



**MONTCLAIR STATE**  
UNIVERSITY

Montclair State University

Montclair State University Digital  
Commons

---

Rioting for Resurrection: Masculinity, White  
Supremacy, and Religion at the U.S. Capitol  
Insurrection

All

---

Mar 31st, 7:00 PM - 8:30 PM

## Panel Transcript Only

Kristin Kobes Du Mez  
*Calvin University*

Stephen C. Finley  
*Louisiana State University*

Bradley Onishi  
*Skidmore College*

Follow this and additional works at: [https://digitalcommons.montclair.edu/rioting\\_resurrection](https://digitalcommons.montclair.edu/rioting_resurrection)



Part of the [American Politics Commons](#), and the [Religion Commons](#)

---

Kobes Du Mez, Kristin; Finley, Stephen C.; and Onishi, Bradley, "Panel Transcript Only" (2021). *Rioting for Resurrection: Masculinity, White Supremacy, and Religion at the U.S. Capitol Insurrection*. 1.  
[https://digitalcommons.montclair.edu/rioting\\_resurrection/2021/panel\\_recording/1](https://digitalcommons.montclair.edu/rioting_resurrection/2021/panel_recording/1)

This Event is brought to you for free and open access by the Conferences, Symposia and Events at Montclair State University Digital Commons. It has been accepted for inclusion in Rioting for Resurrection: Masculinity, White Supremacy, and Religion at the U.S. Capitol Insurrection by an authorized administrator of Montclair State University Digital Commons. For more information, please contact [digitalcommons@montclair.edu](mailto:digitalcommons@montclair.edu).

Transcript from Rioting for Resurrection: Masculinity, White Supremacy, and Religion at the U.S. Capitol Insurrection

Montclair State University Department of Religion

Wednesday March 31, 2021

Panel Presenters:

Dr. Kristin Kobes Du Mez, Calvin University

Dr. Stephen C. Finley, Louisiana State University

Dr. Bradley Onishi, Skidmore College

1

00:00:08.490 --> 00:00:21.960

John Soboslai: And I believe we are live and recording so welcome everyone, welcome to writing for resurrection our event for the day and we'll start with Dr Ken sumner can take it away.

2

00:00:22.740 --> 00:00:38.190

Dr. Ken Sumner: Great I know a lot of people are just coming into the room right now but wanted to welcome you, my name is Ken sumner i'm the associate provost for academic affairs and i'm also a professor in the psychology department, I am here to welcome some guests to our university through zoom.

3

00:00:40.050 --> 00:00:49.620

Dr. Ken Sumner: who are going to be talking about some very interesting and exciting things today, so I wanted to welcome Dr Kristen covers Dumas who teaches at Calvin.

4

00:00:50.250 --> 00:01:04.080

Dr. Ken Sumner: University in the great state of Michigan my hometown is in Michigan so i'm always pleased when another michigander or Michigan Ian is around and she's actually from over here.

5

00:01:04.530 --> 00:01:11.130

Dr. Ken Sumner: Whereas i'm actually from over here and only people from the Midwest will understand what that was i'd like to also.

6

00:01:11.820 --> 00:01:15.930

Dr. Ken Sumner: Welcome, Dr Steven finley, who is from the Louisiana State University.

7

00:01:16.590 --> 00:01:27.660

Dr. Ken Sumner: and Dr Bradley and he who is from skidmore college, so this panel tonight we are coming from four or five or six different states with all the people who will be on here tonight.

8

00:01:27.990 --> 00:01:44.010

Dr. Ken Sumner: And I just wanted to welcome our guests, to the university and welcome all the students faculty staff and and other observers who are coming to our event today with that said welcome everyone and i'm going to turn this over to my very good friend and colleague Dr Emily Isaacs.

9

00:01:44.670 --> 00:01:52.500

Dr. Emily Isaacs: i'll put that in the chat so you can go ahead and sign up Thank you.

12

00:02:12.150 --> 00:02:20.580

Minji Lee: Thank you so before we start I do like to let you know that this webinar is being recorded and will be available soon through these comments.

13

00:02:21.480 --> 00:02:31.980

Minji Lee: We want to express the deep and sincere gratitude to the College of humanities and social sciences dean's office and Dean Peter kingston for making this event possible.

14

00:02:33.270 --> 00:02:49.380

Minji Lee: Last, I want to advertise that we have another exciting event on April 20 to stay on other part of Ms us democratic 2021 series explores religiously motivated environmental activities in across the US today.

15

00:02:50.520 --> 00:02:51.510

Minji Lee: Now we start.

16

00:02:53.100 --> 00:03:04.170

Minji Lee: Since the coven 19 outbreak, we have been witnessing many forms of violence which has been with us all the time, but became more visible and maximize recently.

17

00:03:05.190 --> 00:03:24.060

Minji Lee: Today is the third day of the jurors fluid trial some law enforcement violated licensed marriage protesters are young white Christian men killed eight people, including six Asian Women, while Asian hatred crimes, I still happening in increasing.

18

00:03:26.160 --> 00:03:44.940

Minji Lee: Those are the cases that some people's presidents and existence are treated as a threat to the US, the US a health, the US economy, the US Christianity and the US power, just because all our skin colors genders religions and family history.

19

00:03:47.250 --> 00:03:56.880

Minji Lee: However, today we gather together to discuss the people who wanted to show the threat and become the threat to the US democracy.

20

00:03:57.750 --> 00:04:13.590

Minji Lee: Many of them were white male and Christian who wanted to make their presence threat full and violent enough to claim for their entitlement and privilege that they held for a long time and they believe to hold for good in the US.

21

00:04:15.030 --> 00:04:29.820

Minji Lee: We are here to discuss the January 16 direction by trump supporters and how nationalism white supremacy and mississauga needs in works with religion and religious symbols which also took five lives.

22

00:04:31.230 --> 00:04:36.630

Minji Lee: Thank you for being with us and being with us at this important event.

23

00:04:37.800 --> 00:04:48.510

Minji Lee: Now I would like to invite to delete and major Danielle lead to introduce our moderator and the panelist let's give a warm virtual welcome to Danielle.

24

00:04:51.840 --> 00:05:00.420

Danielle Licht: Thank you, good evening everyone, my name is Danielle lie, I am a montclair State University senior majoring in religion and monitoring and theatre.

25

00:05:00.870 --> 00:05:09.060

Danielle Licht: i'm also the Vice President of religion now assuming lead club that meets Fridays at 4pm to discuss various topics and current events related to religion.

26

00:05:09.630 --> 00:05:15.270

Danielle Licht: We invite you to join us next Friday April 9 when we will be discussing tonight's panels and current events.

27

00:05:15.870 --> 00:05:23.070

Danielle Licht: associate professor of religion john supposedly is a religion now faculty advisor and will be the Moderator of our panel this evening.

28

00:05:24.030 --> 00:05:32.400

Danielle Licht: It is now my pleasure to introduce our panelists kristin co best to me is professor of history and gender studies at Calvin University in Michigan.

29

00:05:32.760 --> 00:05:40.080

Danielle Licht: She holds a PhD from the University of Notre Dame and a research focuses on the intersection of gender, religion and politics.

30

00:05:40.410 --> 00:05:48.990

Danielle Licht: She has written for the Washington Post NBC news religion new service Christianity today and has been interviewed on npr the BBC.

31

00:05:49.350 --> 00:06:00.120

Danielle Licht: And by CNN the New York Times and ap among other outlets for most recent book is Jesus and john Wayne how white evangelicals corrupted faith and fractured a nation.

32

00:06:01.020 --> 00:06:09.360

Danielle Licht: Stephen see finley is associate professor of religious studies and African and African American studies at Western Louisiana State University.

33

00:06:09.780 --> 00:06:18.840

Danielle Licht: He holds a PhD from rice university is recently published essays included complexity of color and the religion of whiteness and God is a white racist.

34

00:06:19.170 --> 00:06:24.870

Danielle Licht: imminent atheism as a religious response to black lives matter and state sanctioned anti black violence.

35

00:06:25.260 --> 00:06:37.440

Danielle Licht: He is co editor of the religion of white rage published in 2020 and he's working on a forthcoming book titled ivory towers by good Tory technologies and the reproduction of anti black violence in the Academy.

36

00:06:37.920 --> 00:06:43.920

Danielle Licht: His upcoming book in and out of this world material and extraterrestrial bodies in the nation of Islam.

37

00:06:44.280 --> 00:06:58.410

Danielle Licht: is scheduled to be published next year with Duke university press and he also has a book project under advanced contract with Oxford University press titled, the Afro theosophy physics of property brown blackness the occult and theory of religion.

38

00:06:59.850 --> 00:07:12.060

Danielle Licht: Dr Bradley of Nice she is associate professor of religion at skidmore college in New York state, he is also the Co host of straight white American Jesus a podcast focused on Christian nationalism and the religious right.

39

00:07:12.810 --> 00:07:22.020

Danielle Licht: As both a former evangelical pastor and a scholar of religion doctor and he and his co host Dan Miller, providing unique perspective on issues related to Christian nationalism.

40

00:07:22.350 --> 00:07:35.040

Danielle Licht: And race, gender sexuality, immigration and other issues, despite being self funded and self produced the show regularly best shows from fox npr and the New York Times on the apple politics charts.

41

00:07:36.390 --> 00:07:43.140

Danielle Licht: scholarship has appeared in the journal of the American Academy of religion religions, Sophia and several edited volumes.

42

00:07:43.620 --> 00:07:55.380

Danielle Licht: is also written for the New York Times of post and many other outlets, welcome to all of you and thank you for joining us at this time, I would like to invite our moderator Dr suppose me to begin to see things discussion.

43

00:07:58.890 --> 00:08:04.830

John Soboslai: Thank you very much Danielle and thank you for the Promotion i'm an assistant professor, but I appreciate the bump to associate professor at the good way to start things out.

44

00:08:05.760 --> 00:08:13.950

John Soboslai: So without further ado we're going to turn to our panelists we asked them all to prepare a few comments before engaging them in a more robust discussion.

45

00:08:14.460 --> 00:08:23.580

John Soboslai: And to orient their comments we asked them and apparently simple question what should people know about the place of religion in the January sixth insurrection.

46

00:08:24.000 --> 00:08:33.900

John Soboslai: Now, throughout this entire event all of our attendees will have the opportunity to ask questions you can use the Q amp a window, which is available at the bottom of your zoom screen.

47

00:08:34.200 --> 00:08:48.510

John Soboslai: or by raising your hand during the discussion section we'll get to as many questions as we can in the time allowed so Dr doom a why don't we begin with you and then followed by Dr finley and Dr own issue tell me when you're ready.

48

00:08:54.510 --> 00:09:13.200

Dr. Kristin Kobes Du Mez: Sure Thank you so much for hosting this event and it's a joy to be with all of you today so i'll just jump right in what does religion, have to do with the events of January six I mean if you're watching any of the coverage, you probably saw the prayer offered on the floor of the Senate.

49

00:09:14.430 --> 00:09:26.040

Dr. Kristin Kobes Du Mez: Which garnered quite a bit of attention, but it was actually another prayer that day that struck me as perhaps even more significant and that was a prayer offered by a group of proud boys on their way to the Capitol.

50

00:09:26.580 --> 00:09:45.060

Dr. Kristin Kobes Du Mez: And there's some footage of that, and if you listen carefully, you can hear it, and it struck me as a prayer that could have been offered in any evangelicalism church that Sunday was just incredibly familiar to to me, and I think to anybody who, who is familiar with.

51

00:09:46.590 --> 00:09:52.830

Dr. Kristin Kobes Du Mez: evangelicalism and and so that was kind of the first sign to me that.

52

00:09:54.210 --> 00:10:09.870

Dr. Kristin Kobes Du Mez: In terms of the question, I think that many people are asking is this a fringe movement or or is this representative somehow of something more mainstream within white F intellectualism and then, if you continue to look at some of the coverage and look at some of the images.

53

00:10:11.100 --> 00:10:24.360

Dr. Kristin Kobes Du Mez: A couple of things that struck me one patch that a man was wearing that said Armor of God on it, and another one that really connected with me, given my own research was a.

54

00:10:24.960 --> 00:10:38.100

Dr. Kristin Kobes Du Mez: yellow poster that was being held aloft and the crowd outside the capital, it was a poster with the word braveheart written on it and it had a whole hand drawn picture of.

55

00:10:38.880 --> 00:10:49.200

Dr. Kristin Kobes Du Mez: William wallace except with Donald trump's had on it and that William wallace was holding a bloody sword and a severed head in the other hand.

56

00:10:50.910 --> 00:11:01.110

Dr. Kristin Kobes Du Mez: Now, this was especially striking to me because I know that William wallace from the movie braveheart so Mel gibson's William wallace.

57

00:11:02.220 --> 00:11:18.960

Dr. Kristin Kobes Du Mez: holds a special place in the heart of many white F Angelica In fact it was William wallace and this connection that first kind of sparked the research that became my book Jesus and john Wayne so back in the 1990s.

