

Merit Academy Equality in Education Policy DRAFT

1. Purpose and Philosophy

With compassion and clarity, we wish to address the national dialogue surrounding race, equity, and inclusion in this Equality in Education Policy.

We acknowledge that discrimination, including racism, does occur and that educational disparities between groups and individuals are real.

The goal of Merit Preparatory Academyⁱ is to provide an outstanding educational experience for each student. We believe that serving the individual and catering to his or her unique needs and circumstances is the best approach to achieve this goal.ⁱⁱ We also posit that instilling values of excellence, a love of learning, and service will produce principled future leaders who will make a positive difference in the world.

In order to achieve equality and excellence in education and to ensure that every student is included and valued, we propose the following:

- 1.1. Adherence to current laws and policiesⁱⁱⁱ to address racism and other discrimination. Discrimination of any kind has no place in our school, and we defer to current laws and policies that protect individuals from such discrimination.
- 1.2. The teaching of Judeo-Christian principles that promote “good character”^{iv} and engender attributes of respect, kindness, honesty, truth, love, forgiveness, and virtue.
- 1.3. A comprehensive and accurate civics and history curriculum^v including but not limited to the following: the colonizing of America, slavery, the Declaration of Independence, the US Constitution, the Civil War and reconstruction, the Holocaust, Jim Crow, and the Civil Rights Movement.
- 1.4. We acknowledge that US history has been fraught with tragedies and triumphs. We also acknowledge the valiant men and women who have fought to live up to the values enshrined in the Declaration of Independence and the Constitution and who have brought freedom and civil rights to every American citizen.
- 1.5. Please note that equality and excellence in education at Merit Preparatory Academy includes creating a school culture of belonging and unity. Therefore, we will not have curricula or training materials that endorse the divisive tenets of race essentialism, collective guilt, racial scapegoating, racial stereotyping, and neo-segregation as found in Critical Pedagogy (including Critical Race Theory^{vi}). Additionally, we do not endorse curricula or training materials that oppose constitutional principles or meritocracy^{vii} or that challenge objective truth.

2. Scope

This policy is intended to protect Merit Academy students and employees against the ideologies and practical application of several critical theories. Deriving from the Frankfurt School^{viii}, many critical theories^{ix}, including Critical Race Theory, have since reached beyond the realm of academia and infiltrated

government^x, corporate^{xi}, medical^{xii}, and educational^{xiii} institutions under the guise of Equity, Diversity, and Inclusion trainings and Ethnic Studies curricula (among other titles). Its tenets have also spread across academic disciplines, including English,^{xiv} history,^{xv} math^{xvi}, and science^{xvii}.

- 2.1.1. The scope of this policy is the curriculum and instruction within Merit Academy.
- 2.1.2. Merit Preparatory Academy's likeness, logos, name, and copyrighted materials cannot be used in any way to support or defend the ideologies of CRT.

3. Definitions

- 3.1. **Equality vs. Equity in Critical Social Justice Context:** “[I]n Critical Social Justice, the meaning of ‘equity’ takes pains to distinguish itself from that of ‘equality.’ Where equality means that citizen A and citizen B are treated equally, equity means ‘adjusting shares in order to make citizens A and B equal.’ In that sense, equity is something like a kind of ‘social communism,’ if we will—the intentional redistribution of shares, but not necessarily along lines of existing economic disparity but in order to adjust for and correct current and historical injustices, both as exist in reality and as have been drawn out by the various critical theories (specifically, Theory—see also, critical race Theory, queer Theory, gender studies, fat studies, disability studies, and postcolonial Theory)” (James Lindsay, “[Social Justice Usage](#),” New Discourses).
- 3.2. **Racism:** “Belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race. Racial prejudice or discrimination” (Merriam-Webster Dictionary, August 8, 2020).
- 3.3. **Racism in Critical Social Justice Context:**

