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Christianity and Critical Race Theory: A Flirtation with the Spirit of this Age

Cover Page Footnote

I would like to thank my parents, Edward and Heather, for their support over the years and for always encouraging me. I would like to thank my professors, especially Dr. Mary Prentice, who was a huge help in the research process of this paper. Lastly, I would like to thank Marquell Moorer who reviewed my paper and helped with edits, and was another huge encouragement to me as I wrote this paper.

Introduction

“Critical Race Theory is a new religion, preaching a false Gospel, its adherents seek to remove God as King, to remove his Word as sufficient, and to remove his Gospel as the power of God on to salvation.”¹

To understand Critical Race Theory, we must understand its origins. Critical Race theory is the grandchild of Critical Theory and the child of Critical Legal Theory. These philosophies have been theorized, debated, and implemented throughout the past century. Critical Race Theory has flourished in American academia and is now finding its way into our churches, schools, and other institutions. By defining the terms, considering Critical Race Theory literature, and comparing the tenets of Critical Race Theory with Christianity, Critical Race Theory’s deficiencies come to light. Critical Race Theory is a false gospel, trying to replace Christianity’s hold on absolute truth.

Defining Terms

In order to understand Critical Race Theory and where it came from it is crucial to define some terms. The Oxford Dictionary of Critical Theory classifies the term Critical Theory as first used by Max Horkheimer to describe his work at the Frankfurt School in 1937.² Furthermore, the Frankfurt School is defined as a specific group of scholars dedicated to the social and cultural analysis of Europe after the multiple failed communist revolutions.³ These studies took place at the Institut für Sozialforschung (Institute for Social Research) in Frankfurt, Germany.⁴ Horkheimer would define his studies of social and cultural analysis as critical theory.⁵ Additionally, as the Oxford Dictionary would describe it, critical theory is,

“[d]efined against the traditional conception of theory governing the sciences (including the social or human sciences such as sociology), which holds that it is a system of abstract propositions which can be verified empirically, critical theory holds the opposite view, namely that theory is historical, subjective, and a part of society... the word critical should thus be understood to mean...the *opposite of analytical*...[u]nder such conditions, critical theory is interested in why human society has (in its eyes) failed to live up to the promise of enlightenment and become what it is today, unequal, unjust, and largely uncaring.”⁶

Their definition of the word critical is the opposite of analytical. This does not allow, nor does it encourage the use of empirical data. “Critical theorists can be critical of the surrounding ideologies and worldviews of others, however, it can never be analyzed or critiqued.”⁷ Therefore, under these terms, Critical Race Theory is not staking its claim that the world is unequal, unjust, and uncaring on empirical data, rather from subjective lived experiences.

¹ Virgil Walker, and Darrell B. Harrison, hosts, “Critical Race Theory” Just Thinking (podcast), February 24, 2021, accessed April 30, 2021.

² Ian Buchanan, “Critical Theory” Oxford Reference, accessed April 29, 2021, <https://www.oxfordreference.com/view/10.1093/acref/9780198794790.001.0001/acref-9780198794790-e-151?rskey=8jQgiB&result=160>.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Walker and Harrison, “Critical Race Theory”.

However, Horkheimer and his fellow scholars had to flee from Germany due to the growing Nazi Party. To escape the rising oppression of the Nazi's in Germany, Horkheimer found asylum in the United States, specifically Columbia University, where he was able to continue his research in peace.⁸

This is where Critical theory was formed, and the next phase of scholarship was Critical Legal Theory or Critical Legal Studies. Gloria Ladson-Billings, a pedagogical theorist and educator, defined Critical Legal studies as, "a leftist legal movement that challenged the traditional legal scholarship that focused on doctrinal and policy analysis in favor of a form of law that spoke to the specificity of individuals and groups of social and cultural contexts."⁹ Like in the definition of critical theory, critical legal theory rejects the objective analysis of legal scholarship to accept the subjective lived experiences of individuals.

Throughout Critical Theory, Critical Legal Theory, and Critical Race Theory, a pattern is shown in identifying an oppressor and the oppressed. When it comes to Critical Theory and Critical Legal Theory, the oppressed are the working class, which stems from a Marxist point of view.¹⁰ The oppressor would be anyone that was not in the working class. Critical Race Theory agrees with Marxism; however, Critical Race Theorists would explain the problem with different terms. Robin DiAngelo details in her book, *White Fragility: Why It's So Hard for White People to Talk About Racism*, "Being perceived as white carries more than a mere racial classification; it is a social and institutional status and identity imbued with legal, political, economic, and social rights and privileges that are denied to others."¹¹ Critical Race Theorists would say the oppressor is anyone in a position of power, and they believe that the oppressor is people of Caucasian descent. The oppressed would be anyone outside of this description.

