

Episode 97-- White Supremacy the Great Replacement and Gun V...

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SPEAKERS

Corinna Olsen, JJ Janflone, Kelly Sampson, Seth Daire



JJ Janflone 00:09

Hey everybody, this is the legal disclaimer, where I tell you that the views, thoughts and opinions shared on this podcast belong solely to our guests and hosts, and not necessarily Brady, or Brady's affiliates. Please note, this podcast contains discussions of violence that some people may find disturbing. It's okay, we find it disturbing too. Hey, everybody. Welcome back to Red, Blue and Brady. Today, Kelly and I are joined by two really phenomenal people. The first is Corinna Olsen. She's a mortician who was also once upon a time a Neo Nazi. We're also talking with a close personal friend of mine, Seth Daire. you may have heard me talk about Seth before, he was actually the creator and cohost of the other podcast that I used to do, "Speaker for the Living." Today, Seth is a consultant and an expert researcher on extremism, white supremacy, and far right movements. Now, what are we talking about today? I'm sure if you looked at the title of this episode, "White Supremacy, the Great Replacement and Gun Violence," I mean, I think it pretty much speaks for itself. And what we're doing today is we're talking about where this intersection of far-right movements or white supremacist movements, why there's such an overlap in some areas with gun violence, and really just, sort of, trying to get at understanding what it is that brings people into or possibly in the case of Seth and Corinna out of these groups. So can we maybe start with you?



Corinna Olsen 01:47

Okay, my name is Corinna Olsen, I live in Washington state, and I was invited, I think, mainly for two reasons. One, I'm one of the subjects of a book on women in white nationalism, and my story is how I left that movement. And I'm also a mortician, have been for 15 years now, and one of the things I specialize in is facial reconstruction of gunshot cases.



JJ Janflone 02:14

Yeah, which is super important work, and so I feel like, it's almost like we've got three podcasts in one today, to talk about. And I'm so happy to have all three of you here with us, largely, because I think today we're talking about some sort of difficult things to begin with. So I guess to just start right off, you know, we're talking about the white supremacy movement and the "great replacement narrative," and sort of, what that is. And so Seth, since you're a bit of an expert on this, I'm wondering if we can start with you.



Seth Daire 02:49

Sure, and the "great replacement" is just a more formalized conspiracy theory of what's been out there for 30+ years. And part of what's difficult with right wing conspiracy theories is there's variations on them, and there's ways that they can be presented, that can work for people, who are say, anti-semitic, and people who aren't anti-semitic. But really, basically, the "great replacement" is that elites, often globalists, other times they'll say more directly Jews, are trying to bring in Brown and Black people from other countries, and their different cultures, that is going to replace both race and culture, and change it demographically into something else entirely. Part of that is often seeing other races or cultures as more susceptible to socialism in one world government. And so other terms they've used to describe this is like "white genocide," and the idea that it's going to subjugate and replace the white race. There's other aspects of like how that's going to happen, and who's the head of it. But that's kind of the really simple version of it.



Kelly Sampson 04:09

So you mentioned that there are forms of this narrative that involve anti-semitism, and there are forms that don't involve it, and so I'm wondering if you and/or Corinna could talk a little bit about who are the people who get involved in movements like this, or this sort of thinking, and what brings them together?



Corinna Olsen 04:29

I think there are generally a lot of the, confused loner who spend way too much time on online forums -- people who believe that they are about to be the head of something big. People who I mean, in my case, I was often told "you're going to lead our race to victory," and I mean, who doesn't want to hear that? Who doesn't want to be a part of something as big as that? And by the time you actually get to a point where you believe that would be possible for you, you've probably been in the movement pretty deep for a while.



