

charged interpersonal manipulations. Ruth said she was often chastised by Mary, a prestigious cult member, for "showing lustful thoughts toward the brothers." Mary would have me lie on my face on the floor. She would lie on top of me and massage me to drive Satan out. Soon, she'd begin accusing ME of being a lesbian." Needless to say, anyone who had been through experiences of the sort described would be likely to have sexual conflicts to work out.

A very few who were in orgiastic cults had undergone enforced sexuality rather than celibacy. Describing the cult leader, one woman said, "He used orgies to break down our inhibitions. If a person didn't feel comfortable in group sex, he said it indicated a psychological hang-up that had to be stripped away because it prevented us all from melding and unifying."

Indecisiveness.

Some groups pre scribed virtually every activity: what and when to eat, wear, and do during the day and night, showering, defecating procedures, and sleep positions. The loss of a way of life in which everything is planned often creates what some of our group members call a "future void" in which they must plan and execute all their tomorrows on their own. Said one, "Freedom is great, but it takes a lot of work." Certain individuals cannot put together any organized plan for taking care of themselves, whether problems involve a job, school, or social life. Some have to be urged to buy alarm clocks and notebooks in order to get up, get going, and plan their days. One woman, who had been unable to keep a job or even care for her apartment since leaving the cult, said, "I come in and can't decide whether to clean the place, make the bed, cook, sleep, or what. I just can't decide about any thing and I sleep instead. I don't even know what to cook. The group used to reward me with candy and sugar when I was good. Now I'm ruining my teeth by just eating candy bars and cake."

Except for some aspects of the difficulty with making decisions, these problems do not seem to stem especially from the techniques of behavior modification that some cults apply to their members. But the next two items are another matter.

Slipping into Altered States.

From the time prospective recruits are invited to the cult's domicile -- "the ashram," "the retreat," they are caught up in a round of long, repetitive lectures couched in hypnotic metaphors and exalted ideas, hours of chanting while half-awake, attention-focusing songs and games, and meditating. Several groups send their members to bed wearing headsets that pipe sermons into their ears as they sleep, after hours of listening to tapes of the leader's exhortations while awake. These are all practices that tend to produce states of altered consciousness, exaltation, and suggestibility.

When they leave the cult, many members find that a variety of conditions -- stress and conflict, a depressive low, certain significant words or ideas -- can trigger a return to the trance-like state they knew in cult days. They report that they

fall into the familiar, unshakable lethargy, and seem to hear bits of exhortations from cult speakers. These episodes of "floating" -- like the flashbacks of drug-users -- are most frequent immediately after leaving the group, but in certain persons they still occur weeks or months later.

Ira had acquired a master's degree in business administration before he joined his cult; emerging after two years of nightly headsets and daily tapes, he is working in a factory "until I get my head together." He thought he was going crazy: "Weeks after I left, I would suddenly feel spacey and hear the cult leader saying, "You'll always come back. You are one with us. You can never separate." I'd forget where I was, that I'm out now; I'd feel his presence and hear his voice. I got so frightened once that I slapped my face to make it stop."

Jack, a former graduate student in physiology who had been in a cult for several years, reported, "I went back to my university to see my dissertation adviser. As we talked, he wrote ideas on the board. Suddenly he gave me the chalk and said, 'Outline some of your ideas.' He wanted me briefly to present my plans. I walked over and drew a circle around the professor's words. It was like a child doing it. I heard his words as a literal command: I drew a line around the out side of the ideas written on the board. I was suddenly embarrassed when I saw what I had done. I had spaced out, and I keep doing little things like that."

During our group discussions, unless we keep some focus, we often see members float off; they have difficulty concentrating and expressing practical needs concretely. Prolonged recitals using abstract cult jargon can set off a kind of contagion in this detached, "spacey" condition among certain participants. They say these episodes duplicate the conditions they fell into at meditations or lectures during cult days, and disturb them terribly when they occur now. They worry that they are going mad, and that they may never be able to control the floating. But it can be controlled by avoiding the vague, cosmic terms encouraged in cult talk and sticking to concrete topics and precise language spoken directly to a listener. In one session, Rosemary was de scribing a floating incident from the day before. "In the office yesterday, I couldn't keep centered . . . I couldn't keep a positive belief system going," she said.

Continued in Part Two. Used with permission

Pope John Paul II Society of Evangelists

14818 Ranchero Road
Hesperia, California, USA
Telephone: 760-220-6818
FAX: 760-948-7620

E-mail: pjpiisoe@earthlink.net
www.pjpiisoe.org

Pamphlet 221

Coming Out of the Cults

Part one

Margaret T. Singer, Ph. D.

