

Racism Doesn't Explain Everything

(February 6, 2021)

October 25, 1981. I'm standing with 15,000 other people on the Staten Island side of the Verrazano Narrows Bridge that goes from Staten Island into Brooklyn. I'm about to start my second New York City Marathon. And I'm probably about 10 yards from the starting line because there's 15,000 people lined up to start, but I'm near the front. I'm not the fastest guy in the field, obviously, but I'm faster than a majority, and so I'm probably ten yards behind the elite runners. And one of the elite runners was Alberto Salazar. Alberto Salazar was running only his second marathon. He had run the 1980 New York City Marathon, the first marathon he ever ran, and he won it in about 2:09; 2 hours, nine minutes and change. And so, he's lined up at the starting line with a bunch of other elite runners around him. As I say, I'm about 10 yards behind them.

The gun goes off. This mass of people start charging over the Verrazano Bridge, and you don't realize it when you're driving, but bridges are hills. Okay? The first mile in the New York City Marathon is uphill and you got so much adrenaline you don't really notice it. But you do notice it when you get over the Queensboro Bridge about 15 miles into the race. You go, man, this is a hill. Okay, anyway. So, we take off. It probably takes me 20 seconds or so to get to the starting line and then we're jockeying for position trying to get over the bridge, okay. 15,000 people. They had turned away 25,000 people. The race could have had 40,000 people into it, but this was 15,000. That's plenty.

This is my, at that time, probably my fourth marathon. I was a month short of my 20th birthday. This is going back 40 years. I can't believe it's that long. Anyway, Salazar charges out with a group with him and he comes over the Queensboro Bridge. So, you come over, you get into Brooklyn, you run a whole bunch of miles in Brooklyn and you go into Queens. And to get into Manhattan, you got to go over the Queensboro Bridge and it is a hill. And there's nobody on the Queensboro Bridge. There are no spectators. The one great thing about New York City Marathon, there are spectators everywhere, except on these big bridges.

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So, as Salazar is coming over the bridge, he's got a couple of runners with him, two runners by the name of Gomez, both from Mexico...I don't know if they were brothers or not...and another guy or two. They're coming over the bridge and when they come off the bridge, they come down onto First Avenue in New York City, in Manhattan, and they're going north on First Avenue. And the crowds are just everywhere. There's just a surge of adrenaline.

Well, from about mile 16, or so, to mile 17 Alberto Salazar runs a 4:33. Right in the middle of a marathon; four minutes and 33 seconds. He basically leaves the two Gomez brothers and another couple of folks in the dust and for the next 10 miles he's basically running alone. And he sets, at the time, a new world record. Two hours, eight minutes and 13 seconds. You imagine running a 4:33? Ok look, he averaged four minutes and 53 seconds a mile in a marathon. At that time, the fastest mile I had ever run...I never ran the mile in a race, but I ran it in practice...was a 4:53. He ran 26 of them in a row, practically on average. I did well for my capacity. I came in at two hours 51 minutes and change...can't remember the exact seconds...anyway, two hours 51 minutes.

Alberto Salazar beat me by 43 minutes. He came in first, I came in 937. Now my question is, why did Salazar beat me and 15,000 other runners? Well, there's a number of reasons, right. Genetics. Genetically, this guy was built for the marathon. He probably had some sort of capacity, lung capacity, muscle capacity, and elite marathoners have this. There's something about their ability to run those great distances. His diet, probably different than mine. He had a different body type. I was, at the time. 6'1", 157 pounds. He was 5' 11", 141 pounds. So, I'm carrying about 16 more pounds than he is. His workouts were better. His attitude was probably better. He had better coaching, better discipline. He didn't have as much experience. I was running my fourth, he was running his second, but he certainly had better experience in road racing.