Moreover, Ladson-Billings points out a flaw in Critical Legal Theory, which led to the birth of Critical Race Theory. She writes, "CLS (Critical Legal Studies) fails to provide pragmatic strategies for material social transformation."¹² CLS is more of an attack against the traditional legal studies of the past but does not follow up with a solution. Ladson-Billings details, "CLS scholars critique mainstream legal ideology for its portrayal of U.S. society as a meritocracy but failed to include racism in its critique."¹³

Therefore, this is how Critical Race Theory began. In its nature, CRT is self-certifying because it does not draw from empirical evidence or arguments. It establishes itself as an axiom. Carl Trueman, a professor of religious and biblical studies at Grove City College says, "[T]hey [Critical race theorists] cannot be challenged by those who do not agree with them. Those who dissent or offer criticism are, by definition, part of the problem."¹⁴

Critical Race Theorist also view that the racism and oppression within the United States is buried so deep in society that some of the oppressed cannot even know that they are being

⁸ Jonathan Butcher, and Mike Gonzalez, "Critical Race Theory, The New Intolerance, and Its Grip on America", The Heritage Foundation, December 7, 2020, accessed July 1, 2021. <https://www.heritage.org/civil-rights/report/critical-race-theory-the-new-intolerance-and-its-grip-america>.

⁹ Edward Taylor, David Gillborn, and Gloria Ladson-Billings, *Foundations of Critical Race Theory in Education* (New York: Routledge, 2009), 20.

¹⁰ Mike Cole, *Critical Race Theory and Education: A Marxist Response* (New York: Palgrave Macmillan, 2017), 9.

¹¹ Robin, DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (Massachusetts: Beacon Press, 2018), 24.

¹² Taylor, Gillborn, Ladson-Billings, *Foundations of*, 21.

¹³ Ibid.

¹⁴ Carl Trueman, "Evangelicals and Race Theory," *First Things*, February 2021, <https://www.firstthings.com/article/2021/02/evangelicals-and-race-theory>.

oppressed. Paulo Freire, in his book *Pedagogy of the Oppressed*, claims when talking about the oppressed, “[t]he very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they were shaped...their perception of themselves as oppressed is impaired by their submersion in the reality of oppression.”¹⁵ Therefore, if anyone that Critical Race Theorists would classify as “oppressed” denies their claims of systemic racism and oppression, it is because they are so deeply soaked in oppression that they cannot see “reality.” Then, any criticism of Critical Race Theory from a minority group cannot be seen as credible.

Disparities of Outcome

One source Critical Race Theorists use to defend their claims of systemic racism in the United States is the disparities of outcomes of minorities. However, trying to explain why different people and nations experience different outcomes have bewildered the population and have produced a multitude of responses. Thomas Sowell explains this thought in his book, *Discrimination and Disparities*, saying that there are two sides that offer explanations for the same type of data. On one side, there is the idea that those less fortunate in outcomes are therefore genetically less capable.¹⁶ Another viewpoint is that those less fortunate are not uncapable, but victims of people who are more fortunate.¹⁷ Systemic Racism in America is a Critical Race theorist’s way of explaining the existence of disparities of outcomes for minorities.

The United States abolished slavery in 1865 with the 13th amendment, which states, “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.” Furthermore, the Civil Rights Movement led by Martin Luther King Jr. brought about change within the United States which led to the Civil Rights Act of 1964. The Civil Rights Act forbids discrimination on the basis of race, color, religion, sex, or national origin.¹⁸

These two major policy changes did not automatically bring about change in the United States. However, the Civil Rights movement’s philosophy was ushered in by Martin Luther King Jr. in his famous “I Have A Dream” speech, particularly when he said he hopes his children will not be judged by the color or their skin, but the content of their character.¹⁹ This is the color-blind neutrality the author and professor, Ibram X. Kendi says is just a way to mask racism. He says in his book, *How to Be an Antiracist*, “[t]he common idea of claiming ‘color blindness’ is akin to the notion of being ‘not-racist,’ the colorblind individual, by ostensibly failing to see race, fails to see racism and falls into racist passivity.”²⁰ Therefore, individuals, by judging people by the content of their character, are actually passively racist, because if they “fail” to see color, they therefore, fail to see racism. Critical Race Theory does not want to judge people by the content of their character, Critical Race Theory wants to classify people in groups based upon race, ethnicity, gender, and sexual orientation.