58

00:11:20.760 --> 00:11:30.240

Dr. Kristin Kobes Du Mez: evangelicalism has was in the midst of the Angelika men's movement right and I, this was the promise keepers movement, you may have heard of that.

59

00:11:30.630 --> 00:11:37.620

Dr. Kristin Kobes Du Mez: And although feminists were really disturbed by what they saw the time this is actually a kind of step back from this kind of.

60

00:11:38.460 --> 00:11:52.290

Dr. Kristin Kobes Du Mez: evangelicalism militancy that had characterized evangelicalism in the cold war era and in the with the rise of the religious right things were kind of up for grabs in the 1990s, it was a softer gentler.

61

00:11:52.860 --> 00:12:08.100

Dr. Kristin Kobes Du Mez: evangelicalism and a soft patriarchy which was advanced they still liked warriors but they they advocated for tender warriors by the end of the 1990s, however, there is a kind of backlash within evangelicalism against both this kind of.

62

00:12:09.810 --> 00:12:28.410

Dr. Kristin Kobes Du Mez: The softer gentler evangelicalism and also, particularly the softer gentler version of evangelicalism masculinity or of Angelica patriarchy and so a number of authors kind of represented this pendulum swinging back towards a more militant conception of Christian masculinity.

63

00:12:29.580 --> 00:12:37.650

Dr. Kristin Kobes Du Mez: James dobson's bringing up boys was published in 2001 more testosterone was key to what it was to be a boy and a man.

64

00:12:38.310 --> 00:12:49.110

Dr. Kristin Kobes Du Mez: Doug wilson's future men also advanced very militant conception of Christian manhood but most famously john elder just book wild at heart, published.

65

00:12:49.800 --> 00:13:06.180

Dr. Kristin Kobes Du Mez: In 2001 and don eldridge was inspired by Mel gibson's William wallace and eldridge really crafted this entire vision of Christian masculinity based on kind of mythical heroes.

66

00:13:06.660 --> 00:13:19.110

Dr. Kristin Kobes Du Mez: So Mel gibson's William wallace yeah real and mythical so Teddy Roosevelt cowboys and soldiers and in from these sources, much more than from scriptural.

67

00:13:20.100 --> 00:13:34.530

Dr. Kristin Kobes Du Mez: verses he crafted this vision very militant conception of Christian manhood so God is a warrior God and man is made in his image every man has a battle to fight.

68

00:13:35.280 --> 00:13:42.330

Dr. Kristin Kobes Du Mez: This became a kind of rallying cry for the new evangelicalism men's movement, and this was published in 2001.

69

00:13:42.810 --> 00:13:51.840

Dr. Kristin Kobes Du Mez: months later terrorist attack the United States on Sep tember 11 and this really amplified this message every man has a battle to fight.

70

00:13:52.110 --> 00:14:04.200

Dr. Kristin Kobes Du Mez: That wasn't just rhetorical anymore, it was very clear, and in fact in in ensuing years because see this Evan jocko militancy on the one hand, you had this just continued.

71

00:14:05.460 --> 00:14:15.840

Dr. Kristin Kobes Du Mez: kind of books and sermons and a really a religious movement that elevated it's very militant conception of evangelical masculinity.

72

00:14:16.860 --> 00:14:26.760

Dr. Kristin Kobes Du Mez: And at the same time, we could see that worked out in terms of foreign policy in the early years of the Iraq war, why evangelicalism are far away, more.

73

00:14:28.560 --> 00:14:40.470

Dr. Kristin Kobes Du Mez: enthusiastic supporters of the war of preemptive war in general, much more likely than other Americans to condone the use of torture embrace and aggressive foreign policy, and so you could kind of see this.

74

00:14:41.190 --> 00:14:50.160

Dr. Kristin Kobes Du Mez: On the one hand, the embrace of of Christian manhood that was very militant and then you could see it finding expression in terms of foreign policy.

75

00:14:50.820 --> 00:15:01.440

Dr. Kristin Kobes Du Mez: And so, this was what caught my attention and and and then we had beyond eldridge and we had men like mark Driscoll of Mars hill church.

76

00:15:01.800 --> 00:15:07.680

Dr. Kristin Kobes Du Mez: Also really embracing this very militant and misogynistic conception of Christian manhood.

77



00:15:08.490 --> 00:15:27.390

Dr. Kristin Kobes Du Mez: He was also a huge fan of William Wallace and the movie Braveheart and this just becomes like a just kind of part and parcel of white evangelicalism in Bible studies in churches like across the country men's Bible studies.

78

00:15:28.650 --> 00:15:39.240

Dr. Kristin Kobes Du Mez: You know college dorm books studies, all of this, just the book went on to sell more than 4 million copies churches organized their own Braveheart games.

79

00:15:40.440 --> 00:15:46.620

Dr. Kristin Kobes Du Mez: elder organized still organizes taking a little coven break right now wild at heart boot camps.

80

00:15:46.950 --> 00:15:56.460

Dr. Kristin Kobes Du Mez: And, and so this is very much a thing, and because of the success of Algiers, but it started it sparked this kind of cottage industry within why evangelicalism.

81

00:15:57.180 --> 00:16:09.150

Dr. Kristin Kobes Du Mez: Of copycat bucks same cast of characters William Wallace huge fan as Alfred, you know Jesus is a lot more like William Wallace than like Mr. Rogers baby not like Mr. Rogers.

82

00:16:09.750 --> 00:16:16.680

Dr. Kristin Kobes Du Mez: So anyway that's the kind of what's going on and popular evangelicalism circles and then over the course of the.

83

00:16:17.340 --> 00:16:28.530

Dr. Kristin Kobes Du Mez: into the 21st century in ensuing years, particularly after 2008 with the Obama presidency, we can see this militancy also channeled into the culture wars.

84

00:16:29.190 --> 00:16:42.750

Dr. Kristin Kobes Du Mez: This feeling of him battlements feeling that you know demographics are against them, that you know religious liberty is imperiled there is this sense of.

85

00:16:44.280 --> 00:16:52.080

Dr. Kristin Kobes Du Mez: of fear fear that was being stoked by conservative evangelical leaders to try to mobilize white voters.

86

00:16:52.560 --> 00:17:00.810

Dr. Kristin Kobes Du Mez: And this rhetoric of fear, historically and very much in recent years plays into this militancy.

87

00:17:01.740 --> 00:17:10.080

Dr. Kristin Kobes Du Mez: Because the ideal of Christian manhood this militant ideal situates Christian men as protectors.

88

00:17:10.590 --> 00:17:21.480

Dr. Kristin Kobes Du Mez: And God filled them with testosterone so that they are aggressive and they need to use that aggression to protect faith family and nation.

89

00:17:22.320 --> 00:17:29.400

Dr. Kristin Kobes Du Mez: And if you listen for it, you could hear this rhetoric around evangelical support for Donald trump in 2016.

90

00:17:30.060 --> 00:17:40.950

Dr. Kristin Kobes Du Mez: Has Angelica supporters called him they're all their ultimate fighting champion, he was their strong man, he would protect them he promised to protect them, and so, when.

91

00:17:41.790 --> 00:17:50.580

Dr. Kristin Kobes Du Mez: In 2016 we saw that infamous 81% according to exit polls of white evangelicals who voted for trump a lot of.

92

00:17:51.270 --> 00:18:00.390

Dr. Kristin Kobes Du Mez: Parents were in Angelica leaders themselves were suggesting that this was somehow a betrayal of Angelica values, but if you understand this long and deep history.

93

00:18:00.720 --> 00:18:14.520

Dr. Kristin Kobes Du Mez: Of evangelicalism masculinity you can see that it wasn't in many ways, that they had been primed for decades to look to a strong man and men who could be ruthless in order to protect them.

94

00:18:15.240 --> 00:18:26.340

Dr. Kristin Kobes Du Mez: And it actually a man like Donald trump who had not been shaped by traditional Christian virtues was actually best equipped to.

95

00:18:26.820 --> 00:18:35.130

Dr. Kristin Kobes Du Mez: exert the ruthless power that was necessary to protect evangelicalism in this historical moment.

96

00:18:35.430 --> 00:18:44.310

Dr. Kristin Kobes Du Mez: So that's the kind of backstory that's why William wallace and braveheart caught my attention and when we jumped to the events of January six.

97

00:18:44.760 --> 00:18:51.600

Dr. Kristin Kobes Du Mez: The vast majority of light evangelicals of course we're not there at the Capitol right they were not insurrection.

98

00:18:52.230 --> 00:19:03.390

Dr. Kristin Kobes Du Mez: But I watched very closely in the ensuing days to to listen to how evangelicalism we're talking about those events and the first there was a lot of denial.

99

00:19:04.110 --> 00:19:14.400

Dr. Kristin Kobes Du Mez: It was empty and and then there was, and then there was acknowledgement

gradually among many, but it often went like this and we don't condone violence but.

100

00:19:15.000 --> 00:19:23.580

Dr. Kristin Kobes Du Mez: And then there's a lot of justification that followed that initial sentence and that's that's what has caused me actually concern as an observer.

101

00:19:23.910 --> 00:19:35.550

Dr. Kristin Kobes Du Mez: As a scholar knowing this long history where violence is necessary to to achieve order and where God has called men to fight.

102

00:19:35.940 --> 00:19:43.140

Dr. Kristin Kobes Du Mez: and has given them strength, so that they can protect righteousness and protect the vulnerable, knowing that.

103

00:19:43.470 --> 00:19:53.160

Dr. Kristin Kobes Du Mez: I think that again leads us to this question of what is extreme what is mainstream and where are you know quote unquote mainstream evangelicalism where will they draw the line.

104

00:19:53.520 --> 00:20:02.640

Dr. Kristin Kobes Du Mez: When it comes to perpetrating acts of violence which are perceived to be in defense of what is good and true as they understand it.

105

00:20:03.750 --> 00:20:07.950

Dr. Kristin Kobes Du Mez: So that's where i'll i'll wrap up my initial comments and i'm eager to hear from the other panelists.

106

00:20:11.850 --> 00:20:13.860

Dr. Stephen Finley: All right, thank you very much.

107

00:20:15.030 --> 00:20:21.120

Dr. Stephen Finley: Let me begin with a confession when I first saw the discussion question and the title of this panel I chuckled.

108

00:20:22.050 --> 00:20:31.560

Dr. Stephen Finley: First, I was amused because my colleagues, doctors, Pico Mandela Gray and Lauren literary smart and and I have been participating in discussions like this virtually all over the country.

109

00:20:32.400 --> 00:20:41.310

Dr. Stephen Finley: But on February 17 the o'reilly Center for media and public policy at Louisiana state sent out a press release for a panel on our co edited book.

110

00:20:41.700 --> 00:20:47.520

Dr. Stephen Finley: The religion of white rage white workers religious fervor and the myth of black black racial progress.

111

00:20:48.120 --> 00:20:54.930

Dr. Stephen Finley: This panel was part of a series that the Riley Center had been hosting since last year called racism dismantling the system.

112

00:20:55.560 --> 00:21:09.960

Dr. Stephen Finley: And our panel was going to convene a week later on February 23 the press press release included a quotation from me about the panel, that is exceedingly relevant for our meeting today, this was in the press release.

113

00:21:10.860 --> 00:21:21.840

Dr. Stephen Finley: Religion is a source of connection and community for many Americans, however, it was also the primary motivating factor for the rise of white rage and white supremacist sentiment in the US.

114

00:21:22.530 --> 00:21:30.690

Dr. Stephen Finley: The capital insurrection is the latest example of this set of associate Professor or religious studies and African and African American studies Stephen see finley.

115

00:21:31.560 --> 00:21:49.410

Dr. Stephen Finley: Therefore, we really want to hone in on this relationship between white apprehension race and religion in this episode and the subsequent effects on the communities of color in their journey toward and fight for equality close quote reflect on that briefly.

116

00:21:50.760 --> 00:21:53.760

Dr. Stephen Finley: That simple and straightforward statement for just a moment.

117

00:21:54.810 --> 00:22:03.750

Dr. Stephen Finley: The quotation made a connection between religion white rage, the capital insurrection and equality, that is, racial progress for people of color.

118

00:22:04.770 --> 00:22:14.430

Dr. Stephen Finley: The response to the press release with SWIFT and immediate, not to the book which people had not read, nor to the panel which had not happened, but to the press release.

119

00:22:14.970 --> 00:22:18.720

Dr. Stephen Finley: The title of the panel which was also the title of the book and this quotation.

120

00:22:19.560 --> 00:22:31.140

Dr. Stephen Finley: angry white people, full of vitriol and are contacted upper administrators at LSE and governing state boards they sent angry emails to the contact person listed on their press release.

121

00:22:31.650 --> 00:22:41.580

Dr. Stephen Finley: One state legislator representative ramin gruffalo junior went to the media to express his dismay and threatened to pull funding from LM Su.

122

00:22:42.000 --> 00:22:48.780

Dr. Stephen Finley: and call for administrators to distance themselves from a book that he had not read and

a panel, that has not yet happened.

