

AL-QAEDA AND THE PHINEHAS PRIESTHOOD TERRORIST GROUPS
WITH A COMMON ENEMY AND SIMILAR JUSTIFICATIONS FOR
TERROR TACTICS

A Dissertation

by

DANNY WAYNE DAVIS

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

December 2003

Major Subject: Educational Human Resource Development

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ABSTRACT

Al-Qaeda and the Phinehas Priesthood Terrorist Groups with a
Common Enemy and Similar Justifications for Terrorist Tactics. (December 2003)

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The majority of studies on terrorist groups in the past have been conducted from the perspectives of political science, sociology, or psychology. This historical comparative study examines two terrorist organizations through a human resource development (HRD) lens. The study's goal is to provide a fresh perspective on terrorism to the current discussion of the subject within the public and private sectors.

A comprehensive literature review is used to examine religiously based terrorist groups. The following HRD models and theories are used to frame this research: the Basic Systems Model of Swanson and Holton (2001), Daft's definition of an organization (2001), the work of Watkins and Marsick (1992 & 1993) on learning organizations, and group theory as discussed by Johnson and Johnson (2000). Crenshaw's (2001) work on terrorist group theory also helps provide a foundation to the discussion.

The study begins with a short review of terrorism during the twentieth, and the first years of the twenty-first centuries. Next, the histories, cultures, and beliefs of the fundamentalist Islamic or Islamist movement and the Christian Identity movement are

traced. The focus is then narrowed and an in-depth study of al-Qaeda and the Phinehas Priesthood, from the Islamist and Christian Identity movements, respectively, is conducted. The context of HRD organizational traits is used to portray the similarities and differences between these terrorist groups.

There were eight major findings from this study. 1. Al-Qaeda and the Phinehas Priesthood possess structure and demonstrate input, output, process, and interaction with, and feedback from their external environment (Swanson & Holton, 2001) as do conventional organizations. 2. Both groups demonstrate structure and group dynamics similar to conventional organizations. 3. Members of both groups profess beliefs similar to those in mainstream Islam and Christianity, respectively. 4. The belief that God's law is superior to that of man is held in common by al-Qaeda and the Priesthood. This belief is based on the revealed word of God, the Koran and Bible, respectively. 5. Members of both groups believe they have been chosen by God to right the wrongs of society and/or the world. Violent acts in support of this mission are fully justified. 6. A common goal of these groups is to establish racially and culturally pure societies on some scale. 7. Al-Qaeda and the Phinehas Priesthood are both anti-Semitic. 8. Members of these groups are culturally isolated from mainstream society. The study makes four recommendations to HRD practitioners, government policy makers, and educators in pursuit of the goal of providing a fresh perspective on terrorism.

DEDICATION

This dissertation is dedicated to the four Christian ladies of my life. The first three guided me as a child and helped me become a man. “Train up a child in the way he should go; and when he is old, he will not depart from it” (Proverbs 22:6).

Peggy Wilson Davis

1927 -

Reevel Crysop Wilson

1904 -

Jimmie Garrett Davis

1906 – 1974

The fourth Christian lady has lived with me for over twenty-five years and is truly the better half. “A virtuous woman is a crown to her husband” (Proverbs 12:4).

Mary Herttenberger Davis

1957 -

ACKNOWLEDGMENTS

First, I acknowledge the blessings of the Good Lord who provided me with good health, persistence, an inquiring intellect, and a supportive wife.

Dr. Walter Stenning, chair of my committee, is a person of like mind in terms of education, training, and ideas of national security. He has guided me through the doctoral process with an aplomb resultant of his doing this job many times before.

Dr. Kenneth Paprock encouraged me to delve into the psychological and motivational aspects of terrorist groups. His advice greatly strengthened and broadened this study.

Dr. Clifford Whetten insisted that my study remain grounded in HRD theory and that I show the relevance of my findings to the world of the educator. For his clear counsel I am grateful.

Dr. James Kracht helped me to reduce the target of my research project to a more manageable and focused arena. His insights and advice were invaluable.

Dr. Jerry Stuth, my GCR, was very supportive of this study and acted as a positive role model for me.

My son, Stuart W. Davis continued to supply the venison, even as his Dad sat in the pickup and studied HRD theory and terrorism.

Last, but certainly first in my mind in terms of support, is my wife, Mary L. Davis. Her love and patience have sustained me through the doctoral process. She was principal critic and editor of this project.

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CHAPTER I

INTRODUCTION

Terrorism is not a new phenomenon. The terrorist has been around for millennia. The ancient Chinese warrior-philosopher Wu Ch'I, spoke of the impact of a dedicated warrior, "This is the reason one man willing to throw away his life is enough to terrorize one thousand" (as cited in Sun Tzu, 500 B.C./1963). Just as in other human endeavors, terrorism has new elements that continue to emerge. Many of these elements, tried in the past and found wanting, often resurface with a new group.

Rapoport writes of four "waves of modern terror" (Rapoport, 2001, p. xi) that have been manifested since the late 1800's. Struggling for "a society without formal organization" (Rapoport, 2001, p. xi) the generally unorganized international Anarchist movement of the middle and late 1800s, constituted the first wave of terror of the modern era. The "anti-colonial uprisings" (Rapoport, 2001, p. xi) following the First World War, put on hold as the Second World War erupted, and then continuing after the defeat of fascism, made up the second surge of terrorist activity. The third wave of terror came in the 1960s. For over twenty years European, Middle Eastern, African, and South American groups operated on an international scale. Sponsorship by the Soviet Union often enhanced the effects these groups had on their targets. The fourth wave of terror described by Rapoport is made up of terrorist groups espousing religious justification for action against the status quo (Rapoport, 2001).

Religion, civil rights, freedom, and opposition to oppression are a few of the

causes groups have used in the past to justify their violent actions against various societies or governments. There is a plethora of current thought in the world today that supports the idea of terrorism as a legitimate tool of politics and warfare (Beam, 1992; Reich, 1998; Wright, 2001).

In *Unrestricted Warfare* (Qiao & Wang, 1999), a book written by two Communist Chinese Army officers, an attempt is made to redefine warfare. The premise of this work is that anything goes in politics and warfare. These authors consider terrorism as a legitimate tool in the struggle between political entities (Qiao & Wang, 1999). Although expressed in a new way, this certainly is not a new theme. The ends justifies the means was the watchword in communist thought. Marx wrote, “The Communist everywhere supports every revolutionary movement against the existing social and political order of things” (as cited in Kamenka, 1983, p. 241).

Many Americans still view “international terrorism...as a type of crime” (Carr, 2002, p. 7). It is important that all sectors of our society understand that two movements consider themselves at war with America. The first threat is constituted by groups and individuals from within the domestic extreme right movement. The second category that generates a substantial threat are groups within the transnational fanatic Islamic or Islamist movement. Some view the conflict between cultures as the economic struggle of the haves versus the have nots; others from a religious perspective, Islam versus Christianity (Qiao & Wang, 1999). Given this development, it is imperative that Americans be presented with practical models and definitions regarding terrorism and terrorists in order that they may approach the subject with a realistic view.

Statement of the Problem

Domestic and foreign terrorist groups operate under a veil of secrecy. Cellular organizational structure, operational security, combined with deception, lies, and half-lies are all part and parcel of terrorist methods of conducting business. It is the use of such security measures by these groups that makes the job of law enforcement and counterterrorist agencies so difficult. An even harder problem to solve, and a problem whose solution is essential to winning the war on terror, is the education of the public and private sectors about the facts of the terrorism phenomena.

Three factors complicate this problem. First, is the great diversity of the federal agencies now being brought under the authority of the Homeland Defense Department. These diverse organizations operate in different realms, come under different regulations, speak different languages, and are not accustomed to talking to each other. Factor two is the myriad of local and state governmental, public utilities, and service organizations that must be involved in the multilevel coordination to protect against terrorist activities. Most of these various agencies, offices and functions are not familiar with the terms of reference concerning the world of the terrorist. As if these first two factors, encompassing the largest reorganization of government since the Truman presidency were not enough, the third factor involving religion further complicates the matter.

One can see a unity of purpose in America since the al-Qaeda attacks of September 11, 2001. Much of this national unity has had religious overtones. In order for national leaders to build upon this base, Americans need to be informed as to the positive aspects, if in fact there are positive aspects, of the two major religions terrorist

groups are using to justify acts of violence and defiance to governmental authority. Thus, the third, and most confusing factor that influences the education of the American public on terrorism, is the use of religion as justification for terrorist activities.

Whether Christian or Muslim, traditional or mainstream, believers will find many ideals professed by these terrorist groups that seemingly match with many of their own beliefs. Throughout the ages religion has proven that it has the potential to unify and/or divide large populations. If the American public is not educated to the goals and methods of terrorism, terrorist groups have the potential to use religion as a wedge to divide an already diverse American population. This researcher believes a human resource development (HRD) perspective can provide a fresh view of these terrorist groups and better explain the phenomena of terrorism in terms that can be understood within the academic, public, and private sectors.

Purpose of the Study

The primary objective of this study was to examine similarities and differences, from an HRD perspective, of beliefs, knowledge, attitudes, and skills (Gagne, 1965) surrounding terrorist activities within the Islamist movement and the American Christian Identity movement. This researcher believes these religious based movements offer the greatest potential for harm to the United States. Secondly, the study examined two current terrorist groups that threaten the United States, al-Qaeda and the Phinehas Priesthood. Finally, this study demonstrated how viewing of terrorist groups through the HRD lens can assist in the education of the public and private sectors on countering terrorism.

Usefulness of the Study

This research builds on current knowledge and theory of terrorism and casts a different light on terrorist groups by the use of HRD theory. The results of this project contribute to the body of knowledge of terrorist groups, particularly the similarities of groups with religious motivation and justification. This research could be of interest to four groups. First, to antiterrorist agencies with the task to defend against terrorist attack. Second, to counterterrorist agencies whose mission is to seek out these groups. Third, to HRD practitioners who may find material in this study that will aid them in helping train their clients as to the terrorist threat. And finally, to the educator who can gain knowledge of terrorists and terrorism that may be passed to students thereby creating a more informed society.

Research Questions

The study was guided by the following questions:

1. How can the use of HRD theory, applied to the study of terrorist groups, assist counterterrorist and antiterrorist agencies defeat the terrorist threat?
2. What, if any, are the common ideological, historical, and organizational elements of these groups that come from opposite sides of the political and cultural spectrum?

Operational Definitions

Terrorism – “Terrorism is the calculated use of violence or the threat of violence to induce fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological” (U.S. Army Field Manual 100-20, Stability and Support Operations [Final Draft], Chapter 8: Combatting

Terrorism, 2002, p. 1).

Counterterrorism – The active pursuit by governmental agencies, including military special operations forces, of terrorist groups in the attempt to preempt or disrupt their activities (U.S. Army Field Manual 100-20, Stability and Support Operations, 2002).

Antiterrorism – Focus is on prevention of terrorist attacks through use of physical security, automatic data processing security, financial security, personal security, law enforcement, and the judicial system (U.S. Army Field Manual 100-20, Stability and Support Operations, 2002).

Operational Security – The process of analyzing group activities in order to determine protective measures that eliminate or reduce to an acceptable level the vulnerabilities of friendly actions to enemy exploitation and implementing those measures (U.S. Army Field Manual 101-5-1, Operational Terms and Symbols, 1997, p. 1-117).

Five Pillars of Islam – The foundation of the Islamic faith is the shahada or profession of faith: “There is but one God, and Muhammad is his Apostle” (Mansfield, 1976, p. 31). The shahada and “these four ‘acts of devotion’ – prayer [five times a day], the payment of zakat [alms to the needy], the pilgrimage [to holy city of Mecca], and fasting during Ramadan” (Mansfield, 1976, p. 32) constitute the five pillars, or foundational beliefs, of the faith. A follower of Islam is a Muslim.

Sunni Muslim Sect – At Mohammad’s death, in 632 A.D. the majority of Muslims supported election of a replacement for the Prophet, a caliph. This sect “systematized and organized Islamic life and ethics, under a structure of theocratic law” (Caner & Caner, 2002, p. 163). Sunnis constitute about 90 percent of Muslims in the world.

Wahhabism – Founded by Muhammad ibn Abd al-Wahhab in Eighteenth Century Arabia, “it is an ideology of extreme purity that supports the spread of Islam through violence. Local imams can be appointed by anyone who chooses to fund and or found a mosque; hence the influence of this minority ideology” (Emerson, 2002, p. 41). This is a version of Sunni Islam and is still centered in Saudi Arabia.

Shi’ite Muslim Sect – At the death of the Prophet, some followers supported Muhammad’s cousin and son-in-law Ali to replace Muhammad. These supporters of Ali opposed election of a caliph proposed by those who became the Sunni. This minority group that constitutes about ten percent of all Muslims has “developed a theology that negates the caliph and enlisted their own leaders” (Caner & Caner, 2002, p. 165). The sect is centered in Iran and Najaf, Iraq.

Christian Identity – Identity has several strains of belief, but generally follow the Old and New Testaments of the Bible. A belief “in YHVH the one and only true and living eternal God...who is manifested in three beings: God the Father, God the Son, and God the Holy Spirit” (Davis as cited in Need, 1995, p. 72). Salvation is gained through faith in Jesus Christ, who died on the cross and rose three days later. Also, “Identity theorizes that the literal, physical promises of God to the Israelite Abraham belong exclusively to the Anglo-Saxon, White, Germanic, Caucasian race centered primarily in America” (Need, 1995, p. 3). The term “Identity” will be used at times to indicate Christian Identity in the text.

Phinehas [also Phineas] Priesthood – The Priesthood is “a product of the Christian Identity movement...because they have a zeal to see God’s laws against social wickedness enforced, they are the legal heirs before God to the office and promise of

the covenant of an everlasting priesthood given to Phinehas” (Need 1997, p. 4). In the Bible (New King James Version), Numbers 25: 1-15 tells the story of Phinehas. Over the past thirty years, individuals and small groups have claimed the title of Phinehas Priest as justification for their violent acts.

Millennialism – Christian belief in “the period of 1,000 years during which Christ will reign on earth” (Webster’s, 1988, p. 861) after His second-coming.

Twelve Tribes of Israel – Abraham’s son by his wife Sarah was Isaac. Isaac had two sons, Esau and Jacob. It was Jacob, the son of promise, whose line was chosen to carry on God’s covenant with Abraham. Jacob, later renamed Israel, had 12 sons. It is from these men that the 12 tribes of Israel are descended. These sons were Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphitali, Joseph, and Benjamin (Genesis 49). Toward the end of Jacob’s life he blessed all his sons. At this blessing time, he gave special honor to Joseph by directly blessing his sons Manasseh and Ephraim as full brothers to their uncles (Genesis 49). Thus, hundreds of years later, when the Israelites possessed the land of Canaan after their forty year exodus from Egypt, the two tribes of Manasseh and Ephraim [representing Joseph’s descendants] received inheritance lands (Joshua 13, 14, 15, 16) along with the other ten tribes of Israel. The tribe of Levi received no inheritance since they were dispersed as priests throughout all the tribes.

Assumptions

1. HRD theory and practice are widespread throughout the public and private sectors.
2. Previous research on terrorism and terrorist groups has been centered in the

disciplines of political science, sociology, and psychology.

3. The end of the Cold War and the breakup of the Soviet Union has confused the global strategic balance of power and expanded the possible impact of stateless terrorist groups (Stivak, 2003).

4. Religion is a powerful factor within any society.

Limitations

1. This study does not address all revolutionary groups other than to draw examples or make comparisons.

2. No active or former terrorist group members were interviewed during this research.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

Terrorism is a complex issue with a long history. The terrorist to one group of people is the freedom fighter to another. The researcher begins by providing applicable theories from the discipline of HRD that will be used to study two terrorist groups. Next, examples of several groups that have used terrorist tactics are provided. The groups mentioned all had the goal of establishing a temporal government in a particular region or nation. Additionally, the philosophies that drove these movements are discussed. This analysis establishes several common threads of strategy and tactics used by terrorists in the last one hundred years.

Currently, our nation's security is threatened by groups, both foreign and domestic, using religious beliefs as their justification for terrorist activities (Emerson, 2002; Kaplan, 2001; Pipes, 2002). It is interesting that two ideologically opposed movements, with a vast gap between their cultural and religious backgrounds, claim the same enemies. The enemies, common to both movements, are the United States government and the Jewish people. Elements within the American radical-right, made up of Odihists, neo-Nazis, and Christian Identity believers make up the first threatening movement.

The Islamist movement is the second movement that poses a threat to the United States. Islamists come from both major divisions of Islam, Sunni and Shi'ia. Although they are traditional enemies, recent trends have shown that some of these Sunni and Shi'ia terrorist groups have proven willing to cooperate against the United

States and Jewish targets.

Members of the extreme right refer to the United States government as the Zionist Occupied Government or ZOG (Dees, 1996, p. 11). This movement has several parallel paths which adherents can follow. James Aho, a professor of sociology at the University of Idaho, who has done extensive research on the extreme right, has labeled one such path, centered in Idaho, the “politics of righteousness” (Aho, 1995, p. 15). Other elements within the movement include some militia organizations, white supremacist groups, anti-tax, and anti-government activists. This study focuses mainly on Christian Identity adherents. Nord Davis, Jr., a former Christian Identity leader, identifies them as believing that “the White, Anglo-Saxon, Germanic and kindred people to be God’s true, literal Children of Israel” (as cited in Need, 1995, p. 3).

Identity preacher Pete Peters describes the domestic atmosphere as follows. “The current situation in America is one in which the established government does not punish the evil-doers, but rather is increasingly using its power to punish the righteous...It is a tyrannical government” (as cited in Dees, 1995, p. 63). Most of these followers hold that the U.S. Constitution was God-given and Biblical law is the rightful, supreme law of the land (Hoskins, 1958, 1990). Finally, many believe a worldwide Jewish conspiracy exerts control over political and financial activities (Aho, 1994; Barkun, 1997; Hoskins, 1990).

The Islamists, although operating from a totally different worldview than the Christian Identity movement, have similar views of America. American society is morally corrupt (Caner & Caner, 2002). The United States is that much more sinister in that it is engaged in exporting its moral poison to the Muslim world through

television, radio, the internet, marketing its immoral life styles (Pipes, 2002; Wright, 2001). And always in the collective memory of the Arab world are the 200 years of Crusades when Christendom, in their view, invaded Islam and fought to control the Holy Lands (Pipes, 2002). Pipes writes that, “militant Islam is a utopian ideology [and] seeks to capture control of governments, and is nakedly aggressive toward all those who stand in its way, no matter what their faith” (2002, p. 3).

In both Islamists and Christian Identity worldviews, the West, and the United States in particular, are in a state of moral decline and controlled by Jewish authorities in league with Satan (Emerson, 2001; Hoskins, 1990; Wright, 2001). The reasons for this common focus on the United States and Jews will be explained in detail in this study.

Applicable Theories

“Systems thinking is basic to HRD theory and practice” (Swanson & Holton, 2001, p. 16). This study begins with Swanson and Holton’s Basic Systems Model (2001, p. 17) applied to a generic terrorist organizational structure. The work of Swanson and Holton was an outgrowth of systems theory, as “first described by Boulding (1956) and Bertalanffy (1962) [who] provided a clear antimechanistic view of the world and the full acknowledgment that all systems are ultimately open systems – not closed systems” (Swanson & Holton, 2001, p. 16).

All terrorist groups clearly exhibit characteristic traits of conventional organizations. A terrorist group has a process (mission, goals, structure) and it must interact (input, output and feedback) with the surrounding environment (Swanson &

Holton, 2001). Terrorist groups are in fact “open systems” (Swanson & Holton, 2001, p. 16). See Figure 1.

Daft (2001) lists four characteristics inherent to an organization. They are: “[1] social entities that [2] are goal directed, [3] are designed as deliberately structured and coordinated activity systems, and [4] are linked to the external environmental” (p. 12). He points to an essential part of any group, the element of human participation, when he writes, “An organization exists when people interact with one another to perform essential functions that help attain goals” (Daft, 2001, p. 12). Daft’s (2001) organizational paradigm and Swanson and Holton’s Basic Systems Model (2001) are the two main standards which are used throughout this study to examine the subject terrorist groups.

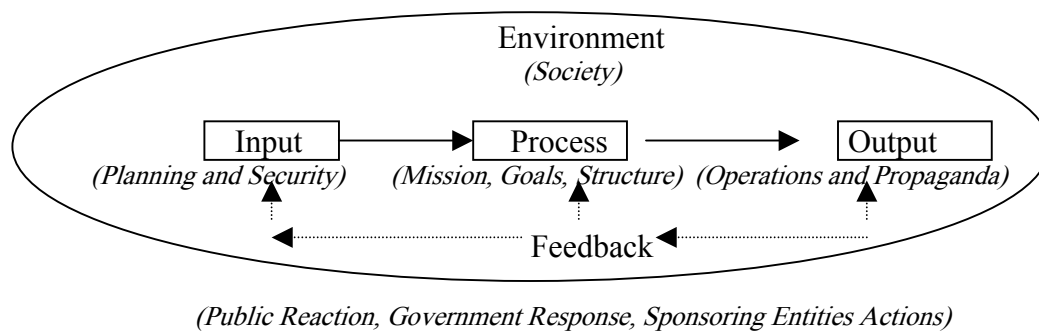


Figure 1. Basic Systems Model with *Terrorist Group Traits Applied* (as adapted from Swanson & Holton, 2001).

Another applicable paradigm from HRD theory used to analyze these violent groups is the learning organization (Watkins and Marsick, 1992 & 1993). Watkins and Marsick (1992) declare “The learning organization provides a home for new thinking about old educational needs...it links individual learning with organizational learning”

(p. 374). Also, “The information age demands judgment, autonomy, and complex thinking” at all levels of an organization (Watkins & Marsick, 1992, p. 374). Evidence in this study will show that both al-Qaeda and the Phinehas Priesthood clearly demonstrate traits inherent to a learning organization (Watkins & Marsick, 1992).

The work of Johnson and Johnson (2000) on group theory and group skills is used particularly to look at group structure and individual relations within the terrorist organizations studied. These researchers drew upon the work of many social scientists to define what a group is. They offer definitions based on “goals, interdependence, interpersonal interaction, perceptions of memberships, structured memberships, mutual influence, and motivation” (Johnson & Johnson, 2000, pp. 16-19). Johnson and Johnson state that “group structure is a stable pattern of interaction among group members” (2000, p. 26). Johnson and Johnson (2000) write of:

the basic features that characterize all groups: a purpose defines the territory of the group and binds the members together, a definable pattern of communication among members, different members performing different functions that fit into an overall division of labor, procedures for managing conflicts, expectations concerning acceptable and unacceptable behavior by group members, and the adaptation of the group to the organization, society, and culture within which it is based.

(pp. 25-26)

Crenshaw (1998) relates two theories of terrorism, the instrumental approach and the organizational process approach. In the instrumental approach the mission of the organization is “political change” (Crenshaw, 1998, p. 13). The Ku Klux Klan is

one example of a group that desires political change and has used terror tactics to try and force the issue.

The organizational model of terrorism “focuses on the internal politics of the organization” (Crenshaw, 1998, p. 19). Under this paradigm the organization’s mission is simply to perpetuate itself. “Terrorist behavior represents the outcome of the internal dynamics of the organization rather than strategic action” (Crenshaw, 1998, p. 19). The leadership takes any course to maintain power and keep the cause alive. This becomes the group’s mission. The Palestine Liberation Organization (PLO), with Yasser Arafat at the helm, exhibited many of the traits to indicate they were operating within the parameters of this theory (Reische, 1991).

The al-Qaeda group is an example of an organization that has used HRD style thought to advance its operations. Osama bin Laden’s organization is a “multinational corporation complete with a finance committee, investments and well-concealed accounts worldwide” (Wright, 2001, p. 253). It would be hard to find a better example of an organization that exhibits many of the traits characteristic to a flat, learning organization (Daft, 2001; Watkins & Marsick, 1992). Advancing their cause and its goals, advertising their products, justifying their actions, recruiting new members, soliciting funds, this terrorist group, both directly and through its supporters, has acted as any organization must to survive. These activities fit both Daft’s (2001) definition of what an organization does to grow and the system model of an organization put forth by Swanson and Holton (2001).

Terrorism in the Twentieth and Twenty-first Centuries

The Anarchists

The revolutionary thought that inspired the revolts and political violence in the early twentieth century had its roots in the middle 1800s. Spawned by the writings of such men as Engels and Marx (Kamenka, 1983), the communists, or Blanqui (1866/2003) and Bakunin (2003), the anarchists, the revolutions of 1848, and subsequent revolts in later years shook the foundations of power in Europe. There was even cause for concern across the Atlantic in the United States. It was during these tumultuous years that the new “professional revolutionary” (Ivianski, 2001, p. 129), as described by de Tocqueville, developed. Ivianski goes on to state that this new revolutionary fought for his cause with “a total disregard for the will of the people (Ivianski, 2001, p. 129).

Any revolutionary with the desire to turn the world upside down had plenty of reading material to choose from. The Frenchman Louis-Auguste Blanqui introduced the idea that “the social revolution was dependent upon the seizure of political power” (Ivianski, p. 130). In 1866, Blanqui’s *Manual for an Armed Insurrection* was published. Based on his experiences and observations as an active revolutionary in at least four unsuccessful revolts against the French Republic, the writer offered practical advice to would be revolutionaries. Blanqui’s suggestions ranged from tactics to choice of weapons to fighting at barricades (Blanqui, 1866/2003). He admonished aspiring patriots, “In times of tyranny, to write is fine, to fight is better” (Blanqui, 1866/2003, p. 7). Blanqui (1866/2003) also stressed the importance of organization within the revolt.

In 1873, Russian Mikhail Bakunin wrote *Statism and Anarchy* advocating anarchy as the goal of revolution. He broke with Marx, opposing many of the foundational concepts put forth in the *Communist Manifesto* (“Bakunin”, 2003, p. 1). Bakunin believed “a social revolution cannot be confined to a single isolated country. It is by its very nature international in scope” (“Bakunin” , 2003, p. 17). Anarchy was the only sure protection for the workers and the means of production “from the yoke of the state” (“Bakunin”, 2003, p. 17).

Anarchism as expressed by Johann Most, a veteran of German and English activism, was so extreme as to cause him to break with Karl Marx. After multiple imprisonments for sedition in Germany he escaped to England in 1878 (Bergman, 1971). In 1882, Most moved to the United States, and continued his work to spread anarchy. During “the time of the Haymarket Square riot, [Most was] considered the inspiration of radicalism throughout the country” (Bergman, 1971, p. 9). Although similar to Marxism, advocates of anarchy sought “the abolition of the state out of hand since neither economic change in general nor the proletariat as such seems to guarantee freedom and humanity” (Bergman, 1971, p. 12).

Bergman (1971) writes of anarchism. “Like all other modern revolutionary tendencies, it is based philosophically on the Hegelian axiom: ‘Negation of Negation,’ which Friedrich Engels approvingly resolved with Goethe’s words: ‘All that exists is worth perishing’” (as cited in Bergman, 1971, p. 10). The idea that all terrorists were unthinking or psychological cripples does not bear up when Hegelian philosophy is discovered as foundational material for a concept.

Russian Political Terror

Another “early champion of terror to promote revolution” (Ivianski, 2001, p. 134) was Nicholas Morozov. In 1874, Morozov joined the anti-czarist movement, which would eventually become the radical and violent Narodnaya Volya. His book *Terrorist Struggle*, published in 1880, justified the use of “political terror” (Ivianski, 2001, p. 137) to win the day. The organization to accomplish this revolt should be a small, highly secretive group, dedicated, loyal and selflessly devoted to the cause. Lyubatovich and Kuzmin wrote the “struggle was to be waged by [this] revolutionary elite which was then to enforce its revolution on the people once the victory was theirs” (as cited in Ivianski, 2001, p. 137). Although the Narodnaya Volya did not succeed in overthrowing the Czar by this method, 37 years later, the Bolsheviks used a variation of Lyubatovich and Kuzmin’s strategy to hijack control of the Russian Revolution from Kerensky’s Provisional Government.

State Terror

The Nazi Party effectively used propaganda, political maneuvering, and terror tactics to come to power in post war Germany (Shirer, 1960). As early as 1921, “Hitler organized a bunch of roughneck war veterans into ‘strong-arm’ squads” (Shirer, 1960, p. 42). These Sturmabteilung [S.A.], or Brown Shirts, were used to protect Nazi meetings and break up gatherings of opposing political parties. Hitler’s vision of the new Germany did not stop at Germany’s borders. “And so we National Socialist...take up where we broke off six hundred years ago. We stop the endless German movement to the south and west, and turn our gaze toward the land in the East” (as cited in Shirer, 1960, p. 84). The burning of the Reichstag in February 1933, supposedly by “a

demented Communist arsonist” (Shirer, 1960, p. 192) provided the impetus which assured Hitler’s takeover of the German nation. Once in power, the Fuehrer and his henchmen, over the next 12 years, would raise state terrorism to a high art form.

Arab Nationalism and Israeli Nationhood

After fascism was defeated in the Second World War, the old western colonial powers began to feel both international and indigenous pressure to release their colonial peoples. Various revolutionary movements began to take form. Notable revolutionary movements began or continued in India, the Middle East and Africa. Terrorism, with the single exception of Gandhi’s movement in India, again became the tactic of choice for the weak battling the strong.

In the Middle East, “Ba’ath Pan Arabism was a vehicle of radical lower-, middle-class revolt against older elites in the Arab world...” (Saghieyh, 2000, p. 38). After years of hard times and repression, the party eventually gained power in both Syria and Iraq. Neither takeover was without bloodshed. While a romantic belief in Pan-Arabism was held in common, the separate national interests of the leaders of the two nations would not allow a sharing of power or a joint government. All Arab nations, however, held a common view of the Jewish goal of a Nation of Israel. Schiller (2001) writes of the special situation that developed in the Middle East due to the formation of Israel:

the Jews were busy creating a modern political infrastructure aimed at nationhood...the Arabs failed to even produce an equivalent to the ‘Jewish Agency’, despite much prodding from the British. The main problem of Palestinism was – and remains to this day – that this

nationalism only defined itself in reaction to Zionism and found its expression only in militant activity. (p. 93)

Syria, under the Ba'ath Party, and Egypt, directed by Nasser, exerted a controlling influence on the various Palestinian groups struggling to influence political and military situations in the area (Schiller, 2001, p. 91). It was the interests and activities of these two nations that formed all policy in the region during these years. After the Israelis defeated the surrounding Arab nations in conventional warfare in 1948 and 1956, Palestinian interests were relegated to the back waters of diplomatic activity. In this situation the paramilitary organizations of Palestinian refugees moved more and more to violence.

The Patterns of Communist Insurrection

Using terror tactics very similar to Hitler's, Lenin, and then Stalin had held the people of the Soviet Union in an iron grip from 1917, through the Second World War. With the war over and the Soviet Union, having "liberated" central Europe, the Russians determined to stay in the former Nazi controlled nations. The Russian military machine was used to crush popular revolts in East Berlin, Poland, Czechoslovakia, and Hungary (Morris, 1981). Although never firm friends, in the interest of exporting the inevitable communist revolution, the Soviets and the Communist Chinese began the active export of revolutionary theory, backing it up with trainers, weapons and equipment. Korea, Cuba, Malaya, Greece, the Congo, Angola, and Brazil, just to mention a few, all felt the influence as the communists tried to fill the vacuum of departing colonial powers or overpower newly independent nations.

Two basic patterns of insurrection, both with terrorist tactics as an integral part,

were launched in an effort to overthrow western democracies. The first pattern, the Russian technique, is illustrated by communist operations in Greece in 1946-1947. Thompson (1981b) describes three main elements in support of the active Greek communist guerrilla groups. First, the indigenous underground movement or auxiliary provided funding, logistics, and intelligence support. The next echelon, the regional support units of 50-60 men helped with logistics and medical care. Finally, the “sympathetic neighboring states” (Thompson, 1981, p. 19) of Yugoslavia, Albania, and Bulgaria provided sanctuary for guerrilla training, rest and refit, and funneled Soviet supplies and weapons into Greece.

Mao Tse-Tung codified the other pattern of communist insurrection, “agrarian guerrilla warfare, or ‘people’s revolutionary war’” (Rees, 1981). His techniques had been proven over the long haul in the struggle for ascendancy against the Nationalists in China. Mao stressed strategic warfare. First, “consolidate in the countryside” (Rees, 1981, p. 5), waiting to win the urban centers in the last stages of conflict. Second, the struggle is conducted in three stages: 1) defense (the enemy is the stronger); 2) strategic stalemate (begin conversion to conventional tactics); and 3) the strategic counter-offensive (begin conventional warfare) (Rees, 1981). Mao’s theory of revolution, or variations of it, would serve as the pattern for conflicts from Viet Nam to Bolivia.

By the 1960s communist insurrection was moving on many fronts. The successful revolution against Batista in Cuba provided much encouragement to communist revolutionaries worldwide. At the same time, Castro’s success galvanized the United States to action in Latin America (Willmott, 1981). “Throughout Latin America there was a deeply engrained conservatism and stability at all levels of

society” (Willmott, 1981, p. 151). In spite of unemployment and other social concerns, this political and social characteristic of stability greatly hindered the efforts of the communist revolutionaries south of the United States. In 1965, one of Castro’s deputies, Che Guevara, departed for Bolivia with revolution on his mind. But in 1967, he was captured and killed by Bolivian forces, accompanied by U.S. Army Special Forces advisors.

The Urban Guerrilla

In 1969, Carlos Marighella, the Brazilian terrorist, published his *Minimanual of the Urban Guerrilla*. He defined the urban guerrilla as “A revolutionary and an ardent patriot, he is a fighter for his country’s liberation, a friend of the people and freedom” (Marighella, 1969, p. 5). The Brazilian writes that the urban guerrilla is not a criminal, although many of the tactics used may be misunderstood, as they are similar to those of criminals. The “urban guerrilla follows a political goal, and only attacks the government, the big businesses and the foreign imperialists” (Marighella, 1969, p. 5). Marighella (1969) wrote to change the terrorist’s perception of terrorism.

The accusation of ‘violence’ or ‘terrorism’ no longer has the negative meaning it used to have. It has acquired new clothing; a new color. It does not divide, it does not discredit; on the contrary, it represents a center of attraction. Today, to be violent’ or a ‘terrorist’ is a quality that enobles any honorable person, because it is an act worthy of a revolutionary engaged in armed struggle against the shameful military dictatorship and its atrocities. (p. 4)

Chapters in the *Minimanual* such as “Personal Qualities of the Urban Guerrilla”, “The Firing Group”, “Surprise”, “Explosives”, “Sabotage” and “The War of Nerves” provided lessons in the principles of insurgency warfare and more practical lessons in training, operations, and intelligence gathering (Marighella, 1969). The Brazilian terrorist’s manual was a best seller among the international terrorist groups of the Cold War era.

International Terrorism and Soviet Sponsorship

With the defeat of the Arab nations at the hands of the Israeli Defense Force in 1967, the Arabs changed tactics. The indirect approach, borrowed from Mao’s guerrilla warfare strategy, became the terrorist’s paradigm. “The power vacuum resulting from the crushing defeat of the Arab armies during the Six Day War of June 1967 permitted the rise of a new set of [Palestinian] paramilitary groups, the ‘fedayeen’ ‘those willing to sacrifice themselves’” (Schiller, 2001, p. 91). Arafat of the Palestinian Liberation Organization was one of the principal architects of this change in tactics.

International terrorism was born with a vengeance in 1968 (Rees, 1981). Aircraft hijackings, assassination, robberies, all modes of violent action were adopted by Arab nationalist groups and the European leftist organizations. The terror of this new era was symbolized by the kidnap and murder of Israeli athletes by Palestinian Black September terrorists at the 1972 Olympics in Munich, West Germany (Rees, 1981; Sterling, 1981).

The Soviet Union, deeply committed to winning the Cold War, through its intelligence agencies, the KGB and GRU, and aided by its Eastern Block allies,

provided training, weapons and other support to any terrorist group whose activities threatened to help destabilize the Western democracies (Rees, 1981; Sterling, 1981; Thompson, 1981a). The cooperation between Arab extremist groups and European urban terrorists left a bloody trail across the free world during the 1960's, 1970's and into the 1980s. Claire Sterling coined the phrase "Terror Network" (Sterling, 1981, title page) to describe the Soviet Union's widespread program of aiding and abetting international terrorists.

Patrice Lumumba Friendship University, started by Nikita Khrushchev in 1960, was run by the KGB (Sterling, 1981). With an enrollment of 20,000 students, the University's mission was to educate "students from underdeveloped countries so they can return to their homelands to become the nucleus for pro-Soviet activities" (Sterling, 1981, p. 133). Additionally, many terrorist training camps operated behind the Iron Curtain, in Libya, Lebanon's Bekka Valley, and Syria.

After months of political indoctrination and operational training in these camps, small, tight knit cells of agents deployed and operated across international boundaries. The Irish Republican Army, the Italian Red Brigade, the German Baader-Meinhof Gang, and others trained in terrorist training camps adopted similar tactics to attack their particular targeted society. Cooperation between these groups was seen on many occasions when one group provided support or even operatives with certain expertise to another group for a specific mission (Dobson & Payne, 1986; Sterling, 1981).