¹⁵ Paulo Freire, *Pedagogy of the Oppressed* (New York: Bloomsbury, 2018), 45.

¹⁶ Thomas Sowell, *Discrimination and Disparities* (New York: Basic Books, 2019), 1.

¹⁷ Ibid.

¹⁸ “Legal Highlight: The Civil Rights Act of 1964,” U.S. Department of Labor Seal, accessed April 27, 2021, <https://www.dol.gov/agencies/oasam/civil-rights-center/statutes/civil-rights-act-of-1964>.

¹⁹ Martin L. King, “‘I Have A Dream’ Speech, In Its Entirety,” *NPR*, accessed May 1, 2021, <https://www.npr.org/2010/01/18/122701268/i-have-a-dream-speech-in-its-entirety>.

²⁰ Ibram X. Kendi, *How to Be an Antiracist* (New York: One World, 2019), 10.

On the contrary, a man by the name of Robert Smalls has a different view on this topic. Robert Smalls was the first African American to command a U.S. Naval vessel and the most senior African American to serve in the war.²¹ Along with writing legislation to create the public school system for the state of South Carolina, he served in the U.S. House of Representatives in 1868 and served for five terms.²² He did many other things, and is famous for his quote, “My race needs no special defense, for the past history of them in this country proves them to be equal of anyone. All they need is an equal chance in the battle of life.”²³

To Robert Smalls, the “battle” of life was not systematic racism. If that were true, he never would have accomplished a seat in the House of Representatives, or written public school legislation for his state, or founded the S.C. Republican Party.²⁴ He means that life is a battle to everyone, regardless of their skin color, because of sin. Critical Race Theorists, are accurate in claiming that there is racism in this world, yet they fail to acknowledge that it comes from the depravity of the human heart. Genesis 3 documents when Eve disobeyed God and took a bit of the forbidden fruit which brought sin into this world and corrupted God’s beautiful creation. Racism is not the main issue, it is one of the issues that comes from sin: the root of all evil. DiAngelo writes, that everyone has prejudices, and she uses herself as an example, “I can be told that everyone is equal by my parents, I can have friends of color, and I may not tell racists jokes. Yet I am still affected by the forces of racism as a member of society in which racism is the bedrock.”²⁵ If DiAngelo had replaced racism with sin, this statement would have been correct. Critical Race Theorists accurately see that this world is broken and filled with broken people. Yet, they inaccurately deem racism as the root of the problem. This affects how they interpret the world around them and how they react.

For instance, Critical Race Theorists are curious as to why racism still exists in our nation and has found an answer in systemic racism and unconscious racism. Kendi believes when it comes to policies created are either antiracist, meaning, taking an action against racism, or the policies are racist.²⁶ “Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups.”²⁷ Kendi uses the term “racist policy” as a synonym for systemic racism.²⁸ Kendi uses the term racial inequity as a way of showing that there is systemic racism in the United States. He defines it as when racial groups are not standing on the same equal footing.

This creates an either-or fallacy within their argument by offering only two options as an explanation. A policy is either racist or non-racist, and there is no in-between. Furthermore, individuals, in Kendi’s eyes, can only be racist or antiracist. When someone claims, to be “not-racist” it means they do not support racism, but they are not going to do anything to stop racism. In the eyes of Kendi, and other Critical Race Theorists, every aspect of life is either racist or antiracist. They are not offering this view to be critiqued, rather the opposite, they are imposing this view on the world, claiming it to be truth. Any critics are deemed racists and not credible,

²¹ Michael B. Moore, “The Incredible Life of Robert Smalls,” Charleston’s African American Heritage, accessed May 1, 2021. <https://www.africanamericancharleston.com/articles/the-incredible-life-of-robert-smalls/>

²² Ibid.

²³ Moore, “The Incredible Life”.

²⁴ Ibid.

²⁵ DiAngelo, *White Fragility*, 72-73.

²⁶ Kendi, *How to Be*, 18.

²⁷ Ibid.

²⁸ Ibid.

either because of they are the oppressor that does not want to give up power, or they are the oppressed unable to see the oppression they are experiencing.