123

00:22:49.500 --> 00:22:56.760

Dr. Stephen Finley: We can sink to continue to receive hate mail, to this day from men and an equal, if not greater number of women.

124

00:22:57.570 --> 00:23:04.800

Dr. Stephen Finley: And here we are on a panel, that is all about that very question of religion and the capital insurrection that made me chuckle.

125

00:23:05.760 --> 00:23:13.920

Dr. Stephen Finley: The second and more important reason why I was amused was because of the specific title of our event tonight writing for resurrection.

126

00:23:14.550 --> 00:23:21.000

Dr. Stephen Finley: i'm not sure who came up with that title, but perhaps that chocolate because it's signal the interpretive analytic which i've been.

127

00:23:21.270 --> 00:23:32.400

Dr. Stephen Finley: Developing since I wrote my chapter in the religion of white rage, which is entitled make America great again ratio path ology white consolidation and melancholia in trump's America.

128

00:23:33.270 --> 00:23:40.860

Dr. Stephen Finley: In that book The co editors and contributors, including your own, Dr Kate timoni argue, not only is whiteness a religious category.

129

00:23:41.340 --> 00:23:53.160

Dr. Stephen Finley: But white rage, in the current moment is a response to the twin notions of the perception of black racial progress and the fear of white loss of social material and other benefits that attend whiteness.

130

00:23:54.360 --> 00:24:02.250

Dr. Stephen Finley: My specific chapter again provides an interpretive interpretation of the myth and ritual, to which make America great again points.

131

00:24:02.640 --> 00:24:09.240

Dr. Stephen Finley: And deploys a history of religions and phenomenon and 14 psychoanalytic method for the religious meaning of the phrase.

132

00:24:10.050 --> 00:24:18.630

Dr. Stephen Finley: One of the greatest contributions of my essay I think is the use of historian of religions, Murcia Elliot is notion of the myth of eternal return.

133

00:24:19.590 --> 00:24:34.230

Dr. Stephen Finley: As a hermeneutics approach to make sense of whiteness in recent moments i've continued to develop the notion of whiteness as mythic return, and I have applied it to the capital seed of

January 620 21 in which I see the same phenomena.

134

00:24:37.980 --> 00:24:45.390

Dr. Stephen Finley: I think that this helps to explain the phenomena on January six including graph hellos response to our panel.

135

00:24:46.410 --> 00:24:52.380

Dr. Stephen Finley: Let me say outright, then, that I see religion as the most important lens to make sense of what happened on that day at the Capitol.

136

00:24:52.950 --> 00:25:03.690

Dr. Stephen Finley: What has happened in the past and what will happen with violent eruptions of whiteness in the future as white people continue to experience a sense and perception of black progress and white loss.

137

00:25:04.350 --> 00:25:08.730

Dr. Stephen Finley: I make this claim in the strongest possible terms and religion is at the Center of it.

138

00:25:09.690 --> 00:25:14.340

Dr. Stephen Finley: Let me back up for a moment and say something about the meaning of religion and whiteness as religious.

139

00:25:14.940 --> 00:25:20.910

Dr. Stephen Finley: What we mean by religion in the book and what I intend here is that religion is an expansive category.

140

00:25:21.390 --> 00:25:27.270

Dr. Stephen Finley: That is not limited to individual or institutional commitments to mainstream traditions or even marginal ones.

141

00:25:27.780 --> 00:25:36.750

Dr. Stephen Finley: Religion refers more to human meaning making processes and how people organize and make sense of their world, and there are places in it in the ultimate sense.

142

00:25:37.350 --> 00:25:43.200

Dr. Stephen Finley: Indeed, religion is a category that describes meaning making practices, but it is also a racialized one.

143

00:25:43.920 --> 00:25:52.500

Dr. Stephen Finley: Racist into sociable from religion, since these two race and religion emerged simultaneously in modernity and in relation to one another.

144

00:25:53.070 --> 00:26:00.210

Dr. Stephen Finley: To speak of racist always already to invoke religion and to speak of religion is already to speak of race.

145

00:26:00.780 --> 00:26:07.470

Dr. Stephen Finley: Moreover, race is the primary means of interfacing organizing and making sense of the world in America.

146

00:26:08.430 --> 00:26:16.200

Dr. Stephen Finley: The US historians of religion historian of religions, James perkinson advances what he calls quote a profile of whiteness close quote.

147

00:26:16.770 --> 00:26:22.200

Dr. Stephen Finley: That is concerned, first and foremost with quote the religiousness have such a whiteness close quote.

148

00:26:23.010 --> 00:26:32.280

Dr. Stephen Finley: In my own words, what is religious about whiteness that perkinson describes is that it is an aggregated complex of individual and collective relations of power.

149

00:26:32.760 --> 00:26:46.830

Dr. Stephen Finley: Corporate networks institutions fx cosmology smith's representations epistemologies politics and economics that congeal in the meaning and status of bodies of those who live identify and are perceived as why.

150

00:26:47.790 --> 00:27:06.270

Dr. Stephen Finley: This complex this complex structures, the world experiences and relations with and, to an extent of others who are not perceived as white which function as the organizing interface with the world in short whiteness organize this makes sense of an over determines reality.

151

00:27:07.470 --> 00:27:17.340

Dr. Stephen Finley: Turning my attention back to January six I contend that what happened at the Capitol was motivated and more complicated terms by what Elliot he calls a myth of eternal return.

152

00:27:18.240 --> 00:27:23.130

Dr. Stephen Finley: And the other content that humans organize their realities on cosmic cycles, to which they return.

153

00:27:23.730 --> 00:27:32.100

Dr. Stephen Finley: mythologies that allow them to escape the terror of history and enact rituals of beginnings that enable them to escape mundane activities in time.

154

00:27:33.030 --> 00:27:49.980

Dr. Stephen Finley: These rituals make miss real and concrete, in that they afford a transcendence that life does not these rituals seek to make consonant mythical space and historical time, in other words, they seek to unite myth and reality le it says quote.

155

00:27:51.000 --> 00:28:01.350

Dr. Stephen Finley: We may know that what predominates, and all these cosmic oh mythical lunar conceptions is the cyclical recurrence of what has been before, in a word, eternal return.

156

00:28:02.250 --> 00:28:11.820

Dr. Stephen Finley: Here we again find the motif in the repetition of an archetypal gesture projected upon all planes cosmic biological historical human.

157

00:28:12.630 --> 00:28:25.200

Dr. Stephen Finley: But we also discovered the cyclical nature of time which is regenerated and each new birth on whatever playing this eternal return reveals in ontology uncontaminated by time and becoming close quote.

158

00:28:26.490 --> 00:28:33.660

Dr. Stephen Finley: What Elliot is ultimately saying is that these days holidays and celebrations and events like the capital insurrection.

159

00:28:33.990 --> 00:28:39.390

Dr. Stephen Finley: To which people return periodically demonstrate that modern humans are not very different from archaic ones.

160

00:28:39.840 --> 00:28:46.830

Dr. Stephen Finley: They had their celebrations of seasons, the Lunar cycle plantings and harvests and contemporary humans do the same thing.

161

00:28:47.550 --> 00:28:52.770

Dr. Stephen Finley: Remember make America great again as a narrative call to retrieve a myth of white beginnings.

162

00:28:53.040 --> 00:29:04.260

Dr. Stephen Finley: was a slogan that was borrowed from Ronald Reagan in the 1980s and it continues to be recast by people like Danielle Rama who was running for Congress under the slogan makes Texas great again.

163

00:29:05.160 --> 00:29:16.980

Dr. Stephen Finley: mystical language and the function of these myths and rituals conceal their true intent to transcend human history and the terror of the inescapable of cycles of time of life and death.

164

00:29:17.820 --> 00:29:25.680

Dr. Stephen Finley: Hence modern humans, regardless of whether or not they are atheists or whether they belong to any institutional credo organizations are all religious according to.

165

00:29:26.820 --> 00:29:41.220

Dr. Stephen Finley: These enactments then that's his work are just part of what humans do because of who humans are eliana would point to the celebration of the new year as indicative of the impulse to ritualized beginnings and absolution that existed in the ancient world.

166

00:29:42.270 --> 00:29:50.550

Dr. Stephen Finley: I want to reiterate what I just proposed what le it describes is the anatomy of an archaic



ontology by which he means an archetype.

167

00:29:51.120 --> 00:29:58.020

Dr. Stephen Finley: Something that in his thinking humans have always done, they see to escape and regenerate through rituals and myth.

168

00:29:58.620 --> 00:30:09.240

Dr. Stephen Finley: With the anatomy of these myths through ritual humans are transported to mythical space and escaped the mundane realities of everyday life and the terror that it portends cycles of life.

169

00:30:09.600 --> 00:30:16.530

Dr. Stephen Finley: The CC Swiss repetition of events and non being or death, the problem is that miss required the ratio of history.

170

00:30:17.010 --> 00:30:27.270

Dr. Stephen Finley: There are non rational and function, by way of an internal epistemic mythological symbol system quote which could be understood as constituting a metaphysics close quote.

171

00:30:27.990 --> 00:30:36.000

Dr. Stephen Finley: In exchange, these legends replace data and history legends that serve particular cosmic orders and corresponding social arrangements.

172

00:30:36.570 --> 00:30:46.230

Dr. Stephen Finley: which is to say the ritual acts such as the one on January six seek to commemorate and reenact resurrect, if you will, as you said in your title.

173

00:30:46.620 --> 00:30:55.830

Dr. Stephen Finley: A creation story a myth of begins a story of purity and innocence, in which the gods ancestors or heroes created the world in this case the white world.

174

00:30:56.760 --> 00:31:08.700

Dr. Stephen Finley: Ostensibly these rituals are repeated because there were consecrated and mythical time by white god's ancestors and heroes and thus render whiteness transcendental transcendental and metaphysical.

175

00:31:09.180 --> 00:31:16.080

Dr. Stephen Finley: lifting it from mundane time and re centering it in a world what is perceived and experience as unstable and in jeopardy.

176

00:31:16.680 --> 00:31:28.380

Dr. Stephen Finley: virtualization makes myth concrete and real and reality bus is a function of the celestial archetype make America great again is therefore a melancholic trope.

177

00:31:29.250 --> 00:31:37.290

Dr. Stephen Finley: a cry for meaning and a mythological attempt to traverse time and space to reenact and reestablish an exemplary model of life for why people.

178

00:31:38.040 --> 00:31:41.220

Dr. Stephen Finley: It is, how are we dependent upon the maintenance of a black object.

179

00:31:41.730 --> 00:31:51.780

Dr. Stephen Finley: By which and through which whiteness imagines its own archetypal origins, which will unbounded by law and custom, with respect to black people Native Americans and others.

180

00:31:52.320 --> 00:31:58.590

Dr. Stephen Finley: This myth of size beginning is inextricably linked, first and foremost to the enslavement of Africans and to the colonial age.

181

00:31:59.220 --> 00:32:08.040

Dr. Stephen Finley: Therefore it is unbothered by a century of white ratio Tara that took place in the form of mentions burnings and articulate dis articulation of black bodies.

182

00:32:08.550 --> 00:32:12.900

Dr. Stephen Finley: whiteness becomes transcendence while blackness only Eminence and immediacy.

183

00:32:13.680 --> 00:32:23.070

Dr. Stephen Finley: In fact, these lynchings we're also celebrations ritual eruptions that if, in fact, a myth of white beginnings and transform Monday Monday and time into transcendence.

184

00:32:23.730 --> 00:32:32.160

Dr. Stephen Finley: This is why January six felt and look aesthetically like a massive lynch mob and it was no coincidence that someone brought a Gala with a news to the event.

185

00:32:33.000 --> 00:32:37.740

Dr. Stephen Finley: January six was an outburst of collective effervescence by white men and women.

186

00:32:38.310 --> 00:32:47.550

Dr. Stephen Finley: Indeed, collective effervescence erases gender distinctions in which blackness is always the object and to which ecstatic energies were directed and projected.

187

00:32:48.360 --> 00:32:58.320

Dr. Stephen Finley: Like biko Mandela great argues when there is no blackness left to consume white this consumes itself, such that Nancy Pelosi and Mike pence become objects of rage.

188

00:32:58.920 --> 00:33:12.600

Dr. Stephen Finley: absence of any reflexive self awareness these ritual Apps and their primitive and ecstatic frenzy unwittingly symbolized their Mimetic performance, the reality that America was formed in and through violence and is maintained by the same.

189

00:33:13.680 --> 00:33:18.030

Dr. Stephen Finley: The fantasy to which make America great again point is in fact a myth of eternal return.

190

00:33:18.660 --> 00:33:24.630

Dr. Stephen Finley: The call is quintessentially white and religious as the atavistic in that men have an archaic ontology.

191

00:33:25.110 --> 00:33:30.930

Dr. Stephen Finley: Which is characterized by Platonic structure in the attempt to render the mythic and the existential consonants.

