



MODERN MARXISM

**A GUIDE FOR CHRISTIANS
IN A WOKE NEW WORLD**

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ISBN: 978-1-9844-1446-5
Product ID: 3000647

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Text edition 2024.

Printed in the United States of America

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ACKNOWLEDGMENTS

All glory belongs to “one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Corinthians 8:6). He has brought together all the pieces that resulted in this book reaching you.

On that note, I’d like to thank you (yes, you), the reader, for picking up this resource. I pray that God will use these pages to equip and encourage you to the fullest extent of his purposes.

I am also especially grateful to the intellectuals cited throughout this book, whose works proved instrumental to my research, helping me identify key issues to highlight, thinkers to investigate, and locations to visit.

My deep appreciation extends further to the Christian authors whose stories and insights regarding persecution appear in part three of this book, corroborating themes from my global student interviews.

Here are just some of the others I’d like to thank:

- To the families, friends, and strangers who helped me during my European research journey—thank you for your hospitality, fellowship, and kind assistance in everything I needed, from finding Christian contacts to escaping assorted predicaments.
- To the Christians I interviewed in connection with this book—thank you for taking the time to share your stories, insights, and practical advice for other believers.

IMAGE CREDITS

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- To Dr. Georgia Purdom, Bryan Osborne, Joe Owen, and others who read this book in its early phases—thank you for the care you invested in reviewing this work and for your support along the journey.
- To the editing, design, and publishing team members at Answers in Genesis, including Evonne Krell, Gary Vaterlaus, Gretchen Doolittle, Ryan Freeman, Sarah Zornes, Andrew Schwab, Ian McEwen, Joel Leineweber, Justine Foster, Jenn Reed, Michaela Duncan, Dan Zordel, Shonda Snelbaker, and others involved in this project—thank you for the hours you invested in preparing this book to become a polished tool ready for use. Thank you also to Ken Ham for your role in this book.
- To the friends, colleagues, and supporters who have cheered me on—thank you for your encouragement, presence, and prayers along the way.
- To my family—thank you for your counsel, prayers, and encouragement to keep adventuring wherever God leads.

DEDICATION

*To my brothers and sisters in Christ,
and to Jesus our Creator,
with love.*

1 Corinthians 16:13–14

FOREWORD

BY KEN HAM

When you picked up this book, you may have wondered, “Why is Answers in Genesis tackling Marxism and wokeism?” After all, what do communism, socialism, and radical cultural revolution have to do with Genesis? Well, as you’ll discover, a lot!

You see, the battle in the West against the resurgence of “the isms” is really just a different version of the same battle that’s been raging since the garden of Eden: Did God really say? At the heart of that question is a desire to be our own gods, decide truth for ourselves, and use our own wisdom to usher in a utopia based on our knowledge of good and evil. Really, it’s a battle over two foundations: man’s word or God’s Word.

If that sounds familiar, it’s because I’ve been highlighting the foundational nature of the so-called “culture wars” for decades now. All of the societal ills—the division, violence, and shocking immorality pervading our culture today—are symptoms of the same problem: starting our thinking on man’s word rather than God’s Word.

If man determines truth, then anything goes. It’s like what we read in Judges 17:6: “In those days there was no king in Israel. Everyone did what was right in his own eyes.” In other words, when there is no ultimate authority (“no king” but being one’s own god), everyone does what he thinks is right. Truth becomes relative, and human wisdom reigns supreme.

This worldview, based on the foundation of man’s word, is at war with the biblical worldview, which is grounded on the authority of God’s Word, beginning in Genesis. God’s Word says there is an objective standard, right and wrong are determined by God, and true wisdom begins with him.

This is why there is no neutrality; Marxism, communism, and socialism are not neutral philosophies Christians can borrow and then “Christianize” by sprinkling a few Bible verses on top. They are worldviews grounded in man’s word that stand in direct opposition to God and his truth.

And this is why Answers in Genesis’ Patricia Engler is tackling this issue—because the answers to Marxist thinking are in Genesis! You see, Genesis is the foundation for our Christian worldview, all doctrine, the gospel, and, in fact, everything. So yes, when it comes to fighting “the isms,” we’ll be going back to Genesis to see what the Creator says about human nature, our purpose and meaning, and why the world is the way it is.

