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## Assessing Thematic Correlations Between Extremist Political Organizations of the Past and Present

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*Assessing Thematic Correlations between Extremist Political Organizations of the  
Past and Present*

An Honors Thesis submitted in partial fulfillment of the requirements for Honors in Political  
Science and International Studies

By  
Andrew Eunice

Under the mentorship of Dr. Barry Balleck

The Unite the Right rally in Charlottesville, Virginia, saw more than five hundred protestors teamed with dozens of militia groups, all representing anti-government and white nationalist groups. Also present were over one thousand counter protestors, many representing far-left and antifascist groups, leading to a violent confrontation between the two sides. As we have developed our core themes of what defines the United States of America, we have also fostered a strong division along the way, enough to the point where some individuals feel the necessity to act with violence to “save our nation” so to speak. This conviction exists within both people of left-leaning ideology and right-leaning ideology, and they seem to foster our established core themes in completely different ways. What factors have contributed to this ideological conflict? Even though the violent left-right conflict in Charlottesville seems to be an instance unlike anything in American history, both left-wing groups and right-wing groups are not new by any means. In fact, I argue that older radical political groups that have existed are precursors to this modern phenomenon. This research was conducted through the model of a thematic density, a form of rhetorical analysis where key words from official documents are analyzed to discover correlating themes.

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## **Introduction**

On August 12th, 2017, the Unite the Right rally in Charlottesville, Virginia saw more than five hundred protestors teamed with dozens of militia groups, including the Proud Boys and the Oath Keepers. The counter protest effort, organized primarily by the Charlottesville-based network Solidarity Cville, included members of Black Lives Matter (BLM), guarded by a perimeter formed by members of the Redneck Revolt (an anti-racist, anti-capitalist group dedicated to uniting working-class whites and minority groups) bearing rifles. This event led to three confirmed deaths and thirty four confirmed injured people.

Beyond the Charlottesville event, demonstrations from the Proud Boys and the Oath Keepers have been very prominent in the public sphere, along with public protests from BLM. On Monday, May 25th, 2020, George Floyd was murdered at the hands of police officer Derek Chauvin. The following months saw BLM protest efforts in Minneapolis, Memphis, Los Angeles, St. Louis, Chicago, Minnesota, Atlanta, New York, and Indianapolis. These protests saw nine people injured, six people killed, hundreds arrested, multiple deployments of the National Guard, and countless acts of looting and vandalism. On January 6th, 2021, thousands of protesters gathered in Washington D.C., on the day which the election was to be certified by Congress, to join former President Trump in an effort to “stop the steal”. They marched to the Capitol, and a select few started rioting. These few were encouraged by the Proud Boys and the Oath Keepers, who banded together to partake in what would become a capitol insurrection. They did so in an effort to force Congress to reverse the election of President Biden, which they believed was stolen from former President Trump.

Why are people who identify with the far-left or the far-right in the modern political climate motivated to involve themselves in violence? The United States of America (USA) was

founded on the basis of a mutual contract, where the power is rested amongst the commonwealth of the bearers within a collective promise (Arendt, 1963). This notion is demonstrated throughout key inflection points within American history. On July 19th, 1848, three hundred people met in the Wesleyan Chapel in Seneca Falls, New York, to discuss women's political rights, specifically the right to vote (Wellman, 1991). When the meeting was over, one hundred people (sixty-eight women, thirty-two men) signed the Declaration of Sentiments, which was patterned after the Declaration of Independence, and asserted "that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness" (Wellman, 1991). On November 19th, 1863, President Abraham Lincoln gave the famous Gettysburg Address, where he asserted that the significance of the Civil War was to expand the freedoms expressed by our founding fathers to be endured by all people within America, rather than the slave owner exclusively. He asserted that the collective promises of the new nation cannot be exclusive to anyone based on racial superiority, but rather these promises must be endured by every person within the new nation, otherwise those who laid down their lives during this conflict would have done so for nothing. These inflection points have slowly but surely defined the political thought of the USA within the twentieth century and so-forth.

The Proud Boys are a modern right-wing extremism group that are misogynistic, Islamophobic, transphobic, and xenophobic. They are described by their leader, Gavin McInnes, as a "pro-western fraternity", meaning that they are western chauvinists. The Oath Keepers are a militia group composed of veterans, former police officers, and current active duty personnel and police officers. Their main concern is the potential infringement of Constitutional rights from the federal government. Black Lives Matter is an activist movement that began as a

hashtag (#BlackLivesMatter) after George Zimmerman was acquitted for shooting and killing unarmed African-American teenager Trayvon Martin in 2013. Ongoing protests, demonstrations and actions have kept BLM in the public consciousness. The Redneck Revolt's involvement in Charlottesville gave them new prominence, as affiliates confronted what they believed to be a patriarchal movement. When militant Antifa groups such as the Redneck Revolt show up to oppose white supremacist public events, the chances of violence are increased.

