

## Reference Quotes concerning the definition of “Critical Race Theory”

From Critical Race Theory (Third Edition): An Introduction, by Richard Delgado and Jean Stefancic (New York: NYU Press, 2017), page 3.

“The critical race theory (CRT) movement is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power. The movement considers many of the same issues that conventional civil rights and ethnic studies discourses take up, but places them in a broader perspective that includes economics, history, context, group- and self-interest, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step-by-step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and neutral principles of constitutional law.

Although CRT began as a movement in the law, it has rapidly spread beyond that discipline. Today, many in the field of education consider themselves critical race theorists who use CRT’s ideas to understand issues of school discipline and hierarchy, tracking, controversies over curriculum and history, and IQ and achievement testing. Political scientists ponder voting strategies coined by critical race theorists. Ethnic studies courses often include a unit on critical race theory, and American studies departments teach material on critical white students developed by CRT writers. Unlike some academic disciplines, critical race theory contains an activist dimension. It not only tries to understand our social situation, but to change it.”

From *Scott v. Sandford (Dred Scott Decision)*, written by Roger B. Taney in 1857

“They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it. This opinion was at that time fixed and universal in the civilized portion of the white race.”

[from Tara J. Yosso and Corina Benavides Lopez, "Counterspaces in a Hostile Place: A Critical Theory Analysis of Campus Culture Centers", in Lori D. Patton (ed.), "Higher Education: Perspectives on Identity, Theory and Practice" (Sterling VA: Stylus Publishing, 2010), 85-86.]

"CRT exhibits five tenets:

1. The *intercentricity* of race and racism with other forms of subordination: CRT starts from the premise that race and racism are central, endemic, permanent, and fundamental part of defining and explaining how U.S. society functions (Bell, 1992; Russell, 1993), CRT acknowledges the inextricable layers of racial subordination based on race as well as on gender, class, immigration status, surname, phenotype, accent, and sexuality (e.g., Crenshaw, 1989, 1991; Valdes, 1998).
2. The challenge to dominant ideology: CRT challenges White privilege and refutes claims of objectivity, meritocracy, color blindness, race neutrality, and equal opportunity that institutions of higher education make to camouflage the self-interest, power, and privilege of dominant groups (e.g., Calmore, 1992; Solórzano, 1997).
3. The commitment to social justice: CRT's social and racial justice research agenda exposes the "interest convergence" of civil rights gains in education (Bell, 1987) and works toward the elimination of racism, sexism, and poverty, as well as the empowerment of People of Color and other subordinated groups (e.g., Freire, 1970, 1973; Solórzano & Delgado Bernal, 2001).
4. The centrality of experiential knowledge: CRT recognizes the experiential knowledge of People of Color as legitimate, appropriate forms of data, and critical to understanding, analyzing, and teaching about racial subordination (e.g., Delgado Bernal, 2002).
5. The transdisciplinary perspective: CRT extends beyond disciplinary boundaries to analyze race and racism within both historical and contemporary contexts (e.g., Calmore, 1997; Delgado, 1984, 1992; Gutiérrez-Jones, 2001; Harris, 1993; Olivas, 1990)."