

History and Civics Curriculum: 2019 Colorado House Bill 19-1192—A Review for the Local School District Curriculum Department

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Preface for Readers of This Review

The following is an abbreviated review of the 2019 Colorado House Bill 19-1192 that requires all public schools to include in their history and civics curriculum instruction about racial matters and LGBTQ+ issues. This particular review I have sent to the Colorado Social Studies Standards Review Committee of the Colorado Department of Education, which is charged with the responsibility and authority to revise the history and civics curriculum as the authorized version for local school districts to comply. I have also given this review to the curriculum director for our local school district. Since this development is part of an international movement, to make my review available for the people who have asked me for it, and to make it available for others to use as a model for their own use, I have included it on both my academic and general Websites for them and others to read and to use in addressing such public school efforts in their states and communities. The original law can be seen at the following URL: https://leg.colorado.gov/sites/default/files/2019a_1192_signed.pdf (Accessed 05/11/2022) or on my WordPress Website at <https://fromacorntoak12.com/current-issues/>. All uppercase wording in quotes from the law are as written in the law; I have not used uppercase for emphasis in any part of this document.

1. This brief paper presents questions for the Thompson School District (TSD) Curriculum Department, in particular the Director of Curriculum & Learning Design, and her associates working with her on bringing the current history and civics curriculum into compliance with this new law. The law, while containing good features, also contains much that raises serious concerns, including, but not limited to, the following questions. I request in the development of their plan for bringing the TSD curriculum into compliance with this law, to please answer these questions.
 - a. Pertaining to the introductory statement on page one, “THE INCLUSION OF MATTERS RELATING TO AMERICAN MINORITIES IN THE TEACHING OF SOCIAL CONTRIBUTIONS IN CIVIL GOVERNMENT IN PUBLIC SCHOOLS...TO INCLUDE...THE LESBIAN, GAY, BISEXUAL, AND TRANSGENDER INDIVIDUALS WITHIN THESE MINORITY GROUPS, THE CONTRIBUTIONS AND PERSECUTION OF RELIGIOUS MINORITIES, AND THE INTERSECTIONALITY OF SIGNIFICANT SOCIAL AND CULTURAL FEATURES WITHIN THESE COMMUNITIES, IN THE TEACHING AND CONTENT STANDARDS FOR HISTORY AND CIVICS...,” what specifically will be included in the curriculum?
 - 1) Here and in compliance with the related sections of this bill/law (e.g., SECTION 1. 22-1-104) will you include the important distinction between race and ideology? It is good to recognize the contributions all races have made to the

growth and magnificence of the United States. Ideology is a much different matter.

- a) Sound science, such as the research on LGBTQ+ on the [Current Issues](#) page of my [WordPress](#) Website, demonstrate that this and other ideologies are actually counterproductive to the wellbeing of their adherents and to family and society. LGBTQ+ people who have made contributions to our society should be recognized for those contributions—not their ideology—and the focus should be on what they did, with recognition of their accomplishment, not on their ideology, which ideology in many cases has mitigated their contribution by, e.g., premature death, the average age of a homosexual being 46 and of a lesbian 47; the median age of males being 42, 39 if death is by HIV/AIDS, for which there still is no cure, the lifestyle thereby harming, not contributing, to their own wellbeing and to that of their family and society. Thus, include them for their contribution, not for their counterproductive lifestyle. They have contributed for other reasons, e.g., skills, that are not related to their ideology. Sound science demonstrates that their contribution has not come from their affirmation, practice, and promotion of the LGBTQ+ lifestyle.¹ The failure to make this distinction misleads children into much harm.
- b) Since the companion education bill/law, 2019 Colorado state law HB 19-1032, pertaining to school sex education curricula, not only permits but encourages the inclusion of health, moral, ethical, and religious values in these subjects—Section 2. 22-1-128 states, (7) (a) Nothing in subsection (6) OR (6.5) of this section shall be interpreted to prohibit discussion of health, moral, ethical, or religious values as they pertain to comprehensive human sexuality, healthy relationships, or family formation. **SUCH DISCUSSION IS ENCOURAGED.** [The uppercase emphasis is in the law.]—it is essential when including LGBTQ+ in history and civics, to include the key findings of voluminous historical research that throughout human history, the rise and fall of powerful nations has followed this pattern: a rise to power, followed by a plateau and then a steep decline, the main cause of the latter being moral depravity. How then can the LGBTQ+ ideology and lifestyle be affirmed, encouraged, and promoted to anyone, much less to impressionable and vulnerable children, many of whom are confused and need the truth?
- c) The same questions also pertain to subsequent sections, e.g., SECTION 2. 22-1-104.3 (1), (2) (a) *et al.*
- d) Pertaining to race and ideology, is there a distinction made between the vitally important *reality* that black lives matter and the *organization* Black Lives Matter? The *reality* that black lives matter is solidly based on the historic Biblical fact that black human beings bear the image of God in which they

¹ See the related documentation on the free and secure [Current Issues](#) page of my general Website and on my [academic](#) Website.

were created, thereby making them deserving of dignity and being treated with respect. The *organization*, Black Lives Matter, in their own literature espouses ideologies that are counterproductive to black lives (as testified to by many other black people) and to other people of color.

