

Miseducation That Leads to Violence: How to Counter It with Dr. Corey Miller

(October 10, 2025)

FRANK:

Ladies and gentlemen, this program is rated PG-13. We're going to be correct, not politically correct. Ladies and gentlemen, how in the United States of America, does a young person get so radicalized that he thinks someone who comes to campus to dialogue with students about all sorts of different subjects ought to be murdered, because one of the subjects that Charlie talked about was a subject that this shooter apparently thought you shouldn't talk about, or you shouldn't hold the position Charlie held?

How do we go from a culture that's supposed to talk about all the time, inclusion, tolerance, and diversity, to where someone is not included, not tolerated for holding a diverse view, and is actually murdered? How does this happen in supposedly, a university where you're supposed to find unity in diversity, where you're supposed to exchange ideas in good faith and try and arrive at the truth?

How does this happen? I mean, our universities, as we're about to see, most of them were started by Christians, and yet today they seem to be dominated by Marxists. Again, how did this happen and what can we do about it? Well, my friend Dr. Corey Miller is the president of Ratio Christi. Ratio Christi has a number of chapters on high school and college campuses, similar to TPUSA, except they are more focused on apologetics, evidence for the faith.

And many of the times that I go to universities, it's Ratio Christi hosting me. In fact, we're going to Ohio State later this semester, and my friend Eric Chabot, who's been the Ratio Christi chapter director there, we usually go there every year. And several other schools have Ratio Christi directors. Well, providentially, Dr. Corey Miller just wrote a book that comes out in a few days called 'The Progressive Miseducation of America.'



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'The Progressive Miseducation of America: Confronting the Cultural Revolution from the Classroom to Your Community.' I endorsed the book because it's an excellent read, and it helps answer some of the questions we just started with and many more. So, Corey, in this still somber time, it's providential you wrote this book. You wrote it, obviously, long before the tragic events of September 10th. What prompted you to write this book now?

COREY:

Well, I saw what was happening in the universities. When I did my first experience in a university, it was at Salt Lake Community College. I had to get legal representation then because my speech wasn't welcome.

FRANK:

All right. Salt Lake Community College is what college now?

COREY:

Well, it is a community college now in Utah. All right. It's different from the one where I spoke with an atheist ally, Peter Boghossian, at the same place where Charlie was assassinated. We spoke together on viewpoint diversity, the death of intellectual diversity in the universities about five years ago. And then we spoke together at the same university where this alleged assassin, hasn't been proven in court yet, but where this alleged assassin got his first semester of university education.

And there they tried to cancel us at that point too. I experienced this as a professor at Indiana University where a former pastor who had turned gay charged me with creating a suicidal environment. I had to get legal representation then, and I lost my first Purdue, PhD attempt for the same thing, and had to go on for a second attempt. And it was there at Purdue where I first started smelling this Marxism. This was back in 2005. I saw what was coming.

And so subsequently, we were-- Consequently, we were the first ministry in the country to get anything out on critical theory, social justice. I could see studying with a distinguished professor of Marxist thought, getting published in Marxist thought myself, what was coming down the pipe. And so, when we finally got into a position, I'm now president of Ratio Christi. Been here

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for about a decade. I've been working on this book for about five years. I could see what the universities were doing like most others couldn't.

I know what's coming out of them. Politics is downstream from culture. Culture's downstream from education. And at the apex of education is the university. As goes the university, so goes the culture. And as goes the U.S. University, so goes the world. This place is ground zero for influence.

FRANK:

Let's go back to the school at which this alleged shooter attended his first semester. You were there with Peter Boghossian many years ago. Peter Boghossian wrote the book, 'A Manual for Creating Atheists.' So he's an atheist and he's taught at Portland State.

But he found that even at Portland State, he wasn't tolerated because he didn't toe the line completely to this whole Marxist idea, despite the fact he's an atheist and wanted more people to become an atheist. And you were on a college tour with him about five years ago.

One representing atheism, you're representing Christianity, and yet you had a third enemy. We'll get to that in a minute. I want to know, what did you experience when you tried to go to this school that this alleged assassin went to? What did they--?

They tried to shut down the event? On what grounds?

COREY:

So at the school where the alleged assassin attended, a woke group there wrote a letter, an open letter to the president calling us logical fascists. Now, who always tries to call everyone fascists? It's the anti-fascists, the Antifa, the Marxists.

