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with Dr. Frank Turek **PODCAST**

## How to Stop Wokeness and Stand for Truth | with Dr. James Lindsay

(April 9, 2024)

### **FRANK:**

Ladies and gentlemen, what practical things can you do to stop encroaching wokeness in our culture, in our schools, in your places of business? And how can you advance the self-evident truths of our founding? We have again with us Dr. James Lindsay of NewDiscourses.com. He was on the podcast last week on the American Family Radio Network and we had a wonderful conversation. If you haven't listened to that podcast, you need to go back and listen to it because we're just going to continue our conversation.

James is an internationally known expert on critical theory. He's spoken all over the world on this for good reason. He knows his stuff. He's read all the original material. He's written several of his own books. The newest book is called 'The Queering of the American Child.' We talked a little bit about that in the last podcast.

But James, before we get back to that discussion of critical theory, I first heard about you, it must be five or six years ago, because you and two other colleagues actually successfully exposed, woke educators via the peer review process. And it actually turned out to be hilarious what you actually did. Can you describe what you and two other colleagues did that actually exposed what's going on in academia today?

### **JAMES:**

Yeah. So, that's called the grievance studies affair. Now, we didn't know what to call it. We called it the project at the time while we were doing it. But what we did was that we became suspicious that the peer reviewed academic literature in subjects like gender studies, and race studies, and ethnic studies, and so on was probably not really legitimate. That if you were to flatter their biases, they'd publish some pretty crazy stuff, as long as it went in the political direction that they like.

So, my friend Peter Boghossian and I in 2016, near the end of the year, decided that we should probe these waters and we decided to start writing academic hoax articles and target peer

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reviewed academic journals in these fields. For those listeners who don't know academic journals, it's not like getting an op ed published in a magazine. It's not like getting published in the Federalist, or the New York Times, or like a really big one or anything. It's a big affair. It's a two or three per year is a kind of career. Like you have a fast growing career if you're getting two or three per year in the humanities published. And so, we wrote a trial balloon. It was titled 'The Conceptual Penis as a Social Construct.'

We argued that penises don't really exist, but they cause all of our problems, especially climate change. We were extremely crude, extremely lewd. The humor is a bit adult, but if you want to go read it and find it, it's genuinely hilarious. And through a little bit of controversy, it got accepted in what turns out to be an extraordinarily low level or even predatory academic journal. And so, we got challenged that we hadn't proved anything by getting a trial balloon published. And we were told, well, if you want to prove your point, you need more papers, you need higher ranking journals, blah, blah, blah.

So, Peter and I got on the phone and said, do you want to do that? Like, yeah, let's do that. So, we spent the next. So, I guess summer 2017 through October of 2018, next year and a quarter or so, writing these papers and submitting them as fast as we could. And so, like I said, two or three per year is like a big academic career, very prolific academic career. We wrote 20. And so...

**FRANK:**

Twenty bogus articles.

**JAMES:**

Twenty bogus articles. That's right. High level academic journals in the fields, which is to say low level academic journals overall. But they were quite successful. It took us a few months to get the hang of it. Our first six that we wrote never kind of went anywhere. But then we got the knack of it. And out of the 20 that we wrote, seven of them were accepted for publication. Four of them actually got published. One received an award for excellence in scholarship. And what it was about was determining whether or not people support rape culture, a feminist idea, by examining how they reacted to watching dogs do what dogs do with each other at the dog park.

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And the conclusion we drew was that by watching what we call dog humping incidents at the dog park, that we could train men the way that we train dogs to overcome rape culture using obedience manuals, and leashes, and so on. And we'd have to work on the political feasibility of leashing men and things like that. And so, this paper won an award for excellence in scholarship. It's so preposterous that I can't even do it justice. But other papers were a little less. I mean, some of them were very funny. Some of them were a little less funny.

We took chapter twelve of Adolf Hitler's 'Mein Kampf' and rewrote it as intersectional feminism and then worked some actual journal material, academic material, in that kind of matched what we were trying to write and wove it in there. And we submitted this, and it was accepted by a feminist social work journal. But it was literally the chapter of Hitler's work where he's organizing the Nazi party. And so, we were saying we should organize it around intersectional feminism instead of other kinds of feminism that maybe don't care as much about all of the forms of oppression.