This demonstration of violence on the basis of fear for modern politics is in need of evaluation. As we have developed our understanding of what the USA is, we have thus fostered a strong division of understanding, enough to the point where collective organizations develop the conviction to act in violence. This conviction exists in both organizations of extremist left-leaning ideology (BLM, Redneck Revolt) and extremist right-leaning ideology (Proud Boys, Oath Keepers), and they seem to foster our established understanding of the USA in completely different ways. Understanding why these extremist political organizations are motivated in this way is important, because the reasons point to specific aspects of our political culture that spawned their formation. The benefit of knowing what these aspects are is neutral to political thought. It will inform ways in which our political climate could be collectively shaped to prevent the formation of such organizations. Although there are many contributing aspects to this phenomenon, this study focuses its efforts to demonstrate that left-wing and right-wing organizations of the past have influenced and informed those of the present.

### **Literature Review**

The literature for this study is best broken into four distinct sections: Mutual Contract Theory, Social Identity, Political Protest Participation, and Contemporary Extremism. These

sources best define the origin of American political conception, the psychological phenomena existing amongst individuals within an extremist group, and the definition of peaceful and violent political protest participation.

### **Mutual Contract Theory**

Literature on mutual contract theory defines it as being originated from mutual commonwealth, with the source of power being motivated by means of promise and covenant (Arendt, 1963). Individuals within a mutual contract draw common ideals and goals within an agreement to each other to civilize themselves in a mutually beneficial manner. Literature on mutual contract theory describes America's source of power as a covenant from the commonwealth of the American people.

Further literature demonstrates the applicability of mutual contract theory to the American experience. Analyzing the rhetoric of the Gettysburg Address shows how former President Lincoln uses his propositions to influence political philosophy (Zyskind, 1950). Lincoln uses what happened eighty-seven years before to address what happened then in the time of the address, making his assertion of what must happen in the future relative to the initial mutual contract that was formed within America's inception.

### **Social Identity**

Literature on Social Identity theory holds that individuals derive their self-concept from knowledge of their membership in a group and they place value on that group membership, with resulting perceptual and attitudinal biases (Greene, 1999). Individuals favor the in-group to which they belong which they define against a relevant out-group. In using a partisan social

identity scale to reinterpret perceptual features of partisanship through the lens of social identity theory, and in examining the social identity of political independents to try and explain the anomalous behavior and identity of partisan leaders, social identity theory provided a viable alternative framework to understand the common bipolarity of perceptions regarding the two major USA political parties.

Literature on Groupthink defines it as a mode of thinking that people engage in when they are deeply involved in a cohesive in-group, when the members' strivings towards unanimity override their motivation to realistically appraise alternative courses of action (Janis, 1983). According to this definition, groupthink only occurs when cohesiveness is high. It requires that members share a strong "we-feeling" of solidarity and desire to maintain relationships within the group at all costs (Janis, 1983). When colleagues operate in a groupthink mode, they automatically apply the "preserve group harmony" test to every decision they face.

Further literature on groupthink questions whether compliance (public without private agreement) may be as important as internalization (private acceptance of group consensus), (McCauley, 1989). Analysis of the conditions hypothesized by Janis (1983) to be conducive to groupthink suggests that, contrary to some of Janis's (1983) discussion, these conditions conduce to compliance as well as internalization. Consistent with this suggestion, a review of the historical examples cited by Janis (1983) indicates that compliance was an important factor of poor decision making. The review also indicates that structural conditions, notably promotional leadership and group insulation, predict occurrence or nonoccurrence of groupthink in Janis's (1983) examples, but that neither cohesion nor any situational condition is predictive.

Literature on polarization of social attitudes asks (1) Have Americans' opinions become more dispersed? (2) Have distributions become flatter or more bimodal? (3) Have opinions



become more ideologically constrained within and across opinion domains? (4) Have paired social groups become more different in their opinions? (DiMaggio, Evans, Bryson, 1996). In asking these question, little evidence of polarization has been found over the past two decades, with attitudes toward abortion and opinion differences between Democratic and Republican party identifiers being the exceptional cases.

Literature on the Alt-Right defines it as a form of radical Gnosticism as fundamental in its rejection of the American democratic tradition as the Communist Party line of the 1930s and the most fevered effusions of New Left radicalism of the 1960s were (Main, 2018). It is a political ideology rather than a movement, contingency, or interest group. It is the first new philosophical competitor in the West to democratic liberalism, broadly defined, since the fall of communism (Main, 2018). The Alt-Right argument is for white radicalism, as a polity can be decent only if the white race is politically dominant. The argument is also for Anti-Americanism, as racial equality displaced white dominance, therefore the United States has declined and no longer merits the allegiance of its white citizens. Literature on right-wing extremists who claim patriotism characterizes them as individuals motivated to stop an intrusive government from deteriorating the traditional values of the United States (Balleck, 2015). This phenomenon of right-wing extremists claiming patriotism best describes the motivations behind individuals of the radical right to enact violence as a defense for our freedoms. This is thus compared to militias throughout history to show a parallel of how this phenomenon is a modern example of militias enacting radical political violence.

