Spring 2021

Cosmos, *CRISIS,* Conspiracy

 **RE 305** **Prof. G.** **Spinner**

 Tues + Thurs 9:10-11:00 am gspinner@skidmore.edu

 Classroom: Zoom office: Ladd 205 A

 office phone: 518-580-8406

 office hours: *by appointment.*

***Course Description***

To understand apocalypse (as a literary genre, but also as a distinct way of viewing the world) is to gain a critical purchase on certain ideas, stories, and memes which still circulate widely in the 21st century. While student researches will focus on relatively contemporary topics, we will back our investigation up to earlier periods to discover how the roots of the paranoid style lie deep in the distant past, and we will then trace some of its vigorous branches down to the present day. While some might prefer to characterize Adventism as distinctly “religious” and classify conspiracism as strictly “political,” we will find those parallels meet and merge in the Paranoid Apocalypses that continue to shape our own age.

***Learning Goals***

Our analysis of millennial movements and conspiracy theories facilitates historical perspective and fosters critical skills, among which are:

* *Religious literacy*: students become familiar with canonical texts, as well ongoing traditions of scriptural interpretation;
* *Methodological sophistication*: students utilize academic theories to make sense of data, and interrogate the relation between argument and evidence;
* *Information literacy*: students conduct their own researches, gaining hands-on experience in locating information and assessing its reliability and relevance;
* *Visual literacy*: students not only study discursive shifts from texts to images, they participate in them by producing and sharing memes.

Any course in Religious Studies cultivates habits of close reading, clear writing, and intelligent, respectful conversation, and so RE 305 extends and refines these fundamental learning goals.

***Connectivity***

 Zoom meeting ID: 935 0904 0268

The passcode (and an invitation link) will be sent to enrolled students in an email. Likewise, students are required to join a **Slack** channel dedicated to discussing the course materials and sharing memes.

Whenever possible, please have your camera turned on, so that we can see each other.

***Course Materials***

All assigned readings and viewings are available on-line, accessed through **theSpring.**

The home page for the course content is:

https://thespring.skidmore.edu/d2l/home/23562

***Course Requirements***

Your grade consists of the following components:

 **Participation 10%**

 **Meme Production 25%**

 **Midter m Essay 30%**

 **Research 35%**

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 **Total 100 %**

**Participation** is not a given, as it requires a strong and continual effort throughout the semester. Our goal is to conduct a sustained and thoughtful conversation about this topic, and this will not be achieved through half-hearted attempts. So, understand: ***attendance is mandatory*.** You should make every effort to always be at class (and to be on time, and not leave prematurely). Of course, participation is far more than showing up. It is an active engagement: you must have done the reading and be prepared to discuss it. Participation is more than talking; it involves *listening* to others, as part of the give-and-take of conversation. Participation means you have questions; you should have helpful comments; above all, you should have curiosity.

As an upper-level seminar, RE 305 is **reading intensive** and **discussion driven**. While I articulate my expectations regarding time spent on classwork in the section below, you should understand at the outset that this is a course requiring considerable effort, and you should budget your mental labors accordingly.

We will utilize a Slack channel to share and critique memes, about which I will say more in a separate document. No doubt snark is the coin of the realm when generating memes, and I am not interested in curbing humor; but I do intend for us to creatively communicate insights through this medium.

The midterm is a take-home essay. Closer to the middle of the term, I will say more about what makes for a strong essay and provide additional instructions.

Research topics may be collaborative, and will be geared towards recent history. The final product of your research can be an oral presentation, a podcast, or a video. Once the semester is underway, we will develop the topics and meet with a librarian to get the process going.

***Fair Grading & A Reasonable Workload***

As even a brief glance at the above sections makes clear, I expect you to work. I think the workload is entirely appropriate for this level of course; and I trust that we can have some fun working through it together. But, in the interest of fairness, allow me to be more explicit about what my expectations are, and the standards to which I will hold you.

For each hour spent in class, I expect you to spend *3 hours outside of class* reading and writing. This means that you should commit approximately 12 hours per week in preparing and executing assignments.

