

quarters in New York, which presides over about 30 CARP groups in the United States. CARP plays a larger role on college campuses in Japan and Korea, says Reiner. In fact, CARP is the largest university student organization in Japan. Reiner estimates there are thousands of CARP members in Japan alone, while in the United States CARP groups number 12 to 15 members.

Some of the activities Reiner is planning include videos and lectures with titles such as "Spirits in the Material World." Reiner also plans to show films about peace, spotlighting peacemakers like Martin Luther King Jr. and Mother Theresa, bring in guest speakers like Leo Busgalia, an author and University of California at Berkeley professor, and hold question-and-answer forums.

Reiner hopes to cover topics that discuss life after death, how to create loving relationships and how to create a more harmonious family life.

Many characterize the Unification Church as a cult, but according to University sociology Professor Benton Johnson, a cult is a movement that is "dangerous and unfamiliar." Johnson labels the Unification Church as a "new religion" instead.

Johnson disagrees with the allegations against the church that members are "brainwashed." The church has been known to be deceptive, says Johnson, but "people aren't forced into detention." The church asserts a legally permissible use of force.

Many people oppose Johnson's view. Jim Luce is the founder of Fundamentalist Anonymous in New York, N.Y., a support group for people who have left the fundamentalist churches. The group also provides support for people formerly associated with smaller "cult" religions.

Religious groups like the Unification Church impose a "mind set" — members see the world in terms of black and white, good and evil," says Luce. They believe their religion is the