Maybe we had different injury situations, maybe he was better with injuries. Maybe had better equipment, although probably not. I mean, you need shoes, you know, that's about all you need. His motivation, definitely this guy would rather die than lose a race, Alberto Salazar. In fact, he almost died once after a race. He pushed himself so much that he literally almost died to win the race. Maybe he had a different upbringing. He was actually born in Cuba and his

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father, apparently, was friends with Castro, if I'm remembering correctly. And it's when Castro took over, he knew Castro was a bad guy, and he got his family out of there. He had a different home life. Different age. He's 24 at the time, I was almost 20, I was 19. Maybe he had a different profession. Maybe had more time to train than I did. Maybe had better income. I don't know.

Or maybe the reason Alberto Salazar whipped me was because of discrimination. That's possible, right? I mean, after all, I started 10 yards behind him. It took me 20 seconds to get to the starting line. Really? I'm gonna claim discrimination? Now, if Alberto Salazar beat me by 20 seconds, maybe I could say that. But no, he didn't beat me by 20 seconds, he beat me by 43 minutes. He was probably at the hotel by the time I finished.

And why am I going through all this? Because people today tend to think that there's one cause for why people arrive at different outcomes in life. Sometimes they say it's discrimination. That's the cause. That's the reason why I say different racial groups have different outcomes. Is that really true? Is there one cause for different outcomes? Can I just say that it was discrimination that Alberto Salazar beat me and 15,000 other people in the 1981 New York City Marathon? I'd be crazy if I said that. Now, maybe discrimination did have something to do with it. But if it did, it had a very small part. And actually, maybe discrimination, and maybe racism does have a significant impact on different outcomes. All I'm saying is, it's not the only factor in outcomes.

In fact, let's look at it this way. Life is complicated. It's usually not just one cause that determines why a certain person, or group of people, performs better or worse than others. Now, as Christians, we believe in cause and effect. We believe in an orderly world. We believe that God created everything and sustains everything; He is the cause of everything that exists. But he also created free creatures and natural forces that can cause effects in this universe and, therefore, effects often have multiple contributing causes. And it can be difficult to discover just what those causes are, and how much they each contribute to a given effect, especially when you're dealing with freewill creatures.

So, what I'd like to do...and at least a good portion of this program is to investigate, how much does certain causes impact effects? Is it just one, or are there many effects, and how do we

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unpack, how do we decipher, what particular causes cause a particular effect? That's what we're going to talk about. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek. Don't go anywhere. We're back in two.

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Why are women paid less, on average, than men for the same job? Is it discrimination? Why does certain ethnic groups have worse outcomes than others? Is it racism? You discover the causes for different outcomes in life. Now, last question, ladies, gentlemen, can any nuanced discussion of this happen in sound bites on Instagram, or in 240 characters on Twitter? No. Try not to take your conclusions from social media unless they really go into depth and they send you a link to some long article or long study. Don't think that everything said on social media is going to give you the nuance that you need to discover the real truth.

Let's think about something in your life. Say, you're trying to get some sort of job promotion and somebody else in your office or your place of work gets that promotion. Why might that other person have gotten the promotion? Maybe their skills were better. Let me start out by saying, look, it's probably multiple things, right. Not one cause. Maybe their skills were better. Maybe they're more intelligent. Maybe they have a better pass record. Maybe their attitude is better. Maybe the decisions they made in their life to get to the point they got to were better. Maybe they're more disciplined. Maybe they have more experience. I know this is gonna sound crude, but it's true. Maybe they look better. Right? Or maybe you got the job, and you look better. Maybe your personality is better, or the other person's personality is better. Maybe it's a leadership issue, a humility issue, a motivation issue. Maybe their upbringing was different. Their home life now is different. Maybe their age is different.

Oh, you're not supposed to discriminate on account of age. Okay, could we be serious about this for a second? Yeah, I get that but if you're starting a business and you want to invest in somebody to be in your business many years, chances are you may gravitate toward a younger person. Right? You might because if you hire somebody much older they might not be with you very long. That's just common sense. People are gonna go, yeah, I need somebody younger for

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this job. Or maybe you need somebody younger for the job. Maybe it requires a lot of physical strength and somebody older can't do it.

