If so, how did those OC cities express that?

In which ways have you experienced “white privilege” or witnessed “white privilege” in action?

Cheyenne

How was the race relations between the white people and people of color in your schools and neighborhood in K-12?

Why do you think Orange County residents who have children in the Los Alamitos Unified School District are so against the implementation of California's new ethnic studies curriculum?

How is that reflective of OC's views towards racial inequalities?

Ted Hollister (Hispanic/Irish/Woodrow Wilson High School Teacher)

What was it like growing up part Irish and Hispanic?

How did your Irish heritage shield you from experiencing racism?

Being that you are half Irish/half Hispanic, how did the members of the Irish community view you? How did that differ from the way members of the Hispanic community viewed you?

How has your hispanic heritage presented as an obstacle throughout your life?

Do you believe that you have been able to access "white privilege" in your life although you are half hispanic? If so, in what ways?

In what ways do you see racism appear in the Hispanic community?

Cheyenne

Gina Bowley- Blair (Italian-American/Jordan High School Teacher)

How do you define CRT?

In what ways is race, gender and sexual orientation discussed in high school curriculum ?

How does the discussion of systemic racism, social injustices and racial inequalities differ at the middle school level and high school level?

Treniece Edwards (African-American married mother of five)

How do you define CRT?

Why is it important for students to learn about CRT or CRT-related concepts?

Kristie Larison (Caucasian mother of two)

How do you define CRT?

How do you think children learning about CRT will affect them?

What do you think the interpersonal interactions will be like between white/POC K-12 students if they learn about CRT?

Cheyenne

What is it about CRT that you dislike the most?

How is the way that society perceives you different from how society perceives POC?

Dale Wetzel (North Dakota Department of Public Education Public Information Specialist)

How do you define CRT?

Why did the North Dakota (ND) legislation ban the discussion of racism as being embedded in American society from being taught in the state's K-12 public schools, when there is historic and statistical evidence that racism in America impacts BIPOC?

What does the current ND K-12 curriculum teach kids about race relations, diversity and racial differences?

What are ND parents' concerns about CRT, and why do they find the theory problematic?