192

00:33:31.770 --> 00:33:37.020

Dr. Stephen Finley: And 40 in terms, it is a regression to an idealized state of existence of early childhood.

193

00:33:37.530 --> 00:33:44.010

Dr. Stephen Finley: A narcissism which arrest white Community development because of its resistance passively or actively to racial progress.

194

00:33:44.670 --> 00:33:55.290

Dr. Stephen Finley: One final word about January six as an attempt to resurrect whiteness or reenact a myth of origin, since my interpretation has been criticized as being liberal or that i'm a democrat, which I am not.

195

00:33:56.670 --> 00:34:09.060

Dr. Stephen Finley: uninformed criticisms by those who haven't even read the book that my interpretation of January six as a ritual ization of white myth of origins as strictly the domain of what some might label conservatism is utterly false.

196

00:34:09.660 --> 00:34:19.590

Dr. Stephen Finley: When Joe Biden said recently, for example, that the attempts of southern states like Georgia to disenfranchise African Americans from the political process via voting is unamerican.

197

00:34:20.100 --> 00:34:27.810

Dr. Stephen Finley: or when Joe Biden and others claim quote this is not who we are close quote he and they are participating in a white myth this ization.

198

00:34:28.290 --> 00:34:34.890

Dr. Stephen Finley: That posits America as an authentic space of pure righteousness and goodness, whose origins were white utopia.

199

00:34:35.610 --> 00:34:44.190

Dr. Stephen Finley: On the contrary, violence toward African Americans and Native Americans, the disenfranchisement of African Americans from civic life, including voting.

200

00:34:44.670 --> 00:34:52.140

Dr. Stephen Finley: through the use of lynching legal maneuvers intimidation and otherwise, is exactly who and what America has been and is.

201

00:34:52.560 --> 00:35:03.120

Dr. Stephen Finley: In other words, by erasing and recasting the facts of historical data as a corruption of some mythic ideal Biden contributes to the mythical narrative of American origins.

202

00:35:03.720 --> 00:35:19.980

Dr. Stephen Finley: And becomes an active participant in the very acts that he decries index the very myth that is bound to return and return again, despite what he says by the two wants to make America great again, I look forward to continued conversation.

203

00:35:25.620 --> 00:35:34.590

Dr. Bradley Onishi: Well, thank you for having me it's it's it feels difficult to follow two incredible speakers, but i'll do my best, I want to say thank you to.

204

00:35:36.480 --> 00:35:48.780

Dr. Bradley Onishi: montclair State Department of religion, and especially my friend and colleague john supposedly for having me tonight and for the invitation I will little bit of memoir and.

205

00:35:50.880 --> 00:35:54.660

Dr. Bradley Onishi: What I was feeling on the days are on the day of January six.

206

00:35:56.670 --> 00:36:08.730

Dr. Bradley Onishi: I spent the first sunlit hours of January six bobbing in the Pacific Ocean too surprising democratic victories in Georgia senate runoffs had made me jubilant so I woke at dawn and went surfing.

207

00:36:09.720 --> 00:36:19.440

Dr. Bradley Onishi: As the sun rose above the Pacific my mood was buoyant the democrats would now have controlled by the slimmest of margins of the White House, and both Houses of Congress.

208

00:36:20.310 --> 00:36:29.160

Dr. Bradley Onishi: After four years of American tragedy and humiliation, I was ready for something else, maybe I thought we are headed for a better days.

209

00:36:29.730 --> 00:36:40.380

Dr. Bradley Onishi: Before going home, I took a selfie with the ocean in the background in the frame the sun is soft and warm my hair is wet i'm smiling calmly hope glimmers throughout the image.

210

00:36:41.760 --> 00:36:45.210

Dr. Bradley Onishi: Everything changed when I got to my office in front of my computer later that morning.

211

00:36:46.140 --> 00:36:55.200

Dr. Bradley Onishi: As the footage of riders breaching the capital began to stream across my screen I realized my sense of anticipation so rare during the previous years was premature.

212

00:36:55.980 --> 00:37:09.840

Dr. Bradley Onishi: In a matter of minutes excitement transformed into dread and something I knew instinctively said, in the worst is still ahead of us it wasn't until later that night, as the nation bathed in the

images and videos from an armed insurrection.

213

00:37:11.160 --> 00:37:15.060

Dr. Bradley Onishi: That I kept asking myself one question what I haven't been there.

214

00:37:16.620 --> 00:37:27.450

Dr. Bradley Onishi: After converting to evangelicalism in a southern California mega church at 14 I became a bona fide Jesus freak in a span of a few months, the type of zealous convert who leads a Bible study at school lunchtime.

215

00:37:28.020 --> 00:37:43.410

Dr. Bradley Onishi: proselytize us to strangers outside movie theaters and on beach boardwalks and refuses to leave the House without a Bible in his hand at 20 I married my high school sweetheart and became a full time Minister at that same mega church where I had converted five years prior.

216

00:37:44.580 --> 00:37:50.010

Dr. Bradley Onishi: My life and identity were consumed by evangelical culture politics and theology.

217

00:37:51.030 --> 00:37:56.640

Dr. Bradley Onishi: While the histories and belief systems of evangelicalism can be complex the basic teachings are pretty simple.

218

00:37:57.420 --> 00:38:09.150

Dr. Bradley Onishi: The Bible is the word of God, it should be read and follow literally in every possible case, unlike in Catholicism hierarchy and tradition, are not supposed sources of authority.

219

00:38:09.900 --> 00:38:26.520

Dr. Bradley Onishi: Instead, dynamic preachers invite worshippers into services more akin to tent revivals than solemn ceremonies evangelicals don't care about celebrating dead saints or the traditions of the church capital C they located authority in the Bible, and those who teach it quote unquote faithfully.

220

00:38:27.660 --> 00:38:35.820

Dr. Bradley Onishi: spreading the Gospel is a top priority, because they believe that all those who die without accepting Christ as their personal savior will spend eternity in hell.

221

00:38:36.750 --> 00:38:42.720

Dr. Bradley Onishi: Most evangelicals expect Jesus will return soon meaning they anticipate the end of the world to come in their lifetimes.

222

00:38:43.380 --> 00:38:52.200

Dr. Bradley Onishi: evangelical kids who come home to an empty House often wonder if their family has been rapture to heaven and if they've been left behind, for some unacknowledged sin.

223

00:38:53.250 --> 00:39:03.240

Dr. Bradley Onishi: All other religions are considered false teachings with little to no value in a religious dialogue is hard for evangelicals because they don't see other religions, as legitimate in any way.

224

00:39:04.380 --> 00:39:12.030

Dr. Bradley Onishi: Moreover, evangelical see themselves as quote not of this world, because their true home is an eternal paradise with Jesus, and God, the father.

225

00:39:13.290 --> 00:39:26.160

Dr. Bradley Onishi: The world is an evil enemy, you know given over to sin and licentiousness there's no coherent faith with culture, instead, there is a battle between them that goes back to the serpent's temptation of Adam and Eve in genesis three.

226

00:39:27.330 --> 00:39:31.200

Dr. Bradley Onishi: This is why most evangelicals are allergic to discussions of social justice.

227

00:39:32.250 --> 00:39:37.320

Dr. Bradley Onishi: They see it as a soft approach to fixing worldly problems rather than a biblical approach to salvation.

228

00:39:38.370 --> 00:39:42.510

Dr. Bradley Onishi: Real Christians don't focus on feeding the hungry they feed hungry souls.

229

00:39:44.040 --> 00:39:53.190

Dr. Bradley Onishi: I left evangelicalism 2005 after 11 years in the movement and seven years in ministry my elders always told me that if I read too many books, I would lose my faith.

230

00:39:53.670 --> 00:39:58.470

Dr. Bradley Onishi: My brain would railroad my heart and lead me away from the Church, they were right.

231

00:39:59.400 --> 00:40:06.450

Dr. Bradley Onishi: When I began to read theology philosophy and church history, during and after college my perspective, expanded and changed.

232

00:40:07.140 --> 00:40:11.910

Dr. Bradley Onishi: It became clear that the timeless truths, we attributed to the Bible where modern inventions.

233

00:40:12.510 --> 00:40:16.980

Dr. Bradley Onishi: I learned that are staunch commitment to voting republican in order to oppose abortion of any kind.

234

00:40:17.550 --> 00:40:24.540

Dr. Bradley Onishi: Was fueled by gop operatives who played on care for the unborn in order to garner millions of votes from conservative Christians.

235

00:40:25.410 --> 00:40:42.300

Dr. Bradley Onishi: From there I did just that the history Angelica theologies of sex, gender, race and

immigration, the picture grew ever more complex and yet much more clear white evangelicalism is a movement thoroughly entrenched in American nationalism white supremacy patriarchy and xenophobia.

236

00:40:43.410 --> 00:40:52.920

Dr. Bradley Onishi: It wasn't easy to come to these revelations while still in ministry some some Sundays I would lead prayers in front of hundreds of people, while wondering if I still believed in God.

237

00:40:54.090 --> 00:41:01.770

Dr. Bradley Onishi: In March 2005 I received notice that I had been accepted into a master's program at Oxford University in the UK, this was my way out.

238

00:41:02.400 --> 00:41:16.110

Dr. Bradley Onishi: When I arrived at Oxford in the September of that year, it was the first time in my adult life I was free to be myself without worry of setting a bad example for the kids in my youth group or the church as a whole, it set me on an intellectual and personal journey.

239

00:41:18.330 --> 00:41:22.830

Dr. Bradley Onishi: When I started straight white American Jesus my podcast with Dan Miller and.

240

00:41:24.150 --> 00:41:32.580

Dr. Bradley Onishi: Our goal was to provide an insider scholar perspective that would help a wider public understand how some of the most conservative religious people in the country.

241

00:41:33.090 --> 00:41:40.710

Dr. Bradley Onishi: Were Donald trump's most ardent supporters, we wanted to explore issues related to sex, race, gender and policy in order to unpack a puzzle.

242

00:41:41.280 --> 00:41:50.250

Dr. Bradley Onishi: That to the casual observer seemed not to make much sense we had no idea that, two years later and armed mob would storm the capital intending to hang the Vice President.

243

00:41:50.700 --> 00:41:58.200

Dr. Bradley Onishi: And assassinate the Speaker of the House after being convinced that the election and quote their country had been stolen from them.

244

00:41:59.310 --> 00:42:07.380

Dr. Bradley Onishi: As I saw the rioters enter the capital, many of them carrying Jesus 2020 flags are wearing faith family freedom shirts I couldn't help but.

245

00:42:08.280 --> 00:42:14.160

Dr. Bradley Onishi: I would have been there, had I not left the movement on one hand, I told myself, you would have known better.

246

00:42:14.760 --> 00:42:27.990

Dr. Bradley Onishi: After all, over time, you've transformed from a youthful sell it to a heady Professor your brain would have let never let your body get on a plane to DC you would have seen the folly in such a move

right.

247

00:42:29.280 --> 00:42:39.510

Dr. Bradley Onishi: On the other hand, my headiness is exactly what made me so extreme after working through the logical components of evangelical teachings like the idea that Jesus could return at any moment.

248

00:42:40.020 --> 00:42:48.510

Dr. Bradley Onishi: As a teenager I committed myself to living them out in the most stringent and pure ways, even if it meant social awkwardness and disapproval from my family.

249

00:42:49.740 --> 00:42:56.880

Dr. Bradley Onishi: A few days after the one six insurrection friends from my old church and for me that there were dozens of people from our home region, who were there.

250

00:42:57.360 --> 00:43:03.780

Dr. Bradley Onishi: And even more back home, who were approved with the riders actions what seemed like a fringe movement of violent trump supporters.

251

00:43:04.200 --> 00:43:10.800

Dr. Bradley Onishi: Was populated populated by the small business owners accountants and lawyers from the suburbs surrounding my old church.

252

00:43:11.790 --> 00:43:26.940

Dr. Bradley Onishi: Once again, I felt like I was occupying two perspectives on the whole spectacle, as a former insider my body came alive, with the memories of the righteous indignation that fueled our anger about issues like abortion and the quote attacks on Christianity by the US Government.

253

00:43:28.230 --> 00:43:34.170

Dr. Bradley Onishi: I remember trusting pastors and elders whose faith inspired me to forgo critical thought for radical obedience.

254

00:43:34.920 --> 00:43:50.940

Dr. Bradley Onishi: If that meant saving our country from ruin by quote stopping to steal it made sense to say a prayer and jump into the fray like the patriots of 1776 in ways that startled me it wasn't hard to think myself back into those shoes the rider shoes.

255

00:43:52.140 --> 00:44:01.170

Dr. Bradley Onishi: yeah as a scholar who's been analyzing white Christian nationalism, for years now, I realized that the insurrection was the logical outcome of half a century of preparing for combat.

256

00:44:02.010 --> 00:44:13.170

Dr. Bradley Onishi: This was not an aberration, it was the physical manifestation of the Culture war that I had been a soldier in for 11 years, one that pitted god's patriots on one side and godless traders, on the other.