Seth Daire 05:01

Right well, to get into how this is talked about, like Derrick Black, son of Stormfront's Don Black, has talked about how he could repackage the white genocide narrative so that it's more palatable. And, like leading up to the midterms, when I was listening to the the narrative about invasion and caravan and all this other stuff. And it occurred to me that it seemed a bit similar to the replacement narrative of camp of the saints -- which is a favorite of Steve Bannon and Stephen Miller, both who have worked in Washington and Stephen Miller, still at the Trump Administration -- that there's people talking about, including Rudy Giuliani, talking about George Soros, and how he is funding, how he's funding the caravan, and how he's funding Antifa and BLM, and so on and so forth, where it becomes this narrative that is easier to package for a general audience. I could also throw in the numerous times that Tucker Carlson and Laura Ingraham, Fox News pundits, have talked about demographic replacement, cultural replacement, ecetera, and demographic change. So it gets, there's the hardcore people who believe something a lot more explicit in terms of the "great replacement," and then there are people who get a lesser version that's not directly anti-semitic. And it makes it really hard to see who is like, what people actually believe, and how much that might lead to the believing something more racial in the future. But like, this isn't just a narrative that is totally on the fringe, there's bits of it that go into the mainstream, and that's part of what disturbs me nowadays.



Kelly Sampson 06:55

I'm glad you raised that, because I actually wanted to drill down on that for a second. Because to your point about not just being a fringe issue, and it being in mainstream, one of the things that, or one of the ways I've come to understand America -- as a whole, both historically and presently -- is that in some ways, you could say that the entire country is built around white supremacy, or at least the idea and the notion that whiteness, however you define, it is the standard. And so I'm wondering, how would you describe to listeners, kind of the distinction between this sort of explicit white supremacist/replacement

narrative, and the implicit, perhaps unconscious strain of centering whiteness, that just is, just mainstream, like runs in a culture, people wouldn't even think about it?



Seth Daire 07:44

Well, one notable difference is the threat-approach of the narrative, that it's saying something that is a danger to you, that will end America as you know it, since this has become more of an international narrative, that can erase the Western culture as a whole. So it's more dangerous as a narrative, because it's a lot more far reaching as a conspiracy of what people are doing to you, versus the white supremacist history that was kind of in America, where it might have been more direct in the Confederacy and other statements, but to where we've gotten to a point where we're dealing with the legacy of it, and it still impacts us, but it's not from a threat perspective so much. Does that kind of make sense?



JJ Janflone 08:35

Well, and I wonder, too, if I can just sort of -- to maybe take things back a little bit -- because I think you've both sort of explained the movement as well as it can be encapsulated, in like a 30 minute podcast, right. But I'm wondering, since you both have, you know, Seth and Corinna you both, at points in your life, were involved in this movement, or in strains of this movement, and then ceased to be involved. And I wonder if you could talk, sort of, I mean, you have a little bit, but like what brought you into the movement? What are the people like who are in the movement? And then what brought you to leave it?



Corinna Olsen 09:04

Well the people in the movement are generally extremely angry, to put it mildly. They believe that they have been cheated out of things they were owed. Most of the movement is men, and they're mostly embittered about not being able to get all the women that they feel they "deserve." There's a huge overlap between white nationalists and the "incel," people who identify as "involuntarily celibate." And they, it's very convenient to believe that if you don't have a girlfriend, it's because of some Black guy, or because of some global conspiracy to turn all the white women away from white men. And it's, it can be very comforting and convenient to not have to face your own failures, to not ever have to say, "well maybe there's something about myself I could work on," but to be completely supported in this belief that no, you have nothing to work on, because you are, you have this great genetic stock, and you're superior in every way to everyone else. It's the rest of the world who is against you; that's why this keeps happening to you.



JJ Janflone 10:14

And I wonder if, do you feel that like, sort of like, financial status or sort of just social position plays into this too, sort of? Because I've seen this come up in some of the work that even Seth has done on the great replacement narrative, was sort of this belief that well, you know, I would have, people within the movement saying, "Well, I would have a better financial position, I would have gotten into a better school," you know, "I would have a higher status," if it weren't for sort of these, quote-unquote, things or these people "conspiring against me."



Corinna Olsen 10:39

Definitely, anything that you feel you deserve, just by birthright, and you don't have whether that's, you know, job loss, loss of a home or finances or missed educational opportunity, a group of people who now no longer have to take responsibility for any of that.



JJ Janflone 10:57

And Seth have you sort of, did you see sort of a similar experience? Because I know, yours was sort of, more the segment that you sort of grew partially up in, was sort of tied a lot into you know, Christianity, or a version of Christianity.