“The systemic oppression of a racial group to the social, economic, and political advantage of another” (Merriam-Webster Dictionary, July 3, 2021). “When critical social justice theorists talk about ‘racism,’ they describe it as a matter of a social system being organized in such a way that it creates and perpetuates racial inequalities *regardless of the conscious beliefs, attitudes, or intentions of those who inhabit the system*. Although they also make much of purported *unconscious* biases in the propagation of racism, even in systems, their criterion for diagnosing systemic racism is entirely consequentialist: ‘disparate impact’ along racial lines is its sole necessary and sufficient condition. For example, in *White Fragility*, Robin DiAngelo asserts that ‘[b]y definition, racism is a deeply embedded historical system of institutional power (24),’ ‘a system of unequal institutional power,’ (125) ‘a network of norms and actions that consistently create advantage for whites and disadvantage for people of color’ (27–28), ‘a far-reaching system that no longer depends [as per D2] on the good [or bad] intentions of individual actors; it becomes the default of the society and is reproduced automatically,’ (21) i.e., without conscious intent. Journalist Radley Balko’s gloss on ‘systemic racism’ captures the idea perfectly: Of particular concern to some on the right is the term ‘systemic racism,’ often wrongly interpreted

as an accusation that everyone in the system is racist. In fact, systemic racism means almost the opposite. It means that we have systems and institutions that produce racially disparate outcomes, regardless of the intentions of the people who work within them” (Aaron Preston, “[Redefining ‘Racism’: Against Activist Lexicography](#),” *New Discourses*).

- 3.4. **Meritocracy:** “A social system in which status or position is achieved through ability and effort (merit) not because of money or social position” (*Oxford Reference Dictionary and Cambridge Dictionary*).
- 3.5. **Objective Truth:** Verifiable truth or fact that is independent of individual subjectivity or bias.
- 3.6. **Race Essentialism:** “Essentialist conceptions of race hold that the characteristics of physical appearance referred to by racial terms are indicative of more profound characteristics (whether positively or negatively construed) of personality, inclinations, ‘culture,’ heritage, cognitive ability, or ‘natural talents,’ that are taken to be shared by all members of a racially defined group. Proponents of non-essentialist views, on the other hand, believe that essentialism about race grants inappropriate and excessive meaning to features that are ‘skin deep” (Anna Stubblefield, “[Racial Identity and Non-Essentialism About Race](#),” *Social Theory and Practice*, vol. 21, no. 3, 1995, p. 341).
- 3.7. **Collective Guilt:** “Critical race theory claims that individuals categorized as ‘White’ are inherently responsible for injustice and oppression committed by white populations in the past. This concept is sometimes framed as ‘white guilt,’ ‘white shame,’ and ‘white complicity,’ which are psychological manifestations of collective guilt” (Christopher Rufo, “[Critical Race Theory Briefing Book](#)”).
- 3.8. **Neo-Segregation:** “Critical race theorists endorse a new form of racial segregation—often called ‘racial affinity groups’ or ‘racial caucuses’—with separate meetings, facilities, living quarters, and training programs for whites and racial minorities. The assumption is that whites must ‘do the work’ to address their ‘internalized racial superiority’ and racial minorities must be protected from invasive ‘whiteness” (Christopher Rufo, “[Critical Race Theory Briefing Book](#)”).
- 3.9. **Critical Race Theory**^{xviii}: “Critical Race Theory was developed out of legal scholarship. It provides a critical analysis of race and racism from a legal point of view. Since its inception within legal scholarship CRT has spread to many disciplines. CRT has basic tenets that guide its framework. These tenets are interdisciplinary and can be approached from different branches of learning. CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color. CRT also rejects the traditions of liberalism and meritocracy. Legal discourse says that the law is neutral and colorblind, however, CRT challenges this legal ‘truth’ by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege. CRT also recognizes that liberalism and meritocracy are often stories heard from those

with wealth, power, and privilege. These stories paint a false picture of meritocracy; everyone who works hard can attain wealth, power, and privilege while ignoring the systemic inequalities that institutional racism provides” (“[What is Critical Race Theory?](#),” UCLA School of Public Affairs | Critical Race Studies)