As history has clearly shown, Marxism, communism, and socialism are deadly ideologies. But sadly, they’ve come back in vogue. We need Christians who can rightly apply the biblical worldview to this vital issue and teach others to do the same.

See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. (Colossians 2:8)



Ken Ham
Founder CEO
Answers in Genesis, Creation Museum, and Ark Encounter



KEY DIFFERENCES BETWEEN
GOD'S WORD AND MARXISM +
HISTORICAL FACTS TO HELP
UNDERSTAND TODAY'S CULTURE

PART ONE





CHAPTER 1

THE GATHERING STORM

WHAT SHOULD CHRISTIANS MAKE OF THIS CHANGE IN THE WEATHER?

The signs were everywhere. Posters, flags, and banners swirled with the protesters in the plaza where I stood, speechless. I hadn't expected to run into anything quite like this. Not today. Not during my lifetime. And especially not here.

Less than 50 years ago, the Berlin Wall had stood not two miles from this place. I'd heard about how people went to desperate lengths to escape the communism within that wall—or die trying. I'd heard about how the crowds had cheered, tears streaming down their faces, when the wall fell. And now I heard crowds cheering again. But this time, they were cheering **for** communism.

All around me, people applauded. Banners waved. Somewhere, a German speech was echoing from a megaphone. And everywhere, I saw flags. Their emblems ranged

MATTHEW 7:24-25

EVERYONE THEN WHO HEARS THESE WORDS OF MINE AND DOES THEM WILL BE LIKE A WISE MAN WHO BUILT HIS HOUSE ON THE ROCK. AND THE RAIN FELL, AND THE FLOODS CAME, AND THE WINDS BLEW AND BEAT ON THAT HOUSE, BUT IT DID NOT FALL, BECAUSE IT HAD BEEN FOUNDED ON THE ROCK.



from communist organization logos to rainbow banners to—of all things—the Soviet hammer-and-sickle insignia. Not far away, teenagers representing the Socialist German Workers Youth held a sign which translated to, “Your war, our dead. Peace to the workers. War to capitalism.”

Ironic, I thought, that I’ve stumbled into a communist protest the one day I visit this campus. Karl Marx, who popularized communism, had studied here at the University of Berlin. Now, nearly two centuries later, I had come to Marx’s *alma mater* while backpacking around Europe to research the history and consequences of Marxist thinking. And these flags on Marx’s former campus were not the first signs I’d encountered of a Marxist revival in Western culture.

Only a month earlier, at a university in London, I’d spotted a poster for a “Marxism 2022” event promising a “festival of socialist ideas.” And a few weeks before that, I’d glimpsed a sign in Northern Ireland that stated, “Sectarianism, climate change, gender violence . . . we can’t live

with capitalism!” Those words had reminded me of a similar message I’d seen nearly four years prior at a Canadian university. The poster had invited students to join Canada’s Young Communist League, declaring, “Capitalism is war, racism, climate crisis, xenophobia, student debt, poverty wages, patriarchy, colonialism, unemployment, and precarious work.”

In Canada, the UK, and Germany, these messages represented just a few (literal) signs of a larger storm we’re watching unfold across the globe. It’s a phenomenon that exploits cultural issues to promote an anti-biblical belief system rooted in Marxism, as upcoming chapters of this book will demonstrate. It’s an agenda that tells us we can (and must) become our own creators, saviors, and authorities for truth. And it’s a religion whose followers demand that others not only **stay out of the way** but also **actively support the cause**.

This religion divides people into identity groups labeled “oppressor” or “oppressed.” Humanity’s only hope, according to this doctrine, lies in the oppressed overthrowing the oppressors. And it’s no secret that popular messages in today’s Western culture paint biblical Christianity as “oppressive.” It’s also no secret that open hostility against Christianity has been escalating. Our world longs for hope but increasingly seeks to vilify, censor, and marginalize followers of the only one who can deliver this hope. As the pressure builds, Christians who never imagined this kind of storm would rise so soon or so close to home confront the question “Now what?”

THIS RELIGION DIVIDES PEOPLE INTO IDENTITY GROUPS LABELED “OPPRESSOR” OR “OPPRESSED.”