257

00:44:14.190 --> 00:44:19.830



Dr. Bradley Onishi: For over a decade, I learned the wars typography front and Center was the fight to take the country back for God.

258

00:44:20.520 --> 00:44:29.820

Dr. Bradley Onishi: Christians needed to rise up into positions of leadership and influence and ensure the nation didn't fall into the hands of godless socialist and radical left left leftists.

259

00:44:30.330 --> 00:44:36.090

Dr. Bradley Onishi: Even if they had to use anti democratic strategies to ascend the political hierarchy and maintain power.

260

00:44:37.080 --> 00:44:44.790

Dr. Bradley Onishi: On one flank was a separate but related battle against quote government schools through unregulated homeschool curriculum and private academies.

261

00:44:45.600 --> 00:45:01.080

Dr. Bradley Onishi: On the other was the struggle to maintain the quote traditional family against the quote gay agenda and women's rights movement this clash merged with the militant pro born movement, standing up to the left quote holocaust of millions of unborn babies each year through abortion.

262

00:45:02.250 --> 00:45:11.640

Dr. Bradley Onishi: soldiers in this war were trained in a particular model of masculinity as a teenager the male elders in my life taught me as Professor do may just outlined.

263

00:45:12.090 --> 00:45:24.870

Dr. Bradley Onishi: that the best examples of Christian manhood came from Mel gibson movies, like braveheart and patriots, in which a courageous hero refuses to allow the government to take us people's way of life insignia successfully ignites a revolution.

264

00:45:26.070 --> 00:45:33.570

Dr. Bradley Onishi: The war on our democracy didn't start after the November 22,020 election it didn't start with trump it's been raging.

265

00:45:34.740 --> 00:45:45.090

Dr. Bradley Onishi: For over half a century it's been raging for four centuries trump's big lie, provided the impetus to take it from the political and cultural levels to an actual attempted coup.

266

00:45:46.020 --> 00:45:54.390

Dr. Bradley Onishi: As I began to cadillac catalog artifacts from that day scrolling for hours through hashtag capital sees religion, two things became evident.

267

00:45:54.960 --> 00:46:04.710

Dr. Bradley Onishi: First, Christian symbols were everywhere from the Jesus 2020 flags to the man wearing the faith family freedom T shirt while erecting gallows meant for Mike pence.

268

00:46:05.160 --> 00:46:12.450

Dr. Bradley Onishi: To the praying proud boys kneeling together in a circle before violently overtaking law enforcement to enter our nation's capital.

269

00:46:13.500 --> 00:46:19.500

Dr. Bradley Onishi: Second white Christian nationalism, was a major unifying phenomenon among the insurrection is.

270

00:46:19.980 --> 00:46:29.880

Dr. Bradley Onishi: It became clear that if we were ever going to understand what seemed like an unthinkable set of events, we were going to need to reckon with how white Christian nationalism helped create my organization.

271

00:46:31.320 --> 00:46:32.760

Dr. Bradley Onishi: I'll leave it there, for now, thanks.

272

00:46:36.150 --> 00:46:44.040

John Soboslai: thank all three of you, those were fascinating and powerful discussions and I'm looking forward to diving in more on them with you.

273

00:46:44.640 --> 00:46:52.170

John Soboslai: there's a lot to talk about and I want to remind everyone if you have a question to ask, please go ahead and either raise your hand or post it in the Q amp a section.

274

00:46:52.710 --> 00:47:01.470

John Soboslai: But to start, I thought I would give each of you an opportunity to respond to the others, you may be familiar with each other's works, but this is the first time you've had a chance to.

275

00:47:01.800 --> 00:47:16.410

John Soboslai: hear each other speak directly to these issues and I found it completely unsurprising but fruitful that many of you pointed to myth and ritual as a driving force in the interaction and in the events surrounding and.

276

00:47:16.950 --> 00:47:28.740

John Soboslai: germinating the seeds that led to it so let's begin there is there anything that your other panelists your co panelists raise that you want to dress particularly around myth and ritual but around it anything else.

277

00:47:37.470 --> 00:47:46.200

Dr. Bradley Onishi: I will say, Professor finley I was just struck by your drawing upon le yada and what I wrote down was that in.

278

00:47:47.490 --> 00:47:56.160

Dr. Bradley Onishi: With the religious sense of whiteness or the religion of whiteness we have a different kind of homo really Josias We often hear that term when associated with la yada.

279

00:47:56.670 --> 00:48:05.940

Dr. Bradley Onishi: But you've read contextualize it in a way that is absolutely striking to me and to place one six as a kind of creation festival where.

280

00:48:06.390 --> 00:48:13.710

Dr. Bradley Onishi: One overturns what seems to be the the order the political and social order in order to renew the world and the cosmos.

281

00:48:14.670 --> 00:48:24.420

Dr. Bradley Onishi: I just couldn't I I was wrapped by that and I really appreciate that sort of line of interpretation and so would love to just hear more about how that works and.

282

00:48:25.140 --> 00:48:31.650

Dr. Bradley Onishi: I guess the question I have is, it seems as if your line of interpretation leads us to a place where.

283

00:48:32.610 --> 00:48:47.190

Dr. Bradley Onishi: A white person has to consciously D convert from the religion of whiteness if they ever want to be an Anti racist and to contribute to anti racist movements and I wonder if that lines up with what you think and Professor do may every time I read your book and hear you speak, I think.

284

00:48:48.570 --> 00:49:00.510

Dr. Bradley Onishi: You somehow had movies of my experiences and white evangelicalism because I was in youth groups where we watched a brave heart and my first trip out of the North America was to sterling Scotland.

285

00:49:00.990 --> 00:49:09.390

Dr. Bradley Onishi: To see William wallace his sword, which is overwhelmingly embarrassing and i'm not sure why i'm saying it but i'm just saying it now so anyway i'll leave it there, thank you.

286

00:49:11.010 --> 00:49:14.940

Dr. Stephen Finley: Well, thank you for for that that question if, if I understood it.

287

00:49:16.230 --> 00:49:22.470

Dr. Stephen Finley: correctly, I am understanding whiteness then as the primary religious motivation.

288

00:49:23.610 --> 00:49:45.180

Dr. Stephen Finley: Not necessarily evangelical Christianity, which I see is whiteness colonizing and populating right So for me there's something prior that is seen as in jeopardy that motivated January 6 and so to your other question I would suggest that.

289

00:49:46.830 --> 00:49:50.340

Dr. Stephen Finley: One must be able to bracket or transform whiteness.

290

00:49:51.450 --> 00:50:01.500

Dr. Stephen Finley: In order to to live in such a way as to exist in a world that can bring about the flourishing of people who are not white, or at least.

291

00:50:02.970 --> 00:50:16.920

Dr. Stephen Finley: To the bracket whiteness in a way that enables one to be able to live in a world that world in in such a way, and that the problem is, is that for so many.

292

00:50:17.820 --> 00:50:28.650

Dr. Stephen Finley: whiteness is not self reflective there isn't the the The self awareness of whiteness as such, and this is partly what what I was trying to.

293

00:50:29.100 --> 00:50:41.460

Dr. Stephen Finley: To point to in terms of the the ritual and myth that I see a play in whiteness and and their constant repetition and return and so on January six people ask me how I felt I said.

294

00:50:41.910 --> 00:50:51.330

Dr. Stephen Finley: I mean, I was looking for popcorn right because I mean this is something that i've come to expect, and this is something that I know it's going to return again.

295

00:50:51.960 --> 00:51:00.840

Dr. Stephen Finley: Unless unless something about this, the way that whiteness structures, the world is anti black and white as populates the structures of American life.

296

00:51:01.440 --> 00:51:22.170

Dr. Stephen Finley: Unless something happens with that we can expect this again right this this repetition this dis return this need or desire when whiteness is seen as in jeopardy to retrieve this myth that that that functions to to make whiteness transcendental and to re Center it.

297

00:51:23.820 --> 00:51:30.390

Dr. Stephen Finley: And so, but, but the other problem is, and this is a, this is an issue that George yancey raises.

298

00:51:31.680 --> 00:51:38.340

Dr. Stephen Finley: who's also on this call, the question is of white existential conversion whether that's even possible.

299

00:51:39.360 --> 00:51:45.450

Dr. Stephen Finley: Whether whiteness is those who are identified with it and performance are locked into the whiteness.

300

00:51:47.010 --> 00:51:52.050

Dr. Stephen Finley: So myth is one way I see as a tip temporarily.

301

00:51:53.070 --> 00:52:08.460

Dr. Stephen Finley: That that white people use to transcend that reality only to reinstitute it, though right only to to reinforce of the centrality of the invisible and unacknowledged Center of whiteness in American life.

302

00:52:13.380 --> 00:52:26.460

Dr. Kristin Kobes Du Mez: So if I could say Bradley to I hear a lot of readers share with me some version of this is the story of my life when they read Jesus in John Wayne I think for some it's even a little bit more true than for others and.

303

00:52:27.300 --> 00:52:37.740

Dr. Kristin Kobes Du Mez: whenever I hear you talk, I think, oh I should have interviewed this guy to write the book, so it is interesting how for me as a historian approaching and then for you as a participant.

304

00:52:38.520 --> 00:52:56.880

Dr. Kristin Kobes Du Mez: How much our stories do align and Dr Finley a couple of comments one something you just said in this answer that whiteness colonized avondale Christianity that's a really rich way to conceptualize this.

305

00:52:57.990 --> 00:53:07.380

Dr. Kristin Kobes Du Mez: In because mine my book is a book about white evangelicalism and very specifically so and I tend to push back against.

306

00:53:09.720 --> 00:53:21.360

Dr. Kristin Kobes Du Mez: scholars, who will try to identify some kind of essential evangelicalism some some pure unsaid lead form of the faith and it's ideal that then.

307

00:53:21.720 --> 00:53:26.610

Dr. Kristin Kobes Du Mez: You know anything as a cultural historian that just doesn't exist as far as I'm concerned.

308

00:53:27.120 --> 00:53:38.970

Dr. Kristin Kobes Du Mez: And at the same time, this whiteness colonizing evangelical Christianity does, I think mesh with understanding the longer history of white evangelicalism right going back.

309

00:53:39.330 --> 00:53:43.680

Dr. Kristin Kobes Du Mez: Well into the 19th century actually into the 18th 17th century, if you will.

310

00:53:44.400 --> 00:53:49.830

Dr. Kristin Kobes Du Mez: But certainly in terms of recent American history so that's that's a concept, I think I will continue to work with.

311

00:53:50.280 --> 00:54:05.520

Dr. Kristin Kobes Du Mez: and also the fact that when whiteness is in jeopardy it kind of retrieves this myth and the Miss requires an eraser of history, and that too is absolutely the case which I think if somebody explains some of the shock.

312

00:54:06.570 --> 00:54:15.000

Dr. Kristin Kobes Du Mez: The shocked response that my book elicits among white evangelicals who say, at the same time, this is the story of my life and there still is a shocking.

313

00:54:16.470 --> 00:54:27.450

Dr. Kristin Kobes Du Mez: realization that they just didn't know so much of this that that history has been hidden from them and intentionally so from within their own communities.

314

00:54:27.840 --> 00:54:36.000

Dr. Kristin Kobes Du Mez: And then, just one other very quick thought and in how you refer to gender you're noting that there were women there as well, on January six.

315

00:54:36.420 --> 00:54:45.780

Dr. Kristin Kobes Du Mez: And I think you attributed it to kind of in this frenzied effervescence that you know that, and I think that it actually is more than that, I would say.

316

00:54:46.950 --> 00:55:01.260

Dr. Kristin Kobes Du Mez: That because if you go back decades there's this very stark distinction and at least and why evangelicalism circles that you know feminine and a means to be the protected one the vulnerable one the very sweet and.

317

00:55:01.890 --> 00:55:09.540

Dr. Kristin Kobes Du Mez: And feminine one and it's the masculine role of protector and that's the way things ought to be, but in the last.

318

00:55:11.580 --> 00:55:17.940

Dr. Kristin Kobes Du Mez: couple of decades at least i've seen some shifting there, and you can particularly see this around Sarah Palin.

319

00:55:18.720 --> 00:55:28.590

Dr. Kristin Kobes Du Mez: When she kind of entered the political landscape and that she was an example of a woman, and now we have many more like her, who was both very feminine.

320

00:55:29.490 --> 00:55:39.930

Dr. Kristin Kobes Du Mez: And yet, at the same time was powerful in propping up this ideology and that she could then do so in a way that put to shame liberal men.

321

00:55:40.200 --> 00:55:49.050

Dr. Kristin Kobes Du Mez: Who were not defending faith family and nation right who are not, and so, so a woman could play this really subversive brawl.

322

00:55:49.980 --> 00:55:58.290

Dr. Kristin Kobes Du Mez: Conservative woman could, as long as she's kind of reinforcing this ideology and that's where you know firearms are great and and if you can.

