



UNIVERSITY OF
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Department of Languages and Literatures

Cult and Mind Control

「カルト」と「マインド・コントロール」

- A literature study of two books written in
Japanese by two missionaries in Japan.

Bachelor thesis: Japanese Section of the Department of Languages and Literatures

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1. Introduction

1.1 Background

A religious organization which caused panic in Japan, especially in the mid-nineties, was the cult Aum Shinrikyo. This cult is known by most citizens in Japan, due to the dreadful damages it inflicted upon the Japanese society. One of the biggest tragedies that Aum has caused in Japan was the spreading of sarin gas in the Tokyo subway systems on March 20, 1995. This tragic incident made the media in Japan to focusing on Aum for a long period of time. The founder of this cult is Matsumoto Chizuo who is also known as Asahara Shoko. He was arrested for seventeen crimes, where twenty-six people were killed and nearly five thousand people were injured.¹

I grew up in Japan as a missionary child for 18 years (from 1983 until 2001). When the sarin gas incident occurred in Tokyo, I was commuting to my international school at the age of 12. I gratefully did not have to take the subway to arrive at school, which spared me from becoming a victim in this dreadful happening. After this incident television filled the news concerning Aum on all the national TV-channels from morning to evening. The leader Asahara Shoko became a new monster for the Japanese children, which was also my truth.²

Due to the Aum Shinrikyo incident, the laws towards religious organizations have become stricter. The Tokyo District Court ordered Aum Shinrikyo to disband as a religious cooperation and the Japanese government attempted to apply the Anti-subversive Activities Law, which is a process that continues today.³ Today, many of the Aum leaders have been sentenced to death due to their religious activities. The Tokyo District Court has taken the matter of Aum seriously.

After this incident, people in Japan have come to Protestant churches and asked whether they also are a “dangerous religion” as Aum Shinrikyo, that mind control their members. To be able to explain to Japanese people how general Christianity (一般的なキリスト教) or mainline Christian churches differ from a cult as Aum, Evert Kullberg has written a book あぶない宗教を見分けるために (*Discerning dangerous religion*) in Japanese. In this book, he has compared cults (新興宗教) with general Christianity.

The 1980’s was a period when many Churches grew in Japan according to William Wood, who works as a missionary in Japan and as the chief of Cult Research Rehabilitation Center (カルト研究リハビリ・センター) in Saitama Prefecture in Japan. He emphasizes in his book 教会がカルト化するとき (*When Churches develop into a cult*) that there can become a problem within a Church if there is just one pastor with many members. He explains that this kind of problem may arise since one pastor cannot answer to all the members’ requests; therefore, he can switch his preaching method where he does no longer have to answer to all their needs. This new method is

¹ Watanabe, Manabu (1997). “Reaction to the Aum Affair – The Rise of the “Anti-cult” Movement in Japan.” p.33

² Kaplan, David E. & Marshall, Andrew (1997). *Sekten vid Världens ände Aum: den otroliga historien om Aum* p.239

³ Watanabe, Manabu (1997) p.34

by using the mind control technique, to restraint the members to absolute dependency. He insists though that this method should not be used since in the worst case the members may stop think on their own and become like robots.⁴ He wants to point out the “false” methods cults use to educate members so that leaders and pastors do not fall under the same technique cults use.

1.2 Religious Background in Japan

If you would ask a Japanese person today what religion they belong to, you will receive an answer such as Buddhist, Shintoist, and/or Confucianist. A Japanese person’s faith is often a combination of many religions that melt together. Japanese people usually celebrate New Years at Shinto shrines where students generally also go to pray for their entrance exams for high school and/or university. Funerals are though usually organized by Buddhist priests in ceremony halls or at the person in concern’s home. Christian weddings are today very popular and my father conducts about 150 weddings each year. Some people celebrate Christmas in Japan, although this is often due to its rituals and not as much emphasis is put on the religious purpose.

A Japanese person’s faith is therefore often a combination of many religious beliefs, traditions and rituals that melt together. Although a Japanese person’s faith is a mixture of many religious beliefs and rituals, many proclaim to be irreligious (無宗教), by claiming not being part of any specific religious belief.⁵ ⁶Although the statistics show that: 104,553,179 belong to the Shinto religion, 95,117,730 are Buddhists, 1,761,835 are Christian and 11,214,331 belong to other religions, this makes thus 212,647,075 in total.⁷ Since the population in Japan is approximately 126 million and is about half of the total of the statistics, this will therefore show majority of Japanese people being both Buddhist and Shintoist.

In the 16th century, Portuguese missionaries came to Japan and Christianity was a major success in Japan during this period. Christianity was though forbidden in 1614 and all the Christians were persecuted, some were even crucified (on crosses) if they could not step on a picture of Christ known as “fumie,” to prove they were not a believer.⁸ ⁹Some believers (of Christ) kept their faith under these hard circumstances and are knows as hidden Christians. They were forced to hide their faith until 1873 when religious freedom was announced.¹⁰ Today there is hardly one percent Christians in Japan, which is a big difference from South Korea were there are nearly

⁴ Asahara wanted to “create” members who would obey his commands as robots. (Kaplan(1997) p.223)

⁵ According to an investigation done by Yomiuri Newspaper in 2008, claim 75% of the citizens in Japan themselves as irreligious.

⁶ Ama, Toshimaro (1996). Why are the Japanese non-religious?: Japanese spirituality. Being non-religious in a religious culture

⁷ Asano, Kenichi (2000). Japan’s Imperial-Era Society: From the Anti-Aum Movement to the Elimination of all Heterodoxies.

⁸ During the first few decades of the 1600’s, an estimated 200 to 300 thousand “Kirishitan” were martyred, many of them being beheaded for refusing to renounce their faith by stepping on the “fumie.” (踏絵, “stepping picture,”) a carved representation of Christ or of Mary and the baby Jesus people were forced to step on to show they were not followers of this foreign, and therefore “defiling” religion.

⁹ Boyle, Tim (2008). A Brief History of Buraku Discrimination in Japan.

¹⁰ McLeod, Shane (2007). Japan – Hidden Christians.

30 percent Christians, if including Protestant and Catholic faith (19,7 percent Protestant and 6,6 percent Catholic.)¹¹

Why there are so few Christians in Japan is indeed an interesting question, although when the growth of Christianity is slow in Japan, pastors or leaders may become tempted to use the mind control technique since it may lead the organization to an enlargement and growth, according to Wood.

1.2.1 The Rise of Cults in Japan

When Japan became “ultra-nationalistic” in the 1930’s, other religious point of views that were against State Shintoism were suppressed. After the Second World War the emperor, Hirohito was forced to consider his “godhood”. When religious freedom was announced in Japan in 1873, many new small religions established in Japan. The biggest cult, which was established in Japan, was the Buddhist cult “Soka Gakkai” (創価学会) in 1930, which is today the third biggest political party in Japan, according to David E. Kaplan.¹²

In the 1970’s, there was a “spiritual rush hour” in Japan and during the bubble economy in the 1980’s, there were hundreds of cults that wanted to fill the empty souls of the Japanese citizens.¹³ In the 1980’s, many Churches grew in Japan, as mentioned before although, this was also the period when problems rose within Japanese Churches, according to Wood. Even though, problems seemed to occur in Japanese Churches when the economy was good, the Japanese government states that cults increase in Japan as the economy is in unstable circumstances.¹⁴

Unification Church is one of the most destructive cults in the United States according to Steven Hassan. This destructive cult is as well visible and active in Japan with their 147 Unification Churches that exists in Japan today.¹⁵ According to the Washington Times, over 300 citizens in Japan are suing the Unification Church. Former members state that they were brainwashed into slavery as commitment for this group. Others have also sued this cult, since they were duped into paying very high prices for vases, prayer beads or other religious objects, sometimes under pressure from their fellow members who said that their relatives or ancestors would burn in hell unless they donated.¹⁶

Wood declares that there would be a problem or a danger, if the Churches in Japan would use the same techniques as the Unification Church (統一教会). Asami Sadao who is a Harvard graduate and a Biblical scholar seems to have an agreement concerning this group as a “dangerous” religious organization.¹⁷ Hassan, who is a cult

¹¹ Internet site 3

¹² Kaplan, David E. & Marshall, Andrew (1997) p.19

¹³ Ibid. p.19

¹⁴ Pigott, Robert (2003). “Rise of Japanese cults.”

¹⁵ Internet site 2

¹⁶ Matsuri: Is to worship and honor gods and ancestral spirits, in the Shinto faith. Japanese people may therefore take these sorts of pressured sales more personally, since they often honor their ancestors. (Kato, Genchi (1971). A study of Shinto: the religion of the Japanese nation)

¹⁷ Watanabe, Manabu (1997) p.40

expert and an ex-Moonie, does not have any concern calling this organization a destructive cult since their present actions affirms it for itself.

Kullberg who has been an active missionary in Japan for over 25 years along with Wood seems to refer Jehovah's Witnesses' as a cult, a "new religion" or a human made religious organization. If they are harmful or destructive could be questioned, although Hassan states that: "There are few people who understand that Jehovah's Witnesses fulfill the criteria of mind control cult and until former members educated me, I did not believe it was."¹⁸

1.3 Problem Discussion

The Japanese government estimates that there could be more than 200, 000 cults in Japan at large and that many have profit as their main motivation, according to BBC news.¹⁹ Wood likewise considers that cults' goal is to make an enlargement in which would lead to profit. If there are as many cults, this may seem as a major problem in Japan. The large figure of cults in Japan would indirectly refer many of them not being as immense as the 40, 000 members Aum Shinrikyo reached. Hassan states though that, small cults can be as destructive as larger cults.

In Guyana in 1978, 912 people committed group suicide by drinking Kool-Aid with cyanide (poison), due to the recommendation of Jim Jones who was the leader of a cult named People's Temple. After this tragedy, scholars and researchers were interested in how one person like Jim Jones could convince so many members to take such a dreadful action. Many scholars and researchers have come to an understanding; to be able to maintain control of their members and make them take actions as the leader request, an organization or a leader often uses the technique of mind control.

Steven Hassan who is one of the most famous cult specialists in the United States declares that mind control technique is very similar to what was used in China during the communist period to convert ordinary citizens, although that kind of mind control does not involve physical abuse or torture. A person who is under mind control, will only start to listen to the organization or the leader and shuts out all other information. Kullberg and Wood maintain their opinion that the mind control technique, which is used in cults, should not be used in Churches.

Watanabe, Manabu who wrote the article "Reaction to the Aum Affair – The Rise of the "Anti-cult" Movement in Japan" states that there was an anti-cult movement in Japan after the Aum Shinrikyo incident.²⁰ Along with the Anti-cult movement in Japan, people have also become sceptical towards new forms of religions in Japan. Why the citizens in Japan would consider general Christianity as a "new religion," could be since Christianity is rather new as religion to the Japanese people. The Japanese public does not have as much knowledge concerning Christianity as here in the west. This could be since many do not obtain religious studies in their educational system.²¹

¹⁸ Hassan, Steven (2000). Releasing the bonds: empowering people to think for themselves p.205

¹⁹ Pigott, Robert (2003)

²⁰ Watanabe, Manabu (1997) p.40

²¹ Kaplan, David E. & Marshall, Andrew (1997) p.38

Takahashi, in Watanabe's article states that, "Japanese readers must learn from Western intellectuals." and "Critics, journalists and lawyers in Japan have decided to use the terms "cult" (カルト) and "mind control" (マインド・コントロール).²²

To see what Japanese readers could learn from western intellectuals, I have found it interesting to research what Hassan, Dr. Langone, and these two missionaries Kullberg and Wood who work in Japan have to say considering cult and mind control.

1.4 Purpose of the study / Thesis questions

The purpose of the study is to see how two western missionaries, both working in Japan, describe or define the characteristics of cults. These are the questions I seek to answer in my thesis:

- *How do they define the mind control technique, to restrain members towards their leaders and isolate members from the "outside world?"
- *What does other cult specialists have to say concerning these issues?
- *Are there special circumstances concerning missionary activities and cults in Japan?
- *How do they suggest pastors/leaders to preach and educate members, to discern from cults?

The views by Wood and Kullberg will be compared with how other scholars in the field define cults and the mind control technique.

2. Method

2.1 Previous studies

Robert J. Lifton studied the brainwashing technique, which the Chinese government practiced towards their citizens in the 1950's during the communist period. He wrote his book *Thought Reform and the psychology of Totalism: a study of "brainwashing" in China* (1961), from his study in China. Many scholars have come to an understanding that these eight criteria, which Lifton mentions in his book is very similar to what cults nowadays use towards their members, known as "mind control." Although mind control does not involve physical abuse or deprivation as the matter of fact is for brainwashing.

Steven Hassan is today one of the most famous cult specialists in the United States. He was a former member of the Unification Church and was in charge for this organization throughout New York City. He was able to leave this organization when he ended up in a hospital due to a car accident, where his parents came to the hospital with de-programmers. After five painful days of counselling he was able to come back to "reality." After his cult involvement, he studied two years of hypnosis (Neuro-Linguistic Programming).²³ In year 1985, he took his master's in counselling

²² Watanabe, Manabu (1997) p.39

²³ Langone, Michael D. (red.) (199) p.86 (Cult experience creates a state of consciousness similar to what is experienced during hypnosis.)

psychology from Cambridge College. In year 1988, Hassan wrote his book *Combatting Cult Mind Control*, which has helped many people concerning cult issues. In year 1993, Asami Sadao translated Hassan's book into Japanese to educate the citizens of Japan concerning the danger of the Unification Church.²⁴

Dr. Michael D. Langone is the executive director of American Family Foundation, which is an institute to help former members from destructive cults. He has written several books concerning cult and mind control and one of his books *What parents should know* (1988) was translated into Japanese by the "Asahi Shinbun" (Asahi newspaper), after the Aum Shinrikyo incident. The Japan De-culting Council has been established in Japan in a similar matter to the American Family Foundation, under the representative of Takashi Jun.²⁵

2.2 Biography of two missionaries in Japan

Evert Kullberg is born 1952 in Sweden and is also my father. He has graduated from Götabor Bible Seminary School and has been working as a missionary in Japan since 1983. Today he works as the main pastor in Takanezawa Christ Church (高根沢キリスト教会) in Tochigi prefecture and the Church has about 100 members today. After the Aum Shinrikyo incident in 1995 in Japan, he published a book *Discerning dangerous religions* (あぶない宗教を見分けるために). The reason why he wrote this book was to explain to Japanese people how general Christianity (一般的なキリスト教) differs from harmful or destructive cults as Aum Shinrikyo, which mind controlled their members.

William Wood is born 1956 in the United States. He arrived in Japan in 1976 as a missionary, after graduating from "Christ for the Nations" in Texas. In the year 2001, he took his PhD in theology from the Luther Rise Seminary University. After he took his PhD, he has established Cult Research Rehabilitation Center (カルト研究リハビリ・センター) in Japan. Today he is also working as the representative of The true Word Evangelism Association (真理のみことば伝道協会), as the cooperative pastor in Sun Rise Christian Center (サンライズ・クリスチャン・センター) and Yoshikawa Church (吉川教会) in Saitama prefecture. Wood has written thirteen books in Japanese but I have chosen to use the book *When Churches develop into a cult* (教会がカルト化するとき) since it best applies to my thesis topic. He explains that the reason for writing this book is to help people who are suffering from techniques such as mind control that leaders in cults use towards their members. By reading this book, he wishes the readers can understand the characteristics of cults and notice if their Church would have these features. He furthermore wants to help Churches that have developed into cults to be able to go back to a wholesome church, which a church should maintain.

2.3 Material

This thesis statement is written for the Japanese Section of the Department of Languages and Literatures of Gothenburg University. My main material consists therefore of two books written by Evert Kullberg and William Wood in Japanese. As reference and comparison, I will also examine how these matters are dealt with in texts written by Steven Hassan and Dr. Michael D. Langone, since they have been

²⁴ Watanabe, Manabu (1997) p.40

²⁵ Ibid. p.40

highlighted in Japan as experts concerning cult and mind control. The eight criteria for mind control from Robert J. Lifton's study will be used for the summary analyses. By having external literature I wish to obtain validity for my thesis paper.

2.4 The translations of the books

To be able to write my thesis paper I have translated two books written in Japanese into English. The first book I have translated is あぶない宗教を見分けるために [*Discerning dangerous religions*] (23 pages) written by Evert Kullberg and the second book is 教会がカルト化するとき [*When Churches develop into a cult*] (98 pages) written by William Wood. I will sometimes show, which words or sentences these two western missionaries have used, in my thesis paper.

3. Theory

3.1 A religious organization

Religions try to help individuals meet their spiritual needs. Cults exploit spiritual needs.²⁶

As the quotation above shows, it is a big duty for many religions to teach how individuals can come closer to God and how a religious organization or corporation could teach this to their members, according to Wood. Kullberg declares that it is important for religious organizations to do well towards individuals and the society and not vice versa. Why he mentions this could be since Aum Shinrikyo was a "religious organization," which rather harmed individuals and the society. Dr. Langone states that if cult involvements did not harm people, his book *Recovery from Cults*, would have no purpose. As the quotation above concerning cults, Hassan maintains that destructive cults take usage of one's spiritual needs and do not deliver what they promise, instead they destroy members' self-esteem in the end.