Rees (1981) stated "three broad reasons for the escalation of international terrorism in the" (p. 254) 1970s. The first reason was the technical advances in explosives, electronics, and communications. Improvements in these areas gave the

terrorist an improved ability to hurt the target society and almost immediate news coverage of any action. Reason number two was that “some Third World governments support[ed] terrorist groups as a deliberate act of state policy” (Rees, 1981, p. 254). The last major reason for the spread of international terrorism during the 1970s was the lack of political will on the part of many Western democracies (Rees, 1981).

The American Experience, Terror on the Extreme Left and Right

The Weathermen, who in October 1969, conducted violent demonstrations, including a bombing and military style tactics against police in Chicago were representative of a radical, terrorist oriented element active in America. It was opposition to the Viet Nam War that originally galvanized this movement into political resistance. As the war escalated, anti-war sentiment and protests spread. The Weathermen’s rhetoric explains their goals. “We’ve got to show people that white kids are willing to fight on the side of black people and on the side of revolution around the world” (Sprinzak, 1998, p. 66).

It was from the ranks of the Students for a Democratic Society (SDS) that the Weathermen had emerged. In the early 1960s, “the SDS saw itself as a spearhead of a ‘New Left’ concentrated on the American campus. Yet this New Left was very peaceful and nonviolent” (Sprinzak, 1998, p. 71). In 1965, a philosophical change took place in the SDS. Prior to this date, no one espousing “totalitarian principle” (Sprinzak, 1998, p. 75) was allowed membership. With the rule change a Maoist party began to join en masse with plans to take over the SDS and change its direction. The example of the violent Black Panthers and other urban terrorist groups and growing disgust with the unchanging political system and capitalism pushed the leadership of

the SDS toward radicalization (Sprinzak, 1998). It was finally Marxism that “provided a framework for a rebellious ‘groupthink’” (Sprinzak, 1998, p. 76) within the transformed SDS, and eventually the Weathermen.

During the 1950s and 1960s the civil rights movement moved slowly toward equal rights for African Americans. Both sides of the issue produced violent elements that operated outside the law. The Black Panther Party was notorious during the late 1960s for violent actions against the government. While many elements of society opposed the civil rights movement, it was the Ku Klux Klan and the American National Socialists that manifested radical and sometime violent opposition. Given the power of the United States government, these radicals of the right adopted a “mass action strategy” (Kaplan, 2001, p. 260) which avoided outright illegal actions in favor of legal protests and publishing the cause’s ideology. White supremacy, predictions of racial war and economic catastrophe were the themes most often delivered (Kaplan, 2001).

In 1967, George Lincoln Rockwell, the popular leader of American National Socialists, was murdered (Kaplan, 2001). From this time, the movement went through numerous name changes, leadership adjustments, and finally split into factions. Three significant terrorist groups emerged from this breakup.

Probably the most violent group to emerge became known as the Minutemen, lead by R. B. DePugh. Organized along communist lines, the operational cells of six to 12 individuals, “under a centralized command” (Kaplan, 2001, p. 262) would gather when a mission was to be executed; and disperse when no longer needed. At the national level a cadre of individuals capable of training various tradecraft skills was

available for dispatch to regional cells (Kaplan, 2001).

Joseph Tommasi rejected the mass action strategy and organized the National Socialist Liberation Front (NSLF). Made up of only four men, Tommasi acted out his belief that “regardless of the dearth of public support, a blow could be struck against the hated state provided that the determined revolutionary was prepared to act resolutely and alone” (as cited in Kaplan, 2001, p. 262). Kaplan (2001) points out that although the acts of this terrorist group, spread over ten years were insignificant, the example they set for future resisters will be seen in the “leaderless resistance” (Beam, 1992, p. 1) tactics now favored by many elements within the radical right. This concept will be discussed in more detail later in the chapter.

The final group spawned by the break up of the American National Socialists was Robert Mathews’ Order, or the Silent Brotherhood (Kaplan, 2001).

The Order

The Order was described by a retired FBI agent, Wayne Mantis, as “the most organized group of terrorist-type people to have ever operated in the United States” (as cited in Brown, 1999, p. 1). When considering the influence that the Order’s mystic exerts on the radical right today, a short survey of their history is in order.

Fifteen Christian Identity believers and two followers of Odinism, one of which was Mathews, formed a guerrilla type unit to take the war to the establishment (Brown, 1999; Hoskins, 1990). Some sources report that other cells were formed (Hoskins, 1990). The Order had a “five-step program. 1 – form the cell. 2 – establish priorities. 3 – set up a war chest [by] robbing the unLawful... 4 – recruit new members. 5 – begin the fight and execute judgment against the unLawful elements who were

destroying America and their race” (Hoskins, 1990, p. 388). According to Bruce Pierce, an Order member, “Before each raid they gathered together and read the 91st Psalm (as cited in Hoskins, 1999, p. 389).

Between 1983 and 1984, they went on a spree of bank robberies (netting \$4 million) and killings (Brown, 1999; Hoskins, 1990). The most notable murder was that of Alan Berg, a Jewish disk jockey and liberal, off color talk-show host in Denver (Hoskins, 1990). To win the race war Mathews declared, “[We must] Stand up like men and drive the enemy into the sea” (as cited in Brown, 1999, p. 2). Similar to al-Qaeda and the Communist Chinese Army, the Order had interests beyond its paramilitary operations against the establishment. This group reportedly gave thousands of dollars to the poor, a church, and the White Patriots of North Carolina (Hoskins, 1990). The Order also owned two farms that were converted into training facilities and a sporting goods store (Hoskins, 1990).

The Order was stopped in the summer of 1984. A member of the group was turned by the FBI and provided the leader’s location. Mathews was tracked to a remote cabin on Whidbey Island, Washington. Surrounded by federal agents, a gunfight ensued between Mathews and the agents. Mathews died firing at the authorities as the cabin burned down around him (Brown, 1999; Hoskins, 1990). The county sheriff, who was present at the fire-fight stated, “He [Mathews] was running from window to window blazing away at us with an M-16 in each arm as the flames burned around him. Without a doubt, Bob was the bravest man I have ever known” (as cited in Hoskins, 1990, p. 384).

Heroic individual actions such as described here, regardless of motivation,

cannot be ignored or dismissed. Among followers within a movement or worldview system, such an individual is bound to be considered a martyr and inspire others. It is due to their resistance to the establishment that the Order holds semi-legendary status among many of the radical-right resisters of today.

Shia Terror

A new brand of religious based Islamic terror began with the fall of the Shah of Iran in 1979. It had begun in the 1960s when Sayid Mohammed Baquir Sadr, a Shi'ite writer based in Najaf, Iraq, began writing and preaching “for a return to God’s dispensation, and that the way to achieve it was through a social revolution against injustice” (Dobson & Payne, 1987, p. 6). Iranian cleric, the Ayatollah Khomeini, had been exiled from Iran by the Shah in the 1960s. He came to live in Najaf, the holy city of the Shi’ites (Dobson & Payne, 1987). Here Khomeini was exposed to Baquir Sadr’s “Call of Islam” and “became convinced that he was the chosen one to spread revolution and religious fervor to Iran” (Dobson & Payne, 1987, p. 7).

With the successful revolt against the Shah in 1979, Khomeini returned by air from Paris to his homeland. The Shi’ite cleric declared, “The governments of the world should know that Islam cannot be defeated... Islam and the teachings of the Koran will prevail all over the world” (Wright, 2001, p. 21). A theocracy based on the shari’a, Islamic law (Caner & Caner, 2002) was established and western ways were outlawed in Iran. The Shia disciples of Khomeini set up a series of training camps in Iran. Thousands of young Muslims, from both major sects of Islam, Shi’ite and Sunni, flocked to undergo tough religious indoctrination and training in clandestine tradecraft, weapons, explosives, intelligence, and small unit tactics. (Wright, 2001). At this time

Hizbollah and Islamic Jihad took the lead in the jihad against America and Israel.

Sunni Terror and the Soviet War in Afghanistan

In November 1979, during the annual hajj or pilgrimage, the Grand Mosque in the holy city of Mecca was taken by a “band of at least two hundred heavily armed men” (Wright, 2001, p. 147). “Juhayman bin Muhammad bin Sayf al-Utaybi, stood before fifty thousand stunned worshippers and declared his brother-in-law...to be the Mahdi, Islam’s long-awaited messiah” (Benjamin & Simon, 2002, p. 87). This shocked the Muslim world and particularly the royal family of Saudi Arabia.

The terrorists were “Sunni fundamentalists calling for a new age of Islam, one unadulterated by the corruption and deviations of the past” (Wright, 2001, p. 147). These men also had connections to the Saudi National Guard (Benjamin & Simon, 2002) and they were consequently well-armed and equipped. Two thousand Saudi National Guardsmen, under the direction of a French paramilitary agency assaulted the besiegers (Benjamin & Simon, 2002; Wright, 2001) and after two weeks of bloody hand-to-hand combat retook the holy site (Benjamin & Simon, 2002). Combined casualties reached over 1,000 individuals (Wright, 2001). The “Madhi and sixty of his followers were captured, tried, and beheaded. Khomeini, in Iran blamed the seizure on “American imperialism and international Zionism” (Wright, 2001, pp. 148-149). Demonstrations and riots against the United States broke out all over the Muslim world (Wright, 2001).

Although not realized it at the time, the Soviet Union’s invasion of Afghanistan in 1979 (Isby, 1989), would eventually spark an international jihad. The Red Army, moving with massive force to quickly establish an Afghan communist regime, was

badly mistaken in its estimate of the enemy. The indigenous tribes rose in resistance. The resistance groups were based on the ancient tradition of the “warrior poet” (Isby, 1989, p.12) and were comprised of both Sunni and Shi’ite Muslims. At first there was little coordination between different tribes fighting as guerrillas. But as the fighting continued, the Afghan guerrilla groups, centered around regional tribes, slowly jelled into a loose knit, but effective resistance movement (Isby, 1989). Two principal factors united the otherwise uncooperative tribes, Islam and hate for the Russians.

For almost ten years, aided by the United States (Isby, 1989), the Afghan resistance groups conducted guerrilla warfare against the Soviet Army. By 1989, the Soviet Union had lost its will to stay and fight. After their withdrawal, a loosely organized corps of mujahideen fighters, many from outside Afghanistan, was left with no infidels to fight. With the jihad won, many of these now unemployed Sunni, Wahhabi mujahideen would be transformed from regional guerrilla fighters into international terrorists.

Summary

While the justification for violence of the movements discussed above have varied, generally speaking, their goals were the establishment of some sort of temporal government in a given region or area of the world. The next group discussed has a much expanded vision. The Islamist group, al-Qaeda that emerged from the Afghanistan resistance movement, desires to establish nothing short of a worldwide theocracy (Benjamin & Simon, 2002; Wright, 2001). Their religious justification for terror has roots that go back a thousand years.

The Wahhabi Movement and Terrorism

The Islamic extremists of today have an extensive support network. Benjamin Netanyahu (2001), the former Israeli Prime Minister and commando, wrote this eye opening description about Islamists support in the United States. He describes a:

quiltwork of Islamic terrorist groups and terrorist sponsors which have sprung up across America since the Iranian revolution. These include arms of the Hamas, Hizballah, Islamic Jihad, and cells of the Sunni Mujahdeen, with centers of activity in Brooklyn, New Jersey, Tampa, Chicago, Detroit, Kansas City – and even Oklahoma City. Hiding behind a smoke screen of religious and charitable Islamic groups and businesses, these organs work in the United States to raise funds, publish incendiary literature, recruit volunteers, issue orders, and lay plans for terrorist missions abroad. (p. 95)

This section of the study focuses on Osama bin Laden's al-Qaeda [the Base] organization. The operatives and leaders of this deadly group are Sunni Muslims following the Wahhabi doctrine. "The roots of the trend date back thirteen centuries, and have more to do with the fanatic adherents of religious groups than with the leadership of a single country. They are extreme fundamentalist. They belong to more than one Muslim group, and more than one sect. Their movement amounts to a crusade" (Wright, 2001, p. 19).

In order to understand al-Qaeda's operations and the motivation of its members, an understanding of where the Wahhabi movement came from is required. Taqi al-Din ibn Taymiyya was a thirteenth century Islamic theologian. Accounts of the time

describe him as a well educated, “long-haired zealot, unconventional in behavior and belief” (Benjamin & Simon, 2002, p. 45). He lived and preached in both Damascus and Cairo. Ibn Taymiyya developed five ideas to purify the true faith of Islam. These ideas, though never adopted by a majority of Muslims, were destined to have lasting effect on Islam and the world.

Ibn Taymiyya stated first that Islamic “clerics had distorted the truth by abandoning an exclusive focus on the Quran and hadith [traditional records of Muhammad’s sayings and life]” (Benjamin & Simon, 2002, p. 45). Secondly, he viewed individual study of the holy text as critical to the purification of Islam (Benjamin & Simon, 2002). In his writings ibn Taymiyya also developed the idea of “religious observance and genuine coordination between the ruler and the clerical establishment” (Benjamin & Simon, 2002, p. 46).

Through this system he hoped to regain the Islamic ideal, remembered from the seventh century when Muhammad was still alive. That ideal consisted of “one God, one prophet, one scripture, one people, and one ruler” (Benjamin & Simon, 2002, p. 46). Ibn Taymiyya’s last two concepts concerned jihad or holy war. The fourth doctrinal change ibn Taymiyya taught was that jihad ought to have the same priority “as the ‘five pillars’ of Islam” (Benjamin & Simon, 2002, p. 49). He made the additional point that jihad could be used not only against infidels but against other Muslims as well. (Benjamin & Simon, 2002). All these ideas were in contravention to the views of the Islamic religious authorities of that time. On two occasions, 1298 and 1303, ibn Taymiyya’s doctrine, in the form of fatwas authorizing jihad against other Muslims, the threatening Mongols, was used by the Mameluke sultan to subdue

internal threats to his throne (Benjamin & Simon, 2002).

Four hundred years later Muhammad ibn Abd al-Wahhab, well studied and traveled around the Ottoman Empire, picked up the theme of purifying Islam (Caner & Caner, 2002; Mansfield, 1976;). “Wahhab declared jihad on all other forms of Islam – a unique occurrence in Islamic history” (Caner & Caner, 2002). “Abd al-Wahhab’s special wrath was directed towards the Ottoman sultan and his government ‘including its ungodly inclination towards the filthy devices of the Frankish infidels’” (Mansfield, 1976, p. 155). The goal was to revive the true ways of the Prophet. “Any practice, any idea more modern, was anathema. Wahhabism called for a life so austere that it would not tolerate the decoration of mosques nor celebration of the Prophet Mohammed’s birthday” (Wright, 2001, p. 264).

Al-Wahhab’s extreme views earned him many enemies and he was exiled from the Ottoman city of Uyaina. In 1744, he made his way to the village of Dariya, in the Arabian high desert. Soon “An alliance of power and faith was born” (Benjamin & Simon, 2002, p. 53) between Wahhab and the local sheikh (Mansfield, 1976). “Wahhabism was used by the great warrior and founder of Saudi Arabia, [sheikh] Abdel Aziz ibn Saud, to unify the feuding, unruly tribes of the Arabian peninsula” (Wright, 2001, p. 264). By 1765, the Ottoman Turks had lost much of Arabia (Benjamin & Simon, 2002) to Saud’s forces. Fifty years later, in 1814, with the original leadership team long dead, the Saudi Wahhabis controlled most of the Arabian Peninsula, including the Holy City, Mecca (Benjamin & Simon, 2002; Mansfield, 1976) and were raiding into Ottoman controlled territory.

Wahhabi doctrine, still centered today in Saudi Arabia, is described by Caner

and Caner (2002) as follows.

Adherents insist on a literal interpretation of the Qur'an and a strict doctrine of predestination. In their strict purity, the Wahhabi are considered to be among the most radical Muslims in the world. Their teaching on *kismet* (fate) determines their purpose in jihad, being warfare between Islam and all akafir (infidels) who do not worship Allah. (p. 167)

Wright succinctly describes the Wahhabi goals as “threefold: To cleanse Muslim society and restore its original purity. To rebuff infidels from Muslim lands. And to expand” (2001, p. 265). These goals now pursued by al-Qaeda and other Wahhabi terrorist groups today are the same objectives that Muhammed bin Abd al-Wahhab sought in the eighteenth century. An exchange between a U.S. Army interrogator and a captured al-Qaeda fighter, at Camp X-Ray, Guantanamo Bay, Cuba, is illustrative of the dedicated attitude of bin-Laden's men. After his capture in Afghanistan, the terrorist had been treated for malnutrition, wounds and tuberculosis (Kaplan, 2003). Major General Dunlavey related one comment of the terrorist. “General, you are probably a good Christian. And you are probably a good man. But if I ever get free, I will kill you” (as cited in Kaplan, 2003, p. 24).

The al-Qaeda Group (The Base)

The al-Qaeda group, although crippled by the past two years of combat and law enforcement operations, still provides an example of one of the most deadly groups that has surfaced out of Islam. Al-Qaeda's history begins during the Soviet war in Afghanistan. As stated above, at first the Afghan resistance was uncoordinated and

even factious in nature. A central leader or ideology was missing. One of the leaders that would help fill this void would be a Sunni mullah and academic, Sheikh Abdullah Azzam.

When the Israelis won the 1967 War, Azzam had left his home in the Palestinian West Bank for Jordan. For a time he took part in the Palestinian Jihad against Israel in the late 1960s (Benjamin & Simon, 2002). In the 1970s, Azzam moved to Cairo to study Islamic Law and earned his Ph.D. (Fighel, 2001). It was during this time that he “became a champion of ibn Taymiyya, about whom he wrote a book. Azzam believed that jihad was the greatest obligation upon a Muslim after faith itself” (Benjamin & Simon, 2002, p. 99). Azzam “was the first to conceive of Islam’s international holy war” (Emerson, 2002, p. 62).

Early in the war against the Soviets, he moved to Pakistan and focused on uniting the quarreling Afghan tribes. His time was spent moving between the resistance groups, coordinating and preaching jihad (Benjamin & Simon, 2002). Early in the 1980s, Azzam “founded the Bait-ul-Ansar [Mujahideen Services Bureau]” (Fighel, 2001, p. 5). This organization sought to resource the resistance. The Bureau recruited Muslims worldwide, provided travel to Pakistan and lodged the men until they were sent to training camps on the border or in Afghanistan (Benjamin & Simon, 2002; Emerson, 2002; Fighel, 2001;). Once trained, the holy warriors were sent to the front to fight the Soviet occupation forces. Azzam also traveled around the world to recruit and raise funds for the cause (Benjamin & Simon, 2002; Fighel, 2001). Over time Azzam became “a dominant figure of the Islamic lecture circuit in the West” (Benjamin & Simon, 2002, p. 99).

By 1984, a civil engineer from Saudi Arabia had partnered with Azzam in the Mujahideen Services Bureau (Fighel, 2001). During the mid- and late-1980s, Osama bin Laden, maintaining a low profile, provided funds, while Azzam preached and saw to the operations of the Bureau (Benjamin & Simon, 2002). Both men, but particularly Azzam, raised funds from donors in other nations.

According to Fighel (2001) the influence of Azzam's ideology cannot be overstated. Four lasting effects are still present in the Islamists' world.

*The creation of a kind of Islamic 'internationale' through the recruitment of volunteers throughout the Muslim world to aide the struggle of the Afghan mujahideen. *The creation of a global network of radical Muslim terrorists through ties between these volunteers and radical Islamic movements throughout the world. *The creation of a mystique of invincibility. The Islamic fighters' victory over the Soviet forces won them international acclaim and served as a source of inspiration to Islamists throughout the Muslim world. *The creation of a broad-based cadre of highly motivated and experienced warriors.

Bent on exporting the Islamic revolution to the world at large. (p. 6)

The Soviets began their withdrawal from Afghanistan in February, 1989 (Isby, 1989). According to the Sudanese, Jamal al-Fadl, al-Qaeda was founded that fall, "at al-Farouk camp in Afghanistan" (as cited in Miller, Stone, & Mitchell., 2002, p. 156). Al-Fadl had been studying on a student visa in New York, when he volunteered for jihad and became a mujahideen fighting in Afghanistan. In that fall of 1989, he was one of forty men, who, under bin Laden's eye, signed "papers swearing allegiance, or

bayat, to the new group” (Miller et al., 2002, p. 156). Al-Qaeda now began its expansion for operations beyond Afghanistan. As emir, bin Laden oversaw the reorganization. He had “a number of shuras, or councils, to advise him on religious, military, political, and media issues (Miller et al., 2002, p. 156).

As the war drew down, Azzam and bin Laden split over the next mission for the Arab Afghans, as the non-Afghan mujahideen were known. Azzam’s idea was to throw these soldiers at the hated Israel (Benjamin & Simon, 2002). Secular Muslim regimes were the targets on which bin Laden wanted to focus (Benjamin & Simon, 2002).

“On November 24, 1989, three bombs placed along the route that Abdullah Azzam regularly traveled to the mosque [in Islamabad] detonated as he passed” (Figchel, 2001, p. 6). Azzam and two of his sons were killed. Blame for the killings has never been established, but bin Laden is suspected by many sources (Emerson, 2002; Figchel, 2001). It is no surprise that al-Qaeda adopted bin Laden’s targeting strategy as the new decade began.

Even before Assam’s death, bin Laden had begun to shift the organization’s mission from a support role to direct combat against the Soviets. The title al-Qaeda was taken as this transition began. In the Battle of Ali Khel, a force of Arab Afghans, including bin Laden, “stopped Soviet forces from advancing in a fierce battle” (Benjamin & Simon, 2002, p. 101). It was in this fight that the al-Qaeda leader’s warrior reputation had been born (Benjamin & Simon, 2002). It is interesting to note however, that overall “the Arab Afghans” had very mixed reviews as front line fighters (Benjamin & Simon, 2002, p. 101), among the principal Afghan guerrilla leaders.

With the war over in Afghanistan, the decision was made to transfer al-Qaeda headquarters to Sudan. Jamal al-Fadl was dispatched to the fundamentalist Islamic ruled nation, as the advance man. His task was to rent houses and purchase land and facilities to convert into terrorist training camps (Miller et al., 2002). Between 1990 and 1991, about 300 al-Qaeda mujahideen (Miller et al., 2002) made their way to the east African nation. “Bin Laden’s decision to move to Sudan was a boon for the ideological aspirations of the regime in Khartoum; it promised an economic shot in the arm as well” (Benjamin & Simon, 2002, p.110).

Bin Laden returned to Saudi Arabia. But after a short time and due to his radical Islamic rhetoric he was expelled to Sudan. With his base already established, the move was not unexpected. There bin Laden combined religion and economics to continue his expansion of al- Qaeda (Wright, 2001). He oversaw the transition of al-Qaeda into a clandestine, transnational group (Wright, 2001). Their new “goal to establish a pan-Islamic Caliphate throughout the world by working with allied Islamic extremist groups to overthrow regimes it deems ‘non-Islamic’ and expelling Westerners and non-Muslims from Muslim countries” (Designated Foreign Terrorist Organization List, 2000, p. 11).

Although many of the skills and knowledge his mujahideen had acquired as guerrilla fighters were transferable as al-Qaeda transitioned to the terrorist mission, the attitude needed was somewhat different. Killing an armed soldier, even a civilian, in a war zone is one thing. Harming innocent noncombatants in a peaceful setting is quite another. It was necessary for the group’s leadership to develop new patterns of behavior and action theories within the psyche of its agents (Wright, 2001).

Ideology, Goals, and Mission

To establish this new pattern of behavior, al-Qaeda had to further articulate its ideology. The goal “establish a pan-Islamic Caliphate” (DFTO, 2000, p. 11) was expanded. The restated mission was issued in the form of a fatwa in February, 1998. Bin Laden had a Sunni cleric of al-Qaeda issue a call to the faithful, “it was the duty of all Muslims to kill US citizens – civilian or military – and their allies everywhere” (DFTO, 2000, p. 11).

A later al-Qaeda document, published on a web site provides an in depth statement of the organization’s goals and world view. The two and a half page letter sets 11 goals (Fighel & Kehati, 2002). Four of the goals will suffice for this discussion. The first goal is “to strike at the Americans directly (Fighel & Kehati, 2002, p. 8). Targeting of U.S. policy, the economy and the military are specifically mentioned. Secondly, al-Qaeda will “banish the idol-worshippers [masharkhin] from the Saudi Arabian Peninsula and raise the banner of the liberation of the Muslim holy sites – from the Jews and Americans” (Fighel & Kehati, 2002, p. 8). Next “To call the Muslim youth worldwide to rally around the banner, in order to train them in weapons and various methods of combat and the thought patterns behind them, and to set up secret cells throughout the world” (Fighel & Kehati, 2002, p. 8). And fourth, the author declares that the Muslim nation must be shown “the true face of its enemy – i.e., the Jews and Crusaders – and to the fact that the struggle is eternal” (Fighel & Kehati, 2002, p. 8).

The author includes high complements for bin Laden. The al-Qaeda emir is presented “as the most important modern representative of the Muslim nation – a

leader whose greatness almost reaches that of the prophet of Islam” (Fighel & Kehati, 2002, p. 5). Also, Palestinian and Chechen suicide bombers are hailed as the best product out of Islam (Fighel & Kehati, 2002). Finally, the author predicts “there will come millions more like them” (Fighel & Kehati, 2002, p. 7).

Thus nationality or ethnicity is not the critical criteria in recruiting operatives for al-Qaeda. Religious fervor and the desire to strike a blow for Islam against the Great Satan is the test. It is important at this stage of the discussion that the style of militant Islam be understood. Pipes (2002) writes, “Militant Islam turns the traditional religion of Islam into a twentieth-century-style ideology”. He continues, “following fascism and Marxism-Leninism comes Islamism. Like earlier visions with a radical utopian content, it seeks to build the just society by regimenting people according to a preconceived plan, only this time with an Islamic orientation” (Pipes, 2002, p. 8).

Recruiting

Just as Fortune 500 companies spend much time and money on recruiting, so too does al-Qaeda seek out the right person for the job. The overall qualifier for any al-Qaeda member is religious fervor. Two examples of al-Qaeda operatives will demonstrate the point. The first example is Jamal al-Fadl, mentioned above. A Sudanese high school graduate, al-Fadl immigrated as a student to the United States (Miller et al., 2002). He took up residence in New York City. Not much of a student, he held two jobs, one in a grocery and the second at the al-Khifah Refugee Services Office (Miller et al., 2002). The al-Khifah office, located on the bottom floor of the al-Farooq mosque, was the American outlet for the Mujahideen Services Bureau. It was here that “Muslim men from the area came together with militant religious leaders to

exchange ideas and rally to Islamic fundamentalist causes” (Miller et al., 2002, p. 49).

The importance of personal contact in establishing a group’s worldview and recruiting operatives will be observed again and again in this study. Extreme personalities were always present around the al-Farooq mosque and the Services Bureau. Al-Fadl, undoubtedly met the blind Sunni cleric, Sheikh Abdel-Rahman, at al-Farooq. Rahman was wanted in Egypt in connection with the assassination of Anwar Sadat. “Only months after finding asylum in the U.S., [Rahman] had issued a fatwa bidding his followers to rob American banks and kill Jews anywhere they were found, including America” (Miller et al., 2002, p. 63). This man was eventually convicted in federal court in connection with the first World Trade Center bombing.

Al-Fadl signed up for jihad in Afghanistan. The 33-year old volunteer was transported from New York to Pakistan and finally into the war zone. Rotating through three camps and a series of safe houses, al-Fadl received religious indoctrination in one camp; weapons and explosive training in another; and a course in antiarmor tactics in still another (Miller et al., 2002). Between these training sessions, he was inserted into combat to gain practical experience. Apparently he was not very good with his assigned rocket propelled grenade launcher [RPG], claiming eight misses for eight attempts at Soviet equipment (as cited Miller et al., 2002).

While in training al-Fadl met and apparently impressed bin Laden. Al-Fadl was the ideal recruit. He believed fervently in his religion, was a proven combat veteran, and literate in Arabic. Probably his most redeeming quality was that he spoke English and had an established U.S. residence. Al-Fadl was singled out for special training and trust by the al-Qaeda leadership (Emerson, 2002). Figure 2, Influences on Participation

in Religiously Justified Terrorist Groups [al-Qaeda], illustrates the principal individual and group factors that are involved in participation within a group like al-Qaeda. Two paths of participation are evident, one to leadership, one to simple operative status.

“Wadih el-Hage served as Osama bin Laden’s personal secretary in the early 1990s” (Emerson, 2002, p. 33). El-Hage was a 40-year old Lebanese who had gained American citizenship (Emerson, 2002). One of the reasons for el-Hage’s trusted position in al-Qaeda came out in testimony during his trial over his part in the double embassy bombings in Africa in 1998. An FBI agent stated that el-Hage told him in an interrogation that “because he had an American passport, Usama bin Laden wanted him to work for him because he could travel more freely and buy things for bin Laden” (Emerson, 2002, p. 32). Besides being the emir’s secretary, el-Hage, like Jamal al-Fadl, was used to coordinate logistics and set up front businesses in support of al-Qaeda operations in various countries.

Training and Indoctrination

When recruited, terrorist trainees “must take a complex entrance exam” (Miller et al., 2002, p. 282) and once accepted, receive religious indoctrination and operational training in one of al-Qaeda’s training centers. The content of the training courses was designed to ensure “transformational learning” (Merriam & Caffarella, 1999, p. 318) experiences. Mezirow declared that “transformational learning theory is about change” (as cited in Merriam & Caffarella, 1999, p. 318). Clark wrote that, “Transformational learning shapes people; they are different afterward, in ways both they and others can recognize” (as cited in Merriam & Caffarella, 1999, p. 318). This section provides examples of how al-Qaeda training transformed dedicated Muslims into dedicated,

ready to kill terrorists.

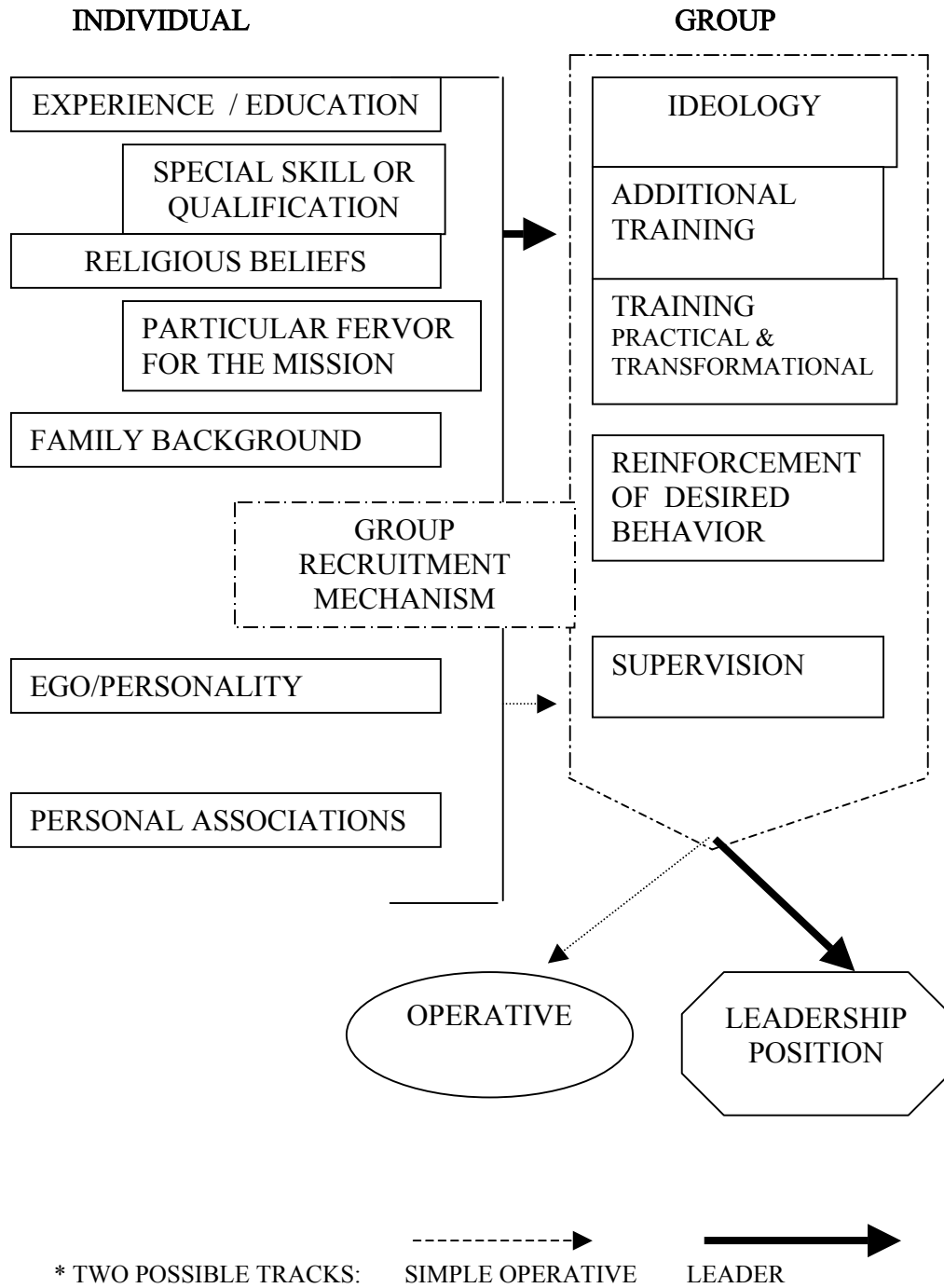


Figure 2. Influences on Participation in Religiously Justified Terrorist Groups [al-Qaeda].

Before the wars in Afghanistan and Iraq, countries that hosted al-Qaeda sponsored camps included Sudan, Somalia, Afghanistan Pakistan, and Burma (Wright, 2001).

Watchful instructors and mullahs kept close tabs on the mujahideen in training. The more promising and intelligent mujahideen were selected for terrorist training (Miller et al., 2002; Shahar, 2003). The others were be shipped to the front to meet the infidel in direct combat.

One such promising recruit was L'Houssaine Kherchtou, a Moroccan. He trained in an al-Qaeda camp in Afghanistan in the early 1990s (Miller et al., 2002). In a two month period, his "Training was divided into three stages" (Miller et al., 2002, p. 125). Small arms instruction, explosives, and finally training in heavy weapons (Miller et al., 2002). After completing his training, he made his baya [oath] and officially joined al-Qaeda. He then served over two months of active combat against the communists forces. Now a qualified veteran, Kherchtou was pulled from active combat and assigned as a camp instructor for a year (Miller et al., 2002).

Practical exercise of technical and tactical skills was emphasized at all these training camps. In 2002, a CNN reporter, Nic Robertson, acquired "64 videotapes that span more than a decade and provide new insight into al-Qaeda's planning, tactics and mindset" (Robertson, 2002, p. 1). Besides training sessions on snatch missions, assassinations, and demolitions, the tapes record "step-by-step instructions on how to use a surface-to-air missile" (Robertson, 2002, p. 1). One video shows an instructor giving detailed directions on "how to make TNT and build detonators and fuses" (Robertson, 2002, p. 1). Ranstorp declares "The combination of advanced instruction with easy availability of bomb-making ingredients amounts to 'a great operational

advantage” (as cited in Robertson, 2002, p. 1). Another tape, filmed at the Darunta camp in Afghanistan, shows three dogs being gassed, presumably by nerve agent or cyanide gas (Robertson, 2002). The collective tapes record a network of terrorists training in Algeria, Bosnia-Herzegovina, Uzbekistan, Eritrea, Chechnya, and Burma, just to name a few (Robertson & Boettcher, 2002).

A sophisticated level of training is demonstrated in the military style rehearsals practiced on specific type targets in some of these tapes. After viewing the tapes, retired Army Brigadier General David Grange, a former DELTA Force deputy commander, stated, “Just the intensity of the training that’s described in these tapes. Very determined. Covered a lot of different areas” (as cited in Robertson, 2002, p. 2). The rehearsals conducted in the tapes indicate an elevated level of operational planning and ability.

For example, at a camp in Afghanistan, a mock town was created using brick and canvas. In this area, the terrorists were put through small arms dry and live fire exercises (Robertson, 2002). Such rehearsals of actions on an objective by al-Qaeda operatives are an indication of advanced operational expertise. Another tape recorded an actual ambush of a Soviet convoy by mujahideen in Chechnya (Robertson & Boettcher, 2002). The obvious purpose of such realistic training and recording / reviewing past actions is to prepare the trainees for future attacks.

The tactics practiced in the tapes are very similar to the tactics used in the al-Qaeda attack on three housing compounds in Riyadh in May 2003. J. Waring, a retired Marine officer, was present at one of the compounds hit by al-Qaeda attackers. Two vehicles approached the compound gate. Operatives dismounted the lead vehicle and

opened fire, killing the guards. One operative went immediately to the gate switch [he knew where it was] and opened the gate. The vehicles drove in and the operatives walked forward firing automatic rifles. Then a vehicle bomb was detonated. (personal communication, May 21, 2003).

