

Lozado Video Notes

*Talk titled "The Power of Racial Scripts" : How issues of race & immigration affect biblical interpretation. Immigration history with biblical interpretation.

* Lozado has been a hermeneutical & theological voice for addressing how the Bible is employed & deployed in ethnic racial communities. He addresses topics like racial scripts, issues of immigration, the history of biblical interpretation, particularly in Johannine (gospel of John) studies.

*He speaks & writes on issues related to the obharism? of service to the poor, the migrant & issues related to race & the violence done in in that arena with theological & scriptural support. He moves to uncover those racial scripts, finding the lens of the Hispanic experience, the lens of the poor, the lens of the migrant, recovering our understanding of faith & scripture through the lens of those different ethnic groups from Germany, Ireland, Italy, Eastern Europe, Africa & Asia have brought their experience of church & faith.

*It's as exploration of racial scripts function both within US. Immigration history & the practice of biblical interpretation, given the national attention to how racialization functions in education, politics & religion.

*He focuses on immigration because he believes it's similar to biblical interpretation & how it creates racial scripts, alternative scripts, & counter scripts.

***A racial script is** a form of communication that puts forward a racialized hierarchy with whiteness at top. Black & brownness at the bottom depending on geography & time. Other shades of identity is somewhere in the middle depending on place & time.

*Racial scripts play a role in representation & it generates alternative scripts & produces scripts

*It's not about white people, it's about a way of being & a way of seeing the world that places whiteness at the top of the racial hierarchy & people of color at the bottom.

Ex. of Racial Script: In June 2015, Trump in his presidential run announcement at Trump Tower in NY characterizes "Mexicans as criminals & rapists", this is a racial script. It represents whiteness as non-criminals & belonging while Mexican Americans are criminals & not belonging. Another Ex. Of Racial Script: In Aug 2, 2017, a group of white supremacists marched on the campus of Univ of Virginia, chanting "they will not replace us" & then it gets morphed "Jews will not replace us." That's another example of a racial script because it elevates a false understanding of whiteness at the top with others, particularly in this case, the Jewish community at the bottom of the racialized hierarchy & also not belonging in biblical interpretation.

-It's more subtle & harder to detect racial scripts. Ex. If I was interpreting John 2:13-2, the temple story that speaks to the cleansing of the Jewish temple & Jesus is now the replacement of the Jewish temple. There's a subtle underpinning that cast Judaism in the negative here.

-We know throughout history, the damaging & unconstructive line of thinking that would have on the Jewish people so in his future work on John, Lozado wants to be more mindful of those racial scripts that we interpret into the history of our tradition.

*Lozado says that this exercise of interpretation on racial scripts can be characterized as criticism of criticism. He draws on Pope Benedict calls for covering of the hidden philosophical underpinning of historical Jesus. Lozado is interested in the ideological underpinnings of historical Jesus. Ex. What are the hidden ideological underpinnings such as the selection of texts, of themes, of methods & approaches that characterize this historical Jesus.

*Biblical interpretation belongs to a large tent, everything can be a part of it. It's no longer a narrow discipline. It's much more interdisciplinary discipline & you have to look at the book titles, both Catholics & Protestants as well as Jewish scholars beginning to see that the different ways of people are doing things with the biblical text. The traditional way is the Jewish scholars looking behind the world, the realm of antiquity, the production of something coming up with the historical contextualization so we have to historically contextualize the text (put the text in its historical context). Behind the World, Behind the text in the middle is your literary criticism for the most part, read a response if you want to put there more or less right in the story. World plot development, literary contextualization & the cultural observers-reader contextualization. All columns are equal.

3rd column-critique a bit of historical literary, see the world in front as well. All columns need to be critiqued. & studied in many ways. We have to criticism on criticism. We have to do self-introspection.

*On the southern border of US, Elbas, Texas serves as a reminder of the importance of the Bible & why Lozado works to put forward a counterscript on behalf of the most vulnerable in society.

*Crisscross is theme of migration & biblical interpretation. It calls to mind, the history & suffering in the Borderlands with attention to indigenous people were often overlooked by the Colonial Spaniard, arriving with the church, the return of a Mexican identity, the arrival of Confederate soldiers with slaves, the Asian-American community as the builders of the railroad nearby, the existing Borderlands themselves today and now. The migrants from across the globe today its people from all walks of life, E. Europeans, Haiti, etc.

*This presentation looks at our history of immigration in tandem with biblical interpretation. Tandem is emphasized because that's one of the ways that we tend to do biblical studies among Latinos/as in terms of how we engage with Bible interpretation with feminist studies, biblical interpretation with economics, biblical interpretation with disability studies.

*Lozado is looking at biblical immigration history with side by side with biblical interpretation & Catholic church's position on immigration & biblical interpretation.

*3rd period within this last wave (1924-1965) is marked by the Johnson Reed Act, implementing national quotas & favoring western European immigration. Its racial script narrates that we want more people who look like us.

*The US is referring to Anglo-Saxon Protestants nativists (1965-2001) is marked by the Hart-Cellar Act of 1965 Immigration & Nationality Act, which moves away from nationality quotas to hemispheric quotas, opening the door of immigration to include non-European immigration. Its racial script is that we want different people, but we want them to assimilate toward whiteness. The alternative scripts during this period will challenge this racial script.

*Think of civil rights movement & the 2001-present is marked by events of 9/11 which led to immigration policies framed around notion of security & the criminalization of the migrant. The racial script is that we must fear the other, that's what you're hearing today in the political world.

*We must fear them. Counter scripts during this period will challenge the script as well as think DACA. Ex. As Pres. Obama's counterscript to some of the fear us biblical interpretation under this W is marked by dominance of historical criticism from 1924-1965 with a hidden script that says we want scholars & teachers that look like us & perform or do scholars & teachers like us.

*1924-1965: want people to look like us and practice like us. That's the racial script here.