- 3.10. **The Frankfurt School:** “The Frankfurt School, known more appropriately as Critical Theory, is a philosophical and sociological movement spread across many universities around the world. It was originally located at the Institute for Social Research (*Institut für Sozialforschung*), an attached institute at the Goethe University in Frankfurt, Germany. The Institute was founded in 1923 thanks to a donation by Felix Weil with the aim of developing Marxist studies in Germany. After 1933, the Nazis forced its closure, and the Institute was moved to the United States where it found hospitality at Columbia University in New York City.
“The academic influence of the critical method is far reaching. Some of the key issues and philosophical preoccupations of the School involve the critique of modernity and capitalist society, the definition of social emancipation, as well as the detection of the pathologies of society. Critical Theory provides a specific interpretation of Marxist philosophy with regards to some of its central economic and political notions like commodification, reification, fetishization and critique of mass culture” (“[The Frankfurt School and Critical Theory](#),” The Internet Encyclopedia of Philosophy, A Peer Reviewed Resource).
- 3.11. **Equity, Diversity, and Inclusion Training:** Training taking place across the professional spectrum^{xix} with the objective to educate, activate, and mobilize individuals to eradicate systemic racism and dismantle systems of oppression. These trainings apply the ideological tools of Critical Theory and intersectionality and use racial identities of Black and White to fit the Neo Marxist oppressed/oppressor binary to explain the irredeemable damage racism has created in America.^{xx}
- 3.12. **Ethnic Studies Curricula:** Activist social studies curricula that critique history and culture through the lens and application of Critical Theory ideologies such as Postcolonial Theory, Queer Theory, and Critical Race Theory.
- 3.13. **Constitutional Principles:** Principles enshrined in the US Constitution and the Bill of Rights that guide the governance of a free nation and protect the individual rights and freedoms of its people.
- 3.14. **Postmodernism:** “[A] late 20th-century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason; and an acute sensitivity to the role of ideology in asserting and maintaining political and economic power” (“[Postmodernism](#),” Encyclopedia Britannica). The belief system of Postmodernism challenges the principles of objective reality, reason, logic, and the scientific method as characterized by the Enlightenment.
- 3.15. **Neo-Marxism:**
“Neo-Marxism is a loose term for various twentieth-century approaches that amend or extend Marxism and Marxist theory, usually by incorporating elements from other intellectual traditions, such as: critical theory, psychoanalysis or Existentialism. As with many uses of the prefix neo-, many theorists and groups designated as neo-Marxist have attempted to supplement the perceived

deficiencies of orthodox Marxism or dialectical materialism. Many prominent neo-Marxists, such as Herbert Marcuse and other members of the Frankfurt School, were sociologists and psychologists. Neo-Marxism comes under the broader framework of the New Left. In a sociological sense, neo-Marxism adds Max Weber's broader understanding of social inequality, such as status and power, to Marxist philosophy. Strains of neo-Marxism include critical theory, analytical Marxism and French structural Marxism. The concept arose as a way to explain questions which were not explained in Karl Marx's works. There are many different 'branches' of Neo-Marxism often not in agreement with each other and their theories" ("[What does neo-marxism mean?](#)," Definitions.net).