## **Political Protest Participation**

Literature that measures violent and peaceful forms of political protest participation with social media data introduced a scalable machine learning approach accompanied by open-source software for identifying violent and peaceful forms of political protest participation using social media data (Anastasopoulos and Williams, 2019). While violent political protests are statistically rare events, they often shape public perceptions of political and social movements. This is, in part, due to the extensive and disproportionate media coverage which violent protest participation receives relative to peaceful protest participation. In the past, when a small number of media conglomerates served as the primary information source for learning about political and social movements, viewership and advertiser demands encouraged news organizations to focus on violent forms of political protest participation. Consequently, much of our knowledge about political protest participation is derived from data collected about violent protests, while less is known about peaceful forms of protest. The digital revolution has shifted attention away from traditional news sources towards social media as a primary source of information about current events, allowing the expansion of our knowledge of political protests through social media data.

Literature on when non-participants support violence against the police determines that most protesters prefer peaceful measures, however that sentiment can change when their right to protest is threatened by state repression (Saavendra and Drury, 2019). These determinations suggest there are pervasive frameworks for interpreting and responding to real contexts of political openness and repression, and reflective of people's ability to simultaneously hold contradictory views about the legitimacy of protest violence.

## **Contemporary Extremism**

Theories of mass politics attempt to explain the sources of political extremism by characteristics of mass societies (Gusfield, 1962). Such theories are criticized on the grounds that they assume adherence to democratic norms under pluralist conditions even when such norms frustrate intensely held values. Mass politics theories ignore the cultural cohesion necessary to sustain democratic politics. Conditions of mass societies also provide support to democratic political norms through the consequences of mass communications, egalitarianism, and bureaucratization for national societies. Isolation from mass culture accentuates local sources of extremist response.

The empirical study of political ideology in mass publics must ultimately be related to political behavior; otherwise, the ideological description of such publics exists in an action vacuum (Schoenberger, 2014). Yet, the most detailed and sophisticated descriptions and analyses of American conservatives and their characteristics are those which have most notably failed to connect their findings with consistent or predictable political activity of any kind. This absence of systematic linkage between belief and behavior is primarily a consequence of the general absence of ideological structure in the political orientation of the broad American electorate.

In testing the hypothesis that right-wing extremism is a possible response to status inconsistency (Rush, 1967), the relationship between the independent and dependent variables was strengthened. The independent variable in this study was status consistency in terms of respondents' income, occupation and education. The dependent variable in this study was right-wing extremism by a series of attitudinal items related to the political, economic and social concerns expressed by right-wing groups and their spokesmen. This was done by

employing controls for all status variables simultaneously in testing the relationship between the independent and dependent variables. On the test of the null hypotheses, a statistical significance of  $p=0.06$  was obtained, leading to the conclusion that a relationship does exist between inconsistent status and right-wing political extremism.

Extremism is predicated on thorough economic conservatism, literal-minded states-rights constitutional construction, and isolationist nationalism because they are far removed from a centrist or moderate position in the context of contemporary American political and economic systems and problems (Hartenberg, 1967). But this kind of extremism is patently neither un-American nor dangerous; that such substantive extremism is ineligible as the basis of a career in politics, while evidently true, is as irrelevant to questions of virtue and vice as the Normandy invasion and Patrick Henry's stand on liberty and death. The extremism which characterized the Republican National Convention of 1964 was not substantive extremism, the opposite of moderation. It was rather an activity properly opposed not to moderation but to tolerance. Extremism in this sense is dangerous and is relatively alien to American political traditions.

Violence in the contemporary world is a major source of societal instability as well as individual stress and trauma (Saucier, et al, 2009). It also poses economic costs. Much of the violence is, of course, conventionally criminal and is based on personal and instrumental motives. But sometimes violence is based on closely held sacred values and involves a significant ideological basis. Ideology-inspired violence, including those acts carried out by militant-extremist individuals and groups, has psychological dimensions. Militant extremism can be defined as zealous adherence to a set of beliefs and values, with a combination of two

key features: advocacy of measures beyond the norm, and intention and willingness to resort to violence.

## **Gap**

What is missing from this literature is an ample comparison between extremist political organizations of the past and the extremist political organizations today that actively participate in violent behavior. This thematic correlation is often assumed in literature that details the Alt-Right as well as modern revolutionary groups such as Black Lives Matter, but it is never tested to show a practical thematic correlation. If this correlation were to be tested and proven true, then further research in mass politics and polarization could seek to answer what consistent social norms produce the formation of extremist right-wing political organizations and of left-wing revolutionary organizations.

## **Theory**

So why are extremist political organizations motivated to involve themselves in political violence? Extremist political organizations of the past have influenced those of the present.

