

I don't have enough **FAITH**
to be an **ATHEIST**

with Dr. Frank Turek **PODCAST**

One Nation Under Wokeness with Dr. James Lindsay

(April 5, 2024)

FRANK:

Ladies and gentlemen, there's a Polish proverb that says never attempt to cure what you don't understand. Today, we are going to try to understand an ideology that explains the avalanche of crazy ideas that have attacked common sense in the West, especially in the past decade. Crazy ideas like whiteness is a moral category and it's bad, men can get pregnant, young children have adult sexual identities, child mutilation and sterilization are good things and they're called gender affirming care. You will own nothing and be happy, says the World Economic Forum. Everyone must get the same amount and wind up in the same place in life.

This is called equity. You may have heard it's equity of outcome rather than equality of opportunity. And now this very popular crazy idea, from the river to the sea, Palestine will be free. Which actually is an overt call to murder all Jew. That's a goal explicitly expressed in the charter of the modern day Nazi party called Hamas. And there are people actually chanting this now. Ladies and gentlemen, what is the common ideology behind all these crazy ideas?

And I don't think there's anybody more qualified on the planet, or more clear on the planet than our guest today, Dr. James Lindsay. He's an American born author, mathematician, and he calls himself a professional troublemaker. He's written a number of books. The newest is called 'The Queering of the American Child.' He's a leading expert on Critical Race Theory, which of course, as he looks at it, causes him to reject it completely. He's the founder of New Discourses. That's his website.

He's got a podcast, a YouTube channel, and he speaks all over the world on the ideology behind the crazy ideas. I just mentioned one year ago, just last week, James was at the EU Parliament in Brussels, and he gave a 30 minute speech, which some call this speech the best speech on wokeness ever given. In fact, we'll put a link to that speech in the show notes. You're going to want to see it. And over the past few years, Dr. Lindsey and I have spoken at several conferences hosted by our mutual friend Charlie Kirk.

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He's also been on several very popular podcasts in the past year, including Joe Rogan. That was just a couple of weeks ago. He's been on Jordan Peterson. He's been on Ben Shapiro. And he's really hit the big time right now, ladies and gentlemen, because he's with me and us here on I Don't Have Enough Faith to Be an Atheist because he's simply the best at what he does. So, here he is, ladies and gentlemen. The great Dr. James Lindsey, all the way from the state of Tennessee, PhD from University of Tennessee. James, how are you?

JAMES:

I am great, Frank. That was a wonderful introduction. Thank you.

FRANK:

Well, it's true, brother. I'm telling you, that talk, I watched this talk actually this morning, the talk you gave before the EU Parliament. And I didn't even know there was an EU. What is an EU Parliament? What were you doing there?

JAMES:

The EU Parliament is kind of like a congress for this tyrannical object they call the European Union. It doesn't work quite like congress. It has an unwieldy nearly 1000 members of this parliament. It doesn't represent the sovereign states it claims to represent very well. And there's a lot of turmoil in Europe over that. But you can basically think of it as a totally dysfunctional body, kind of akin to congress for the entire European Union.

What I was doing there was they invited me because they were afraid of woke coming to Europe. That was specifically the concern. And so, a group called the Identity in Democracy Foundation, which is a political party across Europe, uh, a very conservative one. It doesn't sound like it is, but it's a very conservative one, invited me to speak and give Europe a warning about what woke is, what it means, where it came from, and what it will bring to Europe if it takes over there too.

FRANK:

Well, it is a great talk. Again, friends, we're going to put that in the show notes. It's only 28 minutes long and you cover the waterfront. In fact, I don't even know if you had any notes up

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there. You just appeared to be kind of going off the cuff. But it all came together. Did you have notes? What were you doing up there?

JAMES:

No, I never speak with notes unless I'm giving a formal lecture. I try to avoid notes. I try to stay natural in what I present. So, there were no notes. I got very fortunate. I'm blessed to say that is genuinely (given the austerity of the environment), the best talk I've ever given before or since. And so, it's as good as I get. So, I haven't rivaled it in quality yet either. So, I got very fortunate.

Actually, I didn't just get fortunate. I went to dinner with them the night before with many of the people from the party and I tried to speak to them more casually. I was asked to speak a little more casually than my remarks and the language barrier across, you know, a half a dozen countries. You know, French people, German people, people from all over Portuguese. It was very difficult. And so, I figured out that all my jokes were falling flat. And nobody knew what I was talking about if I tried to use big words.

So, I prepared myself not by coming up with a detailed outline in notes, but rather by pretending or practicing the idea of slowing down and using very small words as much as I could. And so, I kept that in the back of my head. Despite having a wonderful, professional translator into all of the languages at the same time in the parliament there, I spoke as though I didn't have such a thing. So, I came off much more clearly than I usually do.