Seth Daire 11:12

Right. And for me, it was more late '80s, early '90s, and my family brought me into it. And then it was a process of me, radicalizing them with what I learned, and just a cycle like that. But it was a lot more families, it was a lot more people who could make it easier for themselves to pretend that they're doing the "virtuous Christian" thing, and not really so much being hateful and dehumanizing. And so people like me and others, were very much in denial about our racism and anti-semitism, even though looking back like there's no debate, like, we were racist and anti-semitic. And, you know, to build on what what Corinna was saying, like it's, there's a lot of grievance and victimhood, and it becomes an oversimplified narrative, where people get to have meaning like they do with QAnon and other conspiracies now where, like, they get to figure things out. And with Christianity, when you mix it with eschatology, the study of end times, which also has kind of that discovery/looking for clues element, that gives one a sense of importance to have this knowledge that most people don't have. But one of the ideas that I've really embraced as helpful is just that of social identity, that, like social identity with partisan voting, people now realize was a bigger factor than ideology. And so with these groups, and then you

have white identity, Western identity, and you get to have this community, this kind of, imagined community with other people against this evil force that you're battling. And so it gives you meaning, and it gives a clear group and out-group that you oppose.



JJ Janflone 13:11

Which I'm wondering, actually for Corinna, just to go back to what you had mentioned about the, sort of, gendered position within these organizations, because you rose actually up to a leadership position. And so I'm wondering what it was like for you, as a woman, in those spaces too. You know, what, what is the, as you said, if it's predominantly, you know, white men, what is that gender divide, actually like?



Corinna Olsen 13:35

The men in the group actually did not oppose me taking a leadership position, maybe a very small number of them did, but the reason I was chosen for that position was due to my outwardly normal appearance at the time. I mean, just something as simple as having a driver's license, that, that raises your status in the eyes of the group, because a lot of people in there, they don't have a driver's license. They don't have a computer, they don't have, you know, their own place to live, they don't have a car, they don't have a job. They, the group needed somebody without facial tattoos and a criminal record, to be able to kind of outwardly be the face of the movement



JJ Janflone 14:15

That is just so, it's just so interesting to see, sort of, the very big differences between the groups, sort of, that Seth was you know, grew up in, and in the group, sort of, that you joined because it's I think this difference of like the family-friendly versus the you, know, I think, what you end up seeing on the news a lot.



Kelly Sampson 14:33

Yeah, I'm just, obviously hearing you both talk about your experiences it's clear to me that there are, this is not a one-size-fits-all. But I am wondering, in your experiences and groups that you've since seen in your research, do people generally tend to think of themselves as quote-unquote, "not racist" in these groups, or is, are some people very comfortable saying "Yes, I'm racist. Yes I don't like..." you name it.

S

Seth Daire 15:01

I've met lots of people that don't conceive of themselves as racist. But that gets into the challenge that we kind of have across-the-board right now is like, what is racism? And are we using the same definitions? And too many times we're not. And so they, they tend to use the definition of racism as like, outright hatred, like very verbalized hatred. But if it's, in their mind, you're just stating "facts," and that you perceive it as true, like scientific racism or racial realism, then you're just telling the truth, and it can't be racist or anti-semitic. And so that's one of the ways that I've known a lot of people, including today, can explain it away. Now, one, one thing worth noting is, for some people, it's the way they're presenting it and it's not really who they are. And you have to listen to private rants, to really see, okay this is what the person believes, and they really are genuinely hateful. But some people are also just deluded, and actually just don't really get that they believe a really dehumanizing, dangerous ideology. So that's me.

C

Corinna Olsen 16:13

Yes. And I have noticed that, a lot of times, what people in these groups would do is, if they were questioned deeply about their racist beliefs or accused of racism, they would immediately flip the script and claim that "Well, no, it's actually the Blacks, and Hispanics, and Jews that are racist against us, and we're just trying to stand up for ourselves." Any sort of criminal incident done by say, a black person against a white person was immediately branded a "hate crime," and that people would use these examples as "Well, no, this proves that it's the Blacks who are racist against whites, and it really just kind of fed their, they have this desire to be identified as a 'persecuted minority.'"