Maybe their income is different. They put them in a better position to get this job. Maybe their desire for the job was more. Or maybe you were discriminated against. It was discrimination. It was racism. It was sexism. That's possible. But how do you know? How do you discover such a thing? If you just claim, I know it's discrimination and nothing else, how do you know that? And it's really hard to unpack.

Let me ask you this question. If I were to ask you right now, how did you get to where you are now? Let's say: How did you get to where you are financially? How'd you get to where you are spiritually? How'd you get to where you are mentally, or vocationally, or physically, you know, your physical health? Could you even know or articulate every cause along the way that got you to where you are now? I couldn't. I don't think you could either. You know, you might be able to cite some big events and decisions you made. Maybe some breaks that you got or some difficulties that came your way they weren't breaks, they were the opposite. But you don't even know all the causes that have resulted in the outcome in your own life to this point. You have a general idea, but you don't know all the causes. You don't know all the interacting forces that came together. Decisions you made, decisions other people made, circumstances that came along, God's providence, God intervening; you don't know all those causes.

So, it is very difficult to know how other people have gotten to where they are. It's almost never just one cause. In fact, when people think just one cause is responsible for complex human behaviors and outcomes, they're usually wrong. Normally, there are many factors that are going to contribute to why one person or one group does better or worse than another. Now, let me say again, discrimination, racism, sexism, whatever it is, it may account for part of the difference, but that needs to be discovered. And it needs to be discovered with careful social science research, which actually, believe it or not, it's very hard to do. And if it's done properly, it's usually only an approximation at best. In fact, it's nearly impossible to get certain results and account for everything.

I mean, just think about one simple behavior. Like voting, for example. How hard is it to discover how people are going to vote? I mean, in the last election, most of polls were all

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wrong. They were. It's hard to discover how to predict even simple behavior like voting through social science research. Now, many years ago, when I was at George Washington University, I got a master's degree in Public Administration, which really helped you learn how to work for the government or in the government. At the time, I was in the Navy and GW is a great place to get a Public Administration degree. And I thought, hey, maybe at some point, I'll work in government, so let me get this Master of Public Administration degree.

Part of that degree was social science research methods. And my friend, Bill Adams, who I then worked with for a year afterwards, was the professor there. He's still there at GW; great guy, great professor. And he taught how to do social science research. Now this may be a little inside baseball right now, but I think we need to talk about it briefly because this will help you as you're trying to sort through the stuff you hear in the media. You know, if you hear a claim that, such and such cause something else, it may cause you a little bit of skepticism if you consider what I'm about to tell you. It's very difficult to discover cause and effect relationships among the population because there are so many intervening factors.

Here are three things that you need to establish a cause and effect relationship. First thing you need to have is that X precedes Y. What do I mean by X precedes Y? Say you're trying to figure out whether smoking causes cancer. Okay well, if you're gonna say that smoking causes cancer, the smoking has to come before the cancer, right? Of course. X precedes Y. That's the first thing you need to discover. You need to make sure that the smoking comes before the cancer, not the other way around. Okay.

The second thing you need to discover is that X and Y co-vary. More smoking yields more cancer, less smoking yields less cancer. You with me on that. Okay? Now notice, correlation alone doesn't prove causation. Right? Things can correlate all day but that doesn't mean that they're causal. For example, the classic example is, the sunrise rises right after it appears the rooster crows. Right? They correlate together; the rooster crows and then, boom, the sun comes up. But obviously the rooster is not causing the sun to come up. That's a fallacy in logic, okay. Just because they're correlated, doesn't mean there's a causal relationship. Okay. So, you got X precedes Y. You got X and Y co-vary.

