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Networked Religion: Metaphysical Redemption or Eternal Regret?

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‘Can we doubt that only a Divine Providence placed this land, this island of freedom, here as a refuge for all those people in the world who yearn to breathe free?’

President Ronald Reagan (1980)

From Reaganomics to Reaganligion

I’d like to set the tone of this commentary by responding to the above quotation by Reagan: Can we doubt that war criminals in your administration, under the tutelage of your ‘Reagan Doctrine,’ further transformed the country into a cesspool of malicious moral cowardice through foreign and domestic policies that can only mock your use of the word ‘refuge’ to describe the United States of America?

Reagan was a religious man who used technology to destroy the lives of thousands of innocents, who normalized the stigmatization of the poor, mostly people of color, whom he gleefully condemned as welfare cheaters, creating an atmosphere linked to what Robert Jay Lifton (2019) calls ‘malignant normality’—an atmosphere intensified by those who feel entitled and superior enough to claim ownership of another’s reality, something Trump has expanded exponentially through his primal scream presidency. Technology and religion are not incompatible, they are not inevitable disputants in a social universe divided between the word and the world. In fact, religious impulses and technology have a fierce synergistic potential. But in a social universe where protagonists are fighting for socialism, this synergism can have dangerous consequences. Socialism is an antiquated and blighted term in contemporary parlance throughout the US and one drenched in political controversy; it’s a term carefully stage-managed by the corporate media who have made it the pale object of unsparingly wicked manipulation by right wing pundits. The term socialism has become a widely knowable trigger term by those who would all too gleefully compare it to Soviet Union style communism or the National Socialist party in Germany whose nefarious architects were the Nazis. We can only speculate as to how we can implement socialism, whether through meticulously monitored increments or full-blown communal councils, sectoral councils, or grand experiments in participatory democracy, direct democracy and worker cooperatives. What is clear, however, is that we must keep trying to develop the idea.

While mainstream Democrats are decrying the possibility of an intrepid socialist candidate for the presidency of the United States, there is a barely observable deterioration of term among youth activists and the coordinates for a socialist future are shifting more towards the realm of possibility than at any other time in recent history. Despite the unvarnished countervailing powers in the media pitching a ‘better dead than red’ attack on socialism, the subterranean yearnings for a socialist future remain inexorably palpable among our young. They appear in this struggle for the *longue durée*. Trump embodies the *Führerprinzip* (leadership

principle), that he, as president, should rule with absolute white-knuckled power and authority, emphasizing a raw, jaw-jutting masculinity that commands unflinching deference that frequently goes to absurd lengths.

Even from those members of the senate whom he has ridiculed and humiliated in the mainstream media, Trump demands that they repeatedly ‘kiss the whip’ to the point of exhibiting a frictionless compliance and bubble-headed obsequiousness which often ends up in spectacles of fawning adoration and unvarnished glorification. His supporters must demonstrate their ardent loyalty by flattering Trump in the most cringeworthy ways, such as promoting the spiritually audacious idea that Trump was called by God to rescue America from assured destruction by liberals, socialists, feminists, pro-immigration advocates and those journalists whom he has described as ‘enemies of the people’ (which boils down to any journalist who dares to criticize Trump). Is there anything that will satisfy his toxic narcissism? Mike Pence doesn’t need any reminders from Trump since this fundamentalist Christian jihadist seems naturally transfixed in the presence of Trump, ready at any moment to drop to his knees and pepper Trump’s fleshy and dimpled buttocks with impassioned kisses, secure in the knowledge that his farts will not smell (or perhaps might carry a celestial perfume, even an ‘odor of sanctity’ reserved only for saints), and all the while weeping profusely and crying out, ‘Let me praise you my lord, how shall I worship thee? How might I serve thee forever my king?’

