

Organisation: Part two

Characteristics of a Cult's organisation

What does rank mean within cults?

'Even the humblest Party member is expected to be competent, industrious and even intelligent within narrow limits, but it is also necessary that he should be a credulous and ignorant fanatic whose prevailing moods are fear, hatred, adulation and orgiastic triumph. In other words it is necessary that he should have the mentality appropriate to a state of war. It does not matter whether the war is actually happening, and, since no decisive victory is possible, it does not matter whether the war is going well or badly. All that is needed is that a state of war should exist. The splitting of the intelligence which the Party requires of its members, and which is more easily achieved in an atmosphere of war, is now almost universal, but the higher up the ranks one goes, the more marked it becomes, it is precisely in the Inner Party that war hysteria and hatred of the enemy are strongest.' 1984; George Orwell

The one who can understand the true meaning of these words of George Orwell, is the one who has been a member of a destructive cult for some time or has monitored them closely for a long time. For example since its foundation MeK have been in a war and will remain in war against something. War with the 'Shah's regime', with the 'American Imperialism', with Zionist Israel, and then the 'Khomeini regime. The name of the enemy has changed several times and will change again and again, but the war has always existed and will continue to exist. Members within narrowly defined responsibilities are the best experts of all; they work hard and do not hesitate to sacrifice anything in doing their job. They work like an ant, unstoppable, without any question or doubt. Through mind control and brainwashing their whole inelegance and minds have been directed to do their job as well as possible, even if that job is filling a hole that their colleague has dug minutes before. One can recognise their rank and their real state within the organisation by looking at their level of hate toward the enemy and their fanatic obedience and loyalty toward the leader. They are foolishly always in the state of victory and celebration, accepting whatever they are told and naively feeling that any event has been directed or influenced by their leader and therefore is another victory of his. For example they moved to Iraq to fight against Iran and earn leadership of Iran for Rajavi, then after surrendering their arms to America and gaining their refugee status in Iraq through Americans, they celebrated this 'victory' in such a way that it seems the aim of their whole struggle was to achieve this refugee status in Iraq! Any Information within the group, even the most useless and elementary, has been divided into pieces and each member has a piece, as no one knows for sure what the reality is, even about the most trivial facts of the group, except the leader himself. Therefore the good member is the one who knows nothing and doesn't want to know anything.

Ranks within cults are important for two reasons: Firstly they are an instrument that can be used for positioning different people in different layers and therefore defining their relationships with other members of the cult. Secondly ranks within cults, as in all totalistic governments, are used as some sort of 'carrot' against a 'stick,' which usually comes in the shape of criticism and punishment. It is a reward for loyalty, obedience and hard work as it is prestigious and sometimes brings spiritual and even material advantages. Although rank is not limited to totalistic structures, democratic organisations also have to have some sort of ranking, and the main difference between the two is in what determines the rank in each system. Although both might share the level of expertise, hard work and how one can solve problems that they face within their responsibility as a measuring yardstick, in totalistic systems such as cults, more than anything else it is still the rank of a member that is representative of their level of: -obedience, loyalty, love for the leader and perhaps even in

sexual form as well. Usually in totalistic structures a code name for these conditions is 'ideological merit' and they stress that what is important in determining the position of a member is not relative to his expertise, but his ideological merit. Although different cults might differ in evaluating who is and is not a member, all cults share common factors in determining the rank of their members according to their loyalty and obedience toward the leader; - how much they avoid asking questions and doubt whatever they are told and ordered to do and of course the level of their hard work.

Loyalty and full Obedience:

'We are not content with negative obedience, nor even with the most abject submission. When finally you surrender to us, it must be of your own free will.' 1984 George Orwell

Although in totalitarian regimes one might obey orders because of responsibility or fear, (as it was suggested by Machiavelli in his novel, 'Prince': *'prince is better to be feared than loved'*) in cults this kind of obedience and loyalty is neither desirable nor acceptable nor is it possible. This does not mean that cults don't use coercive methods to obtain some sort of obedience and loyalty, as at certain point of their existence, some of them have used it and will use it. Still, as most of them cannot have the luxury of total sovereignty, as Al-Qaeda in Afghanistan and MeK in Iraq have, to isolate themselves fully and physically from wider society, it is not possible for them to use common coercive methods to keep members loyal and obedient. Later I will mention some examples of coercive methods used by cults especially against defectors. But for now I have to stress the loyalty that cults seek and gain is based firstly on their teachings, use of member's emotions, use of common methods of influence, and eventually 'mind control' and in the final stages of mind manipulation the 'brain washing'.

No Doubt; No Question;

'Good' members and sympathizers don't ask questions even if they have a question they will wait for when the answer comes from above. When it doesn't it means either the question is irrelevant, a secret of the group, or there was no need for them to know about it. This was the first lesson that I learned after asking some questions and doubting decisions of the MeK, which resulted in my expulsion from the MSS sympathizer organisation of MeK in 1981. It took me a very long and hard year to learn this lesson and commit myself to it, to then be able to return to the organisation and once more call myself a sympathizer of MeK.

In MEK's book about organisational principles of the group, titled 'Shak almii va shak ghire almii' (Scientific doubt and unscientific doubt) we read: *'After we learned about mentioned principles {Organisational principles of MeK, mentioned above} and mechanism {of which the organisation might go on wrong direction and how it should be dealt with} there is no reason for doubt and any doubt is an unscientific one. ... In this case any doubt toward the organisation, is the sign and only sign of ideological weakness of a person or people who doubtⁱ.* Then the book explains four kinds of doubt: 1- 'Tamarii'ⁱⁱ: Its meaning is very close to gossip, in the book it is defined as 'talks or thoughts without any solid bases, useless doubts that result in nothing but forcing a person into a deadlock situation.' 2- 'Hool' : fear, again it has been explained as: 'from fear of deviation {from right path} doing nothing'. 3- 'Taradood': Hesitancy and confusion. 4- 'Esteslam': 'powerless in dealing with problems, changing into neutral and surrounding himself or herself to the existing situation.'ⁱⁱⁱ

Rejecting any doubts under these titles, they conclude: *'It is not exaggeration, to emphasise that these kind of doubts, meaning doubts that stop a person from doing something and being active, is answering to the call of the Devil which is the desire of enemies of God and people.'*^{iv} Now knowing and understanding this, who dares to doubt and ask question?