Further examples of terrorist training are illustrated in several notebooks belonging to trainees at “local terrorist schools” (Olcott & Babajanov, 2003, p. 31) in Uzbekistan’s Fergana Valley. These notebooks came to light in 2001 and 2002. The time period of the training recorded was the mid-1990s. Analysis of these documents provides a window into the training and training techniques used in these camps. Subjects included cartography, care and use of small arms, targeting, arson, mines and demolitions, and poisons (Olcott & Babajanov, 2003). “Students seem to have spent the bulk of their time on military subjects. Once they mastered these subjects, the student focused on when and how to make jihad” (Olcott & Babajanov, 2003, p. 32). The notations in these notebooks indicate that “these pupils ‘learned by doing’ in every field of terrorism from instructors proficient” and “clearly had experience with the Red Army and Soviet system of military instruction (Olcott & Babajanov, 2003, p. 33).

Religious indoctrination makes up the other phase of training at these camps. When the notebooks from the Fergana Valley camp were analyzed, the Wahhabi style indoctrination became evident (Olcott & Babajanov, 2003) and holds similar themes, training subjects, and religious doctrine identical to material captured in other terrorists camps. The terrorist in training was taught “hatred in the name of religious purification. He learns to divide people into those who embrace the true faith and properly follow its precepts and those who do not” (Olcott & Babajanov, 2003, p. 31).

Practical strategy follows closely on the heels of faith. The “mujahideen were taught that jihad has multiple goals – that economic, political, ideological, and military goals have to be mutually reinforcing” (Olcott & Babajanov, 2003, p. 36).

The graduates of the terrorist camps often demonstrate a lack of serious religious instruction. A letter, believed to have been written by the leader of the 911 hijackings, Mohammed Atta, is illustrative of this point. Paz states that “The language of the letter is common to Islamists who have no formal Islamic education, but only particular knowledge of the interpretations of radical Islam typical to these groups” (2001, p. 1). Review of the notebooks “suggest they [trainees] were not very knowledgeable about Islam. The same may be said about their teachers” (Olcott & Babajanov, 2003, p. 33). Also, the Arabic has many grammatical errors and the expected style used in formal Islamic correspondence is missing (Paz, 2001).

Another theme taught within these camps was anti-Semitism. One of the Uzbek terrorist’s notes recorded that, “All the countries of the world today are ruled by the Jews” (as cited in Olcott & Babajanov, 2003, p. 37). Through a combination of distorted history and unsophisticated lies the lesson points were made. The notebooks indicate that the instructors giving religious classes were more likely warriors “with a religious background” (Olcott & Babajanov, 2003, p. 36) rather than formally trained clerics. This is part of the phenomenological process of constructing an enemy (Aho, 1994) that individuals and collective bodies often engage in to justify their position, goals, or needs. “The enemy typically is experienced as issuing from the ‘dregs of society, from its lower parts, the bowels of the underworld’” (Aho, 1994, p. 109).

The lesson notes continued, “Now the first task is to kill the Jews, and then the

rest' reads the caption" (Olcott & Babajanov, 2003, p. 37) of a sketch of a three-headed dragon attacked by a Muslim scimitar. The heads are labeled Jews, America, and Russia. The end of a lesson on the part played by Jews in the history of the world quotes from Sura al-Khashr, verse 14, from the Koran. This verse is given as proof that the Jewish people are cursed by Allah (Olcott & Babajanov, 2003).

This anti-Semitic message, taught in the training camp, falls right in line with all Wahhabi teaching and other al-Qaeda propaganda. On February 11, 2003, al-Jazeera aired a tape, supposedly of bin Laden, that holds true to this theme ("Purported bin Laden message"2003):

We have been following anxiously the preparations of the crusaders to conquer the former capital of Islam and steal their wealth and impose a puppet regime that follows its masters in Washington and Tel Aviv, just like these Arab governments, in order to create what is called greater Israel. (p. 1)

Once training, conducted by experiential learning methods, was complete, the graduate was competent to fire and maintain light and heavy weapons, cut, prime and place demolition charges, and take part in small unit tactics. Also, he had been indoctrinated with Wahhabist doctrine and undergone continuous evaluations of his expertise and loyalty. Then, the new operative could be assigned to an active or sleeper cell somewhere in the world (Dobson & Payne, 1986; Figchel & Shahar, 2002).

Al-Qaeda had no shortage of recruits in the 1990s. The head of the al-Qaeda military committee during the height of al-Qaeda operations was responsible for assigning missions to these operational cells. In a 2002, al-Jazeera interview, this man, Khalid Sheikh Mohammed, [now in U. S. custody] spoke of the vast manpower pool he

had to choose from during the target selection and planning process that would lead to the September 11, 2001 attacks. “We had a large surplus of brothers willing to die as martyrs” (as cited in “Al-Jazeera offers accounts of 9/11 planning”, 2002, p. 1).

Operations

An example of one gathering of “brothers willing to die as martyrs” can be found in the late 1980s and into the 1990s in Brooklyn, New York. These brothers were members of al-Taqwa and al-Farooq mosques, along with employees of the al-Kifa Refugee Services Center. They would carry out counterfeiting, gun running, robbery, murder, and eventually the 1993 bombing of the World Trade Center (Emerson, 2002; Benjamin & Simon, 2002; Miller et al, 2002). These jihadists came from two camps. Some were immigrant Arab nationals and others were indigenous American citizens, members of the Black Muslim Party. The catalyst that brought them together for violent action against U.S. citizens was Wahhabi Islam, as preached by Sheik Abdel-Rahman and Abdullah Azzam.

El Sayyid Nosair, an Egyptian who had come to Pittsburgh “in 1981 with a university degree in engineering in hand” (Benjamin & Simon, 2002, p. 4), was the Brooklyn cell leader (Miller et al., 2002). In Pittsburgh, Nosair married an American woman “he’d met through a matchmaker at a local mosque” (Miller et al., 2002, p. 48) and thus obtained his green card. It was not until that first year in America that he came to hold with fundamentalist Islam. In 1983, Nosair lost his job due to evangelizing at the workplace and he and his wife moved to New Jersey (Miller et al., 2002).

Settling in New Jersey with a friend, Nosair became a part-time worker in the

al-Kifah Refugee Services Center (Miller et al., 2002). The Center was housed in the basement of the al-Farooq mosque in Brooklyn (Benjamin & Simon, 2002). This office, the American branch of bin Laden's Refugee Services Agency, was "a center for counterfeiting tens of thousands of dollars, shipping explosives to Hamas in the Middle East, reconfiguring passports to enable Muslim volunteers to visit the United States, and enlisting new recruits for jihad in Bosnia, the Philippines, Egypt, Algeria, Kashmir, Palestine, and elsewhere" (Emerson, 2002, p. 28).

It was in these circumstances that "Nosair came under the spell of Abdullah Azzam" (Miller et al., 2002, p. 49) and in 1990, the blind Shiehk Abdul Rahman (Miller et al, 2002). Azzam's message throughout the 1980s was global jihad. "The Jihad is not limited to Afghanistan. Jihad means fighting. You must fight in any place you can get to" (as cited in Miller et al., 2002, p. 49). Nosair took the man's words and put them to action.

Nosair, "by 1987, assembled a group of like-minded associates" (Miller, et al., 2002, p. 50) who began to train in weapons and tactics. Joint task force [New York Police and FBI] agents witnessed Nosair and up to 12 individuals practicing marksmanship with assorted small arms on several occasions at a civilian range in Calverton, New York (Benjamin & Simon, 2002; Miller et al., 2002). The men were a composite of Arab militants and Black Muslims (Miller et al., 2002).

Key individuals associated with this cell included the following men: Mohammed Salameh, a Palestinian; Nidal Ayyad, a Jordanian and chemical engineer; Clement Hampton-El, [also known as 'Dr. Rashid'], an African American and a wounded veteran of the Afghan resistance; Mahmud Abouhalima, an Egyptian

(Benjamin & Simon, 2002, Emerson, 2002; Miller et al., 2002); Richard Smith and Edwin Ransom, African Americans and members of the Black Muslim Party (Miller et al., 2002). Another associate was Ali Mohammed, a former Egyptian Army officer and by 1985, a U.S. Army Special Forces Sergeant stationed at Fort Bragg, North Carolina. He provided the cell with weapons and tactics manuals, and on many weekends, expert training for the group (Benjamin & Simon, 2002).

Public notice of these training sessions was posted on the Center's bulletin board (Miller et al., 2002). "It was an 'open secret' within law enforcement that the mosques were sponsoring paramilitary training for recruits to the war in Afghanistan, an exercise the U.S. government supported" (Miller et al., 2002, p. 51). Little did the authorities know that some of the trainees from these exercises would turn their talents toward U.S. targets in the near future.

During 1988, Nosair, through the al-Kifah Center and al-Farooq mosque contacts, began to have correspondence and conversations with Abdel-Rahman. The two were "in regular contact" (Miller et al., 2002, p. 50) by telephone in the first part of 1989 (Emerson, 2002). "The tapes suggest that Nosair had been assembling an Islamic terror cell, arguably the first in the U.S., with Abdel-Rahman's blessing and encouragement" (Miller et al., 2002, pp. 50-51). In these conversations, Rahman "had talked with Nosair and Abouhalima about setting up training camps for Islamic soldiers in the United States" (Emerson, 2002, p. 50).

The combination of militant rhetoric from Azzam, Rahman and others, and the ongoing Gulf War caused suspicion to rise among some of the African American and Arab members of the New York Muslim community. The concern was "that

Washington, fearing terrorist reprisals, would soon move to lock them up” (Miller et al., 2002, p. 60). The two Black Muslims, “Ransom and Smith, were already arming themselves for an American guerrilla war” (Miller et al., 2002, p. 60).

It was in late 1989, that Nosair “began experimenting with explosives (Miller et al., 2002). He set off a small homemade bomb in a gay bar in April, and “threw a soda can filled with explosives at” (Benjamin & Simon, 2002, p. 6) Soviet Premier Gorbachev’s car during a motorcade in New York. “Throughout the spring Nosair hatched one scheme after another” (Miller et al., 2002, p. 53).

In July 1990, the Egyptian Sheikh Omar Abdul-Rahman was allowed to emigrate into the United States, in spite of known terrorist ties. Emerson (2002) reports that it was a CIA officer, stationed in Sudan, who signed the sheikh’s visa. Abdul-Rahman took up residence near the al-Farooq mosque and continued to preach “fiery sermons in which he denounced the United States and Israel and called for a ‘holy jihad’ against America” (Emerson, 2002, p. 48). Rahman’s “arrival served to galvanize the Brooklyn cell and its attachments (Miller et al., 2002, p. 54).

Finally, Nosair felt the time had come to strike. “For more than a year, they’d [Nosair and Bilal Alkai] been attending” (Miller et al., 2002, p. 39) speeches by Meir Kahane, founder of the Jewish Defense League. On November 5, 1990, Alkai and Nosair walked in to the Marriott East Side Hotel in Manhattan (Benjamin & Simon, 2002; Miller et al., 2002). Nosair approached Kahane and a group of people. The Egyptian was “wearing a yarmulke for disguise” (Miller et al., 2002, p. 39) and carried a .357 revolver under a coat on his arm. The 34-year old assassin fired once hitting Kahane in the neck, fatally wounding the rabbi (Benjamin & Simon, 2002).

Nosair fled on foot, but was wounded and apprehended after a gunfight with a postal policeman (Benjamin & Simon, 2002; Miller et al., 2002).

As 1991 began, “Smith was not only training Arabs, he was also teaching urban guerrilla tactics to a robbery crew” (Miller et al., 2002, p. 61). Marcus Robinson, an ex-Marine, was the leader of this group and a dedicated jihadist. After his capture he said he was “a soldier in the worldwide Islamic jihad then taking root in Brooklyn” (Miller et al., 2002, p. 61). During 1991, Robinson’s Forty Thieves robbed post offices, held a family hostage, and shot numerous policemen during their five months of operation. The gang members “were affiliated with a mosque located around the corner from al-Taqwa” (Miller, et al., 2002, p. 61). It was Hampton-El who had supplied the group with weapons and explosives components (Miller et al., 2002). He would also have a hand in supplying detonators to the Brooklyn cell in 1993, for the World Trade Center attack (Benjamin & Simon, 2002).

Organization and Structure

With the victory of U.S forces in Afghanistan in 2002, and counterterrorist operations continuing around the world, most of al-Qaeda’s camps have been closed. U.S. intelligence agencies have, however, monitored links between al-Qaeda and Iran since 1995-1996 (Figchel & Shahar, 2002). Reports of terrorist training camps in that country with al-Qaeda connections are on record (Figchel & Shahar, 2002; Shahar, 2002). Additionally, U.S. agencies have evidence that Shi’ite ruled Iran is currently providing safe haven for fugitive “al-Qaeda operatives linked to” the May 12, 2003 bombings in Riyadh (Strobel, 2003, p. 6A).

The Department of State's DFTO list (2001) summarizes al-Qaeda's activities throughout the 1990s as they began international operations. From the bombings at U.S. installations in Yemen in 1992, to the first bombing the World Trade Center Towers in 1993 to the U.S. Embassy bombings in Kenya and Tanzania in 1998, and finally the September 11th Attacks, al-Qaeda had killed and wounded thousands and caused millions of dollars in damage. With the vision of a learning organization (Watkins & Marsick, 1992), an expanded mission, thorough planning to include

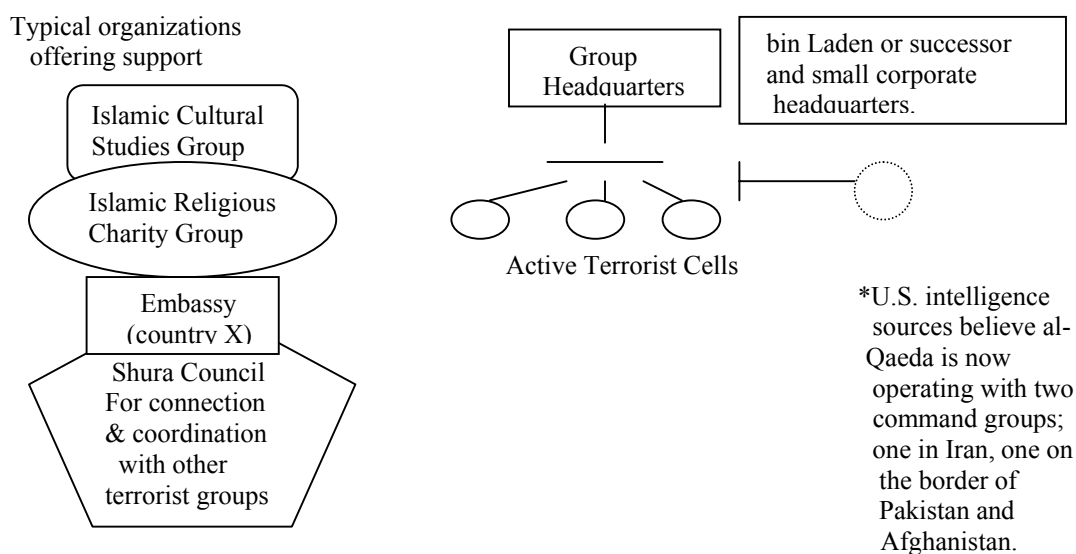


Figure 3. Conceptual Diagram of al-Qaeda Group Structure.

training and development and organization development, and application of resources, to include networking with like minded groups, Osama bin-Laden had successfully guided al-Qaeda in its transition from a guerrilla fighting force to an international terrorist group (Benjamin & Simon, 2002).

By the early 1990s, al-Qaeda had developed into a “multinational corporation complete with a finance committee, investments and well-concealed accounts

worldwide” (Wright, 2001, p. 253). Al-Qaeda’s telltale organizational traits are apparent in Figure 3 and the Tables in Chapter IV. It would be hard to find a better example of an organization that exhibited many of the traits characteristic to a learning organization (Watkins & Marsick, 1992 & 1993).

Terrorist expert Rohan Gunaratna states that al-Qaeda has become “an organization of organizations” with a “global reach” (as cited in Robertson & Boettcher, 2002, p. 1). In August 2002, “Defense Secretary Donald Rumsfeld said al-Qaeda had operatives in more than 60 countries, including the United States” (as cited in Robertson & Boettcher, 2002, p. 2). These agents, normally operating in small cells, were spread from Singapore to Malaysia, Indonesia, the Philippines, throughout the Middle East, Africa, Europe, and in the United States (Emerson, 2002; Robertson & Boettcher, 2002; Wright, 2001). Additionally, the group had “links to terrorist organizations in Egypt, Libya, Yemen, Kashmir, Uzbekistan and Algeria, among other places (Robertson & Boettcher, 2002, p. 2).

The co-opting of the Lebanese Sunni group, Usbat al-Ansar is typical of the methods used by al-Qaeda to gain influence and control over local or regional terrorists. In the late 1980s, al-Qaeda began to provide the group with operational funds to fight the Lebanese government and “rival militia groups” (Shahar, 2003, p. 11). About the same time, Usbat al-Ansar began sending men to camps in Afghanistan, to be trained as terrorists by al-Qaeda (Shahar, 2003). Shahar (2003) concludes the point.

In subscribing to al-Qaida’s particular strain of Islam, local militants benefit from the al-Qaida network’s vast store of intelligence, military

expertise, and specialist personnel. The best and the brightest of local militants are chosen for training by al-Qaida. All that is required is that the local leaders pledge their loyalty to Osama bin Laden and his cause. (p. 11)

Operations and Decision Making

The makeup and structure of the clandestine cell is one of the most critical operational elements of the al-Qaeda structure. While the headquarters establishes the organizational vision, makes centralized decisions as to overall organizational goals and direction, oversees media activities, and coordinates with support organizations, it is the cells that are the point of the spear. The decision making process is however critical in determining how that point of the spear will be employed. Stern (2003) quotes a senior FBI official on the subject of al-Qaeda's methods.

They plan their operations well in advance and have the patience to wait to conduct the attack at the right time. Prior to carrying out the operation, Al Qaeda conducts surveillance of the target, sometimes on multiple occasions, often using nationals of the target they are surveying to enter the location without suspicion. The results of the surveillance are forwarded to Al Qaeda HQ as elaborate 'ops plans' or 'targeting packages' prepared using photographs, CAD/CAM [computer-aided design/computer-aided mapping] software, and the operative's notes. (p. 252)

As with most flat organizations, communication is two-way. A cell may propose a specific type of mission to headquarters (Shahar, 2003) and be given

permission to proceed. On the other hand, headquarters may provide initial planning guidance to a cell (Paz, 2001; Wright, 2001). In the U.S. military these would be called mission type orders. Target type, time frame to strike, suggested munitions, and support available are some of the possible elements of such orders. But, the local cell, or cell leader, would be tasked with developing the detailed plan. A third method is sometimes used to command and control a high profile operation. In this case, the al-Qaeda leadership will dispatch a trusted subordinate to the cell chosen to conduct the mission. This was the case in 1993, when Ramsi Yousef was dispatched to New York City, in order to assume control of the Brooklyn cell and the first bombing of the World Trade Center (Miller et al., 2002). No matter the method chosen to command the mission, as typical in any clandestine operation where discovery means disaster, maintenance of security is the highest priority prior to the strike.

The “Farouq Mosque jihad group” (Benjamin & Simon, 2002, p. 7), also called the Brooklyn cell, serves to demonstrate the third method of controlling an operation discussed above. It is still uncertain who selected the World Trade Center as a target in 1993. But, in August 1992, telephone intercepts show that Abdul-Rahman, in Brooklyn, called the number of a terrorist contact in Pakistan (Benjamin & Simon, 2002). Ramzi Yousef was the expert apparently sent by al-Qaeda headquarters to take control of the five man Brooklyn cell.

Yousef, half Palestinian and half Kuwaiti, had grown up in Kuwait and Baleuchistan. His father was a fundamentalist believer of Islam. A good student, Yousef had traveled to Wales in the mid-1980s and worked on his engineering degree (Miller et al., 2002). While in college he joined the ultra conservative Egyptian

Muslim Brotherhood. At some point, he left Wales and trained in one of bin-Laden's camps (Benjamin & Simon, 2002). "He spent several months in 1988 honing his bomb making skills" (Miller et al., 2002, p. 78).

Yousef became "an expert bomb maker with a genius for the dramatic strike. He was also cunning and charismatic, despite his unimposing appearance" (Miller et al., 2002, pp. 76-77). He and a colleague from terrorist training days, Ahmad Ajaj, arrived in New York in September 1992. On his first day in America, after being held, then released by the U.S. Immigration and Naturalization Service (INS), Yousef linked up with the cell members and Sheik Rahman (Miller et al., 2002). Ajaj was held by INS due to his forged Swiss passport and a suitcase full of bomb making and surveillance manuals (Benjamin & Simon, 2002; Miller et al., 2002).

Apparently, Yousef had two important and immediate effects on the Brooklyn cell members. First, "He helped professionalize the largely inept, undisciplined soldiers" (Miller et al., 2002, p. 80). Secondly, he transformed the proposed target from "a series of small local explosions whose primary objective was to terrify" (Miller et al., 2002, p. 80) to a 1,500 pound truck bomb designed to kill and hopefully collapse a multi-story building.

Under Yousef's guidance, the cell began operating with a standard al-Qaeda technique, "intense surveillance" ("DCI's Worldwide Threat Briefing", 2003, p. 3) of the target, the World Trade Center. For two months the terrorists performed reconnaissance on the target (Benjamin & Simon, 2002). The group set up an explosives plant in their apartment and rented a storage shed to hold the bulk chemicals needed for the bomb (Miller et al., 2002). Ingredients included "fifteen hundred

pounds of urea nitrate, 130 gallons of nitric acid, and a variety of other chemicals” (Benjamin & Simon, 2002, p. 93). A day before the scheduled attack, “three tanks of compressed hydrogen – to be added as an accelerant in the explosion” (Miller et al., 2002, p. 93) were connected to the 1,500 pound device in the back of a rented van.

On February 26, 1993, Yousef, accompanied by Ismail Najim, “who’d flown in from Texas for the occasion” (Miller et al., 2002, p. 92), drove to the garage area of the World Trade Center. They were followed by Mohammed Salameh in a getaway car. They parked the truck in the B2 level garage and set a timer for seven minutes (Benjamin & Simon, 2002). The trio made their getaway and the bomb detonated. Six people were killed out right and over 1,000 were wounded (Merzer Guynn, & Montgomery, 2003, p. 18A). That evening the imported terrorists, Yousef Ramzi and Ismail Najim, took commercial flights to Pakistan and Jordan, respectively.

Emerson (2002) writes of the arrest of some of the conspirators four months later.

In June 1993, nine followers of Sheikh Omar Abdel Rahman and the Sheikh himself were arrested in a sting operation, for planning a Day of Terror in New York. They had schemed to bomb the United Nations Headquarters, the Lincoln and Holland Tunnels, and George Washington Bridge, and a federal office building. (p. 29)

Even with the arrest of the Brooklyn cell, the al-Qaeda network was resilient enough to adjust and change. Through a strategic vision, continued planning, coordination and training, the Group, eight years after the arrest of Sheikh Rahman, was able to launch the second and even more deadly attack on the World Trade Center.

Sponsors and Support

Based on evidence from the trial of the four al-Qaeda operatives responsible for the 1998, bombings of the U.S. Embassies in Africa, Emerson (2002) described a terrorist cooperative set up by al-Qaeda to manage operations of various fanatic groups.

an umbrella organization that shelters a wide range of Islamist groups, including Hizballah, Islamic Jihad, and the Armed Islamic Group, plus a raft of Iraqi, Sudanese, Pakistani, Afghan, and Jordanian terror “cells”. Each functions semi-autonomously and has the capacity to carry out its own recruiting and operations. All these groups coordinate through al-Qaeda’s “Shura Council,” a kind of board of directors that includes representatives from all constituents far and wide. (p. 151)

Before the United States took the war to Afghanistan, this council met regularly in that country to determine policy and plan operations. This example of cooperation between rival groups is typical cutting edge practice within flat organizations striving to meet the challenges of a global economy (Daft, 2001).

Al-Qaeda, like other Islamic terrorist groups in the United States, were surreptitiously represented through nine “research, charitable or civil rights organizations” (Emerson, 2002, p. 183). Advancing their cause and its goals, explaining and advertising their products, justifying their actions, recruiting new members, soliciting funds, these terrorist groups, both directly and through their sponsors, acted as any organization must to survive.

“Much of the terrorists’ [including al-Qaeda] fund-raising has been the old fashion kind: grassroots drives, featuring conferences at which leaders exhort attendees

to dig down deep” (Emerson, 2002, p. 35). A “foundation of charities, mosques, fundraisers, and businesses” (Kaplan, 2003, p. 24) were and are the basis of a substantial portion of the group’s finances. “Al-Qaeda moved its money – through international banks, hawala underground bankers, and the purchase of commodities like gold and gemstones” (Kaplan, 2003, p. 24). Diversification of assets and investments, understood by conventional organizations, is also standard operating procedure for al-Qaeda (Farah, 2002).

Bin Laden’s group has carried out activities that fit Daft’s (2001) definition of four things that make an organization. Al-Qaeda is a social entity “that is goal directed... designed as a deliberately structured and coordinated activity system... linked to the external environment” (Daft, 2001, p. 12). Additionally, al-Qaeda has definitely “adapt[ed] to and influence[ed] a rapidly changing environment” (Daft, 2001, p. 13). The pattern of activity also matches the Basic Systems Model published by Swanson and Holton (2001). See Figure 1.

In addition to some similarities in organizational makeup and operations, al-Qaeda shares an additional characteristic with another of the United States’ enemies, the Revolutionary Army of Colombia (FARC). This common characteristic is traffic in the international drug trade. Al-Qaeda moved their main operation to Afghanistan in 1996, shortly after the Taliban seized power. In exchange for sanctuary, bin Laden supplied much needed organizational expertise and hard currency financial support to the strict Wahhabist regime. The terrorist group and the Taliban shared in the “\$50 million a year off the world’s largest crop of poppies – the largest source of opium and heroin in the world” (Wright, 2001, p. 267).

In response to its lowered fortunes of late and due to combat losses and loss of sanctuary in Afghanistan, al-Qaeda continues to change and evolve as an organization. Particularly crippling to the group has been the death or capture of three high level leaders, Mohammed Atef, Sahikh Mohammed, Abu Zubaydah, and at least another 14 men from the top shuras of al-Qaeda (Merzer, Guynn & Montgomery, 2003, p. 18A). U.S. intelligence sources believe al-Qaeda now is operating with two command cells, one in Iran, one in the border area between Afghanistan and Pakistan (Priest & Schmidt, 2003). Priest and Schmidt further report that fugitive leader “Saif Adel ... is believed to have given the go-head for the Riyadh bombings” that killed 34 (2003, p. 13A). In spite of Iranian denials, it appears that al-Qaeda has a new sponsoring nation.

Communications and Technology

“While sending a message of fear and intimidation through their violent actions, the terrorists must also use written and spoken language to legitimize, rationalize, and justify their actions” (Cordes, 2001, p. 150). The use of the modern technology has been very effectively used by al-Qaeda, both for internal communication and external communication. They have been particularly artful in getting their message to the Arab street. Bin Laden organized “an al-Qaeda media wing” (Miller et al., 2002) led by a Saudi, Khaled al-Fawwaz. “Based in London and known as the Advice and Reformation Committee [ARC], the office ostensibly served as an advocate for the peaceful reform of the Saudi government” (Miller et al., 2002, p. 163). “In the eighteen months after the publication of the [1996] fatwa, bin Laden...sought out press coverage and refined his message” (Benjamin & Simon, 2002, p. 147). He granted interviews with two American newsmen over the next few

months. This use of high tech communication gear demonstrates “that al-Qaeda is more than willing to embrace the technology of its enemies to spread its message” (Robertson & Boettcher, 2003, p. 2).

A principal concern of any terrorist organization is the monitoring or interception of internal communication by antiterrorist agencies. Al-Qaeda cells “use the Internet as an effective communications channel” (“Report, National Commission on Terrorism”, 1999, pp. 7-8). Cell or satellite phone, fax, mail, or messenger are all be used to transmit instructions. Numerical codes or code words are used to maintain security. Ranstorp (2002) states that “Bin Laden uses the whole spectrum of technology – video cassettes, he uses email, he uses encryption” (as cited in Robertson & Boettcher, 2002, p. 2). Several of his operatives when captured had laptop computers with organizational, operational and logistical information on them. In many instances, this information was coded with critical terms, such as bomb, airplane, explosion, or a specific location, referred to with code words (Candiotti, 2003; Ressa, Boettcher, Quraishi, Arian, King, Malveaux, & Hirschhorn, 2003).

Group Dynamics

A logical follow on to a discussion of communication is group dynamics. The actions and interactions of people are always at work in any organization. Cordes (2001) referring to Bandura’s work with European terrorists, discusses one of the first jobs of communication a terrorist group must undertake when assimilating new inductees. This is indoctrination of the new operative to the need for violence. The group must have a system to guide the new terrorist toward “disengagement” (Cordes, 2001, p. 154) from his learned ethical and moral conduct. In al-Qaeda, this

disengagement is accomplished by a combination of religious rhetoric and mental conditioning during training (Dobson & Payne, 1979; Olcott & Babajanov, 2003; Paz, 2001).

Although there are cultural and religious differences between Islamic and European terrorists, terrorist groups of either persuasion have moral standards to overcome. Cordes (2001) writes that all human beings:

Have incorporated to some extent certain moral standards and rules of conduct. This assumption is further strengthened when we realize that terrorists are deliberately overstepping moral bounds and therefore *must* be aware of what they are doing. Violating the rules brings social condemnation, but interestingly enough and more importantly, it also brings self-condemnation activated, Bandura asserts, by learned 'internal regulators'. (p. 154).

For terrorists, living for months or even years in the land of the enemy, the mental pressure is intense and continuous (Cordes, 2001). During the investigation after the September 11, 2001, attacks, the FBI "found three copies of a hand-written letter in Arabic. The letter detailed instructions for the suicide hijackers" (Paz, 2001, p.1). Authorities assume the letters were written by Muhammad Atta, a suspected al-Qaeda cell leader. Whether he authored them or merely passed them to his men is unknown.

Analysts have determined the author was not a formally trained Muslim (Paz, 2001). He apparently felt the need to bolster the dedication of his men on the eve of their great mission. This need to connect was possibly generated from a sense of

isolation felt within the cellular organization whose survival depended on secrecy (Cordes, 2001). The instructions provided religious and operational guidance to the hijackers (Paz, 2001). “The hijackers are instructed to operate as a team, with total obedience” (Paz, 2001, p. 2). They are reminded to “settle down his [their] soul[s] before all his actions and doings are for God” (as cited in Paz, 2001, p. 10). The author reminds them of a battlefield exploit of Ali bin Abi Talib, the prophet Mohammed’s uncle and benefactor, to drive home this point. Also, they should “hit firmly and strongly as the heroes do who do not wish to come back to the worldly life and say aloud God is Great for saying that [causes] horror and terror to enter in the hearts of the disbelievers” (as cited in Paz, 2001, p. 9).

Finally, the writer tried to motivate his subordinates by referring to the “70 or 72 black-eyed virgins” (Paz, 2001, p. 4) awaiting each man in Paradise. Also “The letter of the September attacks looks like it was meant to give the attackers a sense of an historic mission, to turn the clock back to the Seventh Century and to fight alongside the companions of the Prophet” (Paz, 2001, p. 6).

Adaptation and Organizational Change

In February 2003, Director of Central Intelligence, George Tenet, gave a Senate sub-committee the following description of al-Qaeda.

Al-Qaida’s loss of Afghanistan, the death and capture of key personnel, and its year spent mostly on the run have impaired its capability, complicated its command and control, and disrupted its logistics...Al-Qaida is still dedicated to striking the U.S. homeland. (p. 3)

Al-Qaeda “will try to adapt to changing circumstances as it regroups” (“DCI’s

Worldwide Threat Brief”, 2003, p. 3). Adjusting the command element into two cells (Priest & Schmidt, 2003) has allowed the organization to continue to function, while cutting down on its internal communication signature. Robertson and Boettcher (2002) report that “since September 11, al-Qaeda has shifted the focus of its operations to smaller-scale attacks carried out by so-called super cells around the world while the network’s leadership work to rebuild after being scattered by the U.S.-led air campaign in Afghanistan” (p. 1). U.S. counterterrorism experts declared that, “Al-Qaida is out to prove it’s still a force...the bombings in Saudi Arabia and the terror-threats in Africa and Asia are part of a coordinated effort to strike lightly defended targets” (as cited in Lumpkin, 2003, p. 16A).

This new trend of operations by al-Qaeda is indicated by the attacks on May 12 and 16, in Riyadh, Saudi Arabia and Casablanca, Morocco, respectively (Rotella & Wilkinson, 2003). “Terrorist exploded four bombs in the coastal city of Casablanca” (Marmie, 2003, p. 1A) killing over 30 people, including ten terrorists, more than 100 were wounded (Rotella & Wilkinson, 2003). One target in this bombing was a restaurant frequented by diplomats and workers at the nearby Spanish consulate. A Spanish official stated, “The attack clearly seems to have been aimed at Spain” (as cited in Rotella & Wilkinson, 2003, p. 13A). This is significant in that prior to the War on Terror, in which Spain has been a strong ally of the United States, “Al-Qaida operatives had preferred to use Spain as a base for recruitment, logistics and refuge” (Rotella & Wilkinson, 2003, p. 13A).

The Riyadh attacks, three simultaneous strikes by vehicle mounted, suicide terrorists, killed 34 people, including seven Americans, and 200 people were wounded

(Miklaszewski, Williams, Steuart, & Windrem, 2003). Striking three housing compounds, the terrorists exploded large charges loaded in separate cars (Isa, 2003; “Saudi Arabia Says 15 Saudis Took Part in Attacks”, 2003). “The bombers killed two Saudi soldiers and wounded two others at the main gate of one well-defended compound housing employees of U.S. defense contractor Northrop Grumman Vinnell Corp subsidiary before blowing the front off a four-story building” (Isa, 2003, p. 1).

Summary

Probably the two most devastating aspects of the War on Terror for al-Qaeda have been the freezing and confiscation of its assets worldwide and the loss of experienced leaders and operatives. Unless the Iranian connection (Priest & Schmidt, 2003; Strobel, 2003) can be severed, it would appear that al-Qaeda will still have a sanctuary from which it can operate and train new recruits. Although hurt by continuing U.S. and allied operations, al-Qaeda has continued its fight against the United States and Israel. Al-Qaeda exhibits the characteristics of a learning organization listed by Watkins and Marsick (1992). The Group “has embedded a continuous learning process and has an enhanced capacity to change or transform” (Watkins & Marsick, 1992, p. 387). The only thing that has not changed in al-Qaeda is the dedication of its members to the mission. Dedication to organizational goals, discipline, and adaptation to its environment continue as the strong points of al-Qaeda.

The American Radical Right, Christian Identity and Terrorism

The diversity of groups (Kaplan, 2001), both in America and overseas, espousing white supremacist beliefs is amazing. Christian Identity believers, from which the Phinehas Priests (also spelled Phineas) spring, profess that the Anglo-Saxon race are the true descendents of the ancient Israelites or Hebrews (Balaicius, 1997; Hoskins, 1990; Need, 1997). Researching the movement is complicated by the very ambiguity encouraged by the doctrine that currently guides its adherents.

Two books by William Pierce set the tone for the current operational philosophy within this movement. *The Hunter* and *The Turner Diaries* supply food for thought to individuals with a suspicion of big government and belief in Aryan racial theories (Aho, 1995). Two events during the 1990s spurred flagging interest in the radical right's message. The federal sieges at the Branch Davidian compound near Waco, Texas, and at the Weaver house near Ruby Ridge, Idaho, caused an increase in members of both militia groups and the Christian Identity movement (Barkun, 1997; Dees, 1996).

It is from within the American radical right that the concept of "leaderless resistance" (Beam, 1992, p. 1) has grown. Louis Beam, who formalized this concept, wrote early in 1992, that leaderless resistance "is nothing less than a fundamental departure in theories of organization" (as cited in Kaplan, 2001, p. 267). "The concept of leaderless resistance was proposed by Col. Ulius Louis Amoss" (Beam, 1992, p. 1) in 1962. The organizational principals and tactics involved were originally designed to protect American resistance fighters "against the threat of eventual Communist takeover in the United States" (Beam, 1992, p. 1).

In “Bombs, Bullets, Bodies” (2003) the Southern Poverty Law Center reported that in October 1992, Pete Peters, a well known Christian Identity minister:

“convenes a gathering of 160 white ‘Christian men’ to plan a response to the Ruby Ridge incident. The Estes Park, Colo., meeting is attended by neo-Nazis, Klansmen and more ‘moderate rightists’ ...and will shape the contours of the modern militia movement. (p. 3)

The fear of the federal government and attitudes of attendees were put into words by Peters. “The current situation in America is one in which the established government does not punish the evil-doers, but rather is increasingly using its power to punish the righteous...It is a tyrannical government” (as cited in Dees, 1996, p. 63).