In an era of grade inflation, let me address my understanding of what letter grades signify. I take “C” to be the baseline grade: it is *acceptable*. Thus doing all the assigned work, and doing it adequately, earns one a solid “C.” “B” then stands for doing *better than acceptable*, demonstrating some measurable improvement over “C” quality. And “A” translates to *excellent - -* a superlative I do not dispense lightly. I am not interested in employing mathematical models, such as by grading on a curve; I will happily give as many “A”s as I have students earning them. But do understand that such a high grade must be achieved through diligent effort, and can not merely be assumed.

I do not just attach a grade to your written work, but provide you with feedback on your writing. I make this effort in order to help you improve your writing skills, and so it behooves you to attend to that critique, and learn from your mistakes. While not my primary concern, errors in spellings, punctuation, and grammar detract from your writing, and thus impact your grade. The overarching goal, however, is more focused on content, so that you learn to express your ideas clearly and to build convincing arguments through a careful use of evidence. This pedagogical concern is shared across disciplines, and this course contributes to that ongoing effort.

With this goal in mind, you will have the option to rewrite certain papers. If you receive a B- or lower on an exam, then you may exercise that option. If I hand you back one of these assignments with a grade of B- or lower, then you can choose to meet with me. We will discuss the shortcomings of the paper, and set a new deadline for the rewritten version. You will turn in the older version along with the newer, and receive the average of the two grades.

***A Critical Approach to a Complex Topic***

As an academic discipline, Religious Studies combines scrutiny with empathy, so that we may investigate the many ways people think, act, and interact. This critical inquiry centers human activity as the core of religious life, and extends generous views of what is “human” to a myriad of positions, including those which we do not share. This is undoubtedly a good deal more challenging when some of the movements we study *dehumanize* others; that is, we will examine materials that are explicitly xenophobic or racist, and we will strive to be more open-minded than those sources. We can find racism and xenophobia *deplorable* without denying the humanity of those who embrace them, and we shall endeavor to understand how people can hold such convictions even when we deem those convictions to be abhorrent or delusional.

*So what,* more specifically*, will we set out to investigate in RE 305?* The basic premise of the course is spelled out by the three words forming its title. Let us take each of these terms in turn.

COSMOS comes from the ancient Greek word for “order,” and what religions do is order the world: they map space and measure time; they dictate rules and define roles. Religions mark off the holy from the mundane, setting the boundaries that organize social life and authorize its norms. In these and other ways, religions make sense out of an otherwise chaotic jumble of experience, orienting people towards how they might behave in the world - - as do other grand narratives, such as one finds fueling conspiracy theories.

To narrow our consideration to the genre of apocalypse: ancient texts may talk about First Things (cosmology, or how the world began) and do not simply narrate Last Things (eschatology, or how the world ends). As a type of discourse, apocalypses are distinguished by a heightened sense of disclosure, the promise of uncovering mysteries and initiating readers into cosmic truths. By unveiling that hidden knowledge, apocalyptic texts *reveal* how the world is secretly ordered and assure that divine justice will be measured out.

CRISIS. Religions do not exist in a vacuum, but reflect their historical conditions and so respond to social change and political conflict. Under certain circumstances (destruction, deprivation, political instability, economic oppression, cultural upheaval), historical changes are perceived as a “crisis,” another English word derived from Greek, meaning “turning point” or “decision.” People feel they must make a choice, or series of choices, due to forces beyond their control. There are no objective criteria for what constitutes a crisis, and what one group feels to be critical may not be perceived as such by others. So while certain forms of religion support the *status quo*, other instantiations might challenge it, revolting against unsatisfactory conditions or seeking to restore a better order.

To again narrow our focus to the genre of apocalypse, these texts express righteous indignation at perceived injustices: Why do the innocent suffer? How is it that the righteous lose while the wicked win? What does it mean when God’s people know defeat, destitution, or persecution? The tone may be assured rather than outraged, and the critique may be implied rather than explicit, but the genre is strongly motivated by crises of justice. Put another way, apocalyptic narratives are *theodicial*, interpreting various sufferings and setbacks as key moments in God’s plan for His people.

