

## Book Recommendations List from Albert Thompson

Beyond Colorblind:  
Redeeming Our Ethnic  
Journey by Sarah Shin



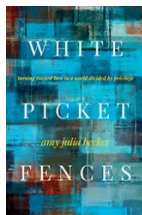
A Christian response to the problem of being color blind in a society where differences and ethnic variations are readily apparent. It offers an alternative view of how to live with our ethnic variations.

The Color of Compromise:  
The Truth about the  
American Church's  
Complicity in Racism by  
Jemar Tisby



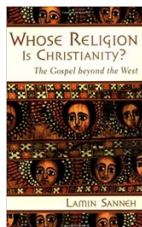
A survey of the history of the compromise of the American gospel with racism from the beginnings of the nation to the present day.

White Picket Fences: Turning  
toward Love in a World  
Divided by Privilege by Amy  
Julia Baker



A compassionate and empathetic self-examination of one's place in society and how others have experienced that community very differently based on their heritage or status.

Whose Religion Is  
Christianity?: The Gospel  
beyond the West by Lamin  
Sanneh



This book demonstrates how Christianity is a global faith and not one that belongs to the West, or a particular group of people.

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### Topical History books on the subject of Race & the Church or Race and America

<p>Contempt and Pity: Social Policy and the Image of the Damaged Black Psyche, 1880-1996 by Daryl Michael Scott</p>		<p>An examination of how the White American Right and the Left used similar language often condescending to understand and address African American social concerns and the consequences for social policy.</p>
<p>Bartolomé de las Casas: Great Prophet of the Americas by Paul Vickery</p>		<p>A history of the first great Christian spokesman against racism during the Age of Exploration.</p>
<p>Mississippi Praying: Southern White Evangelicals and the Civil Rights Movement, 1945-1975 by Carolyn Renee Dupont</p>		<p>A critical examination of White Christian responses to the Civil Rights Movement.</p>
<p>Building an Antislavery Wall: Black Americans in the Atlantic Abolitionist Movement, 1830—1860 by Richard Blackett</p>		<p>A history of the integrated and international coalition to abolish slavery in America.</p>
<p>Christian Slavery: Conversion and Race in the Protestant Atlantic World by Katherine Gerbner</p>		<p>The history of how Whiteness was developed and used to create a hierarchy that would allow slaves to be converted to Protestantism while remaining enslaved, a device that allowed Christians to enslave, exploit, and brutalize Christians.</p>
<p>A Curse upon the Nation: Race, Freedom, and Extermination in America and the Atlantic World by Kay Wright Lewis</p>		<p>The history of how paranoia and racism mixed and warped the American idea of freedom into a system of oppression, humiliation, and the threat of mass violence.</p>

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### Notes from Albert Thompson: “On CRT or Critical-Race-Theory”

The term critical race theory is in vogue on the American Rights as a bugbear, something new and scary sounding. Unfortunately, this has led people to accuse African American Christian thinkers of adopting a “Marxist” or “neo-Marxist” approach to race relations, the role of the church, and sin. ACNA Canon Theologian for the Diocese of Churches for the Sake of Others, Wheaton College professor Dr. Esau McCaulley answers the criticism here [Discerning Friends from Enemies: Critical Race Theory, Anglicans in North America, and the Real Crisis](#)

My perspective is this: when scholars speak to a non-specialist audience, they sometimes use jargon that is unknown or sounds like something else the audience has heard but which has a different meaning or conclusion; this is regrettable. However, in America, we have an extra problem, many if not most, Christians outside the historic African American Christian tradition are aware of the independent traditions of theology, philosophy, and politics African Americans developed over centuries in America. Sometimes analyses, phrases, or paradigms used by orthodox African American Christian scholars sound like something invented by European radicals or influenced by European radical ideologies that were then Americanized. The reality is that European radicals have come to the conversation late, and African American intellectual traditions typically not only have not had use for them but have experienced them as alternative forms of racism and intellectual colonialism. As a scholar, I have no use for nineteenth and early twentieth-century European intellectuals who did not know American history and knew nothing of African Americans. That is speaking for myself. Of course, many scholars use Critical Race Theory. But it is very unhelpful to ascribe CRT to people who may happen to use similar terminology and use that as a reason to dismiss what they are saying. Two helpful pages succinctly explain CRT, one from Harvard and one from Purdue. I think the one from Harvard is more to the point, but I include both as extra resources.

- [Harvard Legal theory: Critical theory: Critical Race Theory](#)
- [Purdue University Critical Race Theory \(1970s-present\)](#)

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### Notes from Albert Thompson: “The Example of MLK”

For many White American Christians, the response to what appeared to protest that turned to looting, rioting, and vandalism was not to make a clear distinction between protestors and looters but to repeatedly cite the example of MLK. While maybe done from good intentions, this demonstrated a lack of knowledge of the history MLK. Yes, he preached non-violence. But his Christian commitment to non-violence did not win him mass-support from his White contemporaries. Instead, as African Americans, are aware he was rewarded for his principled stand with harassment from his government, spying by Robert Kennedy and the FBI. Stanford University has a detailed page on King and the FBI here, [The Martin Luther King Jr Research and Education Institute](#). The point is that the MLK example sends mixed messages. To some, it can seem like lecturing; to others, it is a reminder that being a peaceful Civil Rights activist did not change the United States government seeing him as a threat. It is painful for many to recall that asking for obedience to the Constitution and the rights of citizenship was considered a threat by the government. So a word of caution to learn more about MLK before using him to bolster an argument. His ideals were appreciated later in the context of the alternatives and his assassination. This is a hard conversation, so we must be patient, prudent, judicious, and charitable.

#### Contact:

In the coming weeks I will add more resources to my website [AlbertRussellThompson.com](http://AlbertRussellThompson.com)