

Mr. Wakayama,

I will first address some of the questions you posed over the phone, and then include the content of another rather thorough interview I conducted. Please be aware that I cannot discuss the ongoing criminal matter, but I would be happy to answer any further questions.

What is the alt-right?

The alt-right is a decentralized Internet-based youth movement which advocates for the White peoples. It is the natural response to a world where White men are taught to hate themselves and their ancestors.

Is it appropriate for a student leader to express these views? Should I retain my position?

I do not agree with the premise of the question. In an open society, there is no propriety associated with the content of expression. Further, I am taking far less "extreme" positions than many current and previous officers of the student government, to say nothing of the university as a whole. This is highly selective outrage.

I should absolutely retain my position. However, little of import is likely to be happening in student government for the remainder of the year after tonight, so I would not be terribly upset to be expelled at this point.

Aren't the labels (racist, sexist) accurate?

As I stated, I do not consider these words to have any more strict literal meaning than any other pejorative or vulgarity. Further, these labels were largely propagated by communists as a means of breaking down Western societies. There is little a person fears more than being ostracized from their group, and by moralistically empowering these terms within White countries, White peoples were forced into unnatural positions of pathological altruism to retain their moral surety.

How would you characterize your political ideology? The Daily Barometer article claims you are a self-described member of the "alt-right." You used the term "ethno-nationalist" when we spoke on the phone. Based on the DB's reporting and The Oregonian's style guide, I would be inclined to refer to you as a "white nationalist" in any story we report. Would you have any issues with that characterization?

I would prefer ethno-nationalist, as this is my generalized stance in comporting with the natural order. I have no personal stake in the well-being of other peoples, but unlike Zionist Jews, I do not consider the promotion of white nations to be at all exclusive of the existence of other homogeneous groups; the principle is general. The foundation of a nation is its people, and we in this modern United States are experiencing the inevitable conclusion of radically different peoples attempting to coexist under shared governance. I will not claim that the attainment of a harmonious nation under such circumstances is impossible, but it is clearly the more difficult path.

Why did you decide to run for OSU's student government? Are there actual issues that you want to work on? Or was it largely to be a provocative presence among your ASOSU peers / participate in what you describe as "performance art"?

I had visited a student government meeting in my capacity as a fee-paying student in order to voice my concerns about the fiscal wastefulness and negative communal psychological impact of a particular program being administered by the Associated Students of Oregon State University. My reasonable concerns were met with derision, so I decided to seek election in the following year.

My primary concern as an officer of ASOSU is the reduction of the financial burden universities are imposing upon their students. Since the only direct influence students wield over tuition at this institution is through the ASOSU President who sits on the Board of Trustees, my focus has been the student fee burden, which amounted to around \$2,100 per student across all four terms of a year prior to removal of the health services on campus from this student fee designation. Last year, I served as a liaison between the ASOSU House of Representatives and the Student Fees Committee, and I was the only member of Congress to vote against proposed fee levels in more than two instances.

It would be fair to characterize me as a conditional libertarian (I appreciate competition and natural selection), particularly in economic matters, and as such, I am generally opposed to compulsory taxation for services accompanying enrollment at the university. When fees are not being considered, student government -- particularly the Congressional branch -- has very little of substance to address. It is primarily during these lull periods in which I have engaged in my performance art, particularly once it became clear that other members of the Congressional branch were unwilling to cooperate with me on entirely serious and non-partisan efforts to improve the function and structure of the organization.

Had some of the more extreme or controversial aspects of your political ideology been known to your peers prior to the publication of this article?

I had participated in discussions with a few of my peers whom I considered more level-headed and ready to consider the heterodox ideas I hold, but generally, no.

Do you view yourself as a white supremacist? Why or why not?

The facts do not support this position in the current year. The history of the white peoples would certainly suggest such a thing, as I am a firm believer in the laboratory of reality, but today I am really more of a Jewish supremacist, considering my acknowledgement of the Jewish dominance of media, finance, academia, and most other important institutions in modern life.