Apocalypses articulate just such a plan, schematizing history into divinely ordained periods and assuring readers that when the End does come, it is they who will prevail. The current crisis is not the final word on the matter, for justice is guaranteed. While that denouement of history arrives in cataclysm, it will usher in a Golden Age that restores order. When the sharper lines of the cosmos appear blurred, apocalyptic texts adjust the temporal focus of religious vision, by looking ahead to a time when peace, prosperity, and justice are perfectly realized. In theodicial narratives, evil is named, even if indirectly: the agents of chaos are identified and divine assurances are given that these monstrous forces will, ultimately, be defeated. It is this anticipation of triumph - - crisis vanquished - - which imbues the entire genre with an underlying message of perseverance and hope.

As we shall see, apocalypses may use symbolic or coded language to shield God’s people from detection and persecution. Here secrecy operates, in part, to protect the innocent.

CONSPIRACY. In certain instances, the generic secrecy of an apocalypse takes on a more sinister cast and sponsors paranoid rhetoric. Rather than just protect the innocent, secrets can mask the guilty, covering up the horrible misdeeds they would do to foment crisis and disrupt the cosmos. When theodicial narratives imagine others scheming against God’s people and plotting their downfall, they contribute significantly to their readers developing a persecution complex. Distrust becomes the default mode, as the elect are surrounded on all sides by secret agents of evil and injustice. Everything may take on ominous significance; no detail is too insignificant or absurd to signal malice. Human opponents become enemies of God. All of history is now a vast conspiracy, working tirelessly against the interests of the persecuted group.

With paranoid apocalypses, adherents see themselves as the righteous remnant, awaiting the turning point when all the ignoble lies and evil plots are fully exposed, so that right and truth can finally prevail. In the meantime, the elect alone are privy to this secret wisdom, this special knowledge that not only articulates how the cosmos is in crisis, but which in itself operates as a kind of salvific gnosis - - a truth that sets one free.

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That, in essence, is the argument we will unpack over the course of this semester. Restated: conspiracy theories construct a paranoid cosmos, borrowing from apocalyptic rhetoric an epic struggle between good and evil, and coupling an obsession with secrecy with a pronounced tendency towards scapegoating. To make this argument carefully, we will examine various case studies, strung together to sketch out some of the extended history of millennialism. This historical approach not only employs analytical tools developed in Religious Studies, but overlaps significantly with Sociology, Psychology, and Political Science. Such interdisciplinarity is well suited to our complex topic, equipping us to critically examine the beliefs and behavior of both millennialist and conspiracist groups.

By bearing in mind the above categories of cosmos and crisis, we can begin to understand the perennial attraction that millennialist rhetoric and, by extension, conspiracy theories hold for many people. Apocalyptic narratives orient people in a cosmos undergoing crisis, positioning them to act properly, and to possibly justify violence in the service of their cause. This is not to say that ends justify means, but to render such agency intelligible. We make a concerted effort to understand how an apocalyptic view offers a sustaining vision - - providing comfort now, and securing a better world in the future - - so that pursuing such a vision is deeply invested with redemptive promise.

Yet understanding does not translate into excusing. Our commitment to empathy is balanced by a dogged insistence on scrutiny, in which any and all positions are subjected to rigorous examination. In the light of the recent, antidemocratic attempt to overturn the results of a legitimate U.S. election, the subject matter of RE 305 has become uncomfortably timely. While current events lend added urgency to our study, the happy news is that your liberal arts education prepares you to be informed citizens. The lessons you learn from analyzing the historical cases we cover can, I am confident, be productively applied today.

Crucial to the intellectual training you receive at Skidmore is a consistent examination of how one makes valid truth claims - - shaping evidence into an argument, substantiating an argument with evidence - - and we see with conspiracy theories that this critical relationship between argument and evidence can be seriously compromised. But we do not undertake our current study as some extended exercise in self-congratulation. Rather, as critical inquiry aims to be *critical of itself*, we interrogate the assumptions that govern our own course of study. This means we shall probe the limitations of the academic rubrics we employ to make sense of apocalyptic movements, and reflect on our own positions as people who think, act, and interact.