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Now, the third one is the hardest one to establish. All social science research has to establish it if it's going to be true, if it's going to be valid. But this one is the hardest to establish. The third thing you need to discover is that there are no Z's. Now, what's a Z? A Z is another cause. Okay? Another cause. There are other causes out there. Well, this guy got cancer, maybe he got cancer because he spends too much time in the sun. Or maybe he lives next to Chernobyl. Or maybe he has a very bad diet that may have may have given him cancer somehow. Or some other reason. Maybe he's got some genetic issue that has given him cancer. In other words, you've got to rule out other causes if you're going to say that one particular thing causes another particular thing. Because if you've got other causes that are bringing the same effect, then you're not exactly sure if the original thing you were trying to discover is actually the cause for the effect that you witness. Right? Maybe it's not the smoking. Maybe the guy lives too close to Chernobyl or something.

Now, in this example, I think we've established that smoking does tend to cause cancer, okay. And there may be other things that cause cancer too. But if it's smoking alone, yeah, smoking is going to be a problem. Okay, I think we've probably pretty much established that. Okay, but those three things need to be established or discovered. has to precede Y, X and Y co-vary, and there are no other Z's. Now, how do you discover there are no other Z's. This is what social scientists have to do. And it is very difficult. They have to use statistical methods. They have to use what's called multiple regression. They have to use co-variant analysis. These are all technical things that we don't have time to get into and I don't even understand them completely myself. There are programs that will help you do this, but you've got to gather the data clearly.

I mean, let's take one thing that you may have heard and that is the idea that women are paid less than men for the same job. You've probably heard this. And for example, you may have seen this statistic that women are paid only, say 82.9%, of what men are paid, full-time worker. Right? At least 35 hours weekly. Okay? And this comes from the Bureau of Labor Statistics. This was as of 2017. And you might go, that's it right there, it's got to be discrimination. That's the cause. Are you sure?

What other causes might be the reason for this disparity? Well, there's been research done and the research that has been done looked at other possible causes. The 82.9% figure that you

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hear does not account for hours worked. it doesn't account for the industry or the sector, it doesn't account for experience, you know, years in the workforce, it doesn't account for age, or many other things. And a couple of ladies did research on this and their report came out in 2012, actually. And they discovered that if you control for other factors, like hours per week worked, and occupation, and GPA, and major, and the region of the country, and several other things, the actual gap is not 82% to 100%. Women, if you control for these other things, make 93% of what men make.

So, you have to hold these other factors constant to see what could be caused by discrimination. Now, why do you go from 82.9% to 93%? Well, the researchers found...and these were ladies that did the research...they found that generally men worked more hours than women, they were more apt to be workaholics than women were, for example. And women wanted more of a life work balance where men didn't care as much. And there were other factors. In fact, one factor that isn't even part of the 93%, in other words, what may still account for the 7% difference, is that they also discovered that men appeared to negotiate more for their salary, whereas women didn't negotiate as much. And so, that could be even part of the reason for the still remaining 7% difference. And in some occupations, there's no pay gap. In other occupations there are. In other words, it's a lot more complicated than at first glance. You need to figure out if there are other causes for the effect that you're seeing.

And when we come back, we'll look at the racism issue. You're listening to, I Don't Have Enough Faith to Be an Atheist, with Frank Turek on the American Family Radio Network. Our website is CrossExamined.org. And we're back in two minutes.

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The great detective, J. Warner Wallace, is actually teaching a new course for us online at OnlineChristianCourses.com. Just go to CrossExamine.org, click on online courses, you'll see him there. He's teaching Cold Case Christianity. It starts February 15. If you're hearing this after February 15, say the first week after, you can still join. Well, actually, you can sign up for the self-paced course anytime you want. But the premium version, where Jim will be online with you on zoom on live Q&A to answer your questions, that begins on February 15th. So, if you want to be a part of that class, you need to sign up soon, because we limit the number of actual people in the zoom sessions because we want you to have an opportunity to interact with Jim and whoever our instructors are in any of our courses, so we limit the size of them. In fact, I'll be teaching a class on the great book of Romans. I think that's going to start at the end of March, beginning of April. Keep an eye out for that as well. We've got other classes coming up. Go to CrossExamined.org, click on online courses. You'll see it there today.

