**A Biblical Inspection of Critical Race Theory, Intersectionality and Social Justice**

In an article titled “Dwight McKissic: Why I Will Leave the SBC if They Rescind Resolution 9, Affirming Limited Beneficial Aspects of Critical Race Theory” Dwight McKissic sights three tenets that have been handed to us that can inform society grappling with structural racism today. Those tenets are as follows:

1. The value of storytelling.

2. The value of recognizing and including diverse people racially in all aspects of American society.

3. There is value in acknowledging where systemic injustice exists and is embedded in societal structures, and applying biblical principles to root it out.

[Taken from the “ChurchLeaders” website at: <https://churchleaders.com/news/399021-dwight-mckissic-why-i-will-leave-the-sbc-if-they-rescind-resolution-9-affirming-limited-beneficial-aspects-of-critical-race-theory.html/2>]

**Introduction: “**How CRT affirms a non-biblical category of race, promotes ethnic discrimination, and promotes a false religion opposed to biblical Christianity.

 Critical Race Theory (CRT) is a dangerous intellectual movement affecting America. Its influence extends from academia into society, in government, and has even made inroads into the church – something we documented last year in **Critical Race Theory in the Church**. Since then, CRT has influenced even more elements in society. Popular concepts like ‘wokeness,’ the social justice movement, Cultural Marxism, and the Black Lives Matter organization are all tied to critical race theory.

 As Christians, we are instructed to avoid false philosophies. The Apostle Paul tells us, ‘See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ’ (Colossians 2:8). This directive suggests wrong ideas will tempt believers away from Jesus. False philosophies will delude people. That’s why we should be aware of these deceptive worldviews and reject them so our devotion to Christ will be unhindered.

 I am convinced critical race theory is a false philosophy. It repudiates God’s Word in three core areas, making it anti-biblical. Though it raises some legitimate concerns, CRT’s fundamental assumptions are incorrect because they oppose biblical teaching. Though CRT supporters (aka ‘crits’) believe their worldview extends beyond the United States, their primary advocacy is centered on America, so that will be the focus of this article.”

[Brandon Clay, Answers In Genesis Website, May 19, 2021, <https://answersingenesis.org/racism/three-biblical-problems-critical-race-theory/>]

 Critical Race Theory was basically born in 1989, when Harvard Law Professor Derrick Bell and some colleagues held a conference in Wisconsin.

 Bell’s protégé, Kimberle’ introduced the idea of Intersectionality in her paper “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics.”

 Peggy McIntosh published “White Privilege: Unpacking the Invisible Knapsack.”

 All these publications have one thing in common. They are all the product of the same world view: Critical Social Justice (CSJ).

 The roots of CSJ

 1. Karl Marx’s Conflict Theory

 Marx viewed society as a group of different social classes all competing for limited pool of resources such as food, housing, employment, education and leisure time.

 [Heather Griffiths, Introduction to Sociology 2e (open Stax, 2015)]

 2. Antonio Gramici and Hegemony

 Hegemony is what takes place when a dominant group impose its ideology on the rest of society: thus social control is achieved through conditioning rather than physical force or intimidation.

 [Robin DiAngelo and Ozlem Sensoy, Is Everyone Really Equal?: An Introduction to Key Concepts in Social Justice Education (Multicultural Education Series) (New York, New York: Teachers College Press, Kindle Edition), 73.]

 3. Frankfurt School and Critical Theory

 This is a group associated with the Institute for Social Research in Frankfurt, Germany, which applied Marxism to a radical interdisciplinary social theory.

 Their main goal was to address structural issues causing **inequity**. They work from the assumption that the current social reality was broken, and they needed to identify the people and institutions that could make changes and provide practical goals for social transformation.

 4. The Summary idea or goal of CRT

 In order to understand Critical Theory, it is important to understand how the words “critical” and “theory” are used.

 In the social sciences, “critical” is “geared toward identifying and exposing problems in order to facilitate revolutionary political change.”

 [Helen Pluckrose and James Lindsay, Cynical Theories (Durham, North Carolina: Pitchstone Publishing, Kindle Edition, 2020)]

 In other words, it implies revolution. It is not interested in reform. Hence, we do not “reform” the police; we “defund” the police or abolish them.

 One of the characteristics that make Critical Theory complicated is the fact it denies objective truth. “An approach based on critical theory calls into question the idea that objectivity is desirable or even possible.”

 [DeAngelo and Sensoy, Is Everyone Really Equal?, p.29]

 The concept theory is the heart of the worldview that defines Critical Social Justice.

 In other words, Critical Theory is not just an analytical tool, as some have suggested, it is a philosophy, a worldview.

**Critical Race Theory (CRT)**

“Critical Race Theory is an outgrowth of Critical Legal Studies (CLS) which was a leftist movement that challenged traditional legal scholarship.”

[What is Critical Race Theory? UCLA School of Public Affairs, Critical Race Studies, <https://spacrs.wordpress.com/what-is-critical-race-theory>]

**How Critical Race Theory defines itself.**

According to the UCLA Luskin School of Public Affairs:

 CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominate culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color. CRT also rejects the traditions of liberalism and meritocracy. Legal discourse says that the law is neutral and colorblind, however CRT challenges this legal “truth” by examining liberalism and meritocracy as a vehicle for self-interest, power, and privilege. [Ibid. XV]

According to Richard Delgado, the worldview of CRT is based on four key presuppositions:

 1. Racism is normal … the usual way society does business, the common, everyday experience of most people of color in this country.

 2. Convergence Theory: “Racism advances the interests of both white elites (materially) and working class whites (psychically), large segments of society have little incentives to eradicate it.

 This means whites are incapable of righteous actions on race and only undo racism when it benefits them; when their interests “converge” with the interest of people of color.

 3. Anti-liberalism: [CRT] questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and neutral principles of constitutional law.

 4. Knowledge is Socially Constructed: Storytelling/Narrative Reading is the way black people forward knowledge vs. the Science/reason method of white people. Minority status, in other words, brings with it a presumed competence to speak about race and racism. The “legal storytelling” movement urges black and brown writers to recount their experiences with racism and the legal system and to apply their own unique perspectives to assess law’s master narrative.

 [Richard Delgado, Critical Race Theory (Third Edition) (New York, New York: New York University Press, Kindle Edition), 8., 9., 3., 11.]

**Intersectionality**

Intersectionality is about the multiple layer of oppression minorities suffer. For example, if a black person has one layer of oppression, a black woman has two, a black lesbian woman has three, etc.