Hard work:

'It was assumed that when he was not working, eating or sleeping he would be taking part in some kind of communal recreation: to do anything that suggested a taste for solitude, even to go for a walk by yourself, was always slightly dangerous. There was a word for it in Newspeak; ownlife, it was called, meaning individualism and eccentricity.' 1984 George Orwell

Hard work in cults is not just because they have too much to do and not enough work forces to do the jobs. Hard work in many cases is the key to mind control, as supporters and members firstly have no free time to think and accumulate their knowledge and information and search for alternative sources of information. Secondly, it is an excuse for the cult not to let members have contact with their family and friends, with the excuse of too much work and not enough time. Thirdly members, through hard work, feel productive, useful and somehow important (for the cause, 'revolution', 'people', 'God'...) and they even feel they are superior to ordinary people, who might be called: 'irresponsible', 'lazy' 'irresponsible-intellectuals'. Therefore they can be proud of who they are and what they do and things they know.

Therefore hard work and no free time are the best excuses for not seeking new knowledge and sources of information. Being satisfied that they know everything 'that is worthy of knowing' and feeling that they are more clever and knowledgeable than 'lazy intellectuals' who spend their time seeking 'useless' 'rubbish' knowledge. After all the weight of 'cause', 'revolution', 'social justice', and 'struggle against enemy', is on their shoulders and they don't have the luxury of free time to waste. In most cases if they don't spend their time soliciting and earning money for the cult, or fighting (in any way they wish to define it, even if it is totally sham and useless) against the enemy (imaginary or real), and preparing for the battle that will never come, they are usually filling holes dug by their comrades or writing long reports of what have they done and making weekly self-criticisms and self-confessions.

Most of the time this hard work is useless and includes long hours sitting in the council meetings discussing things already decided by the higher ranking members or the leader himself, reading, listening to and watching organisational materials, doing little jobs during extended time (supposedly because of the perfection and quality which that job must have), going through different mobilization with different excuses, ... And at the end doing anything and everything just to make members busy enough not to have any free time to think and to socialise with non-members, including their family and old friends^v.

Jung Chang in 'Wild Swans' explains useless hard work during Mao's Cultural Revolution: *'We frequently spent ten hours in the fields doing a job which could have been done in five. But we had to be out there for ten hours for it to be counted as a full day. We worked in slow motion, and I started at the sun impatiently willing it to go down, and counted the minutes until the whistle blew, signalling an end to work.'*^{vi} She again explains these useless jobs and mobilizations during Mao's Cultural Revolution as: *'my university colleagues were certainly more eager than proficient. The sticks of dynamite they shoved into the ground usually failed to go off, which was just as well, as there were no safety precautions. The stone walls we built around the terraced edges soon collapsed, and by the time we left, after two weeks, the mountain slope was a wasteland of blast holes, cement solidified into shapeless masses, and piles of stones. Few seemed concerned about this. The whole episode was ultimately a show, a piece of theatre -a pointless means to a pointless end.'*^{vii}

From the birth of MeK 'hard work' and sacrifice of everything for the organisation was a condition of membership. Within the first few years of life of the organisation they introduced two concepts, 'professional revolutionary' and 'collective houses'. The combination of these two principles meant 'no private life' and 'no free time' for members and isolation from wider society. During the 'political

phase' of life of the organisation, (1979 – 1981) ordinary members and supporters had to stand on the corner of each street in main cities selling MEK's publications and talking with people about the organisation and its policies, from early morning till late at night. After 1981, during the clandestine phase, inside Iran remaining members and supporters had to go through armed struggle and fight, live on the bare minimum essentials of survival, suffer torture and execution, and outside of the country work for long hours, sometimes 15 or 16 hours per day, with minimum sleep and food, selling MEK's publications^{viii}, soliciting, getting signatures from almost everybody from politicians to ordinary people against the Iranian Government and in support of the organisation, attend different daily and weekly meetings, write, type, and work in printing houses, ...

Rajavi himself in his speech for Organisational supporters explained this hard work and total commitment of supporters as: *'Your sacrifice, and your revolutionary honesty, daily 21 hours work, sometimes as a taxi driver, working 70 hours continuously, your work on making of our publications, all points out that according to the standards of all different parties, you should be a member of the organisation. But as MEK's standards are so high, ... you are considered as supporter and not member.'*^{ix}

Masoud Rajavi explains the reason for hard work within the organisation as: *'Revolutionary self-making means facing different sloth, laziness, facing all compromises that one might make with himself. When we talk about 'Revolutionary self-making' we are not talking about something subjective within a closed door. On the contrary this can be achieved within a revolutionary movement. It means we have to choose cold and hunger instead of a full stomach and warm place to sleep, we have to feel violence, we have to forget laziness and doing nothing, we have to welcome suffering and pain, we should not run away from hardship, those who have seen and suffered more hardship and faced different problems are more trustworthy and reliable.'*^x

In Iraq as long as Saddam Hussein was in power and there was a chance of terrorist activities within Iran through Iraqi borders, MeK members had plenty to do. They prepared themselves for the day that might come when they would face Iranian revolutionary guards, and when there was no preparation for war, still they carried on preparing themselves for the dream of that day, polishing and cleaning their armament, manoeuvring in empty Iraqi deserts^{xi}. Apart from useless manoeuvres for preparation of a war that would never come, they were building 'Ashraf City', making a mini Iran in the middle of the Iraqi desert for the leader to feel at home and in power, and making different programs for their daily TV, mostly watched by themselves and their supporters outside Iran. And when they lost their weapons, handing them to American soldiers, still they had plenty of things to do, attending daily, weekly, and occasionally lengthy criticism meetings, writing daily and weekly reports about themselves and everybody else. And when there was nothing else, farming and even forced revolutionary dancing would fill their time.

A recent report of RAND about the same issue explains: *'Forced labour and sleep deprivation: Cults often use long work hours and sleep deprivation as ways to wear down their members and prevent them from identifying with anything other than the group.'*^{xii} *MeK members often work 16 to 17 hour days and are limited to a few hours' sleep per night, plus an hour-long nap.'*^{xiii} *To maintain this pace, the MeK leadership mandates continual "make-work" construction and beautification projects and, until Operation Iraqi Freedom, ongoing military training. The results are evident at Camp Ashraf. Built out of the desert, the camp has grand avenues lined with trees and is adorned with an exceptional number of parks, fountains, meeting halls, and monuments, many of which glorify MeK martyrs.'*^{xiv}

Pyramid structure:

As it was mentioned all cults have a Pyramid structure; even in Al-Qaeda that has changed into some sort of franchise, each branch still has this shape of organisation, (though in small ones the leader can have one-to-one relationships with all members).

Still the structure of the organisation and who is where and for what reason is totally under the control of the leader, and it is the leader who decides about the shape of the organisation and ranks and positions of the members within the organisation.

