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The Rhetoric of White Supremacist Terror: Assessing the Attribution of Threat

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Introduction

In the post-9/11 world, fears of terrorism¹ have led to growing anti-immigration sentiments among the public and calls for stricter national security measures. While recent studies have successfully discredited the general theory that immigration increases the risk of terrorist infiltration (Bove & Bohmelt, 2016), authors have largely ignored the terrorists next door. Domestic terrorism remains widely understudied (Simi, 2010); however, the threat is just as potent and pervasive as the danger posed by international actors. In recent decades, the greatest threat of domestic terrorism in the United States has come from right-wing extremists like White Supremacist groups (Piazza, 2015). Despite this, White Supremacist terrorism has been largely overlooked by scholars and has generally been characterized as an infrequent phenomenon. Moreover, White Supremacists are not seen as “authentic” terrorists by scholars, law enforcement, or the media (Jenkins, 2003). The neglect of White Supremacist terrorism in the academic community carries three important implications: it inhibits a comprehensive understanding of terrorism; it encourages the biased discourse that terrorism is a “foreign” problem; and it reinforces the conventional wisdom that White Supremacist terror is infrequent and does not merit serious investigation (Simi, 2010, p. 252). We seek to avoid these pitfalls by exploring how these terror groups portray different populations as threats to white supremacy.

Who do White Supremacist terror groups portray as a threat? And in what ways? This report provides a preliminary investigation into the rhetoric of threat for White Supremacist terror groups. As such, this paper proceeds in six major sections. The first section provides an overview of the existing literature on White Supremacist terrorism and the potential threats that drive movement mobilization. Second, by appealing to social movement theory and the logic of relational networks, we provide a theoretical framework for placing White Supremacist terrorism within a broader movement and for understanding the importance of rhetoric for violent mobilization. The third section and fourth sections detail our research design and data collection, respectively. The fifth section provides our preliminary analysis of the documents. Finally, the paper concludes with the policy implications of the project.

Understanding Threats & White Supremacist Mobilization

Previous explorations of white supremacist mobilization have focused almost exclusively on the violent acts carried out by these groups. Societal changes at large in the United States have been linked to right-wing violence and White Supremacist violence more specifically; notably, demographic diversification in the U.S. and the inclusion and empowerment of ethnic, racial, and religious minorities in American society have been key drivers of violence. White Supremacist organizations and terrorist groups perceive these types of changes as threats to the traditional dominance

¹ Defined here as acts of violence or threats of violence by non-state actors; these acts or threats are politically motivated and are intended to spread fear to a population beyond the immediate target (Schmid & Jongman, 1988).

of white, Christian males—the main demographic comprising these groups (Freilich, 2003; Handler, 1990; Hewitt, 2003; O'Brien and Haider-Markel, 1998; Smith, 1994). Several scholars have examined this connection between demographic change and White Supremacist violence in the context of “defended neighborhoods”,² finding that hate crimes and terror attacks are more frequent in white communities experiencing an influx of minorities (Suttles, 1972; DeSena, 1990; Meyer, 2000; Rieder, 1985; Grattet, 2009; Green et al., 1998; Beck, 2000). Others have investigated the competition-fueled backlash of immigration: the perceived gains of non-white populations drive white populations to recover what they see as lost status and gains; this has been tied most presciently to non-white and Latino immigration into the U.S. and the subsequent mobilization of right-wing extremists and White Supremacists (Green et al., 1999; Simi, 2010). Evidence from Ku Klux Klan violence in the South during the 1980s and 1990s supports the general claim regarding the effects of demographic changes. As Beck notes, Klan activity did not necessarily occur in areas with the largest minority populations; it occurred in areas where demographic changes were the most visible. These changes represented potential political and cultural threats to the dominant white populations in the affected states, catalyzing action (Beck 2000, p.168) and suggests that white supremacist groups are more responsive to relative changes in demographics.

In a more recent exploration of right-wing terrorism, Piazza finds no substantial effect of demographic change: the growth of non-white populations in states is not a statistically significant predictor of right-wing terror attacks (Piazza, 2017). However, he does not disaggregate White Supremacist terrorism from right-wing terror at large—White Supremacist attacks are included as only one dimension of his variable for attacks. Moreover, in measuring demographic changes, Piazza does not differentiate between different non-white populations; this overlooks the possibility that certain ethnic or racial groups are perceived as more of a threat than others to extremist groups. His work does, however, cast doubt on the role demographic changes in the mobilization of White Supremacists.

Another explanation for White Supremacist terror activity is the expansion of civil rights for African-Americans in the U.S. While the 1965 Immigration and Nationality Act constituted a major overhaul of the existing immigration policy,³ its passage coincided with the 1964 Civil Rights Act and the 1965 Voting Act. Compared to other racial or ethnic groups, African-Americans have been disproportionately targeted for attack by White Supremacists; spikes in White Supremacist violence have tended to occur in response to civil rights gains by African-

² Communities that are “racially and ethnically homogeneous where residents organize to prevent the settlement of racial and ethnic minorities.” (Simi, 2010, p. 263).

³ The Immigration and Nationality act abolished the national quota system and assigned quotas to each hemisphere; the new legislation also gave preference to the highly skilled and those seeking family reunification (Zolberg, 2008). Eventually, the act had major implications for the make-up of the country—the number of legal entrants increased by nearly 50 percent in ten years, from 3.3 million to 4.5 million. After a relative lull in immigration in the years leading up to its passage, this legislation greatly accelerated the pace of demographic change (Massey and Pren, 2012, p. 3). Due to the nature of migrant networks, and the bill’s preference for family reunification, those numbers only continued to grow throughout the 1970s and 1980s (Zolberg, 2008). U.S. Census information indicates that, while Europeans continued to represent the largest proportion of immigrants between 1960 and 1970, their share of the population decreased, while the Asian and Latin American populations doubled (“Region of Birth of the Foreign-Born Population”, n.d.).

Americans (Hewitt, 2003, pp. 53-57). The 1954 ruling of *Brown v. Board of Education of Topeka* initiated integration of U.S. schools and ended legal segregation; the decision also ignited White Supremacist organizations and reaffirmed their commitment to the cause and focused their attention on the black community (Anti-Defamation League, 2001). The Civil Rights Act and Voting Rights Act can be seen as events that reinforce specific conceptions of threat (African-Americans) and negate any potential effect of demographic change resulting from the Immigration and Nationality Act of 1965.

Finally, Piazza (2017) has posed three other potential threats to White Supremacist groups that could explain mobilization for violence: economic concerns for white populations, such as poverty levels and industrial employment; women's empowerment—in terms of abortion rates, female labor force participation rates, etc.—as a threat to traditional conceptions of white male dominance; and perceived government overreach (i.e. increase in federal tax rates and Democratic control of state legislature and/or U.S. presidency). These potential drivers provide an alternative to the racially and ethnically-based explanations of the threats prevalent in most of the literature on White Supremacist terrorism. However, each of these explanations of threat and mobilization focus solely on violence and ignore the actual rhetoric espoused by White Supremacist terror groups. Which explanation is supported by the rhetoric found in organizational propaganda? Do white supremacists associate different groups with different types of threats?

Theorizing White Supremacist Terror & the Rhetoric of Threat

Political violence such as terrorism is situated in the larger context of social movements and necessitates an understanding of how terror is produced in relation to larger movements and events (della Porta, 1995; Sageman, 2004; Tilly, 2004, pp. 5-13). Beck has explicitly called for a social movement approach to studies of terrorism, asserting that “terrorist groups are first and foremost movements with political claims and can be analyzed as such” (Beck, 2008, p. 1566). Terrorist groups, like social movements, face organizational challenges, engage in framing processes to stress the collective identity of its members, operate in social networks, and experience movement cycles. Oberschall echoes the theoretical similarities between terrorist groups and social movements—both types of actors possess: (1) discontent with the status quo; (2) grievances, supported by the organization's ideology; (3) the ability to organize and mobilize; and (4) political opportunities to advance their aims (Oberschall, 2004, p. 27).

We define the White Supremacist Movement as organizations and individuals in the United States that share “...common ideologies and goals and an overriding commitment to maintaining white supremacy. There are ongoing debates among the groups, but also sustained efforts to forge shared objectives...” (Ferber, 1998, p. 49). The main objective of the movement at large is to maintain the “purity” and dominance of the white race by protecting white, Christian populations from a feared “genocide” by non-Whites. As such, they strive for a future where non-Whites and non-Protestant Christians are segregated, subordinated to Whites, or completely destroyed.

However, white supremacist organizations and the movement they comprise do not conform to many traditional social movement models—unlike the resource mobilization theory hypothesis, white supremacist groups often emerge after a significant decrease in resources available to Whites (Durso & Jacobs, 2013, p. 128). Moreover, previous literature on White Supremacist extremists has created a near consensus that the movement is inherently decentralized with loosely connected factions whose common ideas and goals remain extremely malleable (Lipset & Raab, 1977; Aho, 1990; Hamm, 1993; Spinzak, 1995; Blee, 1996; Weinberg, 1998; Ferber, 1998; Green, Abelson & Garnett 1999; Sharpe, 2000; Blazak, 2001; Blee, 2005; Berlet & Vysotsky, 2006; Hamm, 2007; Durso & Jacobs, 2013). Dobratz and Shanks-Meile note in their 1997 study that 90% of the white supremacists interviewed had ties with other white supremacist groups in addition to their primary affiliation (Dobratz & Shanks-Meile, 1997). As Futrell and Simi have illuminated, white supremacist activists, and extremists in particular, build identities in small networks that reinforce their ideas of Aryan dominance; these small networks then connect to other small networks with similar views (Futrell & Simi, 2004).