Kullberg states that there always have been laws towards religious corporations in Japan. He explains that these laws were established to protect the citizens and the society in Japan from religious corporations, which could cause harm. To become an official religious corporation in Japan before the Aum Shinrikyo incident, there were only three simple requirements, which needed to be fulfilled according to David E. Kaplan and Andrew Marshall.

- You needed to have your own religious building(s).
- Your religious organization has to have existed for three years.
- You also needed to allow members to freely join and leave your religious corporation.

They state applications from anti social groups were automatically rejected.²⁷

²⁶ Langone, Michael D. (red.) (1993). *Recovery from Cults: help for victims of psychological and spiritual abuse* p.255

²⁷ Kaplan, David E. & Marshall, Andrew (1997) p.34

Kullberg declares that these regulations towards religious corporations, which the government had established were too loose before the Aum Shinrikyo incident. After the sarin attack in the Tokyo's subway system, the Japanese government has promised to tighten up the regulations towards religious corporations and towards the usage of chemical material.

3.1.1 Revised laws on religious corporations

In the Yomiuri newspaper there was a leading article "*Aim for open religious corporations*" (開かれた宗教法人を目指せ). In this article, the author wishes these four main revised laws towards religious corporations will lead to an improvement of the current situation.²⁸ Robert J. Kisala and Mark R. Mullins have translated these revised regulations and seem to have an agreement to the article that these four regulations were the main changes that the Japanese government had applied towards religious corporations in Japan. These revised laws are:

- 1) Any religious corporation active in more than one prefecture must be registered under the Ministry of Education; in other words, jurisdiction under the revised law will shift from local authorities to a central or national authority for all incorporated religious bodies operating in more than one prefecture.
- 2) Members of the religious body and other individuals with legitimate interests will have access to the report and documents submitted by the religious corporation.
- 3) Religious corporations will be required to prepare an annual report, which must include a copy of the approved constitution, a list of officers, an inventory of financial assets, a record of financial transactions (profit/loss), a balance sheet, a description of properties/buildings, and documents related to business enterprises under the corporation; these documents must be submitted to the Ministry of Education (if active in more than one prefecture) or local authorities within four months of the end of the fiscal year.
- 4) If there are any questions or concerns about the report and activities of the religious corporation, government officials have the authority to request additional information and questions the official representatives of the religious body.²⁹

Kullberg is pleased that the government has tightened up the regulations towards religious corporations and considers that these revised laws could protect and help the citizens in Japan from destructive cults, along with the author of the Yomiuri Newspaper article.

3.2 Cult and Mind Control

In Japan, lawyers, scholars and critics have chosen to use the terms cult and mind control.³⁰

3.2.1 What is a cult?

When we think of the word cult, we often regard it to religious aspects. Although, Hassan who is a cult expert states that it does not necessarily have to be in form of religious practices. There are religious, political, psychotherapy/educational and

²⁸ Yomiuri Morning Newspaper p.3

²⁹ Kisala, Robert J. & Mullins, Mark R. (red.) (2001). Religion and social crisis in Japan: understanding Japanese society through the Aum Affair p.78-79

³⁰ Watanabe, Manabu (1997) p.39

commercial cults. These four types of cults have their own characteristics although they all have something in common, which is the fact that they are destructive. Kullberg and Wood only refer to religious cults in their books, although it could be interesting to know that there also are other types of cults in society as well.

Religious cults regularly claim to be of the spiritual realm although exploring a cults “true colors” can be done by examining how much emphasis there is put towards the “material” world, as in leaders’ luxurious lifestyles. To name a few, Hassan brings up the Unification Church, Church of Scientology and Rajneesh. Some use eastern religion as a base, others the Bible and some are purely the inventions of the leaders.³¹

Hassan maintains that all organization, which may be called “cults” due to their “bizarre” and un-orthodox beliefs or strange practices do not necessarily have to be destructive. He distinguishes destructive cults from normal religious groups or social groups by subjecting its members to damaging influences or deception to keep them in the group. Destructive cults also violate human rights by abusive techniques or unethical mind control.

Wood has chosen to use the western term cult (カルト). This could be since this word has been highlighted in Japan among scholars after the Aum Shinrikyo incident. Kullberg has instead chosen to use the Japanese term “shinkou syuukyuu” (新興宗教) which is a word that was used to describe “new religious movements” and cults in Japan before the Aum Shinrikyo tragedy. This word is used to describe religious organizations that were established after the 18th century in Japan. This word has though a negative tone to its word in Japanese.

These two words have their own tone to its word in Japanese, although both are used in Japan to describe cults. In my thesis I will use the term cult since it is today used as a common word and seems to be the term scholars rather use in Japan.

3.2.2 Mind control

To be able to keep members in destructive cults, leaders often uses the mind control technique, according to Hassan, Dr. Langone and other scholars in the field. When we hear mind control, we tend to think of brainwashing to be the synonym word. Hassan states, along with Dr. Geri-Ann Galanti, that mind control is not brainwashing. “Anything not involving extreme psychological abuse or deprivation is not thought of as brainwashing.”³² Mind control is much more sophisticated. A person being subjected towards this rather responds positively to what is happening to themselves and the process is often applied more slowly than in brainwashing. It could be understood as a “system of influences, which disturbs an individual’s identity (belief, behavior, thinking and emotions) and replaces it with a new identity.”³³

Dr. Galanti states that mind control can also be known as re-socialization, as in moving to a new country or society we often adapt to its new environment. These processes are therefore common for us and there is not a “warning sign” when this

³¹ Hassan, Steven (1990) p.40

³² Langone, Michael D. (red.) (1993) p.85

³³ Hassan, Steven (1990) p.7

takes place. My parents for example who live in Japan, bows when they talk on the phone, this may be thought as irrational, although is part of the re-socialization process. It does therefore not have to be necessarily unethical, although when moving to a new country we know to expect and have reference towards our action or behavior. Contrary when coming to a destructive cult we have no references, it is therefore unfair towards recruited individuals who do not know what is happening to them. “What destructive cults’ mind control does after all, is that they destroy people’s lives!”³⁴

3.2.3 Milieu control

In Robert Jay Lifton’s book *Thought Reform and the Psychology of Totalism*, eight criteria for mind control are described. These eight criteria are: milieu control, mystical manipulation, the demand for purity, the cult of confession, sacred science, loading the language, doctrine over person and “dispensing of existence.”³⁵ Hassan states that a group that practices all of these eight criteria could be known as a destructive cult.

“Milieu control” is the primary factor in constricting members’ relationship with the outside world. Kullberg has established a diagram to describe how cults try to isolate their members in cults from the outside world, by illustrating a “wall” around their members.³⁶ This wall does not necessarily have to be a visible wall as the three-meter high fence Aum Shinrikyo built around their headquarters by Mt. Fuji, to isolate their members from the outside world or how Aum defined it as “protecting” their members from “curious” neighbors.³⁷ Cults put up a psychological wall to alter the boundary between the members and the world, according to Dr. Paul R. Martin.³⁸

Kullberg maintains that these topics around members may differ from various cults and the “thickness” of the wall (壁の厚さ) may diverge. To be able to see how Wood and Kullberg try to define different approaches cults use to mind control their members and cults’ characteristics, these topics around the “wall,” which Kullberg has illustrated will be described and discussed here after.³⁹

The analysis of the texts has been divided into the following categories: Family and Friends, Personality change, Housing and Physical treatment, New interesting teachings / “loading the language,” Horizontal and vertical relations, Cult involvement like a cancer, Work, The Society, To enter a religious organization, The Media, Other religions, Leader and Authority, Education and Why do people enter cults.

³⁴ Hassan, Steven (1990) p.95

³⁵ Lifton, Robert J. (1961). *Thought Reform and the Psychology of Totalism: A Study of “Brainwashing” in China.* p.420-37

³⁶ Appendix 2

³⁷ Kaplan, David E. & Marshall, Andrew (1997) p.31

³⁸ Langone, Michael D. (red.) (1993) p.209

³⁹ Appendix 2

4. Text Analyses

4.1 Family and Friends

It is parents' responsibility to protect and keep their children away from destructive cults.⁴⁰

Kullberg states that families are often worried concerning a family member in a cult (新興宗教).⁴¹ In a similar matter to Kullberg, Hassan maintains that, when a family member enters a cult the entire family is influenced. This could be one of the toughest issues a person could face in life. A person should nevertheless blame another for being in a cult and scholars puts this to comparison of blaming a person who has been raped or fallen down a roof, by *blaming the victim*. Anyone can be recruited into a cult regardless of his or her family background. Dr. Martin declares that cults exploit the weak, the strong and a person looking for a cause.⁴² Hassan has seen even the most strong-minded people being manipulated into cults, therefore a person who says: "This would never happen to me" is indirectly saying that they are stronger-minded than all the victims who have entered a cult.

Kullberg considers that some cults can directly tell its members to cut his or her relations with family members or from those who have no interest in joining their organization. Aum Shinrikyo recommended their members to disband all contact with their relatives, who did not have any interest in joining Aum.⁴³ Kullberg states that cult members are only allowed to mingle with people outside their cult when they are evangelizing to them but are told to stop mingling with them, if they do not have any interest. Hassan was in a similar matter told, to stop wasting time converting friends and relatives who were not interested in joining the Unification Church. In mainstream Christianity (一般的なキリスト教) even if your family has doubts about Christianity, has no interest in it or you being the only Christian in your family, your family and friends are still important to you, according to Kullberg.

Cults can tell their members to cut their contact with their families and friends directly, although they can also label it as a "condition." After Hassan had attended a 3, 7 and 21-day "workshop" at the unification Church, he was requested to perform a 40-day "condition." This "condition" was to give up all his friends and family members for 40 days. He was told not to communicate with them or to see them. This may not be as extreme as what Asahara told his members,⁴⁴ although that they both mention this to be a 40-day "condition" or "religious activity" could be an interesting aspect to the matter. A dedicated member may start to doubt themselves if they do not follow these procedures as they are told.

⁴⁰ Watanabe, Manabu (1997) p. 40

⁴¹ Family members whom had their children in Aum were worried; parents called Aum's headquarters begging to see their loved ones. Although got excuses as; he is studying right now or that name we have not heard of.

⁴² Langone, Michael D. (red.) (1993) p.204

⁴³ Asahara said: If there are family member that prohibit you to join Aum you should cut contact from your parents/children, and published comic books that encourage people to leave their homes to unite with Aum.

⁴⁴ Asahara asked their members if they were willing to offer their lives to produce Sarin, this was going to be 40 days of "religious activity."

4.1.1 Divorces

In destructive cults, the organization always and forever comes before the individual.⁴⁵

Wood states that religious organizations, which have developed into a cult, can tell their member to divorce (離婚しなさい!) from their partner, if they are not interested in joining their specific group. A husband in Japan told his wife that he wanted a divorce if she did not join his Church he was commuting to. These sorts of organization usually say; “it is a proof that you love God the most,” for taking these sort of actions. People who teach this kind of thinking in Churches are actually denying the promise of Christ.⁴⁶ People who endure persecution for God will be expected to see works towards their own family. It may therefore seem odd if a person tries to make a person to split up from their families in a Church, if they do not have interest or has doubts of their belief as Kullberg considers. These sorts of actions or teachings could be a “sign” of a Church, which is developing into a cult.

4.1.2 Marriage

Although cults can try to make members divorce or separate from their loved ones, there have been leaders who have tried to make their member marrying someone unilaterally (一方的に), according to Wood. Members in Aum Shinrikyo who lived in their facilities were only allowed to marry the person assigned to them by their leader(s). Members in the Unification Church are likewise only allowed to marry the person assigned to them by their absolute leader Sun Myung Moon. If these marriages turn out to be good then one may not be concerned, although Moon’s oldest son’s wife and daughter mentioned in the show *60 Minutes* that their husbands physically abused them. Even though, they told their concerns to their “true parents” (Moon and his wife) they were told that they deserved it, since they did not live up to their husbands’ standard.⁴⁷ This approach could be known as the “rule of terror” (恐怖の法則) that cults use, by making members live in fear, which Wood considers.

Wood states that, in Protestant churches leaders should not give “advise” to members, whom they should marry and whom not to marry, these sorts of personal issues should be left for members to decide for themselves.

4.1.3 Enlargement and Growth

カルト化した宗教教団が、神の祝福のしるしとして、しばしば取り上げる一つの「不思議」は、その団体の成長と拡大です。⁴⁸

Religious organizations that have developed into a cult; often take up their organization’s enlargement and growth as a “miraculous” sign to have obtained God’s blessing.

Growth and enlargement may not always have to be a “sign” that an organization is necessarily wholesome, since cults seems to use various approaches to gather members, such as subjecting one to marry a person assigned to them as mentioned before. If the enlargement was a “sign” for a religious organization to be wholesome,

⁴⁵ Langone, Michael D. (red.) (1993) p.67

⁴⁶ Acts 16:30-31, “Believe in the Lord Jesus, and you will be saved – you and your household”

⁴⁷ Moon’s children are said to be born without sin, which could be questioned.

⁴⁸ Wood, William (2007). 教会がカルト化するとき [When churches develop into a cult] p.47

this could indicate that Aum Shinrikyo was a wholesome religious corporation, since they reached 40, 000 members.⁴⁹

In a similar way to Wood, Hassan maintains that, if you get told by a person that their organization is the true organization since they are the fastest growing group right now, you should ask: “If there was a different organization, which was growing faster would you have gone to that one instead?”⁵⁰ Wood declares therefore that a person should not focus on the phenomenon one can see with their eyes to distinguish the truth, as in the “sign” of an organization’s growth.⁵¹

4.1.4 Personality change

Even though families could physically make contact with their children, they can still be worried. Why they are often worried is since a person who enters a cult often “change,” according to Kullberg.⁵² Hassan who actively helps families as an exit-counselor declares that, one of the most common statements made by parents who have a child in a cult is: “He’s a different person now, we don’t know him anymore.” Alternatively, “it’s like we don’t know our intelligent and bright loving son or daughter anymore.”⁵³ This is since an adult who enters a cult often gains a new identity, in other words has a double identity. Hassan puts these identities into John-John and John-cult. John-John is one’s former identity being formed by one’s parents or the environment being raised at and the John-cult is the new identity being formed by the cult and its environment.

カルト人格を表すのに、四つのことばが使われます。「明るい」、「行動的」、「従順」、「熱心」です。⁵⁴

There are four words, which can be used to describe the characteristics of a cult member, “cheerful,” “proactive,” “obedience,” and “eagerness”.

Wood states that what is especially emphasized within a cult member is the word eagerness since a lot of people often become drawn towards cult members’ eagerness. In a similar matter to Wood, Hassan maintains that, these changes do not necessarily have to be bad changes, a person could change from tardy to punctual, sloppy to clean or irresponsible to responsible. Although, what many do not know is that their leaders often form these changes.

When Hassan became a representative leader for the Moonies throughout New York city, they cut his hair short and made him wear a suit and tie. He was additionally

⁴⁹ Aum produced drugs, hoping that it would lead to an enlargement. In Russia, they gave “candies,” with drugs in it to youths. Thus, children begged their parents for days to let them unite with Aum.

⁵⁰ Hassan, Steven (2000) p.270

⁵¹ Wood states that the Jehovah’s Witnesses usually claim their organization’s growth to be a proof that they are a wholesome and an absolute organization. Although, if the enlargement is the sign, then the Unification Church and the Mormon’s Church would also have to be true religious organizations, since they also are growing.

⁵² When a person talks, who is under mind control in a cult – he or she often talks as a “robot-like” or like a tape recording of a cult lecture, what Hassan calls a “tape loop.” Additionally will the person in concern’s eyes tend to strike family members as glassy, old, or glazed, and will often seem to stare through people.

⁵³ Hassan, Steven (1990) p.101

⁵⁴ Wood, William (2007) p.30

requested to sacrifice his “Isaac,” a term used by the Moonies to sacrifice something members hold very dear. In his case, he had to get rid of 400 pieces of his poetry that he had written in the past. By changing his looks and making him offer something he held dear, they were able to skillfully form a new identity that would not remind him of his past or former identity. To become a “new person” may not necessarily have to be bad, although if a leader forces a member to gain a new identity it could be questioned if it is a moral or ethical approach to use.

Wood states that there was a member in a Japanese Church who was in an unstable pregnancy and was therefore recommended by the doctor to rest. Even though she told her concern to her leader, she was told: “You have to come to Church no matter what the cause is!” In a similar matter to Hassan she was told to offer her baby in her womb, as Abraham did with Isaac. As a result, she lost her baby.

Hassan states that technology could be used to help people but can also be used to harm the same. The Bible could in a similar matter be used to harm people, if a leader misinterprets it or abusively uses it. This could be one of the reasons why Wood encourages Japanese Church members to study the Bible, to see if a leader or pastor is misinterpreting or abusively using it. In a similar matter to Wood, Kullberg maintains that cults conveniently change (都合の良いように変える) religious scripts so it supports their own thoughts and teachings. This could be some of the examples, how cults could use the Bible to reinforce their thought and teachings.