Up to 1981 MeK defined their organisation as: *'Organisation is a collection of individuals with clear, announced and shared, Ideology, program of work (including their strategy and their tactics) and centralism'*^{xv} Then a member of the organisation was defined as *'a person who has accepted both Ideology and strategy of the organisation and also all principles ruling the organisation (including centralism and the leadership)'*^{xvi}. A sympathizer was defined as *'a person who has accepted both Ideology and strategy of the organisation, but still has some problem with the organisational structure and has not accepted fully the discipline {of the group} and to follow the centralism'*^{xvii} Up to then MeK supposedly had a collective leadership under the title of 'political bureau' and under the bureau, there was the 'Central committee'. Members had titles such as head of branches or as it was called 'Nahad', in brief they used to know them as 'MS' and their deputies as 'MN', beneath them there were members known as 'O,' full-time organisational sympathizers called 'S' and then supporters known as 'H'^{xviii}.

In 1981 Masoud Rajavi was named as 'Masoul aval' or 'First person in charge'. Mussa Khiabani was named as Rajavi's deputy or his representative inside Iran. With these announcements they put Rajavi above the 'Political Bureau'. 1982 after the death of Khiabani and Ashraf, Rajavi's first wife in Iran, Rajavi announced Ali Zarkesh as his deputy and representative inside Iran^{xix}. He was the last person close to Rajavi according to old norms of the organisation.

In late 1984, Rajavi was called the 'ideological leader' of the organisation, above everybody else, and he announced Maryam Azdanloo, wife of Abrishamchii, as his co-leader. A few months later, in early 1985, when Rajavi was divorced from his second wife, the political bureau and central committee of MeK announced their last 'decision'; the divorce of Abrishamchii and Maryam and the marriage between Maryam and Masoud Rajavi. A year later Rajavi announced the abolition of the political bureau and central committee and the creation of a new central committee^{xx}. Ranks of all members and sympathizers were changed according to their reaction toward this 'divorce and marriage' which was called an Ideological revolution. To make this committee as meaningless as possible and defection of any of its member as insignificant as possible, Rajavi used his trick of increasing the number of members in this councils and therefore decreasing the significance of each individual. The committee members increased in a matter of a few months from 160 to 570^{xxi} and by 1994 its number reached 2567 members where the total number of organisational members was around 5000, meaning one in any two members were members of the 'central committee'^{xxii}. Of course by then MeK had a different kind of organisation; 'central committee' was just a show case for outside world, when they needed some 'show of hands,' as a propaganda tool to claim they have some sort of democracy within the organisation. By then female members who would 'rely on order rather than leaning on their own merits', who were showing more obedience, loyalty, and 'love for the leader', than men were announced as superior to men. Therefore the so called 'leadership council' below Rajavis was announced as a collection of 24 women members. Also it was announced that all men should have a woman as 'Masoul' or superior. In a book called 'Women, Islam & Equality, published in 1995 by a political wing of MeK, NCRI, we can read: *'1985, women comprised 30% of the movement's rank and file, but none held senior positions. In 1988, seven of the 15 members of the NLA's {National Liberation Army, another name for MeK} General Command were women, by 1991, more than half (51%) of the Mojahedin's Executive Committee (the highest decision making body) were women. A woman, Fahimeh Arvani, was elected as the Mojahedin's Deputy Secretary General*

and presided over the organization's 738 member Central Council. The tremendous growth led to the formation of the leadership Council. All 12 members and 12 candidate members were women.

Lieutenant:

Although in all cults members or disciples have to be loyal, obedient, etc, in order to rise to the level of being called under a different title such as lieutenant, a member must have a different quality from ordinary members. His or her responsibility is to organise, direct, and sometimes lead and even punish ordinary members, but more importantly, they have to show others how or pave the way for others to 'worship' the leader. As rank is 'the carrot' for loyalty, obedience, and hardworking members, or in MEK's wording it is a sign of the degree of melting of a member in the leadership (remember as sugar melts in the water and loses all its character and its individuality), lieutenant should be a symbol of loss of individuality and personality. It is a symbol of having a 'collective self', of loyalty and obedience; the lieutenant should be prepared to carry a stick for dealing with 'disobedient', 'lazy' members^{xxiii}. Therefore one important fact that we have to recognize is that lieutenants within a cult have been brainwashed more than ordinary members and have been alienated from outside world more than anybody else. Also they have to be able to stay in the outside world but at the same time be completely mentally isolated from their environment.

Lieutenants in MeK or perhaps in all other destructive cults, are true 'ant's soldiers' who have reached the level of fulfilling the desires of the leader, even contradictory ones. They are those who to a certain extent can claim they have forgotten their 'Self' and have cloned themselves as the leader or as we used to say in MeK; 'They have forgotten their own legs and are walking on the Maryam and Masoud Rajavi's legs.' They can kill even innocent people while at the same time can condemn violence. They can fight for human rights and at the same time can torture disobedient members. They can do all these things without remorse or feeling guilty or with any contradiction in their mind. On the contrary, they can feel good as they have done what the leader, let's say the 'queen of ants' has asked them to do. Their morality has changed into what the leader wants and desires and they are on the edge of acting according to their instinct of loyalty toward the leader, rather than using their own mind.

Autonomy from the wider society: a country or even a small world within the wider society.

Almost all cults behave as an autonomous entity, more like a sovereign country^{xxiv} within another one, and sometimes even more. They see themselves as a small world, an island far, far away from the rest of the world. They don't recognize the host country's laws and code of practice and whenever they can, they cheat. They don't consider themselves equal to other people, but superior and above the law, culture, and tradition of ordinary people; they don't feel they are bound to the same set of rules, cultural and moral code of practice. They obey laws and respect morality and cultural principle of their hosts only when they feel they are forced to do so as part of their 'Stealth' character, or when they see some advantages in doing so. In other words, as it was explained before, they are bound only by two principles, survival of the cult and the leader and fulfilment of the leader's desires. Therefore their respect for others, including other's laws and code of practices, are conditioned by these two principles and nothing else. This is why destructive cults prefer not only the mental isolation of their members from wider society, but if it is possible total isolation, including physical one. As David Koresh, Jim Jones, Assassins, Al-Qaeda and MeK all preferred to create their own isolated, independent, small world or state far away from hosting countries and they all set their own rules and code of practice within their small worlds. Within these small toy like worlds, not only do they have their own laws and codes of practice, but sometimes they have their own 'uniform', flag and rituals, their own system of finance and sometimes their own agriculture, their own method of financing, propaganda and public relation machine and their own 'state department' with diplomatic representatives dealing with other governments .