That's where this book comes in. Drawing insights from Scripture, history, and Christians who have "been there," this three-part survival guide helps Christians understand and respond to these cultural changes. The journey begins here in **part one**, which reveals key differences between God's Word and Marxism and uncovers historical facts relevant to understanding culture today. **Part two** exposes common strategies that revolutionary agendas wield when trying to replace Christian-influenced societies with secular totalitarian regimes. **Part three** offers practical tools for Christians to respond by living out an uncompromised biblical view in today's culture.

But first, a caveat. This book is not implying, as a conspiracy theorist manifesto might, that any particular agency is engineering a "hard totalitarian" global takeover. This book will document how today's social conditions, however they may have arisen, contribute to creating a society that's easy to manipulate, monitor, and control in ways that social commentator Rod Dreher would call "soft totalitarianism."¹ Let's look closer at what totalitarianism is, what its "hard" and "soft" varieties entail, and how it's infiltrating our society.

A WAR OF WORLDVIEWS

At its core, totalitarianism is a system of governance that results when **someone** or **something** tries to take God's place as the authority for truth. As Rod Dreher aptly defined it, "A totalitarian state is one that aspires to nothing less than defining and controlling reality."²

Dreher explains that this quest for total power sets **totalitarianism** apart from **authoritarianism**. Authoritarianism is a dictatorship that controls political and civil life. But

totalitarianism goes further as an attempt to control **everything**—not just people's behavior but also their thoughts, emotions, and objective truth itself.

How do totalitarian regimes set about this task? Here's where the **hard** and **soft** versions come in. Dreher differentiates hard totalitarianism, embodied in the Soviet Union with its gunmen and gulags, from a kinder-spoken—but no less nefarious—variety. While hard totalitarianism attempts to seize and sustain control via brute force, soft totalitarianism wields a subtler strategy.

WHILE HARD TOTALITARIANISM ATTEMPTS TO SEIZE AND SUSTAIN CONTROL VIA BRUTE FORCE, SOFT TOTALITARIANISM WIELDS A SUBTLER STRATEGY.

Like a scammer smooth-talking a group of victims into handing over everything they own, soft totalitarianism charms its way past society's defenses. It rebrands words like **justice**, **equity**, **liberation**, and **tolerance** to summon support and silence argument. It paints pictures of frightful scenarios and assures us only one solution exists: to do everything we're told, without question. It promises safety, comfort, and convenience for the small price of privacy, freedom, and personal convictions. And no less than its ironfisted counterpart, soft totalitarianism seeks to coronate humans in God's place as the authority for truth.

What are some of the ways we're witnessing soft totalitarianism sweep through Western cultures? We can begin to see the answer by thinking about two aspects of totalitarian control: the top-down control of "social credit" systems and the bottom-up control of "cancel culture." Let's zoom in on both of these aspects, focusing especially on social credit systems and their rising influence in the West.

HOW SOCIAL CREDIT SYSTEMS WORK

To illustrate what social credit systems entail, let me invite you back a few years to a conversation I experienced while visiting a communist country in Asia. Having recently graduated from a secular university, I was backpacking 360° around the world in 180 days interviewing other Christian students about how they kept their faith during non-Christian higher education.³ God had opened the door for me to visit believers in this communist nation—on two conditions. First, I couldn't name the country online. And second, I needed to stay at a hotel to avoid drawing attention to local Christians.

Why the secrecy? Because this country welcomes the gospel like swimming pools welcome sharks. Totalitarian

THIS COUNTRY WELCOMES THE GOSPEL LIKE SWIMMING POOLS WELCOME SHARKS.

systems cannot tolerate citizens holding to a truth authority **above** the regime. So Christians who follow God's Word **over** communist

nations' mandates often find themselves labeled "enemies of the state." And the believers in the nation I visited were no exception.

Local students had already told me how Christians faced significant social pressures and couldn't work government jobs. But hostility against believers didn't stop these students from evangelizing at their local campus, where I now met with a Christian physics student across a cafeteria table.

"It's quite dangerous to share your faith in the school," he said. "The law is that you can **maintain** your faith, but you cannot **share** your religion or

invite people to it. If you do, and the teacher knows about it, you will get in trouble."

|"What would happen?" I asked.

"They would call you to their office and tell you that Christians are not good and that Christians will take your brain." Here, the physics student waved one hand in the air as if writing a signature. "Then the school will make you sign a promise that you will stop sharing your faith."

Every student, he explained, has a "behavior score." Ways to lose points from this score include missing class, littering on campus, and sharing your faith after being warned to stop.

|"If you lose all your points, then what?" I asked.