Cults “split” members into the “good cult self” and the “bad old self.”⁵⁵

As in the quotation above, most cults often mark the old former person as bad, and the new after entering the cult as good. Cults maximize members’ bad memories before entering the cult, so the former old personality becomes dreadful and not anything wanting to be reminded of. Thus, their good memories before entering the cult becomes even darkened.⁵⁶ Hassan tells that that some cults even change members’ names so they will not be reminded of their former identity. Members who get a new name may think that they have obtained a “holy name,” which might be true, however, cults often assign these new names in order for its members to forget their former identity.⁵⁷

4.1.4.1 Personality test

To discern Christianity from cults could be rather hard due to their different teachings. Although, what is common concerning members in cults is that their personality change dreadfully after becoming involved in one. A scholar named Dr. Yeakley has done a personality test or research in how members’ personality changes in various religious organizations, before entering one and after becoming involved in one.

Dr. Yeakley has carried out these tests in the Hare Krishna, Church of Scientology, Children of God, Moonies and The Way International. The result showed a high level of change towards certain standard personality. In other words, people in certain cults

⁵⁵ Langone, Michael D. (red.) (1993) p.255

⁵⁶ Hassan, Steven (1990) p.71

⁵⁷ In Aum Shinrikyo, members were assigned new names, which they called “holy names.”

all seemed to be moving to same kinds of personalities, regardless of their original personalities they had before entering these groups. He refers this to as “cloning.”

When he carried out the same test to members in Catholic, Lutheran, Baptist, Methodist, and Presbyterian churches and “mainline” Churches of Christ there were no significant psychological changes over time. There were therefore no pressures to conform any certain personality in these groups. Peoples’ primary personality seemed to therefore remain intact.⁵⁸ Hassan was glad to hear that his idea of giving a new personality seemed to apply to cults. In a similar matter, Kullberg seems to have an agreement that members in cults often change.

To become a new person may not necessarily have to be bad, although Dr. Martin asks; “Do we have to lose our talents and personalities to be accepted by God? Doesn’t it seem that only a “sick,” nonexistent god would make such demands?”⁵⁹

4.2 Housing and Physical treatment

限度を越えた不衛生な家や危険な建物に住むことを強いられている。⁶⁰

(Cults) strongly recommend people to live in dangerous buildings or houses that are in dreadful conditions.

As the quotation above, members in Aum Shinrikyo lived in dreadful facilities, which is also true for members who lived in Moonie dormitories in Japan. New members that move into a Moonie dormitory are assigned a personal “buddy” and strive to become like them, according to Hassan. In Lifton’s criteria for mind control there is “mystical manipulation,” where everyone manipulates each other for the higher purpose. In these sort of environments as in dormitories, group manipulations would most likely to take place. Hassan was told after living in a Moonie facility, called “one world crusade home” to drop out of college, quit his job and in the end hand over his belongings to his “true parents.” Members are in return promised eternal care, although what a member does not obtain is medical treatment. In the Moonies, the only reason why a person gets sick is said to be, due to their lack of faith.

本人が希望する治療や病院、医師にかかることができない。医者にかかることも、薬を飲むことも、「不信仰」とみなされる。⁶¹

A person cannot get the desired medical treatment or go to the desired doctor or hospital. To attend a doctor or to take medication will be said as “lack of faith.”

Why cults would not let their members get proper medical treatment could be due to its costs. If members’ hand over bigger portions of their belongings to a cult as in the Unification Church, the cult can indirectly become responsible for their members’ medical treatments. Therefore stating that, it is “lack of faith” can be an approach to neglect these responsibilities.

⁵⁸ Hassan, Steven (1990) p.192

⁵⁹ Langone, Michael D. (1993) p.219

⁶⁰ Wood, William (2007) p.80

⁶¹ Wood, William (2007) p.80

Hassan declares that there are some questions that could be hard to answer, such as: Why members in Heaven's Gate ingested vodka and allowed plastic bags to be placed over their head, why 900 people followed Jim Jones' order to drink Kool-Aid with cyanide or why Jehovah's Witnesses want their members to die rather than accepting blood transfusions.⁶² This could be since we often take actions as others do in our environment, as when re-socialization takes place, which Dr. Galanti considers.

In Aum Shinrikyo code names existed for all facilities, such as Satin 7 where Sarin gas was produced. Members were not allowed to tell anyone what they did in these buildings.⁶³ Kullberg explains that, why members are not allowed to tell others what they do in cults is since these activities can sometimes be illegal. Although, why destructive cults do illegal activities is since they often believe that they are above the law, according to Hassan.

Having revised the laws towards religious corporations in Japan, now every religious corporation has to submit their properties and buildings to either the Ministry of Education, Culture, Sports, Science and Technology or the local authorities (県庁). Having applied these new regulations, members in cults may no longer have to live in dangerous buildings and/or dormitories, or make it easier for parents to know where their children live, if they are involved in a destructive cult. The Japanese government has additionally applied new regulations towards blood transfusions since the Jehovah's Witnesses absolutely refuse to take this procedure even for their own children. Now children who are under the age of fifteen can acquire blood transfusion, even if their parents would refuse.⁶⁴

4.3 New interesting teachings / “Loading the language”

Kullberg states that leaders in cults are often captivating (魅力がある) and teaches many new interesting things you did not know before entering the cult, therefore become more interested in learning what the cult has to teach than others do, thus stop listening to your family and friends. When Hassan first unknowingly attended a “camp” for the Unification Church, he did not hear that it was going to be a three-day “workshop” nor did he hear that it was religiously related. If he knew he was going to miss college on Monday, he would not have attended their “workshop”. Although they told him, “when you have heard two thirds do you not want to hear the rest?” Thus, he decided to stay since he wanted to hear the rest. As in Hassan's case, cults seem to make people interested to wanting to learn more, an opinion also shared by Kullberg.⁶⁵

In Lifton's criteria for mind control, there is “loading the language.” Madeleine L. Tobias states that cults change many everyday used words by assigning new meaning to them. A “language” that is only understood by the insiders. Thus, new members

⁶² Jehovah's Witnesses absolutely refuse to receive total blood transfusion, even if it is their own stored blood. (The Watchtower Magazine (1961, Nov. 1) p. 669)

⁶³ In a political cult Democratic Workers Party in California, all buildings had code names. Members were never allowed to tell anyone where they lived or what they did in these buildings.

⁶⁴ Ohto Hitoshi, Yonemura Yuji (2009). Guidelines for Managing Conscientious Objection to Blood Transfusion p.221-228

⁶⁵ Hassan declares: If I knew it was religiously related I would not had gone, since I was a Jew.

become interested to learn more, to be able to understand this “loaded language.”⁶⁶ This “language” could be another new interesting thing, you did not know before entering a cult.

Kullberg has illustrated a “wall” between the members from their families and friends. He maintains that it becomes often difficult to communicate with a family member who is in a cult. In a similar matter to Kullberg, Hassan maintains that cults’ “loaded language” creates an invisible wall between believers and the people outside the cult, since outsiders do not understand what the cult member is saying or referring to.⁶⁷

Kullberg considers that when a person enters a cult, they will be told by their leader(s) that they have entered a very special group (特別なグループに入ったと言わる). Why a person could feel special when they enter a cult, is since this “loaded language” makes their members to feel special about themselves. In other words, they feel more special about themselves than people outside their organization since this new language gives them knowledge, which only can be obtained in their group.⁶⁸ This may be the reason why members in cults would stop listening to what their families and friends have to say, and instead start listening more to what a cult leader or the cult has to teach.

Wood states that people who have been in cults cannot often describe their experiences in words to others. Why a person finds it hard to describe their experience in words could be since cults change the meaning of everyday used words, therefore communicating with people outside their group becomes confusing and painful, according to Tobias.⁶⁹

Since we use words or languages to think, cults can change its original meaning to be able to control our thoughts by assigning new meaning to our familiar vocabulary. Many whom have left cults seem to have a hard time reading after their cult involvement, according to exit-counselors. Some find it useful and others recommend former members to use crossword puzzles to gain back their vocabulary skills. Alternatively to look up words in the dictionary to see if these words used in cults really exist.⁷⁰ An example of how a cult could “load the language” is:

If a Scientologist does not understand or agree with a passage in a book or an article, he or she is supposed to look up its words in the cult’s dictionary.⁷¹

4.4 Horizontal and vertical relations

Kullberg states that even if a member leaves a Church, he or she is still considered as a brother or sister (兄弟姉妹). Why a member leaves a Church in Japan is often due to personal relations (人間関係) with other members within the Church and often not due

⁶⁶ Langone, Michael D. (red.) (1993) p.304

⁶⁷ Hassan, Steven (1990) p.62

⁶⁸ Ibid. P.62

⁶⁹ Langone, Michael D. (red.) (1993) p.304

⁷⁰ Ibid. p.304

⁷¹ Hassan, Steven (2000) p.165

to its teachings.⁷² A person who leaves a Church often goes to another similar Church and after a period become friends again with the people in the former Church they were members of before. These sorts of horizontal relations seem to cause problems in Churches, although Kullberg maintains that they still are “brothers” and “sisters.” Although in cults there are no legitimate way to leave and members are told the only reason why a person leaves is due to their sin, pride, temptation and/or weakness.⁷³

「脱会すると不幸せになる」「神に見離される」「罰が下る」「地獄に落ちる」などの恐怖感を植えつける。⁷⁴

Cults plant fears into one by saying: “If you leave you will become unhappy”
”You will be abandoned by God” ”You will get punished” ”You will go to hell.”⁷⁵

Wood maintains that the Bible does not have any bases for these sorts of statements and is therefore misusing or abusing the spiritual authority (霊的権威).

In Lifton’s criteria for mind control, there is “dispensing of existence,” where people in the group have the right to exist and all critics, dissidents and ex-members do not.

団体を去った者に汚名が着せられます。いかなる理由があるにせよ、グループから離れた人間は、「サタン」、「裏切り者」、「腰抜け」、「脱落者」というレッテルを貼られます。⁷⁶

People who have left the organization will be given stigmas. No matter what the reason is for leaving, they are labeled; “Satan,” “Betrayor,” “Coward,” or “dropout.”

Wood states that God can be worshiped in any Church, therefore leaders who say “you have to stay in this specific Church” have a misunderstanding towards the scripture. Hassan and Wood declare that Bible-based cults often say; all other Churches are dead and un-spiritual.

In the Unification Church, members are told not to make horizontal relations because if they did, they could take their friends along with them if they ever considered leaving. Members are therefore taught to make vertical relations, rather than horizontal ones, according to Hassan.

Cults often change blood relation ties from their biological parents by giving them new “spiritual parents.” In Hassan’s case, he became the “true child” under his “true parents.” Moon being his “true father” and his wife being his “true mother.” Dr. Galanti states that, it is not an accident why cults tell their members to become a child, by “loading the language,” cults assign new meaning to emotionally loaded terms to separate individuals from their natural families. This implicates a person who does not know much and one who needs to be taught, the cult therefore

⁷² There are two words in Japan *honne* (本音) and *tatema* (建前). Words used to describe one’s real intention, thoughts or concerns and one’s public attitude (opposed to private thoughts).

⁷³ Hassan, Steven (1990) p.84

⁷⁴ Wood, William (2007) p. 80

⁷⁵ People may not take these stigmas seriously. Although, most phobias are also irrational, as: Most airplanes do not crash or most elevators do not get stuck. A person can obtain phobias immediately as by being bitten by a snake, or gain this over a period of time. (How cults plant phobias can be read in (Hassan, Steven (1990) P.165)

⁷⁶ Wood, William (2007) p.76

psychologically transport its member back to become like a “child” when socialization first took place, to be able to re-socialize him or her.⁷⁷ In a similar matter to Galanti, Wood maintains that leaders in cults often say: “You are spiritual children (霊的子ども) who do not understand anything therefore, listen to what I have to say,” as a common phrase (口癖のように言う). Although, who desires their children to not let go of their parents’ hands even if they turn ten or twenty years old. Leaders should not make members become dependent, instead raise them to become independent, as parents raise children to become adults.

キリストの教会に階級制度はなく、すべての信者が祭司として神の前で平等であるという信仰。⁷⁸

There are no ranks in the Church of Christ, the faith that; all members are priests and equal before God.

Kullberg has in a similar matter placed leader(s) and members in the same rank in his diagram for general Christianity.⁷⁹ Hassan states though, what you can see in the Unification Church is a clear hierarchy pyramid. New members abandons their former behavior patterns to try to become like their assigned “buddy” and mid-leaders urged to become like their leader(s), in Hassan’s case it was Moon. What a person outside the organization sees is therefore Moon’s personality being passed down from leaders to their members below. Due to a clear hierarchy in the Unification Church, problems can arise when a leader does not know who is above one another. To solve this dilemma, they have named this as the Cain-and-Able problem, by “loading the language.” In other words, if a leader does not know who is above one another, it is the same as Cain and Able not knowing who was above one another, before God. Kullberg states that cults often use scripts from various religions, although they add their own thoughts to it, so it becomes convenient or gives advantage to them. Within the Moonies, leaders have taken the passage concerning Cain and Able from the Bible to solve their hierarchy dilemma, additionally to strengthen members’ dependency towards their superior leaders.

In Asian countries as in Japan, there is often a clear hierarchy, according to Geert Hofstede.⁸⁰ In countries where there is a clear hierarchy, people often avoid taking their own initiative and instead wait for someone else to tell them what to do.^{81 82} This may be the reason why Moon once gathered the leaders of the United States, to teach them the “Japanese standards.” He has studied electrical engineering at Waseda University and therefore probably knew that there is a clear hierarchy in Japan, which he wanted to apply as well in the United States.⁸³

⁷⁷ Langone, Michael D. (red.) (1993) p.96

⁷⁸ Wood, William (2007) p.40

⁷⁹ Appendix 1

⁸⁰ This is called “jouge kankei” (上下関係), to emphasize who is above or under in the hierarchy. Even the language changes depending on whom you talk to in the hierarchy, known as “keigo” (敬語), which is a language used to emphasize one being under a superior person, vise-verily talking casually to a person indicates one being in the same level or above a person in the hierarchy. This is known as “kouhai” (後輩) and “senpai” (先輩). “Kouhai” is one’s junior person in social organizations such as school and company. “Senpai” is one’s senior person at social organizations as school and firm.

⁸¹ Tsukaguchi-le Grand, Toshiko (1999). The “Japanese employment system” revisited: gender, work and social order.

⁸² Hofstede, Geert & Hofstede, Gert Jan (2005). Organisationer och kulturer

⁸³ Cowan, Douglas E. & Bromley, David G. (2007). Cults and new religion: a brief history

4.5 Cult involvement like a cancer

Kullberg states that if a family member is not deeply involved (深入) in a cult there is still hope to help the person in concern. He puts this into a comparison with cancer, where the probability to survive is higher the faster you find it. In a similar matter to Kullberg, Hassan maintains that fast actions are often necessary. It is a lot more complicated to get a person out of a cult who is already in one. A few hours can be crucial if a member is being worked upon in a mind control environment, therefore “do not delay!” and recommend people to seek professional assistance if there is one involved in a destructive cult.

Kullberg also considers that a person should not be silent towards a family member who is in a cult and instead should steadily state their doubts concerning their cult involvement and their teachings. Watanabe Manabu states that it is parents’ responsibility to keep their children out of cults, as mentioned before. Parents may therefore have to take responsibilities for a child who is in a cult. Although to be able to help a person who is in a cult, one has to study the characteristics of cults and issues concerning the mind control technique, according to many scholars in the field.⁸⁴ Wood mentions, why he wrote his book is to educate people in the characteristics of cults and issues concerning the mind control technique.

It is hard to talk to a family member, if he or she has been worked upon mind control in a cult. It is important to know that a person in a cult often has two identities, as mentioned before. Mentioning doubts as Kullberg considers does not necessarily have to be wrong in an early process, although stating doubts to a committed member can be hazardous. What a person should especially avoid is to state their concern about the leader or the organization, since it is often said to be absolute, according to Hassan. It is therefore better to bring back the person’s pre-identity, to approach them indirectly by helping them to see themselves from different perspectives. Additionally, since it becomes hard to communicate with them, due to the “loaded language” scholars recommend to learn their doctrine, their teachings and their “language” to be able to communicate with them correctly. Information is the best approach declares many exit-counselors. Mind control is never 100 percent, there is therefore hope although these procedures could be tough.⁸⁵

Even though we tend to focus on physical damages, these are not always the issues of biggest concern for a victim in a cult. Many former members in destructive cults have described their involvement as followed: “Spiritual rape was more painful in my cult than sexual and physical abuse.”⁸⁶ This could be the reason why it is hard for people to explain their concerns and experiences in words to others, (言葉では、表せない悩みや経験) which Wood considers is common for victims in cults.

Kullberg states that families who have a loved one in a cult, often is worried and do not know where to seek help. Similar considerations can be found in Wood’s text where he mentions; members who are in a cult often do not know whom to turn to or where to seek help. There are few places people can seek for help involving cult

⁸⁴ Langone, Michael D. (red.) (1993)

⁸⁵ Hassan, Steven (2000) p.73

⁸⁶ Langone, Michael D. (red.) (1993) p.253

issues although, the Cult Research Rehabilitation Centre (カルト研究リハビリ・センター) where Wood works at as the chief or the De-culting counselor, which Watanabe Manabu mentions in his article, could be suggested for the people dealing with cult issues in Japan.