- 3.16. **The 1619 Project:** A New York Times journalism project primarily developed by investigative journalist Nikole Hannah-Jones. In the words of the New York Times Magazine editor-in-chief, "The goal of The 1619 Project is to reframe American History by considering what it would mean to regard 1619 as our nation's birth year. Doing so requires us to place the consequences of slavery and the contributions of black Americans at the very center of the story we tell ourselves about who we are as a country" (Jake Silverstein, "[Why We Published The 1619 Project](#)," The New York Times Magazine).
- 3.17. **1776 Unites:** "The 1776 Unites curriculum offers authentic, inspiring stories from American history that show what is best in our national character and what our freedom makes possible even in the most difficult circumstances. 1776 Unites maintains a special focus on stories that celebrate black excellence, reject victimhood culture, and showcase African-Americans who have prospered by embracing America's founding ideals" ([1776 Unites educates](#))
- 3.18. **Race Scapegoating:** Assigning unwarranted responsibility or blame to an individual or group based on race.
- 3.19. **Race Stereotyping:** Assigning specific traits, values, morals, conduct, beliefs, or ideology to a group or individual based on race (See also) "Parents Involved in Community Schools v. Seattle School. Dist. No. 1, 551 U.S. 701; Edmonson v. Leesville Concrete Co., 500 U.S. 614 "Quote illustrating Stereotyping"
- 3.20. **Retaliation:** Retaliation occurs when one person, or a person acting on behalf of another, takes adverse action against a protected person (i.e., a student, faculty, staff, administration, parents) inside or outside of the school because the individual reported or contributed to protected activity such as filing a complaint against someone in violation of this policy.
- 3.20.1. Some examples of retaliation may be, but are not limited to, termination of employment, reducing a student's grade, reprimands, threats, additional work or assignments, changes in work or educational environments meant to punish or create difficulty, or exclusion from activities or opportunities.
- 3.21. **Praxis:** An action or practice such as the following: an exercise or practice of an art, science, or skill; a customary practice or conduct; a practical application of a theory. [Praxis | Definition of Praxis by Merriam-Webster](#)

4. Policy

Merit Preparatory Academy is committed to providing a working and learning environment free from harassment, discrimination, and retaliation. The board values diversity among its students and employees. Accordingly, no otherwise qualified person shall be excluded from participation in any activity or denied the benefits of, or otherwise be subjected to unlawful discrimination in, any school program based on race, color, or national origin (Title VI of the Civil Rights Act of 1964), sex (Title IX of the Education Amendments of 1972), disability (Section 504 of the Rehabilitation Act of 1973 and Title II of the Americans with Disabilities Act), age (Age Discrimination Act of 1975), gender, gender identity, genetic information, sexual orientation, pregnancy, or veteran status. These protections apply to students, employees, and other members of the public in the school's programs, services, policies, complaint processes, and program accessibility, including access to school facilities for Merit students.

- 4.1. No student or employee should be compelled to personally affirm, adopt, or adhere to any of the following tenets:
 - 4.1.1. That any person based upon their race, ethnicity, culture, religion, color, national origin, or sex is inherently superior or inferior or that any person based upon these qualifications is either an oppressor or oppressed.
 - 4.1.2. That any person based upon their race, ethnicity, culture, religion, color, national origin, or sex is responsible for past actions committed by other members of the same race, ethnicity, culture, religion, color, national origin, or sex.
 - 4.1.3. That any person affiliated with Merit Academy in any way whatsoever should be classified or discriminated against or made distinct in any way based on race or color.
- 4.2. This policy does not prohibit any required collection of information or required demographic reporting.
- 4.3. We reject any funding that comes as a result of the Department of Education's "Proposed Priority 1: American History and Civics Education: Project,"^{xxi} which promotes the 1619 Project^{xxii} and the racist teachings of Ibram X. Kendi.^{xxiii}
- 4.4. We reject the factual errors that make up the 1619 Project^{xxiv} and any educational resource that promotes race scapegoating, race stereotyping, race essentialism, and collective guilt.
- 4.5. We embrace *1776 Unites* as a foundation for curricula across the humanities.
 - 4.5.1. We also embrace and encourage curricula based on any of the following:
 - 4.5.1.1. Teaching American History, the Ashbrook Center^{xxv}
 - 4.5.1.2. Curricula, the Bill of Rights Institute^{xxvi}
 - 4.5.1.3. Izzit.org, Free to Choose Network^{xxvii}
 - 4.5.1.4. Moral Courage ED^{xxviii}
 - 4.5.1.5. Theory of Enchantment^{xxix}
 - 4.5.1.6. K-12 Free Speech Curriculum, Foundation for Individual Rights in Education^{xxx}
- 4.6. We reject the anti-constitutional, postmodern, and neo-Marxist ideologies that inform Critical Race Theory^{xxxi} or any derivative thereof.
 - 4.6.1. However, we believe it is important that our teachers and students be educated about the history, principles, and praxis of Critical Race Theory

and related ideologies and the short- and long-term effects of their application. While teaching about an ideology or presenting a worldview (e.g. Marxism, Communism, Naziism) is acceptable, endorsing and applying the principles of anti-constitutional ideologies or worldviews is unacceptable.

