



# REPORT ON THE NEW EQUITY PEDAGOGY AT MCLEAN COUNTY UNIT DISTRICT NO. 5

Where did it come from – Where is it going

## Abstract

A look at the founding document of Unit 5's new world view and pedagogy.  
[The Equity Audit – August 2021](#)

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## Unit 5's Equity Audit Document - August 2021 –

Below are passages taken from Unit 5's Equity Audit document that reveal its ideological basis and Critical Race Theory roots. This gives you an idea about the direction the district has taken or will take in the future to advance its new pedagogy.

Link to the Equity Audit on Unit 5's website - Unit5.org -

<https://www.unit5.org/cms/lib/IL01905100/Centricity/Domain/3645/EA%20FINAL%20McLean%20SD%205.pdf>

### These are quotations from Unit 5's Equity Audit with page numbers.:

**pg. 6** - *"To understand equity, one must understand inequities and how every major U.S. system – criminal justice, education, employment, health care, housing, - has been designed to be inequitable. In other words, these systems were not created to benefit all members of society. They are inherently unequal."*

This statement is foundational to CRT. You must agree to it at face value without any deeper explanation about its truth or real-world examples of its operation. The assertion that today all American systems are inherently "inequitable" (racist) is an unproven statement of faith that very few people believe. Instilling this idea of helpless victimhood in students will lead to despair, anger, and poorer academic achievement for all.

**Pg. 1** - Unit 5's Systems objective statement - *"To ensure a systemic and continuous development toward advancing equity within all policies, processes, procedures, initiatives, decision-making and fiscal responsibility."*

Parents should understand the extent of DEI's supervision over Unit 5's operations. Do they?

Given Unit 5's current fiscal situation parents should be made aware of the vast impact that Equity has and will have on fiscal decision making and budgeting.

K-12 Public Schools are not the place to teach a new ideological foundation for society unless that ideology has been proven valid and is agreed to by the community. If it is not a common agreement, then it should be considered unwelcome indoctrination. If there is any question about its validity, it should be announced, reviewed, and discussed before it is taught. This ideology was not announced, it was not discussed, but it is working its way into our schools.

**Pg. 1** – Unit 5's Teaching and Learning objective statement - *"To intentionally embed equity-driven pedagogy in the curriculum, resources, instructional approaches, use and consideration of assessments and academic programming for the purpose of advancing equity for each student."*

Why does Equity need to be "intentionally embed(ed)" in ALL of the current curriculum?

Was this statement ever offered up for discussion to all parents and teachers at Unit 5?

How will Unit 5 implement the use of Equity in "consideration of assessments" at the district?

Has Equity been shown to improve student achievement? What is the intended outcome of Equity in the district?

How do we know when "equity for each student" has been achieved?

**Pg 7** - *However, national data has shown that despite the law and morality of supporting children and their learning, academics are not fair. Scholars understand that legal protections for these groups is insufficient to reach equity.*

Specifically, what “national data” shows that education in America is not fair?

How will Unit 5 work around civil rights laws, and equal protection laws to implement Equity?

If Equity displaces the current “morality”, is it the job of public schools to teach it?

What does “reaching equity” look like?

**Pg. 9** - *“It also must be understood that individuality does not contribute to a holistic society. Collective voices foster harmony, but too often in schools’ individual interests outweigh the betterment of a community, which tend to further oppress marginalized people.”*

Collectivism: the practice or principle of giving a group priority over each individual in it.

How does individuality oppress people in Unit 5?

Understanding the group and the individual are equally important but focusing on only one is not good. CRT/Equity is wholly focused on group identities so that large groups of students can come under the umbrella of “unfairly advantaged” or “oppressed” regardless of their personal feelings, feelings toward their peers, or their individual world views. This kind of labeling is harmful, manipulative, and tyrannical.

**Pg 115** - *“Hesitations, uncertainties and outright rejection and anger can be expected in broaching such topics. Leadership must understand that transformative movement is often contentious.”*

Is K-12 education the place for a transformative social movement? Or is it a place to learn math, science, history?