FRANK:

They are the fascists in reality.

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COREY:

Or the hammer and sickle Marxist. I mean, yeah, Mussolini was first a Marxist, then he became a fascist and jailed his Marxist people like Antonio Gramsci. Right? So, they're all socialists and they're all authoritarian.

FRANK:

That's the key right there.

COREY:

Some are nationalists and some are globalist socialists, and I get into that in my book. But, yeah, that's what's raining through the campuses right now. It's not so much the fascism, it's the hammer and sickle Marxism, the postmodern cultural Marxism. And so we saw that at that university.

We were together as allies speaking on viewpoint diversity, the death of intellectual diversity in the universities there at Utah Valley University, where Charlie was assassinated. And then when the big day came up, the game day at the University of Utah, we were hoping he couldn't get the atheist groups to come, and he told me it was because they had all gone woke at that time.

FRANK:

Peter Boghossian couldn't get the atheists to come.

COREY:

Yeah. He had tried, so I tried. Which later led to a litigation that we won over the Biden Administration four years later, because of that connection and me getting on the newsletter of the Secular Student Alliance. They all sued the Trump Administration on Trump's last day in office, in the Department of Education because Trump had put in a regulation to protect campus ministries from discrimination.

They saw this. They knew Trump was going out, so they tried to sue. We entered in as intervening defendants. But that said, we saw this craziness happening on the campuses, and we were supposed to be speaking also at the University of Utah. We had four campuses that weekend that we were speaking on. I couldn't even get the Christian groups to come. I was

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former Campus Crusade. Campus Crusade thought we were going to marginalize or to burn bridges of people, marginalized people they were trying to relate to.

And so, I remember getting on the phone with them saying, hey, listen. I just want to relate to you. And this guy's a liberal atheist philosopher. I'm a conservative Christian. We're coming together on viewpoint diversity, the kind of diversity you ought to have at a university. You shouldn't be afraid to bring your Campus Crusade students.

I'm a former Utahan, former Utah Mormon, 7th gen. I'm a former Campus Crusader. I taught apologetics to crew staff, and I just got off the phone with your president three days ago. Trust me, I know the air you're breathing. If you're afraid to expose your students to viewpoint diversity, then at least just bring your staff.

So he was going to bring his staff. When game day happened at the University of Utah, he didn't show up because he required his staff to watch a video on white guilt. And then the CRU president got an earful from me after that.

So this stuff that's been pouring through the universities, corrupting our youth, and moving quickly into culture, Frank, has been impacting the campus ministries, not just the secular media and politics, K-12 education and so forth. What happens in the university is not like Vegas. It doesn't stay in the university.

FRANK:

Ladies and gentlemen, do you see the self-defeating nature of this inclusion, tolerance, and diversity nonsense? They say they're all about inclusion, tolerance, and diversity, but as soon as you have a diverse view, they're not going to include you. They're not going to tolerate you, and some tragically will try and murder you. You. This is the modern university today. What can we do about it? A lot more with Corey Miller right after the break.

Don't go anywhere. Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio Network. My guest today, Dr. Corey Miller, President of Ratio Christi, which means Reason for Christ. They have student groups on college and high school campuses where they bring students together to talk about the evidence for Christianity

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and the Christian worldview. And he also has a new book, Dr. Miller Does. It's called 'The Progressive Miseducation of America.' It comes out October 14th. It happens to be the birthday of Charlie Kirk. Charlie would have been 32.

Anyway, here's what Corey writes in the book. "Most universities are no longer interested in viewpoint diversity. Rather, they are interested in diversity of skin color, body parts, and group identities." Unpack that for us a little bit, Corey. What does that mean?

COREY:

I'm calling for a third revolution in the universities, Frank. The first revolution overthrew us. It was scientific naturalism. And there was a way that that happened that I get into, how we lost the universities. But the second revolution that came about was through postmodern cultural Marxism.

And it's why the liberal atheists now, like Peter Boghossian, or even like people serving on Trump's Cabinet who are former presidential candidates of the Democratic Party, have all now shifted to the Republican Party because we are in a revolution. It's this postmodern cultural Marxism now that's knocking out the former revolutionary guard in the universities, the scientific naturalist.

And these guys are not liberal. They are illiberal. They are Marxist. Voltaire once made the statement, I may disagree with what you say, but I would defend to the death your right to say it. Stalin said something more akin to, our ideas are more powerful than weapons.