We're talking about, how can we discover what causes particular effects in our society. And my point here on this program is to point out that it's a lot more complicated than people make it out to seem, when they say things like...we just used the example of woman's pay. It's only 82.9% of men. That's if you don't control for anything else. If you control for other things, you start to realize that, actually, if there is pay discrimination, it's a very small part of that difference. Because there are other factors like: How many hours are you going to work? And what industry are you in? And these kind of things.

In fact, I don't know if you saw. I think this was part of the thing that...I can't remember the gentleman's name now, who was at Google. Do you guys remember the guy at Google, who was fired at Google, because he suggested that one of the reasons that you don't have more coders, or technical women, or women in these technical fields at Google is because women don't gravitate toward those fields generally. It has nothing to do with discrimination. They just weren't interested in it to go down that road. And he got fired for saying that. He got fired for saying, look, there's a difference between men and women. Women generally aren't as interested in those engineering, technical fields as much as men are, just like men are not quite as interested in, say, nursing as women are. There's nothing right or wrong about that. That's just the way things are.

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And so, we can't say that there's just one cause for a particular effect when we witness it necessarily. We're not saying that, for example, there may not be paid discrimination. We're not saying that there may not be racism that leads to these inequities. We're not saying that. We're saying it's hard, sometimes, to establish how much racism, or any kind of ism, is responsible for the outcome difference.

In fact, you know, there are other people that tend to say one cause causes everything. I'm reminded of what Thomas Nagel, who wrote the last the book, *The Last Word...* he is a philosopher at NYU...and although he's an atheist, he's written books critical of some Neo-Darwinian viewpoints of the universe, particularly materialism. In fact, his *Mind and Cosmos* book he wrote about 10 years ago. The subtitle is, *Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False*, even though he's an atheist himself. Well, here's what Nagel says. This is very interesting.

He said in his book, *The Last Word*, this is from like, 1997. He talks about his fear of religion and of God. He says, "I speak from experience being strongly subject to this fear of myself". He says, "I want atheism to be true and I'm made uneasy by the fact that some of the most intelligent, well informed, people I know are religious believers. It isn't just that I don't believe in God and naturally hope that I'm right in my belief. It's that I hope there is no God. I don't want there to be a god. I don't want the universe to be like that. My guess is that this cosmic authority problem is not a rare condition and that it is responsible for much of the scientism and reductionism of our time. One of the tendencies it's support is the ludicrous overuse of evolutionary biology to explain everything about life, including everything about the human mind."

That's Thomas Nagel. Yes, the ludicrous overuse of evolutionary biology. They want evolution to explain everything. They want to explain why you think the way you do; that's evolution. They want to explain why you have certain moral convictions. Well, evolution gave you that as well. Evolution gave us subsequent life forms and gave us life, the small variations in life. Evolution is responsible for history. And evolution explains everything. There's one cause for everything, many of these people say, and this is what Nagel is railing against.

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Well, the same thing can be said in the social sciences. Some people, who don't understand social science are going to say that, well, just correlation alone proves causation. And the cause is just one cause. It's racism. Or it's just one cause; it's sexism. Or it's just one cause; whatever it is. And what I'm saying here on this program is, we need to be very cautious. Life is not that simple and there are multiple causes. In fact, let me just make a statement to you and see whether you agree with it or not. Racism alone is responsible for the difference in outcomes between whites and blacks. True or false? I hope by now you're going to say false.