FRANK:

Well, let's get right into it. What is the definition of woke?

JAMES:

I'll give you a simple definition first, and then I'll do the technical one, because this is what you actually have to do. So, just as a point of clarification and technique, you have to make it simple enough so people can understand. But you have to be able to put the technical legs under it or they'll say you're lying or that you don't know what you're talking about. And they'll catch you out and make you look like a fool, which is their main tactic.

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So, the simple definition of woke is calling everything that you want to control oppressive until you control it. So, if they want to control an institution, they say it's oppressive. If they want to control a person, they say they're racist or homophobic or something. They're somehow engaging in oppression. And you call everything you want to control oppressive until you control it.

A slightly more technical and better answer, though, is that woke is something in the literature, the Marxist literature, called critical consciousness. And critical consciousness is like this next stage, this evolution through the middle part of the 20th century of what used to be called class consciousness. Class consciousness was the idea that there's two classes, the rich and the poor, basically the bourgeoisie and the proletariat, as they were named. And that you need to be awakened to what class you're in and the fact that your class plays a role in an intrinsic conflict between those two classes. And that conflict moves history.

So, you are part of the movement of history. And if you can organize your class to act in a particular way, then you can move history in a desired direction, namely to the destruction of private property, which is the progenitor of individualism, individual rights, but for them, human self-estrangement, and all of the conflict of the world. It's literally the advent of private property and the rights to hold private property is seen in the Marxist faith as the fall of man. It took us out of our perfectly social state, where we were communal rather than individuals who owned things.

Critical consciousness just updates that. It believes that there are other axes of oppression besides material wealth or access to capital as a special form of property. There's racial capital, there's sexual capital, there's the other sexuality based capital. There's capital located fitting within what society considers normal. And so, being aware of what they call these dehumanizing structures of society, which you can really think of as pagan gods that organize how society works.

Or if you're familiar with the gnostic literature, they're kind of like the archons of Gnosticism that organize society and constrain people into the prisons of being. That you are aware of those systems of oppression, how they work, and the need to constantly use critical theory to denounce them so that a better possibility, a utopian possibility called liberation, or sometimes

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literally, they call it the kingdom of God, can be announced in the vacuum of criticism. And that is the actual definition of woke. It means being awakened to critical consciousness, which is to say to be awakened to the 20th century evolution of Marxist conflict theory.

FRANK:

And when we come back with Dr. James Lindsay right after the break, ladies and gentlemen, we're going to get into how Marxism and thus wokeness is actually a doctrine of conflict. It's never going to bring peace. We're going to see how wokeness has mutated itself to attack its host. That's western civilization. And then we're going to talk about what we can do about it later in the program. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio network. Website CrossExamined.org. Website for my guest, NewDiscourses.com. Back in just two. Don't go anywhere.

Just got back yesterday, ladies and gentlemen, from our event at the University of Buffalo. Thanks for all the folks that showed up in Buffalo. This coming Monday night we will be at Boise State University for you football fans. Yeah, that's the team with the blue field We'll be up there with the Broncos in Boise State doing I Don't Have Enough Faith to Be an Atheist.

It will be live streamed 9:00 PM eastern time, 7:00 PM out there in the Mountain time zone. Plenty of time for questions. At Buffalo we had an hour and a half of questions, so come on out. And if you can't get there in Boise, Idaho, then at least check us out online. I'll also be speaking at a couple of churches on this coming Sunday. Check our website, CrossExamined.org for more on that.

My guest today is Dr. James Lindsay, the expert on critical theory and wokism. So much so that he was invited to the EU Parliament last year to discuss it. He's been on Joe Rogan, he's been on Jordan Peterson, he's been on Ben Shapiro. Now he's here helping us understand this doctrine of wokism that seems to be infecting everywhere in our culture. James, before the break, you gave us a good definition of wokism from Marxism. Maybe we ought to go back to Marx for just a second. What's a simple definition of Marxism for our American listeners today?

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JAMES:

Well, I mean, there's a number of ways to do this. The second chapter of the communist manifesto, he says that communism can be summarized in a single sentence, which is abolish private property. So, the abolition of private property is what he calls crude communism, actually, in a writing he did in 1844. And his more technical definition, this is a little bit highfalutin. But this is what he said, is that communism is the positive transcendence of private property as human self-estrangement.