K

Kelly Sampson 16:53

That's so interesting, to me, in a terrifying way. Because I understand how, I mean to the point that Seth raised earlier, when you have pundits like Laura Ingraham on Fox News, have they maybe, be able to slyly get people at home, who aren't necessarily going out to a rally or something to buy into a replacement narrative unconsciously. But it's interesting to me that even the people that are at a place like Charlottesville, or something being very antagonistic would still want to be quote, unquote, not racist. That's wild to me. So thank you for sharing that.

C

Corinna Olsen 17:31

And another thing that I noticed was that I think a lot of people, when they think of racism, they think of, they still think of things from 50 years ago, like separate water fountains and, and so a lot of the people in these white nationalist groups, they will have

occasionally, a friend of another race. Many of them, especially the men, often fornicate, with people of other races, and then use this as an example of "Well see, I'm not racist, I hung out with myBlack friends last night," or I, "my neighbor was black growing up. I went to school and sat next to a black kid, and we were friends." And there were a couple of them who even had mixed race children and still, they found their way into these groups. And it's this kind of unexpected gender difference here, where the men will openly brag about it, the women will keep it to themselves.



Kelly Sampson 18:21

That makes sense to me, aligns up with me, I know, even as far back as the well, especially in a consistent pattern of white men raping their enslaved African women, but then having this very sinister stereotype around the Black man and white womanhood and using that to perpetuate violence. Yeah, it's just surprising to me how you could be in a white supremacist or sorry, a white nationalist group, explicitly, still conceive of it that way. So that's just that's very, very interesting to me.



JJ Janflone 18:56

Well, and I think what this brings up, though, is something that all I've, everyone has really talked about, which is, I think, this thread of the potential of violence, running through all of this. And in particular, you know, because we are, you know, Brady is a gun violence prevention organization, I think we have to talk about the fact that, you know, how often are guns present in this space? And how does the ideology, sort of, work itself around the idea of people doing violence with these guns? So I know, from reading some excess research into the Charleston shooter, you know, the great replacement narrative was very much present and, sort of, that shooters concerns, but I'm also very curious, because Corinna, you mentioned people not even having driver's licenses, so I'm wondering about sort of legal gun ownership in these groups. So I'm wondering if maybe starting with Seth, we can talk a little bit about, you know, guns being present in these spaces.



Seth Daire 19:54

I mean, guns have been present on the far right, pretty prominently over the last 30 years, and even though I hadn't read "The Turner Diaries" back then, like that narrative is based on gun confiscation. And then, in that book, they formed a cell called "The order," and they ended up using their, well, they ended up being terrorists to take down the government, but then instituted something that I would just call fascist, and worse than what they replaced. Which is, you know, among the themes that I see, is that people don't

always realize that their 'freedom solution' is potentially going to be more authoritarian than what they're attacking. But yeah, it's like, like the NRA idea, that's more popular now, of guns for self-defense, and guns for against a totalitarian government, like 30 years ago, that was less prominent than it is now, but that was like, our primary reason to have guns, was to defend ourselves against the government. Because I was, I was there when we were talking about leaderless resistance and, and trying not to have these big organizations, and trying to do really small-scale stuff in order to not get caught by the feds. And so guns are, I mean, there's been other weapons, there's been, I mean, Oklahoma City bombing most notably. But since it's harder to get a hold of bomb materials, and it's a lot easier to get a hold of guns, it's among the reasons that guns are part of it, but it just, it ties into the whole, they tie it into a lot of standard 2A Second Amendment ideology. And while the majority of gun owners are not going to embrace that, it's, it's the way that the far right can use their ideology, and use their overlap to get other people to their side, and gun owners are a part of that.