Clinical research has identified specific cult-related emotional problems with which ex-members must cope during their reentry into society. Among them: indecisiveness, uncritical passivity--and fear of the cult itself. The recent upsurge of cults in the United States began in the late 60s and became a highly visible social phenomenon by the mid-70s. Many thousands of young adults -- some say two to three million -- have had varying contacts with such groups, frequently leaving home, school, job, and spouses and children to follow one or another of the most variegated array of gurus, messiahs, and Pied Pipers to appear in a single generation. By now, a number of adherents have left such groups, for a variety of reasons, and as they try to reestablish their lives in the mainstream of society, they are having a number of special -- and I believe cult-related -- psychological problems that say a good deal about what experience in some of these groups can be like.

The term "cult" is always one of individual judgment. It has been variously applied to groups involved in beliefs and practices just off the beat of traditional religions; to groups making exploratory excursions into non-Western philosophical practices; and to groups involving intense relationships between followers and a powerful idea or leader. The people I have studied, however, come from groups in the last, narrow band of the spectrum: groups such as the Children of God, the Unification Church of the Reverend Sun Myung Moon, the Krishna Consciousness movement, the Divine Light Mission, and the Church of Scientology. I have not had occasion to meet with members of the People's Temple founded by the late Reverend Jim Jones, who practiced what he preached about being prepared to commit murder and suicide, if necessary, in defense of the faith.

Over the past two years, about 100 persons have taken part in discussion groups that I have organized with my fellow psychologist, Jesse Miller of the University of California, Berkeley. The young people who have taken part are generally from middle- and upper- middle-class families, average 23 years of age, and usually have two or more years of college. Though a few followed some of the smaller evangelical leaders or commune movements, most belonged to a half-dozen of the largest, most highly structured, and best known of the groups.

Our sessions are devoted to discussion and education: we neither engage in the intense badgering reportedly carried on by some much-publicized "deprogrammers," nor do we provide group psychotherapy. We expected to learn from the participants in the groups, and to relieve some of their distress by offering a setting for mutual support. We also hoped to help by explaining something of what we know about the processes

the members had been exposed to, and particularly what is known of the mechanisms for behavior change that seem to have affected the capacity of ex-cultists to adjust to life after cultism. My own background includes the study of coercive persuasion, the techniques of so-called "brain-washing;" Dr. Miller is interested in trance-induction methods. It might be argued that the various cult groups bear resemblances to certain fervent sectors of long-established and respected religious traditions, as well as to utopian communities of the past. Clearly, the groups are far from uniform, and what goes on in one may or may not go on in another. Still, when in the course of research on young adults and their families over the last four years, I interviewed nearly 300 people who were in or who had come out of such cults, I was struck by similarities in their accounts. For example, the groups' recruitment and indoctrination procedures seemed to involve highly sophisticated techniques for inducing behavioral change.

I also came to understand the need of many ex-cult members for help in adjusting to life on the outside.

According to their own reports, many participants joined these religious cults during periods of depression and confusion, when they had a sense that life was meaningless. The cult had promised -- and for many had provided -- a solution to the distress of the developmental crises that are frequent at this age. Cults supply ready-made friendships and ready made decisions about careers, dating, sex, and marriage, and they outline a clear "meaning of life." In return, they may demand total obedience to cult commands.

The cults these people belonged to maintain intense allegiance through the arguments of their ideology, and through social and psychological pressures and practices that, intentionally or not, amount to conditioning techniques that constrict attention, limit personal relationships, and devalue reasoning. Adherents and ex-members describe constant exhortation and training to arrive at exalted spiritual states, altered consciousness, and automatic submission to directives; there are long hours of prayer, chanting, or meditation (in one Zen sect, 21 hours on 21 consecutive days several times a year), and lengthy repetitive lectures day and night.

The exclusion of family and other outside contacts, rigid moral judgments of the unconverted outside world, and restriction of sexual behavior are all geared to increasing followers' commitment to the goals of the group and in some cases to its powerful leader. Some former cult members were happy during their membership, gratified to submerge their troubled selves into a selfless whole. Converted to the ideals of the group, they welcomed the indoctrination procedures that bound them closer to it and gradually eliminated any conflicting ties or information.