The Master of Chaos

Trump is currently engaged in an orgy of revenge against Democrats who tried to have him thrown out of office. It is impossible to ignore his unfettered glee in pardoning white collar criminals (one of whom is Michael Milken, whose company once threatened to sue me for calling him a junk bond king) and in punishing any and all political opponents even if it means blatant lying, fabricating evidence and manufacturing conspiracy theories. A dissimulating deification of the military is part of Trump’s fascist imaginary—a virtual space created after reality-based *television* ‘it’ factors, presented in *cinéma vérité* mode, emphasizing events in such a way that they have a magnetic pull on viewers, usually through the makeshift milieu of the twitterverse but also in televised mass rallies that appeal to the scurrilous far-right of *das Man*, mudslinging conservatives and persons of pedestrian discernment who feel nothing but pride when they are compared to troglodytes or paleo-Nazis. Trump’s rallies also include frequent shout-outs to farmers, coal miners, truckers and police officers where he can brag about rewarding white collar criminals with pardons and present the racist, misogynist and homophobe, Rush Limbaugh, with the nation’s highest civilian honor. Trump does not love America, he is tearing apart its moral fabric, he is forming the American public on the basis of social media’s fake news, and bringing those vile ideas into the mainstream. Trump is as fake as the dreamy models in a Charlotte Tilbury ‘pillow talk’ advertisement although he is definitely not as easy to look at.

Trump looks and acts as if he is on drugs, frequently slurring his words as if his thoughts, like clumps of sludge from a backed-up toilet, are making their way through the runnels of some ancient Roman aquifer and then dumped into the storage basin of America’s social brain. Yet he

remains energetic enough to pitch an ‘us against them’ ideology that has helped to shore up his electoral base. Trump’s anti-globalist, anti-immigrant and nationalist perspectives, his shamefaced retreat from the Constitution and the rule of law, his damning of the media outlets that give him unfavorable coverage as ‘enemies of the people’ and his pusillanimous, two-faced commitment to the betterment of the working-class have given heft to the possibility of American fascism being realized in a single generation, more so than at any other time since the decades prior to World War II.

Trump has been proclaimed as a messenger of God by his evangelical Christian base. Chauncy Devega (2020) remarks: ‘Trump also manifests a condition where he thinks of himself a type of god. He leads a political cult united by cruelty and collective narcissism’. Even prior to this, it was clear that Trump has a God complex. Consider the comment by Justin Frank: ‘Trump does have a god complex. Trump reveals this through his constant use of the phrase “we’ll see what happens.” The only person who can say something like that is a person who believes they are a god, because only God can be all-knowing and see the future.’ (in Devega 2020) We can imagine without undue strain that Trump is a charlatan and Master of Chaos. He lives in his own self-contained world with its own laws, logic and symbolic order, twisted into fanciful distortion when set against a system of intelligibility that requires a logic external to his world that purports to bear any resemblance to sanity. Here the invariant coordinates of Trump’s narcissism lead him directly into the vicinity of demagoguery and the playground of madmen. Frank points out, I believe correctly, that in addition to being an anger and rage addict, ‘[o]n a basic level Donald Trump is the Jim Jones of American presidents’ (in Devega 2020). And his base is drinking the poison carefully calibrated by Mar-a-Lago chefs into a Kool Aid Unsweetened Sharkleberry Fin Powdered Drink Mix.

Social life is heterogeneous and Trump and his critics certainly inhabit separate orders of reality resulting from a lifetime of different preunderstandings of the world. Both groups have been emplotted in the narrative of citizenship in different, often violently contrasting ways. For Trump’s base, the world is driven by the ‘deep state’ which is set up to keep elites in power at any cost, whereas Trump is putatively dedicated to destroying the deep state (notwithstanding the idea that Trump may, in fact, *be* the very apotheosis of the deep state he is attempting to demolish). For Trump’s critics, the US is hewed to democratic principles and organizations after centuries of hard-won struggle, and Trump is quickly unraveling these accomplishments with his temper tantrum presidency. Here opposing ideological predilections from these two distinct political tribes are sedimented over time into our cultural memory, spawning vastly different worldviews. Trump is sometimes described as an abusive father in relation to his Republican administration family, who, after being themselves tormented and publicly harassed by Trump, eventually begin to cross the dividing line to identify with their abusive father and then begin to abuse others in a similar fashion. Likewise, the Democrats began to perceive Adam Schiff as their father figure who was going to save them from Trump through the Mueller Report and then the impeachment process. Predictably, Democrats sat at home nervously waiting for Schiff’s heroic endeavors to come to fruition instead of taking to the streets to protest. Was this the plan all along? All this was made possible by the