Combining the new social movement theory with the logic of networks provides an appropriate lens for examining the White Supremacist Movement and the extremist factions in particular. Turning away from traditional conceptions of social movements and materially-based explanations for mobilization, the new social movement theory understands culture as a dynamic force to be mobilized and manipulated by social movement actors. This internal focus prioritizes the movement culture—the norms, beliefs, symbols, identities, myths, and histories of a group that are used to create solidarity and drive participation to motivate collective action (Williams, 2003).⁴ Understanding cultural processes and social context is particularly important for analyses of radical organizations as the goal behind the violence of many of these groups is symbolic (della Porta, 2013, p.166). Snow and Benford (1988) stress the importance of movement actors in the construction and promotion of meaning, not only for participants in the movement, but for antagonists and observers (Snow & Benford, 1988, p. 198). To gain popularity, movements need to frame their claims in such a way as to resonate with a wider audience. To do so, they tap into common cultural histories and identities to use a discourse that is consistent with the collective identity (Beck, 2008, pp. 1569-70; Benford & Snow, pp. 611-39). As McAdam, Tarrow, and Tilly (2004) highlight, identity and the process of claim-making are crucial in mobilizing supporters. The attribution of threat by movement leaders/elites constitutes a key component of the claim-making process. Our goal is to explore how movement leaders/elites of White Supremacist terror groups attribute threat—any person or group that presents a danger to the perceived racial, religious, or political interests of the White Supremacist Movement.

⁴ Culturalist studies of social movements preference the internal aspects of movement building, and place the greatest emphasis on the way that movements use discourse and emotion to mobilize individuals. Movement leaders are often responsible for the generation of meaning and collective identity. See Fuist (2014), Goodwin and Jasper (2006), and Gould (2009). For a discussion of affective solidarity and the way that movements use emotion to generate commitment, see Juris (2008).

Viewed as networks, social movements entail both formal and informal interactions between actors mobilized for social or political purposes, tied together by shared collective identities (Diani, 1992, p. 229). The relational nature of social movements is crucial to this conceptualization; social movements do not require direct cooperation and solidarity among members and organizations to be movements; rather, they are “complex and highly heterogeneous network structures” (Diani, 2003, p. 1). With regards to violent extremist factions, networked connections have been studied in a number of ways. Many have focused on the connections of individuals by reconstructing social networks responsible for specific attacks (for example, see: Krebs, 2001; Carley et al., 2003; Rodriguez, 2005; Koschade, 2006), or by examining individual ties that cross organizational lines (see: Sageman, 2004; Pedahzur & Perliger, 2006; Enders & Su, 2007; Enders & Jindapon, 2010; Helfstein & Wright, 2011). Other scholars have been concerned with the consequences of group-to-group relationships—the impact on organizational learning and innovation (Horowitz, 2010), how linkages contribute to increased group lethality (Asal & Rethemeyer, 2008; Horowitz & Potter, 2014), and how cooperation or rivalry affect group longevity (Phillips, 2014, 2015). Several authors have also attempted to typologize the nature of inter-group relationships (Desouza & Hensgen, 2007; Idler, 2012; Bacon, 2013; Moghadam, 2015); of interest here is the ideological dimension of relationships and the rhetorical network created by the elites of violent White Supremacist groups.

Most studies specific to White Supremacist extremist ideological and rhetorical connections have centered on online networks (Gustavson & Sherkat, 2004; Zhou et al., 2005). Online activity has shown that membership among the major factions—Christian Identity, neo-Nazis, Skinheads, and Ku Klux Klan groups—is extremely fluid (Perry and Olsson, 2009, p. 190), and forums act as community building mechanisms for supporters and activists (Holt & Bolden, 2014). Wong et al. have found that White Supremacist forums have common themes in addition to ideological similarities: the importance of information dissemination; calls for fundraising; recruitment mechanisms; networking chat rooms; and information gathering by participants (Wong, Frank & Allsup, 2015). Using Social Network Analysis, Burris, Smith, and Strahm model the inter-organizational structure of White Supremacist websites using hyperlinks between websites as ties of affinities, communication, or potential coordination. Their online network is consistent with previous research that portrays the White Supremacist movement as decentralized with multiple centers of influence. While there is no evidence of a unified ideology (despite an apparent “Nazification” of rhetoric), Burris, Smith and Strahm find no sharp ideological cleavages online that could threaten the movement’s goals (Burris, Smith & Strahm, 2000). Adams and Roscigno’s research examines the semantic networks of ideology for Klan-oriented and neo-Nazi-oriented websites utilizing content analysis. Their investigation yields nuanced differences between Klan and neo-Nazi sites regarding the specific nature of white decline and the actions deemed necessary. Despite these differences, they find that, consistent with previous work, “...Seemingly divergent and contradictory themes, such as social equality and assertions of white supremacy, can be seamlessly melded together and presented as congruent interests” (Adams & Roscigno, 2005, p. 774). However, Adams and Roscigno do not explore a combined or

embedded network structure and common themes therein; Klan- and neo-Nazi-oriented networks are isolated and then compared. Moreover, Christian Identity and Skinhead sites are excluded.

Works by Caspi and Caspi, Freilich, and Chermak have offered more comprehensive accounts of inter-group connections. Expanding upon research by Caspi, Feilich, and Chermak (2012), Caspi (2013) examines 13 of 30 violent White Supremacist groups contained in the Extremist Crime Database from 1990-2008⁵ and creates both a core groups network and a core groups embedded network that places the 13 groups in the larger context of the White Supremacy social movement. Caspi designates six different categories of groups: neo-Nazi, Christian Identity, racist skinhead, White Supremacist - General, White Supremacist - Prison Gangs, and Creativity. The two cross-category networks are subsequently assessed according to the variables of group size, group age, and strength of ideological affiliation. Caspi finds that both networks are non-cohesive with no clear center or periphery; Aryan Nations and Aryan Brotherhood play a central role for both the core groups and core groups embedded network, while neo-Nazis seem to play a key bridging role in the embedded network (Caspi, 2013, pp. 103-36). Betweenness centrality, age, and size play a role in predicting greater levels of lethality; betweenness centrality suggests that greater lethality may be a byproduct of greater exposure to network communications. However, Caspi notes that ideology does not serve as a statistically significant predictor of the number of homicides.

While rigorous, Caspi's study leaves under-interrogated the nature of ideology across the core groups network and the core groups embedded network. As Gilliard-Mathews succinctly states of White Supremacist terror:

Understanding the nature of these groups and how they define the enemy is essential because their ideologies are contextualized within the political and social environment of their community, state, and nation. Their enemy may include African Americans, Jews, immigrants, homosexuals, integrationists, and/or the government (Gilliard-Matthews, 2011, p. 257).

Importantly, these works provide a foundation for considering the decentralized networks of White Supremacist terror groups as part of the same larger White Supremacy Movement.

Research Design

For this paper, our network of white supremacist terror groups consists of three main factions: the Ku Klux Klan (KKK), Neo-Nazis, and Christian Identity groups.⁶ The KKK has always been a conservative movement, not a revolutionary one (Chalmers, 1987, p. 425). KKK ideology dictates that "white, Protestant values were the

⁵ American Front, Aryan Brotherhood, Aryan National Front, Aryan Nations, Confederate Knights of America, Confederate White Vikings, Denver Skins, Hammerskin Nation, Insane Criminal Posse, National Socialist Front, Nazi Low Riders, Volksfront, and the World Church of the Creator.

⁶ Racist Skinheads are not considered a distinct faction of the white supremacist movement for two main reasons. First, because the racist skinhead subculture is so fractured, skinheads were recruited by more established white supremacist groups to act as "foot soldiers." Second, skinheads did not become widely active in the White Supremacy movement until the mid- to late-1980s (Blazak, 2001, p. 984-985), which is outside of our timeframe for analysis.

standard for true Americanism and demanded that public institutions, especially schools and government, uphold those standards as normative” (Pegram, 2011, p. 11). Important goals were to keep Blacks from owning land, preventing education (Katz, 1986, pp. 40–44) and preventing Blacks from working and voting like and alongside Whites (Katz, 1986, p. 25). Racial segregation was a crucial component of white supremacy (Pegram, 2011, p. 61). The Klan evolved in four major phases: (1) movement formation in the Post-Civil War and Reconstruction eras; (2) rapid decline throughout World War I and World War II; (3) A dangerous but ultimately fragmented and ineffectual resurgence during the Civil Rights Era; and (4) the sporadic renewal of Klan violence in face of economic troubles and new leadership post-1970 (Chalmers, 1987, p. 484). The Ku Klux Klan has never been a centralized organization, instead relying on decentralized (and sometimes rivalrous) local organizations united by a general purpose (Katz, 1986, p. 27; Trelease, 1971, pp. 19, 51). While Blacks were overwhelmingly the target of attacks, the Klan also targeted Jews, Catholics, Communists, and liberal white Protestants.

Neo-Nazis cemented their presence in the U.S. with the creation of the American Nazi Party (ANP) under George Lincoln Rockwell in 1958 (Simonelli, 1999, pp. 26-28). Under Rockwell, Neo-Nazis were fairly hierarchically organized under the banner of the ANP; however, the Neo-Nazi movement splintered after his assassination in 1967 (Burris, Smith, & Strahm, 2000, p. 218). Ideologically, Neo-Nazi groups in the United States have been inherently fascist and anti-Semitic (Lee, 2000, p. 10); however, racism against African-Americans was incorporated into Neo-Nazi messages over time in attempts to gain greater support (Simonelli, 1999, p. 33).

Christian Identity is an inherently anti-Semitic and racist religious world view. Despite the extreme malleability and decentralization of the religion, organizations espousing Christian Identity views share three common pillars of belief. First, Aryans/Whites are the descendants of Adam and Eve and are thus the descendants of the Biblical tribes of ancient Israel; all non-Whites are pre-Adamic races and lower species (Blacks are most commonly portrayed as talking apes/beasts). Second, Jews are the children of Cain, the product of Satan’s seduction of Eve.⁷ According to the “two seeds” doctrine, the Serpent in Genesis is actually Satan, who seduced Eve to produce Cain; as descendants of Cain, all Jews are the spawn of Satan. Finally, the world is on the verge of an apocalyptic struggle between good and evil, where Aryans/Whites must do battle with the Jews and their allies [U.S. govt., race traitors, and minorities] to redeem the world. This “race holy war” (RAHOWA) in the wake of Christ’s second coming and the Armageddon will lead to an Aryan victory and the restructuring of society to reflect White dominance and natural order. Throughout its evolution, Christian Identity has become a rationalization for the aims of violent white supremacist groups; by the 1970s. Christian

⁷ According to Sharpe: “The connection between Eve and the Devil in Identity Christian theology yields a dualistic view of women. The White woman is considered the most beautiful creature in the universe, desired and sought after by males of all races. However, femininity carries with it the legacy of Eve and her indiscretion with Lucifer. Women are portrayed as weak and virtueless and above all corruptible, desperately needing White masculine leadership and strength. Women reach their highest fulfillment in the supporting roles of wife and motherhood.” (Sharpe, 2000, p. 611).