We don't allow our enemies to have weapons, so why should we let them have ideas? This is the source of cancel culture. And it's why someone like Peter Boghossian and I could come together. And we're finding that happening on a macro scale now as well in politics.

These guys are not playing fair. They're not favoring viewpoint diversity. They want total control of the idea centers because ideas have consequences, and bad ones, as we can see, make victims. And so, this is postmodern cultural Marxism. I can unpack that more if you like. But that's what's reigning right now in its ascendancy, not just in the humanities and social sciences. Now it has jumped ship into the hard sciences.

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And that's how math, medicine, and engineering have likewise been taken over through D.I.E. I don't call it DEI programs.

FRANK:

Yeah, people die when you try and make a bridge according to however you feel. Okay? You just-- There's no relative truth when it comes to engineering, ladies and gentlemen, or even in medicine. And yet there are people now who have taken a pledge to diversity in medicine.

The University of Minnesota had that a few years ago where their graduates were pledging to use all sorts of Native American chants and other kinds of treatment, and to consider those as medical treatment rather than what data shows through scientific research.

This is the kind of stuff that affects people's lives directly. Let me ask you this, Corey. I'll just throw it out and you can correct it and or expand upon it. It seems to me that the core idea of Marxism, at least as it's understood today, is there are—

People are identified either as oppressor or oppressed. And regardless of the personal behavior or character of an individual, if that person happens to be in the oppressor category, that person should not be heard.

That person needs to be suppressed. That person will not be tolerated. In extreme cases we saw on September 10, that person can be even perhaps murdered, justifiably. Unpack that. Correct it. Have I gone too far? Is that the core of Marxism?

COREY:

No, I mean, at its core, it's atheism, even though it's infiltrated the ranks of the churches and so forth. Just like in Germany, which were socialistic at the time. The German pastors would often baptize a baby and wrap them in a cloth, a swastika cloth.

Now it's a hammer and sickle cloth. This is why, Frank, that I define it in terms of DIE and not DEI. As a philosopher, someone that's been trained in that yourself, I see things in the categories of philosophy, metaphysics, epistemology, ethics, or what is real. How do I know what is real? How should I then live based on what I know about reality? Well, it goes in that

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order, DIE. Diversity is identifying all the different polarities, these identity powers, identity groups, identity politics that are haves and have nots, oppressors and oppressed, victims and victimizers.

You identify all of those subgroups. They're no longer just economic have and have nots. They're now race, class, sex, gender, ethnicity, and religion. Right? There's now theistic normativity too, that are oppressors against non-theistic. And once you identify them, that's the first stage. Then you move to inclusivity, where you exclude the oppressor groups, like males, part of the patriarchy, because they're toxic. Like whites, because now that's a property of oppression.

Right? Like logic, logical fascists. It's a kind of reason that the West colonizes and uses to subdue, non-subordinate people groups, they might say, that are non-majoritarian, that don't have power and privilege. It's cisgender versus transgender. Everything under the sun like that. Everybody is in social binaries. You include then those who have the voices, those whose eyes have been opened, not enlightened, but woke.

Their eyes have been enlightened or woke up by virtue of their oppression so that only they can see. So the white guy can't see. He just needs to listen, learn, and lament. He needs to say nothing when it comes to reproductive justice, because he's a guy. Every sort of injustice you can think of, every social binary. So only the included groups that are the woke groups in the minority get exalted with some kind of moral, authoritative voice.

And then what's the next step? It's E for equity. That's the answer. If the problem is group oppression, the solution is group liberation. And that is through revenge, reparations, and payback. We call it social justice.

So when the first revolution happened in the university, scientific naturalism, it impacted the church by giving us the social gospel and liberal Protestant theology. When the second revolution has come in and made its way to the churches, it impacted us by giving us social justice. And it's in our churches, in our seminaries, in our campus ministries, and even in our campus academic societies.

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FRANK:

So go over that again. Just, the labels again. The D stands for diversity. The I stands for--?

COREY:

Inclusivity.

FRANK:

Inclusivity. And E stands for equity. And when you put it in those terms, you're saying that there are these diverse groups, and we have to include. But we only include people who are victimized. We only include people who are oppressed, not the oppressors. We're excluding them.

COREY:

Right.

FRANK:

And equity means all the oppressed people must take from the oppressors. And outcomes are going to be equalized somehow. And when is that ever accomplished? When are we all equal or when do we all have equity? And what happens then, according to this theory?