Al-Qaeda franchise type of organisation:

Before going any further, I should explain the difference between Al-Qaeda's organisation and other destructive cults such as MeK. Al-Qaeda is more like Assassins, especially Assassins after the death of Hassan ibn Sabbah, when it changed into some sort of franchise; different centres independently or sometimes in relation to each other, were following the same goals. Each one is under the influence of a guru or a 'peer', but almost all of them have the same doctrine with similar characteristics mentioned before. After his death Assassins of Hassan ibn Sabbah changed into some sort of template to be copied and remade anywhere else under different gurus. Similarly Al-Qaeda has changed into a template that can be copied everywhere there are potential guru and recruits.^{xxv}

MeK as state within state:

Opposite to Al-Qaeda and Assassins, MeK is under the organisational and direct control of a single leader; Rajavis (Husband and wife), are more like Assassins during the rule of its founder Hassan ibn Sabbah. MeK has branches in different parts of the Western world, but all of them are headed by a person nominated by the central leadership and are closely controlled from the centre, either from Iraq or nowadays from their centre in Paris. While they were in Iran, during Shah's era, they obviously didn't recognize the government, and therefore they were not bound by the law, but as they were supported and financed by the religious centres and merchants, they were still bound by the tradition and moral code of the people. They even sought to get permission of 'jihad' from Ayatollah Khomeini, with no success. However, after the revolution, when they nominated Masoud Rajavi as their candidate in the first presidential election, they announced they would respect the Iranian constitution. But the truth of the matter was that they were a state within a state, they had their own army called 'Militia', their stores of arms which they were not ready to surrender to the government, publicly announcing that 'No law can stop MeK from having its weapons.'^{xxvi} Since Shah's era they had their clandestine bases, fully isolated from the wider society with their own set of rules. Then after immigration to Europe and America, they created the same kind of bases in European and American cities^{xxvii}. After their move to Iraq, they created their own mini Iran named after first wife of Rajavi; 'Ashraf'.

Uniform and flag:

Creation of a new uniform and a cult's symbols such as a flag, anthem, songs, poems and even a new kind of cultic language, helps cults to destroy the individual or pre-cult character of their new recruits and replace it with a unified collective cultic character and personality. This is why bigger and more sophisticated cults spend substantial amounts of their finances and time on creating such a cultic culture and encouraging their members to sink themselves into this new culture.

In 1980 after the American hostage taking in Iran, MeK announced the creation of their Militia: *'Both leaders and the rank and file later adopted as their unofficial uniform the Western-style jacket and open-collar white shirt, together with a well-trimmed moustache and clean-shaven face. Beards and ties were scrupulously avoided: beards were associated with the hezbollahis, and ties with the overly Westernised taghuti krawatis. {members of bourgeoisie and bureaucracy of Shah's time}'*^{xxviii} Even outside of Iran, we supporters of MeK were following the same trends fashioned in Iran, sometimes very noticeable and irritating for people in small towns and cities of western countries. Later after MeK took refuge in Europe, though Rajavi never wore a tie, most members, to be able to gain public and political support, were ordered to forget about their green military overcoat and wear western cloths including tie, (though women still had to wear a scarf). In Iraq once more they went back to their military uniform in two different colours for winter and summer time.

MeK has its own anthem, emblem^{xxix} and flag. Up to 1986 MeK members and supporters had no interest in the Iranian flag and anthem because they had their own flag. Every day before the start of daily work, they had to stand in front of their flag and pictures of Masoud and Maryam Rajavi and sing MEK's anthem of the day from the list of different songs for different occasions. Then later as they started recruiting from ordinary Iranians abroad, they felt they could use national sentiment, so they started using the old Iranian flag and the popular nationalistic Iranian anthem as well as theirs.

Finance – Different benefits of soliciting in the streets:

Different cults have different main sources of income, but most of them rely partially on the hard work of members and supporters and soliciting techniques. Apart from being an alternative and independent source of income this has other benefits for cults, in that even if they are financially well off it still forces them to use it. For example although the main source of income of MeK was the regime of Saddam Hussein of Iraq, and perhaps after the collapse of that regime, other countries opposed to the present Iranian establishment^{xxx}, the main activity of members and supporters stationed in Europe and America was still soliciting in the street and in some cases labouring in different fields.

The main reasons for hard work and the existence of soliciting teams of members, apart from its financial incentives for the cults are:

- 1- It is considered as 'hard work', with all its advantages explained before.
- 2- Soliciting and facing people from the wider society is good because if they see a good reaction, it will be an incentive toward their 'good deed' and if they see a bad reaction, it increases their hate, phobia and paranoia toward the outside world^{xxxi}. Abrishamchii explains the feeling of MEK's members during soliciting work as: *'We have to go and work in the streets, accept people's gaze in bourgeois society, who see us as pathetic, powerless, and miserable; we have to suffer all these humiliations to finance the revolution and help it to progress.'*^{xxxii} Of course soliciting in public places has its downside for cults, that members might face someone who reminds them of their own past self, forcing them to think and perhaps pave the way for their defection. But cults are well aware of this danger, and daily and weekly confession-meetings, going out as a team and not alone, constant pressure for earning more are part of the solution to this problem.
- 3- Member's hard work, their tired faces and red eyes, and sometimes weak and slim bodies, are not only an incentive for themselves and their peers in the cult, and a sign of sacrifice, usefulness, and productiveness; they are a symbol of their honesty, sincerity, and sacrifice as representatives of the cult for the outside world. Therefore, it is the best possible propaganda tool for the cult in recurring, and in the fight against their defectors and oppositions. Later we will see that this perception of cult members, will in return generate the same kind of feeling in members as being 'selfless', 'revolutionary', 'good', 'sacrificing', etc, giving them a good feeling about what they are doing, therefore encouraging them more to remain in the cult.
- 4- Sooner or later pressure and more pressure to earn more and more money, forces all members to invent and use different deception techniques in soliciting^{xxxiii}. The first time that they lie and deceive others they might feel bad about it, and need some explanation and excuse such as 'heavenly deception'^{xxxiv}. Or they may think that they lie to help people to give and in return, help them to be blessed and feel good about themselves. But eventually members surrender themselves and deception becomes part of their personality, therefore falling deep into the cult's chamber of deception. In turn this is the basis for

acceptance of deception as part of the doctrine of the cult, an important part of the member's share in 'influencing', 'mind controlling', and 'brainwashing' of others, especially potential recruits, supporters and members in lower ranks than themselves.

- 5- Soliciting from potential recruits and supporters by itself has many other advantages; it gives potential recruits the good feeling that they are doing their share for the cause and perhaps humanity. Forcing people to capitalise on something, (as we will later see) is one of the oldest techniques of influence, with the immediate result of a sense of loyalty toward the institution that one has capitalised on. It may possibly have some political advantages as well, for example soliciting in MeK, as it was claimed many times by its leader, was the flag of its independence from foreign help and dependency on foreign countries, especially as they were very keen to deny getting any help from Iraqis when there was a war between Iran and Iraq. Also, again we will see another influencing technique as 'giving less' paves the way for 'giving more' in the future, therefore soliciting from potential recruits (even if their help is negligible compared to other sources of income for the cult) is a necessary step for forcing them to give more and eventually their life for the cause^{xxxv}.