Identity had become one of the most important commonalities among right-wing extremists and a link between fragmented white supremacist groups that would be otherwise unaffiliated (Barkun, 1997, p. x, 3; Davis, 2010, pp. 17–18; Hough, 2006, p. 83; Sharpe, 2000, p. 611).

Movement elites are identified as follows: the Ku Klux Klan (KKK) and its leaders; the prominent leaders of the Christian Identity Movement within the larger White Supremacist Movement; and the leading neo-Nazi organizations at the time, including the National States' Rights Party and the American Nazi Party. These organizations have been accused of terrorism and comprise the main violent players in the White Supremacist movement (Simi, 2010, p. 253). In this study, we operationalize “threat” as a function of movement rhetoric, weighing different targets of threat attribution by the amount of focus they receive by the various groups included in the study. To assess the weight of the threat assigned to potential targets, we adopt an abductive approach, supplementing deductive conceptual work with insights gained through inductive research. Drawing from the theoretical and historical literatures related to white supremacist terror, we outline the following broad categories as important themes of discourse: political, race/ethnicity, gender/sex and family, religion, and economy. These categories constitute the broad families structuring our content analysis, encapsulating more nuanced subcategories based on the likely foci of the groups. These subcategories were then supplemented using inductive data analysis to provide specific word variations to define a coding dictionary.⁸ We operationalize these subcategories as the specific codes by which we classify rhetoric. Table 1 outlines this classification scheme.

Data Collection

Thanks to funding by the Andrew Berlin Fund at the Institute of National Security and Counterterrorism, we were able to complete a week-long archival visit to the Wilcox Collection of Contemporary Political Movements of the Spencer Research Library at the University of Kansas. The Wilcox Collection holds one of the largest collections of literature and media from left- and right-wing political movements in the United States.⁹ While the decentralized nature of the white supremacist movement makes it impossible to know the full universe of texts released by groups, field experts recognize the Wilcox Collection as offering the most comprehensive collection of right-wing propaganda materials.¹⁰ The funds awarded by the Berlin Fund covered travel expenses—airfare, ground transportation, and per diem—as well as crucial research assistance. These funds allowed us to purchase two academic textbooks explaining content and network analysis, as well as two document cameras, maximizing the content collected at the archive. During this visit, we collected over 8,000 documents of white supremacist rhetoric.

⁸ This dictionary is included in Appendix A.

⁹ (“Wilcox Collection of Contemporary Political Movements,” 2018)

¹⁰ Discussion with Dr. Michael Barkun, author of *Religion and the Racist Right: The Origins of the Christian Identity Movement*.

Table 1. Classification of Threat Rhetoric

Family	Code	Frequency	Top Co-occurrences
Political	Communism	1765	Judaism, Lineage, Nationalism/Patriotism
	Socialism	1822	White/Self, Political Violence, Domestic Politics
	Nationalist Socialism	2287	White/Self, Nationalism/Patriotism, Black
	Democracy	210	Domestic Politics, Judaism, Communism
	Race Relations	302	Lineage, White/Self, Nationalism/Patriotism
	International Affairs	1333	Judaism, Domestic Politics, Nationalism/Patriotism
	Domestic Politics	4055	Judaism, Nationalism/Patriotism, Black
	Political Violence	1279	Black, Judaism, White/Self
	Nationalism/Patriotism	4249	Judaism, Domestic Politics, White/Self
	Imperialism/Occupation	36	Judaism, Lineage, Western & Anglo European
	Zionism	197	Judaism, Communism, Lineage
Race/ Ethnicity	Black	3876	White/Self, Judaism, Domestic Politics
	Middle Eastern	100	Judaism, International Affairs, Nationalism/Patriotism
	Asian	158	Political violence, Nationalism/Patriotism, Black
	Hispanic	41	Black, Domestic Politics, Judaism
	Jewish	313	Judaism, Black, Communism
	Northern European	53	Western & Anglo European, Lineage, White/Self

	Southern European	51	Western & Anglo European, Dom. Politics, Int'l Affairs
	Eastern European	83	Judaism, Political Violence, Communism
	Western & Anglo European	713	Nationalism/Patriotism, Socialism, Judaism
	White/Self	4249	Male, Black, Lineage
	Foreign/Other	338	Domestic Politics, Judaism, Black
	Lineage	2230	White/Self, Judaism, Communism
	Purity	1	None
	Impurity	171	Black, White/Self, Domestic Politics
Gender/Sex and Family	Female	416	Male, White/Self, Black
	Male	2801	White/Self, Black, Domestic Politics
	Male/Female Interaction	3	Nationalism/Patriotism
	Same Sex Interaction	75	Black, Judaism, Communism
Religion	Catholicism	101	Domestic Politics, Judaism, Worship/Practice
	Protestantism	24	Catholicism, Christianity (General), Domestic Politics
	Christianity (General)	560	White/Self, Black, Nationalist Socialism
	Judaism	4297	Communism, Black, Domestic Politics
	Monotheism (General)	166	Black, Islam, Domestic Politics
	Islam	50	Black, Monotheism (General), Domestic Politics
	Hinduism	0	None
	Zoroastrianism	4	None
	Religion (Other)	146	Nationalism, Nationalist Socialism, Domestic Politics
	No Religion	15	Judaism, Communism, Christianity

	Worship/Practice	603	Judaism, Lineage, Domestic Politics
Economic	Employment	592	White/Self, Black, Judaism
	Inequality	171	Black, White/Self, Domestic Politics
	Economic (General)	341	Black, Communism, Democracy

To systematize document collection, we set parameters regarding the medium, outlet, intended audience, and purpose of texts relevant to our research question. For the purposes of our analysis, we restricted our search to text documents intended for public consumption. As we were interested primarily in mapping the official rhetoric of white supremacist groups, we collected only official organizational publications and/or documents circulated by leaders acting/writing in official capacity as organizational head.

These documents represent a preliminary effort to digitize the contents of the Wilcox Collection and create a dataset of texts in a format suitable for systematic analyses. Operationalizing this dataset required converting the image files collected from the archive into searchable text files. As text files, the content of these documents becomes compatible with ATLAS.ti, a computer program designed for large-scale qualitative data analyses. This allows us to conduct content and network analyses on a more systematic level than is possible with hand-coding techniques. With additional funding from INSCT and the Moynihan Center for Global Affairs at the Maxwell School of Citizenship and Public Affairs at Syracuse University, we successfully converted a total of 1,297 pages of material via Data Conversion Laboratory, Inc. The converted texts include materials from the Ku Klux Klan, Aryan Nations, Christian Identity, and Neo-Nazis. While the sample of documents is not representative of the overall corpus of texts, these texts offer insight into the thematic foci of an important and heretofore understudied American political movement.

Analysis

To analyze the allocation of rhetoric by White Supremacist groups, we conduct a content analysis of the elite discourse of the organizations listed above, analyzing documents put forth by both the organizations in question and their leaders, who are understood to have the formal authority to speak on behalf of the group.¹¹ As a form of discourse analysis, content analysis enables us to analyze the frequency and position of words and phrases to draw meaningful inferences from text. Specifically, we employ a frequency analysis of our sample of documents to assess the allocation of threat among each category. Frequency analyses are a common tool for the study of elite discourse, building off the

¹¹ Ferber has exhibited the feasibility of this method in her robust examination of white supremacist newsletters and periodicals published between 1969 and 1993. See: (Ferber, 1998).

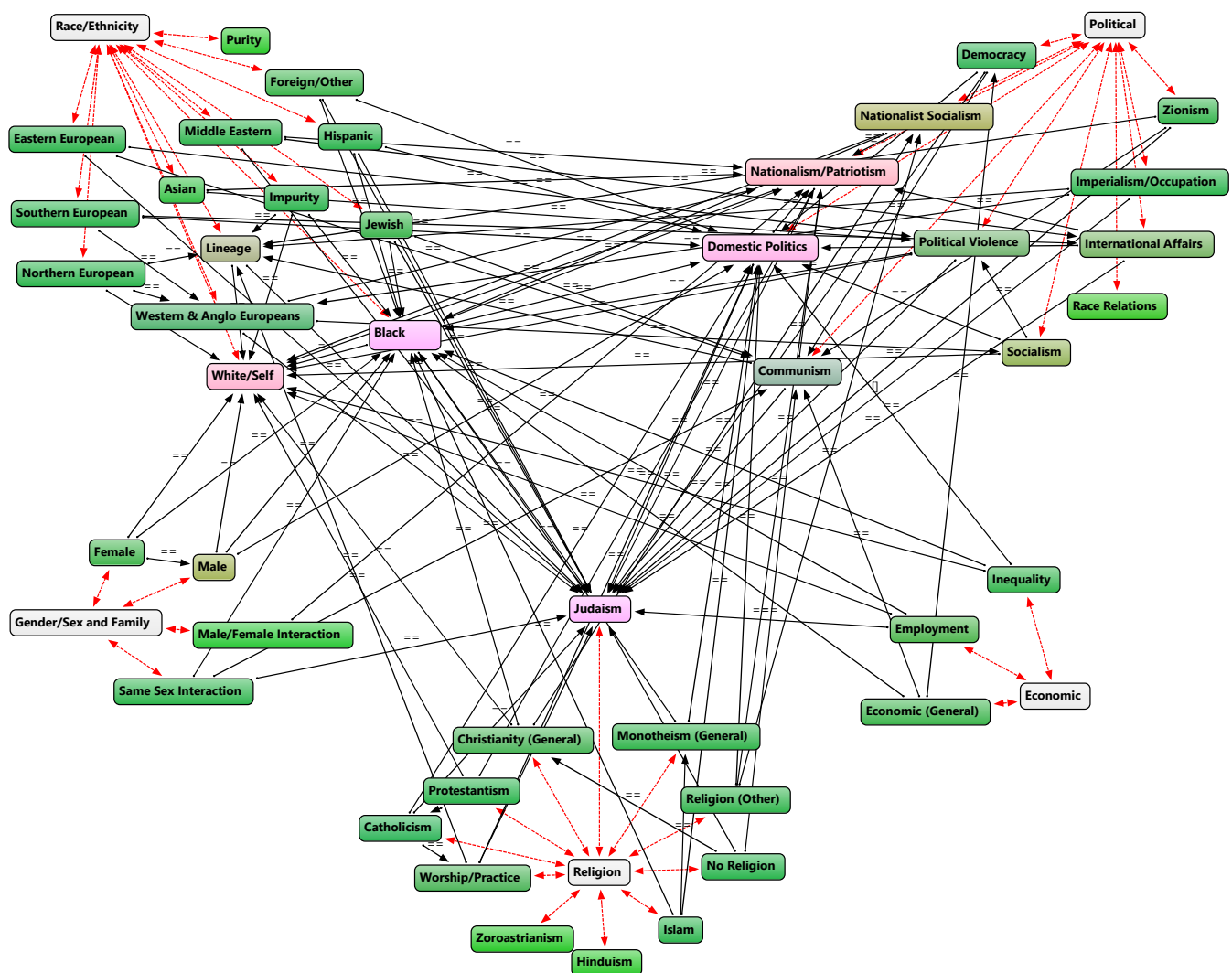
assumption that the more frequently leaders and organizations use certain words and phrases, the more salient such content is to them (Hermann, 2009, p. 156).