When it comes to disparities of outcomes, Ibram X. Kendi would fall into someone who believes the idea that the less fortunate are victims of the more fortunate. Kendi explains his analysis through an example of a statistic from 2014 that showed that 71 percent of white families lived in ownership-occupied homes, while 45 percent of Latinx families and 41 percent of black families lived in ownership-occupied homes.²⁹ He further states that an example of racial equity would be if those percentages were relatively the same across the different racial groups.³⁰ To Kendi, any antiracist policy maintains or creates racial equity. Equity focuses on the outcomes, and racial equity ascribes to see equal outcomes among the various racial groups. Moreover, any deviation from equal outcomes is explained as systemic racism. There could be a multitude of reasons why families live or do not live in ownership-occupied and every one of those reasons could have nothing to do with racism.

Milton Friedman, the recipient of the 1976 Nobel Memorial Prize for economic science, wrote “A society that puts equality—in the sense of equality of outcome—ahead of freedom will end up with neither equality nor freedom.”³¹ Friedman, further explains in his book, *Free to Choose*, that the only way to achieve equality of outcome is to force it among the populace, and that force, used with good intentions, will fall into the hands of persons who will manipulate and abuse that power for their own interests.³² Friedman articulates the future of what Critical Race Theory and its obsession with equal outcomes will become.

Another word for inequity that Critical race Theorists use is disparities. Thomas Sowell articulates, that through the process of trying to change and minimize the disparities in outcomes among human beings, Critical Race Theorists are assuming that these, “disparities would not exist without corresponding disparities in either people’s genetic makeup or in the way they are treated by other people.”³³

Sowell tackles the question of disparities of the outcomes by observing data of siblings. Siblings stand on equal footing in so many ways when they are born to the same parents and live underneath the same roof.³⁴ “[R]ace, the family gene pool, economic level, cultural values, educational opportunities, parents’ educational and intellectual levels, as well as family’s relatives, neighbors and friends...” they are all the same for siblings that are raised together by the same parents.³⁵ Sowell expresses a study of the National Merit Scholarship finalists which found that “among finalists from five-child families, the first-born was the finalist more often than the other four siblings combined.”³⁶ Furthermore, in two-child, three-child, and four-child families, first-borns were also found to be more likely to be finalists³⁷ This shows the inequity among the outcomes, yet siblings are all given an equal starting point. Why should we then expect equity among the different racial groups, when the conditions are much vaster?

Sowell continues with data that shows disparities among siblings when it comes to outcomes. Julia M. Rohrer, Boris Egloff, and Stefan C. Schmuckle examined the effects of birth

²⁹ Kendi, *How to Be*, 18.

³⁰ Ibid.

³¹ Milton Friedman, *Free to Choose: A Personal Statement* (New York: Harcourt, 1990), 148.

³² Ibid.

³³ Sowell, *Discrimination*, 6.

³⁴ Ibid, 8.

³⁵ Ibid.

³⁶ Ibid, 6.

³⁷ Ibid.

order on personality, and it was found that first-borns have a higher average IQ than their younger siblings.³⁸ While a study on young men on mental tests for service in the military in the Netherlands, found that first-borns averaged higher scores than their siblings.³⁹

Another factor that Kendi does not mention in his analysis is the notion of individual autonomy. Carol Swain, a retired professor of political science and law at the University of Vanderbilt, makes this point in her excerpt from the book, *Race and Covenant*, “individuals make choices about how they are going to spend their time and money. What they believe about the world influences their actions, and if they believe the wrong story, it can limit their opportunities.”⁴⁰ Kendi hold a narrow view when it comes to people and the world. Through his book, *How to Be an Antiracist*, it is clear that people are either racists or antiracists, policies and institutions are either racist or antiracist. Kendi believes the world as a whole, and more specifically the United States, is surrounded with racial inequity.⁴¹ He claims that it is, “as visible as the law, as hidden as our private thoughts.”⁴² Through people’s action or inaction, they are either racist or antiracist. Again, there is no in-between, and no other factors are taken in account.