***Academic Integrity***

I follow a zero tolerance policy for any form of intellectual dishonesty. Skidmore articulates and enforces an Honor Code, and any suspected infractions will be reported to the office of Student Academic Affairs. As the Skidmore Honor Code does not accept ignorance or error as adequate defense for violations, make sure the work you submit is entirely your own.

Copying from others, submitting the work of other people, or submitting your same work for two different courses all constitute forms of cheating. Any fact, word, or thought that originated with somebody else should be properly cited. Plagiarism, even when inadvertently performed, is a serious violation of academic integrity, and will be treated as such.

***Student Disabilities***

Skidmore College is committed to making reasonable accommodations for students with disabilities. If you believe you need accommodation, then please formally request academic accommodation from the school. Contact Meg Hegener, Coordinator for Students with Disabilities, who can explain how to provide documentation verifying your disability. For further information, please call 580-8150, or stop by the office of Student Academic Services in Starbuck Center.

***Title IX***

Skidmore College considers sexual and gender-based misconduct to be one of the most serious violations of the values and standards of the College. Unwelcome sexual contact of any form is a violation of students’ personal integrity and their right to a safe environment and therefore violates Skidmore’s values. Sexual and gender-based misconduct is also prohibited by federal and state regulations. Skidmore College faculty are committed to supporting our students and upholding gender equity laws as outlined by Title IX. If a student chooses to confide in a member of Skidmore’s faculty or staff regarding an issue of sexual or gender-based misconduct, that faculty or staff member is obligated to tell Skidmore’s Title IX Coordinator or Title IX Deputy Coordinator. The Title IX Coordinator or Deputy Coordinator will assist the student in connecting with all possible resources for support and options for reporting both on and off campus. Identities and details will be shared only with those who need to know to support the student and to address the situation through the college’s processes. If the student wishes to confide in a confidential resource, the Counseling Center Staff, Health Services, and Victim Advocates (anonymous) are all options available.

More information can be found at the Sexual and Gender-Based Misconduct [website](https://www.skidmore.edu/sgbm/) or by contacting the Title IX Coordinator, Joel Aure (jaure@skidmore.edu), 580-5708, or Deputy Coordinator for Student Affairs, Gabriela Melillo (gmelillo@skidmore.edu), 580-5022.

***Partners in Learning***

To my mind, this syllabus establishes a kind of social contract, in which you and I agree to create a stimulating and supportive learning environment. We want to cultivate a passion for learning and a commitment to critical inquiry, as well as the ability to respect those with whom we disagree. Whether engaging the instructor or other students, I ask that you be civil, even as I will push you to be honest and open in your thinking.

I trust that with this syllabus I have made clear my expectations, and that if I have not, you will call me to account. I also ask that you make your own expectations clear to me, letting me know how we can best achieve that partnership in learning. Please do not hesitate to contact me about matters pertaining to the course; I am happy to set up one-on-one Zoom meetings to talk.

I look forward to an exciting semester working together.

Dr. Spinner

Schedule for RE 305

Cosmos, *CRISIS,* Conspiracy

 Feb 2. Introductions.

Section 1. ***Prophecies & Conspiracies.***

 Feb 4. The Prophecies of Q: A New Religion? Reading 1.

 Feb 9. Waiting for the Saucers to Arrive: Salvation from Outer Space. Reading 2.

 Feb 11. Unfailing Prophecies: *Theorizing* Cognitive Dissonance. Reading 3.

Section 2. ***Understanding Scriptural Apocalypses.***

Feb 16. Oracles of the Day of the Lord. Reading 4.

Feb 18. The Genre of Apocalypse. Reading 5.

Feb 23. The New Testament: Epistles & Gospels. Reading 6.

Feb 25. The New Testament: The Book of Revelation. Reading 7.

 Mar 2.Research tutorial *with* Johanna Mackay.

Section 3. ***Proximate Others: Jews, Antichrists, Scapegoats.***

 Mar 4. The True Israel. Reading 8.

 Mar 9. Blaming Jews. Reading 9.

Mar 11. Scapegoats. Reading 10.