Extremist political organizations are not new by any means. The Vietnam War era saw the emergence of the Black Panthers and the Weather Underground. The Weather Underground was composed of students formerly associated with Students for a Democratic Society, a college organization aimed in opposition to the Federal Government drafting fellow students for the Vietnam War (Lambert, 2017). A small faction of the Students for a Democratic Society formed, known as the Weathermen (Lambert, 2017). This small faction took the aim of the Students for a Democratic Society and expanded it to a larger fight against USA imperialism

(Lambert, 2017). They organized movements against the US government, which one failed due to a homemade bomb going off prematurely in a townhome in Greenwich Villiage (Lambert, 2017). This fight against imperialism is also shared by the Redneck Revolt, the militant Antifa group at the Charlottesville rally (The Guardian, 2017). They are an organization composed of working-class and lower-class citizens in a fight against imperialism and patriarchy (The Guardian, 2017). Although the context of their emergence is completely different, the sentiments expressed are the same.

The Black Panther Party for Self-Defense was founded in October 1966 in Oakland, California by Huey P. Newton and Bobby Seale at Merritt College ( Duncan, 2022). It was part of the Black Power movement, which broke from the integrationist goals and nonviolent protest tactics of the Southern Christian Leadership Conference led by Dr. Martin Luther King, Jr. It was a revolutionary organization with an ideology of Black nationalism, socialism, and armed self-defense, particularly against police brutality (Duncan, 2022). Black Lives Matter originally was a hashtag that came about after the death of Trayvon Martin by neighborhood watch captain George Zimmerman, who was later acquitted of charges (ADL, 2020). It is now an official organization whose objectives are parallel to the Black Panther Party.

The National Alliance emerged in 1970 and for decades was the most dangerous neo-Nazi formation in the USA. Their desire was to facilitate the creation of an all-white homeland, where racial quality was favored over racial equality (ADL, 2007). These sentiments are clearly shown within the modern context. Although the Proud Boys may be considered a “western fraternity”, their western chauvinist sentiments clearly indicate an innate feeling of superiority for the white race over everyone else (ADL, 2022). Although their outward

expression of these sentiments have different motivating factors than the factors that motivated the emergence of the National Alliance, the sentiments themselves clearly correlate.

On February 28, 1993, agents of the Federal Bureau of Alcohol, Tobacco and Firearms (ATF) attempted to execute arrest and search warrants against David Koresh and the Branch Davidian compound. Gunfire erupted, and four ATF agents were killed and 16 were wounded. The amount of Davidians killed and injured are undetermined. After a 51 day standoff between the FBI and the Branch Davidian compound, a gunfire exchange sparked a fire that burned down the entire compound (PBS, 1995). This event sparked the emergence of the Michigan Militia, led by the USA Air Force veteran Norman Olsen. The Michigan Militia saw the standoff between the FBI and the Branch Davidian compound as an infringement of constitutional rights from the federal government and believed that the rights outlined by the Constitution are not granted by the Constitution, but rather the Constitution underscored rights that already existed (ADL, 2001). These same sentiments are expressed by the Oath Keepers, whose members are commanded to disobey orders that in their mind violate the Constitution (ADL, 2022). Again, the context of emergence is completely different, but yet the sentiments clearly correlate.

The past sixty years have seen a consistent political power struggle between the far-left and the far-right. As the far-left fights to gain political power, the far-right fights to maintain it. Much of the focus around this political power struggle suggests that this is new within the modern context, however the sentiments and struggles of these older political organizations clearly suggest that it is not. While the modern context of this political power struggle is undeniably different, I argue that this struggle is not spontaneous within modern day, but rather fundamentally rooted within US political culture.

H1: If the ideas of the Black Panthers and the Weather Underground are expressed by Black Lives Matter and the Redneck Revolt, then the ideas perpetrated from the Black Panthers and Weather Underground correlate with those of Black Lives Matter and the Redneck Revolt.

H2: If the ideas of the National Alliance and the Michigan Militia are expressed by the Proud Boys and the Oath Keepers, then the ideas perpetrated from the National Alliance and the Michigan Militia correlate with those of the Proud Boys and the Oath Keepers.

### **Methodology**

To compare the ideas of left-wing extremism and right-wing extremism from the past to the present, I conducted a thematic analysis using qualitative methodology. The qualitative approach involved taking official documents and manually coding phrases to determine the themes outlined within each document. This coding process used the keywords within a direct quote to create a code. Identifying repeated keywords from each code for a document established the themes within the document. The amount of codes that establish a certain theme indicates the theme's frequency.

### *Independent Variables*

The independent variables for this study are the themes that are established based on the outlined qualitative methodology. They will determine if there is correlation between the two organizations within each case.



*Dependent Variable*

The dependent variable within each case is whether or not the established themes show correlation between the two organizations.

*Case Selection***Proud Boys/National Alliance**

The Proud Boys are composed of self-defined “western chauvinists”, meaning they believe that western culture is superior to all else. Their xenophobic idea of western superiority derives from white nationalism/supremacy, misogyny, Islamophobia, Transphobia, and anti-semitism. Since its formation in 2016, the Proud Boys can be attributed to both the Charlottesville Unite the Right rally in 2017, as well as the capitol insurrection on January 6th, 2021. The ideals attributed to the Proud Boys can also be attributed to one of the most dangerous and best organized neo-Nazi formation in America, known as the National Alliance. Their objective as an organized group was to facilitate the creation of an all-white homeland by all means necessary. Since its formation in 1970, this organization produced assassins, bombers and bank robbers.