323

00:55:58.920 --> 00:56:05.610

Dr. Kristin Kobes Du Mez: You know, go hunting and so on, and we have that with lauren over and with a number of other right conservative women who both have this ideal of.

324

00:56:05.910 --> 00:56:20.310

Dr. Kristin Kobes Du Mez: Beauty in this traditional conservative femininity, and also embrace this militancy in a way again that kind of puts liberal men to shame, because they are failing to step up so just initial thoughts.

325

00:56:21.630 --> 00:56:31.680

Dr. Stephen Finley: I think my point was in that moment in January on January six that is collected frenzy did something to the categorical distinctions.

326

00:56:33.000 --> 00:56:47.730

Dr. Stephen Finley: between genders, that this was a crowd acting together in a way that was motivated by anti blackness such that these distinctions weren't necessarily as a parent as women and men that's I think that's the point I was trying to make.

327

00:56:48.030 --> 00:56:49.920

Dr. Kristin Kobes Du Mez: And I would say both and right yes.

328

00:56:50.010 --> 00:56:52.710

Dr. Kristin Kobes Du Mez: Absolutely in that moment, and then there is also, I think.

329

00:56:52.710 --> 00:57:02.490

Dr. Kristin Kobes Du Mez: Culturally a movement in that direction as well that that all of us have to step up, and I think you're right to situate race as as a divider there and unifier yeah.

330

00:57:04.740 --> 00:57:09.930

John Soboslai: One of the things that brings a lot of these different strands in that's gotten more discussion lately than it has.

331

00:57:09.930 --> 00:57:14.700

John Soboslai: Previously, and that was kind of on the edges of many of your of your comments.

332

00:57:15.060 --> 00:57:25.440

John Soboslai: Is the idea of Christian nationalism this blending of a religious and political ideology and the language which is completely appropriate for an event put on by the Department of religion.

333

00:57:25.620 --> 00:57:31.290

John Soboslai: has largely stayed in that realm of using religious frames, to understand these behaviors.

334

00:57:31.650 --> 00:57:45.540

John Soboslai: But in Christian nationalism, has been used as a label for some of what's been seen at the interaction and around the insurrection and I think it's a term that is often misunderstood or not understood at all many think it's.

335

00:57:46.110 --> 00:57:50.970

John Soboslai: Someone who is Christian that casts a vote is exercising and kind of Christian nationalism.

336

00:57:51.180 --> 00:57:59.610

John Soboslai: Where you're, on the other hand, you have people like Andrew Whitehead and Sam Perry's saying you know no This includes assumptions about patriarchy and hetero normative it in.

337

00:58:00.030 --> 00:58:05.970

John Soboslai: And negativity along with the demand that Christian the and, in particular, white Christianity.

338

00:58:06.210 --> 00:58:16.260

John Soboslai: be treated as privileged so I wondered if you would all say a little bit about your understanding of Christian nationalism, if it aligns with what I've just said, or, if you want to pull out any strands I think that could be helpful.

339

00:58:18.930 --> 00:58:20.490

John Soboslai: Dr Ornish why don't we start with you, since.

340

00:58:21.660 --> 00:58:22.440

John Soboslai: If you're ready to go.

341

00:58:22.680 --> 00:58:23.700

Dr. Bradley Onishi: Sure sure.

342

00:58:24.960 --> 00:58:33.870

Dr. Bradley Onishi: One of the ways that I explained Krishna nationalism, to my students in shorthand is that if you believe the country was built for and by Christians, then.

343

00:58:34.260 --> 00:58:43.440

Dr. Bradley Onishi: you're a Christian nationalist you believe that this is in some way a Christian country, and there is a narrative that accompanies that that this began and Dr Finley.

344

00:58:45.030 --> 00:58:56.010

Dr. Bradley Onishi: Reference this in terms of have a white Eden, or a return to sort of an edenic state of whiteness and so, if you believe the country was built for and by Christians.

345

00:58:56.520 --> 00:59:04.290

Dr. Bradley Onishi: That it began in flourishing it began in a pristine wonderful kind of state and has slowly declined and needs to be restored.

346

00:59:04.890 --> 00:59:14.880

Dr. Bradley Onishi: You are a Christian nationalist and you are probably going to express the idea on a survey or a questionnaire that the Bible should be taught in school that.

347

00:59:15.510 --> 00:59:25.380

Dr. Bradley Onishi: God and country should be more aligned, that we should return to some quote unquote values that have been bedrocks of the country now.



348

00:59:26.580 --> 00:59:32.790

Dr. Bradley Onishi: For me, talking about Christian nationalism means most often talking about white Christian nationalism, because.

349

00:59:33.960 --> 00:59:45.180

Dr. Bradley Onishi: As we've already discussed today a whiteness is at the forefront of what we see in terms of one six and and and maga nation and the election of trump another else and everything else.

350

00:59:45.660 --> 00:59:52.260

Dr. Bradley Onishi: So white Christian nationalism adds the idea that the country was built and for white Christians, and so it excludes.

351

00:59:52.770 --> 01:00:02.070

Dr. Bradley Onishi: And in fact set up as intruders invaders and objects to be overcome in order for the country to return to that edenic state to that flourishing.

352

01:00:02.490 --> 01:00:09.390

Dr. Bradley Onishi: And so the project is a restoration that as Dr finley has said and MIT and other other scholars and other places have said.

353

01:00:10.350 --> 01:00:22.770

Dr. Bradley Onishi: That rests on the idea that these others right are our opponents and they are enemies and they will go so far as to not just become political opponents, who i'm trying to beat an election but to become demonic.

354

01:00:24.540 --> 01:00:33.150

Dr. Bradley Onishi: children eating pedophilia whatever types of folks because they are the ones in the way of the nation being restored to what it should be.

355

01:00:33.900 --> 01:00:45.390

Dr. Bradley Onishi: The last thing i'll say just quickly is that Christian nationalism is in a credit is an incredibly sly way to be a racist and a xenophobe and a patriarch and a and a homophobe and everything else because.

356

01:00:46.260 --> 01:00:56.580

Dr. Bradley Onishi: In in the kinds of spaces in the response to the the press release the doctor finally talked about if you say this offends my Christian values.

357

01:00:56.940 --> 01:01:05.220

Dr. Bradley Onishi: Okay, on its head it's hard to sort of directly attack that and say, well, I don't care about your Christianity that's not going to play on CNN very well.

358

01:01:05.760 --> 01:01:13.470

Dr. Bradley Onishi: it's not going to play on NBC news very well, and so you can't really do a full frontal attack and say you know what I don't care if you're a Christian too bad.

359

01:01:13.980 --> 01:01:31.170

Dr. Bradley Onishi: Right, you have to sort of rhetorically contort yourself a little bit now my argument is Christian nationalism is a great umbrella, there was a picture for a major league baseball team, who is the only one not to kneel that you know this past summer in regard to a black lives matter.

360

01:01:33.390 --> 01:01:42.540

Dr. Bradley Onishi: protest, for the national anthem and when somebody said hey why didn't you kneel you're the only one coaches players everyone else kneeled how come you didn't he said i'm a Christian I can't kneel.

361

01:01:43.410 --> 01:01:58.050

Dr. Bradley Onishi: And the press was befuddled like well, what do we do the future said i'm a racist, well, here we go put you know he's done for he's off the team he's out if he says, I don't kneel because I don't care about black people I don't care about people of color he's still in trouble.

362

01:01:59.280 --> 01:02:00.810

Dr. Bradley Onishi: I can't kneel i'm a Christian.

363

01:02:01.860 --> 01:02:09.240

Dr. Bradley Onishi: Okay got my quote get us I gotta walk away if i'm in the media, then somebody says what church, do you go to he says, I haven't been to church in years.

364

01:02:09.900 --> 01:02:20.550

Dr. Bradley Onishi: What he's saying is my Christianity is an umbrella for all the other things I have underneath homophobia, racism, xenophobia, hate Asian hate, etc.

365

01:02:20.910 --> 01:02:27.180

Dr. Bradley Onishi: But the way i'm going to spin the narrative and the myth is this is my Christianity, so if you want to come from me.

366

01:02:27.420 --> 01:02:33.480

Dr. Bradley Onishi: you're gonna have to find a way rhetorically to get past the veneer and it's going to take two or three extra steps, and by that time.

367

01:02:33.690 --> 01:02:44.760

Dr. Bradley Onishi: you're going to look away and i'm going to be the picture, who didn't do because he was a Christian, not the peel the picture, who didn't Neil because he's a racist and I think that's that's ingenious of Christian of white Christian nationalism.

368

01:02:48.720 --> 01:02:49.290

Dr. Stephen Finley: Alright well.

369

01:02:50.610 --> 01:02:57.420

Dr. Stephen Finley: That was brilliant I don't do that much work on white Christian nationalism so i'm going to have to for the for the most part.

370

01:02:57.990 --> 01:03:07.920

Dr. Stephen Finley: defer to the other two panelists one thing I can say reading some of the quantitative literature, even though i'm in humanities, and the way they define it they i'm saying Christian nationalism.

371

01:03:08.430 --> 01:03:20.310

Dr. Stephen Finley: As a white Christians who understand their national identity as also important to their Christian identity, so they don't really see a separation in the two.

372

01:03:21.090 --> 01:03:30.600

Dr. Stephen Finley: And what that seems to mean in the literature that i've read in is that white white Christian nationalism, then becomes an even more pernicious form of whiteness.

373

01:03:31.410 --> 01:03:53.580

Dr. Stephen Finley: Their data suggests then battle white Christian nationalists that they oppose let's say, for example, government spending even more than otherwise when government spending is racialized, for example, for a border wall right to keep out immigrants or to be tough on crime, for example.

374

01:03:54.930 --> 01:04:05.370

Dr. Stephen Finley: But you flip it around government spending that will, that is, is quoted as protecting white people white Christian Christian nationalists are much more supportive of that.

375

01:04:06.090 --> 01:04:25.200

Dr. Stephen Finley: Right and so again, I appreciate Dr a nice she's comments they were they were brilliant and again, one of the one of the things that the data says, and I want to emphasize this, that it's an even more pernicious form of whiteness when we connect Christian nationalism with civic identity.

376

01:04:26.310 --> 01:04:40.080

Dr. Stephen Finley: Like he said, perhaps that even offers a cover to do more damage for coding ways of casting racism and performing racism, as such, it becomes even more dangerous and then.

377

01:04:43.770 --> 01:04:48.420

Dr. Kristin Kobes Du Mez: So I will say that you know, not all like Christians and not even all white Evan delegates.

378

01:04:48.450 --> 01:04:49.890

Dr. Kristin Kobes Du Mez: are Christian nationalists.

379

01:04:51.090 --> 01:04:59.220

Dr. Kristin Kobes Du Mez: At the same time, those who are tend not to think of themselves as Christian nationalist they simply think of themselves as Christian.

380

01:04:59.610 --> 01:05:08.700

Dr. Kristin Kobes Du Mez: Right and then that's where you see some interesting Twitter conversations recently to have if you say i've never used that word Christian nationalism, I don't even you know that's not who I am.

381

01:05:09.720 --> 01:05:20.070

Dr. Kristin Kobes Du Mez: But it's just masked because their idea of what it is to be a Christian is so just deeply infused with Christian nationalism in my book, I actually defined it in a.

382

01:05:20.520 --> 01:05:28.950

Dr. Kristin Kobes Du Mez: very casual way because my book is a popular history, and so I wanted to reflect how I see it, operating at the level of.

383

01:05:29.880 --> 01:05:34.440

Dr. Kristin Kobes Du Mez: kind of grassroots and popular culture, so it was a very simple definition.

384

01:05:35.310 --> 01:05:47.880

Dr. Kristin Kobes Du Mez: That I offered essentially believing that America is a Christian nation and ought to be defended as such and the Defense there is important too, because it can mean a whole host of different things now is.

385

01:05:48.660 --> 01:05:58.320

Dr. Kristin Kobes Du Mez: As as Bradley suggests, or I think as as as Bradley and definitely both suggested like this is, this is a white racial identity.

386

01:05:58.860 --> 01:06:06.240

Dr. Kristin Kobes Du Mez: And history makes that very clear so let's think very briefly for this this claim that America was founded, as a Christian nation.

387

01:06:06.660 --> 01:06:20.580

Dr. Kristin Kobes Du Mez: um you know what is meant by that well David Barton means certain things by that but it definitely goes with this idea of purity and goodness and and this this edenic right founding era um.

388

01:06:21.390 --> 01:06:28.950

Dr. Kristin Kobes Du Mez: And then, and then things got bad at a certain point right because it needs to be restored well when did things get bad Some people will say.

389

01:06:29.640 --> 01:06:39.720

Dr. Kristin Kobes Du Mez: In the in 1865 but only those who are very bold most are going to point to the 1960s that's when things really started to fall apart.

390

01:06:40.200 --> 01:06:50.310

Dr. Kristin Kobes Du Mez: Now, obviously, that narrative of of declination only makes sense if you are a white Christian right only makes sense.