Mar 16. BREAK DAY: *No Class.*

Mar 18. Naming Antichrists. Reading 11.

Section 4. ***Waiting for the End: Festinger’s Hypothesis, revisited.***

Mar 23. The Disappointed: William Miller & American Adventism. Reading 12.

Mar 25. The Great Snatch: Dispensationalism in Popular Culture. Reading 13.

Mar 30. Apocalypse Delayed: The Case of Jehovah’s Witnesses. Reading 14.

 Apr 1. When Prophecy Never Fails: The Case of UNARIUS. Reading 15.

Section 5*.* ***Exploring the Paranoid Apocalypse.***

 Apr 6. The Paranoid Style of American Politics. Reading 16.

 Apr 8. Paranoia: From Clinical Diagnosis to Critical Theory. Reading 17.

Apr 13. A Rumor About the Jews: The Protocols of the Elders of Zion. Reading 18.

Apr 15. A Thousand Year Reich: The Nazi Millennium. Reading 19.

Apr 20. RaHoWa: Christian Identity. Reading 20.

Apr 22. RaHoWa: Ásatrú. Reading 21.

Apr 27. UFOs & the New World Order. Reading 22.

Apr 29. Extraterrestrials & Millennialists. Reading 23.

 May 4. Conclusions.

***Research presentations***

will be made during the exam period,

*scheduled between* May 10-13.

**Readings for RE 305**

 0. “Definitions & Distinctions: Some Key Words Used in RE 305.”

1-A. Adrienne LaFrance, “The Prophecies of Q,” *The Atlantic* (June 2020):

 https://www.theatlantic.com/magazine/archive/2020/06/qanon-nothing-can-stop-what-is- coming/610567/

 1-B. Jeff Sharlet, “‘He’s the Chosen One to Run America’: Inside the Cult of Trump, His Rallies are Church and He is the Gospel,” *Vanity Fair* (June 18, 2020): https://www.vanityfair.com/news/2020/06/inside-the-cult-of-trump-his-rallies-are- church-and-he-is-the-gospel

 2-A. Robert Ellwood, “UFO Religious Movements” in America’s Alternative Religions,

edited by Timothy Miller (SUNY Press, 1995), pp. 393-399.

 2-B. Leon Festinger, Henry W. Riecken, and Stanley Schachter, When Prophecy Fails

 (New York: Harper Torchbooks, 1956), pp. 30-36, 41-43, 47-48, 55-57, 82-83, 88-89, 137-144, 158-163, and 168-169.

 3-A. Festinger et. al., pp. 3-7, 12-13, 16-18, 22-28, 174-177, 193-197, 206-215, and 230-231.

#  3-B. David George Robertson and Asbjørn Dyrendal, “Conspiracy Theories and Religion: Superstition, Seekership, and Salvation,” in Conspiracies Theories and the People Who Believe Them, edited by Joseph Uscinski (New York: Oxford University Press, 2019), pp. 411-421.

 4. Amos 5:1-24 and 8:1-9:15. Isaiah 13:1-14:2. Zechariah 1:7-21, 5:1-11, and 14:1-21.

5-A. Selections from *The Book of the Watchers*: 1 Enoch 1-2, 5:1-4, 17-18:16, 21-22:4, and 26-27. Translation by M. A. Knibb, reprinted in Apocalyptic Literature: A Reader, ed. Michel Reddish (Peabody, MA: Hendrickson Publishing, 1998), pp. 146-162.

5-B. Daniel 7:1-28 and 11:20 -12:13.

 6. Matthew 24:1-44, 25:1-13, 25:31-46, and 27:11-26. 1 Thessalonians 4:13- 5:11.

 2 Thessalonians 2:1-12. James 5:7-9. 2 Peter 3:3-13. 1 John 2:18-27.

7-A. Revelation chs. 1, 5, 6, 8, 12-13, 17, and 19:11-22:7.

7-B. “Of Beasts & Battles: An Abbreviated Key to the Symbolic Imagery of the Book of Revelation, in the light of both canonical and extra-canonical sources.”

 8-A. Jonathan Z Smith, Relating Religion: Essays in the Study of Religion (Chicago: University of Chicago, 2004), pp. 253, 256, 258, and 275-276.