**Oath Keepers/Michigan Militia**

The Oath Keepers are composed of current and former military, law enforcement, and first responder personnel, who believe that the federal government has been co-opted by a shadowy conspiracy that is trying to strip American citizens of their rights. Since their formation in 2009, the Oath Keepers can be attributed to both the Unite the Right rally in Charlottesville in 2017, as well as the capitol insurrection

on January 6th, 2021. In fact, Oath Keepers founder Stewart Rhodes was arrested by federal authorities on January 13th, 2022, on charges of seditious conspiracy for his role in the capitol insurrection. Their belief in the federal government can also be attributed to the Michigan Militia, who formed in 1994 in response to the FBI standoff with the Branch Davidian compound. Their leader, Norman Olsen, viewed this standoff and eventual burn of the compound as encroachment of private property by the federal government, which served as the catalyst for the entire militia movement. The Oath Keepers are the most prominent modern figure in the ongoing militia movement that started in 1993.

### **Black Lives Matter/Black Panther Party**

Black Lives Matter is an activist movement which began as a hashtag (#BlackLivesMatter), after George Zimmerman was acquitted in the shooting death of Trayvon Martin, an unarmed African-American teenager killed in Florida in July 2013. The movement became more widely known after Eric Garner was killed by a police officer even though he was unarmed, and after Michael Brown also died as an unarmed man shot by a police officer. Neither police officer was formally charged. The Black Panther Party was founded in the wake of the assassination of Malcom X, whose purpose was to patrol African American neighborhoods to protect citizens from police brutality. They eventually developed into a Marxist revolutionary group that called for the arming of all African Americans, the exemption of African Americans from the draft, the release of African Americans from jail, and compensation to African Americans for centuries of exploitation by white Americans.

### **Redneck Revolt/Weather Underground**

The Redneck Revolt was founded in 2009 as an offshoot of the John Brown Gun Club, a firearms training project originally based in Kansas. One of their founders, Dave Strano, saw a contradiction in working-class people who suffered hardships from the 2008 economic crisis flocking towards the Tea Party. In his view, supporting economically conservative politicians

would put working-class people in a place to be further manipulated in benefit of the rich. The Redneck Revolt stands against Patriarchy, capitalism, racism, and other means of exploiting working and lower class people. The Weather Underground, originally known as Weathermen, evolved from the Third World Marxists, a faction within Students for a Democratic Society, the major national organization representing the New Left in the late 1960s. Members of the Weather Underground sought to advance communism through violent revolution, and the group called on America's youth to create a rearguard action against the U.S. government that would bring about its downfall.

### *Documents Used*

The documents I used are: *October 1966 Black Panther Party Platform and Program*, *BLM's 7 Demands*, *Redneck Revolt Organizing Principles*, *"Prairie Fire: The Politics of Anti-Imperialism, Political Statement of the Weather Underground"* *1. Arm the Spirit, National Alliance: What We Believe*, *Vice Rising: Corporate Media Woos Magazine World's Punks*, *Taki's Magazine: Introducing the Proud Boys*, *Oath Keepers: Declaration of Orders We Will Not Obey*, and a Norman Olsen Statement from the Senate review hearings on militias and terrorism in the United States from June of 1995. My objective was to use documents either directly from each organization within this study, or directly from organizing leaders of the organizations within this study. For each organization that had an official website, the documents I used for those organizations came from those websites. For the organizations that did not have official websites due to Google censorship or group inactivity, I substituted for interviews and testimonies with organizing leaders of those organizations. Since the Proud Boys did not have an official website on Google, I used interviews with their organizing leader Gavin McInnes.

Since the Michigan Militia is no longer active on the same scale as during the 1995 militia movement, I used official testimony given by their organizing leader Norman Olsen.

### *Purpose*

The purpose of this analysis is to demonstrate practical thematic correlations between extremist political organizations that have existed before and those that exist now. By demonstrating this notion on a practical level, it can then be inferred that this phenomenon is not spontaneous, but rather fundamental. This means that modern political circumstances did not bring new extremism, but rather they exposed extremism that was already there. By refocusing this phenomenon as fundamental rather than spontaneous, further literature could bring about new findings that wouldn't have been considered before, due to the existing notion that this phenomenon is spontaneous rather than fundamental.

### **Analysis**

In my qualitative analysis, I found many correlating themes within my individual case studies, while also finding different themes that complement each other. Although there is variation in themes between some of these individual cases, these cases show distinct similarity between one another.

### *Black Lives Matter/Black Panther Party*

I have determined two distinct themes within both the October 1966 Black Panther Party Platform and Program and BLM's 7 Demands: Racist Government and Police Brutality. The frequency for both themes in the 1966 Black Panther Party Platform and Program is three for

Racist Government, and two for Police Brutality. The frequency for both themes in BLM's 7 Demands is three for Racist Government and three for Police Brutality (see appendix).