In addition to assessing the salience of important issue areas to movement leaders, this project is also interested in the linkages leaders make *between* issues of interest: for example, when movement leaders speak about different ethnic groups, are they more interested in their connection to political or social issues? To analyze these linkages, we conduct a network analysis examining the co-occurrence of codes within single lines of text. For example, a paragraph in the Knights of the Ku Klux Klan News Bulletin of October 1982 begins with the line, “The ACLU was founded by the ATHEIST-COMMUNIST, Roger Baldwin, who said of its founding, ‘COMMUNISM IS THE GOAL!!’.” (“Global 2000,” *KKK News Bulletin*, 1982). This sentence would be coded for Domestic Politics (“ACLU”), No Religion (“ATHEIST”), and Communism (“COMMUNIST”, “COMMUNISM”).

Network analyses offer a visual representation of the connections between nodes; in this case, a network analysis allows us to examine the salience and connections between each of our 44 “codes.” Figure 1 illustrates the results of our network analysis. Each code is plotted in relation to the broader family to which it belongs and its top three co-occurring codes. Gray nodes indicate concept families. The connections between families and their constituent codes are represented with red arrows; linkages between codes are represented with black arrows and labeled “= =.” This label indicates that nodes are associated with each other.

The relevance of concepts and strength of connections can be judged based on two key indicators: “groundedness” and “density.” Groundedness describes the number of times a code appears in the sample of primary documents, reflecting the results of our frequency analysis. In Figure 1, increases in groundedness are illustrated with an increasingly yellow hue. Density scores describe the number of links to other codes, or the number of co-occurrences. As density increases, nodes become more red. For example, “Nationalist Socialism” is one of the most frequently occurring codes in the sample but is not connected to many other codes; i.e. it has high groundedness, but low density. In contrast, “Nationalism/Patriotism” is linked to many other codes; the red hue of the node illustrates this high density.

Figure 1. White Supremacist Rhetorical Network



After reviewing the primary documents themselves and creating a rhetorical network through content analysis, two major themes regarding threats emerge: (1) African-Americans as a threat to conceptions of White self-identity; and (2) Jews as a the main political threat to the White Supremacist Movement. Consistent with previous research, Figure 1 shows that leaders across all factions—the Ku Klux Klan, Neo-Nazis, and Christian Identify—portray the identity of the movement in terms of “whiteness” and the purity of lineage; a key theme of the white identity is that of masculinity and the reclaiming and maintaining of white male dominance in all domestic political issues (Barkun, 1997, pp. 115-188; Davis, 2010; Schmitz, 2016; Sharpe, 2000, pp. 17-18). Furthermore, movement leaders see nationalism and patriotism as important manifestations of the white identity. Nationalist-Socialism is tied fairly strongly

to rhetoric surrounding “Nationalism/Patriotism” and “Domestic Politics,” evidencing that these groups, and particularly neo-Nazis, perceive nationalist-socialism as the only political system that protects their white identity (Southern Poverty Law Center, 2017). Each faction advances a conception of white self-identity that is overwhelmingly framed in opposition to African-Americans: faction leaders make repeated claims regarding their own racial purity in contrast to the perceived impurity of non-whites, with African-Americans as the most visible group domestically. As such, leaders and members across the white supremacist movement see domestic empowerment of African-Americans by U.S. federal and state governments as a threat to their identity, their conceptions of white society, and the white race at large (for similar findings, see: McVeigh, 2009).

While rhetoric regarding African-Americans is overwhelmingly connected to racial self-identity in Figure 1, political threat discourse is most densely connected to Judaism. Leader political rhetoric in Figure 1 heavily associates Jews with Communism; a common theme that emerges across factions is the belief in a Jewish-Communist conspiracy to subjugate U.S. political institutions, and as a result the white supremacist movement portrays Judaism as the main political threat to white nationalism and political institutions to which white supremacists feel entitled. Moreover, our analysis finds that the “International Affairs” code is also strongly associated with this Jewish-Communist rhetorical link. This relationship suggests that a belief in an international Jewish political conspiracy is a common thread among the white supremacist movement and is not limited to Christian Identity adherents as exiting research suggests (Barkun, 1997; Kaplan, 1997). Interestingly, rhetoric regarding African-Americans is strongly associated with the rhetorical codes for “Judaism” and “Domestic Politics” in Figure 1. The strength of the co-occurrences between these three codes offers preliminary evidence for the patterns noted by several historical studies: over time, white supremacists have merged the rhetoric of a Jewish conspiracy with the racist rhetoric surrounding African-Americans. The result is a narrative that portrays Jewish recruitment of African-American populations through integration/desegregation policies (such as integrated schools and busing) and the expansion of civil rights (for example, see: Lipset & Raab, 1977; Newton, 2014, pp. 54-120).

As a result of these two major themes, rhetoric associated with political violence co-occurs most often with rhetoric codes for Blacks, Jews, and White in Figure 1; elites from the KKK, Neo-Nazi, and Christian Identity factions repeatedly call for whites to carry out violence against Blacks and Jews. The evidence from this rhetorical analysis lends support to the “consistency” explanations—external shocks, such as demographic changes or economic losses, do not appear to affect the rhetoric of “threat” for extremists in the White Supremacist Movement. Instead, groups are persistent in portraying African-Americans and Jews as the main threats to white supremacy. Overt religiosity does not play a large role in the rhetoric of threat; however, Christian Identity theology offers a flexible religious belief system for justification of pre-existing organizational ideologies. In fact, Figure 1 shows that religion at large is rarely referenced. Our analysis of primary documents suggests that when religion is invoked, it is usually rhetoric associated with calls for anti-Semitic violence. Moreover, anti-Semitism provides a larger narrative in which to place racism against African-Americans; this presents a bridge between Klan and Neo-Nazi factions. Rhetoric regarding other racial and ethnic

populations, while present to some degree, pales in comparison to rhetoric regarding Jews and Blacks. Moreover, economic rhetoric is not very important to the overall network; when economic concerns are voiced, they are generally framed as white vs. black issues—increased economic opportunities for African-Americans necessarily entails a decrease in economic opportunities for Whites. Finally, concern over women’s empowerment is largely absent from the network of rhetoric.

Conclusion: Policy Implications & Looking Forward

White nationalism in the United States has experienced a resurgence in recent years. Who are they mobilizing against? Our analysis indicates that, in the face of major demographic and economic changes, extremists in the white supremacist movement have remained fixated on black and Jewish communities. This suggests that, despite the rhetoric devoted to immigrant communities and poor economic conditions, violent White Supremacist organizations may be mobilizing in response to what they see as traditional and long-standing threats/enemies to their goals. As shown by our analysis, organizational elites may use discontent over societal changes as evidence of white decline and as an opening for their propaganda and rhetoric regarding threats to white well-being. As such, the law enforcement community should remain focused on protecting the African-American and Jewish communities—communities that have been the dominant focus of calls to arms by White Supremacists. Given that the Black and Jewish populations have consistently been seen as racial and politico-religious threats, respectively, an increased police presence at public demonstrations concerning civil rights and religious freedoms should strongly be considered.

The dictionary created for this analysis represents an important first step in understanding the rhetoric of threat and subsequent calls for violence for White Supremacist terrorism. Future studies will build on this dictionary and extend the longitudinal dimension of the analysis. Additionally, an important avenue for future work will be tying the rhetoric of threat to the subsequent attacks that are being carried out; such work will provide valuable insight into the weight given to official organizational propaganda in determining terror attacks for a highly decentralized movement.