ⁱ MEK's publication; Barressi Amkan Enheraf Markaziat democratic ya tafavoot shake a almii va gheer almii dar amer a taskilat; Examination of possibilities of deviation of democratic centralism or the difference between scientific doubt and unscientific doubt within the organisation; Tehran; 1980; PP: 60, 61

ⁱⁱ Don't worry, even for a Persian speaking person, it is difficult to understand these words, it is part of their trick to use the kind of language which is difficult to understand and easy to change its meaning suitable for different situations.

ⁱⁱⁱ MEK's publication; Barressi Amkan Enheraf Markaziat democratic ya tafavoot shake a almii va gheer almii dar amer a taskilat; Examination of possibilities of deviation of democratic centralism or the difference between scientific doubt and unscientific doubt within the organisation; Tehran; 1980; PP: 67, 68

^{iv} MEK's publication; Barressi Amkan Enheraf Markaziat democratic ya tafavoot shake a almii va gheer almii dar amer a taskilat; Examination of possibilities of deviation of democratic centralism or the difference between scientific doubt and unscientific doubt within the organisation; Tehran; 1980; P: 68

^v Within cult of David Koresh: 'There was always plenty of work to do for members of the commune who didn't leave for outside jobs or other activities after the exercise. Except for the dreariest winter months, the cultists planted and cared for a string of vegetable gardens around the compound. The home grown crops were then used for vegetarian stews, salads, and other plain meals prepared by the women.' Clifford L. Linedecker; 'Massacre at Waco'; True Crime; 1993; P: 11

Carol Giambalvo describes daily work in WDU, a small Marxist cult with imaginary enemy and aim to change the world: 'Daily Work included: 1) internal staff duties, or the administration necessary to keep the party running, such as -- maintaining membership records, --planning and monitoring recruitment, --holding study and training sessions for middle-level leadership, --doing evaluations of the membership for Sandra's and/or Baxter's review, --planning criticisms, denunciations, and trials, --overseeing party finances,--maintaining security files, --carrying out investigations, --doing guard duty,--planning protests and demonstrations; 2) running complex businesses, such as a graphics, type, and print shop, a publishing house, a doctors' office, and a research institute; 3) doing organizing work, either workplace, electoral, or community-based, including running campaigns or sponsoring candidates in labour unions and municipal bodies; 4) doing intellectual work, such as research, writing, going to academic and international conferences, public speaking; 5) doing infrastructure for the top leadership, Baxter and Sandra, which included house cleaning, cooking, laundry, shopping, paying bills, dog walking, running errands, gardening, chauffeuring, clothing alterations, house repairs and/or remodelling, car repairs, delivering messages, entertaining, in sum, any-thing. Controlling the daily environment was a major means of enforcement. Members were expected to be at their assigned facility (also called a "department") at all times, except when at an outside job or some other pre-approved assignment or meeting. When reporting to a facility, they signed in on a log; they signed out when they left; they had to account for each moment. Militants arrived either early in the morning, or immediately after work, and stayed until late into the night. Militants with outside jobs were not to go home first to change

clothes or eat dinner; they were not to stop anywhere else along the way. Generally, people would pick up fast-food on the way in, or would bring a second lunch, or would eat something quick like potato chips, candy bars, and soda, or would not eat at all. Full-time functionaries were expected to be at their facility all the time. Functionaries reported to the facility at 9 a.m. (or earlier) and stayed until the end of the evening, generally 11 p.m., and often one to two hours later. Full-time functionaries rarely saw the light of day, much less the changing of seasons. More often than not, the party was in the midst of some kind of internal or external mobilization which meant working anywhere from 16 to 20 hours a day, sometimes for days on end without sleep or even going home. ... Besides the weekly meeting, the work unit, and the required reports, each member had many other responsibilities. These included fund-raising quotas, paper-selling quotas, recruitment quotas, petition-signature quotas, and volunteer-activation quotas. Beginning with the electoral organizing work (around 1978), fund-raising became and remained an obsession. Militants were required to sell a vast array of things: buttons with political slogans or the party's name, political posters, party literature (books, journals, and pamphlets), raffle tickets, the party's political program, tickets to party-sponsored political film series, even candy bars.' Carol Giambalvo ; The Cadre Ideal: Origins and Development of a Political Cult, CSJ 9-1 1992; Sent: 08 August 1999; This article is an electronic version of an article originally published in *Cultic Studies Journal*, 1992, Volume 9, Number 1, pages 1-77. affcarol@worldnet.att.net

^{vi} Jung Chang; 'Wild Swans'; Published by Flamingo; 1991; P: 553

^{vii} Jung Chang; 'Wild Swans'; Published by Flamingo; 1991; P: 625

^{viii} An Italian writer in *La Stampa* magazine 4th January 1984 describes this hard work of members and supporters of MEK in selling their publications and soliciting: he writes: 'It is 25 or 30 minutes that train has started moving. In few minutes time as I have experienced, I know I am going to see Iranian. But time passes, perhaps two hours and Iranian is not here? I am thinking by myself what has happened? Still I am thinking when I see him, as usual he offers his newspaper, his small moustache and underneath of it some sort of smile which makes one sorry, how sad and painful is his smile! And then with mild and continues voice he carries on introducing his newspaper, walking through the train up and down.' MEK's publication *Mojahed*; No: 187; 19th January 1984

^{ix} MEK's publication; *Mojahed* no: 160; 14th July 1983

^x Masoud Rajavi's speeches in Tehran, 1979; titled: *Tabayan-e jahan* (Explaining the world) MEK's publication; *Ideological Teachings of the organisation of Mojahedin e' Khalq Iran*; 1979, 1980; No; 8 P: 25

^{xi} In my memoirs I have described this daily work of MEK's combatants in Iraq as: 'They were being trained to survive for days in the desert and marshes without any food or drink supplies, relying only on the water they could find there and eating frogs or whatever animals or insects they could find. For hours they were made to stand without the slightest movement under a lamp, all the while subject to attack from every kind of insect ... The night we were there, their commander staged a night raid on them. The surprise caught some of them unawares but within a few minutes they were all up, ready for action. This included running barefoot over stones and brambles, crawling through mud, walking on their hands and rolling along on the ground. At a given signal they had to climb up the nearest tree or lamppost and stay there for as long as their commanders wanted. The physical training – which made even those watching it feel completely out of breath – was supplemented by psychological training. The commander might, for example, order them to go and bring back the largest stone they could find, and would promise that 'the last person to return and the one with the smallest stone will be punished'. When they returned, he did the exact opposite: all except the last and the finder of the smallest stone would receive a punishment in the form of fifty press-ups. The lesson was to expect the unexpected and to respond logically to the illogical. Other exercises were designed to teach the men that they would suffer mostly not because of their own wrongdoings but because of the wrongdoings of others. Though we were tired and frustrated, they seemed fresh as daisies and full of heroic songs and chants. Whenever their commanders asked them if they were tired or wanted to return to camp, their answer was, 'Steel, steel' - which was the new slogan of the organization, not just for them but for everybody. Steel represented the hardness, inflexibility and endurance that were the desirable characteristics in all members. Every now and then, to keep morale up, manoeuvres were conducted, always hyperbolically described as 'the last and biggest manoeuvre before the final operation', but hardly a substitute for the real thing.' Masoud Banisadr; 'Memoirs of an Iranian Rebel' Saqi; 2004; PP: 358, 359

^{xii} See, for example, a Case study on the National Labour Federation in Tourish and Wohlforth, 2000, P. 198

^{xiii} Interview with a U.S. Department of State official and information volunteered by former MEK members at the Ashraf Refugee camp, October 2007.