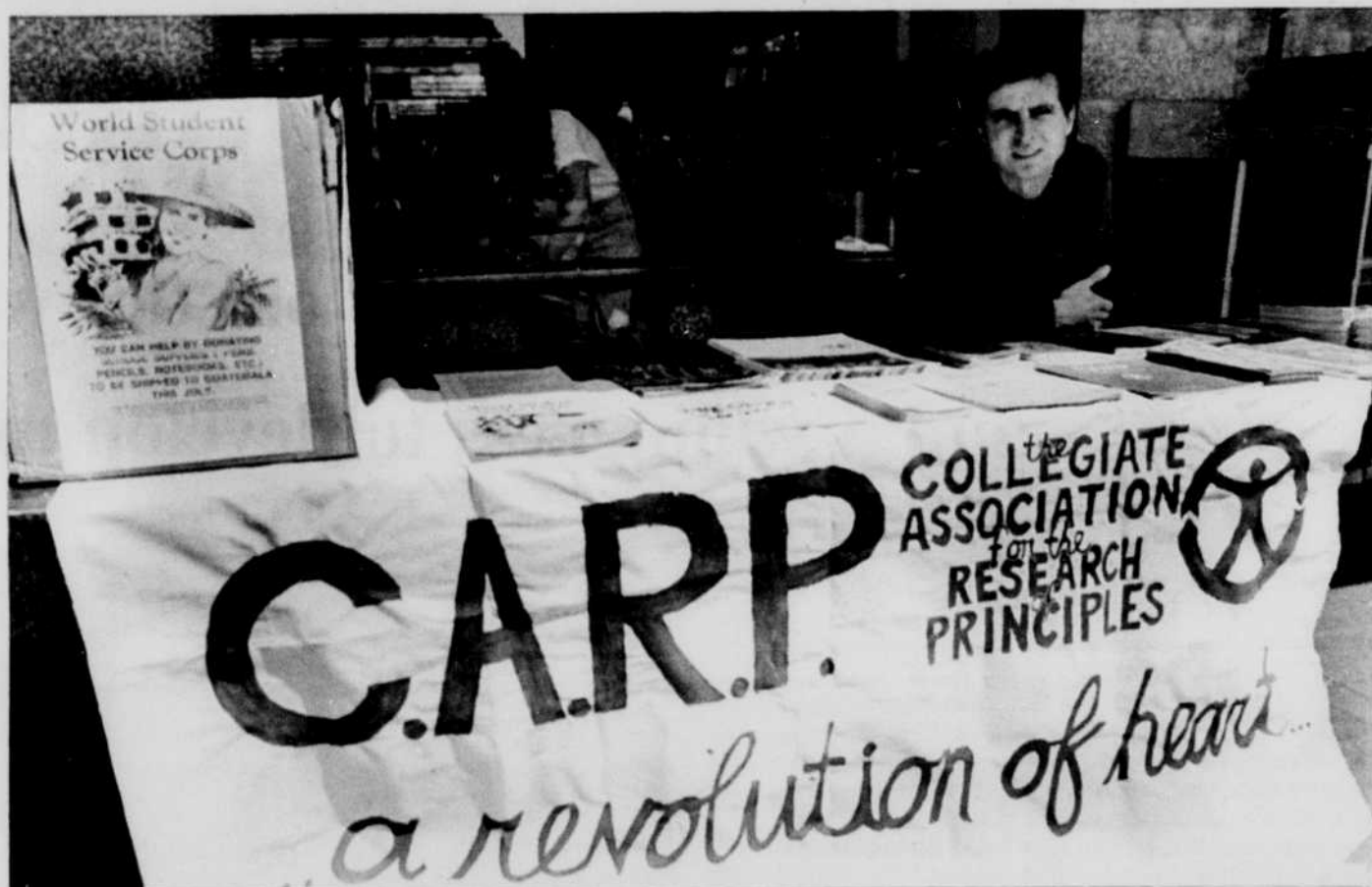


Photo by Shu-Shing Chen

In their attempt to reach more students, the Collegiate Association for the Research of Principles (CARP) recently set up a table outside the University Bookstore. But after complaints from passers-by, the table and Peter Reiner (above) departed.

"truth and that everyone else is wrong."

Ohkawa denies that the church closes its ears to other religious views. He stresses an ecumenical relationship. "All good people should work together as children of God. Unity doesn't mean relinquishing your own theology," he says.

Karen Creighton, a former University student, learned firsthand exactly what those "brainwashing" techniques were.

In 1979 Creighton was 18 years old and a freshman at UC Berkeley. She was in the process of dropping out of school and didn't have any real direc-

tion in her life. She describes her state of mind as "depressed" and "vulnerable" at that time.

On two different occasions Unification Church members approached Creighton, inviting her to dinner at their house. Each time Creighton was invited to dinner, members masked their identity. After having told the members, during her first encounter, about her interest in art, they asked her to join them at their "artistic community" for dinner.

"I didn't know they were moonies... it wasn't until the end that I found out that they were moonies," Creighton says.

At the end of her second visit "they showed pictures of their farm. They did their sales pitch: 'Come to our farm, you'll have a wonderful time... you can stay a week... there will be no pressure,'" Creighton says. It was after her third visit to the member's house that she decided she would go to their farm.

On a Thursday evening, Creighton, with several members and recruits, boarded a bus bound for the Boonville, Calif. farm located 17 miles north of Santa Rosa.

"It was like being 13 years old again," says Creighton, as she describes her experience on the farm. "Everyone had chores, but no one had responsibilities."

During the two days Creighton stayed at the camp, she attended endless lectures, discussions, games, exercise and entertainment sessions. She experienced constant stimuli and lots of exercise with little sleep and little protein.

"They kept running me into the ground," she says.

Creighton also remembers how they kept denouncing the traditional family. "They would say that the nuclear family doesn't work, that there are certain problems with the family." By the end of the second day parents had gone from OK-people to being evil people, she says.

By Saturday Creighton felt she had had enough of their "emotional coercion" and asked to be taken back to Berkeley.

"I was getting scared. I was getting tired, and I knew that I was beginning to lose it. I could feel that it would be so easy to let go, just let these people care for me. It sounded so wonderful, yet I

saw these zombies walking around me, and I thought, 'I don't want to be a zombie.'"

After much pleading and stalling, a couple of the members finally took Creighton back to Berkeley. "If I'd stayed until Sunday I'm sure I'd have been converted," Creighton says.

"Despite everything, despite all of the formalness, I had formed some good friendships," says Creighton, who regrets that she had to end her new friendships so abruptly.

But she didn't want to have to deal with the Unification Church preachings anymore. She describes the people she met as "nice, charming, witty and well educated." They were "interesting people," Creighton says.

The experience at the Boonville camp taught her about the power of emotional coercion. "Had anyone told me this before that weekend I'd have said, 'That's crazy, people can't do that,' yet I can see how people can get manipulated," she says.

During Creighton's stay at the farm, she says music always was being played, but "as the lectures progressed the lyrics in songs changed. You kept getting more of the doctrine in the songs."

The main concern about groups like CARP is that they focus their recruiting attentions on college students, especially freshmen "who are particularly vulnerable," says Adrian Greek, the executive director of the Positive Action Center in Portland. The center is a support group for ex-Unification Church members.

Recruitment practices have declined drastically since the late '70s, as has membership. There are now only about 4,000 members in the United States, Greek says. He warns, however, that students still should be on guard.

Though the membership seems small in the United States, the Unification Church does flourish in other countries. There are an estimated 20 million members in Japan alone.

Greek attributes the decline of recruitment practices in the United States to Moon's growing interest in business and politics. In the past, members used to sell flowers on street corners to raise money for the church. Today, flower selling is nearly non-existent.



Photo by Shu-Shing Chen

Just days after CARP registered as a University organization, a follower of the group passes out literature at 13th Avenue and University Street.