Do the parents at Unit 5 know that their children are being used for a transformative social movement?

The fact that Unit 5 says this “movement” will produce “rejection and anger” is alarming. Is this the reason so few parents, even teachers, are aware of the underlying ideological precepts Equity holds?

As Equity is advanced in Unit 5 can we expect parents to become angered?

**Pg 8** - *“These discourses and actions must be relentless and continuously allow for improvement contributing to equity as foundational and a moral imperative.”*

“Relentless”? – Ruthless, unyielding, uncompromising, insistent. Please inform parents of your intentions.

What does “equity as foundational” mean? Give examples.

What is the “morality” of equity?

Why is equity “imperative” in K-12 public education? Is its purpose to improve academics or social activism?

Should a new “morality” be taught in K-12 public schools without the consent of parents?

**Pg 117** - *“It is critical for the district and its stakeholders to fully understand there is no final destination to reach equity. There is no stopping point. It is a constant, prevalent, and complex paradigm in efforts to maximize humanity and social justice for historically marginalized identities.”*

If there is no goal in equity, how will we know if we are making progress?

If there is no goal to a “movement” what direction is the movement taking?

Should anyone follow a movement or a moral imperative that has no stated goal or stopping point?

What does “maximize humanity” mean?

Are students at Unit 5 “marginalized”? Give examples.

Should collectivism, along with race, and gender-based ideology define “humanity” for all, and should it be taught to all students in the district regardless of their own religion, or world view?

## **Found in the Glossary of Terms used in the Equity Audit: (number of times used)**

**Pg 119 - *Dominant*** (dominant culture) (10) All *\*dominant\** or historically *\*unjustly rewarded\** identities such as White, male, heterosexual, cisgender, upper class, abled-bodied, U.S. born, native Englishspeaker, college-educated, Christian, young, desirable in stature, size, and appearance. *\*corrected terminology from the original\**

Who decided these categories of dominance? How might Unit 5 apply equity to a White, male, heterosexual, Christian with desirable appearance?

Specifically, how and where is Unit 5 unjustly rewarding some identities? Proof is necessary.

**Pg 119 – *Equity*** (389) In terms of educational equity, equity is intentional identification of barriers to ensure every student has access and opportunity to academic and whole child needs in the school setting as measures by quantitative and qualitative outcomes, while examining the policies, procedures, processes, resources, and practices of the institutional structures that explicitly or implicitly, knowingly, or not, perpetuate inequities.

Are all disparate quantitative outcomes proof of structures or practices that perpetuate “inequities” in the application of resources to “unjustly rewarded” or intentionally “minoritized” students?

**Pg 119 - *Historically marginalized identity*** (30) (group or population): Any socially constructed identity based on race/ethnicity, gender/gender identity, sexuality, ability, socio-economic status, language, age, national origin, religion/non-religious affiliation, physical attributes, education attainment and family status that has experienced institutional oppression. May be used interchangeably with minoritized identities, groups, or populations.

Give examples of “institutional oppression” in Unit 5.

**Pg 120 - *Intersectionality***: (99) The intersecting of marginalized identities. Such identities include one or more intersections of race/ethnicity, gender/gender identity, sexuality, ability, socio-economic status, language, age, national origin, religion/non-religious affiliation, physical attributes, education attainment and family status.

How does Unit 5 intend to use “intersecting of marginalized identities” to modify the use of school resources for different identity groups or individuals?

Are different intersectional group identities given different power ratings by Unit 5?

**Pg 120 – *Oppression***: (12) The exercise of power to unjustly manipulate resources and treatment against others, often experienced by minoritized identities.

How are resources “unjustly manipulated” in Unit 5 or elsewhere?

Is it advisable or productive to divide humanity and especially K-12 students into these categories?

Since “minoritized” is a verb, how are people made to be “minoritized” specifically and does this happen at Unit 5?

**Pg 120 – Power:** (12) *The capacity and ability to exercise influence among individuals, or at a structural or systemic level.*

Where is power embodied in individuals, or the structure or systems of Unit 5? Proof is necessary.

How do power and intersectionality relate to one another?