So, the idea that you can own private property estranges mankind from his true nature. And the goal of his project of Marxism, and I'm going to just keep saying it, as a faith, as a very crooked cult faith. The point of Marxism is to learn to transcend private property, to leave it behind, or as the World Economic Forum says it, you will own nothing, and you will be happy. That's the idea of Marxism. S

o, Marx though, this is very important, was not laying out an economic theory. And he was not. This is what I said in the EU. He was not laying out a social or a political theory, although that has elements of those, because it's a total ideology. But he was laying out a theology or really a theosophy. He was laying out a program of answering the question, what is man, how is man created, and what do we do with that?

Well, those are theological questions at the root. And so, his answer to what is man is that man is his own creator. Man is a thinking species; it's perfectly social. He's been estranged from that nature because private property makes him think he's an individual who competes against other individuals rather than a unit within a collective that supports the entire species. What he called a species being was his awkward terminology for that. And so, the next question is, well, how is man created? Well, man creates himself. How?

Well, man creates a thing called society. He does that through his activity, his activism, what he called his praxis. But society creates conditions that socializes man into who he is. So, society makes man. But remember, society is downstream from man's activity. So, man makes society and then society makes man. And you have this perfectly circular logic, or you have the snake eating its own tail, actually.

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And so, that was called the inversion of praxis or the socialization hypothesis, that society makes man. So, in iterative generations, man makes a new society through his revolutionary activities, and then the new society makes man who he is based on what he believes, what the range of acceptable behavior and thought is, what the possible horizons are. And so, that's the question. And then what do you do with that?

That's the third theological question. Well, Marx said you seize the means of production. He said you seize the means of production. And people thought you mean seize the means of economic production, material production, factories and farms. But no, that's what makes man. Your economic conditions are the conditions in society that make you who you are. So, actually he's saying you seize the means of the production of man to direct him back to who he really is and has forgotten.

And so, I mentioned before the break that this is the gnostic hierarchy, and it is. Man was God. He was deceived by the serpent. But actually, in the gnostic hierarchy, the serpent told the truth, that you are as gods. Eat the fruit and you'll know it. And then the character that's given as God in Genesis is actually portrayed in this idea as a demon called the demiurge that throws you out of Eden, throws you out of your inheritance, your utopia, the paradise, the kingdom of God for this sin. But in fact, the Gnostics believed this was an evil act.

Well, the same thing is in Marxism. They believe that the bourgeois capital owning class arranges society to throw the proletariat, the oppressed, out. And when they're thrown out of that society, then they are exploited. They live lives of suffering. And that suffering, though, can confer upon them a secret awakened state, which is that they can remember that we're truly a social being who belongs in the utopia, who belongs, who has an inalienable right to live in Eden despite any sin or whatever else.

FRANK:

So, this goes back to the first lie. Has God really said? This is the lie that Satan said to Adam and Eve. Has God really said you can be like God if you do this? And now these people act like they're gods, James. That they can create whatever reality they want to create. You know, as I said before on this program, ladies and gentlemen, that conservatives generally want to adjust

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our desires to fit reality, whereas the left wants to try and adjust reality to fit their desires. And that is a fool's errand. Yet people are trying to do it.

Now, it started, Marxism was, as you mentioned, sort of this class warfare between the workers and the owning class. But now you've also said this, James. In another interview, you said that wokeness mutates itself to attack its host. So, it's not just about sort of capital, economic capital now. It's so much more. Can you unpack that for us?

JAMES:

Yeah, that was the main thrust of my speech in the EU. So, I encourage people to watch that, because the idea is that Marxism works in a peasant society where you have people in peasant conditions lorded over by people that are literally lords in a futile aristocracy. That's why it took over in China. That's why it took over in Russia. That's why it took over in places like Vietnam and in North Korea. That's why it took over places in South America.

But it does not work where you have actual economic mobility, where you can actually succeed by the efforts, by getting educated, by putting your hard work and your talent to bettering your situation. So, it never took root in the west. So, it had to find other ways to attack western civilization. And what those ways are were to use cultural aspects of capital, like race, like sex, like sexuality. So, you have critical race theory, and feminism, and queer theory coming in to attack on those avenues. It also does it through climate, it also does it through public health, it does it through politics writ large.

When Hillary Clinton said that the MAGA voters were a basket full of deplorables, that's actually from the same kind of general conflict theory. But she was eluding. What does she mean by deplorables? She said next: racists, sexists, misogynists, and all the worst things. So, what she actually meant were these people that uphold these systems of power that are the intrinsic capital oriented conflicts. It's just you have to stretch your mind a little to allow that economic capital is just one form of capital. Being cool is social capital. It's another form of capital.

But also, the paper from '93 that defines how critical race theory works is called 'Whiteness as Property.' And it's characterized by Cheryl Harris, who wrote it as a form of bourgeois private property, which is what Marx said communism means to abolish. And so, it's just had to evolve

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into dimensions that westerners are susceptible to. Think of it as like a virus that you're immune to because you have antibodies to it.