- 4.6.2. This is the distinction we wish to make: that Critical Race Theory should not be the lens through which any curriculum is taught or approached.
- 4.7. Books that promote, encourage, teach, or otherwise endorse Critical Race Theory or any of its derivatives may not be introduced or used as any component of any course of study, lesson plan, or presentation in order to promote, encourage, teach, or otherwise endorse Critical Race Theory.
- 4.8. In an effort to ensure transparency, a parent of any Merit Preparatory Academy student has the right to review learning materials and activities in advance and, if finding the assignment harmful, may request an alternative assignment.
 - 4.8.1. Parents have the right to request and receive assigned book lists, syllabi, and materials being used in any of their student's classes.
- 4.9. Board members should exemplify and live by the principles as outlined in this policy and keep abreast of new information concerning race, equity, and inclusion and related topics.
 - 4.9.1.1. One board member, as nominated and voted by the Board, will sit as president of the Equality in Education Committee.
 - 4.9.1.2. The Board member, acting as president of the Equality in Education Committee will report to the Board monthly on progress, training, and other relevant matters.

5. Reporting

- 5.1. With the intent to provide a positive learning and work environment at Merit Academy, we strongly recommend that any complaint be seriously considered and every effort made to resolve the concern before pursuing an investigation. However, the Equality in Education Committee should investigate any incident that infringes upon any individual's civil rights, discriminates against them in any way, or requires or compels a person to affirm, adopt, or adhere to any tenet of Critical Race Theory. The Committee should also investigate if someone believes this theory is being taught in any course.
- 5.2. **Reporting Procedure**
 - 5.2.1. Anyone pursuing a complaint is encouraged to document the occurrence, including the date, time, place, what occurred, who was present, and any other relevant information.
 - 5.2.2. Complainants are encouraged to follow the steps as outlined in the MPA Conflict Resolution Policy.
 - 5.2.2.1. If, for any reason, the complainant is uncomfortable following the outlined steps, they may go directly to the Board of Trustees as outlined in step 4 of the MPA Conflict Resolution Policy.
- 5.3. Confidentiality will be maintained to the extent required by law and reasonably possible while investigating the complaint and taking required action.

- 5.4. These procedures should not discourage or limit any complainant from seeking alternative forms of redress.^{xxxii}
- 5.5. The Board of Trustees has the authority to investigate and determine if and when there have been violations of this policy and then make recommendations for resolution in accordance with the relevant Merit Academy policies and applicable laws.

6. Employee Responsibility to Report

All employees of Merit Academy are required to report any observance or awareness of racism, discrimination, harassment, or retaliation in regard to civil rights, discrimination, or any violation whatsoever of this policy, immediately, as described in the MPA Conflict Resolution Policy.

7. Retaliation

- 7.1. Merit Academy prohibits and will not tolerate retaliation, in any form, against any student, parent, faculty, staff, administrator, witness, or complainant who has brought forth a claim of discrimination or of the promotion or teaching of principles of Critical Race Theory, participated in any part of an investigation, or who in good faith opposed or reported a practice he or she believed to be in violation of this policy.

8. False Complaints

- 8.1. Complaints that are issued and are found to be false, frivolous, or malicious shall result in immediate corrective or disciplinary action that may result in dismissal from Merit Academy, whether these complaints come from a student or employee.

9. Training

- 9.1. Due to the ubiquitous and divisive influence of CRT, Merit Academy should be continuously and proactively creating and adopting alternative training materials and curricula to address equality, diversity, and inclusion.
- 9.2. All training will be done under the supervision of the Equality in Education Committee.
- 9.3. All administration, faculty, and staff and any and all other employees will be required to complete an annual training as provided by the Equality in Education Committee.
- 9.4. Employee training should be required and provided to each new employee within 15 days of their employment and completed within 21 days.
 - 9.4.1. The goal of each employee training will be the following:
 - 9.4.1.1. To define Critical Race Theory and its derivatives.
 - 9.4.1.2. To identify and define programs, belief systems, and propaganda that promote philosophies such as equity, ethnic studies, postmodernism, critical theories, neo-Marxism, postcolonial theory, Social Justice, Transformative SEL and instruct on how to root them out of our curriculum and school if and when present. (These belief

systems are the antithesis of the classical liberal principles upon which America was founded.)