And then one of our papers changed my life, frankly. We wrote a paper about education, and we said that to overcome privilege in the classroom, we should take the kids and we should abuse them, but we should do it with compassion, because we were trying to be funny. And the peer reviewers wrote us back and said, you can't use compassion because it might recenter the needs of the privileged. And I thought, oh, my God. This ends in genocide. Like, this is not just stupid and dangerous, that it's getting into professional things. This has a logic of dehumanization at its heart.

So, I asked my wife a couple weeks later if I could quit my job and dedicate all of my life to studying and exposing it. And I've done that ever since. But like I said, seven accepted, seven more were still under peer review. A sociologist, after the fact, said either eleven or twelve of the 20 would have been accepted. But most importantly, what it was, was after basically Christmas of 2017, everything we wrote was going to go in. We cracked the code.

**FRANK:**

So, what were you doing at the time? Were you on faculty somewhere?

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**JAMES:**

No. I left academia in 2010. A lot of people think this is very exciting when they find this out. I was working as a massage therapist, actually, uh, for a number of reasons. But I left academia and was doing massage professionally, to deal with people's chronic pain. I had injured myself in my twenties. I used to fight. And so, I was fighting, and I hurt my back really bad, and nobody knew what to do with it, and the doctors didn't know what to do with it. I even got wrapped up briefly in that Vioxx scandal from pharma trying to deal with it.

And then the next thing you know, this guy I know knows this massage technique. He's a friend of my brother. He's a chiropractor. And he showed it to me and told me to buy this book to learn how to do it to myself. And I fixed my own back, so I started doing it to other people. And my wife was like, why don't you just get a license, and do it if you don't want to be in academia anymore? I was like, good idea.

**FRANK:**

But then you got back into it, writing these articles. And what was the reaction from the academic community when you exposed the fact that all these articles were just hoaxes?

**JAMES:**

Well, from academics within academia, the response was mostly dead silence. They mostly pretended it didn't happen. A few of the people that were, like, journal editors or whatever for the journals that we had submitted papers to wrote very short statements that we betrayed their trust. But there was virtually no recognition, virtually no response whatsoever. Complete silence, pretending it didn't happen, which was absolutely astonishing to us.

It'd be like when Moses comes down with the tablets and he sees the golden calf, and then the guy's like, I don't know. There's just this golden calf that just came out of the fire. Except that's exactly what the story in Exodus says. It was exactly like that, in a sense, except there was no burning bush or anything behind our papers, and we didn't throw our papers on the ground and smash them in anger. Slight difference to the story, but it really was.

They completely ignored it. They pretended it didn't happen. Now, there was a contingent of academics, probably, I would say, as much as representing as much as a quarter of them,

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maybe a third, that would reach out very quietly. Thank gosh you guys did this. Oh, my God. It's so bad. But they wouldn't speak up publicly, or very few would, because their careers were at risk.

**FRANK:**

Now, that's the problem. And some of these people have tenure, and they're still worried about their careers. Why?

**JAMES:**

Well, because the amount of hounding that you'll get is absolutely crazy. Peter didn't even have tenure at his university, which was Portland State University. So, you know, he was going to get it hot and heavy. They never actually fired him. He ended up resigning. But what they do, even if you have tenure or not, is they create very passive aggressive environments that make it just miserable to be at work. If, like something in Peter's office, one of the coat racks fell off. He called maintenance. Maintenance would not come to fix it, and they never came to fix it.

And then he couldn't schedule meetings with, you know, other people. And then when that led to the fact that something that had to be done, paperwork or whatever, didn't get filed, he was in trouble. But they wouldn't meet with him to do it. He was shunned on campus. They put him through a kangaroo court of, you know, diversity office trials for accusations that were completely ludicrous.

They would put vicious articles about him in the student newspaper. At one point, a rumor had gotten circulated from the diversity office itself that he was beating his wife and kids. And people all over campus were coming up to him, and being mad at him, and accusing him of this. So, they were very, very vicious in this kind of gross, passive aggressive way until finally he just couldn't take it anymore and left. So, these academics who are staying silent, even with tenure, know that they're going to make your job miserable.

And these kids will, like we saw with Brett Weinstein at Evergreen a year or two before that, back in 17, I think, will possibly harass you, or protest you, or carry on like they screamed at Nicholas Christakis at Yale in 2015, saying that, you know, he was supposed to be turning Yale into a home for these poor, oppressed, super rich kids or whatever. So, the amount of bullying

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and haranguing basically red guard tactics from Mao's China that you're likely to face, are just really high. And the academics know that their career is going to be very uncomfortable, very difficult. They have a cushy career, and they know it, and they're going to make it awful.