Now, again, I'm not saying racism might not have something to do with it. It probably does. But I'm simply saying there are other factors that cause different outcomes other than racism. In fact, let me change that statement and see what you say to this. Racism alone is responsible for the difference in outcomes between whites, blacks and Asians. Uh oh. You threw another monkey wrench into this, Frank. Yeah. Is racism the difference that Asians do better than whites and blacks? Really? Are Asians getting an advantage over whites and blacks somehow in our society? Why are they doing so much better? Why did Harvard get into trouble for actually making the standards higher for Asians, because they thought they had too many Asians, and made the standards easier for whites and much easier for blacks. Why did they get into trouble for that? It was like reverse racism and the Asians...well, with racism to the Asians...the Asians were still doing well. Do you see it's not just one factor that causes the outcomes?

Now Thomas Sowell, who's a brilliant economist who's now almost 91 years old, taught at Stanford, part of the Hoover Institute, grew up in Harlem...he's a black man. Brilliant. If you go to YouTube right now, and you type in Thomas Sowell racism, or Thomas Sowell discrimination...and he's written books on this stuff...but you can see short videos or long videos of him being interviewed. And Sowell will say stuff like this. He will point out that there is never one cause for differences in group performance or even individual performance. It's normally multivariate. And he gives examples that can't have anything to do a discrimination.

For example, he'll say that 22 out of the 29 Apollo astronauts were all either first born or only born children. Now, why is that? And by the way, this holds true in other endeavors as well. It seems like the firstborn does better than subsequently born children. Now, he asked the question, he says, if we get different outcomes from young people brought up in the same home, under the same roof, why should we expect to get the same outcomes for people that

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aren't born, or live, or brought up in the same roof? And they're not even related. And Sowell goes on to point out, as he says, there's no society in history where all the groups performed equally, where they had equity. They all had the same thing. That has never happened in the history of the world. There are many reasons for it.

Sowell gives examples of Cubans fleeing Castro. After they fled Castro, they produced more than all the people in Cuba were producing, a decade later. He talked about Indians in Uganda. Ultimately, they did so well in Uganda that the Ugandan government took their property, kicked them out, and those businesses all collapsed. Was it discrimination or was it cultural? Where the Indians doing something in Uganda that made them so successful? Sowell also talks about Jews. He said, Jewish people in just about any endeavor that they put their minds to do very well, for some reason. It's cultural. There's some sort of work ethic going on. He talks about the garment industry, or the fact that more Jewish people, proportionately, have won Nobel Prizes than any other group you could imagine. There are very tiny proportion of people in the world, but they won the disproportionate number of Nobel prizes. Why is that? It's not discrimination. In fact, Jews have been discriminated against and they're still outperforming everybody.

There's something else going on here. In fact, ironically, the only people who seriously believe that there's one cause for different outcomes are critical race theorists. Not all of them, obviously. But they think racism accounts for everything. Again, I'm not denying that racism hasn't created different outcomes for people. It has. The question is, how much? And you can't put your head in the sand and say everything is racism, because it's not. There are other factors.

One of the factors that has been discovered to be detrimental to any group, regardless of race, is a fatherless home. In fact, the research that I just read, people that come from fatherless homes, regardless of race, and controlling for income...in other words, they have the same income, and they control for other factors...are more than twice as likely to wind up incarcerated than people that come from a home with a father. Fatherlessness is a huge problem and is one of the major factors that creates different outcomes for people down the road. And to put our heads in the sand and say, no, it's all racist, no, it's not all racism. In fact, racism in this study is controlled. Whether you're white, black, Asian, if you come from a

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fatherless home, chances are you're more than twice as likely to wind up incarcerated than if you come from home with a father.

This is a factor that leads to different outcomes. And it's about time people recognize this. Sometimes choices people make, just like the choices I made preparing for the New York Marathon, and the choices that Alberto Salazar made preparing for the New York Marathon, had a lot more to do with how we wound up in the race than things that were not in our control. That's what I'm saying here. And we're gonna discuss more of this right after the break.

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So, I'm reading a new book, by a guy by the name of Robert P. Jones. The title of the book is, *White Too Long: The Legacy of White Supremacy in American Christianity*, put up by Simon & Schuster. This gentleman is a social scientist. He is a researcher. He is the head of a group that actually does surveys, and he uses some of the surveys in his book. And there are some good things about the book and there are some bad things about the book. That's true of most books anyway. Except all the books I write, of course, anyway.