- 9.4.1.3. To identify, define, and discuss practical methods to implement programs, practices, and strategies that encourage the teaching of Judeo-Christian principles that promote “good character”^{xxxiii} and engender attributes of respect, kindness, honesty, truth, love, forgiveness, and virtue.
- 9.4.1.4. To identify, define and discuss practical tools, curricula, and resources that will help promote objective truth, ethics, logic, meritocracy, and constitutional principles and their implementation.
- 9.4.1.5. To share insights and expertise from experts and those involved in fighting CRT at a local, state, and national level.
- 9.4.2. The Equality in Education Committee should provide face-to-face training to parents at least twice a year. Those trainings should be made available, when possible, online through the Merit Academy website. The purpose of parent trainings are the following:
 - 9.4.2.1.1. To gain an understanding of Critical Race Theory and an ability to identify it and its tactics, regardless of the name by which it is promoted (e.g., Transformative SEL, Critical Social Justice, Equity).
 - 9.4.2.2. The Equality in Education Committee will also be responsible to provide four student trainings throughout the year. These trainings should take place as school-wide assemblies when possible, or through small group trainings if necessary.
 - 9.4.2.2.1. The four assemblies should be chosen from one or more of the following themes:
 - 9.4.2.2.1.1. *Critical Theories*: What are they? How can they be identified, and how can we defend against them?
 - 9.4.2.2.1.2. *The United States Constitution and Heritage* with a focus on inspiring stories from our nation’s history that promote character, excellence, and freedom, reject victimhood culture, and teach authentic stories of diversity and its background in the United States. This topic can also include a focus on the United States Constitution, civil rights, patriotism, and the need to preserve our history.
 - 9.4.2.2.1.3. *Slavery and Racism in the Past and Present*: Developing an authentic and objective perspective of slavery and racism, giving students context of the history and present-day circumstances in the United States and throughout the world, and bringing awareness to current events surrounding modern-day slavery such as human trafficking, forced labor, bonded labor, child slavery, and domestic slavery and what students can do to protect themselves.
 - 9.4.2.2.1.4. *Moral Courage*: The goal of this topic is threefold:

- 9.4.2.2.1.4.1. To teach our students how to be understood and how to understand. To recognize our shared humanity and how to have productive conversations and debates.
- 9.4.2.2.1.4.2. To teach students how to hold space for those who are different from us and to respect and honor them even when we disagree or have nothing in common.
- 9.4.2.2.1.4.3. To discuss genuine and authentic inclusion and methods through which we can unify our school and community.

10. Dissemination of Policy

- 10.1. Within forty-eight hours of the approval of this policy entitled “Equality in Education,” all employees, students, parents, and Board of Trustees members should be notified, via email, of the contents of the policy, including a plain-language summary and a link to the policy as found on the Merit Academy website.
- 10.2. The policy must be made available on the Merit Academy website.
- 10.3. The policy must be included in any applicable employee and/or student handbooks.
- 10.4. The school will provide a copy of this policy to new faculty and staff as part of their orientation process.

ⁱ“Our Vision” Merit Preparatory Academy Mission Statement
<https://meritprepacademy.org/about/>

ⁱⁱPublic Education System Policy, Part 3: Goals and Methods of the Public Education System. 53E-2-302. Characteristics of public education system.
[Utah Code Section 53E-2-302](#)

ⁱⁱⁱ“Bullying, Cyberbullying, Harassment and Hazing Policy”, Merit Academy Policy Statement.
[Policies](#)

“Utah Anti-Discrimination Act” 34A-5-101 Title, Utah State Legislature
[Chapter 5 Utah Antidiscrimination Act](#)