"You have no right to continue studying in the university."

|"So you might have to stop studying if you keep sharing the gospel?"

|"Yes, if the teacher knows."

This student's story about "behavior scores" shows how social credit systems work. An authoritative agency—whether a state, an organization, or in this case, a school—allocates social credit "points" to its members based on their behavior. Members gain (or at least **keep**) privileges for "good" behavior and lose privileges for "bad" behavior.

Social credit systems help totalitarian regimes achieve their goals of control on at least two levels. First, assuming the ability to define what’s “good” or “bad” in such a micro-managed, easily enforceable way gives a regime the instant appearance of having power over moral truth. Second, this illusion of power lets the regime turn freedoms into privi-

PEOPLE LIVING UNDER COMMUNISM TODAY MAY LOSE POINTS FOR BEHAVIORS LIKE SLOPPY DRIVING.

leges. The natural human desire to keep those “privileges,” and the fear of losing them, become formidable instruments of persuasion—and therefore control—in the regime’s hands.

We can see such systems operating on the largest, most obvious scales in “hard totalitarian” nations. For instance, *Business Insider* reported that people living under communism today may lose points for behaviors like sloppy driving, playing video games for too long, or sharing “fake news” online.⁴ A low social credit score can bar a person from travel, higher education, and well-paying employment. On the flip side, “good citizens” can easily access these assets and gain rewards ranging from discounted utility bills to boosted online dating profiles. And always, people live aware that their actions are being surveilled and recorded, with imminent consequences for not conforming to the authorities’ definition of “good.”

But these systems only operate in openly communist countries.

Right?

Not necessarily.

THE GROWING PUSH FOR SOCIAL CREDIT

To glimpse the rise of social credit systems’ influence in the West, check out the report called *Capital and Debt Today*, which has quietly inhabited the Government of Canada’s website since around 2017.⁵ A red flag signaling the report’s controversial contents appears in the opening disclaimer: “This document does not represent an official policy position of the Government of Canada.”⁶ Instead, the disclaimer continues, the report resulted from a group of public servants the government invited to “explore policy issues relating to diversity and inclusion” as part of a program designed to “drive a culture change within the public service.”⁷

What did the report say? A figure in the document summarizes, “Linkages between ownership and social status are becoming unstable. Ownership could be displaced or augmented by access to service. Social credit may become a more powerful determinant [sic] of socio-economic inclusion.”⁸ In other words, instead of **owning** things, people would **access** items and services based on having social credit. This system is, by definition, a sort of communism. And a Western nation—my homeland—is pushing for it.

INSTEAD OF OWNING THINGS, PEOPLE WOULD ACCESS ITEMS AND SERVICES.

But this push is by no means limited to Canada. For years, major global attention has focused on advancing a “sharing economy,” which some commentators suggest “could bring about the end of capitalism.”⁹ The sharing economy, which centers on “the sharing of underutilized assets” like cars or cottages, overlaps significantly with an

access economy model.¹⁰ In fact, a 2015 article for *Harvard Business Review* states, “The sharing economy isn’t really a ‘sharing’ economy at all; it’s an access economy.”¹¹

WEF = THE WORLD ECONOMIC FORUM

To glimpse the size of force behind the push for this economy, we can look at the World Economic Forum (WEF). What exactly is the WEF? According to the Forum’s website, “The World Economic Forum is the International Organization for Public-Private Cooperation. The Forum engages the foremost political, business, cultural and other leaders of society to shape global, regional and industry agendas.”¹² The WEF is a global organization bent on shaping not only global agendas but also the young people who will be global leaders. In fact, the WEF runs a Young Global Leaders program, with alumni ranging from heads of nations to social media CEOs.¹³ To call the WEF a big deal would be like saying the ocean seems a little damp.

So what does the WEF have to do with the access economy? Apparently quite a bit. Back in 2012, for instance, the WEF launched a group called the Young Global Leaders

SO WHAT DOES THE WEF HAVE TO DO WITH THE ACCESS ECONOMY?