^{xiv} RAND; National Defense Research Institute; is a non-profit research organisation providing objective analysis and effective solutions that address the challenges facing the public and private sectors around the world. Its report; titled: 'The

Mujahedin-e Khalq in Iraq; A Policy Conundrum 2009' was sponsored by Office of the Secretary of Defense of the United States of America. P: 74 The full report can be found in: <http://www.rand.org/pubs/monographs/MG871/>

^{xv} Amuzesh va tashrih-e ettela'iyeh ta'yin-e mavaze'-e Sazeman-e Mojahedin-e Khalq-e Iran dar barahbar-e jaryan-e oportunistha-ye chppnama -An explanation of the communiqué defining the position of the People's Mojahedin Organization of Iran on the matter of pseudo-leftist opportunism- 1980; P: 13

^{xvi} P: 14 of the mentioned book of MeK about the organisation

^{xvii} P: 14

^{xviii} Ervand Abrahamian explains the structure of MEK and the life of members and organisational supporters of MEK outside of Iran, with this phase: 'The Mojahedin in exile, especially in the main cities of Western Europe, placed most of its members in communal households. Each member had a 'supervisor' (masoul), and each supervisor, in turn, a higher supervisor, going all the way up to Rajavi, the 'first supervisor' (masoul avval); in its English-language publications, the Mojahedin referred to this position as that of the 'chairman'. Each member had full-time duties either inside the organization itself or in one of its front organizations. Each member had to give a complete account of every day's activities to the supervisors; these accounts began with the early Morning Prayer, continued through every hour of the day, and ended with the obligatory evening prayer which concluded with the chant 'Greetings to Rajavi'. Members had few contacts with other communes: the organization encouraged vertical, as opposed to horizontal, communications. Members had to hand over to the organization all their financial assets. Members who had fled Iran without passports were given false name and new identities. While this, no doubt, helped to protect them from the Iranian authorities, it also tended - either intentionally or unintentionally - to make them totally dependent on the organization in their dealing with the host immigration authorities. Members were forbidden to read non-Mojahedin newspapers {this was an unwritten and an unannounced rule; in reality there was no time to read anything but those compulsory readings of MEK's materials. There was no free time to watch TV or listen to Radio but during the dinner time that we had to watch selected movies or selected organisation's materials.} They were encouraged to devote their spare hours of free time to studying the organization's publications, namely the newspaper Mojahed and Rajavi's Tabayan -e Jahan. ... Members had to practice self-criticism. Those who dared to criticize their supervisors found themselves assigned to menial tasks. Members who wished to marry had to request permission from the organization; and if the organization granted permission, it found an appropriate spouse and often arranged the wedding ceremony. Marriages sometimes took place in large batches.' Ervand Abrahamian; 'The Iranian Mojahedin'; Yale University Press; 1989; Page: 250, 251

^{xix} Zarkesh had a story of his own as by then MEK had reached the conclusion that they cannot win in a short time (while they announced it differently to supporters) and they cannot safeguard safety of their high ranking members; therefore they transferred the remainder of high ranking members to Paris. So Zarkesh was not so lucky as to become a 'martyr' while he was in Iran, he had to direct 'operational teams or cells' inside Iran via phone calls from Paris. By then all phone calls from abroad were tapped by the Iranian government and the organisation was well aware of this fact, still as 'they claimed they have no other alternative' they carried on directing supporters and members through these calls, obviously surrendering them to the revolutionary guards to be killed or arrested. Later when these facts and the number of supporters arrested and killed reached a number which could not be hidden anymore, the organisation and Rajavi himself needed a scape goat and who was better than Ali Zarkesh? By then he was not a deputy anymore, but a member of the central committee, and they called him a 'traitor for not informing Rajavi about those facts, responsible for the murder of many members.' He was put under house arrest and in 1988 he was killed in one of the operations of MEK against Revolutionary guards. Some members have claimed that he was killed by another member under order of Rajavi, but the organisation claimed he was killed in the battle and gave him the title of 'Martyr'.

^{xx} MEK's publication; 'Honouring of fourth anniversary of Ashraf and Mussa's epic; Mojahedin's Ashora; in residence of the leader of new Iranian revolution'; Feb. 1986; P: 62

^{xxi} Politburo and Central Committee of the Mojahedin Organization, Proclamation Introducing the New Leadership – 1985; P: 10

^{xxii} MEK's publication 'Mojahed' number 349 4th July 1994

^{xxiii} For example in the case of David Koresh we read: 'Young males were designated by Koresh as the Mighty Men, a term from the Old Testament that described the warriors of King David. {Tim Madigan; 'See No Evil; Blind Devotion and Bloodshed in David Koresh's Holy War'; published by the Summit Group; Fort Worth Texas; 1993; P: 154} When a reporter asked Koresh if he is safe there, he replied: "it's not me you should be worried about," he says and he points at the Mighty Men, "its them, these guys would die for me," Then, almost as an afterthought: "And kill for me, if necessary." { Marc Breault and Martin King; 'Inside the cult'; A Signet Book; 1993; P: 12} Another ex-follower of David Koresh explains the

responsibility of one of the lieutenants of his as: 'Whitecliff's responsibility was not only to keep people out, more importantly, to keep people in.' { Marc Breault and Martin King; 'Inside the cult'; A Signet Book; 1993; P: 129} Jim Jones's lieutenant had the same responsibility his Angels directed dangerous harassment against ex-members. 'Jones allegedly used his 'angels' to wreak vengeance against members who left and against their supporters as well.' { Steven Hassan; 'Combatting Cult Mind Control; Park Street Press; 1988; P: xiii} One of the lieutenants in 'Monnies' explains: 'Members of the core leadership were trained to follow his {Moon's} order without question or hesitation. Once I had become totally indoctrinated, all I wanted to do was to follow my central figure's instruction. I was so committed that I had suppressed the real me with my new identity. ... I am amazed at how I was manipulated and how I manipulated others "in the name of God." I can see also very clearly that the higher I rose in the hierarchy, the more corrupt I became: Moon was making us over in his image. Once he actually told the leaders that if we remained faithful and carried out our missions well, we would each be president of our own country one day. ... By that time I had recruited two more people, who became my "spiritual children".' { Steven Hassan; 'Combatting Cult Mind Control; Park Street Press; 1988; P: 20}