But if it's, you know, a little bit different, you don't have antibodies to it anymore. And it can attach to your receptors, which in this case are our compassion, our care for other people, our belief in equality, and can pervert that into, as you said, equity, which actually means the redistribution of shares to make outcomes equal.

FRANK:

You know, my friend Jay Richards, Dr. Jay Richards, who works for the Heritage Foundation and is dealing with these laws that thankfully and many states are being passed to prevent children from being mutilated, says that the left, particularly in that area when it comes to transgenderism, they weaponize our compassion against us. Now, you just touched on that. Unpack that further for us. What does that mean, weaponize our compassion against us?

JAMES:

Well, they get you to... It's the same dynamic. Let me put it this way. It's the same dynamic as the family of a drug abuser or the family of a narcissist, where you have this person who's sick one way or the other. And to love and care for that person is very difficult. It can be very challenging, but that's how they frame everything. They say you can't take any more drugs, you can't have another drink, whatever. We're trying to help you.

And they say, if you loved me, you would help me do this. And we know the difference, therefore, in those contexts, between what's called compassion and what's called enabling. And what it does is it blurs the concepts together. So, it says, you have to care about these poor kids, for example, who are going through this gender dysphoria. I agree we should care for those kids, but caring for them starts by telling them the truth. When Jesus gives his two greatest commandments, he says, it's love the Lord first.

I know it's a little bit theologically unsound, but we could boil that down to put the truth first, love the truth first, and then treat your neighbor the way you want to be treated. It's not the other way around. It's not treat your neighbor however he wants to be. It's to bring him the truth first. And so, they weaponize this compassion. Oh, this poor kid's suffering. He's in, as the

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DSM5 says, he's experiencing the distress of gender dysphoria. And gender-affirming care is designed in its own definition, to alleviate the distress. It's not there to treat the underlying conditions that are causing the distress. It's to treat the distress.

But that's the exact same thing as making, say, drugs available to drug abusers, like in Portland, which it turned into a disaster that they're having to... Actually, even Portland is rethinking that now. It's the exact same enabling behavior where compassion has been turned into a tool of destruction instead.

FRANK:

Yeah, that is such an important insight, friends. And it really goes back to what we've been talking about on this program as well, that love does not require approval. In fact, if you approve of everything somebody wants to do, even the evil they want to do, you're not loving. You're unloving, you're enabling them, as Dr. Lindsey just said. And I love what Thomas Sowell said. He said, when you want to help people, you tell them the truth.

When you want to help yourself, you tell them what they want to hear. And we've been telling people what they want to hear rather than what they need to hear. If we're going to love our neighbor, we have to tell them the truth. And the problem is, is that the left is using our imprecise definition of love in order to weaponize what they want to do against us.

They're going to take that definition of love that we misunderstand and say, well, if you're loving, you would approve of what I do. It's like telling an anorexic, yeah, I'll get you a liposuction because I love you. We would never do that for an anorexic, but we're doing that for young people that have gender dysphoria.

And that is not the way forward, ladies and gentlemen. Now, I know you're going to want to hear a lot more from Dr. Lindsay. We've got two more segments from him. But before we go to the break, James, tell them your podcast where they can hear it. And tell them your website.

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JAMES:

Sure. My podcast is called the New Discourses podcast. And you can listen to that NewDiscourses.com. I just put out an episode explaining how George Soros does his, what he calls reflexive social alchemy today. People are loving it. So, you'll want to check that out.

FRANK:

Yeah, it's great stuff. New Discourses. Check it out. And we've got two more segments with Dr. James Lindsay. Check out his podcast. Check out his website. We're back in just two minutes. Don't go anywhere. Ladies and gentlemen, who are you going to trust? Jesus or the culture? Well, find out by joining me for the 'Jesus vs. the Culture' course. Who do you trust? We're going to be talking about all of the issues. Many of the issues we're talking about here with Dr. James Lindsay.

We're going to talk about critical race theory. We're going to talk about transgenderism. We're going to talk about same-sex marriage. We're going to talk about socialism, and capitalism, and communism, and identity. All these things are in the class 'Jesus vs. the Culture.' Go to CrossExamined.org. Click on online courses. You'll see it there. And don't forget the great Stephen C. Meyer.

Dr. Steven C. Meyer is going to teach you a neat course for us, an online course. He's actually going to teach it live via Zoom. And then you can ask him questions after each segment of the lecture. It's called 'Reasons for Faith.' This has never been taught before. You're going to be the first people to actually see the material before he takes it to Cambridge University this summer where he's going to be teaching a course on the campus of Cambridge University.