narratives that framed the daily news both in the mainstream press and in a great deal of the social media. So now the two families have ramped up their antagonism towards each other and we are seeing what amounts to a postdigital rendition of the Hatfields versus the McCoys.

The task then faced by the critical cultural worker and educator becomes manifold: How do we prevent the coming-into-being of an American *Volksgemeinschaft*, a racially unified and hierarchically organized nation state in which the interests of the rank-and-file population would be stringently subordinate to the nationalist imperatives of a militarized fatherland swimming in patriotic fervor and on a permanent war footing? Richard Wolf writes:

The left needs to respond in three key ways. First, it should stress how world war and holocaust resulted the last time post-crash capitalism used nationalism for scapegoating. Second, it should expose scapegoat politics as aimed to deflect working class anger from a crash-prone capitalism. Immigration, trade, tariff policies, or European integration define capitalism's preferred terrain of debate, not a critical left's. The left's core response to capitalist nationalism should be this: capitalism is the problem and transition to a new, different, and fundamentally democratic system is the answer. (Wolf 2020)

I fully agree with Wolff. There will be pitched battles ahead. Battles over ideology, and battles over what is real and what isn't. Social justice warriors are feared by those whose intellectual trajectory leads them to feed off the ideological ordure common among paleoconservatives—that belief in egalitarianism and embracing progress under liberal auspices leads straight to work camps or the executioner. Social justice and totalitarianism appear inextricably braided together, eliciting a warning from the right that the left is coming to take away their freedoms and to eat their babies. This makes the right much more forthrightly hostile towards the left and as their souls begin to rot, they become plagued by their own imposing paranoia, turning themselves into vendors of downfall, desolation and degeneration, intellectual charlatans and deskbound pedants unable to grasp the nettle of crisis-prone capitalist relations of production in triggering the alienation of the masses and culminating in the political cataclysms of the twentieth century. Their threadbare, aerosol theology has turned Christianity into a pagan ritual, and they would prefer to wear a red MAGA hat to a torrid Trump rally, enraptured by Trump's Adderall-infused embroidering of narcissistic narratives onto the political events of the day, than to read a line or two from Paul's epistles, or letters, to his various congregations (the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians).

Trump is worried that white people in the US will soon be overrun by people of color carrying clubs made of oak spiked with nails and in this regard he is no different than the pathetic and cowardly members of the Patriot Front who visit my campus under the cover of darkness and distribute their odious white supremacist literature. Trump views today's 'American carnage' as directly related to the 'demographic winter' in which the birthrate of the white race in America is in decline. And as the white folks decline in numbers, so goes the neighborhood.

For Trump and for many of his followers who proclaim the doctrine of American exceptionalism, America is God's instrument for saving the world. Maybe they assume that God keeps a tiny globe on His office desk that brandishes a big pin with 'number one' taped to its head, designating the location of the US. Now that wouldn't be such a bad idea if the pin could actually perform double duty as an acupuncture needle and bring some political ballast to the country. Trump has reconstituted the notion of American exceptionalism, remaking it into a Trumpist exceptionalism, which is little more than a con game where established institutional policies and practices are all delegitimated and then rejiggered for its main purpose: to keep Trump in power. This requires that institutions be structurally repurposed—a process the Nazis called *gleichschaltung* which can be translated to mean 'reconstructing, reordering, re-gearing' (Lifton in Moyers 2020). The Nazis 'got rid of those who were unreliable, not reliable Nazis, [and] replaced them with reliable Nazis. And the institutions became sources of Nazi concepts and Nazi behavior' (Lifton in Moyers 2020). Trump has reorganized many US government institutional structures by replacing top administrators and directors with his most fanatical supporters.