Carol Giambalvo describes the role of Lieutenant or members under the leadership in detail, she explains: 'After the WDU's dissolution, three ex-members (including myself) who had been in leadership wrote a document in an effort to describe to the former membership exactly what went on in leadership circles. The following excerpts clarify the role of those in middle-level leadership and, once again, highlight the destructive behaviour so typical to the WDU. ... Our role as middle-level leadership was to serve Baxter or the next level above us, to drop everything at a moment's notice to run here or there for some ad hoc meeting, to sit for hours on end in revolving leadership bodies. Never was our primary role to really serve "the struggle" or even really lead or develop militants in a political way. Rather our role was to keep militants in line, to report on them, or to convince them on some new change in line or new campaign. Militants who perhaps started out showing genuine initiative or asking political questions were seen as threats or control problems. ... The norms of the party were not a body of political and ideological standards, but they were what Baxter {the leader of WDU} and others wanted done. Norms were made up and changed to get someone to join or stay. ... Norms often changed due to one of Baxter's rages not due to any thoughtful or measured discussion. Militants were told that directions were changing because of Baxter's "brilliance and insight," which became cover words for the lack of democratic discussion or real political thought. ... The rest of the leadership's job was to uphold them and convince everyone else to. ... Even though the party had a "democratically elected" Central Committee, the party, in fact, was led by Baxter and the groupings she chose to be around her. Some Central Committees never met from the time they were elected to the time they were dissolved. There were never any protests of the rubber-stamp nature of virtually all of our meetings. The Central Committee as a body became a formality to give credence to Baxter's leadership, and middle-level leadership never took seriously what this meant to the base of the party. All of the annual party Assemblies were staged performances, thought through to the minutes detail. The true objective of just about everything that went on was to bond the militants to the party. ... Everything was focused on keeping things controlled. ... Nothing ever had anything to do with democracy. ... ' {Carol Giambalvo ; The Cadre Ideal: Origins and Development of a Political Cult, CSJ 9-1 1992; Sent: 08 August 1999; This article is an electronic version of an article originally published in Cultic Studies Journal, 1992, Volume 9, Number 1, pages 1-77. affcarol@worldnet.att.net }

^{xxiv} Roland Robertson (Religious Movements and Modern Societies; Sociological Analysis; 1979; PP: 306-307), noted that authoritarian sects contravene the 'weberian principle of consistency' in that they demand autonomy from the state while arguably denying substantial autonomy to their individual participants' Cited from: Benjamin Zablocki & Thomas Robbins; 'Misunderstanding Cults; Searching for objectivity in a controversial field'; University of Toronto Press; 2001; P: 15 Also Jason Burke explains this character of Al-Qaeda as: 'In many ways the 'hardcore of al-Qaeda' outlined above played the role of state.' Jason Burke; 'Al Qaeda; The true story of radical Islam'; Published by Penguin; 2003; P: 12

^{xxv} Farhad Khosrokhavar in 'Suicide Bombers' describes Al-Qaeda's organisation as: 'Al Qaeda's networks have several distinctive features. First, they are structured like a decentralised trans-national mafia rather than a centralised terrorist structure with a real organisation. Second, they are not dependent upon one backer and have a financial autonomy that prevents them from coming under the control of any one state, such as Saudi Arabia or Libya. Third, they are in contact with a host of groups, which are themselves controlled by a charismatic leader or leaders. Over the previous decade, Al Qaeda was in constant touch with the Egyptian Al-Gamaa al-Islamiya from Egypt's Islamic Jihad, with the International Islamic Front Bin Laden established with Pakistanis from the Harakat al-Ansar movement by sending Pakistanis to Kashmir, and Arabs to Chechnya and Bosnia. Anti Americanism and anti - Westernism is a further characteristic of Al-Qaeda. ... One of Al-Qaeda's major characteristics signals the emergence of an ultra-modern mode of action: the disappearance of the rigidly hierarchical structure that typified classic terrorism. Its networks are governed by a much supplier logic, and by more decentralised forms of action. Members of the group are highly mobile, come together for specific actions but do not know one another, and then vanish into thin air once the operation is over. The way certain computer programmes evolve provides a model for the establishment of groups in which there is no one centre but a plurality of centres, no rigidly stratified and hierarchical levels of command, but the same suppleness that we find in the new approaches to modern governance and their emphasis on autonomy. This network structure is not specific to al Qaeda. It can be seen in extremist groups in the United States, where the patriots and the Militias have no unified ideology or hierarchical organization but are made up of hundreds of autonomous nuclei held together by their complicity and worldview dominated by a rejection of both the American

federal state and international organisations.' In a world governed by modern means of communication, this kind of structure can be established by using instruments like the internet and mobile phones. The notoriety of al-Qaeda, finally, encourages other groups to make a name for themselves by adopting much the same model and trying to adapt it to local conditions.' { Farhad Khosrokhavar; 'Suicide Bombers; Allah's New Martyrs'; Translated by David Macey; Pluto Press; 2002; PP:164, 166}

^{xxvi} MEK's publication 'Mojahed' number 5

^{xxvii} RAND reports states: 'The FBI discovered MEK cells in several U.S. cities. These cells had large numbers of Iranian members, thousands of whom the MEK had helped smuggle into the United States.' RAND, the National Defense Research Institute, is a non-profit research organisation providing objective analysis and effective solutions that address the challenges facing the public and private sectors around the world. Its report; titled: ' The Mujahedin-e Khalq in Iraq; A Policy Conundrum 2009' was sponsored by Office of the Secretary of Defense of the United States of America. P: 64. The full report can be found in: <http://www.rand.org/pubs/monographs/MG871/>

^{xxviii} Ervand Abrahamian; 'The Iranian Mojahedin'; Yale University Press; 1989; P: 228