Ex.

October 1966 Black Panther Party Platform and Program

“Being victimized by the white racist government of America”

-Code: victimization by racist government

BLM's 7 Demands

“We cannot reform an institution built upon white supremacy”

-Code: white supremacist institution

This demonstrates that the sentiments expressed by Black Lives Matter were also expressed by the Black Panther Party. Being that the Black Panther Party existed within the Vietnam War era, and Black Lives Matter exists within the modern context, this case shows that themes from the Vietnam War era correlate to those in the modern context.

*Redneck Revolt/Weather Underground*

For the Redneck Revolt Organizing Principles and Prairie Fire: The Politics of Anti-Imperialism, Political Statement of the Weather Underground 1. Arm The Spirit, I have determined five themes: Liberation/Revolution, White Supremacy, Capitalism, Nation State/Imperialism, and Community Power. The frequency of these themes in the Redneck Revolt Organizing Principles is eight for Liberation/Revolution, three for White Supremacy, four for Capitalism, eleven for Nation State/Imperialism, and six for Community Power. The frequency of these themes in “Prairie Fire: The Politics of Anti-Imperialism, Political Statement of the Weather Underground” 1. Arm The Spirit is nine for Liberation/Revolution, four for

White Supremacy, six for Capitalism, five for Nation State/Imperialism, and seven for Community Power (see appendix).

Ex.

Redneck Revolt Organizing Principles

“We have a duty and an obligation as freedom loving people to stand against the reactionary ideologies of white supremacy and white nationalism that menace communities of color and exert control over all working communities.”

-Code: Stand against white supremacy

Prairie Fire: The Politics of Anti-Imperialism, Political Statement of the Weather Underground 1. Arm The Spirit

“It is difficult to synthesize militant anti-imperialism with a mass base among oppressor-nation people because of the whole fabric of relative social/material white-skin privilege.

-Code: difficult to fight against white privilege

This case demonstrates a clear correlation between these two groups. The Weather Underground also existed during the Vietnam War era, and the Redneck Revolt exists within the modern context. Much like the case of Black Lives Matter/Black Panther Party, this case shows how themes from the Vietnam War era correlate with those in the modern context.

*Proud Boys/National Alliance*

For National Alliance: What We Believe, I have determined two themes: Current Government and Racial Quality. The frequency for Current Government is three, and the frequency for Racial Quality is five. For Vice Rising: Corporate Media Woos Magazine World’s Punks, I have determined two themes: Racist/Homophobic and Modern Generation. The frequency for Racist/Homophobic is five, and the frequency for Modern Generation is one. For Taki’s Magazine: Introducing the Proud Boys, I have determined two themes: Western Culture

and Men/Women. The frequency for Western Culture is two, and the frequency for Men/Women is two (see appendix).

Ex.

National Alliance: What We Believe

“America’s present deterioration stems from her loss of racial homogeneity and racial consciousness, and from the consequent alienation of most of our fellow citizens.”

-Code: America’s deterioration stems from loss of racial homogeneity

Taki’s Magazine: Introducing the Proud Boys

“Being proud of Western culture today is like being a crippled, black, lesbian communist in 1953.”

-Code: proud of western culture=crippled black lesbian communist in 1953

Although the themes established within these two organizations are distinctively different, they also show a distinct similarity. Although Current Government and Modern Generation are distinctly different, the terms “current” and “modern” are distinctly similar. However, the term “government” and “generation” are distinctly different with no similarity. Both organizations have established racial themes, however the context in which they are used are different. This case has established similarity between these two organizations, but not within the same extent as the previous cases listed above.

*Oath Keepers/Michigan Militia*

For Oath Keepers: Declaration of Orders We Will Not Obey, I have determined two themes: Act of War and Constitutional Right. The frequency for Act of War is four, and the frequency for Constitutional Right is four. For the Norman Olsen Statement from the Senate review hearings on militias and terrorism in the United States from June of 1995, I have

determined two themes: Constitutional Right and People's Rights. The frequency for Constitutional Rights is nine, and the frequency for People's Rights is eight (see appendix).

Ex.

Oath Keepers: Declaration of Orders We Will Not Obey

“We affirm that the purpose of the Second Amendment is to preserve the military power of the people so that they will, in the last resort, have effective final recourse to arms and to the God of Hosts in the face of tyranny.”

-Code: second amendment preserves military power of the people

Norman Olsen Testimony

“While the Second Amendment of the United States Constitution recognizes the existence of a state militia and recognizes they are a necessity for securing a free state and while it also recognizes that the right of the people to keep and bear arms shall not be infringed, the second amendment is not the source of the right to form a militia nor to keep and bear arms.”

-Code: second amendment recognizes rights but not source for them

Within this case, unlike the case of Proud Boys/National Alliance, I was able to establish a correlating theme between these two organizations: Constitutional Right. However, the differentiating themes established (Act of War, People's Rights) are not distinctly similar in any way. Nonetheless, I was able to establish a stronger thematic correlation within this case than the case of Proud Boys/National Alliance.