Appendix A: WST Coding Dictionary

Categories:

Political

--COMMUNISM

APITALIST|BEATNIK|BOLSHEVIK|BOLSHEVIKS|BOLSHEVISM|BOURG|BOURGEOIS|BREZHNEV|CAPITALISM|CAPITALIST|CAPITALISTIC|CASTRO|COMMIES|COMMUNIST|COMMUNISM|COMMUNIST|COMMUNISTIC|COMMUNISTS|COMRADE|COMRADES|COMRADESHIP|GUEVARA|KARL|KHRUSHCHEV|KREMLIN|LEFTIST|LEFTISTS|LEFTWARD|LEFTY|LENIN|LENINIST|MANIFESTO|NONCOMMUNIST|SOVIET|SOVIETIZATION|SOVIETS|TROTSKY|TROTSKYITE|USSR

--SOCIALISM

SOCIALIST|SOCIALISTIC|SOCIALISTS

--NATIONALIST SOCIALISM

ADOLPH|ADOLF|BENITO|DENAZIFICATION|FASCISM|FASCIST|FASCISTS|FUEHRER|FUHRER|GESTAPO|GOEBBELS|GOERING|HEIL|HERZL|HESBURGH|HESS|HIMMLER|HITLER|HITLERIAN|HITLERISM|HOERNLE|HOLOCAUST|KAMPF|LUFTWAFFE|MUSSESSOLINI|NATIONALSOZIALISTISCH|SS|STORMTROOPER|STORMTROOPERS|SUPERNATIONALISTIC|SWASTIKA|SWASTIKAS|VERMACHT

--DEMOCRACY

DEMOCRACIES|DEMOCRACY|DEMOCRAT|DEMOCRATIC|DEMOCRATS|DESPOT|DESPOTISM|DICTATOR|DICTATORIAL|DICTATORSHIP|DICTATORSHIPS|EGALITARIAN|EGALITARIANISM|EQUALITARIANISM|EQUALITARIANS|GOVERNMENT|GOVERN|GOVERNED|GOVERNMENTAL|GOVERNMENTS|

--SEGREGATION/INTEGRATION/RACE RELATIONS:

ABOLITION|ABOLITIONIST|BUSING|BUSSED|BUSSES|BUSSING|ENSLAVE|ENSLAVEMENT|ENSLAVING|INTEGRATE|INTEGRATED|INTEGRATING|INTEGRATION|INTEGRATIONIST|SEGREGATE|SEGREGATED|SEGREGATING|SEGREGATION|SEGREGATIONIST|SLAVE|SLAVEMASTERS|SLAVERY|SLAVES|LYNCH|LYNCHING

--INTERNATIONAL AFFAIRS

ANWAR|ARABIA|ASIA|AUSCHWITZ|AUSTRALIA|BRAZIL|BRITAIN|CAMBODIA|CHINA|COLUMBIA|CONGO|DRESDEN|EGYPT|EISENHOWER|ENGLAND|GHANA|GRAIVER|GREECE|HANOI|HARARE|HOLLAND|HOLOCAUST|INDONESIA|INTERNATIONAL|INTERNATIONALISM|INTERNATIONALIST|INTERNATIONALISTS|IRAN|IRAQ|ISOLATION|ISOLATIONIST|ISRAEL|ITALY|JAPAN|KHOMEINI|KISSINGER|KOREA|LAOS|LEBANON|LIBYA|MEXICO|MOSCOW|MUAMMAR|MUGABE|NAMIBIA|NIGERIA|PALESTINE|POSTWAR|REFUGEE|REFUGEES|QADAFI|QADHAFI|RHODESIA|RUSSIA|SAUDI|SIBERIA|SYRIA|TIBET|TURKEY|UKRAINE|VIETNAM|WEIMAR|WILHELM|WWI|WWII|ZIMBABWE

--POLITICAL VIOLENCE

COUNTERINSURGENCY|COUNTERTERRORIST|GENOCIDE|GUERRILLA|GUERRILLAS|GUERRILLA|GUERRILLAS|LIBERATION|MILITANTS|MILITARILY|MILITIA|MILITIAMEN|MOLOTOV|REVOLUTION|REVOLUTIONARIES|REVOLUTIONARY|REVOLUTIONIST|REVOLUTIONISTS|REVOLUTIONS|TERRORISM|TERRORIST|TERRORISTS|WAR|WARRIOR|WARRIORS|WARS|WARTIME

--DOMESTIC POLITICS

ACLU|ADL|ANTIWAR|CONFEDERACY|CONFEDERATE|CONGRESS|CONGRESSIONAL|CONGRESSMAN|CONGRESSMEN|EISENHOWER|FBI|FCC|FCI|FDR|FED|FEDERAL|FEDERALISM|GUBERNATORIAL|HIPPIE|HIPPIES|JDL|KENNEDY|KENNEDYS|KISSINGER|LAPD|LIB|LIBEL|LIBERAL|LIBERALISM|LIBERALS|MISGOVERN|NONCOMMUNIST|POLICE|POLICEMAN|POLICEMEN|POLICY|POLICIES|POLITICAL|POLITICALLY|POLITICANS|POLITICIAN|POLITICIANS|POLITICS|PRESIDENCY|PRESIDENT|PRESIDENTIAL|PRESIDENTS|REPUBLIC|REPUBLICAN|REPUBLICANS|RIGHTIST|RIGHTISTS|RIGHTWING|RIGHTWINGER|US|USA|VOTE|VOTED|VOTER|VOTERS|VOTES|VOTING|WATERGATE

--NATIONALISM/PATRIOTISM

COMPATRIOT|FLAG|FLAGS|KKK|KLAN|KLANSMAN|KLANSMEN|KLECTOKON|KLUN|KLUTZNICK|KLUX|KNIGHT|KNIGHTHOOD|KNIGHTS|KU|NATION|NATIONALISM|NATIONALIST|NATIONALISTIC|NATIONALISTS|NATIONALITIES|NATIONALITY|NATIONALLY|NATIONS|NATIONWIDE|NAZI|NAZIS|NAZISM|PATRIOT|PATRIOTIC|PATRIOTICALLY|PATRIOTISM|PATRIOTS|SOLDIER|SOLDIERS|SOVEREIGN|SOVEREIGNS|SOVERIEGNTY|STATE|STATES|STATESMAN|STATESMANSHIP|STATESMEN|SUPERNATIONALISTIC|TROOPS

--IMPERIALISM/OCCUPATION

COLONIAL|COLONIES|COLONISTS|COLONIZE|COLONIZED|COLONIZING|COLONY|COLUMBUS|EMPEROR|EMPERORS|EMPIRE|EMPIRES|IMPERIAL|IMPERIALISM|IMPERIALIST|IMPERIALISTIC

--ZIONISM

JERUSALEM|ZION|ZIONISM|ZIONIST|ZIONISTS|ZOG

Race/Ethnicity

--BLACK

AFRICANS|AFRICAN|AFRO|ALLBLACK|APE|APES|BLACK|BLACKMAN|BLACKS|CONGOLOID|COONS|DARK|DARKIES|DARKY|FRO|GORILLA|GORILLAS|GROID|KONRAD|KOOKS|KURTZ|NEGRO|NEGROE|NEGROES|NEGROID|NIGGER|NIGGERS|RHODESIAN|RHODESIANS|UGANDANS

--MIDDLE EASTERN

AHIRMAN|AHRIMAN|ALESTINIAN|ALGERIAN|AMIR|ARAB|ARABIC|ARABS|EGYPTIAN|EGYPTIANS|IRANIAN|IRANIANS|JORDANIAN|LEBANESE|LIBYAN|LIBYANS|OTTOMAN|PALESTINIAN|PERSIA|PERSIAN|PERSIANS|SYRIAN|TURKISH

--JEWISH

ANTISEMITIC|FINK|FINKS|FINKISM|GOY|GOYIM|GOYS|HYMIES|JEWSMEDIA|JEWSPAPERS|KIKE|KOSHER|SEMETIC|SEMETISM|SEMITE|SEMITES|SEMITIC|SEMITISM

--HISPANIC

ARGENTINIAN|DOMINICAN|HISPANIC|LATIN|LATINA|MEXICAN|MEXICANS|RICAN|RICANS|WETBACK

--ASIAN

ASIAN|ASIANS|ASIATIC|ASIATICS|CHINAMEN|CHINESE|COOLIES|FILIPINO|GOOK|INDIAN|INDIANS|ISRAELI|ISRAELIS|JAP|JAPANESE|KOREAN|LAOTIAN|MONGOL|MONGOLOID|TIBETANS|YELLOW|VIETNAMESE

--EASTERN EUROPEAN

BALKAN|BULGARIANS|RUSSIAN|RUSSIANS|POLISH|SERBIAN|SIBERIAN|UKRANIAN|UKRANIANS

--NORTHERN EUROPEAN

DANISH|NORDIC|NORDICS|NORSE|NORSEMAN|OSTROGOTH|SCANDINAVIA|SCANDINAVIAN|SCANDINAVIANS

--SOUTHERN EUROPEAN

GREEK|GREEKS|ITALIAN|ITALIANS|PORTUGUESE|SPANIARDS

--WESTERN & ANGLO EUROPEANS

ANGLIFYING|ANGLO|ANGLOPHILE|ANGLOS|BAVARIA|BAVARIAN|BRITISH|BRITTON|CELTIC|CELTS|ENGLISH|ENGLISHMAN|ENGLISHMEN|FRENCH|FRENCHMEN|GERMAN|GERMANEN|GERMANIA|GERMANIC|GERMANIZE|GERMANS|SAXON|SAXONS|SCOTTISH|PRUSSIAN|TEUTON|TEUTONIC|TEUTONS|VISIGOTHS

--WHITE/SELF

ARYA|ARYAN|ARYANISM|ARYANS|BLOND|BLONDE|CAUCASIAN|CAUCASIANS|AUSTRALIAN|EUROPEAN|EUROPEANS|WHITE|WHITEFIRE|WHITEMAN|WHITEMEN|WHITES|WHITEWARRIOR|WHITEY|REDNECK|REDNECKS

--FOREIGN/OTHER

ALIEN|ALIENS|AUTOCHTHONOUS|BROWN|BROWNS|EMIGRATE|FOREIGN|FOREIGNERS|IMMIGRANT|IMMIGRANTS|IMMIGRATION|IMMIGRATIONS|INDIGENOUS|MIGRATE|MIGRATED|MIGRATING|MIGRATION|MIGRATIONS|TRANSMIGRATED

--LINEAGE

ANCESTOR|ANCESTORS|ANCESTRAL|ANCESTRY|BLOOD|BLOODED|BLOODLINE|DARWINISM|DARWINIST|DESCEND|DESCENDANT|DESCENDANTS|ETHNIC|ETHNICALLY|ETHNOLOGY|EUGENICAL|EUGENICS|EVOLUTION|EVOLUTIONARIES|EVOLVE|EVOLVED|EVOLVES|FATHERLAND|GENETIC|GENETICALLY|GENETICS|HOMELAND|HOMELANDS|KIN|KINSMAN|KINSMEN|LINEAGE|LINEAGE|NATIVE|NATIVES|NATIVISTS|RACE|RACELESS|RACES|RACIAL|RACIALISM|RACIALIST|RACIALLY|TRIBAL|TRIBE|TRIBES