**Pg 120 - Racism:** (24) *The individual, cultural, and institutional beliefs, and actions of oppression that manifest privileges to White people, or those that identify or are perceived White, based on devaluing the experience and humanity of Black, Indigenous and/or People of Color (BIPOC), or those that identify as BIPOC. Racism is fueled by White supremacy ideology.*

Can only White, or those that “identify” as white or are “perceived” as white be racist?

Give examples of “devaluing the experience and humanity” of Black identities at Unit 5.

Give examples of “White supremacy ideology” at Unit 5.

**Pg 120 – Social Constructs:** (construct 9) *All dominant and non-dominant identities that exist in visible and invisible social stratification systems of one’s value, positionality, and full humanity.*

Do all students, teachers and parents agree with Unit 5’s socially constructed identities?

Who decides “one’s value”?

Explain “full humanity”.

Explain “positionality”.

**Pg 120 - Social Justice:** (justice 24) *The relationship of historically marginalized identities measured by full and equal participation in distribution, resources, and opportunities to leverage human privileges.*

Where does Unit 5 not distribute resources and opportunities fully and equally? Show examples?

**Pg 120 - White privilege:** (white 125) (privilege 9) *Unearned privileges associated with light skin color, or race, which manifest visible and invisible benefits to White people, acknowledged or not, within every socio-economic and political aspect of society.*

What are some examples of unearned privileges in every socio-economic and political aspect of society?

Where are “unearned privileges” found in Unit 5?

## **Some of the authors used as references in building the Equity Audit – starting on pg 122.**

**DiAngelo, R. (2018). White Fragility: Why it’s So Hard for White People to Talk About Racism.** Quoting DiAngelo about her book – “*unapologetically rooted in identity politics.*” and “*The question is not did racism take place, but how did racism manifest in that situation.*”

**Freire, P. (1970). Pedagogy of the Oppressed.** This book is about Critical Pedagogy. Freire was a founder of the implementation of Critical Theory into education. Freire’s impact on education in America is explored in detail in James Lindsay’s book – [The Marxification of Education: Paulo Freire’s Critical Marxism and the Theft of Education](#) In it he says –

*“This is because Paulo Freire’s Critical Pedagogy is an abject anti-educational failure that should be ripped out of our Pre-K12 schools and colleges of education as soon as possible. Indeed, it never should have been*

*adopted in the first place, and the people who saw to it should be held accountable for the unbelievable damage it has caused in the intervening forty years. These ideas were terrible and unfounded when they were written down in the 1960's and when they were accepted in North America in the 1980's, and they haven't improved one iota in the intervening decades. Their adoption and inclusion in North American colleges of education first, and primary and secondary schools second, should be considered one of the greatest academic scandals in the history of the world. Indeed, the "Critical" theft of education should be considered nothing short of a crime against humanity."*

**Kendi, I. (2019). How to be an Antiracist.** States that - "*racial inequity is evidence of racist policy*". "Critical race guru Ibram X. Kendi, directs the Center for Antiracist Research at Boston University, has proposed the creation of a federal Department of Antiracism. This department would be independent of (i.e., unaccountable to) the elected branches of government and would have the power to nullify, veto or abolish any law at any level of government and curtail the speech of political leaders and others deemed insufficiently "antiracist."

**Kincheloe, J. (2008). Critical Pedagogy.** Kincheloe founded The Paulo and Nita Freire International Project for Critical Pedagogy to further Freire's ideology in education.

**Ladson-Billings, G. – author of: Toward a Critical Race Theory of Education.** Contributor: Handbook of Critical Race Theory in Education. "*a title many will find grimly amusing since we so often hear more than twenty five years later that Critical Race Theory isn't in our schools. Ladson-Billings and Tate remarked that Critical Race Theory takes the position that race should be understood as the central construct for understanding inequality*" - Race Marxism: The Truth About Critical Race Theory and Praxis, James Lindsay

**Sleeter, C. – contributor: Critical Race Theory and Education** - she writes – "*Critical Race Theorists assume that racism is not an aberration, but rather a fundamental, endemic, and normalized way of organizing society.*"

**Delpit, L. (2012). Multiplication is for white people: Raising expectations for other people's children.** The New Press.