The loose coalition of right-wing groups that emerged from the Estes Park meeting attempted to put a more moderate face on their movement. Racism was downplayed “in favor of antifederalism” (“Bombs, Bullets, Bodies”, 2003, p. 3). The ideological leaders Beam, William Pierce and others, called for “leaderless resistance and white revolution” also, “far right activists should go underground, acting alone or in small groups and strike out at their perceived enemies” (Michaels, 2000, p. 1). Instead of relying on militias or guerrilla type resistance organizations that are susceptible to police actions, these prophets of the extreme right advocate individual attacks against ZOG (Aho, 1995; Beam, 1992; Kaplan, 2001).

The leaders of this wide spectrum of far right-wing ideology still instruct patriots to work alone in order to fight the war against ZOG. Even the enemy is not specified for these resisters. ZOG can mean different things to different people. Aho (1995) writes that some see ZOG as, “virtually the entire government...(it) is biblically

and constitutionally illegitimate, worthy only of armed resistance. To the less radical, the detested object may be a particular legal statute, a zoning law, a local tax or the closing of a Forest Service trail to motorized traffic” (p. 15).

This change in tactics and thinking displays many traits of a learning organization as described by Watkins and Marsick (1993). The organization that learns is “one that learns continuously and transforms itself (Watkins & Marsick, 1993, p. 8). Any terrorist group, business, or organization must adapt to its environment in order to survive and prosper. The adherents of the extreme right movement are striving to become the ultimate flat organization in the American social and political realm. Under this paradigm, the Phinehas Priest acts to punish those who transgress God’s law (Hoskins, 1990). “It is they who protect the Anglo-Saxon, the true children of Israel, from God’s wrath by punishing the evil-doer” (Hoskins, 1990, p. 27).

Phinehas and His Priesthood

The original Phinehas was an ancient Israelite or Hebrew. His father was Eleazar, the High Priest of the then wandering Nation of Israel. Phinehas’ grandfather had been Aaron, Moses’ brother, who had served as high priest during the majority of Israel’s forty year exodus [1446 – 1406 B.C.] from Egypt to their Promised Land (Numbers 25, New King James Bible).

While camped at Acacia in Moab, still on their migration to Canaan, some of the Hebrew men “began to commit harlotry with the women of Moab” (Numbers 25:1). They also began to take part in sacrificial ceremonies and feasts to the local god, Baal of Peor. An angry God took two actions. First, a plague was sent among the Hebrews. Secondly, God ordered Moses to gather the errant men and put them to

death (Numbers 25).

Moses called a meeting at the entrance to the Tabernacle, the Meeting Tent. The leaders within each of the Twelve Tribes of Israel were ordered to capture and execute all men who had “become worshipers of Baal of Peor” (Numbers 25:5). As the people and their leaders stood, weeping over the effects of the plague and those who must now die because of their disobedience, Zimri, a chief of the Tribe of Simeon blatantly “presented to his brethren a Midianite woman” (Numbers 25:6), in open view of the Moses and the crowd. Phinehas, observing this flagrant act of defiance toward God’s law retrieved a spear and followed Zimri and the woman to a tent. Without fanfare Phinehas entered the tent and with one thrust of his spear killed both Zimri and Cozbi, the Midianite woman (Numbers 25:8).

8 So the plague was stopped among the children of Israel. 9 And those who died in the plague were twenty-four thousand. 10 Then the Lord spoke to Moses, saying: 11 Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I do not consume the children of Israel in My zeal. 12 Therefore say, ‘Behold, I give to him My covenant of peace; 13 and it shall be to him and his descendants after him a covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel.’ (Numbers 25)

Phinehas’ zeal for the Lord was still remembered hundreds of years later when an exiled Hebrew psalmist wrote of Israel’s failure to trust God during their stay at

Acacia. “Then Phinehas stood up and intervened, and the plague was stopped. And that was accounted to him for righteousness to all generations forevermore.” (Psalm 106:30-31). This incident has long been cited as proof of God’s faithfulness to those loyal to him.

“There are two schools of thought behind the “Phinehas Priesthood” (Need, 1997, p. 6) and its alleged part in history. These two schools of thought flow mainly from the pens of two Christian Identity writers, Robert A. Balaicius and Richard K. Hoskins. In his *The War Between the Children of Light and the Powers of Darkness* (1997), Robert A. Balaicius writes, “The true Christian-Israelite’s presence is to act as a preservative against corruption and ungodliness – while the society of Israel-blooded people is *still healthy*” (Balaicius, 1997, p. 80). The society he refers to is the Caucasian people in the United States. And it is the Phinehas Priest that acts as the Lord’s Paladin in this religious war between the chosen, Anglo-Saxon-Celtic race and Satan’s evil race (Balaicius, 1997; Hoskins, 1990).

To set the tone for his *Vigilantes of Christendom, The History of the Phineas Priesthood* (1990), Hoskins writes: “As the Kamikaze is to the Japanese; As the Shiite is to Islam; As the Zionist is to the Jew; So the Phineas priest is to Christendom” (Hoskins, 1997, p. vii). Hoskins further writes, “The importance of Phineas and his acts is a keystone of God’s Law. The importance cannot be overestimated” (Hoskins, 1997, p. 34).

British Israelism and Christian Identity

Before discussing the Phinehas Priesthood in further detail, a thorough grounding in the belief system of Christian Identity, the theology of the Priesthood,

must be developed.

In 1908, Hastings wrote that the first mention of “an Israelitish ancestry of the English are to be found in John Sadler’s *Rights of the Kingdom* (1649). These take the form of a listing of the comparative parallels between English law and customs and those of the Hebrews and Jews” (as cited in Need, 1995, p 7). “The more extreme English Puritans of that time believed they were God’s chosen people, the Old Testament Hebrews” (Kossy, 1995, p. 1).

In 1793, a retired English naval officer, Richard Brothers, claimed he had been given a mission from God to lead “hidden Israel” (Barkun, 1997, p. 6) back to the Holy Land. Brothers claimed descent from the House of King David. It was his task to gather and lead the Jews, scattered across Europe and England, to the fulfillment of prophecy (Barkun, 1997; Need, 1995). After two years of gathering followers, with his behavior increasingly strange, he was committed to an insane asylum (Barkun, 1997; “The Identity Movement”, 1997). The ideas of a connection between the ancient Hebrews and Britons then lay dormant for forty years.

The formal roots of Christian Identity go back to Victorian England (Barkun, 1997). For 160 years the movement would be influenced by British colonialism, American expansionism, pyramidology, Protestant premillennialism, and Populist politics (Barkun, 1997; Need, 1995). The formal movement of British-Israel or Anglo-Israelism, began with Reverend John Wilson’s theory “that the British are the literal descendants of the ‘ten lost tribes’ of Israel” (Barkun, 1997, p. 4). Wilson, through a series of lectures and his book, *Lectures on Our Israelitish Origin* (1840) popularized “his claim to have discovered the hidden origins of the nations of northern Europe”

(Barkun, 1997, p. 7). Wilson believed “modern Europeans, particularly the Anglo-Saxons, were descended from certain Scythian tribes, who in turn descended from the ten lost tribes of Israel” (as cited in Kossy, 1995, p. 1). He based much of his theory on word studies between English and Hebrew, and social institutions held in common between the ancient Hebrews and the modern British (Barkun, 1997; Larson, 1992).

Wilson was the first to differentiate between the ancient, Jewish northern and southern kingdoms. Israel in the north was made up of ten tribes; Rueben, Simeon, Zebulun, Issachar, Dan, Gad, Asher, Nephitali, Manasseh and Ephraim (Joshua 13, 14, 15, 16, 17, 18 & 19). The southern kingdom, Judah was comprised of the tribes of Judah and Benjamin (Joshua 15, 18). Both nations contained members of the tribe of Levi, who acted as priests for all the tribes of Israel (Exodus 29).

This distinction between the two nations of Israel has great significance in the racial theory of Christian Identity today. It was the people of the northern kingdom that were carried off into captivity by the Assyrians. According to Wilson, it was this racially pure Israelite people that eventually would migrate from Asia into northern Europe (Barkun, 1997; King, 1947) and continue to benefit from God’s ancient covenant with Abraham (Barkum, 1997), the father of all the Israelites. The tribes of Judah and Benjamin would disappear into racial oblivion and their descendents eventually become allied with Satan (King, 1947).

Both Koran and Bible record that Abraham was the father of the Hebrews and Arabs (Genesis 25; Koran, Sura XIV). The son who benefits from Abraham’s covenant with God, however differs. In the Bible, it is Issac, Abraham’s son by Sarah who is blessed. The Koran records that Ishmael, Abraham’s son by Hagar, the

Egyptian slave, is the heir of promise.

Wilson believed he had specifically traced the Hebrew tribe of Ephraim as the Aryan settlers of the British Isles (Barkun, 1997, p. 7). This theory fit nicely with the Victorian colonial mentality of the day. Several associations and foundations were organized sponsoring publications that espoused various brands of British-Israelism (Barkun, 1997). Barkun (1997) writes

In the hands of Thomas Carlyle and others, links among Anglo-Saxon peoples were increasingly associated with claims to racial superiority. The imperial expansion of England and the settlement of the American West suggested that the Anglo-Saxons had a special destiny to prevail over lesser breeds. Wilson's assertion that the Anglo-Saxons and other Germanic peoples were the very offspring of Israel whom God addressed in Scripture fit in a seemingly natural way with these ambient notions about political institutions, linguistics, and race. (p. 9)

It is noteworthy that Wilson did not teach anti-Semitism per se in his version of British-Israelism (Barkun, 1997). Those people known as Jews were the descendants of the tribe of Judah, Benjamin, and parts of Levi, but intermarriage with “spiritually inferior peoples” (Barkun, 1997, p. 7) had diluted their claim to God's blessings. Wilson felt these “erring brothers” (Barkun, 1997, p. 8) had to be shown the truth and brought back into the fold through Jesus Christ (Larson, 1992). Biblical prophecy, as interpreted by premillennialists, required a unified Israel before Christ would return for his Millennial, or thousand year reign (Barkun, 1997, p. 78). “A significant part of British-Israel eschatology was to be the common enterprise of Anglo-Jewish

resettlement of Palestine as essential to the fulfillment of biblical prophecy” (Barkun, 1997, p 11). This of course, was seemingly played out through the offices of the Balfour Treaty in the founding of the Nation of Israel in 1948.

In 1859, *The Great Pyramid*, by John Taylor was published. Consequently, a collaboration between pyramidologists and British-Israelist authors developed (Barkun, 1997; Need, 1995). Taylor and later, Scotsman C. Piazzzi Smyth, worked to prove that “great religious truths were incorporated into the structure and dimensions of the Great Pyramid of Cheops” (Barkun, 1997, p. 12). The Egyptians, a dark race, were rejected as incapable of constructing so impressive a structure. Various Hebrew ancients were credited with the construction (Barkun, 1997). Followers of this “science” believed that the secrets to the “Last Days” were laid out in the pyramid’s measurements (Barkun, 1997; Need, 1995). It was determined that measurements within the pyramid offered prophetic knowledge “of apocalyptic events” (Barkun, 1997, p. 13) to those advanced enough to decipher them.

An important work advancing the British-Israel cause was completed by E. P. Ingersoll in 1886 (Need, 1995). The title said it all: *Lost Israel Found in the Anglo-Saxon Race* or *The Promise Made to Abraham, to Isaac, and to Jacob, All Fulfilled in the Anglo-Saxon Race*. Need (1995) describes Ingersoll’s reasoning as follows: “he was convinced from his observations of history of British-Israelism, *then* he sought Scripture to support his supposed view of history” (p. 6). This pattern of referring to secular history to Bible Scripture, and back again has been prevalent in the ontology of Anglo-Saxon thought and doctrine.

Edward Hine was “an avid and effective publicist for the cause” (Barkun, 1997,

p. 10) of British-Israel, for 30 years. He strived behind the scenes to further develop Wilson's ideas. "Hine paved the way for combing Wilson's theory with extremely liberal interpretations of the Bible" (Kossy, 1995, p. 1).

Hine wrote of his personal dedication to Anglo-Saxonism, which had begun when he was 15 years old, "the matter grew upon me, until, in the course of years, I clearly saw that the identity of the Lost Ten Tribes of Israel was the one grand essential 'message' of the age" (as cited in King, 1948, p. 7). With organizational help from Edward Bird, he consolidated British-Israel's position mainly within the British middle class. There was a significant representation of influential English aristocracy that supported Anglo-Israelism. A letter penned by the Duke of York, the future King George VI, and dated 1922, stated, "I am sure the British Israelite business is true. I have read a lot about it lately and everything no matter how large or small points to our being the 'chosen race' ("America, The British Commonwealth", n.d., p. 1). In the late 1880's, Hine parted company with Wilson and his belief that Germans were part of the lost tribes (Barkun, 1997). He eventually emigrated to the United States and kept up his work.

"Anglo-Israelism thus advanced a novel view of both the Bible and of ancient history" (Barkun, 1997, p. 15). A key aspect of the British-Israel movement that has continued into the present Christian Identity movement is Barkun's idea of "doctrinal permissiveness" (Barkun, 1997, p. 14). To many eighteenth and nineteenth century Britons, the very events unfolding around the British Empire seemed to point to this connection with the ancient Hebrews. Never claiming to provide a truth for salvation of the soul, "believers can, and indeed are [were] encouraged, to retain active church

memberships” (Barkun, 1997, pp. 14-15). “British-Israelism’s basic premise is that the Anglo-Saxon race is” the “heir of the Covenant made by God with Abraham” (Need, 1995, p. 9). This simple premise and lack of formal doctrine allowed recruits and converts from different parts of society, the religious community, and the political spectrum to be drawn into the movement.

Construction of the Jewish enemy (Aho, 1994) had begun in medieval times. It continued to develop on a parallel, but unrelated track, as Wilson and Hine advanced British-Israelism. Years before, in 1807, it was Napoleon Bonaparte that, in the eyes of some Christians, attempted to raise the status of the Jews. In that year he summoned “a Great Sanhedrin of Jewish leaders from across the world” (Barkun, 1997, p. 80) to Paris. His goal was to persuade these men to accept and help advance his revolutionary and democratic reforms. Autocratic rulers across Europe, already fearful of the French and their revolution, now came to see the Jews “as the chief instigators of democratic reform” (Barkun, 1997, p. 80). All this seemed to play right into the prophesied final days from the Book of Revelation (Barkun, 1997). The Catholic Church, alarmed, sent a cardinal to visit with Napoleon. The story, verified by the Pope, was that the Jews, “presumably already infiltrated the church and the Jesuit Order, Judaism was now poised to enslave Christians” (Barkun, 1997, p. 80) and rule the world. The Emperor closed the Sanhedrin and the Jewish leaders went home having taken no action.

Sixty years later, “This is the cultural and political environment” (Barkun, 1997, p. 80) in which Herman Goedsche, a German clerk published his novel, *Biarritz* (1868). In one passage of the book, the thirteen elders of the tribes of Israel meet at

midnight in a cemetery to report to the devil on the progress of his plan for world domination (Barkun, 1997). The elder representing the tribe of Reuben confirms that banking and stock markets are under their control. Also, all the world's governments are debtors to the Jews. The elder of Simeon declares that serfdom is abolished and these people will now "slave for us in factories" (Barkun, 1997, p. 79). After like-minded reports from the other elders, the meeting ends with the elders worshipping a golden calf (Barkun, 1997).

Four years later, Goedsche's book "was being published in Russian as an authentic historical document" (Barkun, 1997, p. 80). In 1882, the story of the elders, in slightly amended form, was printed in French, as *The Rabbi's Speech*. By the turn of the century a Russian version, *The Protocols of the Learned Elders of Zion*, was in print. This account by Sergei Nilus, Russian noble and Orthodox monk, was portrayed as a report from "the first Zionist Congress held in Basel, Switzerland, in 1897" (Barkun, 1997, p. 81). Barkun (1997) writes that this Russian version has been proven a plagiarism initiated by the Czar's secret police to discredit a Russian reform leader. A copy of *Protocols* was smuggled out of Russia as the First World War ended by a White Russian Army officer. In 1920, the first of 33 German printings of the story, now titled *The Jewish Peril*, was published. It was also translated into English (Barkun, 1997) and copies entered the United States.

The *Protocols* were one of the major sources of anti-Semitism between the 1920s and 1940s, within the United States. *The Protocols* were published as a series of articles in Henry Ford's paper, the Dearborn Independent during the 1920s (Barkun, 1997). Also his periodical, *The International Jew* printed anti-Semitic writings. Jews

were accused of being “subversive manipulators responsible for a bewildering variety of destructive activities” (Benett, 1988, p. 205). Another English version of the *Protocols*, titled *The Hidden Hand*, was published by the organization, Defender’s of the Christian Faith in 1943.

A second voice proclaiming the Jewish conspiracy in these years, whose research was given extensive financial support by Ford, was that of Elizabeth Dilling. In her fourth book on the subject, *The Plot Against Christianity*, Dilling ostensibly using scholarly methods, studied English translations of the Jewish Talmud. The result was her illustration of the “strategy of satanic world rule [that] was already spelled out in Jewish holy books centuries ago” (Barkun, 1997, p. 72). Bennett writes that although “anti-Semitism was pervasive in these years, it did not constitute a major social movement” (1988, p. 206). Elements within the British-Israelists slowly began to take up certain aspects of this anti-Semitic theme.

An American Congregationalist preacher, Joseph Wild, who first learned of British-Israelism in the 1850s, began preaching and eventually writing on the subject in the late 1870s (Barkun, 1997). Wild was to be the pioneer of what would become Christian Identity. By the 1880s others had joined the evangelistic efforts of Wild, most notably Charles A.L. Totten (Davis, 1991). During these early years the major players in the movement were centered in New York, Connecticut, Boston, and Massachusetts (Barkun, 1997).

“Totten was a West Point graduate who, after completing several assignments on active duty, taught military science at Yale University from 1889-1892. The next year he resigned from the army to pursue full time his interest in certain biblical

questions” (Davis, 1991, p. 233). A year after leaving the army Totten published his first work, which was quickly followed by the book, *The Order of History*. In the last 15 years of the Nineteenth Century, Totten met and studied with the Scottish pyramidologist Piazzi Smyth and Englishman Edward Hine among others, further developing the theology of the Aryan race (Barkun, 1997; “British-Israelism”, n.d.). In the early 1890s, “Totten was the author of a series of journal articles entitled ‘*Our Race*’” (Davis, 1991, p 233). These publication efforts would prove to be his most fruitful contribution to the cause of Anglo-Saxonism.

Two preachers greatly influenced by the teachings of Hine and Totten were J.H. Allen, a key man in the establishment of the Church of God (Holiness), and Charles Parham, a faith healer and founder of the Pentecostal Movement (Barkun, 1997; Johnson, 2002). “Together, Parham and Allen infused British-Israelism into the premillennial evangelical sects that were emerging out of the midwestern Methodism” (Barkun, 1997, p. 21). The efforts of these four men in the first years of the twentieth century resulted in “three centers for future British-Israel growth in America” (Barkun, 1997, p. 21). The northeast area has already been mentioned as the base of Wild, Totten, and Hine. The efforts of Parham and Allen, in particular helped spread the movement to the Midwestern states “where their teachings struck a responsive chord among some evangelical Protestants” (Barkun, 1997, p. 21). And finally a strong base was built up on the Pacific coast, particularly, Los Angeles, California.

Beginning in the late 1920s several Anglo-Saxon writers compiled and further researched the five basic beliefs of what would become Christian Identity doctrine (Barkun, 1997). This research by Davidson, M’Causland, Winchell, and Bristowe used

various techniques including Scriptural studies, comparison of ancient Hebrew and modern languages, secular history and archeology and pyramidology. These writers freely used each others work to reference their individual projects. One of the main complaints of this group was their contention that the King James Version of the Bible was poorly translated (Barkun, 1997). Thus, in their reasoning, this resulted in several misleading conclusions by Protestant and Catholic scholars (Gale, n.d.).

One stated belief was that there were “two types of human beings according to their paternity” (Barkun, 1997, p. 150). Adamites descended along the line from Adam and Eve, through Seth (Gale, n.d.; and Barkun, 1997). These were the chosen of God, white, Anglo-Saxon, Aryans. Secondly, another group of humans had been present thousands of years before Adam and Eve were created by God (Barkun, 1997; Comparet, n.d.). These are the nonwhite “Pre-Adamites bearing the taint of race mixing would later become part of Christian Identity’s myth of satanic Jews” (Barkun, 1997, p. 159) through Cain’s bloodline (Need, 1995). Years later, Identity pastor William Gale supporting this theory cited scientific and archeological proofs “that the earth was inhabited by Asiatics and Negroes long BEFORE the advent of Adam and Eve” (Gale, n.d.). A third belief was that “The serpent in Genesis’s story of the Fall was not a reptile. He was an intelligent, ‘humanoid’ creature associated with the Devil, if not the Devil himself” (Barkun, 1997, p. 151). The third point was that this serpent “seduced Eve” (Comparet, n.d., p. 2), and their sexual relations, which was considered the Original Sin, resulted in the birth of Cain.

The fourth belief developed by these writers, based on the first three ideas, was the concept of the “Seedline Doctrine” (Need, 1995, p. 28). One seedline proceeded

from Adam and Eve. The second seedline came from the union of the Devil and Eve through their son, Cain. It was this second race that was dedicated to overthrowing God's plan for eternity. Cain is the focus of the fifth element established by the Anglo-Saxon writers. Considered a historical presence, Cain "passed his propensity for evil to a line of descendants" (Barkun, 1997, p. 151). As in any field of study, variations on these five principal beliefs developed, but it was from these racial theories that today's Christian Identity theology would emerge with a "reconstruction of Genesis as a historical narrative" (Barkun, 1997, p. 159). Thus the Jewish enemy was constructed (Aho, 1994) and established as the threat to the true Israelites. This solidified the dualism of later Christian Identity.

As the effects of the Great Depression began to sap the resources of America, a new face rose in American, British-Israelism and he took on a self-appointed mission of "creating a truly national movement" (Barkun, 1997, p. 30). Howard Rand, a well-to-do lawyer from New England, was the son of a follower of Totten and Allen. Barkun (1997) points to three key goals Rand set out to accomplish: "to spread British-Israelism, to build a national organization, and to provide it with a political agenda" (Barkun, 1997, p. 30). In the 1930s working from his Detroit, Michigan headquarters, Rand eventually organized new branches of his Anglo-Saxon Federation of America in Michigan, California, Oregon, Illinois, Florida, Washington, Idaho, Nevada, and Utah (Barkun, 1997). The Federation produced and distributed thousands of doctrinal publications for public consumption. Terrible economic times "made millenarian ideas of every stripe appear both more plausible and more attractive, for surely such suffering and disorder must presage a cosmic overturning" (Barkun, 1997, p. 31). It

was Rand “who first coined the term Identity” (Larson, 1992, p. 3).

Rand based his theory on the Biblical record in II Kings, Edward Hine’s and other Anglo-Saxon authors’ writings. Rand’s version of history begins with a fairly conventional Scriptural interpretation. The Kingdom of Israel, consisting of ten Hebrew tribes, was over- thrown by the Assyrians in 725 B.C. (Hine, n.d.). “Meanwhile the House of Judah was kept intact for 130 years, until decadence and rebellion compelled God to send the Babylonians to attack them. They were conquered and taken into captivity, and remained in Babylonia for 70 years” (Kossy, 1995, p. 2). At the end of this exile, about 518 B.C. (Hine, n.d.), Rand held that a “remnant” (as cited in Kossy, 1995, p. 2) of Judah was allowed to return to Jerusalem. Rand claimed that they “intermarried with the Hittites and other Gentile people” (as cited in Kossy, 1995, p. 2), thus diluting their pure bloodline and forfeiting their identity as Israelites (Barkun, 1997; Need, 1997;). It is this people from which the present day Jews descended (Barkun, 1997; Hine, n.d.). Thus it was left to the pure blooded ten lost tribes to fulfill God’s plan.

Between 1937 and 1947, the British-Israel Association, from Vancouver, British Columbia exerted significant influence on the American movement by way of the Pacific Northwest (Barkun, 1997). “Vancouver-based writers produced a stream of apocalyptic and anti-Semitic materials that could now be diffused along the lines of communication that had been established with the United States (Barkun, 1997, p. 51). Through their prolific publications and yearly conferences, the Canadian group helped transform Identity doctrine in the direction of anti-Semitism.

Toward the end of the Second World War two influential works further

developed the basic elements of Anglo-Saxonism. Both originated within the publishing houses of Vancouver and expanded Hine's theory concerning the fate of the 12 Tribes of Israel. The first source was the work of Pentecostal pastor C.F. Parker proclaimed that the Jews "were now a tainted people" (Barkun, 1997, p. 52). In several of his sermons, Comparet relates Parker's findings concerning the Jews.

The Jews had corrupted their bloodline by intermarriage with the Edomites (Comparet, n.d.). The Edomites were a mongrel race (Hoskins, 1990), the offspring of the Canaanites and Esau's [Isaac's oldest son] descendents. These intermarriages had begun after the Babylonian captivity, and were contrary to God's law (Comparet, n.d.). In 1948, Parker went so far as to write that, "'Palestine Jewry... a Communist and Atheist-ridden monstrosity,' had seized the Holy Land from the rightful owners-Israel-Britain" (as cited in Barkun, 1997, p. 52).

The second work of great influence was written under the nom de plume H. Ben Judah, and titled *When?: A Prophetical Novel of the Very Near Future*. This book set the pattern of using a fictional novel form to put forth accepted truths of the Anglo-Saxon movement (Barkun, 1997). Key elements of this novel were: 1) acceptance of *The Protocols of the Elders of Zion* as factual; 2) Ashkenazic Jews were presented as Asiatics; and 3) the Jews were linked with the fallen angels of Satan's rebellion (Barkun, 1997). The *Turner Diaries* and *The Hunter* are contemporary examples that used this same literary device to convey "truths" and have been equally influential with modern Identity followers.

One of Howard Rand's principal allies in the cause was William J. Cameron. Cameron was one of Henry Ford's executives during the 1920s and into the 1940s

(Bennett, 1988). It was he who had been primarily responsible for a series of anti-Semitic articles in Ford's *Dearborn Independent* (Bennett, 1988). "In collaboration with Rand he facilitated the first systematic attempt to link British-Israel religious ideas with the political right (Barkun, 1997, p. 32). As the Depression advanced, and under the guidance of Rand and Cameron, the American branch of British-Israel began to take on a more American view and a distinctly anti-Semitic air (Barkun, 1997). Rand's Destiny Publishers, begun in 1937, is still a principal supplier of Identity written material (Kossy, 1995).

Los Angeles was a growing city as the century turned. The influx of people of many backgrounds further increased as the twentieth century continued (Barkun, 1997). All manner of churches and cults made their way to the city trying to reach the diverse population. "These shifts in population and religious affiliation provide the background for the growth of Anglo-Israel and, eventually, Christian Identity activities in southern California" (Barkun, 1997, p. 53).

During the 1930s and 1940s, several dynamic preachers from Protestant backgrounds joined the growing Anglo-Israel camp now centered in Los Angeles. Joe Jeffers, Clem Davies, Jonathan Perkins, and John Lovell each brought converts and helped develop the theology and spread the message (Barkun, 1997). But it was a former subordinate of Governor Huey P. Long of Louisiana, who tied all the efforts of these men together (Barkun, 1997). This is even more interesting in that there is a question whether Long's associate, Reverend Gerald L.K. Smith, was even a believer in the theories making up Anglo-Saxon theology (Barkun, 1997).

Smith was a savvy politician with several coordinated causes, including anti-

communism, anti-civil rights, and anti-Semitism. Barkun (1997) writes that:

By assiduously cultivating prominent Identity figures and using them as vehicles for his political causes, Smith helped shape an Identity network on the Pacific Coast, something far too loose to be called an organization but nonetheless a coherent set of interaction and collaborating churches and individuals (p. 55).

Smith was involved in national politics for decades. The man was a noted orator. He was associated with Father Coughlin's Christian Front in the 1930s and, in 1940, he founded the America First Party, running for president in 1944 (Bennett, 1988). From the Depression years and throughout the 1950s, Smith made the anti-Semitic theme his own.

Aho (1994) wrote "like all persons, right-wing extremists learn who the proper objects of love and hate are from what they read" (p. 69). There is no denying the charisma, leadership ability, and dedication of the principal leaders of the Anglo-Saxon movement through the years. Additionally, the published material and speaking engagements sponsored by the proponents of Anglo-Saxonism was critical in spreading the message and keeping it alive over the course of decades.

A point that cannot be overlooked is the importance of personal relationships in the recruitment of new believers within any theology or cult (Aho, 1994; Stern, 2003). Both Totten and Hine were the sons of Anglo-Saxon believers. All the principal leaders of the movement through the years developed close personal ties with individuals who were influential leaders in their own right (Aho, 1994 & 1996; Barkun, 1997; Bennet, 1988).

Millennial thought from the fundamentalist branch of Protestantism also influenced Anglo-Saxon theology during these years. Through study of the Bible's Book of Revelation of Jesus Christ, Chapters 6 through 18, Anglo-Saxon authors produced predictions based on the Apostle John's inspired writings. This was developed in light of the established beliefs concerning the Old Testament Scriptures and ongoing economic and political events (Barkun, 1997). The focus on Christ's Millennial reign was combined with, and according to its principal researcher, David Davidson, confirmed by, pyramidism (Barkun, 1997; Larson, 1992). "Davidson created a system that involved the correlation of pyramid measurements with dates from both scriptural and secular history, employing the formula of one 'pyramid-inch' equating one year" (Barkun, 1997, p. 85). Davidson's proofs were often cited by Identity writers supporting their theories. APPENDIX C illustrates Christian Identity development over the years.

Wesley Swift, a Methodist and second generation Anglo-Saxon adherent, spent some years as a traveling preacher when he was a young man (Barkun, 1997). Swift had contact with both Lovell and Gerald Smith in his formative years. He eventually founded an independent church, the Anglo-Saxon Christian Congregation, near Los Angeles (Barkun, 1997; Larson, 1992). In 1946, now 33 years old and a rising name within Identity circles, Swift became "involved in an attempt to revive the Ku Klux Klan in Los Angeles (Barkun, 1997, p. 64). This was the beginning of his political activism that would last thirty years. "Identity flourished during the Cold War and constructed its millenarian scenario against the backdrop of U.S. Soviet conflict" (Barkun, 1997, p. 109).

According to Barkun (1997), Swift, Conrad Gaard, Bertrand Comparet, and William Gale emerged as the principal leaders and theologians of the “fragmented structure” (Barkun, 1995, p. 189) that came to be known as Christian Identity. In the tradition of its predecessor, British-Israelism, Identity members continue to focus on common ground and allow wide diversity and have no system to enforce orthodoxy among its various groups (Aho, 1995; Barkun, 1995). APPENDIX D is the doctrinal statement of Nord Davis, Jr.s’ Kingdom-Identity Ministries. This statement is a typical example of Christian Identity beliefs, but does not necessarily encompass all versions within the theology.

The week after the assassination of President John F. Kennedy, Wesley Swift preached a sermon titled, *Jacob’s Time of Trouble* (Swift, n.d.). The title was a reference to related end time prophesies found in the Old Testament Books of Jeremiah, Chapter 30, and Daniel, Chapter 12; and the New Testament Book of Revelation, Chapter 12. The ancient Hebrew Prophet Daniel wrote:

1At that time Michael [the archangel] shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book. (12:1)

In Swift’s view “sons of your people” clearly means the “Children of God’s Kingdom, the people that He [God] calls His Israel made up of the entire Adamic race” (Swift, n.d., p. 2). Swift speaks of the “powers of darkness and the forces of evil that are” (Swift, n.d. p. 3) at work to overthrow America from within. He lists four

strategies that the Devil's forces were using to disrupt God's plan in 1963. The first objective is "the total disarmament of our nation" (Swift, n.d., p. 4). Membership in the United Nations (UN) and "financing its World Economic picture" (Swift, n.d., p. 9) constitutes progress toward the second conspiratorial design of Satan and his children, the Jews. Also, closely associated with the UN is objective three, disarmament, under the guise of peace with the Soviet Union (Swift, n.d.). Finally, with the two super powers disarmed and willing to turn over their military power to the UN, "the world moves under a program of more complete control by world government (Swift, n.d., p. 11).

In this sermon Swift also defines the adherents of the extreme right whom he claims were accused "by ABC and on the other networks" (Swift, n.d., p. 5) of the Kennedy assassination. And who is this right wing that the enemy always blames for any act, whether legal or illegal, committed against the government? These radical right-wingers are none other than "awakened Christian Americans who have become aware of the deadliness of the world government trap" (Swift, n.d., p. 4). According to Swift, this is the real danger to Christians in the Time of Jacob's Trouble, internal collapse of God's Kingdom, the United States (Swift, n.d.).

Although the sermon cited above was given by Swift in 1963, the major themes still resound throughout Christian Identity believers. The circumstances and the individual warriors of light and darkness may change as the years pass, but Identity believers "are in the middle of a 'titanic struggle' between white Aryans, God's chosen people, and Jews, the children of Satan" (Dees, 1996, p. 7). It is in this spiritual battle of the ages that the Phinehas Priests conduct their righteous actions in God's service.

The Phinehas Priesthood

Hoskins (1990) begins his account of the Phinehas Priesthood, titled, *The Vigilantes of Christendom*, by setting up an alternative paradigm for recounting the history of Europe and the United States. This paradigm begins from the Christian Identity worldview, i.e. the Anglo-Saxon, Celtic, Scandinavian peoples, also referred to as the Nordic or Aryan race, are the true descendents of the ancient Israelites (Hoskins, 1958 & 1990). And they as such are the rightful inheritors of God's covenant with the father of the Israelites, Abraham.

Abram was the son of Terah, who descended from Noah's son, Shem. Noah was, of course, descended from Adam and Eve's son Abel. Terah, a native of the land of Ur of the Chaldeans, started his extended family on a journey to the land of Canaan, a land encompassing present day Israel (Genesis 11). They arrived in "Haran and dwelt there" (Genesis, 11:31) for a time living a nomadic life. Terah died while they sojourned in Haran. Abram, now the band's chief, was 75 years of age and received instructions from God to continue the journey to Canaan.

Get out of your country,
From your family
And from your father's house,
To a land that I will show you.
I will make you a great nation;
I will bless you
And make your name great;
And you shall be a blessing. (Genesis 12:1-2)

For 24 years Abram and his band lived a nomadic existence in Canaan and for a time in Egypt (Genesis 12, 13, & 14). When Abram was in his 99th year, God further impressed by Abram's long-term faith and obedience, reconfirmed his covenant with Abram and promised he and his childless wife, Sarai, a son. God renamed him Abraham, and said, "As for Me, behold, My covenant is with you, and you shall be a father of many nations" (Genesis 17:4). Eventually, Abraham and Sarah [also renamed by God] have a son, Isaac. In the years to come Isaac will marry and have two sons, Esau and Jacob (Genesis 25). Jacob, although second born, would become the son of promise and it was through his 12 sons (Genesis 35) that the 12 tribes of Israel would descend.

Hoskins (1990) begins his interpretation of history by inferring back to God's command issued through Moses to the Hebrews, to keep possession of their family land (Leviticus 25). Each male member of the chosen people enjoys special status as long as the commandment concerning the land is respected. Hoskins (1990), referring to God's direction to the Israelites wrote:

Whoever owns land, untaxed land that can sustain animals for his needs and provide food for his family, that man is a king. The Bible calls him both king and priest. A king because he has his Kingdom. A priest because he is bound to God who gives him his daily bread. (p. 15)

His theory declares four major groups that, through the ages have vied for land; land that "was given to your [if you are Aryan] ancestors hundreds of years ago to be handed down generation after generation, and never to be sold" (Hoskins, 1990, p. 15). God's law, handed down to Moses, directed "The land shall not be sold permanently

for the land is Mine; for you are strangers and sojourners with Me” (Leviticus: 25:23). The land belonged to God and He intended its use for His people. But, organized religion [the Catholic Church], the king [representing the ruler or government] and usury bankers [representing international finance] over the course of history have stolen the land from the people (Hoskins, 1990). Hoskins declares that “The tactics employed by the establishment to obtain another’s property emerge from the early days in a clear, concise, logical and remarkably efficient manner” (Hoskins, 1990, p. 84). This 7-Step Plan of Conquest (Hoskins, 1990) includes such tactics as conquest, thievery, selling of prayers to escape purgatory, making usury loans, and other means that violate God’s law. It is through the use of this plan over time that the three power broker groups have disinherited God’s people.

Hoskins describes the supreme law to be obeyed as that “given by God to Moses on Mount Sinai and inscribed in the books of Exodus, Leviticus, Numbers and Deuteronomy, and other books used by Jesus” (Hoskins, 1990, p. 21). Included in this inspired body of material are the Ten Commandants supported by other laws prescribing civil and religious rules and health standards. From the 26th Chapter of Leviticus Hoskins (1990) refers to God’s promise of blessing and retribution to the Hebrews. “Failure to enforce God’s Law is the most serious thing that can befall God’s people” (Hoskins, 1990, p. 22). Through disease, sickness, natural disaster, or attack by foreign army, God will punish His people if they, or their leaders do not follow His Law (Leviticus 26).

