

University of Wisconsin-Eau Claire

Susan Matsukawa vs. UWEC: The 1982 incident which created debate about religious organizations and freedom of speech on campus.

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Susan Matsukawa photo courtesy of *The Spectator*

In the Fall of 1982 Susan Matsukawa enrolled at the University of Wisconsin-Eau Claire (UWEC) with the intent and purpose of establishing a religious cult. She was a member of the Unification Church and attempted to form a branch of the Collegiate Association for the research of Principles (C.A.R.P) on campus. The Unification Church, led by Reverend Sun Myung Moon, was considered by some members of society to be a dangerous cult. In 1982, public hysteria following the Jonestown massacre led to a critical view of religious organizations which were considered to be cults. This massacre was manufactured by Reverend Jim Jones, leader of the Peoples Temple, leading to the demise of over nine hundred people. The Peoples Temple, considered a religious cult, displayed the perils due to susceptibility of cult members. After Matsukawa made her intentions of establishing C.A.R.P. on the UWEC campus she faced apprehension from school administration due to the hysteria related to cult activity. This led to Matsukawa's filing a grievance against Dr. Robert Shaw, Dean of Students, claiming infringement of her First Amendment rights by UWEC administration. This case led to much debate about religious organizations and free speech on the UWEC campus.

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## Chapter 1: Introduction

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or of the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

### — The First Amendment to the U.S. Constitution<sup>1</sup>

When walking the UW-Eau Claire (UWEC) campus, evidence of diversity and freethinking is evident. Founded in 1916, UW-Eau Claire, the most scenic campus in the University of Wisconsin (UW) system, promotes itself as “one of the Midwest’s top public universities, a safe and friendly campus community, and ready to assist students in reaching their unique potential in the areas of intellectual, personal, social, and cultural development”<sup>2</sup>. UWEC’s baccalaureate goal mandates a liberal education as a focus of the university. When the weather is cooperating, it is not uncommon for student demonstrations and protests to be visible while walking the campus; this is an example of First Amendment rights and the freedoms guaranteed by the United States Constitution. The Bill of Rights guarantees “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”<sup>3</sup> With a cornucopia of propaganda to choose from, some disputatious while others unargumentative, it is easy for a topic to raise an eyebrow or two.

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<sup>1</sup> U.S. Congress. United States Constitution. *First Amendment*. 1787.

<sup>2</sup> “UW-Eau Claire mission statement”, <http://www.uwec.edu/sdd/mission.htm> (accessed September 22, 2008). This is used as a parameter for the basis of UW-Eau Claire’s goals and standards for students.

<sup>3</sup> U.S. Constitution, Bill of Rights, amend. 1, art 4.

Religion is a topic which can be displayed in a variety of ways. Signs and sidewalk chalk are popular form of delivering the message of Christianity. Another way of “spreading the gospel” is by various individuals speaking in the courtyard by the clock tower, located in the center of campus. These self proclaimed “messengers of the lord”, often subject to ridicule from students and passerbys, are at liberty to present their message without fear of eviction from the UWEC campus by administration or the police. The question is not what message the “campus preachers” sending, but why they are given free rein to spread their message while other religions are held to different regard. This brings in the 1982 case of Susan Matsukawa, affiliated with the Unification Church, and her attempts to bring her religious beliefs to the UW-Eau Claire campus.

## **Chapter 2: Susan Matsukawa and Religion on UWEC campus**

*[The purpose of C.A.R.P. is]To educate the academic community concerning moral and ethical principles and issues. To challenge and overcome communist ideology and propaganda. To resolve the rampant drug abuse problem of our generation. To increase our membership. To help initiate the nationwide, organized activities on the campuses relevant to our purposes and goals of C.A.R.P.<sup>4</sup>*  
*-Susan Matsukawa*

According to an article in *The Spectator*, dated November 4, 1982, there were “two student organizations, Campus Crusade for Christ (CCC) and Inter-Varsity Christian fellowship, each with over 100 members at UWEC. The Ecumenical Religious Center [ERC] has a Lutheran minister, Catholic priest and a minister who represents four protestant denominations. The ERC

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<sup>4</sup> Statement of intent to form a student organization at University of Wisconsin-Eau Claire. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

also has offices for the campus ministries of nine denominations.”<sup>5</sup> With a variety of other religious denominations accessible on the UWEC campus to students, why did university administration seem to single out Susan Matsukawa in not allowing her to establish her religious sect on campus? What was the rationale for this? Was it related to some societal event that had occurred at the time? The main question I ask is whether or not UWEC, a procurer of a liberal education, infringed upon her first amendment rights by not allowing her to establish her religious sect on campus.