**FRANK:**

So, this from the same people who are all about inclusion, tolerance, and diversity. Explain that for us, would you?

**JAMES:**

Yeah. It's simple. Inclusion doesn't, these words do not mean what you think they mean. So, inclusion means... I have to use a technical term to do this right. I have to figure out a better way to do this, but I haven't done it yet. So, you get this rough version still. There's a term in the Marxist literature called hegemony, which is not an easy word. But hegemony is like the prevailing cultural attitudes and values. And so, they have this idea called counter hegemony, which is bringing Marxism or something that's diametrically opposed to the prevailing cultural value.

So, it doesn't have to be Marxism. It could be Islam. It could be something that's just completely, you know, hostile, indigenous. It could be anything that's completely diametrically opposed to the existing value system is against it. So, it's called counter hegemonic. Inclusion means including counter hegemonic views. So, what that means is you have to go out of your way to let things that disrupt your organization in, and you have to make sure that those people are made to feel accommodated, and included, and like they belong there.

Meanwhile, everybody who might resist them, who want to keep the prevailing values the way they are, has to be silenced or get pushed out of the way. So, inclusion means including the revolution, is what it boils down to. Diversity means including views that are diverse to the prevailing cultural hegemony. In other words, including Marxists, including troublemakers, including disruptors, and revolutionaries, and radicals. So, a diversity of views refers to ones that are outside of the prevailing cultural value set.

And so, when we say we're going to include those or we're going to have a focus on diversity, they mean we're going to bring in things that challenge western civilization and its values,

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including Christianity, including American values, and so on. And then with tolerance, tolerance is a whole long line back to the 60's of analysis. It got separated by the Marxists, particularly Herbert Marcuse, the most famous of the neo Marxists in 1965, in a book called 'A Critique of Pure Tolerance.' In an essay, a very famous essay called 'Repressive Tolerance' is a chapter within that. And what he lays out is that there are actually three kinds of tolerance.

There's democratic tolerance, which is what we think we have here in the west. And then there's repressive tolerance where the right wing is repressive of all of the elements that it doesn't like, which are those counter hegemonic elements, which is Marxism. And then he says what we have to do. Well, first he says those two are actually the same. We don't actually have a true democratic tolerance because we don't have a true democracy because there's favored views and unfavored views.

So, democratic tolerance is repressive tolerance. But what we need to favor, what they mean by tolerance is what's called liberating tolerance. And that's his third form. And liberating tolerance he defines explicitly in these words. It means tolerance for movements from the left and withdrawal of tolerance to movements from the right. So, it means whatever the leftists want to do, you tolerate that. Whatever anybody else wants, you do not tolerate that. And that's their definition of tolerance.

**FRANK:**

Now, you know, ladies and gentlemen, why I was fired from Bank of America and Cisco for writing a book called 'Correct, Not Politically Correct: How Same-Sex Marriage Hurts Everyone.' And that happened in 2011, all in the name of inclusion, tolerance, and diversity the way Dr. Lindsay just described it. It doesn't mean that we're going to include every idea and respect every idea. No, if you put forth an idea that goes against the revolution, as James just put it, you're going to be expelled.

**JAMES:**

That's right.

**FRANK:**

That's what's going on.

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**JAMES:**

I mean, that's the basic premise of it. And what people need to understand, and I think we've really woken up to this. If I have one thing that you could say, well, what's your career been about since you decided to bail on massage therapy and do this full time? It's been going around trying to tell people the following, in one way or another, the following concept, which is that communists share your vocabulary, but they don't use your dictionary. They have different definitions for all of their key words, whether it's the ones we just mentioned: inclusion, diversity, tolerance.

Whether it's democracy, they have a different definition for that. Whether it's resilience, that's a new buzzword. They're throwing around. Sustainability. That's another one. But I started trying to compile a list of all of these words and to translate them for people, and I was finding ten new words for everyone I had the time to write down an explanation to. And I finally had to give up on the project as impossible and overwhelming. They have colonized thousands of words in our everyday speech, but you kind of can tell what the big ones are: diversity, equity, inclusion, tolerance, our democracy.