The equally lengthy and storied histories of East Asia provide an additional counterpoint to the notion of abject white supremacy, but for whatever reason, their countries largely stagnated during the European Renaissance period, leaving them outmatched during and after the Industrial Revolution throughout Europe. That said, those same countries now seem poised to leapfrog us in the near future if nothing is done to change our present trajectories.

Do you believe that “African Americans as a group are inferior to whites and would be well served to adopt more Western ideals” or that “white individuals have greater intelligence than some other racial groups.”

To address the former, the latter half is an accurate paraphrasing. The former half is a libelous simplification of my assessment of modern America from the perspective of crime rates, cultural differences (emphasis on achievement, work ethic, academics, the nuclear family), and measured differences in IQ distributions. The original quote was part of an inflammatory critique of the "black community" and the race pimps enshrined in our universities, specifically referring to their anti-Western exhortations, included below:

"You see them in the state they are today, which is absolute chaos," Oswald said. "They have regressed into a state of primitive barbarity where they kill one another over trinkets, and yet these people wish to lay that at our feet."

The latter paraphrasing is also a simplification of my views, though superficially correct. Considering only IQ as a quantitative metric of "intelligence", the descending ranking of the three major races by mean IQ is consistently: Asian, Caucasian, African. Adding a few more common racial/ethnic categories, the ranking becomes: Ashkenazi, East Asian, European, South Asian, Arab / Native American, African, Australian Aborigine. There are many feasible explanations for this persistent ranking (not including the oft-touted intangible "cultural bias" of pattern recognition), most of which imply immutability, but it is the reality in which we exist and must operate, whether we can explain it or not.

When you are quoted as saying “All I want is a frank discussion,” what precisely do you mean by that?

Members of the communist "left" in this country occasionally offer the disingenuous and tired refrain of desiring "an honest conversation about X" while they enforce speech codes, whine about microaggressions, and censor quotes in articles, but I truly mean it. If anyone believes that statements I have made are in error, prove it to me, and I will recant. With some exceptions, I have thus far been met with unchecked emotion, ad hominem, and lazy stereotyping.

Are these accurate characterizations of your political beliefs / thinking:

“According to Oswald, the majority of students that make it to the advanced classes he teaches come from certain racial groups and are predominantly one gender. Because of this, Oswald has stated that these experiences reinforced his beliefs that there are differences in intelligence between people based on their race or sex.”

And

“Oswald’s vision of the future is one of race-based nationalism, where different racial groups exist independently of one another rather than coming together in the traditional case of the United States.”

The latter, yes, though I would take issue with the characterization of the U.S. Our country was founded as a bold experiment in a limited pan-ethnic European coalition united around a philosophical model of governance. The coalition did expand to encompass more European ethnicities over the centuries, but began to fail when it was extended to a pan-racial model. Now we are suffering from incipient Balkanization, where race has become one of the most powerful predictors of voting behavior.

The former, no. It is a well-established fact that there are differences between the mean and standard deviation of IQ distributions of different populations, including the two sexes and the three major races. One could obviously also comment on differences in other more specific metrics measuring qualities such as spatial or emotional abilities. This makes no assumptions about individuals within populations except on a probabilistic basis, and thus offers explanatory power when observing differences in characteristic prevalence among sizable numbers of students.

The DB reports that the ASOSU student president had “no concrete evidence” of your political beliefs. So why is OSU’s student government reportedly pushing to remove you from your position based on those beliefs?

I assume that most are so frightened by the mere accusation of association with my ideas in the university climate that it is enough to preemptively declare my "guilt",

position themselves as opposed to the witch, and remove themselves from the proximity of such heresy as quickly as possible.

What “disorderly behavior,” if any, have you exhibited in your position as an OSU student rep?

Firstly, the body has license to expel me for any reason whatsoever (or none!), so long as 2/3 of the total are in concurrence. I have not behaved "disorderly" in the technical sense, but I have disrupted the prevailing and unchallenged ideological biases pervading the university.

-Rex Imperator Oswald