391

01:06:50.670 --> 01:07:01.110

Dr. Kristin Kobes Du Mez: But none of this is presented as a white Christian nationalist view or the white nationalist view it's just Christianity it's just Christian origins it's just.

392

01:07:01.920 --> 01:07:12.300

Dr. Kristin Kobes Du Mez: You know what God intended and we're going to make America great again or we're going to restore Christian America this kind of language right, and this is absolutely pervasive.

393

01:07:13.230 --> 01:07:25.080

Dr. Kristin Kobes Du Mez: Within not just white evangelicalism and by present pervasive I don't mean 100% but it's there right it's just part of the air that you breathe in many Christian circles, and particularly in white evangelical circles.

394

01:07:25.380 --> 01:07:36.510

Dr. Kristin Kobes Du Mez: One of my favorite things to do is to wander through a hobby lobby store right this evangelicalism big box retailer and the evidence for Christian nationalism.

395

01:07:36.990 --> 01:07:46.110

Dr. Kristin Kobes Du Mez: I take pictures all the time, my daughter's come with me and it's just profound So what does Christian nationalism look like they're you know, a red white and blue flag.

396

01:07:46.500 --> 01:07:51.450

Dr. Kristin Kobes Du Mez: American flag and post on a cross very explicitly cross and guns and.

397

01:07:52.200 --> 01:08:07.950

Dr. Kristin Kobes Du Mez: The the thin blue line police flag is very right in the mix here right and so it's very clear the symbols and that this is part of a coherent identity and is a religious identity and it's a white racial identity and it's in that they are inseparable.

398

01:08:09.780 --> 01:08:19.050

John Soboslai: i'm so glad you brought up the point of not only that only the consumerist tendencies that also lead to these perpetuation of these kinds of ideals, but.

399

01:08:19.320 --> 01:08:20.970

John Soboslai: The taken for granted in this.

400

01:08:21.030 --> 01:08:31.260

John Soboslai: That particularly people who might be Christian nationalist but might not call themselves Christian nationalists hold for the founding of the country and and duck did you meet your point about.

401

01:08:31.740 --> 01:08:44.130

John Soboslai: You know when did things get bad you know I think you know, Dr 15 year responsive, you know they've been that this country was founded on white supremacist ideas you can't you can't locate a time that the country stopped being great when.

402

01:08:44.400 --> 01:08:55.860

John Soboslai: Or if we don't come to terms with that reality that these ideas have always been involved and reaffirmed through these ritual activities and, through this ritual movements.

403

01:08:56.370 --> 01:09:04.260

John Soboslai: And I do think this idea of of using Christianity or using religion as a cloak for a certain kind of tribal identity.

404

01:09:04.590 --> 01:09:12.180

John Soboslai: That carries with it the protections of Christianity right like doctor and he said if you're going to you're going to come at me come at me because i'm Christian.

405

01:09:12.360 --> 01:09:20.730

John Soboslai: Which means you're then going to be in opposition you're going to be the antagonist for all other people that identify as Christian and I think one of the things that.

406

01:09:21.180 --> 01:09:31.890

John Soboslai: All of your comments, brought to mind is a question that i've dealt with from students, mainly, and this is something that I think is very particular to Christianity and particularly American Christianity.

407

01:09:32.340 --> 01:09:40.680

John Soboslai: Students that say yeah but that's not real Christianity right this isn't this isn't what I you know i'm Christian this isn't what I do so this is.

408

01:09:40.860 --> 01:09:49.860

John Soboslai: Some fringe groups some marginal and I think you use the word radical Dr doom a, which is always such a problematic term you know when we're trying to figure out ideologies.

409

01:09:50.100 --> 01:09:58.290

John Soboslai: But how do you respond to that, how do you respond to students that say these people who did these bad things are not representative of.

410

01:09:58.590 --> 01:10:10.830

John Soboslai: What I understand as Christianity and I do want to know that's certainly not something that Muslim groups enjoy when you know attacks are carried out by Muslims, you know they don't have that same thing so it's very clearly, an aspect of white privilege.

411

01:10:11.190 --> 01:10:19.740

John Soboslai: But how do you respond to people that want to marginalize these few to that's not what all the rest of us do they're doing something wrong.

412

01:10:21.810 --> 01:10:32.670

Dr. Kristin Kobes Du Mez: Yes, I would push back a little bit against fully embracing this language of religion, providing cover for other things that are really you know operative.

413

01:10:33.570 --> 01:10:41.940

Dr. Kristin Kobes Du Mez: Because, in some cases that can be the case, and in my own research, I did see this the kind of affinities that are forged between.

414

01:10:42.930 --> 01:11:00.360

Dr. Kristin Kobes Du Mez: In this case, conservative evangelicals you know and and more secular conservatives around these symbols and around these ideals and at the same time, I would say that within evangelicalism and I think you could say the same for Catholic circles.

415

01:11:01.560 --> 01:11:12.870

Dr. Kristin Kobes Du Mez: There are deeply religious formulations of these ideals and so i'm seeing you know preachers are preaching these teachings from their pulpits.

416

01:11:13.740 --> 01:11:20.610

Dr. Kristin Kobes Du Mez: You know Bible study books, how to be a Christian wife, how to be a Christian husband, how to have sex.

417

01:11:20.850 --> 01:11:29.190

Dr. Kristin Kobes Du Mez: I mean they're talking about the importance of defending the nation and of having a you know of propping up your husband's ego so that he is strong enough.

418

01:11:29.400 --> 01:11:45.030

Dr. Kristin Kobes Du Mez: To do his God intended job and protect the country from Communist right there they're very explicit about this, so is that not religious or is this their religion right, and so this whiteness colonizing Evan jellicoe Christianity again to get back to Dr finlay's.

419

01:11:46.380 --> 01:11:56.520

Dr. Kristin Kobes Du Mez: kind of framing of this that that this is also religious and deeply so, and this is the religion that people are being.

420

01:11:57.210 --> 01:12:03.630

Dr. Kristin Kobes Du Mez: disciples into to use of Angelica terminology right that this when we talk about evangelism.

421

01:12:03.960 --> 01:12:10.110

Dr. Kristin Kobes Du Mez: In terms of evangelicalism when evangelicalism and they say well billy Graham was all about evangelism and so he's a good guy right.

422

01:12:10.380 --> 01:12:23.940

Dr. Kristin Kobes Du Mez: Like well what was he evangelizing what was the religious system into what he was inviting people it wasn't just biblical but you can't you cannot extricate this again pure quote unquote religious.

423

01:12:25.680 --> 01:12:42.780

Dr. Kristin Kobes Du Mez: structure from reality from its historical, cultural context, and so I would want to hold those together, even as we acknowledge that for some individuals, yes, it has become this almost this secular form of Christian nationalism and now that gets a little confusing.

424

01:12:47.880 --> 01:12:52.230

John Soboslai: But I want to bring in some of the doctrine ation if you want to make a comment on i'm happy to hear.

425

01:12:53.520 --> 01:12:54.210

Dr. Bradley Onishi: I would just say.

426

01:12:55.410 --> 01:12:57.390

Dr. Bradley Onishi: From from the scholar religion standpoint.

427

01:12:57.540 --> 01:12:59.190

Dr. Bradley Onishi: Religious people religions are what.

428

01:12:59.430 --> 01:13:05.310

Dr. Bradley Onishi: Religious people do, and so we have to up from that angle if.

429

01:13:06.450 --> 01:13:12.930

Dr. Bradley Onishi: If there are white supremacist Christians out there, then there are white supremacist Christians out there i'm not going to call them not Christian.

430

01:13:14.070 --> 01:13:18.810

Dr. Bradley Onishi: People religions are what religious people do and what we've seen in the United States from.

431

01:13:20.820 --> 01:13:34.410

Dr. Bradley Onishi: 400 years until now is there's a lot of white supremacist Christians out there now I understand from an intro religious standpoint, if you are a Christian person or a Muslim person and someone who claims to be a Christian or Muslim and accept a.

432

01:13:35.430 --> 01:13:46.830

Dr. Bradley Onishi: form of terrorism or something else you're going to want to say no that's not the Christianity, that I subscribed to I understand that impulse within the group and I completely understand why one would want to make that distinction.

433

01:13:48.240 --> 01:13:59.340

Dr. Bradley Onishi: Unfortunately, the claim to pure origins, is the same one, the Christian nationalist makes the Christian national is like, oh no, we need to go back to the pure origins of the of the country and then we can have the real America.

434

01:13:59.610 --> 01:14:09.090

Dr. Bradley Onishi: So if we want to do the let's go back to the pure origins of Christianity and then we'll have the real Christianity of distinguished from this white supremacist version or this whatever version.

435

01:14:09.960 --> 01:14:15.120

Dr. Bradley Onishi: That that same Shell game of origins of unscathed origins POPs its head up.

436

01:14:15.600 --> 01:14:25.620

Dr. Bradley Onishi: And it's untenable right religion is shaped by its culture, just as much as it shapes everything else around it, that they're always intermingled and entangled and so to protect the religious



realm from everything else.

437

01:14:25.860 --> 01:14:29.370

Dr. Bradley Onishi: And they say that you've got this sort of pure version that is not tarnished by.

438

01:14:30.390 --> 01:14:37.740

Dr. Bradley Onishi: Those others that that claim the mantle of Christianity or Islam or anything else, I think, is a dangerous game, whether or not you're the scholar studying from.

439

01:14:38.070 --> 01:14:45.840

Dr. Bradley Onishi: from afar, or from even within the tradition, I think it's better to say yes there's a hell of a lot of white supremacist Christians around here.

440

01:14:46.380 --> 01:14:57.060

Dr. Bradley Onishi: And what are we going to do about the colonization of our churches and our denominations by white supremacy is there any way as Dr phil said following on on George aunties work is there any way to.

441

01:14:57.420 --> 01:15:04.290

Dr. Bradley Onishi: write convert away from that it or not, and so anyway to me that's what comes up in that question now john thanks.

442

01:15:05.670 --> 01:15:07.230

John Soboslai: yeah no i'm glad that.

443

01:15:07.740 --> 01:15:14.100

John Soboslai: we're having this conversation about where are the limits of religion and how do we kind of parse these these boundaries that are often.

444

01:15:14.430 --> 01:15:19.440

John Soboslai: placed analytically or without question that really needs to be further interrogated to be removed.

445

01:15:19.830 --> 01:15:27.810

John Soboslai: I want to bring in a couple of questions from our audience first one is from Dr biko grey so honored to Have you taken part of this conversation.

446

01:15:28.320 --> 01:15:39.810

John Soboslai: wondering if evangelicalism is the only or even primary analytic through which we should understand the January six events, is it possible that the religious dimensions and religious and scare quotes as it should be.

447

01:15:40.440 --> 01:15:56.100

John Soboslai: exceed the frame of evangelical Christianity and, if so, how he notes that Dr families or mark Scott at this, but how we might be able to move beyond evangelical Christianity in the understanding of religious frame of the religious dimensions of the activity.

448

01:16:00.840 --> 01:16:05.010

Dr. Stephen Finley: i'll just say that seems like a question for Dr do me and Dr when he rather than rather than me.

449

01:16:06.240 --> 01:16:09.930

Dr. Kristin Kobes Du Mez: I was just gonna say it sounds like a question for Dr finley actually.

450

01:16:11.610 --> 01:16:22.710

Dr. Kristin Kobes Du Mez: Am I read everything that is because right, so I I wrote a book on white evangelical masculinity and militarism and so that is the lens that I bring to the January six events.

451

01:16:23.490 --> 01:16:39.960

Dr. Kristin Kobes Du Mez: But it certainly is not the only lens right, and so what we're looking at here are affinities and alliances that we see taking shape, reflecting long standing alliances, I think right cultural affinities which which.

452

01:16:43.230 --> 01:16:46.290

Dr. Kristin Kobes Du Mez: Again i'm trying to like lose this lens of.

453

01:16:48.180 --> 01:16:59.700

Dr. Kristin Kobes Du Mez: seeing things through white evangelical focus, which is hard for me because that's that's kind of what i've been doing for years, but no it's that's just one piece of what we saw right we have.

454

01:17:02.070 --> 01:17:23.040

Dr. Kristin Kobes Du Mez: A wide array of individuals who are there that day right working in concert representing an array of traditions all unified in that moment, and so it is not at all the only lens and that's why I thought this you know when we focus on.

455

01:17:24.090 --> 01:17:40.560

Dr. Kristin Kobes Du Mez: As Dr finley was was suggesting and can say much more eloquently, but the you know, the fear of losing the status and privilege of lightness right motivating this.

456

01:17:42.300 --> 01:17:50.280

Dr. Kristin Kobes Du Mez: Almost ritual revival and grasping for this myth that is not unique to evangelicalism, but it is.

457

01:17:51.030 --> 01:17:59.100

Dr. Kristin Kobes Du Mez: A part of fairly mainstream evangelicalism right but it's certainly not limited to evangelicalism at all.

458

01:17:59.460 --> 01:18:10.020

Dr. Kristin Kobes Du Mez: And I think that's why it can get difficult to talk about this, because the media will often you know see see religion see right wing politics and then call me on the phone or.