--PURITY

HOMOGENEOUS|HOMOGENIOUS|HOMOGENIZED

--IMPURITY

INTERBREEDING|INTERMARRIAGE|INTERMARRY|INTERMARRYING|MISCEGE|MISCEGENA|MISCEGINATED|MISCEGINATION
|MISCEGNATION|MISCENGENATION|MONGRELIZATION|MONGRELIZE|MONGRELIZED|MONGRELIZERS|MONGRELIZING|
MONGRELIZATION|RACEMIXERS|MULATTO|MONGREL|MONGRELS

Gender/Sex and Family

--FEMALE

BARBIE|CLEAVAGE|FEMALE|FEMAL|FEMALES|FEMININE|GIRLFRIEND|GIRLFRIENDS|HOUSEWIFE|HOUSEWIVES|MAIDEN|M
OTHER|MOTHERS|WIFE|WIVES|WOMAN|WOMANHOOD|WOMB|WOMEN|WOMENFOLK

--MALE

HUSBAND|HUSBANDMAN|HUSBANDMEN|HUSBANDS|MAN|MANHOOD|MANLINESS|MANLY|MEN

--MALE/FEMALE INTERACTION

FECUNDITY|FERTILE|FERTILITY|FERTILIZED|MARITAL

--SAME SEX INTERACTION

DANDY|FAGS|FANCIED|FANCIES|FANCY|GAY|HOMO|HOMOSEXUAL|HOMOSEXUALITY|HOMOSEXUALS|QUEER|QUEERS|
QUEERED

Religion

--CATHOLICISM

ABSOLVE|ABSOLVED|ALBIGENSAN|ALBIGENSIS|ATONEMENT|BAPTISING|BAPTISM|BAPTISMAL|BAPTISMS|BISHOP|BISHOP
RICS|BISHOPS|CATHEDRAL|CATHEDRALS|CATHOL|CATHOLIC|CATHOLICS|CRUCIFIED|CRUCIFIX|CRUCIFIXION|CRUCIFY|DI
OCLETIAN|DISCIPLE|DISCIPLES|EXCOMMUNICATED|EXCOMMUNICATING|EXCOMMUNICATION|POPE

--PROTESTANTISM

EVANGEL|EVANGELICAL|EVANGELIST|EVANGELISTS|LUTHERAN|LUTHERANS|METHODIST|METHODISTS|PROTESTANT|PR
OTESTANTISM|PURITAN|PURITANICAL|PURITANS

--CHRISTIANITY (GENERAL)

ASSYRIA|ASSYRIAN|BAPTIST|BAPTISTS|BARABBAS|BARNABAS|BETHLEHEM|BIBLE|BIBLES|BIBLICAL|BIBLICALLY|CATHARIS
M|CATHARIST|CATHARISTS|CATHARS|CHAPLAIN|CHAPLAINS|CHRATIENNES|CHRIST|CHRISTIAN|CHRISTIANITY|CHRISTIANI
ZATION|CHRISTIANIZED|CHRISTIANS|CHRISTMAS|CHRISTS|CHRISTUS|CHURCHES|COLOSSIANS|CORINTHIANS|CRUSADE|
CRUSADER|CRUSADERS|CRUSADES|EASTER|EMMANUEL|EPHESIAN|EPHESIANS|EPISTLE|EPISCOPAL|GALATIANS|GOSPEL|

GUIRDHAM|HEAVEN|HEAVENLY|HEAVENS|HEINDEL|HELL|HELLISH|HELLS|HYMN|HYMNALS|HYMNS|JUDAS|LAZARUS|MAH
ALALEEL|MARCION|MARCIONITES|METHUSELAH|MIRACLE|MIRACLES|MONISM|MONOTHEISM|PSALM|QUAKER|QUAKER
S|ROSICRUCIAN|ROSICRUCIANISM|ROSICRUCIANS|TEMPLAR|TEMPLARS

--JUDAISM

ABRAHAM|ABRAMOWITZ|AMALEK|AMORITE|ATRIARCHS|BABYLON|BABYLONIA|BABYLONIAN|CAIN|CAINAN|CANAAN|C
ANANITES|CHALDEA|CHALDEAN|GENTILE|GENTILES|HEBRAIC|HEBREW|HEBREWS|ISRAELITE|
ISRAELITES|JEW|JEWESS|JEWISH|JEWRY|JEWS|JUDAISM|JUDAIZED|KHAZAR|KHAZARS|MAHAL|MANASSAH|MENACHEM|MI
TZVAH|MOSES|PURIM|RABBI|RABBIS|SABBATH|SEPHARDIC|SYNAGOGUE|SYNAGOGUES|TALMUD|TALMUDIC|YAHVEH|YA
HWEH|YHWH|YOM

--GENERAL MONOTHEISM

ABEL|ADAM|ADAMIC|ADAMITES|ARIMATHEA|ARK|COVENANT|DEUTERONOMY|ECCLESIASTICAL|ECCLESIASTICS|ECUM
ENTICAL|GOD|ELIJAH|EPHRAIM|EVE|EXILE|EXILED|EXODUS|EZEKIEL|GALILEE|GENESIS|GOMORRA|HIVITES|ISAAC|ISAIAH|J
UDEA|JUDEANS|JUSTINIAN|KINGDOM|KINGDOMS|LEVITICUS|LEVY|

--ISLAM

ALLAH|AYATOLLAH|IMAN|ISLAM|ISLAMIC|MOHAMMED|MOSQUE|MUHAMMAD|MUHAMMED|MUHAMNED|MUSLIM|MUS
SLIMS|MUSLUMS|PROPHET|SUFISM

--HINDUISM

ARJUNA|BHAG|BHAGAVAD|BHAGW|BHIMA|BHISHMA|DEVAYANA|GITA|HINDU|HINDUS|KSHATRIYA|KSHATRIYAS|KRISHNA
|KRISHNAS|VISHNU

--ZOROASTRIANISM

ARMAITI|ASTRA|ASTRAL|ASTRONOMY|AVESTA|AVESTAN|GATHA|KHASHATHRA|ZOROASTER|ZOROASTRIAN|ZOROASTR
IANISM

--OTHER

ACCURSED|BUDD|BUDDHA|BUDDHISM|CABAL|CABBALA|CABBALISTIC|DEIFIED|DEITIES|DEITY|DEMON|DEMONIC|DEMO
NS|DEVIL|DEVILISH|DEVILS|DIVINITIES|DIVINITY|DRUID|DRUIDIC|DRUIDS|DUALISM|DUALIST|DUALISTIC|DUALISTS|ELVES|E
LVICK|DRACONIC|DRAGON|DRAGONFIRE|DRAGONLIKE|DRAGONS|EVIL|EVILS|GNOSTIC|GNOSTICISM|GNOSTICS|GODDE
SS|GODDESSES|GODHOOD|GODLIKE|GODS|HEATHEN|HENOTHEISM|HOROSCOPES|KABALA|LUCIFER|LUCIFERIAN|PAGA
N|PAGANISM|MANICHAEAN|MANICHAEANS|MANICHAENS|MIDIAN|MIDIANITES|MIDIANS|MITHRA|MITHRAIC|MITHRAISM|
MYSTICISM|OCCULT|OCCULTIST|ODINIST|RAGNAROK|TAOIST|VALHALLA

--NO RELIGION

ATHEISM|ATHEIST|ATHEISTIC|ATHESTIC|

--WORSHIP/PRACTICE

APOSTASY|APOSTATE|APOSTATES|CORELIGIONISTS|FAITH|FAITHFUL|FAITHFULLY|FAITHFULNESS|FAITHS|FANATICISM|FANATIC|FANATICAL|FANATICALLY|HERESIES|HERETIC|HERETICS|INFIDEL|INTERDENOMINATIONAL|ZEALOTS|MINISTER|MINISTRES|MINISTRY|MISSIONARIES|MISSIONARY|MONASTERY|ORTHODOX|ORTHODOXY|PRAY|PRAYED|PRAYER|PRAYERS|PRAYING|PREACH|PREACHED|PREACHER|PREACHERS|PREACHES|PREACHING|PREACHINGS|PRIEST|PRIESTCRAFT|PRIESTESSES|PRIESTHOOD|PRIESTLY|PRIESTS|PROPHECY|PROPHESIZED|PROPHESY|PROPHETICAL|PROPHETICALLY|PULPIT|PULPITS|RELIGION|RELIGIONS|RELIGIOSITY|RELIGIOUS|RELIGIOUSLY|RITE|RITES|RITUAL|RITUALS|SCRIPTURE|SCRIPTURES|SECT|SERMON|SERMONS|SPIRITUAL|SPIRITUALLY|TABERNACLE|TEMPLE|THEOLOGIAN|THEOLOGIANS|THEOLOGICAL|THEOLOGICALLY|THEOLOGY|WORSHIP|WORSHIPPED|WORSHIPPERS|WORSHIPPING|WORSHIPS

Economic

--EMPLOYMENT

EMPLOY|EMPLOYED|EMPLOYEE|EMPLOYEES|EMPLOYER|EMPLOYERS|EMPLOYING|EMPLOYMENT|JOB|JOBS|JOBLESS|PAY|PAYABLE|PAYCHECK|PAYED|PAYER|PAYING|PAYMENTS|PAYOFFS|PAYROLL|PAYROLLS|PAYS|REMITTANCE|REMITTANCES|RETIREMENT|SALARIED|SALARIES|SALARY|UNEMPLOYED|UNEMPLOYMENT

--INEQUALITY

POOR|POOREST|POVERTY|POVERTYSTRICKEN|WEALTH|WEALTHY

--ECONOMIC (GENERAL)

ECONOMIC|ECONOMICS|ECONOMISTS|ECONOMY|EXPENDITURE|EXPENDITURES|EXPENSE|EXPENSES|EXPENSIVE|HOUSING|RECESSION|STOCKHOLDERS|STOCKMARKET|TRADE

Appendix B: Code Co-occurrences

Key: Code {Groundedness score} [No. of Co-occurrences]

Asian {158-0} [30]

Political Violence	15
Nationalism/Patriotism	10
Black	9
Judaism	8
Domestic Politics	7
International Affairs	6
Communism	4
Middle Eastern	4
Eastern European	3
Socialism	3
Worship/Practice	3
Foreign/Other	2
Nationalist Socialism	2
Western & Anglo Europeans	2
Catholicism	1
Christianity (General)	1
Democracy	1
Female	1
Hispanic	1
Imperialism/Occupation	1
Inequality	1
Islam	1
Jewish	1
Lineage	1
Male	1
Race Relations	1
Religion (Other)	1
Same Sex Interaction	1
White/Self	1
Zionism	1