It was during just such a pestilence, ordained by God, that Phinehas took his action against the Simeonite prince, Zimri, and the Midianite woman. One of God’s

chosen was openly flaunting God's Law. Balaicius (1997) writes:

The Judges (governors, police) were apparently not doing their job, so God moved in the heart of Phinehas (a Priest) to incite him to act in a way in which he was not 'licensed' to act: it was not within Phinehas's official capacity to take another Israelite's life; yet God had given him special permission (though no one else was aware of it) – and thereafter gave him special authority and immunity. (p. 191)

Phinehas saw the action, recognized it as sin and took violent, but righteous action that was subsequently approved of and blessed by God (Numbers 25). This is the worldview of and the rules of engagement under which the Phinehas Priest of today acts.

Hoskins implies that it is the act that determines if an individual is a Phinehas Priest (Need, 1997). Balaicius (1997) in his book, *The War Between the Children of Light and the Powers of Darkness*, differs with Hoskins on this point (Need, 1997). Balaicius states that no one at this time "can prove by genealogical records that he is a descendent of Phinehas" (Balaicius, 1997, p. 174). In his view this is important in that God promised Phinehas and his offspring "an everlasting priesthood" (Numbers 25:13), thus the promise applies only to male biological descendants of Phinehas (Balaicius, 1997).

Balaicius (1997) writes that there are two circumstances that preclude obtaining this genealogical proof. First, the Romans under Titus destroyed the Temple of Solomon in 70 A.D. and the ancient Israelite birth records were burned. Secondly, Israelite families were split and their heritage lost over time when the Kingdoms of

Israel and Judah were defeated and carried off by the Assyrians or Babylonians (Balaicius, 1997) in 722 B.C. and 586 B.C., respectively.

It is the ten lost tribes from the northern kingdom of Israel that subsequently migrated through central Asia and into Europe, having forgotten their heritage, but retaining their superior qualities (Need, 1995) that eventually established the great conquering empires and nations of history (Balaicius, 1997; Hoskin, 1990; Swift, n.d.). Balaicius believes “It is no coincidence that these Germanic peoples have been the custodians of God’s Word, the Holy Bible” (Balaicius, 1997, p. 176) through the ages.

Balaicius (1997), ostensibly referring back to the work of earlier Anglo-Saxon or British-Israelite writers, states that over the years, through prophecy and history, God has slowly revealed the true identity of His chosen people. He uses the words of Jesus to justify this view. “20 Therefore by their fruits you will know them” (Matthew 7: 20).

According to Balaicius (1997):

A true Phinehas will know in his heart/spirit (confirmed by the Holy Spirit) whether he is a Phinehas or not. This may sound like a weak answer; but there is more: a true Phinehas will know without a doubt that he is a Phinehas – and he will act without hesitation or fear: for he will be eaten up and controlled by the zeal and righteousness of YaHWeH – but he will not act callously as a terrorist or in a random, uncontrollable fashion. Finally, and most important to knowing who a true Phinehas is: a true Phinehas will not be harmed by anyone -

including any ‘government’ - for his actions which are sanctioned by God. (pp. 178-179)

Balaicius states that “any man who pretends to be a Phinehas Priest who is not, acts without license or sanction of God and he himself should be put to death by either the law enforcement agencies of the land, or by a true Phinehas Priest” (Balaicius, 1997, p. 249).

In their books both Balaicius and Hoskins relate stories of people that they consider Phinehas Priests throughout history. Hoskins’ (1990) list includes Saint George, Beowulf, King Arthur, the Crusader military orders, Robin Hood, William Wallace, Jesse James, and Gordon Kahl. “The thing all have in common is the fanatical drive to enforce God’s Law and to fight the tyrant and lawbreaker of the day” (Hoskins, 1990, p. 61). Regardless of the age, the Satanic conspiracy continues to use the most unscrupulous and ungodly means to destroy God’s plan (Hoskins, 1990).

Balaicius provides a more restricted list of Phinehas types in history. He reserves his examples to the Israelites, Mattathias, Judas, and Jonathan whose stories are related in the books of First and Second Maccabees from the *Apocrypha* and Josephus’ *Antiquities of the Jews* (Balaicius, 1997). These warrior priests were all of the tribe of Levi and descendants of Phinehas. They courageously and faithfully follow Phinehas’ righteous example and lead Israel through years of terrible warfare against the Canaanites, Edomites, Ammonites, and others (Josephus, 93 A.D./1960).

Concerning the end times, Balaicius writes “it is my opinion, that during the Times of Jacob’s trouble, YaHWeH will raise up some true Phinehases to give temporary relief (not full deliverance) until the time of Christ’s Second Coming”

(1997, p. 278). Balaicius does not necessarily doubt there have been and are Phinehas Priests working in more modern times. He does, however, insist that any person claiming to be a God appointed Phinehas had better be sure he is in fact God's man (Balaicius, 1997).

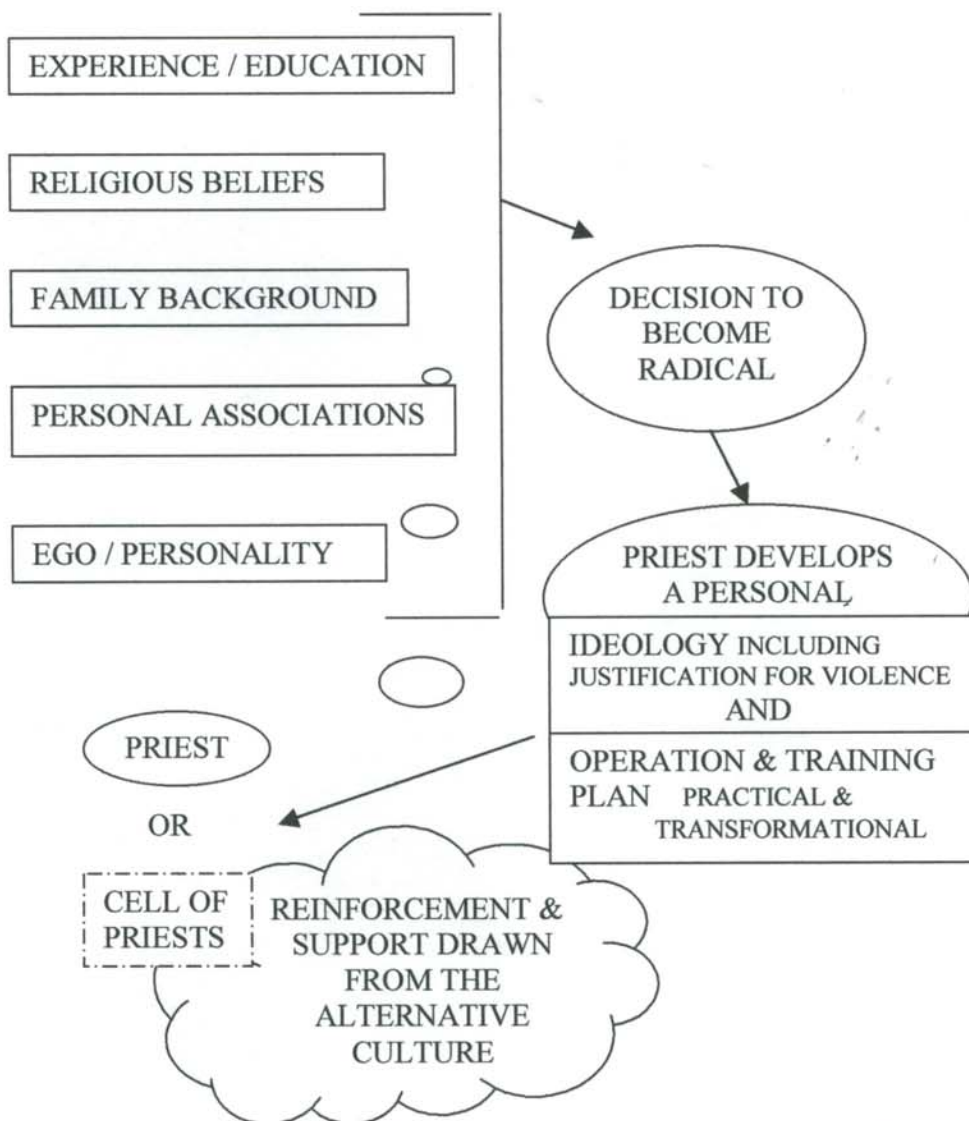


Figure 4. Influences on Participation in Religiously Justified Terrorist Groups [Phinehas Priesthood].

Figure 4 portrays the major influences on an individual that decides to join the Priesthood. As with any religious group, at the core of the Priest's individual decision are his deep-seated religious beliefs. These are supported to varying degree by other factors such as personality, relationships, and experiences.

Today's Phinehas Priesthood

As indicated by the documents researched above, the Phinehas Priests are "by design completely unorganized, but are linked by certain values and attitudes in common" (Van Eck, 1997, p. 1). Hoskins (1990) nor Balaicius (1997), the principal Identity writers on the Priesthood, agree completely on the qualifications for membership in the Phinehas Priesthood. This difference in definition of the Priesthood combined with the concept of "leaderless resistance" (Beam, 1992, p. 1) adopted by resistors of the radical right, has the desired effect of keeping at arms length anyone wishing to get a firm picture on operations of the Phinehas Priesthood.

This does not change the fact that these Phinehas Priests, following a common belief system, and through "the calculated use of violence or the threat of violence to induce fear; intended to coerce or to intimidate" (U.S. Army Field Manual 100-20, Final Draft, 2002, p. 1) society for religious and/or political reasons. These actions are not taken simply for criminal intent. Aho in his book on right-wing extremists writes of the human need for self-justification that requires "struggle against an oppositional force" (Aho, 1995, p. 78). He further states:

Any heroic task requires first an ideal, an obligatory imperative, or an imagined possibility. The Christian patriot finds his in the organic

Constitution and in God's Word, the Bible, particularly the Pentateuch.

(p. 78)

This description epitomizes the Phinehas Priest. He is chosen by God to uphold the Lord's laws, in spite of the blindness of the majority of Americans and the strength of Satan arrayed against him. Figure 5 depicts the Priests relationship to society, ZOG, and the alternate culture provided by the Christian Identity movement.

From the common theology of Christian Identity and operational philosophy of Beam's leaderless resistance that guide the Priesthood, clues to operations of the Phinehas Priesthood can be gleaned. Therefore, the researcher has used a combination of Balaicius' and Hoskins' definitions of what a Phinehas Priest is in order to isolate ten examples of recent Phinehas type activity by individuals or small groups.

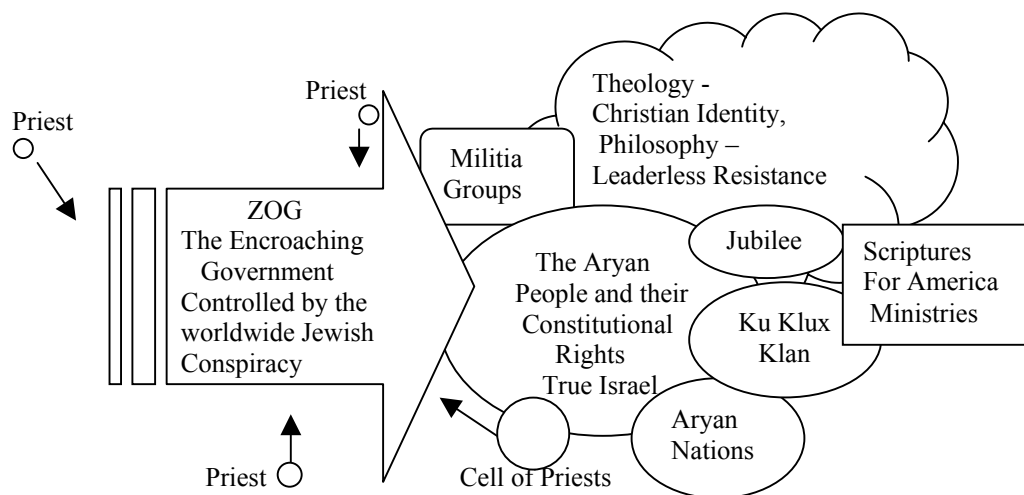


Figure 5. Conceptual Diagram of the Phinehas Priesthood in the Context of the American Christian Identity Movement. The main characteristics: commonly held belief system and worldview; but increasing a lack of structure.

Over the past forty years terrorist activities conducted by self-proclaimed Phinehas Priests, or individuals that meet the criteria as such, have focused on intimidation, bank robbery, arson, bombings, murder, and random shootings. All these operations are right off the list of terrorist actions suggested by Marighella in his guide to the urban terrorist (Marighella, 1969).

Ordained Duty

In 1963, Mississippi National Association for the Advancement of Colored People (NAACP) leader Medgar Evars was killed in his front yard by a single rifle shot (Lethbridge, 1996). Bryon de la Beckwith, an avowed segregationist, was accused of the crime and arrested. But, in two separate trials he was acquitted. In 1994, Mississippi prosecutor Bobby DeLaughter again brought charges against Beckwith.

Charges in the third trial were based on a confession by Beckwith to the murder of Evars that was found in an out of print book authored by a Klan informant (“Mississippi Injustice”, 1999). This time, Beckwith, a Christian Identity believer, was convicted of the crime (“Mississippi Injustice”, 1999). In courtroom testimony an FBI agent provided proof tying Beckwith to the Phinehas Priesthood (Lethbridge, 1997). Also, during that trial “a former member of the Ku Klux Klan refused to testify, saying he was afraid he would be murdered by the Phinehas Priesthood” (Lethbridge, 1996, p. 1). In retrospect Beckwith saw “his act as an ‘ordained duty’” (as cited in Nesbitt, 1999, p. 2).

Fighting Racemixing, Homosexuality, and One-World Government

“During the 1970s and 1980s, John Paul Franklin murdered interracial couples, killing at least eleven victims, in devotion to his Phinehas beliefs. In 1984, Robert

Jackson, another reported Phinehas priest, murdered three men in a homosexual bookstore” (Lethbridge, 1996, p. 1). These violent actions resulted from two of the commonly held Christian Identity beliefs opposing race-mixing and homosexuality. The Kingdom-Identity Ministries Doctrinal Statement of Beliefs states that both race-mixing and homosexuality are “abomination[s] in the sight of Almighty God” (as cited in Need, 1995, p. 74). Scriptural references in support of both these positions are cited in the doctrinal Statement of Beliefs. See APPENDIX D.

While many mainstream Christians, citing both Old and New Testaments, hold similar opinions on the subject of homosexuality, Reynolds wrote that it is the Phinehas Priests that “are willing to step over the line and stay there. They’re willing to die for what they believe” (as cited in Nesbitt, 1999, p. 2). One of the implied goals of such terrorists is to “help foment racial revolution” (Nesbitt, 1999, p. 2), thus causing the Anglo-Saxon chosen to recognize its failure to follow God’s commandants as delineated by Identity leaders such as William Pierce and Wesley Swift.

Walter Thody, a 60-year old convicted counterfeiter and bank robber, “is a self-proclaimed member of the” (Pattillo, 1998, p. 2) Phinehas Priesthood. By Thody’s own admission he and his gang committed 20 bank robberies in various states in 1990 and 1991 (Nesbitt, 1999). This Phinehas Priest said the money from the robberies was to be used to “finance an assassination squad dedicated to killing advocates of one-world government” (Nesbitt, 1999, p. 2).

In August 1991, Thody was captured after robbing a convenience store and loosing a gun fight and car chase with the police in Muskogee, Oklahoma (“Bombs, Bullets, Bodies”, 2003). “He was the only member of his small cell to be captured, and

he refused to turn in the others” (Pattillo, 1998, p. 3). According to what he believes, Thody has only God to answer to for his actions. It is unknown at this time if the cell continued to operate or disbanded.

Fighting Abortion

Christian Identity preacher Mark Thomas restates the deep held belief of many within the movement concerning God's law having precedent over that of worldly government. “A proper Phinehas action is a recourse to a higher law, not a rejection of law itself” (as cited in Nesbitt, 1999, p. 4). On March 10, 1993, Michael Griffin shot and killed an abortion doctor outside a clinic in Pensacola, Florida. Phinehas Priest Paul J. Hill, a long time anti-abortion activist, penned a very articulate letter “describing such murders as ‘justifiable homicide’” (“Bombs, Bullets and Bodies”, 2003, p. 4). In the same letter “the former Presbyterian minister” (Graybiel, 2003, p. 1) gives his Biblical reasons against abortion and explained the need for “Phineas actions” (Lethbridge, 1996, p. 1) to protect the unborn. A year later he took matters into his own hands.

The morning of July 29, 1994, Hill watched James Barrett, a retired Air Force officer, drive Dr. John Britton and his wife up to the Ladies Center, an abortion clinic in Pensacola. As Barrett got out of his truck, Hill approached and shot him four times with a 12 gauge shotgun (Graybiel, 2003). Barrett died on the ground. “Hill moved closer to the truck, loaded three more shells and fired at the sitting doctor (Graybiel, 2003, p. 2). Britton was hit in the head and died almost immediately. Mrs. Britton was wounded as she lay on the floor of the truck (Graybiel, 2003).

Paul Hill was caught shortly after the shooting a few blocks away by police.

He surrendered without incident. Hill told the arresting officer, “I know one thing. No more innocent babies are going to be killed in that clinic today” (Graybiel, 2003, p. 2).

“At his trial Hill attempted to use the defense that the shooting was justifiable homicide because by killing the doctor, Hill ‘saved 32 people from being killed’ – the number of appointments Britton had that day. A judge ruled the defense wasn’t valid. Hill remained silent, never saying anything to the jurors in his own defense.” (Gardiner, 1998, p. 4).

From prison, Hill fought his fight against abortion with the pen. In August 1997, Hill submitted written comments to the prolife editors of *Credenda* on their article, *Moving Beyond Prolife*. Hill wrote in part “Abortion must be exposed as murder from God's law...The sixth commandment not only forbids murder but also requires using the means necessary to defend against murder-including lethal force” (Hill, 1997, p. 1). He continued, “The first commandment, ‘Thou shalt have no other god's before me’ requires that the obedience demanded by God, in this case the defense of children, be rendered in spite of human prohibition” (Hill, 1997, p. 1). Hill's latest effort against abortion was published in 2000. *I Shot An Abortionist* is an abortion anthology. Hill's example of an anti-abortion activist turned self-ordained killer epitomizes Reynolds (1999) comment “You just can't overstate the power of the religious component in all this” (as cited in Nesbitt, 1999, p. 2).

In a 2000, interview from Florida’s death row, the husband and father of three said, “I wouldn’t advise them to give me my shotgun back and let me go unless they wanted a similar outcome (Graybiel, 2003, p. 1). Hill has stated that he would “prefer to be electrocuted because it’s a more gruesome way to die. That might bring more

sympathy and attention to my cause” (Gardiner, 1998, p. 1). Phinehas Priest Paul Hill stared death in the face and remained unrepentant, convinced he had done God’s work. Hill was executed in September, 2003.

The Spokane Phinehas Cell

Charles Barbee and Robert Berry, members of Christian Identity pastor Dave Barley’s Church at Sandpoint, Idaho were arrested in 1995, on misdemeanor charges when caught with “an array of military supplies and weaponry” (“ADL Details White Supremacist Ties”, 1996, p. 2). “In a 1995 interview, Barbee said he belonged to a small cell of extremists who were training to fight the federal government” (“ADL Details”, 1996, p. 1). Barley’s America’s Promise Ministries (APM) was where Barbee and Berry met speaker and trainer, Verne Jay Merrell (“ADL Details”, 1996). It was apparently in and around the APM facility that Merrell, Barbee, and Berry decided to don the mantle of Phinehas Priests.

In April and July 1996, this Phinehas Priest cell (Need, 1997), now consisting of four members, “set off a series of bombs at a newspaper office and a Planned Parenthood clinic in the Spokane [Washington] area as covers for two bank robberies” (Geranios, 1999, p. 1). Merrell’s group, using explosives in the robberies also, got away with \$108,000 from the two banks (“Bombs, Bullets and Bodies”, 2003; “ADL Details”, 1996). The training, planning, reconnaissance, and synchronization required for such an operation, points to dedication and certainly military style training.

At the bank robbed in April, 1996, the group left documents with “Identity propaganda as well as diatribes against the banking system. They were signed with the symbol of the ‘Phineas Priesthood’” (“ADL Details”, 1996). This effort to

propagandize shows that the group's motive went beyond efforts to finance future operations. These Phinehas had added the dimension of propaganda to their operations, like many terrorists before them.

The foursome was caught and tried for conspiracy and bank robbery in 1997. Their first trial resulted in a hung jury (Need, 1997). In the second trial, three of these Idaho Phinehas Priests, Merrell, Barbee, and Berry were sentenced to life. The Southern Poverty Law Center ("Identity Crisis", 1998) reports that:

When the fourth gang member, Brian Ratigan, was sentenced to 55 years, he was unrepentant. 'People of Washington have been warned,' he bellowed at the court. 'You have been sent four witnesses. Babylon is about to fall....So repent!' (p. 3)

Ratigan's attitude is a measure of the group's missionary zeal. These people are true believers.

Need (1997) brings up interesting points that surfaced during the trials of Merrell and his men. Merrell, Barbee, and Berry all "considered Randy Weaver's 1992 siege on Ruby Ridge a life-changing experience - proof Uncle Sam is waging war on U.S. citizens" (Need, 1997, p. 2). Part of Barbee's defense included excerpts from a book detailing the Christian Identity seedline theory, detailing the story of the ten lost tribes of Israel in his defense (Need, 1997).

During the second trial, questions arose over a pamphlet titled *Citizens Rule Book*. The pamphlet reprints the U.S. Constitution, including the Bill of Rights, the Ten Commandments, the Communist Manifesto, and "comments by our founding fathers on the dangers of civil government" (Need, 1997, p. 2). The presiding judge,

Frem Nielsen told jurors “if any held to any of those feelings or beliefs [found in the *Citizens Rule Book*], they ‘wouldn’t be qualified to serve as a juror on this case’” (Need, 1997, p. 2). This aspect of the trial went unreported by the mainstream press. This restriction placed on the beliefs of a jury by a judge might serve as an exhibit to support suspicion on the part of those prone to believe conspiracy theory.

Opposing Wrong Religion

Larry G. Ashbrook was interviewed in 1996, by the author of a book on white supremacists. In that interview Craig (1996) quotes Larry Ashbrook as describing himself a Phinehas Priest. “The unemployed Navy veteran lived at home with his elderly parents and was socially isolated after their deaths – his mother in 1990, and his father” (McLaughlin, 1999, p. 1) in July 1999. “Ashbrook was a deeply disturbed individual” (McLaughlin, 1999, p. 1). His demeanor grew more and more deranged (McLaughlin, 1999) and after his parents died “included agitated letters to the *Fort Worth Star-Telegram*, and even a visit to the newspaper’s office” (McLaughlin, 1999, p. 1). In the letters and during the visits, Ashbrook made various claims against the Air Force, the Sherriff’s Department, and the Ku Klux Klan (McLaughlin, 1999).

On September 15, 1999, Phinehas Priest Larry Ashbrook, wearing black and armed with “a Ruger 9mm pistol and an AMT .380” (Makovy, 1999, p. 1), stormed into a youth rally of Wedgwood Baptist Church in Fort Worth, Texas. One witness quoted Ashbrook as saying, “This is all [expletive]. I can’t believe you believe this junk, and [are] singing” (Makovy, 1999, p. 1). “Ashbrook then exploded a pipe bomb in a church aisle and unloaded a barrage of random gunshots that hit 14 people. . . . After the shootings, Ashbrook sat in a back pew of the sanctuary, placed a gun to his temple

and killed himself” (Makovy, 1999, p. 1). Four teenagers and three adults died in the shooting, seven others were wounded (Moore & Henderson, 1999).

Speculation by Craig, Ashbrook’s 1996 interviewer, is that the Southern Baptist Convention’s 1999 initiative to “convert Jews to Christianity” (as cited in Moore & Henderson, 1999, p. 1) was one of the triggers that set Ashbrook off. Demented or not, Larry Ashbrook proved with action that he was a true believer in the Priesthood.

To Kill Jews

A Phinehas Priest acts “when the civil authority fails to execute *righteous judgment* – that is, uphold Biblical Law – God has given them authority to execute that judgment” (Need, 1997, p. 17). Like the previously mentioned Priests, on August 10, 1999, Buford O. Furrow believed he was acting under this paradigm of righteousness when he opened fire at the North Valley Jewish Community Center (Geranios, 1999; Wolk, 1999).

A paroled, second-degree assault felon, Furrow had also been in three mental health facilities over the past 12 months (Foster, 1999, p. A15). He suffered from depression and talked of killing himself (Foster, 1999). Furrow had also been in and out of work and “failed in an attempt to reconcile with his ex-wife” (Foster, 1999, p. A15) prior to his decision to go to Los Angeles. Seven days before the shootings, Furrow checked in with his parole officer and seemed cooperative (Foster, 1999).

Furrow drove “to Los Angeles from his home in Washington in a van loaded with weapons...Over a period of days, he allegedly scouted out several Jewish institutions for attack” (“White supremacist gets life for Calif. attack”, 2001, p. A4). The card carrying Aryan Nations member finally picked the community center in the

San Fernando Valley. Furrow “fired more than 70 rounds before fleeing” (“White supremacist”, 2001, p. A4). He wounded four children and a 68-year old woman. As he left the Jewish center, Furrow approached a mailman, Joseph Iletto (Geranios, 1999; Wolk, 1999), “asked him to mail a letter and shot him” (“White supremacist”, 2001, p. A4). The Filipino born postman died on the street.

The Priest surrendered to Las Vegas police the day after the attacks. Police stated that Furrow told them his actions were designed as “a wake-up call to America to kill Jews” (Geranios, 1999, p. 1). A copy of the book *War Cycles, Peace Cycles* (1985) by Hoskins was found in a van abandoned by Furrow (Geranios, 1999). In a later police interview, investigators quoted Furrow as saying “he considered Iletto a ‘good target of opportunity’ to kill because he was a nonwhite and worked for the federal government” (Wolk, 1999, p. 1).

The personal relationships of Furrow offer evidence as to his beliefs. The “former aerospace engineer” (Wolk, 1999, p. 1) “showed up on the neo-Nazi scene in the early 1990s, when he lived in the small foothill town of Metaline Falls, Wash., near the Aryan Nations headquarters in Hayden Lake, Idaho” (Rosin, 1999, p. 1). Furrow had associations with Richard Butler’s Church of Jesus Christ Christian based at the Aryan Nations compound (Benfer, 1999; Wolk, 1999). Furrow acted as a volunteer for Butler’s security team on several occasions (Benfer, 1999).

“In the mid-1990s, Furrow moved in with Debra Mathews, the widow of Robert Jay Mathews, founder of the Order” (Rosin, 1999, p. 1). Floyd Cochran, a former Aryan Nations associate of Furrow’s, remembered him disparaging the Order’s “structure and bureaucracy” (as cited in Rosin, 1999, p. 2). This is a common item of

discussion among resistance groups of the extreme right and a major argument for the concept of leaderless resistance (Beam, 1992) and lone actions by Phinehas Priests.

When questioned as to his impression of Furrow during their association in the early 1990s, Richard Butler said “He was a good soldier at the time” (Wolk, 1999, p. 1). “Butler said he would neither condemn nor condone the Los Angeles shootings” (Wolk, 1990, p. 1) by Furrow.

Furrow was charged with 16 Federal civil rights counts and a murder charge. Prosecutors told the court that “he committed an act of terrorism after substantial planning, that he was motivated by religious and racial hatred and that he would strike again if given the chance (Rosenzweig, 2000, p. A1). Furrow was convicted. In 2001, through a plea bargain agreement, he “agreed to spend the rest of his life in prison” (“Plea Deal in Killings”, 2001, p. 2A). During his plea bargain Furrow made no mention of his Phinehas Priest mission. Changing his tune since his confession, Furrow “offered no reason for his shooting spree, but said he had had mental problems and wished he had never been released from a mental institution” (“White supremacist”, 2001, p. A4).

The Jesse James of Nantahala

Eric R. Rudolph, accused of four bombings that killed two and wounded 150, has not publicly stated that he is a Phinehas Priest. But, when his personal history and relationships and the “lone wolf” (“Hills of Rebellion”, 2003, p. 3) tactics of his operational and escape and evasion activities are studied it is patently obvious that he meets the criteria for membership in the Priesthood.

The attacks that Rudolph is charged with committing span less than two years,

from July 1996 to January 1998 (Gettleman & Halbfinger, 2003; Wyatt, 2003). From that time to his capture on May 31, 2003, Rudolph was a fugitive from the federal government. For five years he was on the FBI's ten most wanted list, with \$1 million on his head (Gettleman & Halbfinger, 2003). "Rudolph's run from the law has become the stuff of legend in these parts, where 'Run Rudolph, Run' tee-shirts were hot sellers in local stores" (Pierpoint, 2000, p. 1). After his capture, Wyatt (2003) reported on possible proof of sympathizers aiding the fugitive as he apparently survived in wilderness of North Carolina.

He was in surprisingly good health. ... And the fact that he was clad in casual clothing and jogging shoes instead of rags re-ignited speculation that he's been getting help from those in western North Carolina mountains who perhaps sympathized with his white supremacist Christian Identity religion (p. 1).

The mountainous area of east Tennessee, northeastern Georgia, and particularly western North Carolina have a history of anti-federalism dating "back to the Whiskey Rebellion of the 1790s" ("Hills of Rebellion", 1999, p. 1). The Nantahala National Forest area in western North Carolina is where Eric Rudolph spent his teenage years. Bootleggers and revenueurs played deadly hide and seek throughout the Prohibition era in these mountains. Similar incidents have been played out over the last thirty years between federal agents searching for liquor stills and locally grown marihuana and the local owners of those illegal enterprises.

George Nordmann owns the health food store in Andrews where Rudolph, in January 1998, bought supplies and then disappeared back into the mountains ("Eric

Rudolph's Trail", 2003; Pierpoint, 2000). "Nordmann, 73, harbors a deep distrust of the federal government and its motives in mounting such an extensive search for Rudolph" (Pierpoint, 2000, p. 1). The long time area resident feels the FBI has remained in the area to keep an eye on some local church groups and militias (Pierpoint, 2000). This is the attitude of many local residents.

The Southern Poverty Law Center reports "In recent decades, this area has become a magnet for many in the radical right, men and women, who are drawn to a place where the land is cheap, the living is private and the population is white" ("Hills", 2003, p. 1). Nord Davis, Jr. was one who moved into the area in 1972 ("Hills", 2003). In short order twenty other families of similar beliefs settled near his farm.

In 1966, Davis had left IBM, declaring they were selling "sophisticated computers to the Communists" ("Hills", 2003, p. 2). After four years in a Massachusetts Christian community, Davis began a search for the right place to live. He found the four things he was looking for near Andrews, North Carolina, in the Nantahala country: "moderate climate, a plentiful water supply, low taxes, and a place where one could become economically self-sufficient" ("Hills", 2003, p. 3). Davis also recorded that the area "was peopled with pretty well armed Christians" ("Hills", 2003, p. 3).

Nord Davis would become one of the leading publishers within the Christian Identity movement. His 1993 booklet, *Star Wars*, was widely distributed. This work described "perpetual warfare between Christians and Jews and called for death for gays and race-mixers" (as cited in "Hills", 2003, p. 2). He would also become a Rudolph

family friend. This according to Debra Rudolph, Eric's sister-in-law who said, "Pat [Eric's mother] and he [Davis] were on a first-name basis" ("Running with Rudolph", 2003, p. 3).

In 1981, Bob Rudolph, Eric's father, died of cancer. Family friend Tom Branham helped Mrs. Pat Rudolph locate "a remote six-acre homestead" (Tofig, 2003, p. B2) on the crest of a mountain near Topton, North Carolina ("Running", 2003). The same year, Pat relocated with her four boys, Daniel, Joel, Eric and Jamie, to the country home. Before marrying, Pat had spent three years as a novice nun, but did not take her vows. Debra Rudolph describes the mother-in-law as "an intelligent and sociable and artistic woman" ("Running", 2003, p. 2).

She continued by saying that the Rudolph's "are not backwoods country people... They are very clean, very self-sufficient people" ("Running", 2003, p. 1). "They grew vegetables, raised chickens and goats and made cheese... They cut their own firewood and studied the Bible" (Tofig, 2003, p. B2). Politics was a favorite discussion topic in the Rudolph household. "They were a very close-knit family and they talked a lot" ("Running", 2003, p. 3). Eric's sister-in-law said of him, "He was very smart. All the kids were very well read" ("Running", 2003, p. 1).

Tom Branham, owner of a small lumber mill, was their nearest neighbor living in a well stocked and armed house near the Rudolph's. According to Debra Rudolph, Eric looked to Branham as "a father figure" ("Running", 2003, p. 2). This Rudolph family friend prided himself on his self-sufficiency. Branham was arrested on federal weapons violations in 1984. During his hearing "Branham referred to an 'oppressive government' that he said was 'causing tyranny and despotism'" ("Running", 2003, p.

2). Pat Rudolph put up her family home as part of Branham's bond during the adjudication process ("Running", 2003).

Eric Rudolph, a ninth grade dropout, worked for about three years as a carpenter with his older brother. Identity pastor, Dan Gayman stated, "In late 1984, Patricia Rudolph showed up at the Church of Israel with two children, [Eric and Jamie] asking for a place to stay" (as cited in McWhirter, 2003, p. A13). Gayman's compound is located near Schell City, Missouri (McWhirter, 2003; "Running", 2003). After a few months there, the family returned to Topton.

Between 1985 and 1986, Eric earned his GED and attended two semesters at Western Carolina University ("Events in Rudolph's life", 2003). During these years Eric picked up a love of philosophy, he particularly liked Nietzsche" ("Running", 2003, p. 3). In 1987, Rudolph joined the Army and was trained as an infantryman ("Events", 2003). Assigned to the 101st Airborne Division, in less than two years he was discharged for using marijuana ("Events", 2003; Tofig, 2003). His sister-in-law surmised from later conversations with him that he became disenchanted with the Army. Debra Rudolph stated, "I think when he realized he wasn't going to make it in the Special Forces [his dream] he pretty much lost interest" (as cited in "Running", 2003, p. 4).

Returning to North Carolina, Eric became a self-employed carpenter ("Events", 2003) and lived at home with his mother and younger brother. In the years between 1984, and the early 1990s, Debra Rudolph often observed Eric and his brothers. The boys spent time watching action movies and smoking pot ("Running", 2003). He was not a television fan however. According to his sister-in-law, Eric considered television

“The Electronic Jew” (“Running”, 2003, p. 4). He felt television was the reverse of Orwell’s Big Brother. Debra Rudolph stated that Eric believed, “Instead of being able to see into your home, they controlled what came into your home” (as cited in “Running”, 2003, p. 4).

Eventually their mother moved away and Dan and Eric lived a bachelor’s life in the house at Topton. Over time Eric began supplementing his carpenter’s wages by growing and marketing marijuana. According to his sister-in-law, Eric grew the weed in both soil and using hydroponics. Debra Rudolph says that “At one point, he was probably making \$60,000 a year selling pot” (as cited in “Running”, 2003, p. 5).

As are all Identity faithful, Eric was ardently against the homosexual lifestyle. It was during these years that Eric discovered his younger brother, Jamie, was a homosexual. Debra says of Eric. “He never talked about it. But, boy let somebody else be gay and he was very verbal. Calling them sodomites and faggots” (as cited in “Running”, 2003, p. 5). The sister-in-law often listened to Eric state his opinions on race. “He would say if you’re weak, you are no good to society because you can’t contribute” (as cited in “Running”, 2003, p. 4). Debra heard Eric say he was convinced “that the white people are eventually going to be a minority” and “you should reproduce and be true to your race” (as cited in “Running”, 2003, p. 5).

On July 27, 1996, “the white supremacist and skilled woodsman” (Gettleman & Halbfinger, 2003, p. 1) struck. He called 911 and warned of a bomb in the Centennial Olympic Park in Atlanta, Georgia (“Events”, 2003). Minutes later a 40-pound pipe bomb hidden in a back pack exploded and “sent nails and screws ripping through a packed crowd that [had] gathered to watch a rock concert” (Wyatt, 2003, p. 1), One

woman was killed and 111 others wounded (Gettleman & Halbfinger, 2003). So thorough was Rudolph's operational security that he was not charged with the crime until two and a half years later ("Eric Rudolph's Trail", 2003).

Debra Rudolph classifies Eric as a semi-reflective non-follower, interested in controlling a given situation (as cited in "Running", 2003). She contended that Eric was not shy when discussing politics, race, or religion. But, "he was pretty quiet about himself" (as cited in "Running", 2003, p. 4). The Olympics Games, "seen by many extremists as emblematic of a multiracial New World Order" ("Bombs, Bullets, Bodies", 2003, p. 8), provided Eric Rudolph with a symbolic target in which to start his campaign of terror. A more appropriate target for a quiet, confident, and self-assured Phinehas Priest, who was "fighting for what he believed in" ("Running", 2003, p. 5) would be hard to imagine.

"Six months later, on January 16, 1997, two bombs, ripped through a crowd outside the Northside Family Planning Service" in the Atlanta suburb of Sandy Springs (Gettleman & Halbfinger, 2003, p. 1). Seven people were injured by the detonations in the office building that houses the abortion clinic ("Events", 2003; Wyatt, 2003). "Letters signed by the 'Army of God' claim responsibility for this attack" ("Bombs, Bullets, Bodies", 2003, p. 9). Again, clues were inconclusive. It is not until almost two years later that authorities file charges against Eric Rudolph for this attack.

