Coercive persuasion is not voluntary, peaceful, religious practice or central to any bona fide religion. Coercive persuasion is not a religious practice, it is a control technology. It is not a belief or ideology, it is a technological process.

As a process, it can be examined by experts on its technology completely separate from any idea or belief content, similar to examining the technical process of hypnotic induction distinct from the meaning or value of the post-hypnotic suggestions.

Examining processes in this manner can not violate First Amendment religious protections.

Coercive persuasion is antithetical to the First Amendment. It is the unfair manipulation of other's biological and psychological weaknesses and susceptibilities. It is a psychological FORCE technology, not of a free society, but of a criminal or totalitarian society. It IS NOT a spiritual or religious technology.

Any organization using coercive persuasion on its members as a central practice that also claims to be a religion is turning the sanctuary of the First Amendment into a fortress for psychological assault. It is a contradiction of terms and should be "disestablished."

Coercive persuasion is a subtle, compelling psychological force which attacks an even more fundamental and important freedom than our "freedom of religion." It's reprehensibility and danger is that it attacks our self-determinism and free will, our most fundamental constitutional freedoms.

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which you are able to achieve with the improvements of coercive persuasion. With coercive persuasion you can change people's attitudes without their knowledge and volition. You can create new "attitudes" where they will do things willingly which they formerly may have detested, things which previously only torture, physical pain, or drugs could have coerced them to do.

The advances in the extreme anxiety and emotional stress production technologies found in coercive persuasion supersede old style coercion that focuses on pain, torture, drugs, or threat in that these older systems do not change attitude so that subjects follow orders "willingly." Coercive persuasion changes both attitude AND behavior, not JUST behavior.

THE PURPOSES AND TACTICS OF COERCIVE PERSUASION

Coercive persuasion or thought reform as it is sometimes known, is best understood as a coordinated system of graduated coercive influence and behavior control designed to deceptively and surreptitiously manipulate and influence individuals, usually in a group setting, in order for the originators of the program to profit in some way, normally financially or politically.

The essential strategy used by those operating such programs is to systematically select, sequence and coordinate numerous coercive persuasion tactics over CONTINUOUS PERIODS OF TIME. There are seven main tactic types found in various combinations in a coercive persuasion program. A coercive persuasion program can still be quite effective without the presence of ALL seven of these tactic types.

TACTIC 1. The individual is prepared for thought reform through increased suggestibility and/or "softening up," specifically through hypnotic or other suggestibility-increasing techniques such as: A. Extended audio, visual, verbal, or tactile fixation drills; B. Excessive exact repetition of routine activities; C. Decreased sleep; D. Nutritional restriction.

TACTIC 2. Using rewards and punishments, efforts are made to establish considerable control over a person's social environment, time, and sources of social support.

Coercive persuasion or thought reform programs identified with the above-listed seven tactics have in common the elements of attempting to greatly modify a person's self-concept, perceptions of reality, and interpersonal relations. When successful in inducing these changes, coercive thought reform programs also, among other things, create the potential forces necessary for exercising undue influence over a person's independent decision-making ability, and even for turning the individual into a deployable agent for the organization's benefit without the individual's meaningful knowledge or consent.

Coercive persuasion programs are effective because individuals experiencing the deliberately planned severe stresses they generate can only reduce the pressures by accepting the system or adopting the behaviors being promulgated by the purveyors of the coercion program. The relationship between the person and the coercive persuasion tactics are DYNAMIC in that while the force of the pressures, rewards, and punishments brought to bear on the person are considerable, they do not lead to a stable, meaningfully SELF-CHOSEN reorganization of beliefs or attitudes. Rather, they lead to a sort of coerced compliance and a situationaly required elaborate rationalization, for the new conduct.

Once again, in order to maintain the new attitudes or "decisions," sustain the rationalization, and continue to unduly influence a person's behavior over time, coercive tactics must be more or less CONTINUOUSLY applied. A fiery, "hell and damnation" guilt-ridden sermon from the pulpit or several hours with a high-pressure salesman or other single instances of the so-called peaceful persuasions do not constitute the "necessary chords and orchestration" of a SEQUENCED, continuous, COORDINATED, and carefully selected PROGRAM of surreptitious coercion, as found in a comprehensive program of "coercive persuasion."

Truly peaceful religious persuasion practices would never attempt to force, compel and dominate the free wills or minds of its members through coercive behavioral techniques or covert hypnosis. They would have no difficulty coexisting peacefully with U.S. laws meant to protect the public from