If a former cult member attempts to commit suicide after his or her involvement in a cult, the former member may be misdiagnosed as schizophrenic. The doctors are not to blame for this sort of diagnosis: How else could they treat a person who screams “Satan come out of them?” Therefore, cult issues are often hard for doctors or psychologists to deal with, if they do not have proper education concerning cult and mind control. Hassan goes as far saying: “Exit-counselor is very serious and is no place for amateurs.”⁸⁷ He recommends exit-counselors who have been involved in a cult, since they will most likely know their concerns, since they have lived it. In a similar matter to Hassan, Wood maintains that cult issues should essentially be handled by cult specialists (カルト専門家).

4.6 Work

Wood states that if you divide the world’s religions into two big categories you can divide them into faith equals salvation (信仰=救い) and action equals salvation (行い=救い). Cults emphasize action equals salvation since it is a suitable method for them to use. In a similar matter to Wood, Hassan maintains that, in destructive cults there is always something to do. Although, in Protestant Churches the only way to get saved is through faith, according to Wood. People who have a way of thinking: “just believing to become saved sounds too good to be true”, may instead seek religious organizations that proclaim or emphasizes: “to become saved you have to put a great effort into good work.”

4.6.1 The demand for purity

新興宗教では、無理な奉仕もさせられる。⁸⁸
In cults, members are even forced to do impossible service work.

In Lifton’s criteria for mind control there is “the demand for purity,” which is to establish impossible standards for performance. In a similar manner to Lifton, Wood maintains that cults often set high goals, which need to be accomplished. When studying at university, students obtain degrees for different accomplishments, and at companies employees get rewarded in form of salary and/or promotion. Although in destructive cults; no matter how hard members try, they always fall out short, feel bad and even work harder, according to Hassan.

カルト教団は例外なく、世界の救い、地上天国、世の中の革命、等の大きな目標を掲げます。⁸⁹

Cults establish high goals that need to be accomplished without exception, such as; the salvation of the world, to establish a human paradise on earth, revolution in the world and so forth.

⁸⁷ Hassan, Steven (1990) p.143

⁸⁸ Kullberg, Evert (2000). あぶない宗教を見分けるために [Discerning dangerous religions] p.12

⁸⁹ Wood, William (2007) p.18

The goals of the Unification Church is world peace, world salvation and to prevent world starvation. These goals may seem as good goals that should be respected. Although, Hassan asks; when the Unification Church's goals is world peace, why is Sun Myung Moon an owner of an M-16 gun factory in South Korea? Additionally, why does Moon live in a multi million dollar house and has two private yachts, if their goal is to prevent world starvation? Similar considerations can be found in Kullberg's book where he declares that leaders often live under different rules from their members.

The Japanese mentality is; there is something wrong with a person who does not work hard.⁹⁰

As said in the quotation above, Japanese people are often considered to be hard working. In Japan there is a word, *karou shi* (過労死), a word used to describes a person who dies from overwork. In Aum this was most likely to take place, since members had to work up to 15 hours a day and often more, with little pay and minimal food.⁹¹ In a similar matter, Hassan pressed himself working up to 20 hours a day fundraising, to gather money back from the "communists" to his "true parents." There were also daily quotas, which needed to be fulfilled. This could be how leaders live under different rules from their members, as Kullberg considers. Although, why members work so hard in destructive cults, is since they often believe that what they are doing is beneficial for them. Wood states though, the only way to be saved is by faith in Christianity, according to the Bible and explains the reason to be, so nobody boast for their actions.⁹²

自尊心の低い人間は、自分よりも大きなものにすがりつくことによって、自らの存在価値を見つげたり、自信を得たりします。自分の足で立って、ひとりで生きる自信はありませんが、大きな組織の一員として認められるなら、そこで安心感を覚え、積極的に生きていく人間に生まれ変われるのです。⁹³

A person with a small self- confidence can find an existence value by clinging to a person with bigger self-confidence. Thus, obtain confidence through him. I do not have the confidence to live on my own and stand on my own feet, although by being accepted as a members in a large organization, I can experience relief, thus be reborn into a person who can live proactively.

Wood explains that this is a way of healing a smaller or damaged self-confidence. If this is the reason could be questioned, although Hassan states that he was more willing to listen to Takeru Kamiyama who was a powerful Japanese leader in charge of the Unification Church throughout New York City than to his biological father who was a simple businessman. His father often told him: "no one person could ever change the world," where Kamiyama said, "one person could make a big difference." Thus, Kamiyama took his father's place in his life.⁹⁴

⁹⁰ Kullberg, Tommy (2009) En studie om belöningsystemets roll som styrmedel i Sverige respektive Japan p.29

⁹¹ Asahara and the leaders ate very good food, and had luxurious lifestyle. Aum had up to 1 billion dollars.

⁹² "For it is by grace you have been saved, through faith - and this not from yourselves, it is the gift of God - not by works, so that no one can boast." (Ephesians 2:8-9)

⁹³ Wood, William (2007) p. 19

⁹⁴ Hassan, Steven (1990) p.20

宗教のリーダーは、たいてい何かカリスマ的なところがあります。でもそれがあっても、その宗教全体が良いものだとは考えない方が良いでしょう。多くの人はそのカリスマでまどわされます。

A religious leader often has charismatic areas. Even if a leader would have these areas, you should not think that the entire religion is wholesome. Many people often become blinded or fooled by this charisma.⁹⁵

Hassan states that the reason why he was instantly drawn towards Kamiyama was perhaps due to his- strong leadership, self-confidence and charisma. Wood states that psychologists' name this as the "rule of authority" (権威の法則), where people are more willing to listen to someone with authority than to an ordinary person.⁹⁶ Having goals that need to be accomplished, a person starts to feel that they have found a meaning to live for. Dr. Galanti declares that people will therefore become instruments to attain these goals, being set by cults. Wood maintains though, what people often do not know is that they are being used by the cult to achieve these high standard goals established by cults.

グループの中でマインドコントロールされますので、考えないうちに、ある宗教団体の中で法律に反する奉仕もするようになる可能性が十分あります。⁹⁷

Since one is mind controlled in a group, there are chances that a person could start do service-work in some religious organization that are even against the law, without noticing it.

In Lifton's criteria for mind control there is, "mystical manipulation," where people who are converted into cults strive to work for a "higher purpose." Kullberg states that some activities in cults can be "service-work" that is against the law, such as producing the sarin gas or M-16 gun rifles in Aum Shinrikyo.⁹⁸ Why members in Aum did these activities could be since, they were told that they would reach a higher "spiritual level" by participating in these activities.

「神のしもべ」、「かみの組織」、のための奉仕だと考え、過酷な条件のもとでどんなに働かされても、犠牲を惜しまずに、喜んで仕事をするわけです。⁹⁹

Members believe what they are doing is for the spokesman of God, or for God's organization, therefore even if it is under harsh circumstances; they do not feel this as a sacrifice and therefore gladly work.

Why cults often do activities that are against the law is since they often believe that they are above the law, as mentioned before. As long as they believe, what they are doing is "right" and "just", many of them think lying, stealing, cheating, or to use unethical mind control to not be wrong to accomplish their ends. Additionally, since most of the members in a cult were a mind control victim once, they do not find it odd to do the same to others.¹⁰⁰

⁹⁵ Kullberg, Evert (2000) p.5

⁹⁶ A Psychologist, Stanley Milgram tested people for obedience to authority and found that over 90 percent of his subject would obey orders, even if they believed that doing so caused physical suffering to another person. (Hassan, Steven (1990) p.59)

⁹⁷ Kullberg, Evert (2000) p.14

⁹⁸ Members in Aum that where going to produce sarin were told by Asahara that; this is going to be 40-days of religious activity and by participating they were told to reach a higher spiritual level.

⁹⁹ Wood, William (2007) p.18-19

¹⁰⁰ Hassan, Steven (1990) p.36

「熱心だから正しい」という単純な判断は、非常に危険です。カルト信者の熱心な活動ぶりに感心する前に、まず、何が彼らをそんなに感心にさせているか、ということに注目しなければなりません。¹⁰¹

To take a simple decision, “It must be correct since they are so passionate” is extremely dangerous. Before you appreciate cult members’ passionate activities, you have to pay attention to; what is making them so passionate.

Why a person has to pay attention to this, could be since if a person is not behaving “enthusiastically,” a cult member can be confronted by their leader for being impure, selfish or not working hard enough, according to Hassan.

Japanese people are often considered to be hard working. This could also be the reason why Moon once gathered the American leaders for the Moonies; to teach them the “Japanese standards,” since he wanted them to be hard as working as the Japanese.¹⁰²

偉くなるためにポイントを集める。¹⁰³

その奉仕を通して、宗教団体の中で階級が上がり、リーダー的な人になります。¹⁰⁴

To become great one collect points.¹⁰⁵ Members’ rank goes up by participating in their religious organizations’ activities and become like a leader.

Hassan states that, almost all of the people who are recruited into the Unification Church are told they will become a leader one day. Most members do, however, not become leaders and often stay in the same file and rank. Members who succeed in becoming leaders are based on outstanding performances or by political appointment. Although, even if a member does not become a leader, members still feel greater about themselves from the rest of the people in the world. Members also start to feel more responsible than they ever felt before entering the cult. In a similar matter to Hassan, Wood maintains that when a person enters a cult, members start to feel enrichment since they believe that they have found a purpose to live for, by participating in the cults’ activities.

If a person would be more vulnerable, being told that they will become a leader could be questioned. Although the highest positions in the Unification Church are only available for Koreans and the Japanese coming in a close second. They may therefore work harder than others from different countries to succeed in this organization.

仕事をしながら、時間と力がゆるされるならば、ボランティア的に少し教会の奉仕もします。自分の仕事を犠牲にしてまで奉仕をする必要はありません。自ら進んでできることを見つけて奉仕をします。ですから満足感があります。そして、奉仕をやめたい時はいつでもやめられます。¹⁰⁶

¹⁰¹ Wood, William (2007) p.31

¹⁰² Hassan, Steven (1990) p.24

¹⁰³ Kullberg, Evert (2000) p.12

¹⁰⁴ Ibid. p.14

¹⁰⁵ A door-to-door Jehovah’s Witnesses member who approached Hassan’s door, said: “If you pile up enough good works, you’ll survive the Armageddon. I’m looking forward for that.” (Hassan, Steven (2000) p.205-8)

¹⁰⁶ Kullberg, Evert (2000) p.15

If you have time and strength over while working, you can do a little volunteer work for the church. You do not have to sacrifice your work to do volunteer work for the Church. You can find volunteer work, which suits you, therefore can have satisfaction in what you do. If you want to stop doing volunteer work for the Church, you are free stop doing so whenever you want.

Although in cults members often has to quit their job or are only allowed to have part-time jobs, so members can spend as much time as possible doing service-work for the cult, according to Kullberg. In a similar way to Kullberg, Hassan maintains that a common feature of a person who has entered a cult is that members will go from full time to part time jobs. Working hard may not have to be essentially wrong, although Wood asks: If people have to work until they are exhausted is the glory of God really shown?

4.6.2 Separation from family and relatives through work

As mentioned before, there is always something to do in destructive cults. The reason why members have to work hard in cults is not always in order to lead the cult to an enlargement and profit.¹⁰⁷ Wood states that by controlling members' personal time, cults can skillfully control their members. Some people even go as far as canceling their own weddings or stop attending their own parents' funeral, according to Janja Lalich who was a member in a cult for 10 years.

Why members in cults start to cancel all activities outside their organization is often due to the organization always coming before the individual according to Dr. Galanti. In the Unification Church, members are taught to see how selfish it is to place yourself and your individual needs and wants first. She maintains that these characteristics are often seen in many Asian cultures.¹⁰⁸

Dr. Philip Zimbardo states though, why we often put the organization before our own personal wants and needs is since we often are rewarded for going along with the group, instead of insisting to get in someone's way. It is therefore, often a wiser course of action, to go along with the power than to challenge it as we are taught. We may therefore unknowingly start to lose our friends, families and relatives, by placing the organization before our individual needs and wants. This could be some of the reasons why cults steadily keep their members busy, since it is an effective way of separating them from their family and friends, by controlling members' time, according to Wood.

4.7 The society

一般的なキリスト教では、社会は良い点も悪い点もあると考えています。
そしてクリスチャンは社会が良い方向に向かうようにもっていく責任があります。¹⁰⁹

In general Christianity it is believed that the society has both good and bad areas.

¹⁰⁷ Door-to-door Moonie salesmen used illegal high-pressure sales tactics in Japan, to sell their cheaply made religious artefacts, charms and talismans that reached 165 million dollars between 1980-1987. (Hassan, Steven (1990) p.10)

¹⁰⁸ Japan is considered to be collectivistic that often places the collectivistic thinking before one's individual needs. (Hofstede, Geert & Hofstede, Gert Jan (2005) Kaplan similarly states that Japanese people lives in a country that crush their individualism. (Kaplan, David E. (1997) p.38)

¹⁰⁹ Kullberg, Evert (2000) p.16

Christians have the responsibility so that the society goes towards a good direction.

The author of the article in the Yomiuri newspaper desires that the revised laws towards religious corporations in Japan would lead to an open society.¹¹⁰ Although Kullberg maintains that the society has both good and bad areas that could be improved, members in cults are often taught to think in absolute “black-and-white” in other words “us versus them” by “loading the language.” Everything that is good is embodied in the leader and the group and everything bad comes the outside. Thus, members do no longer have to think for themselves, since the doctrine does the thinking for them, according to Hassan. Exit-counselors state therefore that they often have to train former members from destructive cults to see the “gray areas.”¹¹¹

新興宗教はたいいてい社会について、次のように考えています。今生活している社会は根本的に悪く、そしてもっと悪くなると考えています。そして最後に、その社会は滅ぼされ、代わりに自分の入っている宗教団体が新しい社会を作ると言っています。¹¹²

Cults often think of the society in this way: The society you are living in now is fundamentally bad and will just become worse. In the end, the society will be ruined and their cult will re-build a new society.

In many destructive cults, labeling everything “black-and-white” is very common. The Unification Church believes; communism is satanic and if there is something wrong, it is always their fault. Moon gained popularity in the United States by calling the communists as satanic.¹¹³ By having a strong political point of view, cults could probably establish a big group by having people who think identically. One could imagine what could happen if Moon got political power, when he holds a strong political point of view as: “If North Korea invaded South Korea, he would send American Unification members to die on the front lines, so that Americans would get inspired to fight another land war in Asia.”¹¹⁴

Asahara also had strong point of views towards the society and the politicians that ruled Japan. Asahara called the emperor of Japan as the “ambassador of hell” and had plans to spread botulinum over the parliament buildings to destroy all the “corrupt politicians” that ruled Japan. To be able to implement a plan as this, there would have to be a lot of money involved. By having revised the laws towards religious corporations in Japan, now every religious body has to declare their “income” to the government. By having applied these changes, it could probably give a better idea of what these sort of destructive cults could have capability of doing, if a leader becomes like Asahara.

そして、その宗教団体の将来はないでしょう。¹¹⁵

These sorts of religious organization would most likely not have a future.

Hassan states, though we must pay attention towards potentially destructive and frightening impacts, which can be caused towards the society by selfishly motivated groups by the use of the cult mind control, it may not be wise to name everything as

¹¹⁰ Yomiuri Morning Newspaper (1995, Dec.9) p.8

¹¹¹ Langone, Michael D. (red.) (1993) & Hassan, Steven (1990)

¹¹² Kullberg, Evert (2000) p.16

¹¹³ This could be since Sun Myung Moon was a former prisoner in the communist N. Korea.

¹¹⁴ Hassan, Steven (1990) p.32

¹¹⁵ Kullberg, Evert (2000) p.8

black-and-white, as in “us versus them” and we may have to work together to make the society a better place to live in.

4.8 To enter a religious organization

Religions encourage a person to think carefully before making a commitment to join.
Cults encourage quick decisions with little information.¹¹⁶

As the quotation above states, most cults try to make their members making fast decisions in order to join their organization, according to Kullberg. To be able to make a person join quickly, there are different methods cults can use.

多くの新興宗教は「世の終わりは、間もなく来ます。」と言っています。ですから、早く新興宗教に入らなければ、あなたはだめになります、と教えています。それを聞く人が恐ろしくなるようにして、早く宗教団体に入りたくなる気持ちにされます。¹¹⁷

Many cults teach, “The end of world will come soon.” Therefore, if you do not enter our cult fast you will become ruined. A person will therefore become afraid and start to feel they have to enter the cult fast.

Kullberg states that Christians also believe that the end of the world will come one day, although according to the Bible, God only knows when this will take place. The Church therefore focuses on the future instead of the end of the world. These dates cults “prophesize” concerning the Armageddon are always incorrect and never occur as “prophesized.”

Aum Shinrikyo was quite an odd religious organization, which went backwards in time concerning the Armageddon or the World War III, which was going to take place. Asahara stated that sometimes it was going to take place in year 1992 and at other times in year 2002. Later these dates were changed to 2002, 2000, 1999 and finally 1996. Wood declares that people usually seek for a “sign” and the bigger the surprise is, the more defenseless people become. The big “sign” for Aum was when the Kobe earthquake took place in 1995. Members in Aum automatically connected Asahara’s prophecy concerning the end of the world to this dreadful happening. A person outside Aum’s environment would in all probability not have connected this with Asahara’s “prophecy” although, a person who truly believed Asahara to be the “God” would most likely have taken this more personally.