Donald Trump is a threat of our democracy. Joe Rogan is a threat to our democracy. Ivermectin is a threat to our democracy. You can tell which ones they're kind of big ones because they can't stop using them. They use them like a mantra. But what they're actually using them as is a signal to other believers. What they're actually doing is speaking coded language. And when my job, I got described recently as the Rosetta Stone for woke language, to be able to pull you back from the distorted view that they want you to have of what they mean by their words, to apply the activist view of what they actually mean by the words.

**FRANK:**

And as James has already said in the previous podcast, Wokeness is sort of a cult, a religious cult. And you notice that theological cults do the same thing. Mormons have been described as a cult in the technical sense. Same with Jehovah's Witnesses. And they use the same words, but they don't mean the same thing. Jesus in Mormonism is the spirit brother Lucifer, okay? He's not the kind of Jesus that we know about in reality. So, they use the same words, but they change the definition.

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And that's what's going on with wokeness, which is a religion itself to a certain extent. It has religious, cult like attributes to it. And now, James, there's one thing we definitely didn't get to in the last podcast that we need to get to, and that is that President Biden declared this past Easter just a few days ago, or last week, March 31, Trans Visibility Day. And you have said that Christians and conservatives must be careful about how we react when provoked like this. Why do we have to be careful and how should we react?

**JAMES:**

Well, you have to be careful because the environment that we operate in, in general, is an environment of political warfare. I went on the Timcast show, Tim Pools podcast, I don't know, two, three years ago. And it turns out that's what we talked about. And the reason I bring that up is that what I said to him was, political warfare is the most important concept you've never heard of.

And so, we live in an environment that's saturated with provocation, saturated with propaganda. And the goal of political warfare is to get your political enemies to act in a way you desire them to so that you can use that to your advantage. And it has to be defined to be political warfare as with hostile or malicious intent behind the provocation or the propaganda. And so, yes. It is true that the international Transgender Day of Visibility goes back on March 31 to 2009. We call this setting up a situation of plausible deniability. It is true that Biden's administration has proclaimed this every year since 21.

So, this is the fourth year that he's done it. Every year in his administration he's made an official declaration. It's never been on Easter before this year. But this year it was on Easter. He announced his proclamation on Good Friday. Like, he couldn't have thought to do that on the Thursday before or before Holy Week. Let's say that he wanted to do it for whatever reason.

Anyway, there was no attempt whatsoever to enter into this, displaying the sensitivity toward the conflict with Christianity, knowing that the vast majority of this country is still Christian. The vast majority of this country, even if they're only kind of vaguely Christian, still recognizes and supports Easter as a holy holiday. And then they put it full tilt and pedal to the metal on Easter

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itself of pushing this idea. And so, I can't see this as anything but a deliberate provocation with some plausible deniability built into it.

That deliberate provocation is designed to get Christians to get extremely angry and to start to act in ways that are less than, let's say, judicious. It's not exactly meeting, as I phrased it. I keep calling people, Christians in particular, of course, to listen to the advice in a very difficult passage of the Gospel, which is Matthew 10. And that's famously where he gives some advice about how to go out into the world.

In Matthew 10:14, he's like, you know, go out into the world and proclaim the truth. When people won't receive the truth, shake the dust from your feet. It's very hard when you go tell your brother the truth, and he doesn't want to hear it, to stop trying to tell your brother the truth, but it causes a fight. Sometimes, you tell them the truth, and it's time to shake the dust from your feet and go away and reserve other parts of the relationship, or to stop wasting your time on those people you just desperately want to get it who don't.

You tell a hundred people, three understand. You waste time on 97 who don't, instead of nourishing the three who do. But then in 10:16, he says, I send you out and you are going out to be among ravening wolves, and you need to be as wise as serpents and gentle as doves. And the goal here is to get Christians. So, let me actually back up. The goal is to get them not to act according to that. And it goes on to say, you'll be persecuted, you'll be arrested, you may be flogged.

And when you go to speak, don't worry, because if you have faith, it will not be you who's speaking, but your Father will put the words into you for you. So, it's very good advice. And I try to get people to listen to this. But what happened historically, so you have this wise as serpents, gentle as doves advice from Jesus or commandment from Jesus when you go out into the world. Those are two things that are very difficult to do, discernment. And then this kind of, it's not exactly winsomeness. But you've got to have composure, right? That's the gentle as doves part.