It's not a Cambridge University class, but he is going to be on that particular campus teaching it to about 40 students from all around the world. You can get that information before they do. Just go to CrossExamine.org. Click on online courses. You'll see that as well. That starts, I think, late April. 'Jesus vs. the Culture' starts this coming week. Check it all out.

Let me go back to my guest, the great Dr. James Lindsay. James, before the break, we were talking about weaponizing compassion and all this and Marxism. Why is their goal...? I mean, you've said this especially in the talk you did before the EU parliament, that the goal of these

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people is the destruction of western civilization. Now, I have two questions related to that. Why is that their goal? Number one. And then number two, don't they know that if western civilization fails, they're going to be hurt as well?

JAMES:

Well, to the first of those questions, there's the kind of superficial answer that's easy. And then there's the deeper answer that's harder to understand. But to the second question, don't they know that if it fails that they'll be harmed? No, their religion does not permit this. We'll understand that more in a second.

The superficial answer for why they want to destroy western civilization is because it secures individual liberties and it allows people to live in freedoms, which means you get to make your own choices in the world, which means you don't necessarily have to choose to live in their phrasing for the species. You don't have to live for the collective. You don't have to follow the collective's rules.

Their belief is that the collective actually only works when everybody's working for the collective by voluntary means, which means they have to transform human beings themselves to want to be socialists or communists. And so, all of western civilization, in particular, the United States and its Constitution, prevent that because it guarantees that the collective doesn't get to weigh in and tell people who and how they have to be and what they have to believe and how they're going to worship.

It provides this individual freedom, which enables individualism. And they hate that because they're collectivists. The deeper reason is because fundamentally, all of this Marxist ideology like we've already been talking about, is gnostic in its orientation. The gnostic belief was that the God of Genesis is this evil demon called a demiurge that actually wanted to control human beings, kind of like his pets, first in the garden.

And then he used the pretext of eating the fruit of the tree of knowledge of good and evil to throw human beings out into this fallen world of sin, and pain, and suffering, where the wages are death. And we, you know, you can read Genesis and see all the wonderful things that

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human beings get to endure as a result of this. And they blame the demiurge. What we would say is they blame God. They blame the demiurge for this imprisonment in the world.

The Marxist belief is a sociological Gnosticism. It doesn't start with Marx. It precedes Marx and Hegel. It precedes Hegel and Rousseau. And then a guy from Germany that most people don't know, who was a theosophist named Jakob Bohme, who was one of Hegel's biggest influences. And there's this gnostic disposition. And what it is, is that the social environment of the West, the western civilization itself, is the demiurge that conditions people to believe themselves to be individuals. It has to be cast down.

So, when they... To your second question, when you say, don't they know that hurting western civilization would hurt them? No, they do not, because they believe that that's a false reality portrayed by a false prison warden that's trying to keep them down. So, the liberated utopia lies just on the other side of destroying western civilization.

And it's set up such that if it doesn't work, it's the fault of the people who dragged their feet or the fault of the people who fought back, or the fault of the people who didn't believe it fervently enough. So, nobody in the cult ever takes any blame for the failure. It's always somebody else's fault.

FRANK:

So, they're going to be people that are going to be blamed for dragging their feet. Who are the people that they're going to blame because they can't quite bring utopia here to earth?

JAMES:

Well, it's the privileged classes overall. So, for Marx, it was the bourgeois, or people who had bourgeois values. They wanted to maintain the capitalist society. In today's world, we just all went through that. The power that was put down on us, say, with the COVID-19 vaccines trying to be forced upon everybody, there were the people who didn't get them, and they were preventing us from avoiding, what did Joe Biden call it? A winter of disease and death or something like that.

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That's the exact mechanism as clearly as they've done it to us in the recent years. But white people in the identity politics are going to be blamed for it. They don't want to give up their status. Straight people, men, the able-bodied, the thin or fit, none of the people that are in the so-called privileged classes, U.S. citizens (as compared to what are they calling them now? Undocumented Americans) don't want to give up their citizenship privileges of the United States.

They don't extend those to other people. Those people are the people who are keeping us from moving into the utopia because they aren't willing to share. They're selfish. And this is the exact same set of lies that were told to the Chinese people when Mao took over, the exact same set of lies that were told to the Russian people and so on when the Soviet Union was established under Lenin and then later Stalin.

FRANK:

By the way, friends, if you're having doubts as to the capitalist system being better than the socialist system, biblically, thou shall not steal presupposes private property. Okay? So, the Bible affirms the fact that you have a right to private property. And everywhere socialism has been tried, it has failed because it fails to understand human nature.