In 1990, Nord Davis, Jr. had written that America would be saved by "the unaccompanied terrorist" and "small groups" that "would meet and work in secrecy and high security, and quietly eliminate the problem people... There will be no unified command structure between various groups" ("Hills", 2003, p. 3). Davis reinforced his

ideas in his 1992 booklet, *Brassmouth*. The Hebrew name Phinehas is translated Brassmouth. To Davis that meant “the one who acts alone” (“Hills”, 2003, p. 3). It appears Davis’ disciple, Eric Rudolph, had taken notes.

Rudolph planted two bombs at the Otherside Lounge, a lesbian nightclub in Atlanta, on February 21, 1997 (“Events”, 2003). One explosion hurt four people. “A second bomb, apparently intended for rescue workers, exploded while being handled by a police robot” (Gettleman & Halbfinger, 2003, p. 2). Phinehas Priest Rudolph had struck at another broken law of God, that forbidding homosexuality (Balaicius, 1997; Leviticus 20:13; Need, 1995).

Eleven months later Rudolph again targeted an abortion provider. Apparently using a more sophisticated device, he remotely detonated this bomb outside the New Woman All Women Clinic in Birmingham, Alabama on the morning of January 29, 1998 (“Events”, 2003). An off duty police officer was killed and a nurse wounded in the blast. Slipping up on his operational security, “Rudolph was identified after he was seen walking away from the clinic” that morning (Gettleman & Halbfinger, 2003, p. 2). Additionally, other witnesses spotted the North Carolina plate on his gray Nissan truck before the bomb exploded (“Events”, 2003). These clues focused law enforcement officials on Rudolph and the western portion of North Carolina.

Up until this bombing in Birmingham, it was not known who the bomber was or where he operated from. After the break provided by the Alabama witnesses and considering the target locations, Atlanta and Birmingham, agents felt it probable he did not stray far from the Appalachian area he called home. Although a federal fugitive, “Rudolph still had many friends in Murphy” (Gettleman & Halbfinger, 2003, p. 2). A

Murphy, North Carolina mother of four told reporters, “Rudolph’s a Christian and I’m a Christian and he dedicated his life to fighting abortion. Those are our values. These are our woods. I don’t see what he did as a terrorist act” (as cited in Gettleman & Halbfinger, 2003, p. 2).

In February 1998, the FBI formally charged Eric with the Birmingham bombing. And in the spring began one of the largest manhunts in American history for Phineas Priest Eric Rudolph. On March 8, 1998, Eric’s brother “Dan cut off his left hand with a radial saw” (“Running”, 2003, p. 5). The 37-year old Daniel video-taped the maiming “To protest what he feels is the persecution of his brother by the FBI and the media” (“Events”, 2003).

Aid and comfort toward Rudolph seems to sometimes have gone beyond moral support. Some of the bomb-making materials were thought to have come from a factory in nearby Franklin” (Gettleman & Halbfinger, 2003, p. 2). In the second week of July 1998, Rudolph obtained a six months supply of food from George Nordmann. Some reports state that Nordmann freely supported Rudolph and lent him his truck to haul the groceries (Pierpoint, 2000). Other sources claim that Nordmann’s store was broken into by Rudolph (“Events”, 2003). Both sources report that Rudolph paid/left \$500 cash for the 75 pounds of groceries he left with.

This sighting of the fugitive resulted in an intensification of the manhunt by federal agents. In October of the same year “Rudolph is charged with the Olympic bombing and the two other attacks in the Atlanta area” (“Eric Rudolph’s Trail”, 2003, p. 1). The following month an attacker fired eight 7.62 millimeter rounds into the Southeast Task Force compound in Andrews, North Carolina (“Hills of Rebellion”,

1999). Two men were eventually charged with this attack on the federal team responsible for the Rudolph manhunt (“Events”, 2003). This incident gives some idea of the attitudes of some in the area toward the presence of federal agents.

Two years later in July 2000, Federal agents discover an abandoned campsite on a isolated ridge in the Nantahala woods. It is within four miles of the last place Rudolph was seen. Although not conclusively proven to be Rudolph’s, the campsite was in highly restricted terrain, branches were cut with a saw, more secure than breaking, and “the site offered a commanding view in the direction from which searchers would approach” (“Events”, 2003, p. 1). Such slim and “cold” clues are typical of the trail a Phinehas Priest might leave who followed the resistance doctrines of Nord Davis’ “power of the lone wolf” (“Hills”, 2003, p. 3) and/or Beam’s “leaderless resistance” (Beam, 1992, p. 3).

It was another three years until Eric Rudolph was caught digging through a trashcan at the Save-A-Lot grocery store in Murphy, North Carolina (Wyatt, 2003, p. 1). A Murphy police officer, another hometown boy, spotted Rudolph and after a short foot chase arrested him without incident.

Rudolph’s stature of “local folk hero” (Gettleman & Halbfinger, 2003, p. 1) is reminiscent of the very similar situation of Jesse and Frank James in late 1860s through the 1870s in Missouri. The James gang, all former Confederate raiders and according to Hoskins (1990) acting as Phinehas Priests, were fighting the age old conspiracy to steal the land of the people. At that time the enemy was the occupying yankee oppressor and the all powerful and thieving railroad barons (Hoskins, 1990). Rudolph, a Phinehas Priest, was fighting against the same conspiracy, but it was now manifested

by the all powerful federal government, supplanting God's commandments with imperfect, even evil man-made laws. Undoubtedly Rudolph did his best "to live up to the example of Phineas" (Nesbitt, 1999, p. 2) as he saw it, and hoped his actions would inspire others.

Speaking of the Priesthood, Mark Thomas, a Christian Identity pastor from Pennsylvania declared, "It's like an ion in a chamber. You can't see it, but you can see the trail. And you see a lot of trails criss-crossing about" (as cited in Nesbitt, 1999, p. 3). In 1999, during the height of the Rudolph manhunt several separate incidents occurred that seem to support Thomas' "ion in a chamber" (Nesbitt, 1999, p. 3) analogy and prove the impact Rudolph's actions had. First, the National Abortion Federation described "an increase in bomb threats" ("Hills", 1999, p. 4). Also, the Federation reported "clinic operators have received calls from individuals saying, 'If you don't call off the Rudolph search, we're going to bomb your building'" ("Hills", 1999, p. 4). There were six separate incidents of attempted bombings and arson of abortion clinics in Asheville, Fayetteville, and Greensboro, North Carolina during this time ("Hills", 1999). The bomb placed at the Asheville clinic went off, but no injuries resulted. Based on such evidence, speculation by researchers at the Southern Poverty Law Center was that the attention Rudolph had brought to the abortion issue caused anti-abortion activity in the region to increase ("Hills", 1999).

A Family Affair – The Williams Brothers

The final example that clearly fits the profile of Phinehas Priests activity, is that of two "brothers, landscapers from Palo Cedro" (Delshon & Stanton, 2000, p. 1), California. Benjamin "Matthew" Williams, 35, and James "Tyler" Williams, 33, are

charged with multiple counts of arson and murder (“Bombs, Bullets, Bodies”, 2003; Ferris, 1999). The Williams “first came to the attention of FBI agents in connection with the April 20, 1999, leafleting of four Redding-area high schools with white supremacist fliers (Delshon & Stanton, 2000, p.2). A peace officer, familiar with the case said of their motivation, “the brothers cobbled together their own ideology, ‘they drew heavily on the Identity movement’” (Bailey & Gladstone, 1999, p. A1).

In 1993, Matthew Williams transferred from a California college to the University of Idaho in Moscow (Ferris, 1999). He joined the Living Faith Fellowship, described as cult-like organization, and became a very active member for a time (Van Derbeken, 1999). He eventually left the church “when he learned that the church kept files on each member, filled with personal details” (Ferris, 1999, p. 3). “He took to alternative diets...and other substances in an attempt to ‘purify’ himself” (Ferris, 1999, p. 3). Williams studied biology and engineering from 1993 to 1996, and was a good student (Van Derbeken, 1999). He left the University of Idaho in 1996, “without graduating” (Ferris, 1999, p.4), and returned to California.

Matthew’s closest friend, Dan Martin, said of him, “He liked to stimulate his mind. He liked to stimulate his body. I don’t think most things kept him stimulated for long” (as cited in Ferris, 1999, p. 2). Another friend, Jeff Monroe, described Matthew’s 1995, obsession with his “one-man tax crusade, explaining how people could avoid paying taxes based on loopholes in the tax code” (as cited in Van Derbeken, 1999, p. A1).

Investigators have connected Matthew Williams with Christian Identity by a document trail (“Bombs, Bullets, Bodies”, 2003). In one letter Williams wrote, “The

Bible is a code which reveals itself to me as Yahweh sees fit” (“Bombs”, 2003). Ferris (1999) reports that Williams, a prolific writer, composed poetry, cards, and letters that he sent to acquaintances. This body of written material was replete with “Bible verse to endearments to occasional words of venom” (Ferris, 1999, p. 2). Friends from his college days describe Matthew’s “steady descent into a world of unorthodox dietary regimes, anti-Semitic rhetoric and a paranoia so well-honed that he took to sleeping with a Glock 9mm pistol” (Ferris, 1999, p. 2).

Fagan and Finz (1999) quote Monroe as saying Matthew was:

into everything, as long as it was against the government and Jews and all that stuff. Matt was always sweet, very intelligent, but at a certain point you could see him just abruptly shift: He got very much into the conspiracy things, and before long he was out of control. (p. A17).

On June 18, 1999, the brothers set fires in three Sacramento synagogues (“Bombs”, 2003). The Congregation B’nai Israel alone sustained more than \$1 million damage (Bailey, 2001). “A week later, an arson blaze damaged a medical building in suburban Sacramento county that houses an abortion clinic (Bailey, 2001, p. B10).

The pair was captured in July, while trying to use a stolen credit card, of what turned out to be one of their victims. Matthew Williams later confessed to killing two homosexual men in their house near Redding (“Bombs”, 2003; Delshon & Stanton, 2000). He “has since said he killed the pair to obey what he believes is God’s requirement that homosexuality be punished by death” (Delshon & Stanton, 2000, p. 3).

Again the importance of personal relationship is apparent with the case of the

Williams brothers. “In a jailhouse interview, Tyler Williams said he and his brother had always been close. But, friends say the younger brother was dominated by his elder” (Bailey & Gladstone, 1999, p. A1). The brothers had grown up in a very religious household. Friends describe Tyler as being continually “cowed by Matthew, [he]was pulled along with him” (Bailey & Gladstone, 1999, p. A1).

Floyd Cochran, ex-Aryan Nations member and Identity lay preacher, described the mind set instilled in him by the Christian Identity doctrine, (as cited in Scheinin, 1999).

Identity gave me a religious justification to hate another person, to say that they don't have a soul, they're not of God, and therefore, I can attack that person, and kill that person...and not have a moral component to it. (p. 4).

The message of Identity apparently had the same effect on the Williams brothers. The pattern of actions taken by the Williams brothers also follows that set out in William Pierce's second novel, *Hunter*. In this book Pierce describes the actions “of a lone gunman or bomber, acting on his conscience, with no organizational back-up or group of supporters who are aware of his campaign” (Michaels, 2000, p. 2). From his jail cell, Tyler Williams told a reporter, “What I always like to say, is whatever the Lord God wants to happen will happen” (Bailey & Gladstone, 1999, p. A1).

Adaptation and Communication Within a Learning Organization

Johnson and Johnson (2000) list the basic features that characterize all groups as: “purpose...definable pattern of communication...division of labor...procedures for managing conflicts, expectations concerning acceptable and unacceptable

behavior...and adaptation of the group to the organization, society and culture within which it is based” (p. 25). The purpose of the Priesthood is to fight against lawlessness, i.e. the ignoring or outright disobedience of God’s law (Balaiciaus, 1997; Hoskins, 1990). Communication, although restricted due to operational security concerns, still takes place. Many who believe along the same lines as Phinehas Priests, but are not willing to take the law into their own hands, are nonetheless willing to discuss issues and train and prepare for future bad times.

Like minded individuals talk on the Internet, meet at gatherings, conferences, and rallies (Nesbitt, 1999). As with any enterprise in a nation with a free market economy, a support network and convention system has evolved (Aho, 1995). Similar to other disciplines and professions, the various groups that espouse Christian Identity and related doctrines periodically hold gatherings, convocations, world congresses, and camps that provide speakers, training, and social settings (Kaplan, 2001). Aho (1995) provides examples of advertised events by “The Aryan World Congress...The Covenant, the Sword, and the Arm of the Lord Convocation...and Scriptures for America Family Bible Camp” (pp. 230-232).

Stern (2003) interviewed a former member of the Covenant, the Sword, and the Army of the Lord, an Arkansas Identity group. The man referred to the communication that takes place within the Identity movement. Information is passed over:

The Internet and [by] word of mouth. CSA had numerous ‘prophets’ that would drop by that would carry messages about technical matters related to weapons. Even before computer communication they were

knowledgeable about all that stuff, even then. They know the intricacies of warfare. These prophets that travel around from one group to another are quite knowledgeable about any number of weapons. (pp. 29-30)

Three examples of this network of ideas are seen in Paul Hall's organizational newspaper, *The Jubilee*. Hall's group conducts Jubilation annually. One such gathering took place in April 1995, at Branson, Missouri (Dees, 1996). Called the 2d Annual Super Conference of the International Coalition of Covenant Congregations, over 600 Christian Identity, militia, and individuals of similar worldviews met to exchange ideas and compare and contrast the Oklahoma City bombing and the Waco incident (Dees, 1996). Such leaders of the faithful as Pierce, Barley, Peters, and Jones were featured speakers.

Aryan Nations "promotes our goals through literature, meetings, coordinating efforts with other Aryan organizations, media, public functions, and the Aryan World congress held each year" (Aryan Nations, 2003, p. 1). Although the group admits to hard times, membership-wise in the 1990s, they are focused on the future. The group declares that "Our youth is our future, and we acknowledge and encourage nurturing what will be our leaders of tomorrow" (Aryan Nations, 2003, p. 1). They have established a scholarship fund to award qualified individual students \$500 a semester (Aryan Nations, 2003).

Tuff and Holleman (2000) write of a typical Identity gathering that took place in Branson, Missouri in February 2000.

The parking lot held dozen of cars with license plates from 20 different states and one Canadian province...Inside the hotel, the atmosphere at

first blush was one of a family reunion, wedding reception or church social. Adults greeted one another affectionately, chatting and catching up on news of friends and children. The men wore all manner of dress from business suits to overalls; the women wore little or no makeup and were dressed in below-the-knee skirts and dresses. (p. 2).

Program content ranged from children musicals, to sermons by some of Identities' best known preachers to Bible study (Tuff & Holleman, 2000). Three of the sermons given included messages about Christ as Savior, the correct position of the old South and slavery, and "There is a Jewish agenda against Christianity" (Tuff & Holleman, 2000, p. 4). Tuff and Holleman observed that:

The children were extremely well-behaved. Teen-age boys jumped to open doors for women. Children often moved aside as adults passed. There were no Walkman radios, hand-held computer games or pleas for quarters to play the hotel's pinball machines. The only beverage offered was water. (p. 3)

Literature, both printed and electronic, aid wary adherents of "leaderless resistance" (Beam, 1992) in staying current with doctrine, issues, and events within the Christian Identity movement. "Cooperation among racist groups was [evidenced] in the 1980's by the establishment of several racist computerized bulletin board systems and the distribution of a cable TV program 'Race and Reason' hosted by California's Tom Metzger, head of the White Aryan Resistance" (Berlet, n.d., p. 2). Many of these programs have continued into the twenty-first century.

The *Practical Guide to Aryan Revolution* (Michaels, 2000) is one tract

published by a French neo-Nazi group and available on the Internet. Topics include assassination, terror bombing, and racial war (Michaels, 2000). Over the web and on short wave radio, these ideas have far-flung influence (Dees, 1996; Kaplan, 2001). By these means, the philosophy, tactics, and techniques can reach not only organized cells, but, individuals exercising leaderless resistance and those who might be curious about such issues.

Aryan Nations is an example of a group that has an extensive web site espousing its ideas. “Fighting Jewish Takeover For Over 25 Years” (Aryan Nations, 2003, p. 1) is the subtitle on the web site. Their Tabernacle of the Phineas Priesthood “adheres to biblical standards that adhere to Racial Covenant identity” (Aryan Nations, 2003, p. 1). This Tabernacle recruits new members through its “prison outreach ministry” (Aryan Nations, 2003, p. 1).

An example of one periodical with a conspiratorial theme was *The Resister*, published by Special Forces soldier Steven Barry, in the early 1990s. “For Barry- like *Resister* reader and Oklahoma bomber Timothy McVeigh – Waco would become a personal war cry” (“A Defector in Place”, 1999, p. 4). Barry’s organization, called the Special Forces Underground, was of unknown size. His magazine, with a circulation of 2,500, had close ties with *Soldier of Fortune Magazine*, through one of its reporters (“A Defector in Place”, 1999). “In a 1999 issue of *The Resister*, he wrote of his own role in subverting the U.S. mission” in Haiti (“A Defector in Place”, 1999, p. 5). Barry claimed to have left weapons with Haitian citizens so they could resist the Aristide administration. Barry’s illegal activities were investigated by the Army and he received “a career-wrecking reprimand” (“A Defector in Place”, 1999, p. 4) in

December, 1995.

The division of labor (Johnson and Johnson, 2000) within the Priesthood is simple. Each Priest is to carry out God's ordained mission, as he sees fit, or feels led to do so (Hoskins, 1990). Conflict resolution is needed only in cells of Priests such as the four-man Spokane cell or Thody's cell from the early 1990s. Indications from both these groups are that group loyalty and discipline were extremely high. These men felt they had a mission and they stuck together even as the jail doors shut. The individual Priest has no concern with another man's ideas of conflict resolution or with an expected behavior pattern. God is his only chief. His commandments, the Priest's only rules. Barkun (1997) summarizes the Priests' mode of communication and operation as follows.

Following the philosophy of leaderless resistance, Christian Identity, militia and other extremist groups promote an anti-authority philosophy through pamphlets, books, videos and Internet Web sites, with the expectation that they will take individual action based on shared beliefs. They read some things, and they develop some highly personalized idea that they may tell to no one, which makes them very hard to track. (p. 21)

The final basic trait of a group that Johnson and Johnson (2000) lists is adaptation. The members of the Phinehas Priesthood have demonstrated high adaptability to their peers, society and culture. Similar to al-Qaeda, but even exceeding that group's adaptability, this group of Christian Identity Paladins, have adjusted their methods of operation in order to survive in their threatening environment. They are the

epitome of a learning organization (Watkins & Marsick, 1992).

Summary

Although the nature of the strategy and tactics that guide Phineas Priests insinuate randomness of action and individual motivation, the fact is that these Priests are members of a group. Yes, a wide-ranging, diverse group of individuals, but a group nonetheless. Their group, using the “leaderless resistance” (Beam, 1992, p. 1) paradigm, has adapted to the threat of law enforcement surveillance and infiltration actions. The Priesthood has evolved into a hybrid learning organization (Watkins & Marsick, 1992). It has demonstrated elements of learning classified as both “incremental, that is, focused on refinements to current strategy, or [and] transformational, that is, focused on re-creating strategy” (Watkins & Marsick, 1992, p. 387).

CHAPTER III

METHODOLOGY

The primary objective of this study was to examine similarities and differences, from an HRD perspective, of the beliefs, knowledge, attitudes, and skills (Gagne, 1965) surrounding terrorist activities within the Islamist movement and the Christian Identity movement. Secondly, the study examined two current terrorist groups that threaten the United States. The groups were al-Qaeda, affiliated with the Islamist movement and the Phineas Priesthood, from the Christian Identity ideology. Both exhibit similar characteristics, whose study can be exploited to educate the public to the pertinent facts on terrorism. Finally, this study demonstrated how viewing of terrorist groups through the HRD lens can assist in the education of the public and private sectors on countering terrorism.

More specifically, the study addressed the following questions:

1. How the use of HRD theory, applied to the study of terrorist groups, can assist counterterrorist and antiterrorist agencies in defeating the terrorist threat?
2. What are the common ideological, historical, and organizational elements of these groups that come from opposite sides of the political and cultural spectrum?

This historical comparative study was based on qualitative methods. Biddle and Anderson (1986) describe the goal of qualitative research as “the generation of insights” (as cited in Gall, Gall & Borg, 2003, p. 24). Patton’s “purposeful” (as cited in Merriam, 1998, p. 61) form of nonprobability sampling was used to select and study

the two terrorist groups. “Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned” (Merriam, 1998, p. 61). Preliminary research of terrorism and many terrorist groups revealed several similar HRD organizational traits within both al-Qaeda and the Phinehas Priesthood. Also, worldviews of both groups appeared to have common elements. Thus the researcher chose them for further investigation.

Population

In this study a literature review was the principal method of discovery. The population of this study was the two organizations of note, al-Qaeda and the Phinehas Priesthood. The first field of study was HRD theory. The second area was made up of preliminary, primary and secondary source (Gall et al., 2003) material devoted to the study of terrorists groups and terrorism theory. A total of 284 documents were reviewed. One hundred and sixty-eight documents were cited and are listed in the references.

A purposeful sampling technique was used in this study. Gall et al. (2003) writes “that purposeful sampling is not designed to achieve population validity. The intent is to achieve an in-depth understanding” (2003, p. 166). This purposeful sampling enabled the researcher to achieve the desired result, an in-depth understanding of the subject terrorist groups from an HRD perspective.

Instrumentation

Instrumentation in this study is provided by five graphic representations and eleven Tables. These representations are: Figure 1, Basic Systems Model with

Terrorist Group Traits Applied (as adapted from Swanson & Holton, 2001); Figure 2, Influences on Participation in Religiously Justified Terrorist Groups [al-Qaeda]; Figure 3, Conceptual Diagram of al-Qaeda Group Structure; Figure 4, Influences on Participation in Religiously Justified Terrorist Groups [Phinehas Priesthood]; Figure 5, Conceptual Diagram of Phinehas Priesthood in the Context of the American Christian Identity Movement. The Tables, 1 - 11, titled HRD Organizational Characteristics of al-Qaeda and the Phinehas Priesthood, are blanks of Tables 12 – 22, which contrast the two groups' characteristics in a matrix format.

Figure 1 illustrates the fit of terrorists groups into an HRD paradigm. Research indicates that these two terrorist groups have structure and demonstrate process very similar to other non- and for-profit organizations. Figures 3 and 5 are conceptual diagrams of al-Qaeda's and the Priesthood's organizational makeup and activities. Figures 2 and 4 graphically show the major influences on membership in such religiously centered organizations. The last category of instrument consists of eleven Tables depicting HRD organizational characteristics of al-Qaeda and the Phinehas Priesthood in matrix form. The relationship of al-Qaeda and Phinehas Priesthood characteristics to each other are superimposed into traditional HRD organizational categories. Below are the blank instruments, Tables 1 – 11, indicating the organizational characteristics to which the two terrorist groups' traits are applied. See CHAPTER IV, FINDINGS.

Table 1. Structure and Organization [Blank version of Table 12].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Structure & Organization		

Table 2. Group Dynamics [Blank version of Table 13].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Group Dynamics & Recruiting		

Table 3. Planning and Decision Making [Blank version of Table 14].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Planning & Decision Making		

Table 4. Operations (Strategic and Tactical) [Blank version of Table 15].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Operations Strategic & Tactical		

Table 5. Training [Blank version of Table 16].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Training		

Table 6. Operational Security [Blank version of Table 17].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Operational Security		

Table 7. Sponsors and Support Mechanisms [Blank version of Table 18].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Sponsors & Support Mechanisms		

Table 8. Communications (Internal and Propaganda) [Blank version of Table 19].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Communication Internal & Propaganda		

Table 9. Feedback from Society [Blank version of Table 20].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Feedback from Society		

Table 10. Ideology, Goals, and Mission [Blank version of Table 21].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Ideology, Goals & Mission		

Table 11. Individual Member Characteristics [Blank version of Table 22].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Individual Member Characteristics		

Procedures

A logical positivist approach guided this study, beginning with a literature review. HRD theories were identified and provided the framework from which the phenomena of terrorism, was studied. The Basic Systems Model developed by Swanson & Holton (2001), Daft's (2001) definition of an organization and Watkins and Marsick's (1993) definition of a flat organization were the principal HRD theories, models, or definitions used to establish a research framework. Additionally, Johnson and Johnson's (2000) work on groups provided a model for analyzing group dynamics

within the populations under study. Portions of the study were hermeneutic in nature, in order to determine how the groups in question interpret their holy texts.

After establishing the validity of the HRD framework, a literature review was conducted. The literature review was organized into four parts. First, applied theories from the HRD field were identified. Second, a review of sources on terrorism in the Twentieth Century was conducted. This included sources on general terrorism theory (motivation, psychology of group members, and organizational structure and goals). Within this material recurring themes were identified that proved common to the target population of the study. Parts three and four of the review focused on the “target population” (Gall et al., 2003, p. 167); al-Qaeda and the Phineas Priesthood, respectively. Sources included material on the fanatic Islamist movement and the American Christian Identity movement. Included in both these parts of the review was focused inquiry into the religious beliefs held within the religions from which the terrorist groups come. Although ancillary to the discussion, it is the ideologies of these movements from which the individual group members form their worldviews. Thus, the theologies of the organizations are most germane to the study. Triangulation (Gall et al., 2003) was achieved by obtaining data from varying sources on all subjects.

Government agencies’ records and reports, works of journalists and researchers, and documents captured from or provided by terrorist groups were collected, categorized, coded, and analyzed. This established a historical context for the phenomena of terrorism. “External and internal criticism” (Gall et al., 2003) techniques were used to evaluate all the sources. Conflicting accounts of the same phenomena were cross referenced with other sources, until the ground truth was

established or the conflict between the sources identified.

Upon this historical base the ideologies and histories of Christian Identity and the Wahhabi sect of Islam were researched and analyzed. Specific material was then gathered on the Phinehas Priesthood and al-Qaeda. The foundations of these groups, organizational characteristics, and contemporary actions were collected and analyzed. Tables 12-22, HRD Organizational Characteristics of al-Qaeda and the Phinehas Priesthood provide a comparison of the two groups' traits from the perspective of HRD.

Data Collection and Analysis

This study followed a historical comparative paradigm with analysis of data reflected in a qualitative format. Again, sampling was “purposive, intended to exploit competing views and fresh perspectives” (Gall et al., 2003, p. 564). The researcher generally followed the procedures outlined in “Synthesizing Qualitative Research Findings” (Gall et al., 2003, p. 118). Literature of target societies [including the United States, Israel, several western European nations, Saudi Arabia, and Indonesia], counterterrorist agencies [the FBI, the CIA, and other nations' law enforcement agencies], and literature of the terrorist groups themselves [al-Qaeda and allied Islamist groups and the Phinehas Priesthood and related Christian Identity elements] was collected, categorized, and analyzed.

After the initial gathering of sources, the researcher developed eleven categories of HRD organizational characteristics in which to group all data. The categories were: 1] structure and organization; 2] group dynamics and recruiting; 3] planning and decision making; 4] operations, strategic and tactical; 5] training; 6]

operational security; 7] sponsors and support mechanisms; 8] communications, internal and propaganda; 9] feedback from the environment; 10] ideology, goals, and mission; and 11] individual members' characteristics. Then the pertinent portions of all source material were organized under these various categories or themes, as appropriate.

The constant comparative method of data analysis (Merriam, 1998, p. 179) was used. It was during this categorization process that Merriam's description of qualitative research as "emergent and flexible" (1998, p. 8) was realized. Taylor and Bogdan (1984) warn that as data is analyzed the researcher must identify the "concepts indicated by the data [and not the data itself]" (as cited in Merriam, 1998, p. 179). Various changes in categories were made by the researcher as these themes emerged from the raw material.

After reporting on al-Qaeda and the Priesthood individually, then the common HRD elements are used to compare and contrast the two groups. It was of course, from these common HRD group characteristics that the study Findings and Recommendations were then synthesized.

Validity, Dependability, and Researcher Worldview

The "adversary evaluation" (Gall et al., 2003, p. 566) method was used to ensure validity. Mathison (1988) suggests "relying on a "holistic understanding' of the situation to construct 'plausible explanations about the phenomena being studied'" (as cited in Merriam, 1998, p. 204). The researcher has attempted to accomplish this goal by stringent application of qualitative methods and use of multiple sources on the subject matter.

Lincoln and Guba (1985) recommend qualitative researchers focus on

“dependability” (as cited in Merriam, 1998, p. 206) as opposed to reliability in their study results. Four vehicles, recommended by Merriam (1998) are used to assure the dependability of this study. First, an audit trail, outlined above was maintained during the course of the research. This allows anyone that desires to check the collected data or the analysis process to refer to the audit trail. Next, triangulation of sources was a principal element of this study. The researcher attempted to gather sources from friend and foe of the two groups studied. The goal was to arrive at ground truth on a given attack, incident or organizational trait of the subject groups.

The third and fourth methods used to make this study dependable encompass an explanation of the researcher’s position and presentation of his personal worldview. The critical point is that “the results are consistent with the data collected” (Merriam, 1998, p. 206). The possibility of bias on the researcher’s part is extensive. First, I am a Christian. I believe that Jesus Christ is the Son of God and have accepted him as my Saviour. My world view is based upon that belief. Secondly, I studied extensively the ideology, group structure and composition, and methods of terrorist groups and insurgency warfare for ten of twenty years service in the United States Army.

Without equivocation I understand terrorism from three perspectives: that of the terrorist; that of the being a terrorist’s target; and that of a counterterrorist soldier. Finally, for two extended periods of time (eight years total), as a member of the Army’s Special Forces, I studied the Middle East, the people and culture, the Arabic and Farsi languages, and Islam. In addition to my studies, during those years I came to know well, many Muslims, living and working with them in close quarters for over three years.

Having written the previous paragraph, the researcher is firm in the conclusion that this study presents the facts, as they were recorded, without bias.

Needless to say, the researcher has strong opinions on the subject of this study, but, personal opinions are not presented as part of this study.

CHAPTER IV

FINDINGS

Chapter Overview

There were eight major findings in this study. They are:

1. Al-Qaeda and the Phinehas Priesthood possess structure and demonstrate input, output, process, and interaction with, and feedback from their external environment (Swanson & Holton, 2001) as do conventional organizations.
2. Both groups demonstrate structure and group dynamics inherent to conventional organizations (Daft, 2001; Watkins & Marsick, 1992).
3. Members of al-Qaeda and the Phineas Priesthood profess many beliefs similar to those in mainstream Islam and Christianity, respectively.
4. The belief that God's law is superior to that of man is held in common by al-Qaeda and the Phinehas Priesthood. For both groups, this belief is based on the revealed word of God, the Koran and Bible, respectively.
5. The members of both groups believe they have been chosen by God to right the wrongs of society and/or the world. Violent acts in support of this mission are fully justified. Both groups hold the belief in common that their righteous actions assure them of a place in paradise or heaven.
6. One of the objectives sought by al-Qaeda and the Priesthood is the eventual establishment of a racially/culturally pure societies on some scale.
7. Al-Qaeda and the Phinehas Priesthood are both anti-Semitic.
8. Members of these groups are culturally isolated from mainstream society.

Research Question 1 was: How can the use of HRD theory, applied to the study of terrorist groups, assist counterterrorist and antiterrorist agencies defeat the terrorist threat? Findings 1 and 2 correspond to this question. Research Question 2 was: What, if any, are the common ideological, historical, and organizational elements of these groups that come from opposite sides of the political and cultural spectrum? Findings 3, 4, 5, 6, 7, and 8 correspond to Research Question 2. The data that makes up the findings are divided into categories of HRD organizational traits. Under the eleven categories the similarities and differences between al-Qaeda and the Phinehas Priesthood are identified and explained. Eleven Tables are included and serve to encapsulate the findings.

Research Question 1, Findings

Structure and Organization

Both terrorist groups clearly possess the HRD characteristics inherent in Swanson and Holton's (2001) Basic Systems Model. Those characteristics being: structure, input to a process, the process producing output and interaction with the environment, and receiving feedback from the environment. Although the groups in question do not act and react in a positive way with the American society, they are nonetheless interacting which also fulfills Daft's (2001) definition of an organization. Al-Qaeda although organized in clandestine cells, is the more conventionally structured of the two groups under study. See Table 12. This has resulted in al-Qaeda being able to conduct more deadly attacks than the Priesthood. But, this same structure has also proven to be the more vulnerable to military and law enforcement action. The concept of "leaderless resistance" (Beam, 1992, p. 1) has demonstrated its effectiveness through

Table 12. Structure and Organization.

HRD Organiza- tional Traits	Al-Qaeda	Phinehas Priesthood
Structure & Organization	Cellular structure from top to bottom. Two command groups exercise control through centralized planning. Shuras (councils) act as leaders staff to work various disciplines to support operations. Decentralized execution of operations by local or regional cells (4-8 operatives) is the normal mode of operation.	An individual or small cell of Priests, constitute a complete organization. Priests operate without direct support from, or interaction with any other group. “Leaderless resistance” (Beam, 1992, p.1) is the operational philosophy that guides the Priests. These men act as their conscience dictates.

the operations of the Phinehas Priests. But, lack of an institutionalized structure does limit the effectiveness, particularly in the limited ability to accumulate and mass resources for operations by the individual Priest or a small group of them.

Group Dynamics

Only Phinehas Priests organized into small cells really deal with group dynamics. The Spokane group, lead by Jay Merrell, is typical of the collective discipline demonstrated by such groups (“Identity Crisis”, 1998). The four Priests were caught, convicted, and jailed, but have remained dedicated to their cause and each other. Even with offers of plea bargaining, the Priests remained loyal.

The difference between the two groups is clearly reflected in Table 13. That difference is institutional support versus no support. Al-Qaeda operatives are closely monitored during both training and when deployed for operations. Leaders constantly

review ideology and organizational goals with cell members. Members are screened for any sign of weakened resolve. As is characteristic of cults, “mortification procedures such as confession, mutual surveillance and denunciation” (Stern, 2003) are used within al-Qaeda cells to keep all members focused. There is no room for doubt about the mission. Total dedication is expected and demanded (Paz, 2001).

Future al-Qaeda operatives received training to disengage them from their learned ethical and moral conduct (Cordes, 2001) in the terrorist training camps. While the Priesthood has no such formal method of transforming an individual’s morals, the doctrinal support network available to Christian Identity believers is used to achieve the same effect by individual Priests.

Table 13. Group Dynamics.

HRD Organiza- tional Traits	Al-Qaeda	Phinehas Priesthood
Group Dynamics	Discipline is maintained by religious fervor in the cell. Striking a blow against the infidel or heretic for Allah is the motivation. Discipline is further ensured by peer observation and periodic tests of faith and loyalty given by leaders. This is particularly necessary if a cell is living in the society in which it will eventually commit a violent act. Always a priority within the cell is the need to make sure the enemy remains the demon to be destroyed.	The individual Priest has only himself to consult and his God to answer to. Religious fervor, self-discipline, dedication and patience must be virtues. Group dynamics only apply to Priests who organize in small cells. They live in a marginalized environment. If operations have commenced, then it is also a hostile environment. Their religious fervor must be maintained through study and conversation.

The real problem that faces both al-Qaeda and the Phinehas Priests is overcoming what Bandura described as “internal regulators” (as cited in Cordes, 2001, p. 154). Something inside a normal human being repels against the taking of life, even if it is done in a noble cause. The al-Qaeda leader who wrote the letter to the September 11th hijackers was aware of this and felt the need to reinforce the extensive indoctrination and training the terrorists had already undergone on the eve of their great and final mission (Paz, 2001).

Planning and Decision Making

The Phinehas Priesthood has achieved the ultimate flat organization (Daft, 2001) in the realm of decision making. It is the individual Priest who determines strategic vision, organizational goals and mission. He is the planner. He works out the logistics of the operation. He carries out the attack. Security and flexibility are inherent to his way of doing business. Florida Phinehas Priest Paul Hill’s anti-abortion campaign is case and point. Always an abortion protestor, Hill alone knew when and where he determined to take up violence to protect the unborn. Until he acted, there was no trail of plans, concepts, or conversations to be found or monitored by police. Had he attempted to evade the police, he might still be at large (Graybiel, 2003). Hill, remained dedicated to his mission and continued his anti-abortion campaign from Florida’s death row (Hill, 1997) right up to his execution in September, 2003.

The shuras or councils that comprise al-Qaeda’s ruling board have served the Emir well in strategic decision making. Like a CEO, bin Laden had/has experts who advise courses of action in military affairs, logistics, communications, administrative

details, and finances, just to mention a few of the areas within al-Qaeda structure.

Table 14. Planning and Decision Making.