*Implications*

Overall, what is shown by these results is that what we are experiencing today largely correlates with what we have experienced before. These results established a strong correlation between left-wing organizations today and those that existed during the Vietnam War, showing that collective groups organizing against systemic racism and imperialist powers is a phenomenon that has been going on for the past sixty years. Responsive formations against



racial and cultural equality such as the National Alliance also show to correlate with the Proud Boys, however not to the same extent. The Proud Boys express sentiments of racism and antisemitism like the National Alliance, making them distinctively similar, but their objectives are clearly different. The National Alliance calls for institutional reformation, whereas the Proud Boys aim to band together like-minded individuals for a western-fraternity atmosphere. However, the Oath Keepers is clearly a continuation of the militia movement that started in 1994, as there is an established correlation between the Oath Keepers and the Michigan Militia. Whereas left-wing organizations call for institutional reformation, the militia movement aims to protect what they perceive to be established civil liberties. These established correlations, albeit not all as strong, demonstrate that this phenomenon is fundamentally established within American culture, rather than a spontaneous occurrence within the modern context.

### **Conclusion**

The results of the analysis mostly indicate a significant thematic correlation between extremist political organizations within the 20th century and those that are currently active. While there is a clear variation between the Proud Boys and the National Alliance, left-wing organizations clearly correlate with those that were active within the Vietnam War, and the Oath Keepers is clearly a continuation of the militia movement that began in 1994. Further research could seek to discover what consistent factors within American culture entice the formation of extremist political organizations. Since there was a clear variation between a dominant white supremacist organization of the past and one in the present, further research could also seek to answer what modern factors have led to this variation.

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Appendix**October 1966 Black Panther Party Platform and Program**

<b>Racist Government</b>	<b>Police Brutality</b>
<ul style="list-style-type: none"> <li>-robbed by racist government</li> <li>-no force to defend racist government</li> <li>-victimization by racist government</li> </ul>	<ul style="list-style-type: none"> <li>-end police brutality</li> <li>-defend against police brutality</li> </ul>

**BLM's 7 Demands**

<b>Racist Government</b>	<b>Police</b>
<ul style="list-style-type: none"> <li>-black and brown communities legally targeted</li> <li>-government should root out white supremacy</li> <li>-white supremacist institution</li> </ul>	<ul style="list-style-type: none"> <li>-police safe haven for white supremacists</li> <li>-defund the police</li> <li>-police don't serve and protect black people</li> </ul>

**Redneck Revolt Organizing Principles**

<b>Liberation</b>	<b>White Supremacy</b>	<b>Capitalism</b>	<b>Patriarchy/Nation State</b>	<b>Community</b>
<ul style="list-style-type: none"> <li>-total liberation of all working people</li> <li>-liberty for all</li> <li>-Anti-oppression, exploitation, marginalization based on race, gender, religion, sexual orientation, country of origin, or physical or mental abilities</li> <li>-Liberty isn't amassing wealth for others</li> <li>-women, queer, trans disproportionately deprived of liberty and threatened with violence</li> <li>-Pro-Revolution</li> <li>-society needs to be restructured</li> <li>-future without tyranny</li> </ul>	<ul style="list-style-type: none"> <li>-anti-white supremacy</li> <li>-abolish white supremacy</li> <li>-stand against white supremacy</li> </ul>	<ul style="list-style-type: none"> <li>-Anti-Capitalism</li> <li>-Capitalism benefits small minority of people</li> <li>-Nothing to gain through allegiance to capitalism</li> <li>-Anti-Patriarchy, Anti-Capitalism, against Nation-State</li> </ul>	<ul style="list-style-type: none"> <li>-Against Nation-State</li> <li>-Systems of social control serve the rich</li> <li>-Nation-State keeps working people poor and without power</li> <li>-treated as expendable garbage, buffer between rich and poor</li> <li>-Served those in power only to lose more rights</li> <li>-Support for war has destroyed lives of working class people</li> <li>-target real enemies</li> <li>-Anti-Patriarchy</li> <li>-Anti-Patriarchy, Anti-Capitalism, against Nation-State</li> <li>-Patriarchy divides working people against each other</li> <li>-police and courts protect the rich</li> </ul>	<ul style="list-style-type: none"> <li>-community versus individual</li> <li>-threat to one is threat to all</li> <li>-community is the people around us</li> <li>-community defense</li> <li>-networks with each other</li> <li>-Community over government</li> </ul>