459

01:18:10.380 --> 01:18:17.880

Dr. Kristin Kobes Du Mez: or other right scholars of white evangelicalism so we speak into it in terms of our contributions but it's much broader than that.

460

01:18:19.050 --> 01:18:31.860

Dr. Stephen Finley: So so that's basically you know impart what I was arguing and to use the language of Dr grey that whiteness exceeds the sort of evangelical frames as an analytic indeed whiteness exceeds the state.

461

01:18:32.610 --> 01:18:42.420

Dr. Stephen Finley: As the state serves whiteness as police Sir whiteness will see that these can be very, very important institutions for white people.

462

01:18:43.230 --> 01:18:58.110

Dr. Stephen Finley: Once they are seeing as violating whiteness then whiteness even consumes and turns on the government turns on the police So for me the the analytic, I think, is one of myth and ritual.

463

01:18:59.820 --> 01:19:11.790

Dr. Stephen Finley: One of origins and return, and so one of the things that i'm Charles long who's another historian of religion argues is about this idea of america's rk and.

464

01:19:12.840 --> 01:19:24.720

Dr. Stephen Finley: One of the things he says is that because America can't deal with its origins right, it has no real self awareness, no real sense of its violent origins.

465

01:19:25.260 --> 01:19:40.350

Dr. Stephen Finley: That it can't even sign proper language to reality, so I can't even name what's going on until it comes to grips with its its its violent origins against Native Americans Africans, Asians, and so on.

466

01:19:41.400 --> 01:19:49.800

Dr. Stephen Finley: The problem is whiteness is not self reflective like that, so what we end up with are these continued cycles.

467

01:19:50.790 --> 01:20:01.650

Dr. Stephen Finley: That include these ruptures like what we saw on January six that seemed like they are just structurally bound to occur and to reoccur and.

468

01:20:02.520 --> 01:20:14.670

Dr. Stephen Finley: So, in that sense to me the the bounds of the evangelical frame are useful and helpful as as both panelists co panelists here said, but that whiteness even exceeds that.

469

01:20:18.930 --> 01:20:20.070

Dr. Bradley Onishi: I would add that.

470

01:20:20.340 --> 01:20:28.560

Dr. Bradley Onishi: For me, this is why the idea of of white Christian nationalism is actually more helpful than

just focusing on white evangelicals because as Dr finley says.

471

01:20:29.130 --> 01:20:36.390

Dr. Bradley Onishi: whiteness exceeds the state and so when but white people are used to the State serving their interests right and privileging them if.

472

01:20:37.290 --> 01:20:44.940

Dr. Bradley Onishi: not seem to do that they're willing to turn on the state and then try to renew the State in order to reset the order of a white.

473

01:20:45.300 --> 01:20:50.580

Dr. Bradley Onishi: Right i'm a white ethno state in essence right, and so, if we talk about white Christian nationalism.

474

01:20:51.120 --> 01:21:07.170

Dr. Bradley Onishi: The frame expands to the white Catholic it expands to the white mainline Protestant it even expand to the Q shaman right or the praying Prometheus the quantitative data shows and there's a question in the chat about quantitative data and there's plenty of that so it's not just of.

475

01:21:08.580 --> 01:21:14.580

Dr. Bradley Onishi: gesticulating about this, the quantitative data shows that the the higher your score and the Christian nationalists scale.

476

01:21:15.540 --> 01:21:26.340

Dr. Bradley Onishi: Your personal religious actually goes down, so the the chance that you read the Bible often go to church often pray often goes down the higher your score on the Christian nationalist scale meaning.

477

01:21:27.240 --> 01:21:34.560

Dr. Bradley Onishi: You can articulate the myth of the Christian nation and the white Christian nation, even though you maybe haven't been to church in years haven't read the Bible in a decade.

478

01:21:34.800 --> 01:21:44.010

Dr. Bradley Onishi: And haven't prayed Since you know you were six years old at Christmas right, and so, if we expanded the Christian nationalism, we get all of those white Catholics those white main lines.

479

01:21:44.250 --> 01:21:56.040

Dr. Bradley Onishi: The queue shaman and and we even get that we can even see the like Nordic Odin mystic white supremacist religions of some of the folks here right to have the myth of the Christian nation tied into this.

480

01:21:56.610 --> 01:22:02.460

Dr. Bradley Onishi: To the Homer Homer religulous of white of the white person has Dr finley articulated.

481

01:22:03.450 --> 01:22:15.690

Dr. Bradley Onishi: You don't have to be an evangelical and you don't even have to be a Christian, you can

share a mythology right that's expansive and traverses and I think for me that's why that's a helpful way, rather than just the white evangelical.

482

01:22:16.560 --> 01:22:22.050

John Soboslai: yeah I agree and I thought, Dr feminine your point about whiteness as a religious category really helped overcome these.

483

01:22:22.260 --> 01:22:24.660

John Soboslai: You know these sacred and secular distinctions.

484

01:22:25.290 --> 01:22:32.580

John Soboslai: Tragically, running out of time because there's so much to discuss and there's so many good questions, one thing that I did see come up a few times in the chat and in the Q amp a.

485

01:22:33.180 --> 01:22:49.140

John Soboslai: Is the question of So how do we break down Christian nationalism, how do we oppose it, how do we stand against those who may be our relatives, how can we take an active role in ensuring that something like one six doesn't happen again, do you have any any solutions for us.

486

01:22:50.340 --> 01:23:00.840

Dr. Stephen Finley: So let me say before our by co co panelists remark that that I don't have again because i'm looking at this as a cycle of myth and ritual.

487

01:23:01.680 --> 01:23:07.440

Dr. Stephen Finley: I don't think with within the Christian frame that there is a an opportunity for disruption.

488

01:23:08.370 --> 01:23:19.830

Dr. Stephen Finley: Right, I see this as something that's going to occur, that has occurred and that's going to continue to occur, and that that's all I want to say, but specifically since you asked about Kristen NASA is my difference.

489

01:23:24.060 --> 01:23:28.170

Dr. Kristin Kobes Du Mez: So I would say that actually kind of connecting the last two questions.

490

01:23:28.440 --> 01:23:35.640

Dr. Kristin Kobes Du Mez: that yes, it makes sense to look at white Christian nationalism as a category, and you know somebody like Catherine Stewart's book that's that very nicely.

491

01:23:35.940 --> 01:23:49.530

Dr. Kristin Kobes Du Mez: On at the same time, I will argue for also the lens of you know, white evangelicalism or Catholicism or so on alongside because I think it's important to understand the dynamics within these movements within.

492

01:23:50.580 --> 01:23:57.780

Dr. Kristin Kobes Du Mez: In between white Christian nationalists and other members of these Community communities and how.

493

01:23:58.440 --> 01:24:07.230

Dr. Kristin Kobes Du Mez: How power is exercised across these differences and that's important, I think, because if they're you know what can we do to change people's minds that's a really.

494

01:24:07.800 --> 01:24:11.040

Dr. Kristin Kobes Du Mez: awful question to ask a story and that's not our expertise.

495

01:24:11.910 --> 01:24:24.720

Dr. Kristin Kobes Du Mez: But, but what I was seeing is I mean very little can be done, but where I do see some possibilities on it is in terms of empowering those within these communities who have not bought in.

496

01:24:25.050 --> 01:24:32.100

Dr. Kristin Kobes Du Mez: To you know white Christian nationalism in this case, but do who do not have the skills to articulate.

497

01:24:32.280 --> 01:24:46.740

Dr. Kristin Kobes Du Mez: What it is that they are resisting because, again, this is just packaged and sold as Christian not even as Angelica it's just Christian it's just American it's just patriotic, and so I think it's important to equip.

498

01:24:47.250 --> 01:24:56.520

Dr. Kristin Kobes Du Mez: Those within these communities wherever you know, whichever communities we're talking about here the resisters even sometimes the accommodator is right to use some of.

499

01:24:58.200 --> 01:25:12.240

Dr. Kristin Kobes Du Mez: You know Whitehead and Perry's language and and embrace some of them off, and then they can be speaking into their communities that would be the best path forward that I can see, at this point, but education has to happen as part of that not to change people, but to equip people.

500

01:25:17.340 --> 01:25:21.150

Dr. Bradley Onishi: yeah i'm not sure i'm not sure what to say about I.

501

01:25:22.710 --> 01:25:30.000

Dr. Bradley Onishi: The line I always give folks when they asked us on our podcast is that we have to be uncritical unflinching critics of institutions and movements.

502

01:25:30.420 --> 01:25:38.730

Dr. Bradley Onishi: To call them out at every turn to use the words white supremacist to use the just whatever needs to be said, needs to be said.

503

01:25:39.510 --> 01:25:49.680

Dr. Bradley Onishi: If there are people in your life if you're listening right now and there's people in your life, who are cousins or mothers or friends and they may have a moment of vulnerability or openness.

504

01:25:51.030 --> 01:25:57.600

Dr. Bradley Onishi: And they're willing to talk in ways they usually don't want to they usually want to fight you over the you know the the dinner table or.

505

01:25:58.230 --> 01:26:07.260

Dr. Bradley Onishi: You know blow up the family holiday because we're talking about politics if there's a moment of openness and vulnerability that may be your chance as somebody who has a.

506

01:26:07.740 --> 01:26:21.390

Dr. Bradley Onishi: relationship with them of affection of kinship of love etc on that individual level on a on a institutional level on a movement level, I am an advocate for just unflinching criticism and.

507

01:26:22.530 --> 01:26:24.720

Dr. Bradley Onishi: And battle it a discourse sort of.

508

01:26:25.800 --> 01:26:37.680

Dr. Bradley Onishi: rank and so i'm not sure about hope for the future, I will say that the Pew that there's some new data out that shows fewer people are religious than ever in this country now some of you will take that as good news, some of you will take it as bad.

509

01:26:38.580 --> 01:26:42.840

Dr. Bradley Onishi: The the white Christian population in this country is graying it's old.

510

01:26:44.100 --> 01:26:52.890

Dr. Bradley Onishi: But it's also incredibly activated and you can't see one six and think oh yeah this is going away it's clearly not.

511

01:26:53.580 --> 01:27:03.930

Dr. Bradley Onishi: My argument has been since November that we are in a place where this is just beginning, I mean if Dr phil is talking about a cycle, where, at the beginning of the cycle, not the end.

512

01:27:04.380 --> 01:27:07.440

Dr. Bradley Onishi: Right in 1923 Hitler tried to gain power and you failed.

513

01:27:07.920 --> 01:27:22.020

Dr. Bradley Onishi: So he didn't go away, he wrote mine confident prison and then he took power 10 years later Okay, so I kind of see is there, I don't I don't think we're at the end of maga nation and the violence of this cycle, I think we're at the beginning of it pessimistic as that may be.

514

01:27:24.420 --> 01:27:29.970

John Soboslai: Was you know good to start wrapping up on an extraordinarily pessimistic note, but reasonable one and one.

515

01:27:30.240 --> 01:27:39.660

John Soboslai: You know this already January 6 feels like a decade ago, and this, you know same conversation in many of these same themes could have been brought to bear around the.

516

01:27:40.080 --> 01:27:48.810

John Soboslai: murders of the six Asian Women, just a few weeks ago in Atlanta those same issues of purity culture and a certain concept of you know native miss.

517

01:27:49.530 --> 01:27:58.020

John Soboslai: You know those certainly aren't going away but we're so grateful that you helped us at least have some new ways of thinking about these things and articulating them in hopes that.

518

01:27:58.500 --> 01:28:04.260

John Soboslai: When this next cycle begins, or when we're in the midst of this of this next cycle, we might be better equipped to.

519

01:28:04.950 --> 01:28:10.710

John Soboslai: start to de colonize our our religions but also our minds and our institutions more generally.

520

01:28:11.190 --> 01:28:20.610

John Soboslai: we're just about out of time, but if anyone wants to make any last minute comments or less statements are certainly welcome, and I do apologize so many people had really excellent questions.

521

01:28:21.240 --> 01:28:31.230

John Soboslai: And the responses to those questions were so great, we just weren't able to get to any of them so i'm just going to get them all together an email you those questions you can respond whenever and then we'll you know we'll we'll pass them out.

522

01:28:32.100 --> 01:28:41.970

John Soboslai: But if unless anyone has anything last thing to say I do want to give a huge Thank you to Dr doom a doctor finley and Dr onesie for protecting this event, thank you very much to.

523

01:28:42.360 --> 01:28:54.270

John Soboslai: The College of humanities social sciences and montclair state for putting this on, and thank you especially to all of you who attended and make this a really worthwhile event, and we hope you have a lovely evening and got something at this event.

524

01:28:55.380 --> 01:29:09.030

John Soboslai: Thank you very much we'll sign off from now and as Dr Lee said, we will be posting this on the digital Commons in montclair so you'll have a chance to watch this again and again, and really let these lessons grind into your mind, so thank you very much and good night everybody.