The Jehovah’s Witnesses have what they call the Watch Tower, which holds the same or equal authority to the Bible, according to Wood. In the Watch Towers’ magazines, they have written that Armageddon will come in year, 1914, 1918, 1941, 1975 and 1995. The big “sign” for the Jehovah’s Witnesses was when the World War I took place in 1914. This became a strong evidence for their prophecy or calculation to be true, according to Håkan Arlebrand.¹¹⁸ They often highlight, how much evil and hate there is in the world to proclaim that the end is near. To search for hidden agendas in the Bible to predict when this will take place may seem as a waste of time from a general Christian point of view, since only God knows when.

¹¹⁶ Langone, Michael D. (red.) (1993) p.256

¹¹⁷ Kullberg, Evert (2000) p.20

¹¹⁸ How the Jehovah’s Witnesses has calculated the date 1914 can be read in, Arlebrand (1986) p.117

In the Unification Church, Moon had predicted that the World War III was going to occur in 1977, when this did not take place, all eyes were moved to 1981. People, who were recruited during this period, clearly remembered the excitement of the word “1981.”¹¹⁹ A person who has been through these cycles a couple of times may start to doubt Moon’s teachings, although members who start to doubt get sent away to fundraise for a period of time, thus forget what their doubts were concerning their organization. New people whom are recruited do not know that these prophecies have ever taken place, since cults do not allow information that gives disadvantage to them, according to Wood.

Why many cults prophecy about the end of world is since it is an effective “weapon” to recruit members to their group. Hassan declares that cults usually state that something terrible would happen within the next three or five years, not far enough to be discredited and not near enough to carry an emotional punch.

4.9 The Media

Cult members naturally feel they know more about what is going on in their group than outsiders do, but in counselling ex-members (Hassan) finds they often know the least.¹²⁰

Psychologist Leon Festinger became known for his “cognitive dissonance theory.” In his components there are control of behavior, control of thoughts and control of emotions.¹²¹ Festinger’s theory can be summarized as: “if you change one of these components it has a strong effect on the other two components.” Hassan has added a forth component, which he believes is extremely important to be able to restrict free ability for members to think for themselves. This forth component is the “control of information,” which Wood has translated into 情報コントロール in Japanese.

Wood states that cults do not give information that gives disadvantage to them, which was true for an ex-Moonie member in Japan. He mentions that he never heard anything negative concerning this group before he joined nor when he was a member. Kullberg declares that cults try to make their members to have as little contact with the media as possible, instead recommend their members to buy the cults’ published, books, magazines, videos and so forth. In a similar way to Kullberg, Hassan maintains that people often have minimal access to non-cult newspapers, magazines, TV, and radio in many totalistic cult groups.

In Aum’s headquarters where the members lived, there was no TV, radio or newspapers. They were instead told to read Aum’s published books or watch their video shows. At the Moonie camp, there was likewise no TV, radio, newspapers, or any other outside influences. Thus, the group became the only reality. “Milieu control” is to limit all forms of communication with the outside world. Therefore, an organization or a leader has to be able to keep a person away from outside influences, which is the person’s native culture. This was certainly true at the Moonies’ camp, far away from town in the woods, according to Dr. Galanti.

¹¹⁹ Everyone believes it' is going to happen until the prophesized date, thus eagerly works until that “date.”

¹²⁰ Hassan, Steven (1990) p.65

¹²¹ Wood has translated these components to 行動、思い & 感情コントロール.

Although cults can directly prohibit members to not make contact with the media, there can also be indirect methods. Janja Lalich who was in a cult states that since they had so much to do, even if they read the newspaper they did not understand what it said.¹²² Hassan states, since members in cults are kept so busy and do not have free time; people often do not get access to information outside their group, except cult-generated propaganda and material, which is stated to “help” members to stay “focused.” In a similar matter to Hassan, Wood maintains that by limiting one’s personal time in cults, they can skillfully control their members.¹²³ This may be the reason why Kullberg tries to emphasize in his book that members in general Christianity only have to do typical volunteer work and are free to stop doing this whenever they want.

マスコミはいつも急いでニュースを作っているのです、間違いもあります。それでも、一般的なキリスト教は、マスコミをとっても必要なものと考えています。自分の社会と自分の時代を分かるように新聞を読んだり、ラジオを聴いたり、テレビを見たりすることは大事なことを考えています。一般的なキリスト教の中でも良くないことが起こったら、クリスチャンがそれについてテレビを見たり新聞を読んだりすることはとても大切なことです。¹²⁴

The media always hurries to make their news so there could sometimes be problem in their facts. Although, in general Christianity we believe that the media is still very important. It is important to know what is going on in our society we are living in now, by reading newspapers, listening to the radio or watching the news on television. There are things that could go wrong even in general Christianity, it is therefore important to understand these things by watching TV and reading the news.

Kullberg seems to therefore have an agreement with Wood that there are churches, which have developed into cults or that problems can arise even in mainline Churches.

組織活動の正当性をたてに、法を犯すことがある。¹²⁵ 組織を批判する者に対して名誉毀損訴訟を濫発したり、訴訟への懸念をたてに使ったりする。¹²⁶

There are cases, where they use the organization’s activities as a legal-shield to commit crime. They send lawsuits towards people that are critical towards their organization or use lawsuits as a shield to protect themselves.

In Aum Shinrikyo, the cliché: “What does the religious freedom has to say,” was often used when lawyers tried to save members from this dreadful group. Cults rather tend to intimidate critics by legal threats as Wood considers. Hassan states that there have been deprogrammers that have failed to convert members in cults, which have led to situations where the cults have sued the families or the deprogrammers. The Japanese Unification Church highlights these issues, on their homepage as tragedies that have happened to them.

¹²² Langone, Michael D. (red.) (1993) p.83

¹²³ A former member of the Jehovah’s Witnesses in Japan said: Since I had so much to do, I did not even have time to watch or read the news. She was an eager member who worked up to 60 hours a month for their organization. (Internet Site 2)

¹²⁴ Kullberg, Evert (2000) p.18-19

¹²⁵ Wood, William (2007) p.81

¹²⁶ Ibid. P.78

4.10

Other religions

(新興宗教では)他の宗教に入っている人と友達になってはいけない。伝道だけはよい¹²⁷

(In cults) members are not allowed to become friends with people in other religions. They are only allowed to evangelize to them (people outside their cult).¹²⁸

Hassan similarly states that, as soon as family members and friends express their concerns and announce they will never join the group, cult leaders urge the new members to stop wasting time with non-believers.

プロテスタント・クリスチャンは常に、「聖書だけで十分である」という信仰を明確にし、その立場を大切にします。¹²⁹

Protestant Christians always clarify their faith by stating “It is enough with the Bible” and obtain this position importantly.¹³⁰

Similar thoughts can be found in Kullberg’s text, in general Christianity worshipers believe in the Bible without changing it and that the honorable words do not change. Although, in cults worshipers can use the Bible, Beta, Koran or other scripts from different religions but mix them freely and sometimes change these scripts by adding their own thoughts to them. In a similar matter to Kullberg, Hassan maintains that in religious cults members sometimes use the Bible, others eastern based scripts and others that are purely the invention of their leaders.¹³¹

Wood declares that Churches that have developed into a cult often state that all other Churches are unspiritual or that they are the only true religious organization. In a similar manner to Wood, Hassan considers that common characteristics of a mind control environment is that they say; “all other churches are dead and unspiritual.”¹³² Why Churches that have developed into a cult would stop mingling with other Churches (or groups), as Wood and Hassan considers could be since they also uses the Bible, thus it may provoke various problems, if they would oppose to the teachings in the Bible.

原則として、カルト化した団体は、他のグループとの交流を許しません。¹³³

Generally do not organization, which have developed into a cult allow interactions with other groups.

¹²⁷ Kullberg, Evert (2000) p.12

¹²⁸ Kullberg mentions when a Jehovah’s Witness’ member came to take English classes at their church, he said: Unfortunately I cannot continue taking English classes. When he asked the reason, he replied: I did not know that I was not allowed to interact with people from other religions, since I am still a new member.

¹²⁹ Wood, William (2007) p.40

¹³⁰ Kevin Garvey states that: “New Age groups rely; their “theologies” or philosophical bases are as unbounded as the human imagination. Therefore acquiring information is often much more difficult, than in Bible based groups.” (Langone, Michael D. (red.) (1993) p.182)

¹³¹ Since a Japanese person’s faith is a combination of many religions that melt together, it may not seem as odd for them if a religious organization would add or mix different religious scripts.

¹³² Hassan, Steven (2000) p.26

¹³³ Wood, William (2007) p.76

Hassan states that members who are in a cult ironically looks down on others who are in any other cult group. If Soka Gakkai is a cult as Kaplan and Marshall maintain, could be questioned, although Asahara called Ikeda who is the leader of Soka Gakkai, the sixth devil, who brainwashed their members. Hassan declares that members in cults are quick to acknowledge - they are the ones who are in a cult group or they are the ones who are being brainwashed. They cannot step out from their own situation to look at themselves objectively.

Moon once gave a speech when a popular magazine had accused him of brainwashing his members. "Americans' minds are very dirty – full of selfish materialism and drugs – and they *need* a heavenly brainwashing!"¹³⁴ This statement seems similar to what Asahara said, when Aum was accused of brainwashing his members: "Japanese people are already brainwashed by the media, our brainwashing is the best, go and brainwash one after another."¹³⁵ It seems to be a common scenario that cults look down on other religious organizations or cults, or state that they are the ones who are being brainwashed.¹³⁶

他の宗教に入っている友達とも交わるべきです。¹³⁷

You should also mingle with your friends who are in other religions.

Why the Jehovah's Witnesses and the Moonies do not allow their members to interact with people from other religions could be since they also use the Bible, although their interpretation of the Bible differs.¹³⁸

In Russia, an Orthodox priest had quite an odd method to rescue members in Aum. He started taking Yoga lessons from Aum and started to have discussion groups with their leaders. He proved to members in Aum how little the leaders knew about Buddhism and Christianity, thus gained so much respect that 50 members decided to leave. He became a threat for leaders in Aum and they tried to therefore kidnap him but failed.¹³⁹

Why cults do not allow members to interact with people in other religions could be, since cults often take different religious teachings, although add their own thoughts to it as Kullberg considers, or how Hassan puts it as the pure invention of their cult leaders. Therefore problems may arise if cult members would hear religions' original teachings as the case above in Aum Shinrikyo.

4.11 Leader and Authority

"Power tends to corrupt and absolute power corrupts absolutely."¹⁴⁰

¹³⁴ Hassan, Steven (1990) p.56

¹³⁵ Kaplan, David E. & Marshall, Andrew (1997) p.36

¹³⁶ Mind control and brainwash is often misused even in the media as synonyms, according to Steven Hassan.

¹³⁷ Kullberg, Evert (2000) p.13

¹³⁸ One of the most important preaching in the Jehovah's Witnesses is to have a very strong criticism towards practitioners of others religions, especially towards Christians. Additionally sees the Jehovah's Witnesses, themselves as the only true Christians. (Arlebrand, Håkan (1986) p.34)

¹³⁹ Kaplan, David E. & Marshall, Andrew (1997) p.236

¹⁴⁰ Hassan, Steven (1990) p.98 (A statement made by Lord Acton)

たいていの新興宗教では、権力は、一人のリーダーまたは何人かのリーダーの考え方にあります。¹⁴¹ 多くの新興宗教の場合は民主的より独裁的ですので、リーダーがおかしくなっても、それに気づかないことが多く、やめさせる方法ありません。¹⁴²

In most cults, the authority is often held by one leader or by few leaders' thoughts. In many cults it is rather dictatorial than democratic, therefore if the leader becomes bizarre, one often does not realize this and there is no method to make him or her to quit as leader.¹⁴³

Many of scholars have been fascinated how Hitler was able to change German's ordinary lives to follow him. The net results seem to come to obedience to absolute authority and group conformity according to Hassan. The Unification Church is completely dominated by their absolute leader Sun Myung Moon. It could be thought, since Moon has the absolute power, he could be considered as a dictator in this group.

In Aum Shinrikyo, Asahara had the absolute power, since he was said to be God. Hassan states that the Jehovah's Witnesses claim it is God's will that the members follow their leaders. Although, in the Jehovah's Witnesses they do not have an absolute leader as in Aum or in the Moonies, therefore this leadership may not necessarily be dictatorial. To follow a leader may not have to be substantially wrong, although if a leader claims that he or she has the absolute authority or power, it may become difficult to make a leader quit, thus this leads to problems. It could therefore be questioned; if it is absolutely God's will to follow any leader.

一般的なキリスト教は根本的に民主主義ですので、リーダーがおかしくなったら、やめさせる方法があります。¹⁴⁴

General Christianity is fundamentally democratic therefore; if a leader becomes bizarre there are ways to make him or her to quit.

In most Protestant Churches, there is an annual meeting, where members decide matters such as; if they want to keep the current leader or pastor, among other things they decide and they often belong to dominations.¹⁴⁵ This may be the reason why Wood has in concern, if a Church does not mingle with other Churches, that there could be something odd.

Wood considers that to preach with authority does not necessarily have to be wrong since Jesus had authority in his preachings. Although, if the authority is being used to make members to become dependent towards their leaders, then the authority is being misused. A person should not swallow (鵜呑みにせず) everything being said by a leader or a pastor and should instead see if what the leader is saying is accurate to the Bible or not. It is important for members to see if a leader is just referring to passages without context, and should see if what he or she says has conformity to the rest of the Bible.

¹⁴¹ Kullberg, Evert (2000) p.4

¹⁴² Ibid. p.2

¹⁴³ Asahara's dream was to become a dictator over the world, were people would obey his commands as robots.

¹⁴⁴ Kullberg, Evert (2000) p.2

¹⁴⁵ For example: 日本キリスト宣教師団 [Japan Christ Mission], which 高根沢キリスト教会 [Takanezawa Christ Church] belongs to.

Kullberg states that God and the Bible hold the authority in general Christianity. Hassan declares though that there have been many Bible based cults, which have stated to have God and the Bible above them, although that their interpretations of the Bible have led to control and manipulation of their members. It may therefore be important to see if a leader or pastor is misinterpreting the Bible and to see what he or she states that has an agreement to the rest of the Bible, as Wood repeatedly states in his book.

「聖書に忠実な組織」という看板を掲げているものみの塔協会は、聖書だけでは不十分だという立場を取ります。「忠実で思慮深い奴隷」の助けがなければ、どんなに聖書を読んでもわからない、と言うのです。こうして、協会の刊行物(雑誌、書籍)が聖書と同等の権威を持つものとなります。¹⁴⁶

An organization that holds a “sign” to be faithful or loyal to the Bible is the Jehovah’s Witnesses. They take a position that it is not enough with just the Bible. If they do not have the assistance from their “loyal and faithful servant,” you cannot understand the Bible no matter how much you read it. In this way, their association’s published (magazines and books) will hold the equal authority to the Bible.

The Unification Church also takes a strong standpoint that, since the Bible is expressed in so many metaphors, their absolute leader Moon, has correctly interpreted these metaphors.¹⁴⁷ Wood states though, the Bible has been written to all people and that anyone who reads it can understand it on their own. What could be questioned is; if people really did not understand the correct meaning of the Bible before Charles Russell (the founder of Jehovah’s Witnesses) and Sun Myung Moon (the founder of the Unification Church) was born. This may be the reason why Wood and Kullberg take a position that they only have the Bible in general Christianity as their script. Additionally, why they do not have their own “explanation book,” could be since it may be hard for members to see if a leader or a pastor is misinterpreting the Bible, if the leader only knows the “real truth” concerning the teachings in the Bible.

Wood states that there are two fundamental elements, which are necessary for mind control to establish. First, there has to be an existence of a leader that claims his own supremacy. He will demand absolute resignation, faith, and loyalty. This will be requested to be saved, to become happy; to be protected from evil, or to be able to implement God’s plan. The second element is to have a person who believes: “I need a leader that can help me.” These sorts of people often have a way of thinking as: “I do not have self-confidence,” “I do not have the ability to decide or judge things correctly” or “I want to dedicate the responsibilities of my life to another person.”

したがって、「何も考えずに、私に従え」という指導者のことばに引かれるわけですが、マインドコントロールが進むに連れて、指導者に対する依存が強くなり、最悪の場合、思考停止になってしまいます。¹⁴⁸ カルト化における「従順の論理」は単純です。「教祖は神の代弁者だから、教祖に従うことは、神に従うことだ。また、教祖に逆らうなら、それは神に逆らうことになる」ということです。教祖はその考え方を権威づけるために、「従順」に関する多くの聖書箇所を引用します。¹⁴⁹

¹⁴⁶ Wood, William (2007) p.40

¹⁴⁷ Internet Site 2

¹⁴⁸ Wood, William (2007) p.73

¹⁴⁹ Ibid. p. 70

Thus, a person who is told: “You do not have to think of anything and just have to obey me” gets drawn towards these words. As the mind control escalates, a person’s dependency towards the leader becomes stronger and in the worst case the member stops to think. The “logic of obedience” is simple when describing the characteristics of a cult. The founder of a religious cult, will say: “Since I am a spokesperson of God, it is the same as obeying God. On the other hand disobeying him or her will be the same as being disobedient to God.” The leader will quote many passages from the Bible about obedience to reinforce his or her way of thinking.