Corinna Olsen 21:58

Okay. Um, obviously, these weren't legal guns, in most cases, and another reason people wanted me to be in kind of a leadership position, was that because I could buy weapons for the group. I mean, there were occasional members who had managed to avoid all legal trouble, and a lot of weapons came from them. And these, I think these people take gun-loving to another extreme. I mean, I can kind of understand why maybe somebody would want to have a concealed weapons permit and be trained in using a firearm, maybe even carry all the time, when they're out in public. But these people, I mean, in their own homes, they would have their guns strapped to their hip, and, you know, walking from room-to-room, their hand is on their gun, and that was something really foreign to me. I've never seen anything like that.



JJ Janflone 22:46

Do you think that because, partially this, there's this culture of fear, really is what I think it is. It's fear of being replaced, it's fear of being pushed down, it's fear of not living up to expectations. Do you think that, then, is that sort of what gives rise to, you know, this potential for violence? And I guess what I'm wondering is, you know, do you see it as more of like a defensive or an offensive ideology? Is it more of the idea of the you know, that this group needs to go out and protect itself against non-white outsiders, or is it the idea that, that this group needs to be actively going after outsiders, for the sake of achieving their goals?



Seth Daire 23:30

Well, there's multiple angles here. In terms of like, they're, for one thing, there's outside threats and inside threats. And so outside threats would be like the caravan. There's, the inside threats can be the people that are above, that have 'infiltrated the government,' but they can also be BLM and Antifa, which in the, the great replacement, like you have 'a Jew' -- in their view -- George Soros, who is using liberals, and so on, to rile up other races, in order to be a threat. And so part of the way that they conceive it is they're 'defenders.' So most people, partially because they want to present themselves in a positive way, will put themselves as 'patriots who are defending America' and defending what, what America is going to be. In some ways that gives them some restraint. But, then there's others who are more likely to do something terrorist. So on that note, one thing I want to draw out with the 'great replacement' is the Tree of Life shooting of a synagogue, El Paso shooting, and the Poway shooting of a synagogue as long, as well as the Christchurch mosque shooting, were all based on the 'great replacement,' and in their case, they took more of a terrorist approach of either wanting to cause destabilization, so more of an accelerationist approach, or of, or of wanting to scare people. So El Paso specifically, he wanted to scare "Hispanics to leave the country." And so, one thing I'll read, that I found really helpful in regards to this quote by Raphael Ezekiel in 'The Racist Mind,' which is this -- "organized white racism today is much more about getting the chance to have the feelings than it is about an actual program. The leader is a man who serves those needs. He provides words that elaborate on the victimization, and the context that makes it non-shameful. He provides words and emotions and melodrama that let members feel they are part of something in motion, whether or not anything really is being done. He arranges theatrical events that gain maximum media attention, with minimal risk to the members, large members of whom would drift away if real risk arises. There's a delicate balance between giving members the sense that they run risk and making members fearful" -- end quote. And that's one of the truer statements I've seen, how lots of people, majority, their rhetoric might be hateful and dangerous, that some of them do harassment campaigns, which can have real effects on people's lives, but in terms of like shootings, most of them won't do it, unless they feel a certain amount of validation, and a certain amount of imminence to the 'threat' that they see. And with the shootings that we have had, that's what I, I get that sense from reading their manifestos, that they already believe what they believed, but the rhetoric and situation made it feel a little more real and a little more imminent, so that there was less risk in their minds, like there's more of a risk-reward to acting such that it was more worthwhile to be the one to act.



26:54

I think, I mean, I, in the three years I was in the movement, I, I think I was in a lot of very

different groups with different ideologies. And it was one thing that was always common, is that this narrative that the government is trying to hide something from you, and there's a reason they don't want you to have a gun. And so if you have a gun, you've already, you know, kind of shown that you're, you've evolved in thinking. You are above them, you have taken the first step. And I think it's another issue that people can take to extremes where they say, "Well, you know, if one gun is good, why not get two? Why not get three? Why not get... I want to make sure we have bigger guns than our governmental enemies have."



JJ Janflone 27:43

It's just, I feel like I'm learning so much from the two of you today, like just in terms of in terms of perspectives, and Seth, I wonder, even for some of the research you've done, and sort of the experiences that you had, what was it like to sort of be in both space that was very, I would say, focus on the biblical, focused on the Christian tradition, but also had this undercurrent of "we might have to do violence?"