HRD Organiza- tional Traits	Al-Qaeda	Phinehas Priesthood
<p style="text-align: center;">Planning & Decision Making</p>	<p><i>Option 1:</i> Detailed, centralized planning by command element followed by decentralized execution by local cell. <i>Option 2:</i> General guidance with time frame for an attack from command group, issued as mission type orders to local cell. Local cell then conducts detailed planning, reconnaissance. Command group reviews the plan, then approves conduct of the mission. <i>Option 3:</i> Same as <i>Option 2</i>, but, experienced / expert operative is dispatched to command the local cell in preparation and conduct of the operation.</p>	<p>Flexibility is inherent to the Priests. Individual Priests or cells make their own decisions. They have to fall back on their own experience or background for planning expertise. Beam's (1992) leaderless resistance is the operational paradigm for the Phinehas Priesthood. Also, W. Pierce's books, <i>Turner Diaries</i> and <i>Hunter</i>, have evidently served as operational paradigms for several Priests.</p>

In the planning of operations, bin Laden's use of mission type orders to provide general guidance to his operational cells, allowing them to work the details, has proved effective. The organization has successfully used its three type options or models to plan and execute numerous and impressive attacks around the world (Miller et al., 2002; Paz, 2001; Sharhar, 2003; Stern, 2003; Wright, 2001). See Table 14.

Dispatching Ramsi Yousef from Pakistan to New York, six months prior to the first bombing of the World Trade Center (Benjamin & Simon, 2002; Emerson, 2002) is the

classic example of sending the expert in to take charge of a local cell, only when the mission is imminent.

Operations

Strategy determines where an organization is going. Tactics determine how it will get there. Table 15 illustrates this relationship. Osama bin Laden's organization understands the impact of strategic targeting very well. Since the group formed in 1989, their various attacks increased in strategic influence until what would seem the ultimate attack on September 11, 2001. This strike clearly demonstrated al-Qaeda's intent, to bring the war between Islam and "the Crusaders and Jews" (DFTO, 2002, p. 1) to America. The importance of this attack from a strategic perspective cannot be overemphasized. Americans can no longer take their safety for granted in their homeland.

Like al-Qaeda, the Phinehas Priesthood also attempts to strike on a strategic level. But, resources have limited their mode of operation to date and restricted them to smaller scale attacks. Nevertheless, these men think on the strategic level by choosing targets of symbolic value. Rudolph's choice of the Centennial Olympic Park in Atlanta is proof of this understanding of symbolic value of a target ("Running", 2003). The Olympics bring many nations and races together for competition. Under the precepts of Christian Identity (Barkun, 1997; Need, 1995), this can only lead eventually to mixing of the races. The Olympics are another snare set by the worldwide Jewish conspiracy to forward Satan's opposition to God's plan.

From the tactical standpoint both al-Qaeda and the Phinehas Priesthood target innocent civilians in their war for Allah and God, respectively. In the viewpoint of

these men, no one who is outside their group or ideology is innocent. This acceptance of killing non-threatening and unsuspecting individuals is an attitude that al-Qaeda focused much training on in their camps. The individuals of the Priesthood are not without institutional help in this area. Although they are mainly dependent on their personal study to transform their moral and religious scruples against killing, ideological help can be had from many like-minded churches or organizations (Aho, 1996; Stern, 2003).

Table 15. Operations [Strategic and Tactical].

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Operations Strategic & Tactical	Targets selected for symbolic and casualty effects. Detailed reconnaissance of target area and focus on target's administrative/support system are characteristic of operations. <i>Typical ops:</i> intimidation, bombings, robbery, hijackings, assassinations, kidnappings, illegal weapons sales, drug trafficking, anti-Christian and anti-Semitic propaganda	Targets selected based on prohibitions in God's law; symbolic effect is very important. Operational details are determined by the individual Priest's experience and training. <i>Typical ops:</i> intimidation, bombings, arson, robbery, assassinations, illegal weapons sales, anti-Semitic propaganda

Training

Prior to the onset of the War on Terror in 2001, al-Qaeda ran a network of well-supported terrorist training camps (Wright, 2001). Transformational training (Merriam

& Caffarella, 1999) was institutionalized from camp to camp. Religious indoctrination was taught at a very basic level, and often in an inaccurate manner (Olcott & Babajanov, 2003). Physical conditioning, small arms instruction and marksmanship practice, demolitions instruction, and small unit tactics were taught to a fairly sophisticated level (Robertson, 2002). Rabid anti-Semitism was part of the program of instruction also (Miller et al., 2002; Olcott & Babajanov, 2003). Dedication to the group and emir were assured by the terrorists signing an oath (Miller et al., 2002).

Training within operational cells is much harder to accomplish when the cell is deployed to its target area. Security is everything in such a deployed group. In the early 1990s, the Brooklyn cell of al-Qaeda conducted marksmanship training on a range in New Jersey on weekends (Miller et al., 2002). Although watched by law enforcement officials for months, the group was not breaking any laws. Their bomb making and surveillance activities could also be considered training (Benjamin & Simon, 2002). Also, during the weeks leading up to the 1993 bombing of the World Trade Center, the members spent much time at the al-Farooq mosque to ensure their religious fervor did not lag.

The Phinehas Priests do not receive direct training support from training institutions such as al-Qaeda's camps. See Table 16. There is however a shadowy network of related organizations from which Christian Identity believers and others of the extreme right can draw information and training ("ADL Details", 1996; Aho, 1995; Sterns, 2003). Additionally, the priests can network at conventions or on the Internet with Christian Identity and neo-Nazi groups whose sites provide both ideological and tactical information (Dees, 1996; Kaplan, 2001; Tuff & Hollemen, 2000). While

exchanging ideas or gathering information in such venues, the Priests can still maintain their private individual plans.

Table 16. Training.

HRD Organiza- tional Traits	Al-Qaeda	Phinehas Priesthood
Training	<p><i>Initial training:</i> at al-Qaeda sponsored camp. Typically program of instruction includes physical conditioning, light and heavy weapons instruction, explosives training, small unit tactics, tradecraft techniques, and religious indoctrination.</p> <p><i>Cell level training:</i> conducted according to mission requirements. Subject matter experts can be dispatched from command group as required.</p>	<p>Priests are not supported with any dedicated infrastructure that can provide training. Various organizations within the extreme right movement do have periodic gatherings, conferences, or seminars where individuals can take part in training sessions; to include: weapons, explosives, tactics and religious doctrinal seminars or sermons, etc.</p>

Operational Security

Just as any corporation works to protect its new product line, patented production procedure, or other secrets essential to operations, al-Qaeda and the Priesthood practice operational security for similar reasons. Only in the case of these terrorist groups survival in a hostile environment is the goal. Al-Qaeda's cellular structure is designed to limit exposure of operatives and particularly the leadership of the organization to infiltration, attack, or capture. Operatives practice strict tradecraft procedures and utilize coded messages to maintain this secure stance. The Phinehas

Priesthood's lack of any structure, other than a common ideological foundation has proven very effective against law enforcement measures (Barkun, 1997). See Table 17.

Table 17. Operational Security.

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Operational Security	Strict security is exercised by members. The most important aspect of group survival is maintenance of operational security. Capture of any member of the group has the potential to bring down a portion of the whole. But, the cellular makeup of al-Qaeda can limit damage.	Security is essential to the Priest's survival. He is his own best protector. There is no hierarchal structure for law enforcement to infiltrate. Extremely effective operational security is the result.

Sponsors and Support Mechanisms

Since the War on Terror began, al-Qaeda's sponsors and support mechanisms have been under increasing pressure to cease and desist. The Taliban no longer rules in Afghanistan. Numerous front organizations have had their assets frozen or confiscated. In spite of this relentless pressure, al-Qaeda has survived and been able to launch attacks. The organization has demonstrated flexibility and adapted to the changes in its situation.

U.S. intelligence sources have identified Iran and the border between Pakistan and Afghanistan as the likely locations of the two command groups running al-Qaeda

as of August 2003 (“Iran denies” 2003). The Wahhabi sect religious structure is still operating in Saudi Arabia exporting radical Islam. Undoubtedly, some individual Saudis are still providing funds and other aid, although on a reduced scale. Al-Qaeda’s extensive networking with other terrorist groups has aided its survival from 2001 to the fall of 2003.

Table 18. Sponsors and Support Mechanisms.

HRD Organiza- tional Traits	Al-Qaeda	Phinehas Priesthood
<p style="text-align: center;">Sponsors & Support Mechanisms</p>	<p>Currently Iran and Syria are state sponsors. Various other states will provide safe haven and/or weapons/equipment if money is available for payment. Selected wealthy Saudis continue to provide aid and comfort in a clandestine manner. The Saudi based Wahhabi sect infrastructure continues to provide the theological and ideological impetus and funding for al-Qaeda and other terrorist organizations. Many of the very effective front and non-profit organizations that supported al-Qaeda have been closed during the War. Al-Qaeda has extensive contacts with a network of Arab and Islamic terrorists groups, to include Hizballah, Hamas, and Islamic Jihad.</p>	<p>Funding and outside support are the weaknesses of the Phinehas Priesthood. They are generally marginalized from the majority of American society. There is a small, semi-developed alternative society, in the extreme right movement. It is from this fringe of people that Priests can gain some ideological support. Conferences, seminars, written material, the Internet are the principal ways this alternative society trades in ideas.</p> <p>There is evidence of some collaboration between Arab groups and the American extreme right. The principal common ground is anti-Semitism (Lee, 2002).</p>

The Phinehas Priesthood has sponsors and supporters, but it is best classified as indirect support. While an individual Priest might gain information or comfort from an Identity church or organization, that organization is not likely to have any clue as to the future operations of the Priest. Cases and points are Furrow and his time spent at the Aryan Nations compound and Rudolph's time around Nord Davis, Jr.'s church.

It is Beam's "leaderless resistance... [as a] fundamental departure in theories of organization" (as cited in Kaplan, 2001, p. 267) that allows this disassociation of any organization that offers aid and comfort to a Phinehas Priest. See Table 18. While their ideological beliefs may be similar, their fears of the federal government or impending world government the same, there is no operational connection, no knowledge of the Priest's plans that can be exploited by law enforcement.

The Internet has proven an integral part of both al-Qaeda's and the Priesthood's support network. Information flows quickly, and al-Qaeda, with the use of codes, has achieved some security for its operational communications. Radical-right organizations in Europe and America are in contact with Islamist groups (Lee, 2002) over the Internet. Lee (2002) reports that meetings have been arranged, money exchanged, and minutes published in support of anti-Semitic themes by representatives of Libya's Ghaddafi and Austria's "far-right Freedom Party (p. 6). Both organizations covered in this study can listen in on such virtual conversations. Ideological support is obviously easy to come by.

Communications

As terrorist groups with religious agendas, both al-Qaeda and the Phinehas Priesthood are mission focused. Propaganda, the export of their messages is

Table 19. Communications [Internal and Propaganda].

HRD Organiza- tional Traits	Al-Qaeda	Phinehas Priesthood
<p data-bbox="277 604 448 667">Communica- tion</p> <p data-bbox="326 716 427 743">Internal</p> <p data-bbox="362 932 391 959">&</p> <p data-bbox="302 1262 456 1289">Propaganda</p>	<p data-bbox="500 495 938 961">From top to bottom, al-Qaeda “use[s] the Internet as an effective communications channel” (“Report, National Commission”, 1999, pp. 7-8). Prior to the War on Terrorism, satellite and cell phones, and laptop computers were the communication instruments of choice. Fax, mail, and messengers were also used effectively. Code words were used to disguise the meaning of critical elements of conversations.</p> <p data-bbox="500 1005 938 1514">For years the “al-Qaeda media wing” (Miller et al, 2002), the Advice and Reformation Committee, effectively transmitted the group’s message to the world. Each time bin Laden issued a fatwa he “sought out press coverage and refined his message” (Benjamin & Simon, 2003, p. 147). “al-Qaeda is more than willing to embrace the technology of its enemies to spread its message (Robertson & Boettcher, 2003, p. 2).</p>	<p data-bbox="966 495 1360 816">Internal communication is of very little consequence within the Priesthood. The individual Priest has no need for internal correspondence or emails, necessary to run operations. The two or four man cell can keep such a signature to the very minimum.</p> <p data-bbox="966 861 1360 1073">The Priests, on a personal level, have a history of using the Internet to stay abreast of doctrinal ideas, events within the extreme right movement, and other general information.</p> <p data-bbox="966 1117 1360 1402">The Priest is however, concerned with getting his message out to his people, the ignorant/naive Anglo-Saxons. This interaction with the environment can constitute a possible weakness in his operational security.</p> <p data-bbox="966 1446 1360 1694">Typical methods of Priests communicating with society include mailed letters, written declarations left at the scene of a crime, or statements made when interviewed, before and after capture.</p>

secondary to their first priority, that of fighting against Satan. Both organizations do however issue messages and edicts before, during, and after operations. Obviously,

their security concerns inhibit somewhat their attempts to communicate with the external environment. See Table 19. In particular, bin Laden through his Advice and Reformation Committee has used the news media to get out al-Qaeda's message. The Priesthood has been more haphazard in their attempts to get their message out to the public.

This is due to two reasons. First, these men are mainly concerned with approval of their God. Secondly, they do not have the infrastructure and funding available that has been available to al-Qaeda in the past. Still, Furrow, Hill, Rudolph, the Williams brothers, and Thody have all issued or left behind letters after their attacks, or subsequently made statements after capture.

There is an interesting dichotomy to be found between al-Qaeda's use of technology and its ultimate goal. The members of the group have not hesitated to use all the modern tools available to forward their agenda of returning to the ideal Islam of the seventh century (Paz, 2001). These tools are products of the very culture they wish to destroy. Many of the al-Qaeda operatives are university graduates with degrees in engineering or other hard technology skills. Cell phones, encrypted software on laptop computers, video tapes, and the Internet are all used for internal communication and external publication of propaganda.

Feedback From Society

The Phinehas Priesthood and al-Qaeda share a common problem of operating in a hostile environment. There are two aspects that impact their interaction with the environment. First, law enforcement authorities and the public at large are opposed to the activities of the groups. See Table 20. But, there is also a smaller, marginalized

part of the society that support, or at least hold some goals common with the terrorists.

For the Phinehas Priest, the Christian Identity movement fulfills the second aspect of environmental circumstances. Rudolph's "surprisingly good health" (Wyatt, 2003, p. 1) after being on the run for years was taken as an indication that this Phinehas Priest had received help from some locals in the North Carolina mountains. The Andrews, North Carolina store owner, George Nordmann, who "harbors a deep distrust of the federal government" (Pierpoint, 2000, p. 1) is an example of a local that held common beliefs with Rudolph. The very emotional abortion issue is one in which commonality of belief even overlaps to many of the mainstream Christian churches. While most people come short of using a gun or bomb to fight against abortion, many will quietly render moral support, possibly even material aid to a Priest who elects to oppose an activity that is contrary to God's law ("Running", 2003).

Table 20. Feedback from Society.

HRD Organiza- tional Traits	Al-Qaeda	Phinehas Priesthood
Feedback from Society	American-led military and law enforcement has decimated al-Qaeda. It is only through its extensive security, cellular structure, and vast diversity of financial assets that portions of it have survived to continue acts of terror.	Law enforcement agencies monitor radical fringe groups, following Christian Identity doctrine, but the Phinehas Priests' reliance on no one has proven extremely effective in stifling preventative actions.

Support from Arab society, the Arab street (Pipes, 2002), while far removed, is a plus for al-Qaeda. While the street cannot materially affect the cause, it can serve as a moral boost to individual operatives and there is certainly a political element that has an effect on U.S. foreign policy. Al-Qaeda's actions within Western and American society are typical of any illegal organization. Survival depends on secrecy. There are still radical Islamists in American mosques, operating within the bounds of legality, supporting the Wahhabi ideology of worldwide Islamic domination.

Research Question 2, Findings

Ideology, Goals, and Mission

Both groups believe that their holy book is the inspired word of Allah or God. Sura 85:21-22 declares, "Nay, this is a glorious Qur'an, [inscribed] in a tablet preserved" (as cited in Caner & Caner, 2002, p. 83). Kingdom-Identity Ministries' Doctrinal Statement of Beliefs states, "We believe the entire Bible, both Old and New Testaments, as originally inspired, to be the inerrant, supreme, revealed Word of God" (as cited in Need, 1995, pp. 72-73).

The ideology of both al-Qaeda and the Phinehas Priesthood are dualistic in nature. See Table 21. Webster's defines dualism as "the doctrine that there are two mutually antagonistic principles in the universe, good and evil" (Webster's, 1988, p. 419). In both movements, a person is either with them or against them. Lee (2002) describes ideological common ground found between the American radical right-wing followers and Islamists.

The peculiar bond between white nationalist groups and certain Muslim extremists derives in part from a shared set of enemies Jews, the United

States, race-mixing, ethnic diversity. It is also very much a function of the shared belief that they must shield their own peoples from the corrupting influence of foreign cultures and the homogenizing juggernaut of globalization. Both sets of groups also have a penchant for far-flung conspiracy theories that caricature Jewish power. (p. 1)

Satan is constantly at odds with Allah. Anyone who does not follow Islam is therefore in league with the evil one. Islam establishes two regions in the world. The territory of Islam is where Islamic government and religion hold sway (Caner & Caner, 2002). The “territory of war [dar al-harb]” (Caner & Caner, 2002, p. 69) constitutes

Table 21. Ideology, Goals, and Mission.

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Ideology, Goals & Mission	Islamic, Sunni Sect, a strict Wahhabi interpretation of the Koran. “to establish a pan-Islamic Caliphate” (DFTO, 2001, p. 11) world-wide, under the shari’a (Islamic law). To attack and kill Americans and Jews wherever it can be done. Wrest control of all Muslim lands from secular Arab governments. Expel the infidels from all Muslim lands.	Christian Identity, various interpretations of the Bible. “protect the Anglo-Saxon, the true children of Israel, from God’s wrath by punishing the evil-doer” (Hoskins, 1990, p. 27). Also, through their Godly actions, hopefully awake the Anglo-Saxon race to their true duty in God’s plan. “Punish those who transgress God’s law (Hoskins, 1990, p. 27) and communicate the reasons for their actions.

the rest of the world. Kelsay (1993) writes that “Sunni theorists thought of jihad as the form of Islamic action at the intersection of the territory of Islam and the territory of war (as cited in Caner & Caner, 2002, pp. 69-70). “Therefore, jihad [holy war] is completed only when the entire world is placed under the submission of Allah and when his laws reign supreme” (Caner & Caner, 2002, p. 70). Al- Qaeda’s fatwa of 1998, calls for the killing of Americans and Jews, in support of jihad. Violence is fully justified to bring Allah’s rule to the entire world.

Similarly, the Phinehas Priests believe God’s plan for eternity is opposed by Satan and his Jewish conspiracy (Aho, 1996; Need, 1997). It is up to the “true Hebrews of Scripture” (Need, 1997, p. 4), the white, Aryan race, to stand against anyone who breaks God’s law. Until the whole Aryan race wakes up and accepts its mission, it is the task of the Phinehas Priests to uphold the Lord’s laws. Enforcing all of God’s Commandments are important. But, of particular concern to the Phinehas Priests are actions against: race-mixing, homosexuality, the charging of usury, and taxation of property (Hoskins, 1990). Violence is fully justified to fulfill the Priests’ mission of punishing “those who transgress God’s law” (Hoskins, 1990, p. 27).

Additionally, both groups desire to establish a racially pure area. The world under the shari’a is al-Qaeda’s goal (DFTO, 2002). Many of the Phinehas Priesthood hold the less grandiose goal of an Aryan enclave in the northwest United States (Aho, 1996).

Individual Member Characteristics

The individual is of course, the critical element in any group that follows Beam’s “leaderless resistance” (1992) paradigm for opposition to the illicit

government. The typical member of the Phinehas Priesthood is fairly well educated and from the middle of America's economic spectrum. The education level of Priests has ranged from Ph.D. through aeronautical engineer to college dropout. Such persons are self-actuated, not concerned with pleasing people. Religious conviction is the center of their motivation.

Often the Identity terrorist has had a religious upbringing. Several have come from family circumstances some might consider more isolated or protected than is usually the case in the United States. This idea of a strict upbringing in a focused culture of religion has gained ground in America over the last thirty years. Many mainstream Christian groups, Focus on the Family and the 700 Club for example, have tried to formalize the idea that Christian principles [God's law] are the correct way to live life and run a country. Many, many people across the nation have adopted this paradigm for life. Several Phinehas Priests were recruited from fundamental Christian backgrounds into the world of Christian Identity.

The al-Qaeda operative is of similar character to the Phinehas Priest. See Table 22. Well educated, sometimes with advanced degrees, religious motivation is the driving force. "Many of militant Islam's intellectual lights share a background of technical accomplishment" (Pipes, 2002, p. 72). Electronic engineering, chemical engineering, and computer science are a few of the degrees held by al-Qaeda terrorists. Many of al-Qaeda's leaders have lived in and are very familiar with Western or American culture (Emerson, 2001; Pipes, 2002). This knowledge of the enemy has served them well in planning and conducting operations. "Indeed, the experience of living in the West often turns indifferent Muslims into Islamists" (Pipes, 2002, p. 71).

Pipes states that, “So much knowledge of the West points to Islamists who are not peasants living in the unchanging countryside but modern, thoroughly urbanized individuals” (2002, p. 73). Kramer “sees militant Islam as the vehicle of counter-elites, people who, by virtue of education and/or income, are potential members of the elite. But who for some reason or another get excluded” (as cited in Pipes, 2002, p. 57).

A characteristic common to both Priests and al-Qaeda operatives is that they are philosophically isolated from their home cultures. Both are fighting for what they consider the necessity of governance by God’s law. Under such a theocratic paradigm both desire racially pure nations. Emotional support for such goals is hard to find within the general American culture. These terrorists must reinforce their own notions of right and continually remember that the enemy, among whom they are living, are part of the evil to be destroyed.

Table 22. Individual Member Characteristics.

HRD Organizational Traits	Al-Qaeda	Phinehas Priesthood
Individual Member Characteristics	male; 25-40 years old; often college or graduate level degree; student or professional; upper-range of economic spectrum in Arab society; often from a solid family background; fundamentalist Sunni; motivated by religious conviction	male,; 29-60 years old; high school dropout, college or graduate degree; blue collar worker or professional; middle economic spectrum in America; often from a close-knit religious family background; self-actuated/motivated individual; religious belief is basis of individual motivation

Chapter Summary

Finding 1

Al-Qaeda and the Phinehas Priesthood possess structure and demonstrate input, output, process and interaction with, and feedback from their external environment (Swanson & Holton, 2001) as do conventional organizations.

Even with the unusual activities of these two terrorist groups, they both still exhibit characteristics of organizations as studied within the discipline of HRD. When al-Qaeda's and the Phinehas Priesthood's structure and process are applied to Figure 1, Basic Systems Model with Terrorist Group Traits Applied (as adapted from Swanson and Holton, 2001), both groups exhibit the traits of an open system organization. The same is true of both groups when looked at from the perspective of Daft's (2001) definition of an organization as "[1] social entities that [2] are goal directed, [3] are designed as deliberately structured and coordinated activity systems, and [4] are linked to the external environment" (p. 12).

Finding 2

Both groups demonstrate structure and group dynamics inherent to conventional organizations (Daft, 2001; Watkins & Marsick, 1992).

While al-Qaeda and the Phinehas Priest cells are organized with security in mind, they both have the group dynamics inherent to any grouping of human beings. See Table 13. Processing information, decision making and planning, internal and external communication, meeting group expectations, and internal discipline, all these conventional HRD traits are found in these two terrorist groups.

The individual Phinehas Priest, if he is to be effective and even though

operating on his own, still must process information, make strategic and tactical decisions and plans, communicate his goals, and sustain himself logistically. Thus, the processes are the same, although internalized, for an individual terrorist pursuing a religiously motivated agenda as they are for the terrorist group.

Finding 3

Members of al-Qaeda and the Phineas Priesthood profess many beliefs similar to those in mainstream Islam and Christianity, respectively.

The “five Pillars of Islam” (Mansfield, 1976, p. 32) are the foundations of the Islamic religion. Al-Qaeda operatives are strict adherents of the teachings of Taqi al-Din ibn Taymiyya and Muhammad ibn Abd al-Wahhab. Ibn Taymiyya preached that “clerics had distorted the truth by abandoning an exclusive focus on the Quran and hadith” (Benjamin & Simon, 2002, p. 45). The ideal to strive for was “one god, one prophet, one scripture, one people, and one ruler” (Benjamin & Simon, 2002, p. 46) as it had been during the Prophet Mohammed’s lifetime. Under the teachings of these two men, the status of jihad was raised to that of the “Pillars of Islam” (Mansfield, 1976, p. 32). And jihad was authorized against other Muslims, if they were declared heretics. Life was to be austere lived and corporate jihad practiced to spread the faith. This is the doctrine that al-Qaeda follows and they have many, many passive supporters among Muslims. See APPENDIX B for Wahhabi Doctrine Statement..

Like many professing Christians, Christian Identity followers believe that Jesus Christ is the Son of God, the Creator. God is a triune divine being, Father, Son and Holy Spirit. Jesus was sent to be born of a virgin and never committed a sin during his 33 years on earth. He died on the cross, rose three days later, saving those that believe

on Him from sin and everlasting death. Nord Davis wrote: “We believe the entire Bible, both Old and New Testaments, as originally inspired, to be the inerrant supreme, revealed Word of God... We believe salvation is by grace through faith, not of works” (as cited in Need, 1995, pp. 72-73). Most fundamentalist Christians would agree with this paragraph. Identity believers begin to move away from more traditional Christianity with their view of who God’s chosen people are and the theories found in the “Seedline Doctrine” (Need, 1995, p. 28). See Table 21 and APPENDIX D.

Finding 4

The belief that God’s law is superior to that of man is held in common by al-Qaeda and the Phinehas Priesthood. For both groups, this belief is based on the revealed word of God, the Koran and Bible, respectively.

The belief that God’s law is superior to that of man is held by many Christian and Muslim believers. Traditional Christians and Muslims believe their first allegiance is to the Almighty. A reading of the Bible teaches that God ordains worldly governments to rule on earth (Matthew 22:21; Romans 13:1). It is only in the most extreme of bad government that Christians should rise in revolt against the constituted authority. The question becomes, when is a government considered bad? In 1776, the Founding Fathers went to great lengths to justify their revolt against King George III in the Declaration of Independence. The belief among the Phinehas Priesthood and other less extreme Christian Identity believers today is that the United States government has crossed that line and become extreme and evil (Dees, 1995). See Table 21. They believe that the intent of the Founders, set down in the Constitution, has been subverted by the worldwide Jewish conspiracy and failure to follow God’s law.

“In the Islamic community, the Sunni Muslims systemized and organized Islamic life and ethics under a structure of theocratic law” (Caner & Caner, 2002, p. 163) or shari’a. The shari’a is the basis of government in all Islamic nations. Three authorities serve to rule life in Muslim states. First, the Koran, Allah’s revealed word to Mohammed. Second to the Koran is the hadith, the traditions of the Prophet. And thirdly, “the consensus of the community, known as the ijma” (Caner & Caner, 2002, p. 163) holds sway. Wahhabism and al-Qaeda do not hold with the interpretations of the Koran by clerics that came about after the seventh century. It is believed that these later pronouncements were tainted by contact with Christian nations and heresy within the Muslim community (Caner & Caner, 2002; Mansfield, 1976; Wright, 2001). Thus, as with the Phinehas Priests, al-Qaeda has determined that the line has been crossed and the true faith of Islam must be restored with the sword.

Finding 5

The members of both groups believe they have been chosen by God to right the wrongs of society and/or the world. Violent acts in support of this mission are fully justified.

Members of the Phinehas Priesthood use history, current events, and Scripture to justify their stance as the protectors of the Aryan and Anglo-Saxon people and the American homeland. Aho describes the commonly held view toward ZOG when he writes, “virtually the entire government...is biblically and constitutionally illegitimate, worthy only of armed resistance (1995, p. 15). Whether a Priest follows Hoskins’ (1990) theory of what makes a Phinehas [righteous action]; or the more restricted view of Balaicius (1997) [a descendant of the original Phinehas who God has ordained and

given personal knowledge of his mission]; the extra-legal action is based on what the individual believes Scripture orders. See Table 21.

Al-Qaeda's 1998 fatwa (DFTO, 2000) declared:

Praise be to God, who revealed the book, controls the clouds, defeats factionalism, and says in His Book: "But when the forbidden months are past, then fight and slay the pagans wherever ye find them, seize them, beleaguer them, and lie in wait for them in every stratagem [of war]...

(p. 11)

Obviously the men who fight under this declaration believe they are Allah's chosen warriors. The fatwa continued:

We - with God's help – call on every Muslim who believes in God and wishes to be rewarded to comply with God's order to kill the Americans and plunder their money wherever and whenever they find it. (p. 11)

Bin Laden's order ends with, "for ye must gain mastery if ye are true in faith" (DFTO, 2000, p. 11). This is a message that finds a friendly hearing among many Muslim faithful.

Finding 6

One of the objectives sought by al-Qaeda and the Priesthood is the eventual establishment of a racially/culturally pure societies on some scale.

"Hatred against the West inspires a struggle with it for cultural supremacy. Islamists see the rivalry as cultural, not military" (Pipes, 2002, p. 43). The goal of al-Qaeda and other Islamists is to "establish a pan-Islamic Caliphate" (DFTO, 2000, p.

11) worldwide. Not only America and the West are corrupt, but the “deeply compromised, corrupt, and mendacious” (Pipes, 2002, p. 39) secular Muslim nations must come under the shari’a. Total victory worldwide for Islam is the only solution for al-Qaeda and other Islamists.

Priests and others of the radical right hold that the true Israelites or Aryans should live separately from other races. Many groups of Identity believers have moved to remote locations and established compounds for like-minded people. Nord Davis, Jr.’s Kingdom-Identity Ministries in the mountains of North Carolina, Richard Butler’s Aryan Nations in Idaho, and Robert Milliar’s Elohim City in Oklahoma are three of the better known groups that have partially withdrawn from society. It is groups such as these that offer an alternative culture to like-minded people, such as Phinehas Priests. The faithful believe that upon Christ’s Second Coming, the loyal of the true Israelites will rule with Jesus during his thousand year reign (Barkun, 1997; Comparet, n.d.; Swift, n.d.). But, they must fight and survive against Satan’s forces until that Triumphant Return.

Finding 7

Al-Qaeda and the Phinehas Priesthood are both anti-Semitic.

“In the view of militant Islam, Jews seek to dominate the world” (Pipes, 2002, p. 202). This study has shown the stanch anti-Semitic stance within both Islamists and Christian Identity believers. Al-Qaeda’s training camp propaganda on the subject and references to Jews in its fatwas are clear in their hatred. Islamists “accept virtually every Christian myth about Jews seeking to control the world, then add their own twist about Jews destroying Islam” (Pipes, 2002, p. 41). An al-Qaeda website declared that

“Jews and Crusaders [Christians]” (as cited in Figchel & Kehati, 2002, p. 5) are to be killed wherever they can be found. “The struggle is eternal” (as cited in Figchel & Kehati, 2002, p. 8).

The Priesthood’s culture calls on a long line of anti-Semitic written material, such as *The Protocols of the Learned Elders of Zion* (1882) and *The Jewish Peril* (1920) to back up claims of a Jewish worldwide conspiracy. This body of material, along with alternative interpretations of the Bible has resulted in Christian Identity’s “Seedline Doctrine” (Need, 1995, p. 28), the theory that the present day Jews came from the union of Eve and Satan, through their son Cain. And it is this second race of people that are “dedicated to overthrowing God’s plan for eternity” (Barkun, 1997). Several actions by Phinehas Priests cited in this study offer examples of this anti-Jewish theme.

Finding 8

Members of these groups are culturally isolated from mainstream society.

Both al-Qaeda and Phinehas Priests depend on an alternative culture to the society they reside in. This action is necessary to shore up their belief system and emotions from the lure of normal society. For al-Qaeda operatives the other cell members are their only companions. They must constantly reinforce each other’s fervor for the mission (Paz, 2001). A local cleric from a mosque might provide spiritual guidance and comfort, if he is of the same radical bent as the Wahhabist operatives, and if he is trustworthy. Contact outside the cell is discouraged, however. See Table 12.

As Nord Davis, Jr., described his ideal avenging terrorist, the individual

Phinehas Priest is truly a “lone wolf” (as cited in “Hills, 2003, p. 3) operative. Isolated due to his chosen method of operation, confidants, supporters, or comforters are dangerous to his operational security. He must remain self-sufficient in all aspects of life. Otherwise he might endanger his operations and could bring the authorities down on his confidants. Continual prayer, study, and reflection to reinforce his Identity theology must be a necessity. See Table 17.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Summary

The conflict between the United States and groups such as al-Qaeda and the Phinehas Priesthood can be seen as the classic confrontation between a hierarchical organization and a flat organization. While the United States government seeks to adapt and adjust to the challenges of stateless terrorists, the unwieldy bureaucracy is often evident. The ponderous efforts to merge the sometime competing agencies such as the FBI and the CIA into the Homeland Defense Department are evidence of this reluctance to change. On the other hand, the two terrorist groups, the flat organizations, demonstrate much less dependence on structure and tradition. At the same time they exhibit an ability to quickly adjust to changes in the external environment. In spite of their differences, both the U.S. government and the terrorist groups are “open systems [that] must interact with the environment to survive” (Daft, 2001, p. 14).

The HRD approach to organizations and training is widely used and understood in both public and private sectors. The use of organization development, training and development, and professional development within conventional organizations to enhance productivity has resulted in these HRD concepts becoming widespread. By focusing on this established base of knowledge about organizations, HRD professionals and educators can assist in forwarding the theme of recognizing extremism and holding religious terrorists separate from law abiding people and groups that may hold similar worldviews.

The qualitative method, specifically a historical comparative approach was used to conduct this study. The HRD theories and models used to frame the research came from the following works. The first model used was Swanson and Holton's (2001) Basic Systems Model. By superimposing the structure and process of al-Qaeda and the Phinehas Priesthood onto Swanson and Holton's (2001) Model it was shown that these groups possess the same organizational traits and dependent relationship to their external environment as do conventional organizations.

The four-part definition of an organization proposed by Daft (2001) was the second foundational item of this study. Both terrorist groups studied are “[1] social entities that [2] are goal directed, [3] are designed as deliberately structured and coordinated activity systems, and [4] are linked to the external environment” (Daft, 2001, p. 12). Watkins and Marsick's (1992 & 1993) work on learning organizations was the third set of HRD theories used to analyze al-Qaeda and the Phinehas Priesthood. This study has shown that both the subject groups demonstrate the “judgment, autonomy, and complex thinking” (Watkins & Marsick, 1992, p. 374) inherent to learning organizations. Finally, the group dynamics theory of Johnson and Johnson (2000) was used to frame the discussion on the inter-workings of al-Qaeda and the Phinehas Priesthood. As with the previous HRD model and theory, both terrorist groups clearly fit into Johnson and Johnson's (2000) concept of what makes up an organization.

a purpose defines the territory of the group and binds the members together, a definable pattern of communication among members, different members performing different functions that fit into an overall

division of labor, procedures for managing conflicts, expectations concerning acceptable and unacceptable behavior by group members, and the adaptation of the group to the organization, society, and culture within which it is based (pp. 25-26)

This use of HRD theory differs from previous studies of terrorist groups in that it provides an organizational framework from which to analyze the groups, their structure and process. This study has demonstrated the utility of using an HRD perspective to investigate terrorist organizations.

Once the HRD framework was built, an overview of terrorism and terrorist groups during the twentieth and the first years of the twenty-first centuries were given. With this as background, the origins of the Wahhabi sect of Sunni Islam, was presented. See APPENDIX A for Wahhaib sect development. It was clearly established that the Wahhabis, centered in Saudi Arabia, have been and are one of the most radical parts of Islam (Pipes, 2002; Wright, 2001). Their doctrine of strict adherence to the Koran and granting jihad equal status with the “five Pillars of Islam” (Benjamin & Simon, 2002, p. 49) set radical expectations for the faithful. Wahhabi goals are “threefold: To cleanse Muslim society and restore its original purity. To rebuff infidels from Muslim lands. And to expand (Wright, 2001, p. 265).

The discussion was then narrowed and al-Qaeda was viewed from the HRD perspective. A short history of the organization was provided, from its beginning during the Soviet occupation of Afghanistan to the present. Al-Qaeda was shown to be a flat, learning organization (Daft, 2001; Watkins & Marsick, 1992 & 1993) networked to an international web of terrorist groups, support organizations, and sponsoring

nations (Emerson, 2001; Figchel & Shahar, 2002; Miller et al., 2002). Their goal, based on Wahhabi ideology, is to “establish a pan-Islamic Caliphate” (DFTO, 2000, p. 11) worldwide. The group’s mission is to rally “all Muslims to kill U.S. citizens – civilian or military – and their allies everywhere” (DFTO, 2000, p. 11). See APPENDIX B.

Al-Qaeda’s general pattern of activity is similar to that of many, more conventional organizations. This was evident in Figure 1, Basic Systems Model with *Terrorist Traits Applied* [al-Qaeda] (as adapted from Swanson & Holton, 2001) and throughout Tables 12 – 22, HRD Organizational Characteristics of al-Qaeda and the Phinehas Priesthood. The Group sets strategic goals, plans to implement these goals, recruits new members, conducts organization development and training and development activities, conducts operations, financial transactions, and internal and external communication. Of special note was the fact that al-Qaeda “has embedded a continuous learning process and has an enhanced capacity to change or transform” (Watkins & Marsick, 1992, p. 387) itself in response to, or anticipation of changes in the external environment.