And the people, the elites now who are trying to push this think, oh, if we could only be in charge, it would work. No, it's a failure to understand human nature. And if you need a refresher on that, go read Adam Smith. In fact, we talk about Adam Smith in the 'Jesus vs. the Culture' course. So, James, this is probably the biggest softball question I could ask you on this. Why do Marxists and these woke people want an open border?

JAMES:

I don't know. [Laughter] I'm just kidding. No, there are a couple of reasons again. One is that their order ultimately is meant to be an international order. There are not supposed to be nationalist organizations, which would be nations. There are not supposed to be people who believe in the sovereignty of individuals, political entities, because it's supposed to be one political entity which is the entire human species and biosphere working in harmony through the human intellect, which is supposed to be optimized.

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So, borders are in the way of that. But that's a kind of aspirational, theoretical, abstract reason why they don't like borders. The more practical reason is with open borders you can create chaos. You can create pain. You can import a proletariat. So, like I mentioned a moment ago, we're familiar with critical race theory. Well, we're going to have critical immigration theory for a good while next. And the critical immigration theory is going to target the idea of sovereignty and citizenship.

It's going to say, well, there are Americans who are technically American citizens, and then there are these undocumented Americans, but they're Americans too. And it's only this social construct, this artificial construct of citizenship that separates the two. And look how much the undocumented Americans suffer while look how much the American citizens get to hoard from them.

And you take that exact same conflict theory that's at the heart, the haves and the have nots. Or as Karl Marx put it on the first page of chapter one of 'The Communist Manifesto,' he said, in a word, oppressor versus oppressed. So, national citizens are going to be oppressors of the undocumented aliens who are then going to be considered the oppressed.

Well, the only way you can get that to work is by bringing tens of millions of them, or really about 15% of the overall population to 20% of the overall population has to be in the country that's being targeted by this strategy. And so, that's one of the reasons that they love that. The other is the old school Cloward-Piven strategy, to overload a system, a national system's set of resources.

So, you raise the national debt, you keep the deficits high, you keep crime high. So, there's lots of things. You keep civil or social services very expensive and high, and then you bring in lots and lots of people that will become expensive burdens on the system so that it financially collapses the society that you want to take over. It's like economic warfare instead of military warfare.

FRANK:

And this is what's happening right now, ladies and gentlemen, unless you've been asleep for the past three years. This is exactly what's going on. This is not a conspiracy theory. These people

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say this is what they want to do. You can go to the World Economic Forum website and see some of this stuff. This is not a mystery. They're telling us what they want to do, and yet we're just going along like dupes, just playing right into their hands. This is a doctrine of conflict. It will never bring peace.

It's going to put different groups of people against one another, and we're going to talk about what we can do about it later in the program. But we got to ask this question, James, because you talk about this a lot in the talk that you gave before the EU Parliament. The politics of compliance, what is that?

JAMES:

Politics of compliance is the techniques that Mao Zedong derived largely from Stalin, that Stalin never fully applied. And so, what the idea in the politics of compliance is, is to get the compliance of the population to move into a new agenda, or what we might say is a new regime, or a new world order, or whatever phrasing we want to use. The idea is that you separate the population into two groups, and they are called the people and the enemies of the people. The people are the ones that are complying. The enemies of the people are the ones who are not complying by virtue of one of two reasons.

They reject it or they're dragging their feet. So ultimately, you see there are three groups: compliant, hesitant, and rejecting. And the goal is to take the compliant people and to say, everything will be great. We'll all have national unity. Things will move forward once we are all doing the program together, what Mao called a new unity on a new basis. But the problem is, some people are dragging their feet, and other people are outright fighting against it. Look at all the sacrifices you've already made to be part of the program.

So, there's the psychology. Look at all the sacrifices you've made. And they won't make them because they're selfish. And what I call that is hate craft. It is to teach the people who are compliant, making sacrifices to go along with the program, to hate the people who are stopping the glorious new future, the glorious new unity on a new basis. Which was for Mao, what he called socialist discipline. We call it equity and inclusion or sustainability and inclusion.

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So, the goal is to psychologically get the compliant category to be big enough to attack the non-compliant category to move people into compliance. And with COVID, they were successful getting over 70% of the population to move into compliance. So, it's an extremely effective technique if you start with a fairly large body of people who will comply. That's the politics of compliance.

FRANK:

Hopefully people have learned since COVID that you've been played and that the American people won't tolerate this again, at least a majority. Well, we'll see. We need to be educated more and we're getting an education from Dr. James Lindsay. We've got another segment with him. So, you don't want to go anywhere. NewDiscourses.com. Back in two minutes.