- 2) The last words of the introductory statement on page one say, “AND MAKING AN APPROPRIATION.”
 - a) What are all the sources from which this money will come?
 - b) How will it be applied?
- b. In Section 22-1-104 (1), where it reads “AND PERSECUTION OF RELIGIOUS MINORITIES,”
 - 1) what will be said about the persecution of those minorities? Specifically, what constitutes persecution in the content of the curriculum?
 - 2) Will the persecution of so-called majority religions also be included? For example will the fact that more Christians have been martyred for faith in Jesus Christ in the last 100 years than in the whole preceding 20 centuries?
2. Questions for Thompson School District Board of Education.
 - a. Several questions pertain to SECTION 1. 22-1-104 (3) (a), “In an effort to increase civic participation among young people, each school district board of education shall convene a community forum on a periodic basis, but not less than once every ~~ten~~ SIX years, for all interested persons to discuss adopted content standards in civics, including the subjects described in ~~subsection (2)~~ SUBSECTION (1) of this section. THE HISTORY, CULTURE, SOCIAL CONTRIBUTIONS, AND CIVIL GOVERNMENT IN EDUCATION COMMISSION ESTABLISHED IN SECTION 22-1-104.3 SHALL ACTIVELY PARTICIPATE IN ANY SUCH FORUMS.”
 - b. A major concern here is the possibility of authorizing an activism that extends well beyond education to the promotion of ideologies. Specifically,
 - 1) What will the content of the forum be?
 - 2) What representatives of which groups will be presenting on these subjects?
 - 3) What means of publicizing these forums will be used, so the public, especially those with concerns in some of these areas, will be informed of the meetings with sufficient time to plan to attend?

- 4) What means are planned for monitoring, requiring permission (given by who?), and overseeing the “increase [in] civic participation among young people...” that is required in this section of the law?
- c. What assurance will be formally put in place to allow and even welcome contrasting opinions in accord with First Amendment freedom of speech? What provision for the safety of those who do so will be implemented in order to avoid the violence that has occurred in similar situations elsewhere in our state and country?
 - d. Pertaining to SECTION 1. 22-1-104 (4) (a). “In an effort to strengthen the teaching of the history, CULTURE, SOCIAL CONTRIBUTIONS, AND CIVIL GOVERNMENT of the state of Colorado and of the United States in all public schools of the state in accordance with the requirements of this section, the department of education...shall assist the school districts of the state in developing and promoting programs for elementary and secondary students....”
 - 1) This section mandates the inclusion of elementary students. Does this law involve all elementary students, or, does the instruction in the elementary grades begin with the fourth grade, as stipulated in the companion bill/law (HB 19-1032, Section 2. 22-1-128 (11), p. 5)? Pertaining to this question, how is TSD interpreting and applying the law?
 - 2) Does any aspect of this assistance involve the 1619 Project, which has been implemented in many school systems throughout the country but has been written by a non-historian and discredited by leading historians? Even *The New York Times*, which originally published the material, has admitted to errors in the curriculum.
 - 3) Does any aspect of this assistance utilize the 1776 Commission resources?
 - 4) The same questions also pertain to subsequent sections, e.g., (5) (a), (b), (6), *et al.*
 - e. Pertaining to SECTION 1. 22-1-104 (4) (b), “The department of education is authorized to accept gifts, grants, and donations in furtherance of the objectives specified in ~~paragraph (a) of this subsection~~ (5) SUBSECTION (4) (a) OF THIS SECTION,”
 - 1) What provisions are established by TSD to prohibit the typical influence that comes with accepting such funding? What will eliminate the attendant conflict of interest?
 - 2) What limits exist that will eliminate competing groups from trying to outspend the other in order to implement its agenda, as is done with advertising during Presidential and Congressional elections as well as state and local elections?

- f. Pertaining to “SECTION 5. **Safety clause.** The general assembly hereby finds, determines, and declares that this act is necessary for the immediate preservation of the public peace, health, and safety,…”
- 1) Has TSD considered the divisiveness that the inclusion of the above subject matters that are counter to careful scientific research, historical facts, and Biblical morality are highly divisive?
 - 2) Has TSD considered that the inclusion of such subjects is unwise and that the steps to accomplishing the necessary objectives can be achieved by eliminating the controversial and disunifying subjects and implementing sounder and more accurate subject matter? Such stronger information should also include the strongest basis for valuing and treating well all human beings: that we all bear the image of God, as taught in the Bible, which is the main basis of the nation’s Founders,² the inclusion of which is advocated by Colorado state law HB 19-1032, Section 2. 22-1-128, (7) (a).
 - 3) What means of monitoring are in place, or being planned, to ensure that the curriculum, and the teacher’s instruction, contain only information that is scientifically sound, historically accurate, and not contrary to the teaching of the Bible, which is the source from which the Founding Fathers quoted most in the formulation of our country’s philosophy of government³ and which should be included in accord with the 2019 Colorado state law HB 19-1032, Section 2. 22-1-128 states, (7) (a)? Please give careful attention to requiring and monitoring that only education, and not indoctrination by promoting ideologies, is occurring in the classroom.
3. What means of monitoring the teaching of this curriculum are in place or being established?
- a. As always, one may have the best curriculum in the world, but if it is not taught as intended, it will produce other outcomes.
 - b. Therefore, what mechanisms will be implemented to assure parents and other stakeholders, including taxpayers, that the curriculum is being taught?
 - 1) Are teachers instructed to not distribute pamphlets, brochures, papers, or other written materials and to not verbally present information that is counter to the approved curriculum? What provisions are planned to insure compliance with the curriculum?

² See the related documentation on the free and secure [Current Issues](#) page of my general Website and on my [academic](#) Website.

³ See the related documentation on the free and secure [Current Issues](#) page of my general Website and on my [academic](#) Website.

- 2) Are teachers informed of the expectation to discern and maintain the distinction between education and indoctrination? For example, in their teaching on this subject, will they include the findings of careful science that confirms the extensively harmful effects of the LGBTQ+ lifestyle on the physical, mental, emotional, social, and spiritual well-being of those who practice it, as documented in the related resources in the first footnote of this paper?
4. Does TSD use Newsela in any way?