You're not starting fights, you're not being provocative, you're not going out as a holy crusader, beating people over the head with a stick, or a bible, or whatever. It's very difficult. And so, the

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communists come along, and they say, did you hear that verse? This is how subversion works. And it's very important your audience understands how the subversion of Christianity works. Communists will come along, and it's very much like the whisper of the serpent in Genesis 3. And they'll say, did you hear that? Jesus said be gentle as doves.

And technically they're not lying. Jesus did say be gentle as doves. But He also said you have to be wise as serpents. So, they've selectively left part of it out to tell a deceptive lie. And then when Christians have become, over the decades, more and more winsome and gentle as doves, but they don't have the backbone of faith, they're not, I guess, in a sense, going out forth, you know, in righteousness. They're not doing the whole thing anymore. Things start to fall apart.

And so, then the provocation, the goal is to get Christians to say the problem is being gentle as doves. So, rather than going back to what Jesus said in Matthew 10:16 of being both discerning and gentle, they've now diverted it to where you're abandoning both principles. They want the Christians to abandon their gentleness command because being gentle without discernment was in fact, truly a mistake that they were seduced, many, not all, were seduced into.

And so, the goal is to provoke Christians into reacting badly. The right answer for how you do this, there's a practical answer and there's a biblical answer. The practical answer is very simple. When there's an operation to provoke you, you beat the operation. You beat a provocation by exposing the provocation as what it is. It's like with the little kid with the finger in your nose. I'm not touching you. I'm not touching you. I'm not touching you. The goal is for you to react to them to say, mom, he hit me. So, you know that mom is the real operative entity in this.

Well, here, watching public is mom. And so, the goal is that they want to provoke you. You react, and they say Christians have acted badly and they forget about the provocation. So, what you do instead is you say, they're provoking me. So, if the fingers in your face with your little brother, what you would say is, I need you to understand. And you say it so that mom can hear. I need you to understand that your finger's in my face, and I don't tolerate it, and you need to stop. Now, mom knows the dynamic.

So, practically speaking to expose a provocation is to defang the provocation. Biblically speaking, this is given in the advice of turn the other cheek, which doesn't mean get trampled.

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It means if you're going to publicly insult me, go ahead and do it again and let everybody see it. And that's very, very important for Christians to realize. So, what they need to do, and I gave this advice on Saturday before Easter, going into Easter about this provocation.

What Christians need to do is first of all, they need to remember their advice to pray for their enemies. They need to pray for the poor kids that are caught up in this transgender thing. Pray for repentance, pray for healing, pray for community to come back together and heal. That's all very important. They need to, you know, you don't need to make a big display of it. But people should know that you are offering care. You are offering a landing pad for the people who are troubled, that you wish the best.

And then what they need to do is proclaim their faith in ways that are a shining light that would draw people to the faith, that would draw people to repentance, that would draw people into a feeling of true inclusion, true acceptance, which is exactly what the Gospel offers, and that the woke ideology perverts, turns to evil. And by doing that, you can actually achieve the turn the other cheek, and love thy neighbor's commandment, or love thy enemies commandment that we get from the Gospel. And the reason it's in the Gospel is because it's supposed to work.

So, the most important thing, though, is just know that you're being provoked. And what I told Charlie Kirk the other day, I went on his podcast, is don't rise to a provocation. Rise to the occasion. So, rather than doing what they want you to do, which is the point of political warfare, do something unexpected, and good, and helpful. Get more involved in your community. Oh, you want to do this provocation against Trans Day of Visibility on Easter? Fine.

We're going to go devote our time and energies to maybe it's a ballot initiative in California to try to overturn these crooked laws that are happening in California. Maybe it's that you're going to start working with your legislators and informing them on the issue. Maybe you're going to start studying it so that you can bring that information to legislators or become an expert witness in a court case that could turn the tide on these things.

We have lots of civic mechanisms, which are to say, gentle as dove mechanisms that you can use to try to turn the tide of this back. And devoting your energy to that and making your faith be a welcoming beacon of healing and hope is a vastly more, in my opinion, if I may be so bold,

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biblical way to approach this. But in the political warfare sense, is a vastly more tactical way to approach a provocation than doing exactly what your enemy wants. It's like when I used to fight because I mentioned the fighting, you know, if I throw out my left hand, boom, boom, boom, and I get you used to I'm going to do something with my left hand, you never even think when I hit you with my right.