Political rhetoric feverishly delivered from the pulpit about God's master plan for American greatness creates a liminal space in which both the state and church can be brought into a divine harmony. This is especially true during wartime, when the nation itself and the Bible join together to become a collective 'object of worship' revealing the destiny of America as an unerring march towards victory in its undiminished conquest of evil. In contrast, open exceptionalism views America as just one of many nations, none of which can lay claim to being God's sole or privileged instrument of salvation. The founding process of America was, for these early settler colonialists, an event that was caused by God's direct intervention into history, hence predisposing authentic Christians against liberals and progressives that has continued over the centuries right up to this day. Christian principles therefore had to be integrated into governmental bureaucratic operations in order to keep the nation from falling apart and the struggle is still ongoing, evoking the nation's putative providential past.

Americans by and large don't want to recognize the dark side of their history. Do they remember how Reverend Jerry Falwell in the 1960s opposed sanctioning the apartheid regime of South Africa, calling bishop Desmond Tutu a phony? Are many evangelical Christians who proudly sport their red MAGA hats aware of Richard Nixon and Henry Kissinger's Christmas bombing in Cambodia in 1972 that saw 129 B-52 bombers unloading 40,000 tons of bombs over Hanoi and Haiphong that lasted for 11 days, hitting a hospital and numerous urban centers? Villages and half a million civilians were decimated. The US bombings of Cambodia created the conditions of possibility for the Khmer Rouge to take over the country and begin four years of mass killings. Helmed by Henry Kissinger, the US government supported Indonesia's campaign of genocide of roughly 100,000 East Timorese (which was seeking its independence from Portugal at that time). The US provided weapons and logistical support. In 1973, Henry Kissinger and Richard Nixon gave the CIA orders to initiate a covert operation to overthrow President-elect Salvador Allende in Chile and he was subsequently killed and replaced by General Augusto Pinochet who initiated a seventeen-year reign of terror.

The con-sensualisation of cyberspirituality

I have been reminding American educators about this for 30 years. With my pen as a lance, I can tilt at the evangelical Christian windmill all that I want, but we are also talking about religio-corporate enterprises that have grown exponentially under the Trump administration and have helped to influence government policy, including a restrictive immigration program, appointment of anti-abortion judges, rollback of environmental regulations and a Middle East peace plan that reveals nothing but contempt and disdain for the Palestinians. Technology has certainly played a part in this process that Ravi Kumar refers to as ‘con-sensualisation’:

The con-sensualisation is achieved through the political formation that dominates it – the ruling class that devises interesting and innovative methods during these times of digital revolution and WhatsApp universities, as well as through the large bureaucracy that is put to task to ensure that the state’s ideas reach the people. It is a grand exercise in pedagogy. (Kumar 2020)

These ‘con-sensualized’ issues are indeed pedagogical, and can spit fire, fueling further evangelical support for Trump. As far as their splendid inattention to any hermeneutics of suspicion goes, or their bad faith theology is concerned, I am not preoccupied with lingering aporias or irresolvable paradoxes braided into various scriptural garments and insistently thrust into our national brainpan. Nor am I occupying a position that pushes paradoxicality to the point that denies all claims to absolute truth. And I’m not working alongside a skunkworks project with a bunch of technologically determinist nerdballs and end-timers who are desperately trying to create an app that will enable the public to connect directly with God. The closest that this cyber breed of industry oddballs has come to creating such an app is when they created a Twitter account for Donald Trump’s self-worship.