The question is; how a leader can make people to become dependent or obedient towards themselves. Janja Lalich once asked her leader how she was able to get all her members to work so hard. Her leader laid back in her couch and said: “With a little carrot and a lot of stick.”¹⁵⁰ Moon was also good at making their leaders work hard by giving those presents in the beginning, then yelling at them how poorly they worked. Hassan states that a person who gets punished frequently starts to believe that they deserve these punishments thus start to believe, all they have to do is work harder.

4.11.1 A leader who is God

Norman Geisler, who is a World-renowned Christian apologist states; whenever you have an individual who claims to be a direct pipeline with God and has no accountability, if you don’t have a cult today, you will have one tomorrow.¹⁵¹

In a similar matter to Geisler, Wood maintains that cults can say; in our group we have a special person who has been chosen by God, who is the only route to God. He or she can correctly interpret the Bible, has the knowledge you need to live and have various solutions for problems in the world. If you listen and obey this leader’s teachings, you will definitely become happy and be saved. You therefore do no longer have to struggle on your own; all you need to do is to obey the spokesperson of God.

特に、リーダーまたはリーダーたちが、自分は神様のようなものだと公言したら、気をつけるべきです。¹⁵²

If a leader claims that he or she is like a God, then you should especially be careful.

In a similar way to Kullberg, Wood maintains that if there is a person who tries to convince people that he or she is the only spokesperson of God, he or she is without doubt abusing the spiritual authority.

宗教団体の創立者の最大の問題は、まさに、この「権威」の問題です。つまり、「私の言うことを聞かなければならない。私に従わない者は救われない」と、なぜ言えるのか、どのようにしてそのことを人に納得させるかです。権威が認められなければ、だれも信じてくれないわけです。カルト教団は、この問題を乗り越えるために、非常に手っ取り早い、しかも効率の良い手段を用います。つまり、彼らは神の権威を主張して、人を自分に依存させようとするのです。

The biggest problem a founder of a religious group has is this word called “authority”. That is - How a leader can convince a person: “You have to listen to what I have to say. If you do not obey me you will not get saved.” If the authority does not get approved, there would be no one who would believe in what he or she has to say. To overcome this problem, cult organizations

¹⁵⁰ Langone, Michael D. (red.) (1993) p.66

¹⁵¹ Hassan, Steven (2000) p.96

¹⁵² Kullberg, Evert (2000) p.5

use a quick and very efficient method. This is by claiming the authority from God, to get people dependent on themselves.¹⁵³

Asahara was not satisfied just being a *sonshinn* (a guru in Japanese). He additionally claimed to be Shiva, Buddha and the reincarnation of Jesus Christ.¹⁵⁴ Most cults may not be as extreme, although Sun Myung Moon likewise claims to be a God, the second coming of Jesus Christ, (the Lord of the Second Advent) the third Adam and the “true parent.” Wood states though leaders that say; listen to me because I have been granted the Authority from God are actually discoursing that they themselves do not have authority.¹⁵⁵ If the Bible teaches that believers only have to obey what their leaders have to say, then why are there so many passages in the Gospel that warns about false teachers (にせ教師) and false prophets (にせ預信者)?¹⁵⁶ What Peter said: “You should obey God instead of men” is famous, although what one should not forget is that this was said towards leaders that claimed the authority of God during this period.¹⁵⁷

4.12 Education

指導者が権威主義に走る理由、教育に対する勘違い。本来、教育の目標は、自立した人間を育成することです。人に頼らず、自分で物事を考えたり判断したりすることのできる人間を養うことです。権威主義に陥っている指導者は、人をコントロールするために、自分に依存させます。言うまでもなく、多くの場合、その目的は人を利用することにあります。指導者はあくまでも人を、自立した大人にするために教育をする、ということなのです。¹⁵⁸

Why leaders run towards authority doctrine is since they have misunderstandings towards education. The original purpose of education is to raise people to become independent. An independent person is someone who will not depend on others, but instead is one who will be able to make decisions and think over matters on their own. Although a leader who is running towards (is trapped in) authority doctrine, will try to make people dependent towards themselves, to be able to control them. This is not worth mentioning but this is in many circumstances to be able to use people. Leaders should only educate people to become independent adults.

Kaplan and Marshall state that students in Japan are not encouraged to think for themselves or to analyze. They are instead to only write down what the teachers says. In Japanese classrooms there are no questions asked. In a similar matter to Kaplan, Dr. Galanti maintains that traditional Asian teachers do not generally allow questions during lectures, students are instead taught to write down what the teacher says.¹⁵⁹ She has spent seven years in graduate school and an additional year in the school of education and believes in Socratic question-answer method for real learning to take place. Wood declares that it is important for leaders or pastors to give enough explanations about the teachings in the Bible before trying to convince something to a member, and should not say: “Listen to the leader, since I know better than you!” In a similar matter, Hassan declares that, it is important for people to keep questioning.

¹⁵³ Wood, William (2007) p.16

¹⁵⁴ Kaplan, David E. & Marshall, Andrew (1997) p.25

¹⁵⁵ 実際のところ、私は神から権威を授けられているから、私に従いなさいと言う人は、そのように発言することによって自分に権威がないことを、自ら暴露しているのです。

¹⁵⁶ 1 Timothy 4:1, 2 Peter 2:1, 1 John 4:1 (I テモテ 4:1, II ペテロ 2:1, I ヨハネ 4:1 参照)

¹⁵⁷ Acts 5:29: “We should follow what God says and not what the men say.”

¹⁵⁸ Wood, William (2007) p.59

¹⁵⁹ When I (Tommy Kullberg) worked as an Assistant Language Teacher at a Japanese junior high school - the students often did not ask questions, instead wrote down what the teachers taught.

Hassan along with Dr. Galanti mentions that questions were not allowed during the seminars at the Moonie's camp. Whenever Hassan had a question they told him: "That is a good question it will be answered at the next lecture," although his questions never got answered during the Moonie-camp's "workshop." Dr. Galanti declares that the only conclusion they came to after eight hours in their lecture was how much evil and hate there was in the world and all one needed was God and Love.¹⁶⁰ The lectures are not designed to teach, therefore one does not really learn. It is rather to be accepted than to be understood. Kullberg states that the truth is important in a religious organization. In deception it includes leaving out important information or distorting information. Dr. Galanti and Hassan were never told who this second coming of Christ was (Sun Myng Moon) during this three-day workshop. It seems therefore that cults often do not deliver all the information especially in the primarily stages, to make a person become more interested, which Kullberg considers as mentioned before.

Kullberg states that in general Christianity the Bible is taught to both believers and non-believers in the Church.¹⁶¹ This may seem as a commonsense, although in cults there are "outsider" doctrine and "insider" doctrine, according to Hassan. The outsider material is often material for the public or for the fresh converts and the inner doctrines are unveiled, as a person gets deeper involved. Kullberg maintains that the "truth" often changes in cults. Similarly to Kullberg, Hassan maintains "Destructive organizations control information by having many layers of "truth."¹⁶²

「聖書を用いているから、安心だ」という考え方は、単純すぎます。自分の考えを権威づけ、正当化するために聖書を利用する人々が多くいます。その教えによってキリストの栄光が現されているか、そのメッセージは聖書の全体と調和しているか、それとも聖書の一部しか取り上げられていないか、などを注意深く考えて、冷静な判断をしなければならないのです。¹⁶³

To believe "it must be safe" since they are using the Bible, is a too simple way of thinking. Since there are a lot of people who will try to authorize their own thinking by using the Bible. You have to carefully think and make a calm judgment to see, if Christ is glorified in their teachings, if the message has a harmony with the entire Bible or if they are just using certain passages in the Bible.

Wood states that the Bible rather encourages people to investigate, if what the person who claims to be a spiritual leader is saying is accurate to the teachings in the Bible.¹⁶⁴ Similar thoughts can be found in Hassan's text where he mentions: If I did believe in the Bible I would not just want to understand random verses in the Bible, instead understand the context and study the whole Bible. Additionally, to ask people who have dedicated their lives to the Bible and ask what they have to say about it.¹⁶⁵

¹⁶⁰ The Jehovah's Witnesses likewise mentions how much evil there is in the world.

¹⁶¹ Churches often have Bible studies (聖書研究会). People in Japan often do not have any knowledge concerning the teachings of Christianity before coming to a Church; these questions can therefore rather be basic. Although as the cliché: No questions are too dumb to ask.

¹⁶² Hassan, Steven (1990) p.60

¹⁶³ Wood, William (2007) p. 40-41

¹⁶⁴ Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. (1 John 4:1)

¹⁶⁵ Hassan, Steven (2000). p.146

In Japan a person can graduate from high school without having taken a single subject in ethic, philosophy and/or religion.¹⁶⁶

Today the Ministry of Education is in charge of religious corporations that are active in more than two prefectures. It may therefore be important for the Ministry of Education to encourage the Japanese education system to analyze the information being told by their teachers or to ask more questions. If Japanese students are not encouraged to think on their own or know they have the right to keep questioning, then they may easily become victims to cults where they likewise do not encourage members to ask questions.

4.13 Why do people enter cults?

“People do not join cults but are recruited into cults.”¹⁶⁷

Hassan states that it is important to remember, a person does usually not join a cult on his own initiative. Cults instead recruit people. If a person knew in beforehand that it was a destructive cult, he or she would most likely not have joined. Likewise, if Hassan knew that Moon’s organization had connections with the Korean Central Intelligence Agency (KCIA) or had forged an organizational link with Yoshi Kodama who is (was) a leader of the yakuza (Japanese crime network) he would not have joined. Similarly, if the members in Aum Shinrikyo knew Asahara had connections with the yakuza or were doing illegal activities people would in all probability not have joined. Although; since cults do not give information that gives disadvantage to them according to Wood, it may be hard to obtain this sort of information in beforehand, especially if it is a new destructive cult. Additionally since cults often have “outsider” and “insider” doctrine as mentioned before, a person may be approached with different information than the people who already are in a cult. Kullberg states though, when a person enters a cult, they will often find out that all the promises they made in the beginning where false promises.

現代人のニーズを知り尽くしているカルト教団は、強力な伝道の武器として、ラブシャワーというマインドコントロールのテクニックを用います。¹⁶⁸

Cult organizations know the needs of people today and uses a mind control technique, which is a strong evangelism "weapon" called Love Shower.¹⁶⁹

Other scholars in the field call this mind control technique “love bombing.” Wood maintains that cult organizations pour out love towards potential member as; helping one to move, clean one’s home or listen to one’s concern for hours with tears in their eyes. A person who obtains this much love starts to believe, an organization that puts this much love into practice must be a wholesome religious organization, thus get a strong emotional feeling towards this love. Although a person does not accept their doctrine, this “love shower” immediately stops. At this stage, a person has two paths, which is either to stay to one’s belief or accept their doctrine. Unfortunately many do accept their teachings since they want to keep receiving the love they pour out to them.

¹⁶⁶ Kaplan, David E. & Marshall, Andrew (1997) p.38

¹⁶⁷ Hassan, Steven (1990) p.48

¹⁶⁸ Wood, William (2007) p.20

¹⁶⁹ David E. Kaplan likewise states that Aum Shinrikyo knew the needs of people today in Japan.

Other scholars in the field also maintain that this “love shower” or “love bombing” is a common technique used by cults and their recruiters.¹⁷⁰

Dr. Galanti states that the “love bombing” influenced her, which the members practiced towards her at the Moonie-camp, even though she had knowledge concerning this technique in beforehand. She knew they were praising her and telling her how wonderful she was due to the “love bombing” technique, although a part of her still wanted to believe that she really was a great person.¹⁷¹ Her behavior¹⁷² and thoughts were influenced along with her emotions.¹⁷³ This could be known as the “cognitive dissonance theory,” Leon Festinger became known for as mentioned before. As in changing one of these components, (control of behavior, control of thought and control of emotion) it has a strong effect on the other two components.

We often think that we can behave rationally, although Hassan declares that people cannot behave without emotions. It may therefore be especially hard for us to take rational decisions if we are emotionally influenced. In a similar matter to Hassan, Wood maintains that if a religious organization tries to make a person to make an important decision as joining their religious organization, when he or she is in emotional circumstances, he or she should be cautious. As Richard L. Dohower states: “Religions encourage a person to think carefully before making a commitment to join.”¹⁷⁴ In Japan, a person can consider changing his or her belief during as many as many 7 years before making a commitment to become a member. The Church therefore, often gives enough time for people to make this decision. Although, if a Church would try to force a person to make an important decision on the first day,¹⁷⁵ it could be the same as: “Cults encouraging quick decisions with little information.”¹⁷⁶

人々は、カルトの誘いの言葉に、愛を感じます。大家族が核家族化していくときと、核家族が個家族化していくとき、宗教ブームが起きると言われています。なぜなら、本来あるべき家族の交わりがなくなるからです。近くに親戚が住んでいないために、寂しさを覚える。同じ屋根の下に住んでいても、皆自分の部屋を持っていて、じっくり話し合いをする場がない。お父さんの帰りがいつも遅い。このような状況の中で育つ人間は、愛に対する飢え渴きを覚えます。

People feel love from cults’ inviting words. When extended families become nuclear families, it is said that religious prosperity comes. This is since; the fellowship disappears that are in families. You do not have relatives who live close to you and start to feel lonely. Even if a family lives under the same roof, everyone has their own room and there is not a place to discuss issues. The father always comes home late. People, who grow up in these sorts of circumstances, thirst for love.¹⁷⁷

¹⁷⁰ Langone, Michael D (red.) (1993)

¹⁷¹ When she choreographed a dance, she was told how great her choreographed dance was, repeatedly during the camp. Additionally how great person she was, and how much she reminded of their relatives.

¹⁷² They kept on carrying her things and washing her clothes, first she likes it but later it became uncomfortable. The only way she could stop this was by doing the same to others as they did to her.

¹⁷³ She was asked; what she liked best about the camp not what she thought about the camp. She liked the volleyball game the most although did not want to sound shallow and therefore said, I like all the nice people.

¹⁷⁴ Langone, Michael D. (red.) (1993) p.256

¹⁷⁵ Wood declares that there was a man who became a member on his first day of visit in a Church in Japan and surprisingly took baptism that same day.

¹⁷⁶ Langone, Michael D. (red.) (1993) p.256

¹⁷⁷ Wood, William (2007) p.19

In a similar way to Wood, Hassan maintains that, majority of the people are recruited into cults during stressful times in their lives. This is often when a major transactions takes place, as in moving to a new town, have broken up a relationship, when starting a new job or have lost a loved one. During these times in our lives our defense mechanisms are often overloaded or weakened, therefore one becomes “easy prey” for destructive cults, if one does not know how to stop or avoid them.¹⁷⁸ Additionally, if a person has grown up in a divorced family, he or she could be extremely weak towards groups that say, “We are a big happy family.”¹⁷⁹

Wood states that people nowadays have lack of discernment power (識別力). This ability is to discern good from evil or correct from incorrect. A person can obtain this from studying the Bible or through various life experiences.¹⁸⁰ Most people often have a *defense mechanism* that warns or tries to keep them away from inviting words, although there are situations in our lives when our *defense mechanism* is weakened.¹⁸¹ Hassan maintains that most people who are recruited into cults often have an inner voice that warns them, as in his case “get the hell out of there!” If this inner voice is the same as the discernment power could be questioned. Although, cults nowadays know these issues and therefore tries to quiet down their inner voices. It may therefore be important for parents to warn their children that cults will try to use various approaches to recruit them, as in shutting down their inner voices.

Wood declares that since there are so many different religions today, many have a hard time to know which one to choose from. A person becomes therefore defenseless towards groups that say; “we are the absolute religious organization” or we have a “special” person who is “chosen” by God in our group. Dr. Galanti who teaches human evolution at the university states, what she likes best about its subject is what her students like the least, which is that the “truth is constantly changing and many young people don’t like that.”¹⁸² In a similar way to Wood, Dr. Galanti maintains that people nowadays are rather frustrated by the lack of solid facts and instead want to know whose theory is correct. Therefore, if a person is told that they have found it and it works, as in the Unification Church, they can relax in false security.

The Unification Church has become known as a destructive cult. They can therefore use cover names such as “one world crusade.” Hassan recommends therefore, to keep questioning a cult recruiter before following them to an unknown place.

¹⁷⁸ It could be questioned, if students who start universities in Japan are “easy prey,” since they can graduate from high school without having taken a single subject in religion, ethic or philosophy.

¹⁷⁹ Hassan, Steven (2000) p. 86

¹⁸⁰ It could be questions though how it is concerning people who have not had any life experience, since many who joined Aum Shinrikyo did not have any life experience and were still new to the society.

¹⁸¹ Langone, Michael D. (red.) (1993) p.234

¹⁸² Ibid. p.94

5. Summary Analysis

5.1 Comparison of William Wood and Evert Kullberg's books

Kullberg and Wood have different purposes in Japan and with their published books, although concerning cult and mind control many similar considerations can be found in their texts, along with other scholars in the field. A mutual subject is how they define what a cult is, their characteristics and the mind control technique. In describing and defining these issues, there can be both similarities and different ways they express these issues.