COREY:

I remember in 2019 when one of the very many Democratic candidates was being interviewed on a news station about this. They said, so you believe in equity, and you believe in reparations? He said, yes. And they asked, for how long? And he said, well, it's 2019 right now. I figure we started slaving here in 1619. So, for about 400 years.

FRANK:

So for 400 years, we have to give reparation somehow?

COREY:

Somehow.

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FRANK:

You know what I would say to that?

[Trump]:

Wrong.

FRANK:

Okay, that's—That's not the solution. What is the--? You do have a question here that I find very provocative in your media kit here that I'd like you to address.

And nobody will touch this. Well, Charlie touched it because he was interested in truth. Let me find the question here that you have in the-- It had to do with, the—

Oh, where is it now? It was just here. Sorry. It had to do with-- Oh, here it is. What do you see as the major issues causing wealth disparity in the black community?

COREY:

I love my favorite go to, Thomas Sowell, on this. He says, in the last 30 years, 31 years now, since 1994, no more than 10% of blacks have been in poverty if they've gotten married and stayed married. Fatherlessness is the major predictor of poverty in the United States. And what he shows is the difference. If you want to compare apples to apples, he says, look at the hundred years after the Civil War and look at the black family then.

That was a nuclear family. They were far better off economically than just 30 or 40 years after the liberal welfare state, which has destroyed the black family. So, if you just follow Jesus, and follow the Bible, and get married, and stay married, and Charlie used to talk about this too. You're not going to be in poverty. No amount of welfare state, billions of dollars are going to do better than getting married and staying married. And ironically, this is now an apologetic issue.

My keynote talk next week at the Steadfast Apologetics Conference, which is focused on defining and defending marriage and family, is titled 'Queering God, Marriage, and Family', where I'm going to introduce what's happening with this new revolution to the families. It's coming from the universities.

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FRANK:

Well, the last walk Charlie and I took, we used to take these walks at night when I was in town. After we had some day sessions, after dinner, go on a walk and just talk about any issue that he was trying to get a better handle on.

And the last walk we had Monday night before he was killed on Wednesday was the two major issues with resurrection. How can we show people that the resurrection is really true? How can we persuade them? Because the evidence is there. And the other big issue was the family.

How can we teach young people the beauty and the necessity of the family? Because it's true. If the family comes together and stays together, the biological two-parent family, many of our social ills, whether it's crime, whether it's inequity, in terms of money, inequality to some regard.

You're never going to achieve equity, of course, financially. But as you say, getting people out of poverty. If the family stays together, many of those ills go away. Abortion's reduced, welfare is reduced, taxes go down because you don't need as big a government to take care of all the social ills that are caused by the broken family. It is just so important. And too often, people think all disparities are called caused by racism. That is not the case, ladies and gentlemen.

And we're going to have much more with Dr. Corey Miller. His brand-new book is called 'The Progressive Miseducation of America.' 'The Progressive Miseducation of America.' Outstanding read. It's going to help you understand how we got to where we are now in our culture through the university through system and what you can do about it.

And we're going to unpack more of that right after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, website crossexamined.org. More in just a couple.

Ladies and gentlemen, how did we get to the point where a pretty large plurality of college students think that violence is okay to shut up speech they don't like? How did we get there, or to this point in the United States of America, in a university system that was almost completely dominated by Christians 200 years ago? And what can we do about it now?

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I'm talking to my friend, Dr. Corey Miller. The brand-new book, 'The Progressive Miseducation of America.' Corey, why do you think that this postmodern view, the view that there is no overarching truth, there is no absolute truth.

How do these people who are academics miss the obvious problem with this kind of philosophy that it is logically self-defeating? To say there is no truth is actually a truth claim. And they also say there is no objective morality, yet they have all these moral principles they want to impose on everybody else, including equity.

That everybody has to have the same thing at the end. And if you don't agree with them, you're an oppressor of some kind. These are all moral categories, and yet they're complete moral relativists. How do they teach without their heads exploding over this? Have they been taught logic? What's going on here?

COREY:

There is an incoherency in that whole movement, in the Marxist movement, but also in the amalgam that is the postmodern cultural Marxist. Remember, Marx was a modernist. That was his era.

FRANK:

Meaning what for our audience? What does modernism mean?