Critical Race Theorists like Kendi would say racism comes from policies enacted by people of power and influence rather than from prejudice. Two social scientists by the name of Pooja Sawrikar and Ilan Katz conducted a study that found the existence of racism has more to do with “prejudice” than white supremacy. They write, “this definition [racism] can be taken to extreme when the role of social power is given disproportionate weight over the role of prejudice, such as assertions that racism is synonymous with White supremacy.”⁴³ Sawrikar and Kantz come to the conclusion that without properly acknowledging the role of prejudice in racism, individual’s actions towards racial inequality are missing the mark.⁴⁴ However, when an individual does acknowledge the role of prejudice in racism, that individual can be better empowered to be vigilant and take responsibility for their own prejudice, and therefore, move forward towards racial equality.⁴⁵

Sawrikar, Kantz, and Swain all argue the personal responsibility should be considered as a factor for the choices people make, and this ultimately affects their outcomes. However, Critical Race Theorists such as Kendi and Ladson-Billings want to continually bring up the past to show that black individuals have unequal outcomes. Swain writes, “They presume that all whites are recipients of underserved privileges that enable them to benefit from the sins of their ancestors.”⁴⁶ Furthermore, Swain concludes that this kind of mindset lets the black community

³⁸ Julia M. Rohrer, Boris Egloff, and Stefan C. Schumckle, “Examining the Effects of Birth Order on Personality,” *Proceedings of the National Academy of Sciences* 112, no. 46 (November 17, 2015): 14225, <https://doi.org/10.1073/pnas.1506451112>.

³⁹ Lillian Belmont and Francis A. Marolla, “Birth Order, Family Size, and Intelligence,” *Science* 182, no. 4117 (1973): 1098, <https://www.jstor.org/stable/1737007>.

⁴⁰ Carol Swain, “Racial Supremacy and Covenantal Reconciliation,” in *Race and Covenant: Recovering the Religious Roots for American Reconciliation*, ed. Gerald R. McDermott (Grand Rapids, MI: Acton Institute, 2020), 186.

⁴¹ Kendi, *How to Be*, 22.

⁴² *Ibid.*

⁴³ Pooja Sawrikar and Ilan Kantz, “‘Only White People Can Be Racist’: What Does Power Have to do with Prejudice?” *Cosmopolitan Civil Societies: An Interdisciplinary Journal* (2010): 80, <https://search.informit.org/doi/10.3316/informit.111809218555921>.

⁴⁴ *Ibid.*, 95.

⁴⁵ *Ibid.*

⁴⁶ Swain, “Racial Supremacy”, 187.

off the hook for the responsibility of self-destructive behaviors due to being crippled by the historical racist past of the United States.⁴⁷

This mindset is flourishing on college campuses and it is detrimental and destructive to college students, no matter the color of their skin. For example, Professor Ted Thornhill from Florida Coast University has a course called “White Racism,” where in this course he examines the sins of the past. He explains that his course focuses on the Europeans and their white descendants as they explored and colonized around the globe.⁴⁸ He educates his students on all of the inhumane actions taken by white colonizers against non-whites such as genocide, slavery, murder, rape, torture, and many more.⁴⁹ Thornhill is correct: those acts committed by Europeans against people of different ethnicity are inarguable, they did happen and they are inexcusable. However, similar acts have been committed by different ethnicities as well, such as the Aztecs who committed human sacrifice against their people.⁵⁰ Archeologists from the Instituto Nacional de Antropología e Historia (National Institute of Anthropology and History) found a rack of skulls numbering in the thousands, in the sacred city of Tenochtitlan which is now known as Mexico City.⁵¹ Of the skulls found, they ranged from their own people to other people groups captured from war. For the Aztecs, human sacrifice was a religious ritual, that was a way to give back to the gods and to hopefully keep them from destroying the world.⁵² Furthermore, great rewards were bestowed upon warriors that took captives from battles. Common warriors could rise in social status through the offering of captives for human sacrifice.⁵³ To these warriors, it was a cause of celebration, they got to rise in their social status and the god’s desire to destroy the world were kept at bay.

Other horrible acts that have been committed include the conflict between the majority Hutus and minority Tutsis, in Rwanda, which broke out and led to 800,000 people slaughtered in 100 days.⁵⁴ The Chinese government is currently committing crimes against humanity against the Uyghur Muslims, with acts such as forced abortions and sterilizations, forced labor, and religious restrictions.⁵⁵ White people do not have the monopoly on human rights violations and racism, the human race does. Romans 8:20-21 says, “For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope, that the creation itself will be set free from its bondage of corruption and obtain the freedom of the glory of the children of God.” No one is exempt from committing horrible crimes against others with racial motivations. This does not excuse the actions of the Europeans and the terrible acts they committed towards people of different ethnicities. All these examples emphasize the depravity of the human heart.