Wood's book is rather written for Christians in Japan, to teach the characteristics of cults and mind control, to members and leaders in a Church so they may realize if their own Church would have these characteristics, features or tendencies. Additionally to help Churches that has developed into cults, to go back to a wholesome Church. The reason why he wrote his book is since there are churches that have developed into a cult or have these features of a cult in Japan, by using the term カルト化 (have the characteristics of a cult). Why he knows these issues could be since, he works as the chief at a cult rehabilitation center in Japan and has gathered various discussions from Church members in Japan whom have become victims.

Kullberg's book is rather written for the public in general although to Japanese readers, since it is written in Japanese. The reason why his book is rather basic compared to Wood's book is so that as many as possible may understand his book without having any knowledge in Christianity, which rather can be common among Japanese people. Why Kullberg uses the word "general Christianity" where Wood uses "Protestant Churches" could be since there are various groups, which also use the Bible such as; the Jehovah's Witnesses, the Mormons and the Unification Church. These two authors seem, as they do not want to be mistaken by these other groups.

Kullberg's main purpose in Japan is not to educate people in cults and mind control, contrary where Wood holds seminars concerning cults and mind control in Japan. Although, why Kullberg published his book is since there were people in Japan that asked him; if their church also is a cult, that mind controlled their members. This could be since cult issues were highlighted in Japan after the Aum Shinrikyo incident in 1995. Along with the Anti-cult movement in Japan, there were television shows such as "The pitfall of mind control" (マインド・コントロールへの落とし穴) that brought up methods cults use to mind control their members, such as the Unification Church. Since the Unification Church also uses the term Church, a Japanese person with less knowledge of Christianity as here in west, may have thought of general Christianity or Protestant Churches to be the same form of Church. In these shows, they also used the term "a cult related to Christianity" (キリスト教関係の新興宗教) where they referred to the Jehovah's Witness and the Unification Church.¹⁸³

¹⁸³ An ex-Jehovah's Witnesses member worked up to 60 hours a month doing service-work for their organization in Japan. One day when she watched a show concerning, Unification Church's way to mind control their members, she could not prevent saying aloud – "it's similar, it's similar." "When I thought I was learning the teachings of the Bible, I was actually learning their doctrine and their teachings." (Internet Site 1)

Kullberg has chosen to use the term *shinkou syuukyoo* (新興宗教) instead of the term cult (カルト), which Wood uses. This could be since the word cult is rather new as a word to the citizens in Japan. The word cult was first commonly used in Japan after the Aum Shinrikyo incident. Kullberg has chosen to use *Discerning dangerous religions* (あぶない宗教を見分けるために) as the title of his book, this could be since; Aum Shinrikyo actually became an official religious corporation in Japan, therefore could be considered as a dangerous religion. Hassan seems to rather call these sorts of religious organizations, corporations or groups as destructive cults.

Kullberg has illustrated a diagram to compare cults (新興宗教) from general Christianity. These topics around the “wall” have been discussed throughout chapter five, along with different methods cult use to separate their members from their relatives and outside influences also known as “milieu control.” Wood has more gone into detail in his book *When Churches develop into a cult* (教会がカルト化するとき); how leaders or pastors should educate and preach to their members in a Church. Contrary, how members should investigate or check up what is said by a leader or a pastor.

5.2 The eight criteria of mind control

In Lifton’s study of mind control, there are eight criteria.¹⁸⁴ Hassan maintains that an organization that practices all of these eight criteria could be known as a destructive cult or an organization that is practicing unethical mind control towards their members.

Milieu control: Is to control the environment and communication, which is the primary factor in constricting member’s relationship with the outside world.¹⁸⁵

Kullberg states that members in cults are not allowed to mingle with their friends or family members and often stop listening to what they have to say, by illustrating a wall around their members in a cult. Why members stop listening to people outside their cult could be since, cults put up a psychological wall to alter the boundary between members and the world. This probably does not happen over night, scholars declare therefore that a cult has to try to keep their members away from their previous environment, where their former identity was formed, as long as possible.

Wood has gone into specific methods cult leader(s) could take. Making members marrying a person whom a leader has chosen, or to make a member to divorce from their partner if their partner does not have any interest in joining their specific group. This could be an approach cults use to make members to be only surrounded by partners who think alike. Having partners who think differently may provoke problems for a cult leader.

To be able to control a member in a cult, a leader or the organization must be able to control the information. Kullberg maintains that cults often do not allow members to read or watch the news and are instead told to watch or read the cult’s published books, magazines or videos, which Hassan maintains is used by cults to “help”

¹⁸⁴ Lifton, Robert Jay (1961) p.420- 437

¹⁸⁵ Langone, Michael D. (red.) (1993) p.209

members to stay “focused.” Wood maintains that cults often do not give information that gives disadvantage to them. Other scholars in the field states, since cult members are kept so busy, even if they would read or watch the news they often do not know what they are referring to.

Kullberg states that members in cults are not allowed to mingle with people in other religions. In a similar way to Kullberg, Wood maintains that Churches that have developed into a cult often do not mingle with other groups or dominations, by claiming all other Churches to be un-spiritual along with Hassan. Why cults do not allow members to interact with people from different religions and sometimes even with people from the same religion, could be so that members would not get curious what other religions have to teach, especially if they were using the same religion’s script(s). In Aum Shinrikyo, it seemed to have caused problems for their leaders when an Orthodox priests convinced their members, how little their leaders in Aum knew about Buddhist and Christian teachings.

Loading the Language: Is the use of vocabulary to constrict members’ to think in absolute black-and-white and thought-terminating clichés that is only understood by insiders. This is by assigning new meaning to familiar words and expressions. Since we use language to think, controlling certain words makes it able to control our thoughts.¹⁸⁶

Kullberg maintains that cults often teaches many new interesting things you did not know before entering a cult. Therefore, they become more interested to listen to what a cult leader has to say or teach than outsiders do. These new interesting teaching(s) could be the “loaded language” that is only understood by the insiders. Thus, it becomes hard to communicate with people outside a cult and creates an invisible wall, which separate cult members from the people outside their cult.

Kullberg states that cults often tell members that they have entered a very special group. Why cult members feel special when they enter a cult could be since, this “knowledge” make members feel more special about themselves than people outside the cult, since this “knowledge” cannot be gathered outside their cult. Why it is hard to gather this “knowledge” could be since it might be the invention of the cult leader as Hassan considers, or as Kullberg puts it, by adding the leader’s own thoughts to previously written religious script(s).

Wood states that, members who are in cults often have a hard time to describe their feelings in words to others. This could be since the “loaded language” makes it confusing and painful for cult members to communicate with outsiders, since they do not know what you are referring to.

Kullberg states that family members are often worried about a child who is in a cult, since they often change. This change could be dealing with how their children communicate, by the “loaded language” and the new identity they gain, which Hassan puts it into the John-cult identity.

¹⁸⁶ Hassan, Steven (2000) p.34 (Destructive cults often have their own “loaded language,” words and/or expressions.)

By loading the language, members are made to think in absolute black-and-white. In other words “us versus them.” Everything that is good is embodied in the group and the leader; contrary is all that is outside bad. Thus, members do no longer have to think for themselves, since the doctrine does the thinking for them.¹⁸⁷ Kullberg maintains that cults often think that the society is fundamentally bad and will just become worse; instead the cult will rebuild a new society. Aum Shinrikyo had plans to destroy the Japanese society to rebuild their own society. Most cults may not be as destructive, although in the Moonies if something is wrong it is always the Communists fault. Thus, members do no longer have to think for themselves, since the doctrine does the thinking for them. Wood similarly maintains that members will stop thinking for themselves in the worst case, if they are subjected to mind control.

Kullberg and Wood state that there is no hierarchy in a Church and all are equal under God. Although, leaders that are trapped in authority doctrine will try to make their members to become dependent towards their leaders as children are to parents. How leaders could make this happen might be by assigning new meaning to emotionally loaded terms as “father” or “mother” to separate them from their natural families, which Dr. Galanti considers. In other words, cults try to psychologically transport members back to a child when socialization first took place, to be able to re-socialize him or her, to gain a new identity. Wood seems to be concerned about a leader(s) who tell their members that they are like a child who does not understand anything.

Kullberg maintains that a leader in a cult is often dictatorial where one or few leaders have the absolute power. In the Unification Church, Sun Myung Moon is the absolute leader and members are completely dominated by him. Other leaders that are at the top are, the Koreans, Japanese coming in a close second and Americans in third place. Although if one does not know who is above one another in the Unification Church, they solve this problem by stating that it is a “Cain-and-Able” problem. Kullberg seems so maintain that cults often take passages from other religions that are convenient to them, by adding their own thoughts to it. In the Unification Church, they have taken the passage concerning Cain and Able to solve their hierarchy dilemma. Additionally, if there is something their leader(s) cannot answer, they say; it is a “Chapter 2” problem, in other words irrelevant questions.

The demand for purity: Is to establish impossible standards for performance, which creates an environment of shame and guilt. No matter how hard a person tries, the person always falls short, feels bad about him or herself and as a result even works harder.¹⁸⁸

Wood considers that cults often establish high goals, which need to be accomplished, such as; world peace, establishing a human paradise on earth and so forth. These goals may seem as good goals, although in cults it seems, as no matter how hard their members work it is never good enough. This may be the reason why Wood is concerned; if God’s glory is really shown if cult members have to work until they are exhausted. He maintains that to become saved in Christianity is only by faith and explains the reason to be so one does not boast for their actions. Why cult

¹⁸⁷ Hassan, Steven (1990) p.61-62

¹⁸⁸ Hassan, Steven (2000) p.34

organizations establish high-standard goals that need to be accomplished could be so that they would never reach these goals, thus continually work for cults.

Kullberg maintains that people who join cults will start to feel that the cults' service-work becomes more important than one's ordinary fulltime employment job, therefore start to work part-time to be able to work as much as possible for the cult. Hassan also seems to consider that the characteristic of a cult member is that they will go from full time to part-time jobs.

Quite a few of Aum Shinrikyo's members were highly educated people. In Japan, it is common that parents make their children attend cram-school (学習塾) to be able to enter a good university. Lorna Goldberg along with William Goldberg have noticed that adolescents who are vulnerable to cults are those who have high expectations for themselves and are ready to see the best in others, and/or where high standard of performance were set by one or both parents.¹⁸⁹ Although, why cult members start to work hard in cults could be since they truly believe what they are doing is beneficial for them and to others. This could be the reason why Wood maintains that a person should not become enthusiastic about a cult member who is working hard and instead should ask themselves; what is making them so motivated, since Japanese people are often considered to be hard working people.

Kullberg declares that cult members can become leaders by working hard. In a similar way to Kullberg, Hassan maintains that most people are promised that they will become a leader one day. The highest positions available in the Moonies are for Koreans and the Japanese coming in a close second. They may therefore work harder than others from different countries to accomplish these goals.

Kullberg states that cult members can survive the Armageddon by gathering "points" for a cult. Similar thoughts can be found in Hassan's text where he mentions about a door-to-door Jehovah's Witnesses members who approached his door: "If I pile up enough good work, I am going to survive the Armageddon, I'm looking forward to that." Cult members truly believe that Armageddon will come and eagerly work until that prophesized date. Kullberg declares though, these prophecies are always incorrect and never take place as prophesized.

Dispensing of existence: Is the belief that people in the group have the right to exist and all ex-members and critics or dissidents do not.¹⁹⁰

Kullberg states that, even if a member leaves a Church, they still are brothers and sisters. Wood states though, cults will give stigmas to members if they ever considered leaving by saying; betrayer, coward or "you will go to hell." A person may not take these sorts of stigmas personally although Hassan maintains that most phobias are also irrational. Wood declares that cults can use a method called "rule of terror" (恐怖の法則) to make members live in fear. Hassan declares that Moon once took their members to see the movie Exorcist and told his members that they would experience the same, if they ever considered leaving.

¹⁸⁹ Langone, Michael D. (red.) (1993) p. 242

¹⁹⁰ Hassan, Steven (2000) p.34

Wood maintains that cults can sometimes use lawsuits to defend themselves from people that are critical towards their group. In Aum Shinrikyo, leaders often used the cliché; “what does the religious freedom have to say,” when lawyers tried to save parents’ children from this dreadful group. In the United States there was a non-profit organization called CAN (Cult Awareness Network) although in 1996 the Church of Scientology suited them, thus took over this organization. Hassan declares therefore, if a person calls this organization today, that person might talk to an advisor who even denies that mind control and cults exists.

Sacred Science: The belief that the group’s dogma is absolutely scientific and morally true, with no questions or alternative viewpoints.¹⁹¹

Wood and Kullberg maintain that in general Christianity they only have the Bible as their religious script, additionally that the Bible has been written for all people and that anyone who reads it can understand it on their own. Wood states though cults will say; no matter how much you read the Bible on your own you will never understand it, if you do not have our “explanation book” and in this way cult organizations’ own published books and magazines will hold equal authority to the Bible.

Kullberg states that in general Christianity the Bible is taught to both members and people who are not members. Although in cults, there is often “outsider” and “insider” doctrine, according to Hassan. Kullberg maintains that the “truth” is important although in cults the “truth” often changes. In a similar way to Kullberg, Hassan maintains that cults often have different layers of “truths.” Kullberg considers that leaders in cults only promises good things to potential members, although they often find out that these were false promises. Even if a person would find out that it were false promises, it seems hard to leave.

Wood has gone into detail about how a leader or a pastor should teach or educate their members. Contrary, how members should investigate or check up what is said by a leader. If only certain passages are used or if the message is similar overall to what is written to the rest of the Bible. Hassan similarly mentions; if I did believe in the Bible I would not just want to learn random verses in the Bible, instead study the whole Bible, additionally ask people who have dedicated their whole life to the Bible, to see what they have to say about it. Wood seems therefore to be concerned with if an organization creates an environment where there are no rooms for questions or alternative viewpoints as in the “sacred science,” where their organization or leader’s interpretation of the Bible is absolutely and scientifically true.

Mystical manipulation: Is to have supernatural events. Everyone manipulates everyone else for the higher purpose.¹⁹²

Kullberg states that members in cults can start to do illegal activities in a cult that are even against the law, without noticing, since they are mind controlled. Why members in Aum started to produce the sarin gas could be since they were told that they would reach a “higher spiritual level” and that this was going to be 40-days of “holy activity.” Hassan maintains that cult members often do illegal activities since they

¹⁹¹ Ibid. p.34

¹⁹² Hassan, Steven (2000) p.34

believe that they are above the law. Kullberg declares though, members and leader(s) live under the same rules in general Christianity, although in cults they often do not.

Wood declares that cults can strongly recommend members to live in facilities that are in dreadful circumstances. This could be how he tries to emphasize how members could start to manipulate each other for the higher purpose. In the Unification Church, a member who moves into a Moonie facility is assigned a personal “buddy” and urges to become like their assigned “friend.” This approach seems to be a common technique used in other cults as well, according to scholars in the field. By making members live in facilities or dormitories, where members are taught to share all their concerns and thoughts, it may be easier for a cult to monitor their members’ behavior, belief and actions.

Religions encourage a person to think carefully before making a commitment to join.
Cults encourage quick decisions with little information.¹⁹³

As the quotation shows, Wood seems to be concerned about religious organizations that try to make people become a member too fast, as in the first day of coming to a religious group. Hassan states that we cannot behave without emotions. This may be the reason why cults could use the mind control technique known as “love shower” or “love bombing” to intentionally make people become emotional influenced, which Wood considers. A person may become a member if he or she is emotionally influenced, although if a group *creates* this emotion it could be questioned if it is an honest method to use. This could be the reason why Wood considers that a person has to be especially careful if an organization tries to make someone to join a religious group when he or she is in emotional circumstance.

Hassan believes that God works in mysterious ways. When he was a member of the Unification Church, his mother who is a Jew had prayed for him, that he would break a leg so he could leave this destructive cult. He actually fell asleep at the wheel and got in an accident, where he broke his leg. Thus, he was not able to escape from his parents who came to the hospital with de-programmers. Wood also believes that miracles can happen today although, miracles only happen when it is God’s will. Therefore, if a leader in a religious organization promises a miracle it may be rather odd. Similar thoughts can be found in Dr. Langone’s book, where exit-counselors state: “we do not promise cure, cults can only promise that.”¹⁹⁴

The cult of confession: Is destruction of personal boundaries, and the expectation that every feeling, thought or action – past or present – that does not conform to the group’s rules be shared or confessed. This information is not forgotten or forgiven but rather used to control.¹⁹⁵

Christians believe that if he or she confesses their sins to God, he or she is forgiven. This may be the reason why Wood is concerned about leaders that tell their members that they would go to hell if they ever considered leaving. God can be worshipped in any Church therefore if a leader tries to make their members to stay in their specific

¹⁹³ Langone, Michael D. (red.) (1993) p.256

¹⁹⁴ Langone, Michael D. (red.) (1993) p.247

¹⁹⁵ Hassan, Steven (2000) p.34

Church they have a misunderstanding towards the scripture. Wood and Hassan maintain that Bible-based cults often say, all other Churches are dead and un-spiritual.