Let me start by saying this. This is a book worth reading. And let me say that you would be embarrassed if you knew some of the things white preachers said who supported segregation 60, 70, 80 years ago. You'd be embarrassed and you should. Because it is true that in white churches, in many places, there was racism going on. And there may be still some going on today. And okay, yeah, maybe it's happening on the other side, too. I get it. Okay. I'm just pointing this out. And Jones does a pretty good job of pointing out some of those issues that

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there has been racism in the church. There's no question about it. And as soon as you acknowledge that then you can move forward.

Now, I'm not saying that you're a racist now, or I'm a racist now. And the cancer of critical race theory, which tries to say that every white person is a racist, is a non-starter. It's gonna just lead to division and it's not true. And of course, they change what the definition of racism is. You can go back to our show with Neil Shenvi from a month or two ago to learn more about that. But in any event, right here in the book, Jones is trying to discover how much racism still exists in American Christianity. And he does this by doing a survey.

Now, here's what he writes. He writes, "attitudes about African Americans and racism can be challenging to assess through public opinion surveys. The biggest hurdle is that a researcher, obviously, cannot get accurate results from asking respondents outright whether they are white supremacists or racist. Even with online surveys, where participants complete surveys privately on their own devices and with assurances of anonymity, many may be reluctant to reveal their true views." Now question: Why can't you just ask people directly if they're racists? Why can't you? You could have asked 60, 70, 80 years ago and they would have answered you directly. Why can't you do that now? Precisely because we've made so much progress. We've made so much moral progress regarding race. It is socially, now, unacceptable to be a racist. And that's why nobody's going to admit it, or very few are going to admit it.

And so, if you want to say that racism still exists in America, and you want to take a survey to figure that out, this guy is saying, you really got to be coy about it. You really got to figure out questions that can tell you whether they're racist or not without asking them directly. What's that telling you? It's telling you we've made so much progress on race. In fact, we actually went to war to end it. People forget this. It's a whole Civil War. We passed constitutional amendments to end it. We passed civil rights legislation to affirm our commitment to racial equality. We even put in affirmative action programs in an attempt to improve opportunities for minorities. We've done all these things.

Now, does racism still exist? Sure, it does. So does murder. We have laws against murder, but it still happens. But we have made progress. And if you have to go through backdoor methods to try and discover if somebody holds racist attitudes, well, you have to at least admit we've made

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a lot of progress. And here, he calls it the slipperiness of individual questions. This gentleman, Robert Jones. It's got to be slippery. Because what he tries to do is he tries to see what white evangelicals think about certain racial issues. What mainline white Protestants think. What white Catholics think. And what, of course, black Protestants think about all this stuff. And then he tries to he tries to create a racial scale, a racism scale.

And there are three problems I see with it. One is the problem I just mentioned; the problem that you can't be direct. The reason you can't be direct is because most people aren't racist anymore. They don't want to be racist. But the second problem is, is that the questions that he uses to try and discover whether somebody is racist are questionable, at best. For example, in his survey, he has discovered...let me see if I can find the exact quote. His own 2019 Americas Values Survey found that 86% of white evangelical Protestants, along with 70% of white mainline Protestants, and 70% of white Catholics believe that the Confederate flag is more a symbol of Southern pride than of racism. So, that's what they think. The vast majority of white Christians, regardless of their denomination think, well, it's really more about Southern pride than racism.

But then he asked the question in his survey, do you see monuments to Confederate soldiers more as symbols of white of Southern pride or more as symbols of racism? In fact, he's also asked a question about the flag and Confederate soldiers. These monuments, right? He puts that in the survey, and he codes it in such a way that if you think they're more Southern pride, you're a racist.