“HR5331 Fairness for All Act” Utah Congress, Latest Action January 30, 2020
[Text - HR5331 - 116th Congress \(2019-2020\): Fairness for All Act | Congress.gov | Library of Congress](#)

Civil Rights Act 1964, July 2, 1964

[PUBLIC LAW 88-352-JULY 2, 1964, 241 Public Law 88-352 Be it enacted by the Senate and House of Representatives of the United States](#)

1st Amendment, US Constitution,

[US Constitution - First Amendment | Resources | Constitution Annotated | Congress.gov | Library of Congress](#)

14th Amendment, US Constitution,

[US Constitution - Fourteenth Amendment | Resources | Constitution Annotated | Congress.gov | Library of Congress](#)

^{iv}“Civic and Character Education” Utah Code Section 53G-10-204 Utah State Legislature
[Utah Code Section 53G-10-204](#)

^v “1776 Unites” History Curriculum

[Curriculum | 1776 Unites](#)

Teaching American History

[Teaching American History: Home](#)

Bill of Rights Institute

[Educator Hub](#)

^{vi} [What is Critical Race Theory? • Critical Race Training in Education](#)

*Below is an example of CRT based training. This training took place in April 2021 for Utah Charter schools Diversity, Inclusion, Equity Training for Charter Schools in Utah, (Covert White Supremacy) Meritocracy Myth (see slide 54-55) https://drive.google.com/file/d/1qn8dzpKer55wOA_WKjvzpwziZisQObFo/view

vii* Please note that the following article demonstrates how the CRT ideology rejects meritocracy as a tool of “whitesupremacy” to subordinate people of color. In contrast, our view is that meritocracy is equality of opportunity and “a vehicle for social mobility [which] encourages people to do their best to achieve the ultimate goals of society.” Kim, C. H., Choi, Y. B. (2017), How Meritocracy is Defined Today?: Contemporary Aspects of Meritocracy, Economics and Sociology, Vol. 10, No. 1, pp. 112-121. D Melinda D. Anderson, ‘Why the Myth of Meritocracy Hurts Kids of Color.’ The Atlantic, July 27, 2017 [Study: Poor Kids Who Believe in Meritocracy Suffer](#)

viii Claudio Coradetti, “The Frankfurt School and Critical Theory” Internet Encyclopedia of Philosophy: A Peer-Reviewed Academic Resource <https://iep.utm.edu/frankfur>

ix See definitions

x Christopher Rufo, “Cult Programming in Seattle: The city is training white municipal employees to overcome their “internalized racial superiority.”” 9 July 2020 [Previous Post Cult Programming in Seattle](#)

xi Christopher Rufo; “The Woke Industrial Complex: Lockheed, the nation’s largest defense contractor, sends key executives on a mission to deconstruct their “white male privilege.”” May 26, 2021 [The Woke-Industrial Complex](#)

xii “New AMA policies recognize race as a social, not biological, construct” AMA Policy, November 16, 2020 [New AMA policies recognize race as a social, not biological, construct](#)

xiii Christopher Rufo, “Critical Race Theory in Education, My eleven-part investigative series on political indoctrination in American school.” April 27, 2021 [Critical Race Theory in Education – Christopher Rufo](#)

xiv “English Teacher Dana Stangel-Plowe Speaks Out About Dwight-Englewood School.” Foundation Against Intolerance and Racism, June 8, 2021 [Dwight-Englewood Whistleblower – FAIR](#)

xv Jason L. Riley, “Correcting 1619’s Falsehoods About the American Founding.” Wall Street Journal, May 25, 2021 [Opinion | Correcting 1619’s Falsehoods About the American Founding](#)

xvi “A Pathway to Equitable Math Instruction.” Resources and Guidance to Support Black, LatinX, and Multilingual Students.” Math Equity Tool Kit [Homepage - Math Equity Toolkit](#)
James Varney, “Is mathematics racist? California could blaze pathway with woke math.” Washington Post, June 6, 2021 [Is mathematics racist? California could blaze pathway with woke math](#)
Paul Bond, “Math Suffers from White Supremacy, According to a Bill Gates-Funded Course.” Newsweek, 23 February 2021 [Math Suffers from White Supremacy, according to a Bill Gates-Funded Course](#)