⁴⁷ Swain, *Racial Supremacy*, 187.

⁴⁸ Ted Thornhill, “Why I Teach a Course Called ‘White Racism,’” *The Conversation*, February 11, 2021, <https://theconversation.com/why-i-teach-a-course-called-white-racism-90093>.

⁴⁹ Thornhill, “Why I Teach.”

⁵⁰ Lizzie Wade, “Feeding the Gods: Hundreds of Skulls Reveal Massive Scale of Human Sacrifice in Aztec Capital,” *Science*, December 27, 2018, <https://www.sciencemag.org/news/2018/06/feeding-gods-hundreds-skulls-reveal-massive-scale-human-sacrifice-aztec-capital>.

⁵¹ *Ibid.*

⁵² Nathaniel Young, “Aztec Human Sacrifice” Primitive Fanaticism or Genius of Empire?” *John S. Knight Institute*, 2015, <https://knight.as.cornell.edu/aztec-human-sacrifice-primitive-fanaticism-or-genius-empire-nathaniel-young-15>.

⁵³ *Ibid.*

⁵⁴ “Rwanda Genocide: 100 Days of Slaughter,” *BBC News*, April 4, 2019, <https://www.bbc.com/news/world-africa-26875506>.

⁵⁵ Lindsay Maizland, “China’s Repression of Uyghurs in Xingjiang,” *Council on Foreign Relations*, March 1, 2021, <https://www.cfr.org/backgrounder/chinas-repression-uyghurs-xinjiang>.

Christianity and Critical Race Theory

For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. (Philippians 3:18-19, ESV)

Critical Race Theory is a moral proposition as an ideology and is offering to the church and the world that there is such a thing as right and wrong.⁵⁶ Meaning that they are proclaiming truth to the world, however, this truth does not come from an objective standard of truth but their subjective understanding of truth.

Critical Race Theorists are trying to replace the Judeo-Christian worldview with the Critical Race Theory worldview. This theory is always looking at the world through the lens of race, and will only see progress in equal outcomes between, what they would call, the oppressor and the oppressed. Kendi states, “The only way to undo racism is to consistently identify and describe it—and then dismantle it”⁵⁷

When one is constantly looking at the world through the lens of race, racism can always be found. Darrell B. Harrison expresses in the “Just Thinking” podcast, “...ethnic partiality is inherent to every aspect of CRT. There is not a single tenet, not a single dimension, or component of Critical Race Theory that is not rooted in the sin of ethnic partiality.”⁵⁸ Partiality means, “show deference to, to recognize, to acknowledge or regard, or to pay attention to, to notice or to discern, and it means those things is in a sinfully prejudicial way.”⁵⁹ This relates to biblical teaching, as in the book of Job Elihu is responding to Job and he says:

“If you have understanding, hear this; listen to what I say. Shall one who hates justice govern? Will you condemn him who is righteous and mighty, who say to a king, ‘Worthless one,’ and to nobles, ‘Wicked man,’ who shows *no partiality* to princes, nor regards the rich more than the poor, for they are *all* the work of his hands.”⁶⁰

Here, Elihu is reminding Job that God does not care who he is, whether he is rich or poor. God has created all things, therefore, shows no partiality because all things are the work of his hands.

One of the key theoretical propositions of Critical Race Theory is intersectionality. This term was defined in 1989 by Kimberlé Crenshaw to mean, “to describe how race, class, gender, and other individual characteristics “intersect” with one another and overlap.”⁶¹ This is a way of subjecting people into groups, and then further subjecting people into subgroups and so on. This is the thought that an individual’s value does not come from being a unique creation of God, but rather comes from which group or groups that individually identifies with.

Kendi writes in his chapter about sexuality, “Racist (and homophobic) power distinguishes race-sexualities, racial (or sexual) groups at the intersection of race and sexuality. Homosexuals are a sexuality. Latinx people are a race. Latinx homosexuals are a race-

⁵⁶ Walker, and Harrison, “Critical Race Theory”.

⁵⁷ Kendi, *How to Be*, 9.

⁵⁸ Walker and Harrison, “Critical Race Theory”.

⁵⁹ *Ibid.*

⁶⁰ Job 34:16-19, ESV.