Sharing Economy Dialog.¹⁴ This group consisted of high-profile members “committed to advancing the discussion and practice of the sharing economy around

the world.”¹⁵ A report from 2013 stated that the group was “positioning the sharing economy at the centre of the global agenda.”¹⁶ Tellingly, the report concluded that the group’s work “offers keen insight into ‘access over

ownership’ and the reinvention of traditional market behaviours—such as renting, lending and swapping—through technology.”¹⁷

There’s more. In 2016, the WEF and the China Council for International Cooperation on Environment and Development “brought together business leaders . . . academics and government officials from China and around the world to discuss the technology that is driving the transition towards the sharing economy and the effect this is likely to have on society.”¹⁸ The WEF’s report from this meeting declared,

China has an opportunity to lead the way in making well-informed policy decisions that provide the right regulatory framework for the sharing economy. Moreover, there is a secondary set of opportunities. The digital platforms on which the sharing economy is based produces huge amounts of data which can help governments in various ways, from environmental monitoring to improved urban planning.¹⁹

Interesting, eh? We already saw what *Business Insider* reported about China’s social credit system driven by digital surveillance within an access economy. So the fact that the WEF endorses China leading the way in developing data-driven sharing economies is striking, to say the least.

Political concerns aside, aspects of a sharing economy based in social credit systems might not sound like such a bad idea at first glance. But a key problem lies in the question “Who determines what being a ‘good citizen’ means?” In secular countries like Canada, it’s not a stretch to suspect that being “good” would require conforming to “policy issues relating to diversity and inclusion” in ways that violate God’s Word. We already see this outcome

unfolding in another type of social credit system that assigns behavior points not to individuals but to organizations. In this case, the behavior points bear a more impressive title: ESG scores.

ESG SCORES

ESG stands for Environmental, Social, and Governance criteria. So ESG scores measure whether companies exhibit “good behavior” in terms of these criteria.²⁰ However, the standard for defining “good” is not God’s Word but human opinion, with “good” meaning anything from “combatting climate change”²¹ to “promoting diversity and inclusion.”

ESG = ENVIRONMENTAL, SOCIAL, AND GOVERNANCE

These man-made ideas about what counts as “good” not only may run contrary to God’s Word but can also promote Marxist-informed thinking. For example, companies may be able to boost their ESG scores by hiring a more “diverse” staff. But in this context, the concept of diversity rests not on the biblical teaching that all humans are made in God’s image but in Marxist ideas that divide society into oppressed and oppressor identity groups.²² The more oppressed identities a company includes (say, women or LGTBQ individuals), the better the company’s diversity metrics for ESG scoring purposes.

As investors and financial organizations increasingly base their decisions on ESG scores, companies face rising pressure to maintain high ESG “social credit.” By spring of

2023, over 5,000 investors (representing \$121 trillion USD) had pledged to factor ESG into their decisions.²³ To confirm this pledge, these investors signed a set of United Nations-backed statements known as the Principles for Responsible Investment.²⁴ A recent article in the journal *Financial Management* concluded ESG is here to stay, adding,

Now is the peak of ESG. It’s front and center in the minds of executives, investors, regulators, business students, and even the public. Major corporations are appointing Chief Sustainability Officers to the C-suite, justifying strategic decisions based on their ESG impact, and tying executive pay to ESG metrics.²⁵

The problem is that ESG metrics pressure organizations to align with man-made, changeable definitions of “good” that can go against God’s Word. Effectively, whoever can influence these metrics holds the power not only to define “good” but also to enforce that definition in ways that impact the economy.

We can see a related set of consequences unfolding **within** organizations as well, illustrated by another document the WEF published. Its title? The “Diversity, Equity, and Inclusion 4.0”²⁶ tool kit. Before examining this tool kit, it’s worth taking a step back to better understand the agendas of the WEF.

THE WORLD ECONOMIC FORUM: GLOBAL AGENDAS

Importantly, messages from the World Economic Forum’s leaders reveal several ways the WEF strives to shape global agendas in directions running contrary to God’s Word. For instance, the WEF’s website features scores of articles

championing “diversity, equity, and inclusion” defined in ways that require celebrating unbiblical views of gender, identity, and marriage. One such article published by the WEF concluded:

The global LGBTQ+ community is up against well-organized and well-funded campaigns by the enemies of equality—an unholy axis of religious fundamentalist groups and populist conservative politicians. The stakes are high and business has a unique role to play. This is about more than Pride flags and rainbow logos. It’s about what it means to run a good business.²⁷

Just like the communist country I visited labels Christians “enemies of the state,” this quote reveals a similar situation unfolding in nations that treat “equality” as the state religion. The quote also illustrates how culture paints “religious fundamentalists” (“biblical Christians”) as **oppressors** and groups like the LGTBQ community as **oppressed**—consistent with a Marxist worldview, which sees society in terms of opposing identity groups. Finally, this quote shows how easily humans can redefine “good.” Under the new definitions, “running a good business” or “being a good citizen” becomes adhering to man-made definitions of morality above God’s Word.