Black {3876-0} [34]

White/Self	404
Judaism	243
Domestic Politics	153
Political Violence	118
Nationalism/Patriotism	110
Lineage	94
Male	92
Communism	90
Nationalist Socialism	53
Christianity (General)	43
International Affairs	29
Employment	28
Female	24
Jewish	20
Foreign/Other	19
Economic (General)	18
Islam	18
Monotheism (General)	18
Whites	16
Race Relations	14
Inequality	12
Worship/Practice	11
Asian	9
Socialism	9
Western & Anglo Europeans	9
Same Sex Interaction	8
Hispanic	7
Religion (Other)	7
Imperialism/Occupation	2
Impurity	2
Zionism	2
Catholicism	1
Eastern European	1
Northern European	1

Catholicism {101-0} [24]

Domestic Politics	6
Judaism	6
Worship/Practice	6
Male	5
Christianity (General)	3
Nationalism/Patriotism	3
Nationalist Socialism	3
Same Sex Interaction	3
Protestantism	2
Race Relations	2
Socialism	2
Southern European	2
White/Self	2
Asian	1
Black	1
Communism	1
Female	1
Inequality	1
International Affairs	1
Islam	1
Jewish	1
Political Violence	1
Religion (Other)	1
Western & Anglo Europeans	1

Christianity (General) {560-0} [28]

White/Self	83
Black	43
Nationalist Socialism	33
Nationalism/Patriotism	32
Judaism	30
Worship/Practice	21
Domestic Politics	17
Communism	14
Lineage	14
Western & Anglo Europeans	8
Monotheism (General)	7
Socialism	7
International Affairs	6
Male	6
Catholicism	3
Jewish	3
Political Violence	3
Religion (Other)	3
Employment	2
Same Sex Interaction	2
Asian	1
Eastern European	1
Female	1
Inequality	1
Islam	1
No Religion	1
Protestantism	1
Race Relations	1

Communism {1765-0} [35]

Judaism	304
Lineage	123
Nationalism/Patriotism	82
Domestic Politics	77
White/Self	48
Male	45
Zionism	42
International Affairs	40
Political Violence	37
Nationalist Socialism	31
Black	30
Socialism	26
Western & Anglo Europeans	20
Christianity (General)	14
Worship/Practice	14
Democracy	12
Jewish	11
Race Relations	8
Employment	7
Economic (General)	6
Eastern European	5
Foreign/Other	5
Same Sex Interaction	5
Asian	4
Female	4
Monotheism (General)	4
Inequality	3
No Religion	3
Religion (Other)	3
Catholicism	1
Hispanic	1
Imperialism/Occupation	1
Islam	1
Middle Eastern	1
Whites	1

Democracy {210-0} [18]

Domestic Politics	38
Judaism	18
Communism	12
Nationalism/Patriotism	10
International Affairs	3
Lineage	3
Nationalist Socialism	3
Political Violence	3
Western & Anglo Europeans	3
White/Self	3
Male	2
Southern European	2
Asian	1
Eastern European	1
Economic (General)	1
Employment	1
Socialism	1
Worship/Practice	1

Domestic Politics {4055-0} [36]

Judaism	215
Nationalism/Patriotism	157
Black	153
White/Self	144
International Affairs	78
Communism	77
Lineage	75
Male	69
Socialism	60
Political Violence	47
Democracy	38
Nationalist Socialism	32
Worship/Practice	28
Employment	25
Foreign/Other	23
Economic (General)	19
Christianity (General)	17
Female	13
Race Relations	13
Western & Anglo Europeans	12
Inequality	9
Jewish	9
Monotheism (General)	9
Religion (Other)	8
Asian	7
Catholicism	6
Zionism	6
Islam	4
Southern European	3
Hispanic	2
Same Sex Interaction	2
Eastern European	1
Imperialism/Occupation	1
Impurity	1
Protestantism	1
Whites	1

Eastern European {83-0} [16]

Judaism	14
Political Violence	9
Communism	5
Asian	3
Nationalism/Patriotism	3
Lineage	2
Western & Anglo Europeans	2
White/Self	2
Black	1
Christianity (General)	1
Democracy	1
Domestic Politics	1
Imperialism/Occupation	1
International Affairs	1
Jewish	1
Northern European	1

Economic (General) {341-0} [18]

Domestic Politics	19
Black	18
Nationalism/Patriotism	11
White/Self	11
Judaism	9
Lineage	8
Political Violence	8
Communism	6
Race Relations	6
Employment	5
International Affairs	5
Socialism	4
Western & Anglo Europeans	4
Foreign/Other	3
Male	2
Democracy	1
Middle Eastern	1
Nationalist Socialism	1

Employment {592-0} [23]

White/Self	36
Black	28
Judaism	27
Domestic Politics	25
Nationalism/Patriotism	16
Male	13
Race Relations	9
Socialism	8
Communism	7
Lineage	7
International Affairs	6
Economic (General)	5
Female	4
Nationalist Socialism	4
Inequality	3
Political Violence	3
Christianity (General)	2
Western & Anglo Europeans	2
Democracy	1
Foreign/Other	1
Hispanic	1
Whites	1
Worship/Practice	1

Female {416-0} [28]

Male	58
White/Self	56
Black	24
Judaism	15
Nationalism/Patriotism	14
Domestic Politics	13
International Affairs	6
Nationalist Socialism	6
Whites	6
Communism	4
Employment	4
Lineage	4
Worship/Practice	4
Jewish	3
Western & Anglo Europeans	3
Inequality	2
Political Violence	2
Religion (Other)	2
Same Sex Interaction	2
Asian	1
Catholicism	1
Christianity (General)	1
Foreign/Other	1
Impurity	1
Islam	1
Monotheism (General)	1
Race Relations	1
Socialism	1

Foreign/Other {338-0} [22]

Domestic Politics	23
Judaism	20
Black	19
Nationalism/Patriotism	9
International Affairs	7
Male	7
White/Self	7
Lineage	6
Communism	5
Nationalist Socialism	4
Western & Anglo Europeans	4
Economic (General)	3
Political Violence	3
Worship/Practice	3
Asian	2
Socialism	2
Whites	2
Employment	1
Female	1
Impurity	1
Race Relations	1
Zionism	1

Hinduism {0-0} [0]**Hispanic {41-0} [9]**

Black	7
Domestic Politics	2
Judaism	2
Political Violence	2
Asian	1
Communism	1
Employment	1
Nationalism/Patriotism	1
Race Relations	1

Imperialism/Occupation {36-0} [13]

Judaism	5
Lineage	3
Western & Anglo European	3
Zionism	3
Black	2
Nationalism/Patriotism	2
Asian	1
Communism	1
Domestic Politics	1
Eastern European	1
International Affairs	1
Socialism	1
Worship/Practice	1

Impurity {36-0} [12]

Lineage	10
White/Self	7
Black	2
Male	2
Domestic Politics	1
Female	1
Foreign/Other	1
Inequality	1
Judaism	1
Nationalism/Patriotism	1
Race Relations	1
Zionism	1

Inequality {171-0} [27]

Black	12
White/Self	12
Domestic Politics	9
Nationalism/Patriotism	8
Judaism	7
Political Violence	5
Male	4
Communism	3
Employment	3
Female	2
Western & Anglo Europeans	2
Asian	1
Catholicism	1
Christianity (General)	1
Impurity	1
International Affairs	1
Islam	1
Jewish	1
Lineage	1
Middle Eastern	1
Nationalist Socialism	1
Race Relations	1
Religion (Other)	1
Same Sex Interaction	1
Socialism	1
Whites	1
Worship/Practice	1

International Affairs {1333-0} [34]

Judaism	102
Domestic Politics	78
Nationalism/Patriotism	74
Political Violence	43
Communism	40
Black	29
Western & Anglo Europeans	26
White/Self	26
Nationalist Socialism	23
Socialism	20
Male	18
Zionism	14
Middle Eastern	11
Lineage	9
Worship/Practice	8
Foreign/Other	7
Jewish	7
Asian	6
Christianity (General)	6
Employment	6
Female	6
Economic (General)	5
Monotheism (General)	4
Democracy	3
Southern European	3
Race Relations	2
Religion (Other)	2
Same Sex Interaction	2
Catholicism	1
Eastern European	1
Imperialism/Occupation	1
Inequality	1
Islam	1
Protestantism	1

Islam {50-0} [22]

Black	18
Monotheism (General)	12
Domestic Politics	4
Judaism	2
Male	2
Nationalism/Patriotism	2
Asian	1
Catholicism	1
Christianity (General)	1
Communism	1
Female	1
Inequality	1
International Affairs	1
Jewish	1
Nationalist Socialism	1
Political Violence	1
Race Relations	1
Religion (Other)	1
Same Sex Interaction	1
Western & Anglo Europeans	1
White/Self	1
Worship/Practice	1

Jewish {313-0} [25]

Judaism	44
Black	20
Communism	11
Political Violence	10
White/Self	10
Domestic Politics	9
International Affairs	7
Nationalism/Patriotism	7
Lineage	5
Nationalist Socialism	5
Worship/Practice	5
Christianity (General)	3
Female	3
Male	3
Religion (Other)	3
Socialism	2
Asian	1
Catholicism	1
Eastern European	1
Inequality	1
Islam	1
Middle Eastern	1
Race Relations	1
Same Sex Interaction	1
Western & Anglo Europeans	1

Judaism {4297-0} [37]

Communism	304
Black	243
Domestic Politics	215
Nationalism/Patriotism	165
Lineage	140
White/Self	118
Political Violence	112
International Affairs	102
Male	69
Zionism	55
Nationalist Socialism	46
Jewish	44
Worship/Practice	33
Christianity (General)	30
Western & Anglo Europeans	28
Employment	27
Socialism	23
Foreign/Other	20
Democracy	18
Female	15
Eastern European	14
Middle Eastern	14
Economic (General)	9
Asian	8
Inequality	7
No Religion	7
Race Relations	7
Religion (Other)	7
Catholicism	6
Same Sex Interaction	6
Imperialism/Occupation	5
Whites	4
Monotheism (General)	3
Hispanic	2
Islam	2
Impurity	1
Northern European	1