⁶¹ Jane Coaston, “The Intersectionality Wars.” *Vox*, May 20, 2019, <https://www.vox.com/the-highlight/2019/5/20/18542843/intersectionality-conservatism-law-race-gender-discrimination>.

sexuality.”⁶² This is what intersectionality is, the combining of groups to create a hierarchy of victimhood. Kendi continues by stating that racist policies create inequities among racial groups, but “[q]ueer racism produces inequities between race-sexualities.”⁶³

Crenshaw claims to be working to dismantle racial hierarchies,⁶⁴ yet the application of intersectionality creates a hierarchy of victimhood. The number of different groups a person can claim increases the amount of oppression from the supposedly systemically racist society they receive. The aspect of intersectionality of Critical Race Theory shows that this theory is not just about race. It is a complete worldview that seeks to usurp God’s throne. It desires to bring about an intersectional society where everyone is categorized into groups and subgroups.

Christianity and Critical Race Theory within an individual’s worldview cannot co-exist in harmony. They both offer different explanations for the evils suffered around the world, however, only one can be true. Carl Trueman writes, “If we believe solutions are available, then it follows that someone is to blame for persistent problems such as poverty or racial imbalances in achievement.”⁶⁵ Critical Race Theorists would say white supremacy is to blame. DiAngelo writes that the term, “white supremacy” expressed by racial scholars is to illustrate a sociopolitical economic system of domination, in which only the ones perceived as white prevail.⁶⁶ Critical Race Theorists detail that the problem lies with racism, yet, what they are really speaking about - what DiAngelo is really talking about - is power. John Stonestreet and Timothy Padgett say in their article, “CRT sees the world in terms of power dynamics. In this way of thinking, social evils such as poverty, crime, or oppression result not from universal human frailties but from Euro-Americans intent on securing and increasing their economic and social power.”⁶⁷ Critical Race Theorists believe that there is an imbalance of power within every part of the United States, and the whites are the ones that have obtained, held, and used that power to create the society we live in today.

However, Christianity would say sin is the root of all evil - that because of human disobedience from God there are evils in this beautiful world. Romans 5 states, “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned...”⁶⁸ While Christianity and Critical Race Theory both answer the questions of a worldview such as who we are, what is wrong with the world, and how to fix it, they provide different answers to these questions. Critical Race Theory denies a moral agency because it reduces evil to power dynamics.⁶⁹ Critical Race Theory lacks redemption and forgiveness. “Critical Theory is something of a Christian heresy, taking the Christian themes of human dignity and justice and a world remade, and re-orienting these causes under new management.”⁷⁰

As Christians, we cannot be impartial to the rise of Critical Race Theory, because it attempts to dethrone God, and it preaches a false Gospel of racial equity, intersectionality, and ethnic partiality. Herman Bavinck, a Dutch theologian says:

⁶² Kendi, *How to Be*, 193.

⁶³ *Ibid.*

⁶⁴ Coaston, “The Intersectionality”.

⁶⁵ Trueman, “Evangelicals”.

⁶⁶ DiAngelo, *White Fragility*, 30.

⁶⁷ John Stonestreet and Timothy Padgett, “Critical Race Theory and a Christian Worldview,” *BreakPoint*, February 11, 2021. <https://breakpoint.org/critical-race-theory-and-a-christian-worldview/>.

⁶⁸ Romans 5:12, ESV.

⁶⁹ *Ibid.*

⁷⁰ Stonestreet and Padgett, “Critical Race Theory and Christian.”

“If we understand Christianity’s warrant at maintaining a desire to preserve her essence, then we can do nothing else but take a resolute position against the systems of the day and the worldviews of its own invention and fashioning, there can be no question of mediation, there can be no thought of reconciliation. The times are too grave, to flirt with the spirit of this age, the deep sharp contrast, standing between the Christian faith and the modern person, must provide us with the insights that, picking portions of each is not possible. However lovely peace would be, the conflict is upon us.”⁷¹

The conflict has always been upon us: the conflict of sin. Sin disguises itself and takes many forms but it originates from the same source, the deceitful human heart that disobeyed God in the Garden of Eden. Critical Race Theory is a manifestation of the deceitful human heart trying to find a different way towards a false sense of redemption of man. Through looking at Critical Race Theory’s origins and dissecting some of its literature and ideas, it is made known how oppositional to Christianity Critical Race Theory is, and how Christians are not to stand for it. With truth, love, and mercy, Christians need to be speaking out against this false gospel.

⁷¹ Herman Bavinck, *Christian Worldview* (Wheaton, IL: Crossway, 2019), 27.

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