**Darling-Hammond, L. (2010). The Flat World and Education.** Teachers College Press. – she writes – "*As Paulo Freire explained, humanization is "the process of becoming more fully human as social, historical, thinking, communicating, transformative, creative persons who participate in and with the world."*

## **Under the Goals Section of the Equity Audit:**

**Pg 19 – 4: TEACHING AND LEARNING – *In each grade and within each content, we have curriculum and resources aligned with equitable pedagogical beliefs and culturally responsive instructional practices that promote elimination of implicit biases and affirmation of student self-identities.***

What are examples of "culturally responsive instructional practices" in math class"?

Is it wise to promote equitable beliefs and practices in every classroom when academic achievement is abysmal to incorporate ideological curriculum into all classes?

**Pg 19 – 5: ACADEMIC PROGRAMMING – *Across the district, we have and continue to take a critical lens to our academic programming (e.g., ESL, SPED, Gifted/Honors/AP, etc.) to analyze student representation by socially constructed identities.***

Will Unit 5 consider race and other identities in admission to AP courses?

Will Unit 5 eliminate AP and Honors programs because of "inequities" within the programs?

**Pg 20 - 6: DISCIPLINE/BEHAVIOR/STUDENT SUPPORTS** – *Our district regularly analyzes student discipline data and disaggregates said data by race and special population categories, as well as intersectionality of known social constructs. We have proactive practices in place (e.g., restorative justice, trauma informed resources, SEL approaches, etc.) to support all students, especially historically marginalized populations.*

The DEI department is watching discipline through a new data collection form. Why?

**Pg 21 - 8: EMPLOYMENT & RETAINMENT** – *We have implemented practices to attract and retain highly qualified, diverse teachers and administrators at our district.*

**Pg 102** - *“The district may need to consider its interviewing and hiring practices for implicit biases. This will provide an important insight to one’s identity, positionality, and critical understanding of equity.”*

How will Unit 5 decide an applicant’s “identity”, “positionality”, “critical understanding of equity”?

Would skin color be one way? It appears that could be the case if you look at other stated beliefs of the district.

Will applicants need to show their allegiance or lack thereof to the equity ideology to qualify for hiring, for promotion, for firing?

**Pg 117** - *“As the district explores their next steps, they can expect resistance from a variety of stakeholders.”*

Why would Unit 5 “expect resistance from a variety of stakeholders” and what is the district doing to address future resistance?

What are the “next steps” going to be?

Maybe there is good reason for resistance and Unit 5 should step back and consider that.

The Equity Audit was written by a consultant. [Systemic Educational Equity LLC](#). They also are consultants for the Illinois State Board of Education. It would be questionable if SEE LLC helped establish ISBE’s Culturally Responsive Teaching and Leading Standards and are now getting paid as consultants to implement them in the state’s schools.

Here is a review by [Influence Watch](#):

*“Systemic Educational Equity LLC is a left-of-center consulting firm that works primarily with school districts. It uses critical race theory-aligned principles in its professional development and educational policy advocacy. [1]”*

*“Systemic Educational Equity offers “equity audits” to measure how well school districts are able to achieve equal outcomes across ethnic groups, genders, and sexualities. It uses identity politics ideology to evaluate school districts performance and offers reports, policy recommendations, professional development plans, and training sessions aimed at achieving equal outcomes across groups. [2]”*

**Documents indicate that Unit 5 is currently in the teacher training phase of this indoctrination. The subject is Identity. However, given the fact that the above concepts are explicitly what Unit 5 has built the DEI department and the Equity Action Plan on and given the fact that Unit 5 desires “To intentionally embed equity-driven pedagogy in the curriculum, resources, instructional approaches, use and consideration of assessments and academic programming for the purpose of advancing equity for each student”, the questions asked above need to be answered before they are implemented.**

**[The Critical Classroom](#) - How Critical Race Theory Undermines Academic Excellence and Individual Agency in Education. The Heritage Foundation.**