And so, I can get you suckered in to react a certain way. Every time I do this, you do that, and I figure out what your thing is. Then I clock you. That's what the Biden Administration is trying to do with these provocations. They want the Christians to come out. They want to get them to scream something they can declare as a rising tide of transphobia or anti LGBTQ hate. And then, just like they're doing to our friend Libs of TikTok, there was that child. What was it? Nix Benedict was the name, who committed suicide, as it turns out, after a fight in the schools.

And they tried to blame Libs of TikTok for having reported on what was going on at the school for this child's death. So, anything that happens, they're going to try to blame any Christians who rise up and make a fuss about it. So, don't give them the satisfaction. Turn the other cheek. Do something that makes your faith a light to the world. Pray for these poor, hurting kids from their families. Pray for your enemies, that they either have a change of heart and repent, or that they stumble. I love praying that the enemies stumble.

My one Christian friend does this every day. He says my morning prayer every day is, Lord, may my enemies stumble today. Okay, I'm with that. But these are things that you can do. And get involved in something very practical and civic that can turn these evils back. Let the provocation be an energizer for you to get involved in a very productive way in other words, rather than a reason to go spout off at the mouth, or holler, or carry on, or most importantly, don't do anything really stupid, and crazy, or violent.

The rule in our society, in societies that are free societies, is whoever does violence first, loses. So, nobody has the authority to do violence first outside of the state. Yeah, they're provoking. But provoking is a challenging situation, so approach it with discernment, and wisdom, and gentleness.

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**FRANK:**

Do you think that the folks that basically burned down city after city in 2020, the Black Lives Matter people. Do you think long term that that violence is going to backfire on them?

**JAMES:**

I do think so, yeah. I think that it's backfired not just on them, but I think it's also backfired politically on the people who supported it. So, I think those are slow mechanisms. I think that there are a lot of people. But if you look at what's happening in our cities right now, the crime is undeniable. We know that that's downstream from those effects, and those initiatives, and the people are changing their minds. The crime in New York City, the crime in San Francisco are changing minds.

You have the entire Chinese community in New York City, for example, has flipped over. Gary Tan, who is one of the executives, I think, at Y Combinator or one of these techy things in San Francisco is running basically, I mean, he's a very wealthy man. But he's running kind of like a one man campaign that has now grown into quite a movement to start changing San Francisco. And he's quite dedicated and he's got quite the army of people around him that are very successful. And their goal is to start getting these people out of the positions of power they've been abusing.

So, yeah, I think it's all backfiring on them. People use words like Portland like it's a joke. We joke about St. Floyd. Very few people are serious about that anymore. But it does take a lot of time and it takes people who are willing to come out and say the truth at risk in order to bring that light to the world.

**FRANK:**

This is an election year. So, it goes without saying, friends, we need to vote biblically. You need to look at the platforms of each party and vote biblically. And when you're voting for president, you're not just voting for one person. You're voting for 5000 people who are going to descend on Washington and implement a platform. It's an entire administration you're putting into place. So, you need to vote biblically.

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But beyond that, James, our final question is you mentioned some things about getting involved in certain ways. But are there say, three top priorities or activities or things Americans can do to stop the encroaching wokeness and to advance the self-evident truths of our founding?

**JAMES:**

Yeah, but I want to add one little thing to what you just said about voting biblically. I want to point out that there is a, what we would call a mass line in communist terminology. There is a narrative arc that has been built out regarding voting that the Project 2025 is a Christian nationalist fascist project. Now, I've got all my differences in the world with the so-called Christian nationalist movement. That's a totally different topic for a totally different day.

But they're trying. We know that that is a smear term for the left. We know that they're setting it up as a smear. So, we know that they're afraid of Project 2025. And you said you're voting for an entire administration, which is a president plus 5000, basically bureaucrats, who are going to go and implement through the administrative apparatus. What is Project 2025? Project 2025 is a project to plan ahead, which President Trump did not have the advantage of in 2016 or 17 when he took office, is to plan ahead who those administrative apparatus bodies are going to be.

What does that list look like and what is the agenda going to look like? And that the left, the Democrats in particular, are telling you they are terrified of Project 2025 by trying to smear it with one of their smear words. But the fact is that when you vote for, if you vote for President Trump, I should say, then what you are also looking at is that Project 2025 thing is meant to be that administrative kind of jumpstart to his new administration, which is 5000 people, that it's something that's so scary to the leftists that they're trying to smear it way out in advance as a means of trying to discredit Trump and to fear monger among the democratic base.

