

Critical Race Theory (CRT). An ideology propagated largely by the political left, flippantly implies that economic, government, and fundamentally capitalist systems are inherently racist. Some might argue that it is principally centered around a push to include historically significant, and especially pernicious events, in the education of our future generations. To this accord, CRT is generally considered to be morally accurate. However, by extension this doctrine exists on the presupposition that the supposedly clandestine operations of our inconspicuous, and ambiguously defined, systems are inherently racist. This theory acts as a trojan horse, coaxing the masses in by hoisting the flag of equity, only to unlatch its seals and let pour forth a tidal wave of repression and injustice. Not only does CRT fail to address the principal concerns its supposedly meant to remedy, the foundation on which it is erected - in essence, victimhood – will almost certainly aid in the furtherance of abdication of responsibility and individual identity.

Critical Race Theory, much to its detriment, operates on the broad assumption that the delicately balanced systems which underpin our entire economy and political systems are intrinsically racist. The first thing the critical reader may ask is: “what systems precisely are we discussing?” which unsurprisingly is not and cannot be answered. The herculean efforts it would require identifying exactly which systems operate on malicious policies, and to what degree, is most certainly not worth the effort. After the second world war when Russian prisoners were freed from Nazi camps they were subsequently arrested on suspicions of espionage on behalf of the Germans. Similar to the proposals advanced by CRT, Joseph Stalin believed it was far easier to inflict justice on the whole in hopes of discovering the rat, rather than entertaining a more granular strategy – though also a more expensive strategy. It is unsurprising, therefore, that by lifting the veil on Critical Race Theory we expose a nihilistic, paranoid, and Marxist skeleton.

Furthermore, what message do we intend to communicate by insinuating that all our ‘systems’ are designed chiefly by Shakespearean evildoers? If the intended result of CRT is equity, then advocating to propagate ideas of victimhood throughout our schools is an incredibly poor way of achieving this goal. By insisting that racism is a trait inherent in our businesses and our schools we are effectively stripping the disenfranchised of the benefit of failure. Failure means equity; failing is absolute and most of us experience it continually in our lives. Thus, failure is a common ailment for all people. But if we parrot the leftist idea that there is evil, and it is what’s preventing you from succeeding, then our failures cease to become experiences we learn from. Instead, they serve as reinforcement for CRT principles, and thus act as kindling for its ever-growing inferno.

CRT argues that it is preferable to remain as victims; ensconced in their positions they will be tormented, seemingly forever, by the malicious bourgeois. CRT argues that rather than acknowledging the past and trying to move on as a singular but individual entity, it is better to further partition people into diametrically opposed groups of victims and oppressors. Lastly, CRT argues that we should widen our scope of victimhood, inviting others to believe that they are not just ill-fated but being acted upon by spiteful phantoms, and together we will do away with responsibility.