There is some work being done on a responsible use of technology by different religious groups. Drawing on the work of Miller, Campbell and Garner note that ‘across Amish and other Mennonite communities there is a common practice of discernment and understanding around technology and media.’ And that this discernment is ‘grounded in an ecclesiology structured to produce full accountability between individual members of the church and the will and discernment of the larger group’ (Campbell and Garner 2016: 137). Miller’s work is instructive on the importance of communitarian decision-making. As indicated by Campbell and Garner, Miller implicates technology here in the perception of time in that,

we tend to focus on a more instrumental view of time (chronos), which allows us to order, manage, and control the world, rather than a more relational view of time (kairos) that comprises moments of meaning within a narrative of life. It is this relational view of time, seen in the New Testament (e.g., Gal. 4:4; Titus 1:1-3) to represent defining moments in history, that is captured in the approach to appropriate technology. Rather than

concentrating on managing time and relationships, we should work on using and applying technology to create meaning and true relationships in our individual and communal lives. In this respect, the Amish community's approach to technology is connected to an experience or notion of time that serves the community rather than the other way around. (Campbell and Garner 2016: 137)

Campbell and Garner expand on the values that the Amish community wishes to defend by selectively using only the most appropriate technology. 'Thus the use of technology such as a mobile phone is weighed against how it would impact home life. Would it contribute to authentic and sustainable human relationships? Would it lead to an incessant need to have the next best thing? Would it privilege the individual over against the community?' For the Amish community, therefore, 'the community rather than individuals makes technological decisions; technology is not necessarily evil, so it can be used with caution; and the use of technology can potentially undermine the community and its core values.' (Campbell and Garner 2016: 137-138) Further, Campbell and Garner see almost all objects as having some potential for becoming props in a Christian catechism designed to deepen our worship God:

The activity of worshipping God—Father, Son, and Holy Spirit—has been and continues to be intricately linked to technology and media. Examples include the construction of sites of worship such as cathedrals; the development of written texts such as the Bible or prayer books; (...) the technological environment we inhabit shapes the way we worship and the way we behave in the context of worship and the Christian life. (Campbell and Garner 2016: 139)

I admit that there is something meaningful about these statements. I regularly show videos in my doctoral seminars, the most significant being the feature film, *Romero* (Duigan 1989) produced by the Paulist Fathers, whose major narrative culminates in the assassination of Archbishop Romero in El Salvador in 1980. It is indispensable to my portraying the debates over liberation theology since it sets an emotional tone, provides an invocatory power and creates a dramatic resonance among the class that enables them to appreciate the project of liberation theology even, and sometimes especially, among atheists. But I also consider the fact that magicians possess theurgic powers, and create their own props for their stage shows that help the audience willingly suspend disbelief in the existence of magic. But is this the same thing?

The argument that technology is neutral is clearly false. The argument that guns don't kill people, people kill people, that is sometimes hijacked to describe media technology reminds me of the logic embedded in the argument that technology is neutral. But technology cannot be separated from the myriad ways in which it is situated in its deployment. Technology does not stand above history as some insurmountable universal tool, like the lightning bolt of Zeus, it is not forged solely through the inner determination of capital, nor should it be capable playing the final role of the arbiter of history. Each use we make of technology has to be understood within its

contextual specificity. In the case of using the film *Romero* in the classroom, one has to consider the ideological presuppositions of the viewers, the interplay between long-past and present-day structural determinations that make manifest our ability to interrogate the themes, and what aspect of the political informs the pedagogical praxis of the educator—just to name a few considerations. To argue that technology is neutral could easily promote the idea of placing religious symbols in public spaces and to make the argument that religion must have a privileged place in the public sphere if civilization is to be kept in place. And we must continually ask: How can a Christian claim to be against Christian nationalism while failing to protest and vociferously denounce the banning of immigrants from Muslim countries from entering the United States? Clearly, this is just another step in Trump’s strategy of creating a majoritarian society of white ethno-nationalists.