COREY:

Modernism was the era where we had the development of scientific naturalism. Science became the be all, end all of knowledge. Unless you can taste it, touch it, smell it, feel it, hear it, it's not true unless it's true by definition. Like all bachelors are unmarried males, or two plus two equals four, or something like that. So, what does that do to ethics? What does that do to religion? What does that do to a large part of the humanities? David Hume says you cast it into the flame.

FRANK:

Okay, stop right there, because we need to deal with that. How is that self-defeating as well? Because that needs to be pointed out right now.

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COREY:

Yeah. So, if the metaphysics, if the reality is all that is, was, or ever will be, is reducible to chemistry and physics. The cousin to it, or the epistemology is called scientism, not science. It's a philosophy of science. And that idea that you can only know through the five senses is itself not known through any of the five senses.

So, it's self-defeating. Right? So, the postmodernists come along, and some say this is just really, it's an extension of modernity, where they now undercut the scientism and science as an objective feature of reality as well. And they say that all knowledge is a social construction of reality, including trans identity knowledge, and furry identity knowledge, and so forth. Right? But here's the kicker. In the first revolution, you know, it's passed.

And when the dust was settling in the 1930s, when they took over the universities after almost 250 years, where every college president was also a member of the Protestant clergy, we didn't have PhD programs. We sent them over to Germany, which was the most-educated, formally educated country in the history of the world.

And with all the ideas happening there, they came back and they took over Harvard, Princeton, and Yale. We had to start our new universities, which are now being impacted by the second revolution. But at that time in the 1930s, the Neo-Marxists, the new Marxists who bled their system in with Freudian sexuality, got together and they started expanding this to race, class, sex, gender and so forth.

Down in Italy, the same thing with Antonio Gramsci, whose views never got out of prison until they got translated into the English speaking world, in Notre Dame, by a Marxist professor by the name of Joseph Buttigieg, father of Mayor Pete.

So, there's critical queer theory going on there. And then within 15 years, the founders of postmodernism. You think that's relativism, like Leotard, and Foucault, and Derrida, deconstructing the faith. You think those guys are all relativists, so their politics should be everything from left to right. Yet, they're all hard new leftists from the first and second generation. It turns out that every one of them in the first and second generation were also card carrying members of the French Communist Party or sympathizers of it.

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So, you've got this contradiction. But leftists abide in contradiction. Mao loved it. You've got this contradiction. They're absolutists when it comes to their social justice claims. The deconstructionists don't want to deconstruct everything, because then they'd have to deconstruct deconstructionism. The relativists have to relativize relativism. The skeptic has to become skeptical of skepticism. So is their real view, I get into this in the book, really Marxism or that's the superficial view.

And the real view is postmodernism. So, it's chaotic relativism. Or is the superficial view the relativism so that they can chip away at absolutes, and objective truth in society, about the church, about Western civilization, about Christianity. And that's just, they're skeptical, you know, surface level. But the core is really the Marxism. That's an internal contradiction between the two. And your guess is as good as mine. Yeah, you're right. It is incoherent.

We need to be able to point it out. But as Alexander Hamilton once said, the masses are asses unless they can get it over. Pulling over on the masses, that's what they do. And so, here's my contention, Frank, and why the book was originally called 'The Third Revolution from the Campus to the Culture, and the Vision Forward' until we changed it with the publisher. Mark Noll wrote a book 30 years ago called 'The Scandal of the Evangelical Mind.' Thirty years ago, I think this month. The problem is the scandal is that there isn't much of an evangelical mind.

That's not true of the history of Christianity. We started the universities, it's true of the last hundred years. And this is how this garbage has gone from academia, to media, and to political, and now into ecclesia. And that was the design of the cultural Marxists. The new workers of the world to unite will not be the factory workers. It will be the academics. And to infiltrate in the West, they realized you couldn't have a frontal assault like in the Russian and Chinese revolutions.

In the West, it was like there's a moat and a castle every time you'd lob shells. It would be like a living cell and rebuild itself for Western Marxism, for cultural Marxism. For it to be successful, you have to askance yourselves in the institutions in academia, media, and ecclesia. And because our churches have become the menace of mindless Christianity, and we fail to follow Jesus in loving God with our mind and being prepared to give an answer for the reason, for the

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hope that's in us, and having a hands, heart, and head approach, these ideas of squishy, juicy sentimentality, false empathy is what's driven them into the churches.