^{xxix} 'The main ideological features of the Mojahedin can clearly be seen in the organization's official emblem which first appeared in 1972. The heavy Persian print at the very bottom declares, 'The People's Mojahedin of Iran.' The date 1344 (1965), above it marks the year of the organization's birth. The Arabic script at the very top is a well-known passage from the Koran promising divine rewards for the Mojahedin - for those who have fought for the cause, (and the promise of Koran, that they are above of those who 'sat' and did nothing.) The rifle and the clenched fist symbolize the armed struggle; the sickle and the anvil, the peasantry and the working class; the outline of Iran, the organization's nationalistic sentiments; the leaves, the desire for eventual universal peace; and the large circle encompassing much of the emblem, the organization's global and internationalist outlook. The emblem was invariably printed in red: the colour associated with both international radicalism and shiism (for this was the colour of the banner placed where imam Hussein fell in battle). {Star as a sign of revolution and revolutionary means for reaching their goals and circle means it starts from Iran and forwards to whole world.} { Ervand Abrahamian; 'The Iranian Mojahedin'; Yale University Press; 1989; PP: 102, 103}

^{xxx} Although MEK's main financier was Saddam Hussein and after him perhaps some countries opposed to the present Regime of Iran, still for the first few years after they were forced to become refuges in European countries and before moving their bases into Iraq, they had to survive on the work and help of supporters and members. During those years, between 1980 and 1985, all members and organisational supporters had to work and give their earnings to the organisation. We had to run different businesses of the organisation, such as Kebab shops that we had in north east of England, Taxi services and carpentry in US. We had to lie to our family and friends and get financial help; as I was told to tell my family that I had a brain tumour and was in need of a lot of money for the operation. Or other members had to invent other stories such as they wanted to marry and needed money or they wanted to start a new business and needed money. And later with finding out about the technique of sponsor walk, in short [SW], each member had to do a SW or in other words soliciting in the public places at least 2 or 3 days per week and every day for between 10 to 15 hours. And at the same time we had to live on the bare minimum to save money for the organisation. Even those supporters, who used to get social security, had to give most of it to the organisation, while that money by itself was based on the minimum need of a family. The RAND report about sources of income of MEK states: 'Although a large portion of the NCRI's funding was provided by Saddam Hussein and some came from Saudi Arabia, the NCRI (political wing of MEK) also raised money through fraud. For example, until recently, MEK supporters sought donations at airports and public parks, often showing gruesome pictures of women who had been tortured by the Islamic Republic of Iran, by claiming to raise money for human rights victims in Iran but funnelling the money to the MEK instead. The FBI arrested seven MEK supporters for raising more than \$1 million for a sham charity, the Committee for Human Rights in Iran, at Los Angeles International Airport. The British Charities Commission closed another MEK sham charity, Iran Aid, after finding no "verifiable links between the money donated by the British public [approximately £5 million annually] and charitable work in Iran. The German High Court closed several MEK safe houses, "foster" homes, and compounds after an investigation revealed that the MEK fraudulently collected between \$5 million and \$10 million in social welfare benefits for MEK children sent to Europe at the outset of the first Gulf War." RAND's report titled: ' The Mujahedin-e Khalq in Iraq; A Policy Conundrum 2009' was sponsored by Office of the Secretary of Defense of the United States of America. P: 59. The full report can be found in: <http://www.rand.org/pubs/monographs/MG871/> .Also the same report adds: 'The 2003 arrest of Maryam Rajavi in Paris in connection with an FBI investigation uncovered evidence of continued illicit financing. Police discovered \$9 million in cash as well as documents indicating that the MEK maintains international bank accounts, some of which contained tens of millions of dollars. Former members indicate that the MEK also invests in stocks and owns properties, such as hotels and nightclubs, in Dubai and elsewhere.'

^{xxx} This phenomena has been explained as: 'Most Cult members look forward to fund raising with what looks like stoic resignation salted with religious fervour. Selling peanuts, candy, literature, flowers or candles not only raises cash for the cause but also 'strengthens the will,' they say. Only reluctantly will they tell outsiders how they really feel about airport, street-corner, and door-to-door sales work. When pressed they sound like the man who, asked why he was pinching himself, responded, 'Because it feels so good when I stop.' They say, 'People are so thoughtless and so selfish, such an accurate representation of America, that we're relieved to get away from them each evening when we return home to our group.' The fund raising of the Moonies and Krishna not only deepens their sense of mission but also widens the gap between them and the world they have left behind.' {Carroll Stoner and Jo Anne Parke; 'All Gods Children' The Cult Experience Salvation or Slavery?' Chilton Book Company; 1977; P: 121} In relation to how they do their job, in the same book, pp: 132, 133 we read: 'Unification Church members, both men and women, are often seen alone on street corners or in bars, at all hours of the day and night, selling their candy and peanuts under what police officers often describe as 'extremely hazardous' conditions. Many stay out far into the night so that they don't have to return to the centre with unsold wares. A young former Moonie in California tells us that in his centre members were ridiculed if they weren't able to sell everything they were given each morning. Hare Krishnas, who are often harassed and derided when they fundraise or chant publicly, are reinforced in their feelings of separation from the world at large when they are abused by members of that world. ... Still, Mobile Fund Raising Team Moonies say they occasionally spend a night in jail because they failed to get solicitation permit in a community that demands rigid compliance with its laws.'

^{xxxii} 'Ideological Revolution'; speech of Mehdi Abrishamchii; published by MEK; November 1985; P: 36

^{xxxiii} Cults use different deception techniques, techniques such as:- lying for who they are soliciting for; - lying about the legality of their work, and finally use of influence techniques such as: - increasing the amount of help of others to force people to help more; -or putting large notes in their boxes as a sign of how much people should pay; or -'bridging,' a technique used in MEK which meant bridging between the one who solicit and solicited or between himself and the cause (telling stories about themselves or one of their relatives or friends helped by the organisation, or story about suffering of one they know.) or bridging between solicited and the cause; (for example if you are facing a teacher, you can give an example of suffering or help of other teachers ..) – asking them for more and then reducing your demand. ... Even if a member resists these deception techniques and insists that they are wrong, he or she will face criticism as they have forgotten the cause and the leader and are worrying about ordinary people or saving their own bourgeois conscious.

^{xxxiv} As an example when Unification Church members are soliciting they say to people: 'We're raising funds to continue our work with young people in our church, and we're asking for a donation of one dollar for a bag of peanuts.'... Only those who bluntly say no escape their vigorous sales pitch. ... [They never mention the Reverend Moon's name while soliciting]... 'We're giving them an opportunity to give. Giving is so powerful that these people are blessed by having a chance to give to our church. We're allowing them to open their hearts to us. Giving is a wonderful way of getting God's blessing ... 'Dick [a member of Moonies] tells with pride about a man in a bar who gave him every cent of his money. We'd heard stories of 'heavenly deception' from former Moonies, who say they lied and deceived the public in order to bring in dollars for their Church.' {Carroll Stoner and Jo Anne Parke; 'All Gods Children' The Cult Experience Salvation or Slavery?' Chilton Book Company; 1977; P: 125}

^{xxxv} Often in MEK we used to spend more than ten times for travelling and other costs, of what we used to get from a supporter as the cost of MEK's publication or his donation.