 8-B. Romans 9:1-8 and 11:1-6. 2 Corinthians 11:1-12:10. Gospel According to John 8:31-47.

 8-C. *Didache*, chapters 8 and 16. *The Letter of Barnabas*, chapters 8 and 9. From Bart Ehrman, Lost Scriptures: Books that Did Not Make It into the New Testament (New York: Oxford University Press, 2003), pp. 211-212, 214-215, 217, 219-220,

 and 226-227.

 8-D. John Chrysostom, *excerpts from a* sermon delivered in 386 or 387 CE. From Antisemitic Myths: A Historical and Contemporary Anthology, ed. Marvin Perry and Frederick Schweitzer (Bloomington: Indiana University Press, 2008), pp. 6-9.

 8-E. Bernard McGinn, “Revelation,” in The Literary Guide to the Bible, edited by Robert Alter and Frank Kermode (Cambridge: Belknap Press of Hard University, 1987),

 pp. 523-524 and 528-533.

 9-A. Joshua Trachtenberg, The Devil and The Jews: The Medieval Conception of the Jew and Its Relation to Modern Anti-Semitism (Philadelphia: Jewish Publication Society, 1943),

 pp. 11-13, 44-50, 100-105, and 124-125.

 9-B. Alan Dundes, “The Ritual Murder or Blood Libel Legend: A Study of Anti-Semitic Victimization through Projective Inversion,” from The Blood Libel Legend: A Casebook in Anti-Semitic Folklore, edited by Dundes (Madison: University of Wisconsin Press, 1991), pp. 336-366.

10-A. Walter Burkert, Greek Religion, translated by John Raffan (Cambridge: Harvard University Press, 1985), pp. 80-84.

10-B. René Girard, “Generative Scapegoating,” in Violent Origins: Ritual Killing and Cultural Formation (Stanford: Stanford University Press, 1987), pp. 73-105.

11-A. Martin Luther, *excerpts from* “On the Jews and Their Lies,” (1543). From Antisemitic Myths: A Historical and Contemporary Anthology, ed. Marvin Perry and Frederick Schweitzer (Bloomington: Indiana University Press, 2008), pp. 44-47.

11-B. Bernard McGinn, Antichrist: Two Thousand Years of the Human Fascination with Evil (San Francisco: Harper Collins, 1994), pp. 200-217.

11-C. Daniel Wojcik, The End of the World As We Know It: Faith, Fatalism and Apocalypse

 in America (New York University Press, 1997), pp. 160-164.

12-A. William Miller, “Evidence from Scripture,” excerpted in A Documentary History

 of Religion in America, ed. by Edwin Gaustad & Mark Noll (Eerdmans, 2003),

 pp. 360-362.

12-B. Stephen O’Leary, Arguing the Apocalypse: Toward a Theory of Millennial Rhetoric (Oxford University Press, 1994), pp. 99-108.

13-A. David Morgan, Protestants and Pictures: Religion, Visual Culture, and the Age of American Mass Production (New York: Oxford University Press, 1999), pp. 134-136, 152-153, 159-162, 177-179, 193-194, 235-236, and 265-268.

13-B. Daniel Wojcik, The End of the World As We Know It: Faith, Fatalism and Apocalypse

 in America (New York University Press, 1997), pp. 29- 47.

13-C. Hal Lindsey and Al Hartley, *There’s a New World Coming* (Spire Comics, 1974).

13-D. *Thief in Night* (1972), promotional clip for DVD release:

 https://www.youtube.com/watch?v=vi1mReM8GYU

13-E. *Left Behind* (2014), trailer: https://www.youtube.com/watch?v=GrXe8YDbzYs

14-A. Matthew N. Schmalz, “When Festinger Fails: Prophecy and the Watchtower,” in

Expecting Armageddon, edited by Jon R. Stone (Routledge, 2000), pp. 233-250.

14-B. Joseph F. Zygmunt, “When Prophecies Fail: A Theoretical Perspective on the

Comparative Evidence,” in Expecting Armageddon, edited by Jon R. Stone (Routledge, 2000), pp. 87-103.