What is the common ideology between the crazy ideas that have really surfaced in our culture over the past decade or so? We talked about them at the top of the program and the answer is wokeness. And our guest today, Dr. James Lindsay, is an internationally known expert on this. And you can see why if you listen to the first three segments. James is also an author of six books. The newest is called 'The Queering of the American Child.' Before we get back into the wokeness, well, this is related to it. James, what's that book about? What's the thesis?

JAMES:

Well, the thesis is that the doctrine of a religious cult called queer theory has taken over American schools. And so, we lay out that queer theory is the doctrine of a religious cult. That cult is based primarily on sex and primarily targets our children through the schools. And that just as a kind of parenthetical, it's very important that that actually has very little to do with being gay, maybe nothing to do with being gay whatsoever, as described in their own words.

So, the queer theory cult, all this sexuality stuff in the schools, the questions are what is it? Where does it come from? How does it work? How did it get in the schools? And what are they doing with our kids? And so, the book is designed to answer those questions and our answer is that it's a cult.

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FRANK:

Check out the book. In fact, if you go to NewDiscourses.com, James wrote an article on March 12 of this year called 'Queer Theory is the Doctrine of a Sex-Based Cult.' So, if you want to kind of get an overview of what he just said or go into more detail what he just said, you can read that fairly robust article and then you can get the book co-authored with Logan Lansing called 'The Queering of the American Child.' Now think about this, James. I know you've thought about it more deeply than most people. Why are they targeting children?

JAMES:

Because they're a soft target is one of the reasons. They are actually a few reasons. But they're going after children because children will believe this stuff. Adults have a developed sense of self. They have a developed frontal cortex. They don't have a lot...

I mean, some adults may be in question, but most adults don't have a hard time distinguishing fantasy from reality. So, when you tell most adults that, hey, there's, you know, 35 different genders, or sexual expression is infinite and they all need a flag, they kind of look at you a bit silly. But if you tell a child that, they'll fully believe it, just like they might believe in Santa Claus, just like they might believe in the Easter bunny or the tooth fairy. Why not?

And if you tell them that, hey, a boy maybe could be a girl, why wouldn't they believe that? They're still going through the process of identity formation. So, that's one reason. Another is in the schools, they're a captive audience. They're there 30 something hours a week. They can't leave. They're looking up at their authority figures who children believe authority figures far more seriously than adults do in general. And so, there's a set of reasons there.

And then there's the really nasty reason, which is that because the adults are going to be resistant to this particular cult ideology, the children become a weapon to get the adults on board. If you get a child to start saying I'm trans, and you can manipulate the empathy of the parents, hey, you could either have a, you know, a living trans son or a dead daughter, then you can manipulate them into accepting this through the value that they call inclusion, which is a perversion of actually including people and not discriminating.

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If you can bend the parents around the child, or a nephew, or a niece or something like that, then you can control the adults, too. And you can also wedge against the family. You can wedge against the faith; you can wedge against the prevailing culture that the parents grew up in by getting the children to believe. You don't know what it's like now. Everything's different.

And the children will be able to manipulate their parents through the love, the bond that they have in a very disturbing way. Or you'll find estrangement between parents and children, and then the kids fall even more into dependency on the cult. So, it's a particularly nasty assault, but it targets children because it works on children. They have access to children. And because children become a weapon against family, faith, and culture.

FRANK:

Almost always, fraternity will overpower theology. What do I mean by that? People will throw their theological principles under the bus. They'll throw God under the bus in a heartbeat in order to agree with a family member. We've got to be aware of that. Friends, we're not doing family members any good when we tell them what they want to hear. We need to tell them what they need to hear if we're going to love them, even if they get annoyed, angry, or even if they cut us off.

Because the truth is what's going to set them free, not continually encouraging them to go deeper into the delusion that they have. So, I mean, you've seen this, friends. You've probably seen people who you thought they were Bible believing evangelical Christians or even just conservatives who thought that certain sexual behaviors were harmful.

But as soon as their kid came home and said, I'm this or I'm that, well, they tossed those principles out the window. And in maybe a well-intended effort to love their kid, they actually drove their kid further into the delusion. And so, we have to be aware. In fact, James, you have a new podcast. It's one of those bullet podcasts that you just did earlier this week. I was listening to it today about how you have to love the truth. Can you give us a nugget on that?

JAMES:

Yeah. What I say is that people all the time in these times that we're in right now say, well, you've got to tell the truth. You've got to be willing to speak the truth. And I think about that a

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lot, and I don't disagree. We have to. But I don't think it's enough. I think that we have to go a lot deeper. I think that we have to love the truth. Because if you love it, you'll say it, but you'll also pursue it, you'll also defend it.