How do we situate Christian nationalism in the sociohistorical and cultural context of today? In what ways is it linked to growing fears of socialism, social justice agendas, and the gender and sexuality movements that took place in the ’60s and ’70s? How have various technologies re-presented socialism, social justice and the civil rights struggles? Have they created a mythical ‘50s society that makes the protest movements of the ‘60s and ‘70s to seem like gross and destructive interlopers into a benign and noble history? Isn’t this what Trump’s MAGA campaign is all about? Campbell and Garner don’t render such questions problematic when they conclude that the ‘potential for Christians to become critical and discerning consumers and producers of digital technologies and media opens the door for a variety of religious expressions in online environments’ (2016: 143). Here they are not simply referring to Facebook, Twitter, blogging, Google or Youtube but to an online site using labyrinths as meditative exercises that contribute to new forms of cyberspirituality.

Speaking of cyberspirituality, I would place the work of Antonio Spanaro in this category. His work, *Cybertheology* (2016), is heavily grounded in the work of Teilhard de Chardin and Marshall McLuhan. Spanaro argues that it is precisely Teilhard de Chardin’s theological framework that provides the necessary theological mindset and set of conceptual religious categories to enable us to understand both the history of technology and technological advances up to the present, in particular the Web. For Spanaro, the Internet marks an important connective stage in humanity’s journey of spiraling upwards towards God, guided by a cyberspatial eschatology provided by avatars of episteme who fill the corridors of Google.

Thanks to the Web, people now can ‘interface’ with their religious beliefs and attend churches that have been transformed into a virtual or simulated reality. Saving one’s soul is favorably compared by Spanaro to saving a personal computer file. The Web, which has become part of a divine milieu, operates out of a particular system of intelligibility (participative logic and user-generated content) that only theological intuition can most fully explain. The virtual world now represents the divine intellect, of a type of self-thinking thought (thought that thinks itself) such that what was once theological has now become technological. Technology has helped to bring civilization closer to the Omega point, an open vision of transcendence, a point of divine convergence with the noosphere and the cosmic Christ. This journey, strangely enough, began with a microphone placed on a church altar which allowed the congregation to enter into an immediate

relation with the speaker. The author frequently turns to McLuhan for an explanation: ‘We observe in the liturgy that the acoustic amplification overloads our auditory sensorial channels, lowering the threshold of attention to the visual and individual experience of the liturgy so that it isolates the individual in a sound bubble within the architectural space’ (Spadaro 2014: 72). Of course, Spadaro also addresses the problems of ‘forking’ with the use of open source software and discusses issues inherent to what he calls open source theology. While I find some of Spadaro’s observations provocative, the entire work, which is admittedly Christocentric, does give off the odor of Christian triumphalism on one too many occasions. I immediately wanted to know whether the theological probes (a term I have borrowed from McLuhan) used by Spadaro can be applied, say, to Buddhism, or to Islam, or possibly to Umbanda (Santería, Candomblé) or Wicca. And I am highly skeptical that the creation of the Internet has, according to Spadaro, proven Marx’s critique of political economy to be wrong.

The Emperor’s Religious Garments

While I have been wildly critical of Trump’s evangelical base since Trump ascended the throne in 2016 (McLaren and Jandrić 2020), I am in agreement with Jon Meecham (2020) that religion is very likely the best way to show that the American Emperor has no clothes. While clearly Trump should be adjudicated into a penal colony, that is very unlikely to happen while Trump is still president and considered by inveterate end-timers to be chosen by God to rule the American Throne with an iron fist. A critique of Trump from a Christian perspective, using Christ’s teachings as a measure would, for instance, be the most effective way to reveal the danger he poses to democracy and civilization itself. For example, the crumbs that Trump threw to his base with his tax cuts can be revealed to be a charade when one considers the emphasis that the Bible places on economic conditions and poverty. Meacham writes:

[Martin Luther] King had been deeply influenced by the theologian Walter Rauschenbusch and his 1907 book ‘Christianity and the Social Crisis,’ which argued that Jesus called the world not simply to contemplate but to act. ‘The Gospel at its best deals with the whole man, not only his soul but his body, not only his spiritual well-being, but his material well-being,’ King wrote in a Rauschenbusch-inspired passage. ‘Any religion that professes to be concerned about the souls of men and is not concerned about the slums that damn them, the economic conditions that strangle them and the social conditions that cripple them is a spiritually moribund religion awaiting burial’ (Meacham 2020).