xvii James Lindsay, “Social Justice Usage.” A Commentary, New Discourses [Science](#)

xviii “Critical Race Theory,” Encyclopedia Britannica, Last Updated: Jun 16, 2021 [critical race theory | Definition, Principles, & Facts](#)
Richard Delgado and Jean Stefancic, *Critical Race Theory: An Introduction*, NYU Press, 2006, pp1-2 [from Critical Race Theory: An Introduction Chapter 1 Introduction](#)

xix These trainings have taken place and are taking place across America in corporations, government agencies, educational institutions and the military.

xx Christopher Rufo, “White Fragility Comes to Washington.” City Journal, July 18, 2020 [“White Fragility” Comes to Washington](#);
Christopher Rufo, “Radicals in the Classroom,” 5 January, 2021 [Previous Post Radicals in the Classroom](#);
Christopher Rufo, “The Intersectional Corporation,” 6 July 2021 [The Intersectional Corporation](#)

xxi Federal Register “Proposed Priorities American History and Civics Education,” April 19, 2021 [Proposed Priorities-American History and Civics Education](#)

^{xxii} Nicole Hannah-Jones, The 1619 Project, (The New York Times) August 18, 2019

[1619 Project: The New York Times: Free Download, Borrow, and Streaming](#)

Adam Serwer, "Historians Clash With the 1619 Project" The Atlantic, December 23, 2019

[Historians Clash With the 1619 Project](#)

Leslie M. Harris, "I Helped Fact-Check the 1619 Project. The Times Ignored Me." Politico Magazine History Dept. 6 March 2020
[I Helped Fact-Check the 1619 Project. The Times Ignored Me.](#)

^{xxiii} Ibram X. Kendi, "How to Be an Anti-Racist." Random House, 2019 (p 11,20)

"The opposite of "racist" isn't "not-racist." It is "anti-racist." What's the difference? One endorses either the idea of a racial hierarchy as a racist, or racial equality as an anti-racist. One either believes problems are rooted in groups of people, as a racist, or locates the roots of problems in power and policies, as an anti-racist. One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an anti-racist. There is no in between safe space of "not racist." The claim of "not racist" neutrality is a mask for racism."

"The only remedy to racist discrimination is anti-racist discrimination. The only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination."

. "If discrimination is creating equity, then it is antiracist. If discrimination is creating inequity, then it is racist."

^{xxiv} See Footnote; "The 1619 Project," Internet Archive

https://archive.org/details/1619project/full_issue_of_the_1619_project/page/n77/mode/2up

<https://www.federalregister.gov/documents/2021/04/19/2021-08068/proposed-priorities-american-history-and-civics-education>

^{xxv} <https://teachingamericanhistory.org/>

^{xxvi} <https://billofrightsinstitute.org/curricula>

^{xxvii} <https://www.izzit.org/>

^{xxviii} <https://moralcourage-ed.org/>

^{xxix} <https://theoryofenchantment.com/>

^{xxx} <https://www.thefire.org/resources/high-school-network/high-school-curriculum/>

^{xxxi} See Footnote 18

1. ^{xxxii} Utah Labor Commission, Utah Antidiscrimination and Labor Division Address: 160 East 300 South, 3rd Floor; P. O. Box 146630. SLC, UT 84114 Telephone: (801) 530-6801; TDD-Hearing Impaired: (801) 530-7685

2. Office for Civil Rights (OCR), U. S. Department of Education; Region VIII; Address: Cesar E. Chavez Memorial Building 1244 Speer Blvd. Suite #310, Denver CO 80204-3582, 111R-100 Nondiscrimination Policy and Complaint Procedures Page 5 of 8, Telephone: (303) 844-4303; TDD-Hearing Impaired (800) 877-8339.

^{xxxiii} "Civic and Character Education" Utah Code Section 53G-10-204 Utah State Legislature

[Utah Code Section 53G-10-204](#)