This push for diversity and inclusion isn’t the only way the WEF and its members embrace an unbiblical worldview. Beginning from an evolutionary view that **people created God**, WEF conference speaker Professor Yuval Harari argues that “the new human agenda” involves applying technology to become “like God.”²⁸ WEF founder Klaus Schwab has argued that we must use technology to “catalyse a new cultural renaissance” that will let us feel

part of “a true global civilization.”²⁹ This renaissance, according to Schwab, will “lift humanity into a new collective and moral consciousness based on a shared sense of destiny.”³⁰

THESE BUZZWORDS TRANSLATE TO CALLING FOR A CULTURAL REVOLUTION TOWARD A MORE COLLECTIVISTIC, GLOBALIST SYSTEM.

Although vaguely phrased, these buzzwords translate to calling for a cultural revolution toward a more collectivistic, globalist system.³¹

Highlighting the potential nature of this system, the WEF created shockwaves by releasing a video predicting that by 2030 “you will own nothing. And you will be happy.”³² To own nothing and be “happy” would presumably require a social credit-based “access economy” similar to the one described in the Canadian Capital and Debt report.

Notably, the WEF already promotes the social crediting of organizations via ESG scores.³³ One of the WEF’s Board of Trustee members, Laurence Fink, is also the CEO of BlackRock—the investment firm that manages more wealth than any other and is a leading force promoting ESG investing.³⁴ But the WEF helps promote a version of social credit systems **within** organizations too. That’s where the diversity and inclusion tool kit published by the WEF comes in.

DIVERSITY, INCLUSION, AND TOTALITARIANISM

This tool comprises a series of recommendations in a WEF-sponsored document, “Diversity, Equity and Inclusion 4.0: A Toolkit for Leaders to Accelerate Social Progress in the Future of Work.”³⁵ Right from its preface, the

document stated, “Ensuring racial justice, gender parity, disability inclusion, LGBTI equality and inclusion of all forms of human diversity needs to be the ‘new normal’ in the workplace set to emerge from the COVID-19 crisis.”³⁶ Ingraining this new normal, according to the document, “requires an organization-wide effort from the most senior leaders of the organization . . . as well as by all managers of personnel and by all employees.”³⁷ The document continues,

A systemic transformation that creates a diverse, equitable and inclusive company spans the breadth of the company itself—its brand, its working culture, organizational processes, recruitment, reward and performance management as well as inclusive and accessible working facilities. If managed well, such an approach can be supported greatly by the appropriate use of relevant new technology tools.³⁸

Ensuring that *all* personnel and *all* activities across the *entire* organization conform to the assigned redefinitions of morality echoes a totalitarian mentality. But in this case, the mentality exists within a business instead of a state. In both cases, enforcing this mentality requires a system which combines heightened surveillance with social credit—it—a system new technologies make increasingly possible.

For instance, the tool kit advocates for technologically measuring “behaviours which create exclusion.”³⁹ The document stated, “Machine Learning and Natural Language Processing technologies provide anonymized analysis of employee interaction or communication channels . . . and can evaluate biases and exclusionary behaviour.”⁴⁰ Despite the reference to keeping these analyses anonymous, the document suggested that using AI to

analyze employees’ behavior and dispositions can provide “insight into target areas for further diversity, equity and inclusion training” and supply “input for further coaching and development.”⁴¹ The document also recommended that organizations “train and incentivize managers and employees to enhance inclusion and belonging in their daily interactions.”⁴²

USING AI TO ANALYZE EMPLOYEES’ BEHAVIOR AND DISPOSITIONS

So this tool kit published by the WEF encourages organizations to incentivize conformity to inclusion policies (being “good”) and to technologically monitor those who need “further training.” The WEF, notably, is also taking the initiative to help *facilitate the regulation* of these new technologies on a global level.⁴³

Such technologies—and society’s increasing dependence on them—enable unprecedented surveillance capabilities.⁴⁴ Armed with these new technological powers, organizations and governments would have little problem determining individuals’ social credit scores for top-down control.