So, it's extremely important to realize that you are not just voting for the one man. You're voting for this huge thing. And whatever that huge thing is, there's already good plans for it, at least on his side, that the left is terrified of and is trying to smear, in fact, with the word Christian. So, it's very worth paying attention to those facts. But the three things would kind of take away what should people do?

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The first and most important of these things is unambiguous to me, which is that you need to protect and nourish your children. The relationship in with the book, 'The Queering of the American Child,' what we learned there is that the attack on our children is relentless, but it's also strategic. Because whoever gets the children, gets the future. They get the next generation. They will actually be able to implement programs that we reject. They know this. They are saying this.

Klaus Schwab wrote about it very specifically in 'The Great Narrative for a Better Future.' In 2022 he published that. What we can't force, he said, through the public private partnerships of government and corporation, we can get the young people to demand by molding them to desire those values and to live by those values. So, you have to protect your kids. So, that means family dinner. That means going to church once a week if you're religious. And maybe if you're not, maybe considering it, to have that ritual of once a week. We're all going together to do a thing, no devices. We're just going to be in each other's presence, paying attention, and so on.

You've got to get connected to your kids. You've got to know what's going on in their lives. You've got to ask them questions. You don't want to have to ask them, unfortunately, because of the things they're surrounded with. You've got to have a relationship where the second somebody tells them something at school and then says, maybe you don't tell your parents this, that that's the first thing they tell you when they get home that evening or in the car that afternoon. You've got to have that relationship.

So, be so much more intentional about your family relationships and build it into a church, a healthy church. Look for a healthy church if you're going to do that. Watch out for the woke ones. You can usually tell if they have a flag outside of a certain kind as one hint. But secondly, you've got to get involved, which means you've got to find your gift. Not everybody is a leader, but some people are and maybe don't know it yet.

So, you need to start asking yourself, can I be a leader in this? Can I pick up some aspect of this and get people to follow me somewhere? And if you are, it's time to start figuring out what you have to offer and get involved in that capacity. And if you are not, that's fine. Not everybody is a leader. Some people are supporters. I don't even want to call you followers if you're that.

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You can be a supporter. Find somebody who's doing something you believe in. I'm not asking for your money. I don't care about your money. Find somebody who's doing something you support and put something behind it. Time, money, volunteer, moral support. Share the materials. Something that gets that effort further out. And you've got to ask yourself, it could be simple.

Like Moms for Liberty is an organization that started its original campaign by making t-shirts in a back bedroom so they could get enough money to get off the ground making t-shirts and selling them. Maybe it's cookies you're making and selling them. Something. I talked to a guy in Wisconsin whose job was, he worked with an organization that was doing a lot in Wisconsin.

He said, I'm too stupid. He literally just said, I'm too stupid to know what any of this is about. It's too complicated for me. But I know that I can run errands. I know that I can make copies. I know I can pick people up from the airport. I know I can make sure the chairs are out at the events and make sure everything's on, you know, lined up. Maybe it's that you can offer security.

Maybe it's, you know, babysitting for the kids, for people who are trying to devote their evening time to do this. There's a lot of things. But you've got to find what your gifts are. I listened to a pastor give this talk in October 2020. He said, find out your gifts of the Spirit and start giving them. And then in that vein, you know, read the parable of talents. If you have talents, don't sit on them. You've got to go multiply them. That's in Matthew 26, I think, something like that. So, those two pieces of advice are the biggest ones. And the third is don't act. It's not as, like, action oriented, but it's don't despair.

Just to sound very biblical about it, as my friend Trevor Loudon says. And I don't know if that places people in the audience. But I know Trevor. Trevor is a very fun man to listen to. Trevor has this wave saying it, and I wish I could replicate it with his accent. But he's like, have you ever heard of a single Bible story where God came down and saved a bunch of whining, moaning, crying wimps who wouldn't stand up for themselves? No, you haven't.

And I think of Riley Gaines, who says that her turning point moment, and I honestly, I've heard Riley speak a number of times. It is by far the most powerful moment when she speaks, and her

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speech is very powerful. But it's the moment where she says, I stood there, and I realized I was waiting in the locker room. When's our dads coming in? When are the coaches coming in? And I realized, why would somebody else save us if we're not willing to save ourselves? So, don't despair. Don't look at this thinking it's so impossible. It's so big. I'm so small. And if you do think that, go read about David and Goliath or something.