You'll also stand up for other people when they're saying it, because it's the truth that you love, and you don't care what mouth the truth is coming out of. And so, you'll look for the truth. You'll share the truth, you'll defend the truth, you'll fight for the truth. You won't back down on the truth if you love the truth. And of course, I did derive this from the Scriptures, the same one that I already mentioned where Jesus says that you have to love the Lord your God. If you could just change the one word.

And again, I know the theological. I'm not trying to step on toes here, but if you love the truth with all your mind, and all your heart, and all your soul, and all your strength, and then tell the truth to your neighbor as you would want him to tell it to you, you have got a pretty solid basis for how to approach living in this kind of very topsy, turvy provocative, in kind of the worst political warfare kind of sense in the times that we live in. If you don't have that, though, you'll buckle. You will say, oh, I'm going to tell everybody the truth. And the second they say, do you want to keep your job? You'll say, yeah. Well, I can keep quiet today.

FRANK:

Well, you're not that far off, because Jesus said he was the truth.

JAMES:

So that's why, I mean, that is where I got it. I just sometimes get a little blowback for that.

FRANK:

Well, friends, you can check the podcast out at New Discourses. That's his podcast. Wherever you get podcasts, look for Dr. James Lindsay and New Discourses is the name of the podcast. James, you know, the woke folks out there have all these moral categories that they're dealing in. Oppressed, oppressor.

They think colonialism is bad, they think being white is bad. Even though that's not a moral category, they've made it one. They have all these moral claims, but what is their moral

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standard by which they make these claims? Do any of their philosophers ever try and justify their positions with some sort of objective moral standard?

JAMES:

Sort of. The answer actually is that the saying within Marxist thought in general is that, and I quote, practice is the criterion of truth. So, they have their theory, and you put your theory into practice. And when it moves the world toward more socialism or more communism, or it awakens more people as they would have to socialist or communist beliefs, then the practice was successful. And therefore, whatever they did must be true.

So, this is a completely ends justify the means, man-centered orientation of truth. In fact, it's defined on the Marxist website. Marxists.org has a humongous encyclopedia of their terminology. If you look up the word truth, you can read this. They say all truth is relative. They say everything that exists deserves to perish. So, they have a pretty dim view. But they compare it to the pragmatist view of truth, which is whatever works must be true.

They compare that against not rationalist, not empiricist, not religious. But they say whatever works must be true. But then they say that practice in theory have to be put together. And practice as the criterion of truth. So, it's whatever advances communism is true. Anything that doesn't advance communism is false. That's their standard for truth.

FRANK:

But that presupposes that communism is a moral good. By what objective standard is it a moral good?

JAMES:

Well, if you read Marx, what he does is he kind of follows some of these, what you might call infinite regresses. And at the end of one of them, which is the, you know, well, man makes man makes man makes man. Well, who made the first man? And he's like, stop asking questions. I mean, he literally says, when you give up your question, you'll give up your abstraction. Don't ask me. He literally says that in the text. So, he doesn't know.

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FRANK:

See, this is the problem, ladies and gentlemen. When you really drill down on any of these theories which do not deal in reality, they get to a point where they can't justify themselves anymore. So, the folks that are pushing wokeness and pushing all these things in the schools, whether it's the queering of children, or gender-affirming care, or any of these things, they act as if they're on their moral high horse. But when you really drill down on their theories, they don't have any foundation.

There's no moral foundation. There's no God, true God, who says this is a good thing. They're just trying to impose their view on everybody else. And if they don't have principle, the only way to impose that is through power. And that's where cancel culture comes from, because they can't really debate these things at a philosophical level.

They're going to get to a point where they have no intellectual justification for what they're doing. And so, they just say I'm just going to shut you up. Now, James, I got so much more to ask you, including what can Americans do to stop encroaching wokeness and advance the truth? But we're running out of time here. Can you be on the midweek podcast coming up here on Tuesday?

JAMES:

Yeah, I think so.

FRANK:

All right, ladies and gentlemen, you're not going to want to miss it. For those of you listening here on the American Family Radio network, you are not going to hear it on the American Family Radio network. You have to hunt down the I Don't Have Enough Faith to Be an Atheist podcast. And you will hear it this coming Tuesday, Lord willing. Our continuing conversation with the great Dr. James Lindsay. And you need to check out his website.

You need to check out his YouTube channel. You need to check out his new book, 'The Queering of the American Child.' Go to NewDiscourses.com. That's NewDiscourses.com for more. And get yourself informed. And tell your friends about this because it's getting late, ladies and gentlemen. We need to hold on to western civilization. And if we don't speak up,

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nobody else will. So, check him out at NewDiscourses.com. Lord willing, see you on Tuesday.
God bless.

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