CANCEL CULTURE

But control in totalitarian systems can also work from the bottom up. When a society buys into totalitarianism, its everyday citizens play a role in keeping the system running. They do so by censoring, reporting, or otherwise punishing their peers who fail to conform with the going definition of “being good.” Enter cancel culture.

Though virtually unheard of only a few years ago, the term “cancel culture” has become quite the catchphrase. This term describes how society suppresses, shuns, and silences those who disqualify as “good citizens.” Here, a

social media franchise deplatforms a celebrity for a post expressing a personal view that contradicts the vogue idea of “truth.” There, an organization fires employees who refuse to conform with unbiblical diversity and inclusion policies. And everywhere, Christians begin to lower their voices for fear of being “canceled.”

Rod Dreher quotes a professor who, having emigrated to America from the former Soviet Union, has noticed present-day Americans lowering their voices this way, glancing around for eavesdroppers, when expressing conservative opinions. “I grew up like this,” the professor told Dreher, “but it was not supposed to be happening here.”⁴⁵

SIGNS OF A STORM

Ultimately, whether through bottom-up cancel culture, top-down social credit systems, or other control strategies we’ll explore in future chapters, a form of totalitarianism is happening in the West. Like the Marxist protest banners I saw outside Berlin University, or like gathering thunderclouds signaling severe weather, the signs of totalitarianism’s impending resurgence are everywhere. Christian commentators have been remarking for years on the gathering storm, and the sky doesn’t show signs of clearing any time soon. Still, these events do not have to catch Christians off guard. Scripture tells us,

But understand this, that in the last days there will come times of difficulty. . . . Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it

and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. (2 Timothy 3:1, 12–15)

Little decisions we start making now can go a long way in preparing us to be faithful believers who “continue in what [we] have learned and have firmly believed,” standing on the truth of God’s Word with zero compromise. And taking that stance requires understanding, internalizing, and committing to the authority of God’s Word. Then when storms hit close to home, our lives will already be grounded on the rock-solid foundation of our Creator’s Word (Matthew 7:24–25). We must trust the one who promised, “My counsel shall stand, and I will accomplish all my purpose” (Isaiah 46:10).

What *does* this foundation of Scripture say, and how does a biblical view differ from the secular Marxist one pervading society? That’s what we’ll investigate next.

ENDNOTES

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4. The key takeaways from this research are available in my book *Prepare to Thrive: A Survival Guide for Christian Students* (Answers in Genesis, 2022).
5. Katie Canales and Aaron Mok, “China’s ‘Social Credit’ System Ranks Citizens and Punishes Them with Throttled Internet Speeds and Flight Bans if the Communist Party Deems Them Untrustworthy,” *Business Insider*, last updated November 28, 2022, businessinsider.com/china-social-credit-system-punishments-and-rewards-explained-2018-4?op=1.
6. Gacia Assadourian et al., *Capital and Debt* (Ottawa: Canada Beyond 150, 2018). Accessed May 2024 from Government of Canada, “Capital and Debt: Final Report,” catalogue number CP22-167/1-2018E-PDF, publications.gc.ca/site/eng/9.860847/publication.html. Formerly available (accessed August 2023) at canadabeyond150.ca/reports/capital-and-debt.html.
7. Assadourian et al., *Capital and Debt*, 1.
8. The full disclaimer states, “This document does not represent an official policy position of the Government of Canada. Instead, it records the work of a sub-group of new public servants who participated in Canada Beyond 150, a professional development program co-championed by the Privy Council Office and Policy Horizons Canada. The program was designed to support the development of new public servants, and to drive a culture change within the public service. The participants were invited to use foresight, design thinking and engagement tools to explore policy issues relating to diversity and inclusion.” Assadourian et al., *Capital and Debt*, 1.
9. Assadourian et al., *Capital and Debt*, 4.
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13. Giana Eckhardt and Fleura Bardhi, “The Sharing Economy Isn’t About Sharing at All,” *Economics, Harvard Business Review*, January 28, 2015, hbr.org/2015/01/the-sharing-economy-isnt-about-sharing-at-all.
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16. Forum of Young Global Leaders, “Young Global Leaders Circular Economy.”
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