Seth Daire 28:08

We had ways of making it all fit together, because that's what conspiracy narratives do. So the verses, different Bible verses, whether it be how these relate to mass killing of the Canaanites, or Bible verses about Jesus talking about the 'strong man protecting his house,' and coming up with our rationalizations for violence. A Phineas Priest is one of them. It's rather disturbing story in the Bible, where a lower level priest goes and kills a mixed race couple and then is, is called blessed. And that became a vigilante ideology, all the Phineas Priesthood that was prominent for a while. And, and so we had ways of, of whitewashing it to make it sound biblical, even though now it's just kind of a really disturbing, kind of a defensive vigilantism. So like relating to the earlier questions, they have a way of, both with that and leaderless resistance, of saying they're doing things for defensive reason -- but doing it in an offensive way -- such as burning down an abortion clinic, or things like that. And so, so we rationalized it and I felt, there's things I had cognitive dissonance then about, but I didn't have any cognitive dissonance about that. I just accepted it and knew that I needed to be ready for violence, and that it was probably going to be forced on us by the government. But yet I never did anything violent myself.



Kelly Sampson 29:52

The cognitive dissonance and kind of offense versus defense that both of you have mentioned ties together some threads for me, in terms of why, in an era where we have a president who seems to be more comfortable touting this ideology than ever, we've seen

hate crimes go up. And it makes sense to me if part of that may be the perceived imminence of the threat to have someone, kind of, over and over again telling you "this is happening, this is happening, this is happening," even though you would think that having someone in power would make you feel more, I don't know if comfortable would be the right word, but more protected. I don't know if that adds up to what you've seen, in your research, this idea that it almost is like counter cyclical, where you have having more power almost fuels more paranoia, in a way, from what I'm seeing.



Seth Daire 30:44

It's sometimes hard to know, where, like, the cults of personalities, and the desire for money and power are different from, are different from ideology and what they actually believe. And so like with some of the very anti-immigrant, and somewhat, at least alt right views of Steve Bannon, where he's now arrested for basically being a grifter. And so it's like, where is that line? And one of the things I've seen with the movement is, in general, is that there's usually egos and the desire to be right, and the desire to be followed, and that keeps it from being a unified movement. And at some point, people are backbiting and attacking each other, and that's happened over and over again. And so in some ways, that's a plus, because it keeps it, keeps everyone from working together. But yeah it's people, the leaders definitely use paranoia, the degrees to which they're true believers, and to which they're not, is not always hard to say, but it's always useful in building their followers.



Corinna Olsen 31:56

Yes. Okay. One thing I've noticed a lot is that people in the movement, or people sympathetic to it, they, their standard response is that now I'm even more racist, because I hate white people, because I've turned against my own race.



JJ Janflone 32:11

And that just seems so foolish, for a number of reasons. But that's got to be hard for you. I know, Seth, I think you've gotten comments online as well, that have been quite harsh.



Seth Daire 32:20

I've had some, I mean, I'm very good at the Internet. So I, and I pick and choose where I want to get attacked, so it's not too bad. But it's harder when it's from people I've been in relationship with, and then it just, where they start talking to me with contempt. And, and

part of, part of where I get some flack is I don't just focus on the racist, I focus on the far right, which, to me, and to the way I think it actually is -- the far right includes a lot of non-racist, or at least people who are not overtly racist, and don't try to be racist -- but who are more into sovereign citizen or anti government, or conspiracy theories that aren't overtly racist. And so touching that and getting into Donald Trump, and the way of the person of Donald Trump, he's an avatar for a lot of people, touching more on the edge of the far right gets me a lot more flack, because I find conspiracy theory as a mindset and as an approach to life, to be dangerous. And people don't like it when I get a little more closer to home, versus just focusing on the people that most Americans perceive as bad.