15-A. Ernest Norman, The Voice of Eros, second edition (El Cajon: UNARIUS, Science of Life, 1958), pp.201-214 and 461-465.

15-B. *We are Not Alone*, directed by Jodi Wille (The Front, 2016): https://www.youtube.com/watch?v=n6dpt07UW9o&t=14s

15-C. Diana Tumminia, “How Prophecy Never Fails: Interpretive Reason in a Flying-Saucer

Group,” Sociological Analysis 59:2 (1988): 157-170.

16-A. Richard Hofstadter, “The Paranoid Style in American Politics,” in The Paranoid Style

 In American Politics, and Other Essays (Alfred A. Knopf, 1965), pp. 3-40.

16-B. Jan A. M. Snoek and Henrik Bogdan, “Freemasonry,” in The Occult World, edited by Christopher Partridge (London: Routledge, 2015), pp. 157-172.

16-C. https://www.history.com/this-day-in-history/john-birch-society-founded

16-D. Bob Dylan, “Talkin’ John Birch Paranoid Blues,” recorded live in 1963: https://www.youtube.com/watch?v=eCxi5VOYKOY

17-A. Diagnostic and Statistical Manual of Mental Disorders (Washington, D.C.: American Psychiatric Association, 1952) pp. 26-28 and 36.

17-B. Nebojša Blanuša and Todor Hristov, “Psychoanalysis, Critical Theory, and Conspiracy Theory,” in Routledge Handbook of Conspiracy Theories, edited by Michael Butter and Peter Knight (London: Routledge, 2020), pp. 67-80.

 18. Stephen Eric Bronner, A Rumor About the Jews: Reflections on Antisemitism and *The Protocols of the Learned Elders of Zion* (New York: St. Martin’s Press, 2000), pp. 1-5, 11-31, 71-97, 105-107, and 143-145.

19-A. David Redles, “The Turning Point: *The Protocols of the Elders of Zion* and the Eschatological War between Aryans and Jews,” in The Paranoid Apocalypse: A Hundred-Year Retrospective on *The Protocols of the Elders of Zion*, edited by Richard Landes and Steven T. Katz (New York: NYU Press, 2012), pp. 112-131.

19-B. David Redles, “Nationalist Socialist Millennialism” in The Oxford Handbook of Millennialism, edited by Catherine Wessinger (New York: Oxford University Press, 2011), pp. 529-548.

20-A. Mattias Gardell, *excerpt from* “White Racist Religions,” in Controversial New Religions, edited by James Lewis and Jesper Petersen (Oxford University Press, 2005), pp. 387-392.

20-B. Wesley A. Swift, *excerpts from* undated sermons, *probably delivered in the 1960s*,

 “Who Are the Israelites?” *and* “The Children of the Beast,” posted by the Christian Defense League (in the early 2000s) *at the now inactive site*, www.cdlreport.com.

20-C. Michael Barkun, Religion and the Racist Right: The Origins of the Christian Identity Movement, revised edition (Chapel Hill: University of North Carolina Press, 1997),

 pp. 3-7, 15, 31-38, 60-61, 75, 103-112, 121-122, 135-135, 142-143, 149-150, 173-174, 213, 225-228, 233-234, 240-243, 248-250, and 282-283.

 21. Mattias Gardell, Gods of the Blood: The Pagan Revival and White Separatism (Duke,

 2003), pp. 137, 152-161, 165, 191-207, 217-223, 304-307, 324-328 and 342-343.

22-A. Michael Barkun, A Culture of Conspiracy: Apocalyptic Visions in Contemporary America (Berkeley: University of California Press, 2003), pp. ix-x, 15-64, and 98-109.

22-B. “Conspiracy of the Lizard Illuminati,” *Vice* August 31, 2017 (Kevin Morpungo, host):

 https://www.vice.com/en/article/5994x5/watch-david-icke-conspiracy-of-the-lizard- illuminati

 23. Michael Barkun, A Culture of Conspiracy: Apocalyptic Visions in Contemporary America (Berkeley: University of California Press, 2003), pp. 126-157 and 170-189.