Gradually, however, some of the members of our groups grew disillusioned with cult life, found themselves incapable of submitting to the cult's demands, or grew bitter about discrepancies they perceived between cult words and practices. Several of these people had left on their own or with the help of family or friends who had gotten word of their restlessness

and picked them up at their request from locations outside cult headquarters. Some 75 percent of the people attending our discussion groups, however, had left the cults not entirely on their own volition but through legal conservatorships, a temporary power of supervision that courts in California and several other states grant to the family of an adult. The grounds for granting such power are in flux, but under such orders, a person can be temporarily removed from a cult. Some cults resist strenuously, sometimes moving members out of state; others acquiesce. Many members of our groups tell us they were grateful for the intervention and had been hoping for rescue. These people say that they had felt themselves powerless to carry out their desire to leave because of psychological and social pressures from companions and officials inside. They often speak of a combination of guilt over defecting and fear of the cult's retaliation -- excommunication -- if they tried. In addition, they were uncertain over how they would manage in the outside world that they had for so long held in contempt.

Most of our group members had seen deprogrammers as they left their sects, as part of their families' effort to reorient them. But none in our groups cited experiences of the counter brainwashing sort that some accounts of deprogramming have described and that the cults had warned them to be ready for. (Several ex members of one group reported they had been instructed in a method for slashing their wrists safely, to evade pressure by "satanic" deprogrammers -- an instruction that alerted them to the possibility that the cult's declarations of love might have some not-so-loving aspects.)

Instead, our group members said they met young ex-cultists like themselves, who described their own disaffection, provided political and economic information they had been unaware of about cult activities, and described the behavioral effects to be expected from the practices they had undergone. Meanwhile, elective or not, the days away from the cult atmosphere gave the former members a chance to think, rest, and see friends -- and to collect perspective on their feelings. Some persons return to cult life after the period at home, but many more elect to try to remake life on the outside.

Leaving any restricted community can pose problems -- leaving the Army for civilian life is hard, too, of course. In addition, it is often argued that people who join cults are troubled to begin with, and that the problems we see in postcult treatment are only those they postponed by conversion and adherence. In a recent study by psychiatrist Marc Galanter of the Albert Einstein College of Medicine in New York and several colleagues, some 39 percent of one cult's members reported that they had "serious emotional problems" before their conversion (6 percent had been hospitalized for it) and 23 percent cited a serious drug problem in their past. But some residues that some of these cults leave in many ex-members seem special: slippage into dissociated states, severe incapacity to make decisions, and related extreme suggestibility derive, I believe, from the effects of specific behavior-conditioning practices on some especially susceptible persons.

Most ex-cultists we have seen struggle at one time or another with some or all of the following difficulties and problems. Not all the former cultists have all of these problems, nor do most have them in severe and extended form. But almost all my informants report that it takes them anywhere from six to 18 months to get their lives functioning again at a level commensurate with their histories and talents.

Depression.

With their 24-hour regime of ritual, work, worship, and community, the cults provide members with tasks and purpose. When members leave, a sense of meaninglessness often reappears. They must also deal with family and personal issues left unresolved at the time of conversion.

But former members have a variety of new losses to contend with. Ex-cultists in our groups often speak of their regret for the lost years during which they wandered off the main paths of everyday life; they regret being out of step and behind their peers in career and life pursuits. They feel a loss of innocence and self esteem if they come to believe that they were used, or that they wrongly surrendered their autonomy.

Loneliness.

Leaving a cult also means leaving many friends, a brotherhood with common interests, and the intimacy of sharing a very significant experience. It means having to look for new friends in an uncomprehending or suspicious world.

Many of our informants had been struggling with issues of sexuality, dating, and marriage before they joined the cult, and most cults reduce such struggles by restricting sexual contacts and pairings, ostensibly to keep the members targeted on doing the "work of the master." Even marriages, if permitted, are subject to cult rules. Having sexuality highly controlled makes friendships especially safe for certain people: rules that permit only brotherly and sisterly love can take a heavy burden off a conflicted young adult.

On leaving the cult, some people respond by trying to make up for lost time in binges of dating, drinking, and sexual adventures. These often produce overwhelming guilt and shame when former members contrast the cult's prohibitions to their new freedom. Said Valerie, a 26-year-old former teacher, "When I first came out, I went with any guy that seemed interested in me -- bikers, bums -- I was even dating a drug-dealer until I crashed his car on the freeway. I was never like that before."

Others simply panic and avoid dating altogether. One man remarked, "I had been pretty active sexually before I joined. Now it's as if I'd never had those experiences, because I'm more inhibited than I was in junior high. I feel sexually guilty if I even think of asking a girl out. They really impressed me that sex was wrong." In at least one case, the rules restricting sexuality seem to have contributed to highly