K

Kelly Sampson 33:46

That makes complete sense to me. Because as you Corinna both mentioned earlier, and then even in what you just said, there is this kind of "through line" where people don't want to be perceived as bad. And so you'll have Donald Trump, or other people, at once saying racist things and stoking those fires and then saying, "I'm not racist. I'm not." Because in their mind, it's almost like, "Well, I'm not bad." So it makes sense, what you're saying about how when you get close to home it may rile people up. And I have a question for both you and Corinna about the present time that we're in, with COVID-19 and people being locked at home, and in some ways, very susceptible to conspiracy theories. Does the pandemic make this movement worse? Or do the protests around racial injustice make it more dangerous right now, than it may have otherwise been?

S

Seth Daire 34:42

Short answer is yes, but the reasons for it are a lot more than people being at home. Certainly that can contribute. But one of one of the things I realized around the financial crisis is a lot of people will focus on the backlash to Obama becoming president, but not put as much thought into how the financial crisis shook a lot of people's faith in the system, and gave an opening to all of the people who already had conspiracy theories about future economic crashes and who was causing it. And so that made people a lot more open than having the first Black president, in my opinion. And so when you have COVID, which gives us a situation where government is taking abnormal steps, and where there's been conspiracy theories about martial law and government overreach for decades, to where, in trying to understand what COVID is, that you have the communities that have already been against vaccines or other things, where they've already had conspiracy theories about like, who Bill Gates is and what his purpose is, and so now they can add to that, and say, "Oh, we already have this explanation, and the COVID is just another fake virus or some other variation." And they're trying, and "they," whoever "they" is, is trying to do these things to you. And then you add the protests and Black Lives

Matter and the fact that there is some violence, and there's some looting, and so on, and then that feeds a different part of the narrative that fits more with far right ideology of BLM is funded by Soros. It is partially funded by Soros, but they don't stop there. They make it into this big, far-reaching conspiracy that spans decades, if not millennia. So you get the instability, and you have all these people who have all these narratives that they either can say, "Oh, this is the reason and this is who's behind it," or "we're going to make some variations to our existing narrative and integrate this new situation, and come up with this is why it's happening." And because people are like, "Why is this happening? This is abnormal, this is hard for me to understand." They have a narrative that makes it simple, and so that definitely makes for a more dangerous situation. And that, no doubt is why QAnon, and other conspiracies, are finding it easy to grow right now, in my opinion.



Corinna Olsen 37:16

I think that conspiracy theorists, they have this need to be seen as the people who possess the "real information," and the pandemic is, it's another way that a lot of them are wanting to be looked up to. If they can say, "Well, no, the World Health Organization, and the CDC is lying, but I have the real information, you just need to listen to me," then it makes them feel important and looked up to.



JJ Janflone 37:43

I just I think it's so interesting that it all comes back to this, like, people wanting a sense of belonging, and a sense of wanting a place to feel important, and then how dangerous this is. I'm wondering if, since these are, since both of you left movements like this, I'm wondering, and now Seth you study movements like this, I'm wondering if maybe on a second-to-last note, I don't know, if I could ask, you know, maybe if we have listeners out there that have have friends or family who are involved in these movements, how to encourage them to, sort of, leave them or not participate in violence,



Seth Daire 38:21

I find it's very difficult to talk to people about their talking points. So if they believe there's a great replacement, then trying to convince them there's not a great replacement, will be difficult. Because they have not only a lot of information, but it's all tied together in a way that makes sense. And so if somebody knew everything that I believed, when I was in the movement, and they were to try to go at me head-on, chances are I would be smarter than them. And because I had this narrative, it all made sense, it would be very difficult for somebody to get through to me. And the ways that people could get through to me, were

largely people who didn't know they were getting through to me, by talking about, like, "What is Christianity really?" And what, I had this other, these other values that were important. And so one of the things that got me out of the movement was to realize that there was a better vision of Christianity, than the one that I believed, one that seemed more "Christ-like." So focusing on people's values like what, what are they ultimately about? What, what is their vision for life? Because there's a lot of people that don't have much of a vision for life, and at least some of these conspiracy theories provide some meaning for people, that they may not have. So giving them something better, but also not, again, not hitting them head-on talking about family, making them feel cared about. And I would add, it's usually not going to be helpful, if you actually want to persuade, to call somebody a racist, or to, like, call them crazy. Because frankly, a lot of people are not crazy. They, they have a lot of rational reasons, that might be wrong, and some of them might even sound loopy. But that doesn't mean people are crazy. So to treat people with a degree of respect, if you want to persuade them.