Next, the beginnings and growth of the Anglo-Saxon or Christian Identity movement were investigated. See APPENDIX C. Much space was given to this part of the study, as the religious beliefs found in this movement are the basis for the Phinehas Priesthood. The precepts of Christian Identity were found in the writings of many nineteenth and twentieth century writers and pastors. Nord Davis, Jr.’s Kingdom-Identity Ministries’ Doctrinal Statement of Beliefs (as cited in Need, 1995) was provided as a typical example of the beliefs held by many within Identity. See APPENDIX D.

Along with beliefs held by many fundamentalist Christians, Identity adds the idea that “the White, Anglo-Saxon, Germanic and kindred people to be God’s true literal Children of Israel” (as cited in Need, 1995, p. 73). The current day Phinehas Priests thus trace their heritage back to the first Phinehas, a grandson of Aaron, the first high priest of the wandering children of Israel during their exodus from Egypt to the Promised Land of Canaan (Numbers 25).

It was Phinehas’ zealous act of killing a Hebrew prince and Moabite woman, who flaunted God’s law, that set up an “everlasting priesthood” (Numbers 25) ordained by God, Himself. Balaicius (1997) and Hoskins (1990) have established theories on who and what a Phinehas Priest is. Their writings, the Biblical story, and the concept of “leaderless resistance” by Beam (1992, p. 1) are the underpinnings of Phinehas Priest activity today.

The researcher then moved on to analyze the operations of the Priesthood from the HRD perspective. The Priesthood is shown to be a flat organization, in fact a hybrid learning organization (Watkins & Marsick, 1992), loosely tied together by religious belief and a common organizational concept. The Christian Identity religion and Beam’s “leaderless resistance” (1992, p. 1) are the foundations and strength of the group. It is the very randomness and individual actions that create the security which enables the group to continue to operate against their enemy, ZOG.

Eleven HRD organizational traits are used to analyze the two terrorist groups and reflect their similarities and differences. Eight findings resulted from this study. See CHAPTER IV, FINDINGS for the results. These findings led to the following conclusions.

Conclusions

1. The HRD model is generalizable into these two terrorist groups.
2. This study indicates that the HRD model is a viable tool for analyzing terrorists groups and their activities.
3. The HRD model may need to be taught as an approach to understanding terrorist groups at the military senior service schools and the Special Warfare Center.
4. The HRD model may be used in both public and private educational institutions and business venues to inform the American public of the attitudes and worldviews driving some terrorist groups.

The fact that two groups from vastly different religions and cultures have much in common as to their worldview and operations, is an important point to emphasize to educators. Public and private educational systems are one of the major information conduits that inform the public on philosophy, culture, history, current events, etc. The shift in world power, particularly with the advent of the War on Terror, has caused a lag in the public's understanding of the current global power structure and the dangers inherent to the current situation.

Extremism can be found in any religious or ideological belief system. It is critical to reinforce in society the concept that different is not necessarily wrong or bad. It is groups that move outside the law to accomplish their goals that wrongly and illegally threaten our way of life. To help avoid the threat of driving a wedge between major religious groups, educators need to be made aware of the spectrum of diversity encompassing legal and illegal groups within both Islam and Christianity. The First Amendment to the Constitution states:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech; or the right of the people peaceably to assemble; and to petition the Government for a redress of grievances.

It is under these freedoms that political parties, labor unions, and religious groups are allowed to teach, cajole, convince, and recruit members from the population. Need (1995) relates a danger that threatens anytime terrorists operate.

What makes the 'Phinehas Priesthood' anarchistic movement so dangerous to genuine Christians who *love the law of the Lord* is that these 'priests' act as individual, independent agents, accountable to no man, under the color of *the law of the Lord*. Unless the Christian God...intervenes, the ungodly will use this anarchistic group's actions to dramatically suppress those who *love the law of the Lord* and desire to influence others with it. At the very least, the wicked will identify all who claim to love the *law of the Lord* with this radical, anarchistic group in Christian Identity. (p. 5)

The same possibility exists for Islam. In fact, just such a negative reaction toward innocent Muslims has already been seen in the wake of the September 11, 2001 attacks. There were several places around the country where people of middle eastern descent, or thought to be, were physically accosted or their businesses damaged.

The dualism of both Wahhabi Islam and Christian Identity lends itself to extremism. The rule of law is designed to protect against this extremism and protect the rights of all citizens. Individual citizens and/or groups must work within the

established system to amend or repeal any law they think immoral or unjust. Actions outside the law, especially violent acts must be confronted and stopped with duly appointed authority.

Recommendations

The breakup of the Soviet Union and the supposed thawing of relations between the two superpowers during the late 1980s and into the 1990s resulted in a dramatic shift in the global strategic balance. This shift in power did not make the world a safer place. In retrospect, the alignment of nations due to the two spheres of influence generated by the United States and the Soviet Union provided a kind of stability. During the Cold War era, Soviet sponsorship of terrorist groups, at some level, somewhat regulated the activity of the international terrorists.

The new strategic paradigm is based only on ideology, fervor, and money. Today, religiously based, transnational groups, such as al-Qaeda, owe allegiance to no nation. If money is available, the group can act without restraint. The improvements in technology, particularly that of instantaneous communications and possible accessibility to weapons of mass destruction make this paradigm shift an even more significant national defense issue. In the current world situation, money is the critical factor to dedicated terrorists, not sponsorship by a powerful political entity.

The case is similar when the Phinehas Priesthood is considered. Like al-Qaeda, the members of the Priesthood are guided only by their religious beliefs. Their operations have been limited by the availability of assets. This question of asset availability is the biggest difference in the capabilities of the two groups analyzed in this study. The Priests, to date, have failed to demonstrate an ability to muster the

vast financial assets al-Qaeda has accumulated.

For ten years, United States leaders have struggled to come to grips with the new and fluid international strategic situation. Retired Vice Admiral Cebrowski, now a Department of Defense theorist stated, “Disconnectedness is one of the great danger signs around the world” (as cited in Svitak, 2003, p. 4). Barber writes of, “The collision between forces of disintegral tribalism and reactionary fundamentalism... and the forces of integrative modernization and aggressive economic and cultural globalization” (2001, p. xii). This national security question has many issues to be considered. Military power, diplomatic and political issues, economics, culture, and the effects of globalization are all factors that must be linked to achieve a viable and integrated national security policy (Stivak, 2003).

With the pre-emptive strikes into Afghanistan two years ago and the subsequent invasion of Iraq, the Bush Administration shifted to a “Transaction strategy [that] recognizes the threat of stateless terrorists” (Stivak, 2003, p. 4). Unlike many communist groups of the past, Islamist terrorist groups do not feel that they have time on their side. The battle is now and must be fought with the utmost dedication and using the most lethal weapons available. Given the change in strategic thought from Cold War containment strategy to transaction strategy (Svitak, 2003) it is imperative that the American public internalize this change in the balance of power and the effect of globalization on the future. Barber (2001) writes that:

Economic globalization has entered a critical phase. A mounting backlash against its effects, especially in the industrial democracies, is threatening a very disruptive impact on economic activity and social

stability in many countries. The mood in these democracies is one of helplessness and anxiety. (p. 294)

Both al-Qaeda's and the Phinehas Priesthood's illegal acts are case and point of this reaction to the symptoms of globalization described by Barber (2001). Both groups are fighting for what they believe is God's plan for the world. Religious belief and culture are the true centers of gravity in this struggle. The fight is one of ideas, although both al-Qaeda and the Priesthood use intimidation, fire, explosives, and rifles to make their points. As globalization continues, Barber believes that, "it is not increasingly less sovereign nations quarreling among themselves but multinational firms and their global markets that will dictate to America and other countries what is and is not possible" (2001, p. 221). This scenario falls right into line with these groups' belief in the worldwide Jewish conspiracy (Barkun, 1997; Pipes, 2002).

Dershowitz (2002) postulates that terrorism is successful when governments respond to terrorist acts by acknowledging the terrorists' "perceived grievances and their demand that the world 'understand' and 'eliminate their root causes'" (p. 24). He uses the ongoing fiasco between the Palestinians and Israelis as an example of bad policy. According to Dershowitz, a bad situation got worse when the United Nations rewarded Palestinian terrorism with observer status for the Palestine Liberation Organization (PLO). Dershowitz (2002) declares:

We must take precisely the opposite approach to terrorism. We must commit ourselves never to try to understand or eliminate its alleged root causes, but rather to place it beyond the pale of dialogue and negotiation. Our message must be this: even if you have legitimate

grievances, if you resort to terrorism as a means toward eliminating them we will simply not listen to you, we will not try to understand you, and we will certainly never change any of our policies toward you. Instead, we will hunt you down and destroy your capacity to engage in terror. (p. 25)

The researcher believes strongly that such a concept of non-negotiation with terrorists is the correct policy for the United States to follow. It is with this concept firmly in mind that the following recommendations are made:

Recommendation 1 Future researchers apply the HRD model to other terrorist groups to determine if the elements of the model are generalizable throughout the entire population of such extreme organizations. To what degree do the findings replicate within other groups?

Recommendation 2 Future researchers apply the HRD model specifically to groups with a fairly modern theoretical [non-religious] basis. Do the elements of the HRD model generalize into this specific type of group?

Recommendation 3 That future research in this area incorporate personal interviews with Islamists, Christian Identity believers, and members of al-Qaeda and the Phinehas Priesthood in order to expand the knowledge base on these groups from an HRD perspective.

Recommendation 4 That terrorism awareness material be incorporated into the social studies curriculum at both the high school and university levels. Such a curriculum should outline the history, motivation, organizational principals, and tactics of terrorist groups that threaten the United States today.

Closing Statement

The deadly seriousness of the terrorist threat is emphasized by this quote from one of Brazilian terrorist Carlos Marigella's books. "Revolutionary terrorism's great weapon is initiative, which guarantees its survival and continued activity" (as cited in Crenshaw, 1998, pp. 18-19). The continued operation of al-Qaeda, even in the face of overwhelming force and significant losses, demonstrates that Marigella's point is still true in the twenty-first century. On September 1, 2003, Fox News reported that Osama bin Laden had held a terrorist shura, [a council of war] with other terrorist groups, somewhere deep in the mountains of Afghanistan during the previous week. This in spite of the massive manhunt for the al-Qaeda leader [or at least his successor] using the most sophisticated equipment available. Similar to guerrilla units, engaged in direct combat, terrorists plan in secret and strike at a time of their choosing.

The actions of the members of al-Qaeda and the Phinehas Priesthood indicate that they subscribe to the idea of de Tocqueville's "professional revolutionary" (Ivianski, 2001, p. 129). Such individuals, allied with those of like mind, will act "with a total disregard for the will of the people" (Ivianski, 2001, p. 129). The leader of the defunct NSLF, Joseph Tommasi, said, "regardless of the dearth of public support, a blow could be struck against the hated state provided that the determined revolutionary was prepared to act resolutely and alone" (as cited in Kaplan, 2001, p. 262). Neither al-Qaeda nor the Priesthood show any sign of losing their determination or willingness to act. Terrorism is not going away. It is essential that Americans understand this fact and that our government leaders continue to direct preemptive action against terrorist groups.

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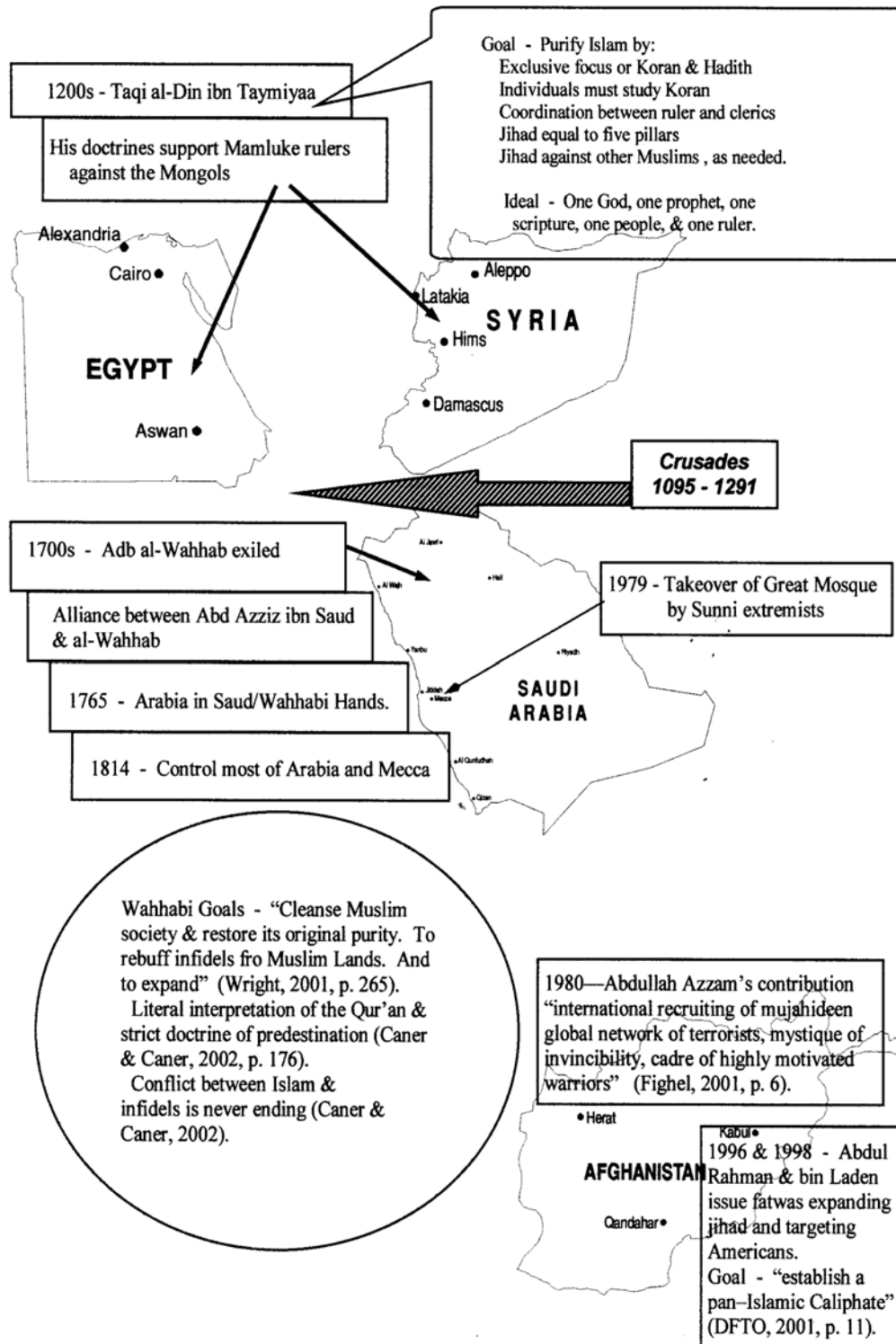
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APPENDIX A
WAHHABI SECT DEVELOPMENT



APPENDIX B

WAHHABI DOCTRINE STATEMENT

On 23 February 1998, a statement appeared in the London based Arabic Newspaper Al-Quds al-Arabi calling all Muslims to kill Americans. The statement, published by Osama Bin Laden and his associates, purports to be a religious ruling, or fatwa, against the 'Crusaders and Jews. (as cited in Figel, 2001, p. 4)

STATEMENT OF THE WORLD ISLAMIC FRONT

The following translation is from the website of The Federation of American Scientists.

23 February 1998

Shaykh Usamah Bin-Muhammad Bin-Ladin
Ayman al-Zawahiri, amir of the Jihad Group in Egypt
Abu-Yasir Rifa'I Ahmad Taha, Egyptian Islamic Group
Shaykh Mir Hamzah, secretary of the Jamiat-ul-Ulema-e-Pakistan
Fazlur Rahman, amir of the Jihad Movement in Bangladesh

Praise be to God, who revealed the book, controls the clouds, defeats factionalism, and says in His Book: "But when the forbidden months are past, then fight and slay the pagans wherever ye find them, seize them, beleaguer them, and lie in wait for them in every stratagem (of war):; and peace be upon our Prophet, Muhammad Bin-'Abdallah, who said I have been sent with the sword between my hands to ensure that no one but God is worshipped, God who put my livelihood under the shadow of my spear and who inflicts humiliation and scorn on those who disobey my orders.

The Arabian Peninsula has never – since God made it flat, created its desert, and encircled it with seas – been stormed by any forces like the crusader armies spreading in it like locusts, eating its riches and wiping out its plantations. All this is happening at a time in which nations are attacking Muslims like people fighting over a plate of food. In the light of the grave situation and the lack of support, we and you are obliged to discuss current events, and we should all agree on how to settle the matter.

No one argues today about three facts that are known to everyone; we will list them, in order to remind everyone:

First, for over seven years the United States has been occupying the lands of Islam in the holiest of places, the Arabian Peninsula, plundering its riches, dictating to its rulers, humiliating its people, terrorizing its neighbors, and turning its bases in the Peninsula into a spearhead through which to fight the neighboring Muslim peoples.

If some people have in the past argued about the fact of the occupation, all the people of the Peninsula have now acknowledged it. The best proof of this is the Americans' continuing aggression against the Iraqi people using the Peninsula as a staging post, even though all its rulers are against their territories being

used to that end, but they are helpless.

Second, despite the great devastation inflicted on the Iraqi people by the crusader-Zionist alliance, and despite the huge number of those killed, which has exceeded 1 million...despite all this, the Americans are once again against trying to repeat the horrific massacres, as though they are not content with the protracted blockade imposed after the ferocious war or the fragmentation and devastation.

So here they come to annihilate what is left of this people and to humiliate their Muslim neighbors.

Third, if the Americans' aims behind these wars are religious and economic, the aim is also to serve the Jews' petty state and divert attention from its occupation of Jerusalem and murder of Muslims there. The best proof of this is their eagerness to destroy Iraq, the strongest neighboring Arab state, and their endeavor to fragment all the states of the region such as Iraq, Saudi Arabia, Egypt, and Sudan into paper statelets and through their disunion and weakness to guarantee Israel's survival and the continuation of the brutal crusader occupation of the Peninsula.

All these crimes and sins committed by the Americans are a clear declaration of war on God, his messenger, and Muslims. And ulema have throughout Islamic history unanimously agreed that the jihad is an individual duty if the enemy destroys the Muslim countries. This was revealed by Iman Bin-Qadamah in "Al-Mughni," Iman al-Kisa'i in "Al-Bada'i," al-Qurtubi in his interpretation, and the shaykh of al-Islam in his books, where he said: "As for the fighting to repulse [an enemy], it is aimed at defending sanctity and religion, and it is a duty as agreed [by the ulema]. Nothing is more sacred than belief except repulsing an enemy who is attacking religion and life."

On that basis, and in compliance with God's order, we issue the following fatwa to all Muslims:

The ruling to kill the Americans and their allies – civilians and military – is an individual duty for every Muslim who can do it in any country in which it is possible to do it, in order to liberate the al-Aqsa Mosque and the holy mosque [Mecca] from their grip, and in order for their armies to move out of all the lands of Islam, defeated and unable to threaten any Muslim. This is in accordance with the words of Almighty God, "and fight the pagans all together as they fight you all together," and "fight them until

there is no more tumult or oppression, and there prevail justice and faith in God.”

This is in addition to the words of Almighty God: “And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? – women and children, whose cry is: ‘Our Lord, rescue us from this town, whose people are oppressors; and raise for us from thee one who will help!’”

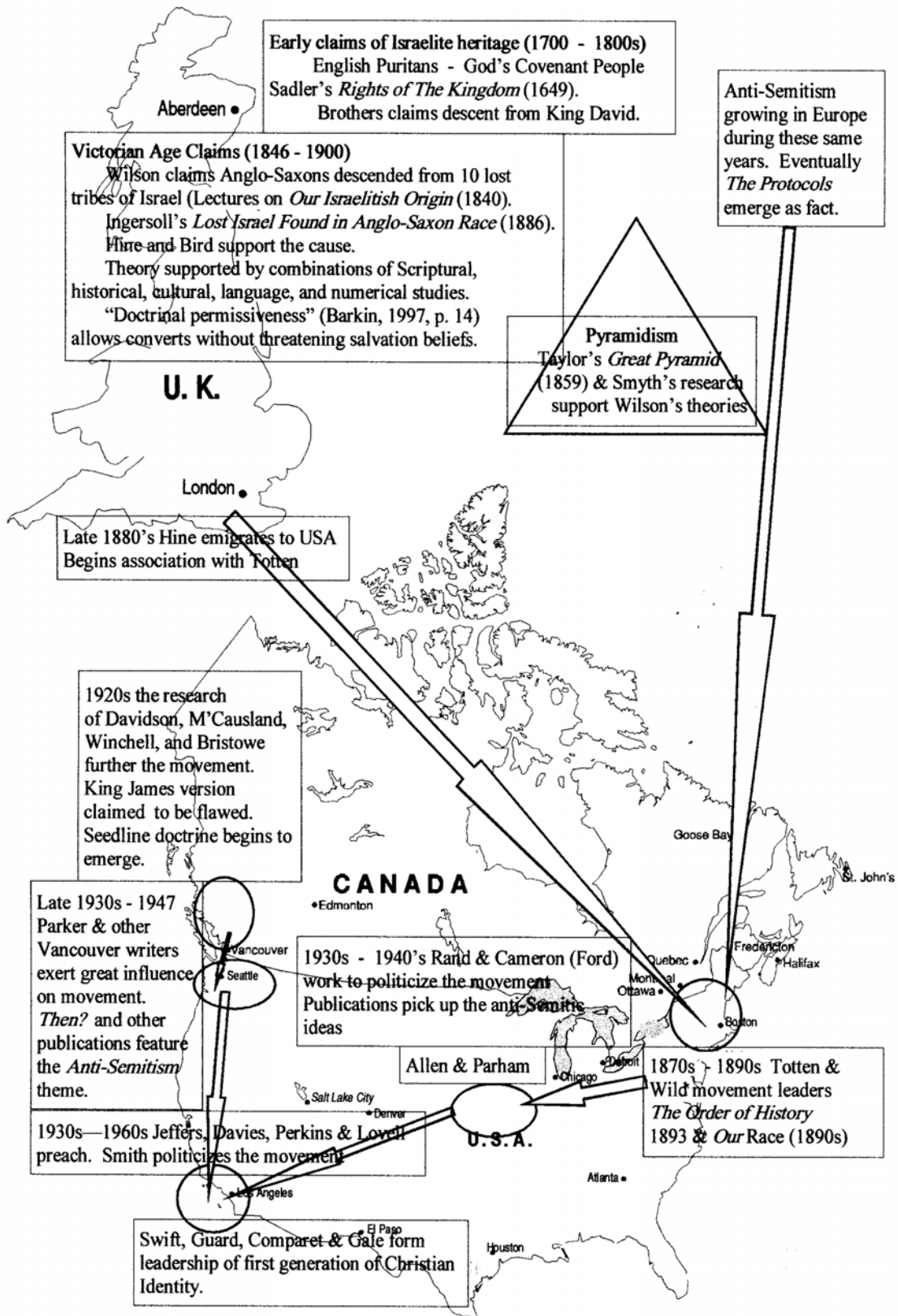
We – with God’s help – call on every Muslim who believes in God and wishes to be rewarded to comply with God’s order to kill the Americans and plunder their money wherever and whenever they find it. We also call on Muslim ulema, leaders, youths, and soldiers to launch the raid on Satan’s U.S. troops and the devil’s supporters allying with them, and to displace those who are behind them so that they may learn a lesson.

Almighty God said: “O ye who believe, give your response to God and His Apostle, when He calleth you to that which will give you life. And know that God cometh between a man and his heart, and that it is He to whom ye shall all be gathered.”

Almighty God also says: “O ye who believe, what is the matter with you, that when ye are asked to go forth in the cause of God, ye cling so heavily to the earth! Do ye prefer the life of this world to the hereafter? But little is the comfort of this life, as compared with the hereafter. Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For God hath power over all things.”

Almighty God also says: “So lose no heart, nor fall into despair. For ye must gain mastery if ye are true in faith.”

APPENDIX C
CHRISTIAN IDENTITY DEVELOPMENT



APPENDIX D

A CHRISTIAN IDENTITY DOCTRINAL STATEMENT

KINGDOM-IDENTITY MINISTRIES' DOCTRINAL STATEMENT OF BELIEFS

Though [Nord Davis, Jr.'s] Kingdom-Identity does not speak for all who hold Identity beliefs, it apparently presents general Identity teaching very well. (Need, 1995, PP. 72-73).

The following is a brief statement of our major doctrinal beliefs as taught by the Holy Scriptures. The list is not exhaustive, but a basic digest defining the true faith once delivered to the saints. For further explanation of our beliefs and the implications of these truths, please contact us.

We believe in YHVH the one and only true and living eternal God (Isa. 44:6); the God of our fathers Abraham, Isaac and Jacob (Exo. 3:14-16), the Creator of all things (1Cor. 8:6) who is omnipotent, omnipresent, unchangeable and all-knowing; the Great I Am who is manifested in three beings: God the Father, God the Son, and God the Holy Spirit, all one God (Deut. 6:4).

We believe the entire Bible, both Old and New Testaments, as originally inspired, to be the inerrant, supreme, revealed Word of God. The history, covenants, and prophecy of this Holy Book were written for and about a specific elect family of people who are children of YHVH God (Luke 3:38; Psalm 82:6) through the seedline of Adam (Gen 5:1). All scripture is written as a doctrinal standard for our exhortation, admonition, correction, instruction and example; the whole counsel to be believed, taught and followed (II Tim. 3:16, Acts 20:27).

We believe Yahshua the Messiah (Jesus the Christ) to be the only incarnate begotten Son of God, the Word made flesh (John 1:14), born of the virgin Mary in fulfillment of divine prophecy (Isa. 7:14; Luke 1:27) at the appointed time, having had His eternal existence as one with the Father before the world was (John 17:5, 21-22).

We believe in the personally revealed being of God the Holy Spirit, the Comforter (John 15:26, 16:7), who was sent by God the Son to glorify Him (John 16:14) and teach us all truth (John 14:26, 16:13; I Cor. 2:10-12) according to promise (Ezek. 36:25-27; Acts 2:33; Eph. 1:13-14). The Holy Spirit is sent to dwell in (I Cor. 3:16; John 14:17) the members of the body of Christ, giving unto each different gifts (I Cor 12) empowering them to witness (Acts 1:8) of sin, of righteousness, and of Judgment (John 16:8-11). Natural man cannot know the things of the Spirit (John 14:17; I Cor. 2:14), which God sent forth to His sons (Gal. 4:6), thus identifying the children of Israel (Isa. 44:1-3, 59:20-21; Haggai 2:5; Rom. 8:16) in this world.

We believe that God the Son, Yahshua the Messiah (Jesus Christ), became man in order to redeem His people Israel (Luke 1:68) as a kinsman of the flesh (Heb. 2:14-16; Rom. 9:3-5); died as the Passover Lamb of God on the Cross of Calvary finishing His perfect atoning sacrifice for the remission of our sins (Matt. 26:28); He arose from the grave on the third day (1 Cor. 15:4) triumphing over death; and ascended into Heaven where He is now reigning at the right hand of God (Mark 16:19).

We believe in the literal return to this Earth of Yahshua the Messiah (Jesus Christ) in like manner as He departed (Acts 1:11). Every knee shall bow and every tongue shall confess that He is King of kings and Lord of lords (Phil. 2:10-11; I Tim. 6:14-15).

We believe salvation is by grace through faith, not of works (Eph. 2:8-9). Eternal life is the gift of God through the redemption that is in our Savior Yahshua (Jesus Christ) (Rom. 6:23) who will reward every man according to his works (Rev. 22:12).

We believe membership in the church of Yahshua our Messiah (Jesus Christ) is by Divine election (John 6:44, 65, 15:16; Acts 2:39, 13:48; Rom. 9:11, 11:7; II Thes. 2:13). God foreknew, chose and predestined the Elect from before the foundation of the world (Psalm 139:16; Jer. 1:5; Matt. 25:34; Rom. 8:28-30; Eph. 1:4-5; II Tim. 1:9; Rev. 13:8) according to His perfect purpose and sovereign will (Rom. 9:19-23). Only the called children of God can come to the Savior to hear His words and believe; those who are not of God cannot hear His voice (John 8:47, 10:26, 27).

We believe Yahshua the Messiah (Jesus the Christ) came to redeem (a word meaning purchase back according to the law of kinship) only His people Israel (Psalm 130:7-8; Isa. 54:5; Matt. 10:5-6, 15:24; Gal. 4:4-5) who are His portion and inheritance (Deut. 32:9).

We believe individual Israelites are destined for judgment (II Cor. 5:10; Heb. 9:27) and must believe on the only begotten Son of God, Yahshua the Messiah (Jesus Christ), in whom only there is salvation (Acts 4:12), that they be not condemned (John 3:18; Mark 16:16). Each individual Israelite must repent, putting off the old corrupt man and become a new creature (Eph. 4:22-24; II Cor. 5:17) walking in the newness of life (Rom. 6:4). This spiritual rebirth (John 3:3-6; I Peter 1:23) being necessary for a personal relationship with our Savior.

We believe in water baptism by immersion according to the Scriptures for all true believers; being buried into the death of Yahshua the Messiah (Jesus Christ) for the remission of our sins and in the likeness of His resurrection being raised up into the newness of life (Rom. 6:3-6). Baptism being ordained of God a testimony to the New Covenant as circumcision was under the Old Covenant (Co. 2:11-13).

We believe Yahshua the Messiah (Jesus Christ) to be our only High Priest (I Tim. 2:5; Heb. 3:1, 6:20, 7:17, 24-25) and head over His body of called-out saints, the Church (Rom. 12:5; I Cor. 12:12, 27; Eph. 1:22-23, 4:12, 5:23, 30; Col. 1:18, 24). His bride,

the wife of the Lamb, is the twelve tribes of the children of Israel (Isa. 54:5; Jer. 3:14; Hosea 2:19-20; Rev. 21:9-12).

We believe God chose unto Himself a special race of people that are above all people upon the face of the earth (Deut. 7:6; Amos 3:2). These children of Abraham through the called-out seedline of Isaac and Jacob (Psalm 105:6; Rom. 9:7) were to be a blessing to all the families of the earth who bless them and a cursing to those that curse them (Gen. 12:3). The descendants of the twelve sons of Jacob, called "Israel", were married to God (Isa. 54:5), have not been cast away (Rom. 11:1-2), have been given the adoption, glory, covenants, law, service of God, and promises; are the ones to whom the Messiah came Rom. (9:4-5) electing out of all twelve tribes those who inherit the Kingdom of God (Rev. 7:4, 21:12).

We believe that the New Covenant was made with the Children of Israel, the same people the Old covenant was made with (Jer. 31:31-33; Heb. 8:8-10) in fulfillment of the mercy promised our forefathers (Luke 1:72).

We believe the White, Anglo-Saxon, Germanic and kindred people to be God's true, literal Children of Israel. Only this race fulfills every detail of Biblical Prophecy and World History concerning Israel and continues in these latter days to be heirs and possessors of the Covenants, Prophecies, Promises and Blessings YHVH God made to Israel. This chosen seedline making up the "Christian Nations" (Gen. 35:11; Isa. 62:2; Acts 11:26) of the earth stands far superior to all other peoples in their call as God's servant race (Isa. 41:8, 44:21; Luke 1:54). Only these descendants of the 12 tribes of Israel scattered abroad (James 1:1; Deut. 4:27; Jer. 31:10; John 11:52) have carried God's Word, the Bible, throughout the world (Gen. 28:14; Isa. 43:10-12, 59:21), have used His Laws in the establishment of their civil governments and are the "Christians" opposed by the Satanic Anti-Christ forces of this world who do not recognize the true and living God (John 5:23, 8:19, 16:2-3).

We believe in an existing being known as the Devil or Satan and called the Serpent (Gen. 3:1; Rev. 12:9), who has a literal "seed" or posterity in the earth (Gen. 3:15) commonly called Jews today (Rev. 2:9; 3:9; Isa. 65:15). These children of Satan (John 8:44-47; Matt. 13:38; John 8:23) through Cain (I John 3:12) are a race of vipers (Matt. 23:31-33), anti-Christ (I John 2:22, 4:3) who have throughout history always been a curse to true Israel, the Children of God, because of a natural enmity between the two races (Gen. 3:15), because they do the works of their father the Devil (John 8:38-44), and because they please not God, and are contrary to all men (I Thes. 2:14-15), through they often pose as ministers of righteousness (II Cor. 11: 13-15). The ultimate end of this evil race whose hands bear the blood of our Savior (Matt. 27:25) and all the righteous slain upon the earth (Matt. 23:35), is Divine judgment (Matt. 13:38-42, 15:13; Zech. 14:21).

We believe that the man Adam (A Hebrew word meaning: ruddy, to show blood, flush, turn rosy) is the father of the White Race only. As a son of God (Luke 3:38), made in

His likeness (Gen. 5:1), Adam and his descendants, who are also the children of God (Psalm 82:6; Hos. 1:10; Rom 8:16; Gal. 4:6; I John 3:1-2), can know YHVH God as their Father, not merely as their creator. Adamic man is made trichotomous, that is, not only of body and soul, but having an implanted spirit (Gen. 2:7; I Thes. 5:23; Heb. 4:12) giving him a higher form of consciousness and distinguishing him from all the other races of the earth (Deut. 7:6, 10:15; Amos 3:2).

We believe that as a chosen race, elected by God (Deut. 7:6, 10:15; I Peter 2:9), we are not to be partakers of the wickedness of this world system (I John 2:15; James 4:4; John 17:9, 15, 16), but are called to come out and be a separated people (II Cor. 6:17; Rev. 18:4; Jer. 51:6; Exodus 33:16; Lev. 20:24). This includes segregation from all non-white races, who are prohibited in God's natural divine order from ruling over Israel (Deut. 17:15, 28:13, 32:8; Joel 2:17; Isa. 13:14; Gen. 1:25-26; Rom. 9:21). Race-mixing is an abomination in the sight of Almighty God, a satanic attempt meant to destroy the chosen seedline, and is strictly forbidden by His commandments (Exo. 34:14-16; Num. 25:1-13; I Cor. 10:8; Rev. 2:14; Deut. 7:3-4; Joshua 23:12-13; I Kings 11:1-3; Ezra 9:2, 10-12; 10:10-14; Neh. 10:28-30, 13:3, 27; Hosea 5:7; Mal. 2:11-12).

We believe sin is transgression of God's Law (I John 3:4; Rom. 3:31, 7:7) and that all have sinned (Rom. 3:23). Only through knowledge of God's Law as given in His Commandments, Statutes and Judgments, can we define and know what sin is. We are to keep and teach the laws of God (Matt. 5:17-19) on both a personal and national basis.

We believe God gave Israel His Laws for their own good (Deut. 5:33). Theocracy being the only perfect form of government, and God's divine Law for governing a nation being far superior to man's laws, we are not to add to or diminish from His commandments (Deut. 4:1-2). All present world problems are a result of disobedience to the Laws of God, which if kept will bring blessings and if disregarded will bring cursings (Deut. 28).

We believe men and women should conduct themselves according to the role of their gender in the traditional Christian sense that God intended. Homosexuality is an abomination before God and should be punished by death (Lev. 18:22, 20:13; Rom. 1:24-28, 32; I Cor. 6:9).

We believe that the United States of America fulfills the prophesied (II Sam. 7:10; Isa. 11:12; Ezek. 36:24) place where Christians from all the tribes of Israel would be regathered. It is here in this blessed land (Deut. 15:6, 28:11, 33:13-17) that God made a small one a strong nation (Isa. 60:22), feeding His people with knowledge and understanding through Christian pastors (Jer. 3:14-15) who have carried the light of truth and blessings unto the nations of the earth (Isa. 49:6, 2:2-3; Gen. 12:3). North America is the wilderness (Hosea 2:14) to which God brought the dispersed seed of Israel, the land between two seas (Zech. 9:10), surveyed and divided by rivers (Isa.

18:1-2, 7), where springs of water and streams break out and the desert blossoms as the rose (Isa. 35:1, 6-7).

We believe the ultimate destiny of all history will be the establishment of the Kingdom of God upon this earth (Psalm 37:9, 11, 22; Isa. 11:9; Matt. 5:5, 6:10; Rev. 21:2-3) with Yahshua our Messiah (Jesus Christ) reigning as King of kings over the house of Jacob forever, of this kingdom and dominion there shall be no end (Luke 1:32-33; Dan. 2:44, 7:14; Zech. 14:9). When our Savior returns to restore righteous government on the earth, there will be a day of reckoning when the kingdoms of this world become His (Rev. 11:15; Isa. 9:6-7) and all evil shall be destroyed (Isa. 13:9; Mal. 4:3; Matt. 13:30, 41-42; II Thes. 2:8). His elect Saints will be raised immortal at His return (I Cor. 15:52-53; I Thes. 4:16; Rev. 20:6) to rule and reign with Him as kings and priests (Rom. 8:17; II Tim. 2:12; Rev. 5:10; Exodus 19:6; Dan. 7:18, 27).

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