We have this view of original sin. We know that God hates sin and God hates oppression. And have I sinned? Yeah. Have I oppressed? Yeah. God is love. Love is love like water is water. Whether it comes from the tap or the toilet, it actually means something. But most of our people don't get that. We have thrown out the mind and focused too much in our churches on skinny jeans and fog machines. And so, we are not preparing our people to go off into a university where the ratio of liberal to conservative is 12 to 1.

For those professors retiring, 23 to 1. For those who just got tenure, Yale just announced last month in their humanities and social sciences, the ratio is 78 to 1. What parents and pastors are preparing for this? We are literally paying for the apostasy of our own children. And we can see why Gen Z is most gravitating to the assassination culture.

FRANK:

What is your advice then for parents right now, Corey, who want to send their kids off to one of these liberal institutions like Yale, where it's 78 to 1, Democrat to Republican, or liberal to conservative, or Marxist to rational person. What do you recommend?

COREY:

So, I mentioned your ministry, other cousin ministries like us. The third revolution is a revolution in the universities, but it goes beyond that. We need to be showing people that Christianity is not-- It's not just that it's false. In today's age, with this revolution, the claim isn't false. It's that we're evil, wicked, hateful, oppressive. We need to show that Christianity is good for the world, not just for heaven, good for the world, that it's reasonable, and that it's true.

So, there's the rebirth, and the renaissance, and the need that apologetics is back in demand, even though it's always been a command. But then I speak specifically to pastors, to parents and grandparents, to political allies, to parachurches, to professors and educators, to prayers, all hands on deck. It's the university, stupid. Even if you're not called to go into the university, everybody must prepare for the poisonous ideology that's coming out of the university because you can't go in your closets anymore.

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They're coming into your closets after you. They're coming into our churches. They're coming into our families. I mean this trans thing, it's motivated by the kids getting it from TikTok or from their peers. And then they buy the rhetoric, and they come to grandma, and grandpa, or mom and dad and say, mom and dad, Grandma and Grandpa.

Would you rather have a dead son or a living daughter? You choose. And then the parents and grandparents end up going progressive just so that they can hold on to a shoestring of a relationship with that kid. This is part of the rhetoric that's happening.

We need our people to stop focusing on skinny jeans and fog machines in the churches to get back to equipping with Scripture, and Christian thought, to following Jesus, loving God with our minds. We have resources through your organization, through mine, our booklets, our product line now on our website and so forth. The resources are there.

And I know parents are busy in this day and age, whether it's part of feminism, whether it's careerism, whether it's the economic choices we've made. Both parents are now working. Women aren't having babies until the first one at age 30 now, which is creating havoc economically in our social demographic and so forth.

But we have aides to help them along, in short courses, that you offer, in booklets that we offer and so forth, so that they don't have to do it all. The other thing I would say with this Frank is look, revolutions—

According to James Davison Hunter, sociology professor Christian at University of Virginia, he said Chuck Colson used to say, change lives, change culture. He says not so fast when it comes to macro change like that.

You may have it start from the grassroots, but it has to be baptized by the elite. And so, we need to begin talking about institutional recapture. It can be done. The first revolution happened against the majority. The second revolution has happened against the majority. We need a third revolution.

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Ratio Christi has got now, I won't give the name of the groups that are meeting on campus, but we have a special ops ministry of PhD students from Oxford to UCLA that are now launching PhD student-only chapters with the goal of the long march through the institutions over 40 or 50 years to reclaim the universities.

It can be done, and it must be done. We've got to reclaim the universities.

FRANK:

Ratio. Christi, you can see it on Corey's shirt there if you're watching on the YouTube channel. Ratio and then Christi C H R I S T I.org. Check it out. You can start a chapter and make a difference through apologetics on a college or high school campus. We have another segment with Corey. What more can we do? Don't go anywhere. We'll figure it out right after this.

Ladies and gentlemen, the college tour rolls on. Regardless of the awful tragedy that happened with Charlie Kirk, we're going to continue. TPUSA is going to continue. Of course we're going to have to have security. Now, just so you know, every time we go out now for a college event, costs have tripled to at least \$15,000. We don't charge the students anything, so donors like you are the ones that actually contribute to these events.

So, thank you for your support. You can go to crossexamined.org, hit on donate, and we're going to continue, especially when hearts are tender. Right now we have to go back to the campus. We just did four events, Campus events in the wake of Charlie's murder. We've got more coming up. October 23rd, Georgia Tech. That's going to be a TPUSA event. I'll be there with Lucas Miles, the president of TPUSA Faith. Then we have coming up, let's see, we have on November 3rd, that's Ohio State University.