Lineage {2230-0} [30]

White/Self	324
Judaism	140
Communism	123
Black	94
Nationalism/Patriotism	90
Domestic Politics	75
Political Violence	43
Male	36
Worship/Practice	30
Socialism	29
Zionism	28
Race Relations	27
Nationalist Socialism	26
Christianity (General)	14
Western & Anglo European	12
Whites	11
Impurity	10
International Affairs	9
Economic (General)	8
Employment	7
Foreign/Other	6
Northern European	6
Jewish	5
Female	4
Democracy	3
Imperialism/Occupation	3
Eastern European	2
Asian	1
Inequality	1
Monotheism (General)	1

Male {2081-0} [33]

White/Self	511
Black	92
Domestic Politics	69
Judaism	69
Female	58
Nationalism/Patriotism	51
Communism	45
Nationalist Socialism	44
Lineage	36
International Affairs	28
Political Violence	24
Whites	22
Worship/Practice	14
Employment	13
Socialism	13
Western & Anglo European	8
Foreign/Other	7
Christianity (General)	6
Catholicism	5
Religion (Other)	5
Inequality	4
Jewish	3
Monotheism (General)	3
Race Relations	3
Democracy	2
Economic (General)	2
Impurity	2
Islam	2
Same Sex Interaction	2
Zionism	2
Asian	1
Middle Eastern	1
Southern European	1

Male/Female Interaction {3-0} [1]

Nationalism/Patriotism	1
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Middle Eastern {100-0} [11]

Judaism	14
International Affairs	11
Nationalism/Patriotism	5
Political Violence	5
Asian	4
Zionism	3
Communism	1
Economic (General)	1
Inequality	1
Jewish	1
Male	1

Monotheism (General) {166-0} [18]

Black	18
Islam	12
Domestic Politics	9
Christianity (General)	7
Communism	4
International Affairs	4
Nationalism/Patriotism	4
Worship/Practice	4
Judaism	3
Male	3
Religion (Other)	3
White/Self	2
Female	1
Lineage	1
Nationalist Socialism	1
Political Violence	1
Socialism	1
Western & Anglo Europeans	1

Nationalism/Patriotism {4249-0} [40]

Judaism	165
Domestic Politics	157
White/Self	117
Western & Anglo Europeans	112
Black	110
Lineage	90
Communism	82
Nationalist Socialism	77
International Affairs	74
Male	51
Socialism	46
Political Violence	43
Christianity (General)	32
Worship/Practice	20
Employment	16
Race Relations	15
Female	14
Economic (General)	11
Asian	10
Democracy	10
Religion (Other)	10
Foreign/Other	9
Inequality	8
Jewish	7
Zionism	7
Middle Eastern	5
Monotheism (General)	4
Catholicism	3
Eastern European	3
Whites	3
Imperialism/Occupation	2
Islam	2
Northern European	2
Same Sex Interaction	2
Southern European	2
Hispanic	1
Impurity	1
Male/Female Interaction	1
No Religion	1
Protestantism	1

Nationalist Socialism {2287-0} [30]

White/Self	108
Nationalism/Patriotism	77
Black	53
Socialism	50
Judaism	46
Male	44
Christianity (General)	33
Domestic Politics	32
Communism	31
Western & Anglo Europeans	27
Lineage	26
International Affairs	23
Political Violence	14
Worship/Practice	11
Religion (Other)	9
Female	6
Jewish	5
Employment	4
Foreign/Other	4
Race Relations	4
Catholicism	3
Democracy	3
Southern European	3
Asian	2
Same Sex Interaction	2
Zionism	2
Economic (General)	1
Inequality	1
Islam	1
Monotheism (General)	1

No Religion {15-0} [6]

Judaism	7
Communism	3
Christianity (General)	1
Nationalism/Patriotism	1
Worship/Practice	1
Zionism	1

Northern European {53-0} [9]

Western & Anglo Europeans	11
Lineage	6
White/Self	6
Nationalism/Patriotism	2
Political Violence	2
Black	1
Eastern European	1
Judaism	1
Worship/Practice	1

Political Violence {1279-0} [34]

Black	118
Judaism	112
White/Self	90
Socialism	79
Domestic Politics	47
International Affairs	43
Lineage	43
Nationalism/Patriotism	43
Communism	37
Male	24
Asian	15
Nationalist Socialism	14
Western & Anglo Europeans	11
Jewish	10
Eastern European	9
Economic (General)	8
Inequality	5
Middle Eastern	5
Zionism	5
Whites	4
Worship/Practice	4
Christianity (General)	3
Democracy	3
Employment	3
Foreign/Other	3
Race Relations	3
Religion (Other)	3
Female	2
Hispanic	2
Northern European	2
Same Sex Interaction	2
Catholicism	1
Islam	1
Monotheism (General)	1

Protestantism {24-0} [6]

Catholicism	2
Christianity (General)	1
Domestic Politics	1
International Affairs	1
Nationalism/Patriotism	1
White/Self	1

Purity {1-0} [0]**Race Relations {302-0} [30]**

Lineage	27
White/Self	16
Nationalism/Patriotism	15
Black	14
Domestic Politics	13
Employment	9
Communism	8
Judaism	7
Economic (General)	6
Nationalist Socialism	4
Male	3
Political Violence	3
Catholicism	2
International Affairs	2
Western & Anglo Europeans	2
Zionism	2
Asian	1
Christianity (General)	1
Female	1
Foreign/Other	1
Hispanic	1
Impurity	1
Inequality	1
Islam	1
Jewish	1
Religion (Other)	1
Same Sex Interaction	1
Socialism	1
Whites	1
Worship/Practice	1

Religion (Other) {146-0} [22]

Nationalism/Patriotism	10
Nationalist Socialism	9
Domestic Politics	8
Black	7
Judaism	7
White/Self	7
Male	5
Worship/Practice	4
Christianity (General)	3
Communism	3
Jewish	3
Monotheism (General)	3
Political Violence	3
Female	2
International Affairs	2
Western & Anglo Europeans	2
Asian	1
Catholicism	1
Inequality	1
Islam	1
Race Relations	1
Same Sex Interaction	1

Same Sex Interaction {75-0} [21]

Black	8
Judaism	6
Communism	5
White/Self	4
Catholicism	3
Christianity (General)	2
Domestic Politics	2
Female	2
International Affairs	2
Male	2
Nationalism/Patriotism	2
Nationalist Socialism	2
Political Violence	2
Asian	1
Inequality	1
Islam	1
Jewish	1
Race Relations	1
Religion (Other)	1
Western & Anglo Europeans	1
Worship/Practice	1

Socialism {1822-0} [28]

White/Self	183
Political Violence	79
Domestic Politics	60
Nationalist Socialism	50
Nationalism/Patriotism	46
Lineage	29
Western & Anglo Europeans	29
Communism	26
Judaism	23
International Affairs	20
Worship/Practice	18
Male	13
Black	9
Employment	8
Christianity (General)	7
Whites	6
Economic (General)	4
Asian	3
Catholicism	2
Foreign/Other	2
Jewish	2
Democracy	1
Female	1
Imperialism/Occupation	1
Inequality	1
Monotheism (General)	1
Race Relations	1
Southern European	1

Southern European {51-0} [11]

Western & Anglo Europeans	5
Domestic Politics	3
International Affairs	3
Nationalist Socialism	3
Worship/Practice	3
Catholicism	2
Democracy	2
Nationalism/Patriotism	2
Male	1
Socialism	1
Zionism	1

Western & Anglo Europeans {713-0} [32]

Nationalism/Patriotism	112
Socialism	29
Judaism	28
White/Self	28
Nationalist Socialism	27
International Affairs	26
Communism	20
Domestic Politics	12
Lineage	12
Northern European	11
Political Violence	11
Black	9
Worship/Practice	9
Christianity (General)	8
Male	8
Southern European	5
Economic (General)	4
Foreign/Other	4
Democracy	3
Female	3
Imperialism/Occupation	3
Asian	2
Eastern European	2
Employment	2
Inequality	2
Race Relations	2
Religion (Other)	2
Catholicism	1
Islam	1
Jewish	1
Monotheism (General)	1
Same Sex Interaction	1

White/Self {4249-0} [33]

Male	511
Black	404
Lineage	324
Socialism	183
Domestic Politics	144
Judaism	118
Nationalism/Patriotism	117
Nationalist Socialism	108
Political Violence	90
Christianity (General)	83
Female	56
Communism	48
Employment	36
Western & Anglo Europeans	28
International Affairs	26
Race Relations	16
Worship/Practice	15
Inequality	12
Economic (General)	11
Jewish	10
Foreign/Other	7
Impurity	7
Religion (Other)	7
Northern European	6
Same Sex Interaction	4
Democracy	3
Catholicism	2
Eastern European	2
Monotheism (General)	2
Zionism	2
Asian	1
Islam	1
Protestantism	1

Worship/Practice {603-0} [32]

Judaism	33
Lineage	30
Domestic Politics	28
Christianity (General)	21
Nationalism/Patriotism	20
Socialism	18
White/Self	15
Communism	14
Male	14
Black	11
Nationalist Socialism	11
Western & Anglo Europeans	9
International Affairs	8
Catholicism	6
Jewish	5
Female	4
Monotheism (General)	4
Political Violence	4
Religion (Other)	4
Asian	3
Foreign/Other	3
Southern European	3
Zionism	3
Democracy	1
Employment	1
Imperialism/Occupation	1
Inequality	1
Islam	1
No Religion	1
Northern European	1
Race Relations	1
Same Sex Interaction	1

Zionism {197-0} [20]

Judaism	55
Communism	42
Lineage	28
International Affairs	14
Nationalism/Patriotism	7
Domestic Politics	6
Political Violence	5
Imperialism/Occupation	3
Middle Eastern	3
Worship/Practice	3
Black	2
Male	2
Nationalist Socialism	2
Race Relations	2
White/Self	2
Asian	1
Foreign/Other	1
Impurity	1
No Religion	1
Southern European	1

Zoroastrianism {4-0} [0]

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