Now, me personally, look I grew up in New Jersey. I always thought that the Confederate flag was a symbol of racism, in my view. That's just my opinion. You know, I don't know if it was because I'm from New Jersey. I just thought, you lost the war man, and you guys were for slavery. What's wrong with you? Why are you still showing that flag? Well, people in the south didn't look at it that way. At least they don't, according to his own survey. Yet, when he tries to ask people questions about this, he uses that as a measure for racism. And then he asked the question about the Confederate monuments. And if you don't think they ought to be destroyed, you're a racist, according to him.

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Another question he asks: Do you think recent killings of African American men by police are isolated incidents or are they part of a broader power pattern of how police treat African Americans? Now, it depends on what you have in your head when you're asked that question. And the data that I have in my head are, I think the number, if I can remember correctly, was there were nine blacks, unarmed blacks, killed by cops of any race, I think...killed by cops in 2019. And there were like 19 whites or, it may have been 19 and 39. I can't remember the exact. But it didn't appear to be a pattern. It didn't appear to be a pattern at all. So, if you have that in your mind, you go well no, these are isolated incidents. There's no pattern here. And the data don't show such a pattern. Yet, if you answer that way, if you say no, I think they're isolated incidents, there's no pattern here, you're a racist, according to his survey.

Another question he asks. Professional athletes should be required to stand during the national anthem at sporting events? Well, you might think yes, because you just think it's the right thing to do, regardless of your race. Right? But if you answer that, yeah, I think people ought to stand for the national anthem, you're a racist. Do you see the problem? The problem in trying to discover whether somebody is racist or not, when you can't come out and ask them the question directly, is problematic at itself. The other issue, in addition to the fact that you can ask them directly, and you're using questions that are very questionable as to whether they really measure racism or not...because in your opinion, it's racist if somebody says you have to stand for the flag. Whereas when the people are asking the question, they don't think it's racist, they just think everyone ought to stand for the flag. So, you've got a measurement problem there.

The third problem is, his sample size gets so small, when you break down the subgroups, because he surveyed about 2400 people. Out of 2400, people only say 400 of them were white evangelical Christians, now, what is the confidence...this is another thing we haven't talked about. You've probably seen surveys where they'll say, you know, the margin of error is 5%, or whatever that is, right? You know, plus or minus 3%. Right? Okay. The reason they say that is because, unless you interview or survey the entire population, all you can do is do an approximation by taking a sample of the population and then extrapolating that sample to the complete population. And that's an approximation. It's not an exact science.

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You're saying that, if the margin of error is 5%, and let's just say white evangelical Christians answered this 70%. Right. They said to this question, 70% answered yes. Whatever it is, right? The plus or minus 5% means that, if you apply that to the general population using a 95% confidence interval, what you're saying there is, is that the general population is somewhere between 65% and 75%, 19 out of 20 times. Okay, okay, this is getting old convoluted on radio, but you get the idea. They don't know exactly what the entire population thinks because they only have a sample from the entire population. And so, they have to use statistical methods to apply that to the whole population.

Well, when you get down to 400 people in a sample, your confidence area, or your margin of error is plus or minus 5%, and those plus or minus 5% may not be statistically significant. In other words, the answer may overlap with another group of people. And there's no real difference then between, say, the white evangelical Christians and the mainline white Christians. And these are differences that he's trying to pull out in his analysis. Do you see how difficult this is? And I'm probably not explaining it very well. But it's more complicated than you think. The bottom line is racism doesn't explain everything. It might explain some of it. But it's even hard to discover how much racism is affecting outcomes.

It's a hard thing to discover. That's all I'm trying to communicate today, friends. You can read Jones's book and see what you think about it. I think it has some good things about it, some bad things about it. But this is a difficult endeavor. And life is not as simple as we'd like to make it sometimes.

Anyway, I'm Frank Turek. Great being with you. We'll see you here next week, Lord willing. Don't forget our website, CrossExamined.org, and those online courses. See you next week. God bless.

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