That's a Ratio Christi Club. Eric Chabot, as I mentioned earlier. And the president of Ratio Christi's on with me today, Corey Miller. That's November 3rd. Then November 10th, UC Berkeley. I was supposed to go with Charlie. We're still going. Just I'm going with actor Rob Schneider, actor and comedian Rob Schneider. That's at 6:30. Details will be on our website, eventually, if they're not there already.

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And then right after that, University of Alabama, November 13, Lord willing, for all of this. I'm just announcing it now, but it's as James said, you don't know if you're going to be here tomorrow, but we're just going to say, Lord willing, these events are going to occur and they're going to occur with your help.

So thank you for your support. Let me go back to my friend Corey Miller. Fabulous new book, 'The Progressive Miseducation of America.' Corey, we started talking a little bit about what we can do about how these awful teachings that are being forced on our young people.

And many of them don't know how to deal with it because as you said before, we're more interested in fog machines and skinny jeans than we are actually teaching people the truth about Christianity, and why it's the right worldview, the true worldview, and how to defend it. What are some other things a parent and a young person can do right now to counter the kind of things that are being taught on the university campus?

COREY:

Yeah, and first, thank, you for speaking on our campuses too, Frank. That's much appreciated, and I know it's a dangerous time. Going to give a quick stat and then I'll answer that question. This comes from probably five, six years ago from a Yale University study, to give you an idea of where the temperature was at then compared to now. Forty-eight percent of students support campus speech codes. There are words you ought not say on campus.

FRANK:

48%?

COREY:

Forty-eight percent.

FRANK:

So half of college students think that there are certain things you can't say on campus. Okay, that's free speech right there. How are we going to arrive at the truth if we can't exchange ideas? But sorry, go ahead.

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COREY:

This is why liberal professors are even getting afraid of the machine that they've created. Eighty-one percent say that words are a form of violence. Right? Not violence is violence, but words are a form of violence. And this is why Charlie had to go.

Charlie was instrumental in getting the ultimate Hitler elected. And so, he's a fascist, and fascists have got to go. That's what this messaging is. Thirty-three percent say physical violence is justified to prevent hate speech. One out of 3.

FRANK:

How do they define hate speech?

COREY:

Sixty-six percent define it as anything a student believes to be considered hurtful to a particular person.

FRANK:

Hurtful?

COREY:

They learn what's hurtful from the university professors.

FRANK:

Hurtful. So you just hurt my feelings. You don't agree with me, so you hurt my feelings.

COREY:

You've erased their existence. It's already a suicidal class, let's say, in trans. And so, if you speak against trans people, they're likely to commit suicide. Last week I was speaking in Washington, and I met a man who was a surgical nurse at OHSU, which is allegedly the largest sex-change operation hospital in the country. He told me he could only do it for so long. He was literally the one cutting off and gluing on essentially penises in the operating room.

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He could not hack it anymore. His conscience couldn't hack it anymore. He was seeing what was happening. They were giving priority for trans patients getting these assignments over cancer patients because the former have a greater suicidality and they're not going to last long. It's triage. Because they're so suicidal, and there's more money involved as well. Because they're already so suicidal, you can't say anything against them. That's why I was being accosted in my classroom, in an ethics classroom as a professor.

This former pastor who turned gay charged me with creating a suicidal environment because I dared give both sides to the issue of homosexuality. In my case, it was a biomedical argument from harm. But now he was telling the administration he was feeling suicidal.

He was having to watch over his back every time he'd go to the parking lot, wondering if people are going to jump him now, simply because I was saying that. So, they're going to say any talk against homosexuality, or transgenderism, or something like that, it's hate speech. And this could create very bad things. And so, bad people who say bad things need to go.

FRANK:

But wait, Corey. But wait, Corey. There is no objective right or wrong. So, there's no difference between hate speech and love speech. The incoherence of this just blows my mind. I don't see how rational people fall in. Well, I do see how because it's all deceptive. That's how Satan comes. He comes as an angel of light. He tries to deceive you to think that something that is bad is actually good for you.

That's why they use these great sounding words like gender-affirming care, and reproductive justice, and equity, and choice. All these things you should be for. And yet they're taken out of context and twisted so you are deceived. And tragically, young people are deceived. Okay, let me ask you this. I just got this question.