Kullberg maintains that cult members often change and become hard to communicate with, as mentioned before. This “change” seems to make it hard for members to leave a cult. When Hassan became a leader in the Unification Church he was told to say that, he was dealing with the same issues as the person he was to recruit. If he could not think of a “sin,” he was even told to make something up. This could be how cults try to maximize their previous “bad old self” by making them confess something, although these confessions are not forgiven as in general Christianity, instead used by cults to keep their members in their group.

Doctrine over person: Is the imposition of group belief over individuals experience, conscience, and integrity.¹⁹⁶

Kullberg maintains that the Bible and God hold the authority in general Christianity. Additionally that Christians believe in the Bible without changing it. Wood states that the Bible has been accepted as a powerful book, therefore cult leaders want the same authority that the Bible holds. Cult leaders will therefore use passages in the Bible as “obey your leaders and elders” to strengthen their members dependency towards themselves. Although the Bible warns about false prophets and says, “we shall follow God and not men.” To be able to get their own authority approved, cult leaders will claim that they have obtained authority from God, although they are actually saying that they themselves do not have any authority. This could be the reason why Bible-based cults that have claimed to have God and the Bible above them, have led to manipulation of their members, as Hassan maintains. Wood states therefore repeatedly in his book that members have to be careful how a leader interprets the Bible.

5.3 Cult and unethical mind control

Cults are nothing new and have existed for a long time, although something new has been added to cults nowadays, this is 30 years of psychological studies, according to Hassan. If an organization practices brainwash by physically torturing people, it would most likely be easier for authorities to know that there is something odd in a group. This could be the reason why cults use the mind control technique today because it is often harder to realize if a group practices this towards their members; a person who is subjected towards mind control responds positively to what is happening towards themselves.

Many have told Hassan, everything is mind control so why bother. Mind control does not necessarily have to be unethical. Although using unethical mind control towards their members, it makes it more or less impossible for their members to leave a destructive cult. If one uses unethical mind control, members will only start to listen to what their leaders and the organization have to say. This could be the reason why Kullberg has illustrated a wall around members in cults, since they will stop to listen to what others have to say and only start listening to what their organization and/or leaders have to say, as in the opening of the wall, in his diagram. Other scholars in the

¹⁹⁶ Hassan, Steven (2000) p.34

field state that cult members will pretend to listen to what you have to say although they are actually not interested in your point of views.

Wood mentions various times in his book that the purpose of education is to raise independent human beings. Additionally, that the purpose to teach or preach is to draw people closer to God and is not to make members become dependent on their leaders. However, leaders that are trapped in authority doctrine will try to make members become dependent. In the worst-case scenario, members who are subjected towards unethical mind control will stop to think on their own and become like robots. Asahara's dream was actually to "create" members who would obey his commands as robots. This could be the reason why Hassan's second published book is called *Empowering people to be able to think for themselves*, since cults makes it hard for their members to think for themselves due to strong dependency on their leaders.

5.4 Summary of mind control and cult

Mind control is sophisticated; therefore defining exactly what it is could be rather hard. Although, if an organization practices all of these eight criteria it could be a destructive cult or an organization that is practicing unethical mind control towards their members.

To clearly discern religions from cults could also be relatively hard, since a cult does not have to be destructive due to their bizarre or un-orthodox belief, according to Hassan. Therefore debating in whose belief is "correct" or "incorrect" may rather be hard to distinguish cults from religions. Although, if a group uses religious scripts to reinforce their own thoughts to make members' become dependent towards their leader(s) it may be rather abnormal.

Destructive cults seem to use these eight criteria to make it hard for members to leave a destructive cult. Many cults state that the "door is open" therefore all one has to do is leave, although if this was the case, Hassan declares that he would have left the Unification Church a long time ago. Kullberg maintains that members are free to leave a Church whenever they want. As long as a religious group is not practicing unethical mind control towards their members, it may not be as hard to leave a religious group. The more of the eight criteria in Lifton's study of mind control match a group; it may be more or less hard to leave on members' own initiative. Kullberg maintains that the more the topics match around the wall he has illustrated or the thicker the wall is; it would be a more destructive or a dangerous cult.

5.5 Restrain members to absolute dependency towards their leaders

A destructive cult according to Hassan distinguishes from a normal social or religious group by subjecting its members to deception or other damaging influences to keep them in the group. This may be the reason why Kullberg maintains that the truth is important, since cults try to keep members in cults through dishonesty.

Kullberg seems to describe cult leadership as dictatorial where the leader has the absolute authority. In a similar way to Kullberg, Wood seems to be concerned about if a leader tries to make an environment where members do not have the right to question a leader. He maintains that the actual problem is not who has the right to

decide or not in a Church, instead if members may agree on what a leader(s) has decided.

Kullberg states that a person should be especially careful if a leader claims to be a God or like a God. In a similar matter to Kullberg, Wood seems to be concerned about leaders who tries to convince members that he or she is the only spokesperson of God.

Wood and Kullberg seem to therefore maintain that it is important for a Church to be democratic, where everyone has the equal right to decisions taken by a leader(s). If an organization has a dictatorial leader then it may be difficult to make a leader to quit, if one becomes like Asahara Shoko.

5.6 Final Comments

Having a dictatorial leader who holds the absolute authority, where their doctrine is stated to be "absolutely true" for no alternative viewpoints, making members to constantly "work" for an organization, it seems as cults could skillfully separate their members from; family, friends, relatives, media and outside influences, thus create a psychological wall around their members. Cults seem to isolate member from the "outside world," by restraining their members to their leaders through skillful mind control techniques.

その宗教が危ないものになるかどうかは、リーダーの心によって決まります。¹⁹⁷

If a religion becomes a dangerous religion, is decided by the leader's heart.

In a similar matter to Kullberg, David E. Kaplan maintains that the actual problem in Japan may not have been within its laws, instead in the leadership. Hassan states though: "Groups that use mind control may start off with extremely good intentions but end up manipulating their members and deceiving the public."¹⁹⁸

Some people may be atheists, agnostics or humanists. Hassan suggests these people adopt a more resourceful and philosophical posture, if they want to help a person leave a cult. Such as: "If I did believe in God, it would be a God of truth and not a God of lies. God would need to be an honest God: otherwise, how could you trust him?"¹⁹⁹

自ら間違いを認め、長年の方針を変えるなどということは、決してたやすいことではありません。しかし、砂の上に建てられた家のたとえ話にあるように、最終的には、みことばに従って築かれた者だけが残ります。²⁰⁰

To personally admit a mistake and try to change the long years strategy is certainly not an easy thing to do. Although as the parable; to build a house on sand will eventually fall and the only ones who are true to the Gospel will remain.

¹⁹⁷ Kullberg, Evert (2000) p.5

¹⁹⁸ Hassan, Steven (1990) p.105

¹⁹⁹ Hassan, Steven (2000) p.146

²⁰⁰ Wood, William (2007) p.94 (Matthew 7:24-37) (マタイ 7:24-37)

カルト問題に目をつぶることは、危険なカルト教団に対して「どうぞ、自由に活動してください」と言っていることにならないのか。クリスチャンはカルト問題から逃げずに、「信仰のために戦う」べきです。²⁰¹

To shut one's eyes towards cult problems is it not the same as saying "please, freely continue your activities" to dangerous cult organizations? Christians should not run away from cult problems, instead should "fight for their faith."

The Aum Shinrikyo incident may have led something bad to become a good experience for the government and the society in Japan, as the cliché "making something good come from a bad experience." Since cults experts were invited to Japan from the west after the Aum incident to educate Japanese citizens concerning the danger of cult and mind control, in order to prevent future incidents.

Religious freedom should be respected and a person ought to have the free right to believe in anything they want. Although, people may have to be protected from different kinds of unethical approaches that *make* them believe in a religious belief and *keeps* them in a group through the cult mind control.

²⁰¹ Wood, William (2007) p.88 (Jude 3) (ユダ3節)

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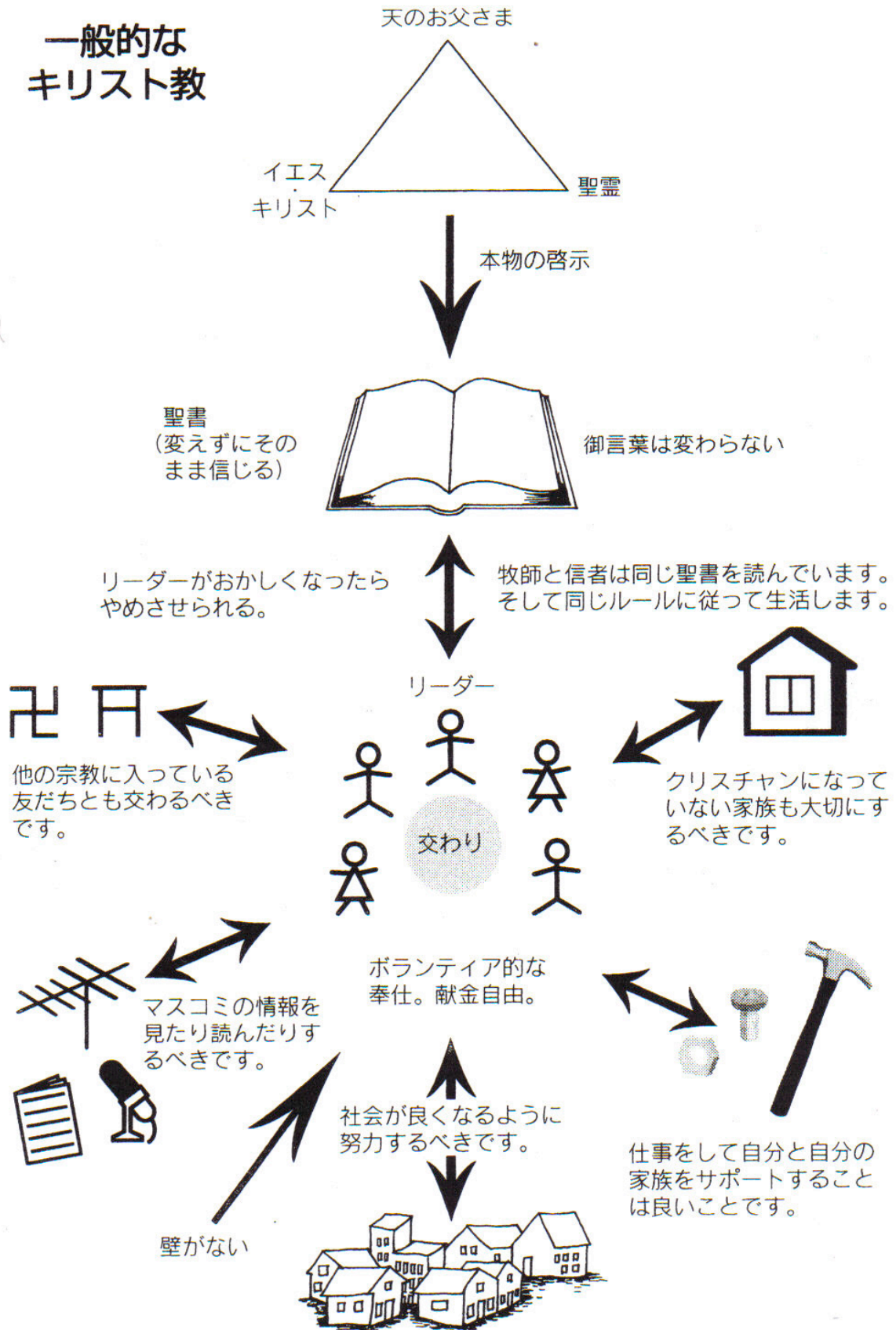
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一般的な キリスト教



新興宗教

人間が作った新しい宗教
オウム真理教・エホバの証人など

そのまま信じるのではなく
好きなように変えている

自分の考え
教典
コーラン
ペダ
聖書



マインドコントロール

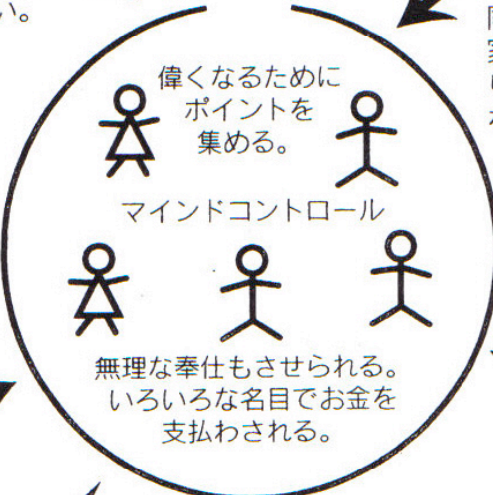
- ◎考え方と教えはよく変わる。
- ◎リーダーと信者は違うルールで生活します。
- ◎リーダーがおかしくなってもやめさせられない。



他の宗教に入っている人と
友達になってはいけない。
伝道だけは良い。



同じ宗教に入っていない
家族は関係のない人になり、
そして家族の言う事を
聞かなくなります。



マスコミは嘘の情報を
流しているので見たり
読んだりしないように
指示している。



厚い壁があるのでマインド
コントロールがうまくでき
ます。



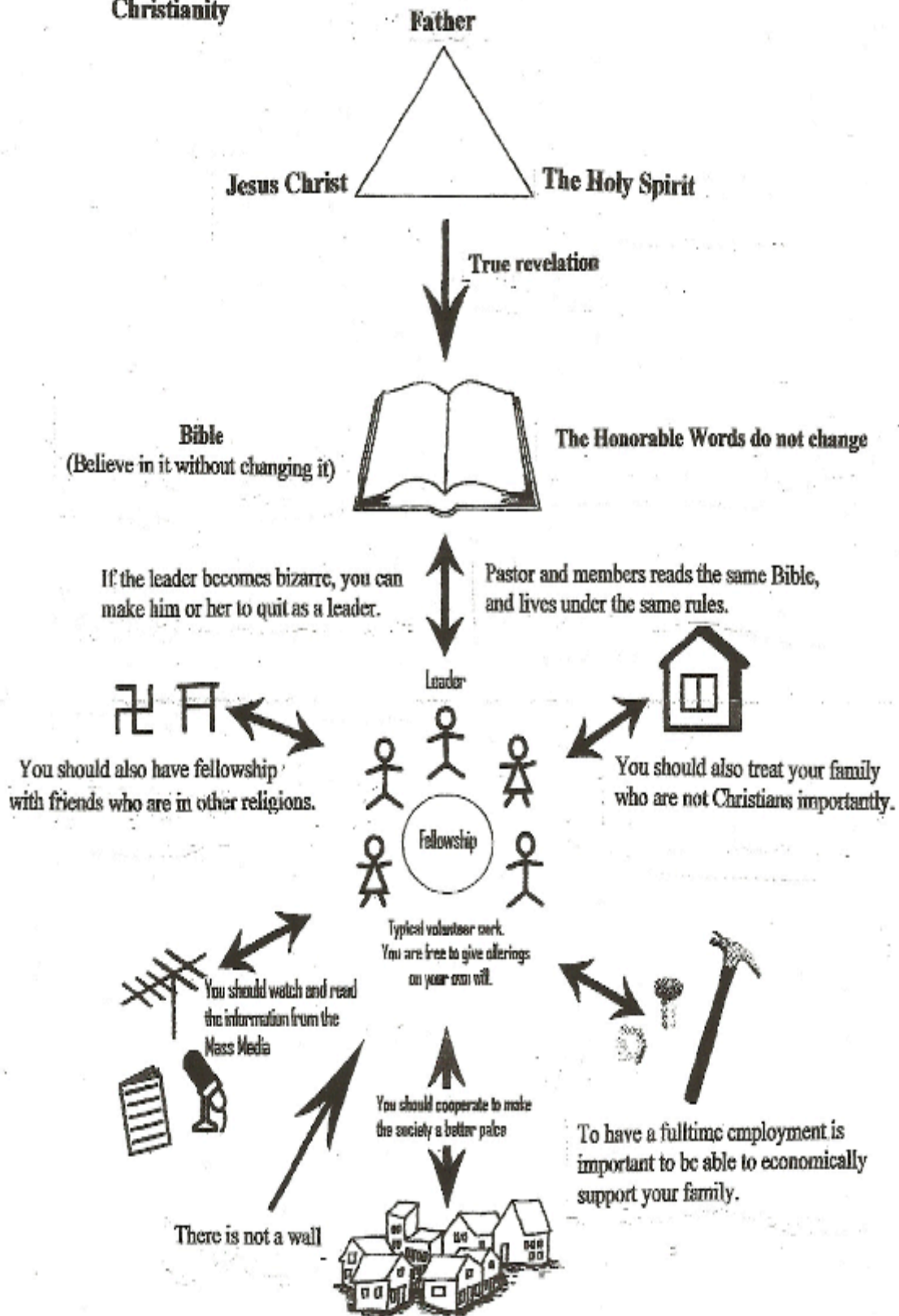
宗教以外の仕事は良く
ないがアルバイト程度
のものなら良い。



社会を壊した方が良い。
その後自分の宗教の新しい
社会を建てる。社会を良く
しようとする努力はしない。

Appendix 1.1 [in English]

General
Christianity



Appendix 2.1 [in English]

Cults / New Religions

New Religions humans have made.
Such as: Aum Shinrikyo, Jehovah's Witnesses.