**Prairie Fire: The Politics of Anti-Imperialism, Political Statement of the Weather  
Underground 1. Arm the Spirit**

<b>Revolution</b>	<b>White Supremacy</b>	<b>Capitalism</b>	<b>Imperialism</b>	<b>Community</b>
<ul style="list-style-type: none"> <li>-Pro-Revolution</li> <li>-the people fight for power</li> <li>-Women's full participation is necessary for healthy revolution</li> <li>-Pro Black, Puerto Rican, Chicano, Native American and all Third World peoples</li> <li>-Anti-racist left to combat complicity with racism</li> <li>-mobilize working people against imperialism</li> <li>-urgent responsibility to destroy imperialism to free the world</li> <li>-destroy imperialism, seize power, and establish socialism</li> <li>-arm the spirit</li> </ul>	<ul style="list-style-type: none"> <li>-black movement pushed into revolutionary movement for political power against racist white people and racist institutions</li> <li>-difficult to fight against white privilege</li> <li>-Power in US=white gentlemen's club</li> <li>-socialism is rejection of empire and white supremacy, and eradication of social system based on profit</li> </ul>	<ul style="list-style-type: none"> <li>-real energy crisis is fight over raw materials and resources</li> <li>-energy crisis is capitalist crisis of profit and power</li> <li>-Failure to develop fusion or solar energy is based on profit</li> <li>-human consequences for profit</li> <li>-major crisis in world supply in consequence of using resource for profit</li> <li>-socialism is rejection of empire and white supremacy, and eradication of social system based on profit</li> </ul>	<ul style="list-style-type: none"> <li>-Struggle against imperialism</li> <li>-Imperialism is warlike</li> <li>-Liberation=imperialism crumbles</li> <li>-the people fight over privileges within US-created privileged sectors, main weapon is white supremacy</li> <li>-socialism is rejection of empire and white supremacy, and eradication of social system based on profit</li> </ul>	<ul style="list-style-type: none"> <li>-gain popular community power</li> <li>-People need organization</li> <li>-Cynicism coincides with individualism</li> <li>-Care for health of revolutionary community</li> <li>-socialism=good of whole community</li> <li>-socialism=priorities based on human need</li> <li>-socialism=decent and creative quality of life</li> </ul>



**National Alliance: What We Believe**

<b>Current Government</b>	<b>Racial Quality</b>
<ul style="list-style-type: none"> <li>-government not wholly responsible to single race is not a good government</li> <li>-America's deterioration stems from loss of racial homogeneity</li> <li>-current government embodies no national purpose</li> </ul>	<ul style="list-style-type: none"> <li>-good government firmly based on fundamental principle for racial quality</li> <li>-reject artistic universalism</li> <li>-give youth pride in racial heritage</li> <li>-quality instead of equality</li> <li>-united on basis of common blood and ideals</li> </ul>

**Vice Rising: Corporate Media Woos Magazine World's Punks**

<b>Racist/Homophobic</b>	<b>Modern Generation</b>
<ul style="list-style-type: none"> <li>-seem racist and homophobic</li> <li>-black people talk harshly about other black people</li> <li>-Jews are anti-semitic</li> <li>-KKK don't really know those that they are racist and homophobic towards</li> <li>-white&gt;Puerto Ricans, Blacks</li> </ul>	<ul style="list-style-type: none"> <li>-modern generation brainwashed by hippies</li> </ul>

**Taki's Magazine: Introducing the Proud Boys**

<b>Western Culture</b>	<b>Men/Women</b>
<ul style="list-style-type: none"> <li>-refuse to apologize for modern world</li> <li>-proud of western culture=crippled black lesbian communist in 1953</li> </ul>	<ul style="list-style-type: none"> <li>-no women</li> <li>-girls are girls and men are men</li> </ul>

**Oath Keepers: Declaration of Orders We Will Not Obey**

<b>Act of War</b>	<b>Constitutional Right</b>
<ul style="list-style-type: none"> <li>-martial law=act of war</li> <li>-forcibly interning Americans without charges or trial=act of war</li> <li>-use of foreign troops against the people=act of war</li> <li>-carrying out order to confiscate food and essential supplies=enemy of the people</li> </ul>	<ul style="list-style-type: none"> <li>-second amendment preserves military power of the people</li> <li>-warrantless searches=means to disarm the people</li> <li>-Bill of Rights&gt;international laws of war</li> <li>-anti-suppression/censorship</li> </ul>

**Norman Olsen Testimony**

<b>Constitutional Right</b>	<b>People's Rights</b>
<ul style="list-style-type: none"> <li>-constitution limits government power</li> <li>-right to bear arms guarantees state defense</li> <li>-second amendment recognizes rights but not source for them</li> <li>-constitution underscores natural occurrence</li> <li>-people are responsible for militia's existence</li> <li>-constitution bred from authority of weapon ownership amongst people</li> <li>-government cannot become greater than constitution</li> <li>-martial law would defer power back to people</li> <li>-inalienable rights make martial law impossible</li> </ul>	<ul style="list-style-type: none"> <li>-people are responsible for militia's existence</li> <li>-militia is primary defense of the state</li> <li>-people defend the state</li> <li>-militia rights existed before the constitution</li> <li>-no federal regulation for private arsenal or militia</li> <li>-federal government child of armed citizen</li> <li>-people are parent of government</li> <li>-parental corrective action needed for federal encroachment</li> </ul>