Realize that you actually make a big difference. You make a big difference maybe to thousands or maybe to two. It doesn't matter. You are a light in the world. You can make a difference. It's funny how much Bible I'm saying right now, but the best advice on this is to go read Hebrews 11. Read what it says about faith and realize that when you are despairing, when you think it's all lost. When you think, oh my God, we have to do something desperate and crazy. We need a Franco, or whatever it is, that you're the faithless.

And what Trevor says instead is that you need to be courageous, not foolish. Because courage is proof of faith. Because courage means that you believe in something bigger than yourself, and you're willing to sacrifice for it. And if you read Genesis 4, where it's Cain versus Abel, at least as Jordan Peterson interprets this, it is the quality of the sacrifice Abel is willing to make that makes it so that he's getting the blessings that Cain becomes envious of for his inferior sacrifice, not bringing blessings to him.

So, you need to be willing to make that sacrifice. You need to be willing to be courageous. You need to be willing to prove faith and to live in faith. Because where faith is, things move. Faith the size of a mustard seed can move mountains, they say. But how does that work? Well, faith without works is dead. So, you have to put your faith into action and the connection between the two is courage. And so, don't despair. Get involved. That's it.

**FRANK:**

And here's another thing you can do, ladies and gentlemen. You can start listening to James Lindsay on the New Discourses podcast. You need to get informed on this. Now, James has long form podcasts and also what he calls bullet podcasts, which may be just, you know, ten minutes or so. So, you know, you could spend ten minutes a day or 30 minutes a day, or every once in a while. Listen to an hour or two, and get informed, and tell other people about what he's doing on his podcast because you can't lead anybody further than you've gone yourself.

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And if you want to be able to lead other people in the right direction, you've got to know where to lead them. And that's what James is providing through the education that he provides all of us at New Discourses. So, check out [NewDiscourses.com](http://NewDiscourses.com) and also the podcast, the YouTube channel. We'll put some links in the show notes here. James, great having you on finally. And thanks for clarifying so much. I know many people are confused. They're wondering where these crazy ideas have come from, but you've really helped us understand where they've come from and what we can do about it.

**JAMES:**

Well, thanks, Frank. That's very nice of you.

**FRANK:**

Yeah, it's a pleasure having you on. And friends, don't forget the 'Jesus versus the Culture' class is still open. The first Zoom where you can ask questions, I'll be your instructor, is the 23 of April. So, you can join any time before that. And don't forget also about Dr. Steven C. Meyer's course 'Reasons for Faith.' That's a live Zoom class, and it begins in late April. You don't want to miss that either.

Go to [CrossExamined.org](http://CrossExamined.org). Click on online courses. I'll be out in Seattle next week, the 19<sup>th</sup> and 20<sup>th</sup> at the Worldview Apologetics conference, and then at Antioch Bible Church on the 21<sup>st</sup>. Following week, I'll be at the Culture and Christianity conference in Murfreesboro. My friend Alan Jackson is the pastor there. I hope you can be a part of that. James, did I see your name on that list? Are you going to that as well?

**JAMES:**

I don't think so. But I met Alan Jackson a few months ago, and he's a wonderful man.

**FRANK:**

Yeah, he is. Because he's at the events that we do with Charlie Kirk. I thought I saw your name on that list. Maybe not.

**JAMES:**

It's possible. It's possible.

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**FRANK:**

You're traveling quite a bit. James, for those of you don't know, ladies and gentlemen, had 175 flights last year. So, he's out there on the road quite a bit. And by the way, is your calendar on your website anywhere? James, people want to see you Live.

**JAMES:**

No. That is one of the very small number of requests my wife made is not to put that on my calendar. People don't know.

**FRANK:**

All right, so people don't know. You're just going to have to guess where James is. Okay?

**JAMES:**

That's right. I'm a little bit of a mystery in that way. But what we're doing is we're honoring my wife's wishes.

**FRANK:**

I get it.

**JAMES:**

Which I'm sure is somewhere in the, I don't know if it's in the 10 Commandments, but it's in there somewhere.

**FRANK:**

All right, James. Thanks so much, friends. Lord willing, we will see you here next week. God bless.

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