The first event at a Ratio Christi event at Western Carolina University one week after Charlie was murdered. This trans person got up and said, there are people who, in my community, are being killed because of what you say. Okay, so how would you respond to that?

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COREY:

I think your response was great. I don't remember at the moment what it was, but I remember liking it. But I would say, where? Are they being noosed up somewhere? Are they being electrocuted? Are they being gunned down? They seem to have privilege.

They're not being targeted. They're the most privileged now. If they want a job anywhere, they get a job. If they want to float their prosthetic fake boobs at the White House with the previous president on national television, they can do that. This is not an endangered group right now.

FRANK:

Yeah. It also seems to me that suppose you and I are talking and I say to you, Corey, if you don't agree with me, I'm going to commit suicide. It seems to me that I have some sort of mental health issue if my life depends on you agreeing with me. Why must you then change your viewpoint because I have a mental health issue?

I mean, isn't it quite obvious that if you're threatening suicide because somebody who by the way, is just a person in public. Right? I'm just a public speaker. I'm not even in their family. How is it that this person thinks that if I, just a Christian speaker don't agree with him or her, that they think I'm going to kill myself? How do we not see that this is a problem on their part that we want to help them with?

We love them, which means we're not going to affirm this problem in them. We're going to try and help them get out of it. How do they not see that love doesn't mean approval, Corey?

COREY:

Yeah, love means, to will the good. Not to emote the good, but to will the good for the other. And when people used to claim to be Caesar, or Julius, you know, or Cleopatra, we would actually counsel them and help them to come back to reality. Now we aid and abet. And in transgenderism, it doesn't, in the surgeries, it doesn't help.

I get into the statistics in the book as well. They continue to be suicidal even after the surgeries. And when it comes to like say homosexuality, this is part of my biomedical argument from harm. A vagina can pump out through natural childbirth a ten pound bowling ball called a baby.

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When you try to do that and defecate 10 pounds from the other side, that brings new meaning to rip you a new one. And it cuts and fissures begin. And that's how these bad toxins, viruses, and bacteria get into the bloodstream, and account for even apart from AIDS, HIV, why the average homosexual male dies 10 to 30 years earlier.

So, the one who actually loves the homosexual is the one who, who tells them the truth, like we would someone struggling with cocaine. That wouldn't make us cocaine-a-phobic. The ones who celebrate by giving them a bag of cocaine are the cocaine-a-phobes. We're the ones loving them by telling them of the harm that it's doing.

So, to get into this more, Frank, and answer your question while we still have time, we've got booklets that are written by our best PhD scholars in the country on all of this stuff from the problems of science in scripture, on why God allows evil, on the reliability of the Bible, to race, class, sex, gender, ethnicity, and so forth.

On the transgender, it's got to be written by a person who has a PhD, and who is formally transgender, to live up to the epistemology of the lived experience. People want to know that people actually were that. On the one on homosexuality, the person has a PhD and was formerly lesbian.

On the one, is Christianity a white man's religion, a person has a doctorate there and was formerly black and is currently black. How awesome is that? But we deal with both the classical apologetics issues and cultural done by the top scholars down to the 11th grade reading level in readability, and they're available digitally and in print. People can go onto our website. And if they want just the PDFs, they can get them all for free.

FRANK:

Where do they get that, Corey? Where do they go?

COREY:

You can go to One Stop Shopping here at Ratio.Link/PMA for Progressive Miseducation America. Ratio.Link/PMA. You can invite me in as a speaker. I'll be doing what Frank's doing. I'll be at Princeton soon, University of Houston that we sued in federal court and won, across the

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country. You can read the first introduction and first chapter of the book for free and then order it straight from there for Amazon. And if you do order from Amazon, please write a review. It'll help out. You can look at the booklets and see how they'll help your churches, your homeschool groups, and your family.

FRANK:

That's great, Corey. Thank you so much for the great work you're doing, ratiochristi.org or that other link. We'll put all the links in the show notes. Ladies and gentlemen, make sure you pick up the book, 'The Progressive Miseducation of America.' And I know that some of you are going, wow, that was a real intense conversation.

We have to speak the truth if we're going to help people get out of error, ladies and gentlemen. And we're doing that out of love. Christ commanded us to do it, so we're doing it. Lord willing, we'll see you here next time. God bless.

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