C

Corinna Olsen 40:18

And I think I advocate for more of a tough love approach, I think. It can be similar to dealing with a family member who has an addiction, I think the, what needs to be done is a complete withdrawal of any, any sort of financial support, any living arrangements, make it clear that person is not welcome in your life, if they continue with this behavior, and understand that they may die, doing what they're doing.

K

Kelly Sampson 40:44

Thank you both for that. And as we kind of come to the end of our time here, we always like to ask guests, when you got the invite to come on Red, Blue and Brady, and talk about white supremacy and gun violence prevention, is there something that you were really excited to talk about that being asked you about? Something that you wish we had asked you about, that we didn't. And so here's your chance to kind of make sure that our listeners hear those things.

C

Corinna Olsen 41:10

I think that, regardless of where anybody stands on the issue of gun ownership, we can all agree that the sheer amount of guns present in our country, it really isn't doing anybody a lot of good. I think what, what was touched on earlier that, with more power comes more paranoia, people, what if they acquire a firearm, they don't immediately just start to feel more secure, and like they're taking care of themselves. They, their next thought is usually "Well, what if the enemy also has a gun?"



JJ Janflone 41:46

Yeah I think that that's vital to consider, especially when we consider the number of guns that we don't know about that are out there, sort of, the the number of illegal guns that are out there on the street, that we can trace and don't know about. Seth how about, how about you?



Seth Daire 42:01

Well, in terms of violence, like people, in terms of 'lone wolves,' for instance, like unemployment, mental health, like when you put people in unstable environments, some of them will feel they have less to lose. And so there are certain dangers to situations like that, that when there's less social constraints, more people might act. And when there's lots of people that have guns, like, it's just hard to know how that's going to come out. And like I, one of the things I do, even with, whether it be President Trump, whether it would be certain right-wing pundits is not get as much into their intent, and to focus more on "What is the result of their rhetoric," and "What is the danger of their rhetoric, at raising up, kind of, the fever pitch to where some people might act?" And to really think about how can we lower the rhetoric, so that people are going to not be quite as motivated to act on what they believe, because we're not going to convert everyone to not wanting to be ready for violence. But if we can calm things down a bit, and have certain people in positions of responsibility calm things down, ideally, that would be nice. And it really doesn't matter. Like I don't, I don't like to get into debates about what Trump is thinking because I, most of the time, don't really know. And that gets into all these side arguments like, like with all of this stuff, there's all these ways that you can get hung up on the wrong conversation and get people being really defensive, rather than saying, okay, "President Trump said this, is this a good thing to say? And how will people respond who are in the movement?" And "Is that a good thing?" And so focusing on the right things, and trying not to get mired down in pointless debates, I think is really wise.



JJ Janflone 44:06

Well, and on that note, I want to thank both of you so, so much for coming on and talking to Kelly and I today. But I think this, and then the links that are provided in the description of this episode, I think it will give our listeners a really great launching off point, if they want to learn more about, sort of, white supremacy and gun violence, and the ways in which these things can overlap. Hey, want to share with the podcast? Listeners can now get in touch with us here at Red, Blue and Brady via phone or text message. Simply call or text us at 480-744-3452 with your thoughts, questions, concerns, ideas, whatever. And you know what else is fun chocolate? Come join me in eating your 2020 feelings by

shopping HU's Kitchen, which is chocolate free of dairy, gluten, refined sugar, palm oil and cane sugar. My personal favorites are called the dark gems, it's a bag bursting with 70% dark chocolate. They're paleo friendly. They're great snacks. Click on the link in the description of our episode to help support the show, and to buy yourself some tasty treats. Thanks for listening. As always, Brady's life saving work in Congress, the courts and communities across the country is made possible thanks to you. For more information on Brady, or how to get involved in the fight against gun violence, please like and subscribe to the podcast, get in touch with us at [Bradyunited.org](https://bradyunited.org) or on social @Bradybuzz. Be brave and remember, take action, not sides.