Meacham further emphasizes the importance of seeing the New Testament as a Social Gospel in action. He writes:

Representative John Lewis, Democrat of Georgia, was perhaps King’s most devoted disciple. Growing up in Pike County, Ala., he overcame a childhood stutter by preaching to the chickens on his parents’ tenant farm. Hearing King on the radio, Mr. Lewis was

moved to action, and came to share the older minister's philosophy of Christian nonviolence. Their inspiration came from the New Testament: 'Blessed are the meek, for they shall inherit the earth'; 'Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' As Mr. Lewis recalled, the struggle within time and space was about 'Heaven *and* earth. This was the Social Gospel in action. This was love in action, what we came to call in our workshops soul force.' The goal? 'The Beloved Community,' which was, he said, 'nothing less than the Christian concept of the kingdom of God on earth.' (Meacham 2020)

While it is true that technology may have initially been created by Millenarianist overachievers to 'recover Eden' whose Adamic myths compelled them to reverse the fall of Adam and Eve from God's most sacred real estate property (Noble 1999), today technology can be used both to transgress the moral maxims of the day, or impel us as good technoscientists to transcend our hatred and embrace a loving faith that includes technological innovations braided to the teachings of Christ and Marx. Nevertheless the same questions remain: Who owns the media conglomerates that control the technologies? And who benefits from such arrangements? What is the relationship between the owners of the means of technological production and those struggling for a socialist alternative to capitalism? I have no problem with technology being invented or used to pursue worldly dreams that might help ease the needless suffering of humanity, or to participate in finding hope in a hopeless world, but it is clear to me that more needs to be done to liberate technology from the white-knuckled vice-grip of the corporate Christian fundamentalists and to encourage a more nuanced and granular understanding of how technology might enable a project of faith and hope—including how the Gospel messages themselves might be better embodied (enfleshed) through technological advances, without having to retrofit humanity on a massive scale with biomechatronic body parts.

It is incorrect to say that the collectivization or nationalization of individually owned property will usher in a socialist revolution because the basic nature of capitalist society is still present—value augmentation, when labor assumes a value form. Marx of course supports collective ownership of the means of production. But by this he does not mean simply transferring ownership deeds from private to collective entities, but rather ensuring that the working class owns and controls the means of production. We need to transform the very nature of human relations. We need to push past distributive economics in our fight for a socialist society. The struggle is such a daunting task that many of us are left to live our lives fluctuating between hope and despair.

Justin Frank makes some very insightful remarks about hope that we would do well to take to heart:

There are several levels of hope. On one level, hope is the denial of anxiety and fear and the denial of helplessness. The irony about hope is that it combines the denial of helplessness with an expression of hopelessness. That's what's paradoxical. There are people who hope for things but do not do anything to achieve that outcome. When a person

is denying helplessness by hoping that things will work out, they are also acting helpless by hoping that somebody else is going to save them and somehow everything will work out. Hope can be an abdication of responsibility as a way of protecting oneself against anxiety. The hope-peddlers are behaving as though they are addicted on an unconscious level to death, because they are denying the work that is necessary to stay alive by protecting the United States. (Frank in Devega 2020)

Many of the experiments to build a socialist society have throughout history ended in failure. Whether or not advances in technology will help in this endeavor—or whether they will overall tighten the death grip of capitalist social relations—is a debate that is far from being resolved. This has driven many politically progressive Christians to embrace a fatalistic despair and to cling to an abstract hope divorced from the arena of concrete struggle. For Americans facing an epic choice during the presidential election in November, the stakes are brutally high. Hope is not something that can be invoked as a magical talisman that calls upon supernatural forces to intervene on our behalf. To activate revolutionary change, hope must always be bonded with struggle. And if this includes communing with God in cyberspace, then so be it.

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