### **Chapter 3: Susan Matsukawa and the Unification Church**

*“There can be no freedom of religion unless there is freedom of mind”*

*-Thomas Jefferson*

In fall 1982, Susan Matsukawa, a member of the Rev. Sun Myung Moon’s Unification Church, attempted to form a branch of the Collegiate Association for the Research of Principles (C.A.R.P.) at UW-Eau Claire. In the early 1980s, C.A.R.P. organizations, associated with the Unification Church and the "Moonies," were established at a number of colleges and universities. After the organization’s faculty advisor resigned, Matsukawa filed a grievance against Robert Shaw, associate dean of students. Matsukawa maintained that Shaw pressured the group’s faculty advisor, Donald Wolfarth, to resign and distributed misinformation about C.A.R.P. The grievance was found to be "without basis in fact,"<sup>6</sup> and Matsukawa withdrew from UW--Eau Claire at the end of the semester. This affair sparked much debate about the religious

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<sup>5</sup> Robert Smith, “Religion is a matter of question, choice.” *The Spectator*, November 4, 1982, p 25.

<sup>6</sup> Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

organizations and freedom of speech on the campus. Why did UW-Eau Claire choose to expel the Unification Church, along with the followers known as “Moonies”, from the campus and no other religious sect?

The Unification Church was portrayed as an extremist cult in the media and some religious circles. To understand the religious panic felt in the community, due to cult activity in the 1970s and 1980s, one must look at the events that unfolded within and in correlation to the Peoples Temple Christian Church (PTCC), otherwise known as the Peoples Temple. The incidents that occurred in Jonestown to the PTCC in 1979, is one of the most picturesque examples of the extremes to which cults can go. The events that unfolded at Jonestown created a panic and hysteria across the United States in reference to religious sects. People were now being made aware, through the media, of both the power and influence a religious sect could have and maintain over a group of people.

#### **Chapter 4: The Jonestown Massacre and the hysteria it created**

*“I come with the black hair of a raven.  
I am a god Socialist”<sup>7</sup>  
-Jim Jones*

James Warren "Jim" Jones was the leader of the PTCC. Jones established this church, according to U.S. government documents, as “a committed socialist who used religion to further his religious beliefs and objectives.”<sup>8</sup> Jones was a charismatic leader that created his church in the racially divided city Indianapolis, Indiana in the mid 1950s. The formation was due largely to a sect of the Ku Klux Klan being located in Indianapolis during the 1920s and the city still

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<sup>7</sup> Tim Reiterman and John Jacobs, *Raven: The Untold Story of the Rev. Jim Jones* (New York: E.P. Dutton, Inc., 1982), viii.

<sup>8</sup> U. S. Congress. House. Committee on Foreign Affairs. U.S. House of Representatives. The Assassination of Representative Leo J. Ryan and the Jonestown Guyana Tragedy. 96<sup>th</sup> Cong., 1st Sess., 15 May 1979, 16.

recovering from various racially charged court cases from that time. Race issues and unification of races would be one of the stances in his religious sect. As a youth, Jones was employed by Reid Memorial Hospital outside of Indianapolis and got his desire to become a “healer.” In the book, *Raven: The Untold Story of the Rev. Jim Jones*, Tim Reiterman tells of Jones “witnessing healings as a boy, he could not help but wonder about the relationship between the body and the mind.”<sup>9</sup> This notion, along with his love for the bible and religion, leads to the PTCC becoming a member of the Disciples of Christ, in 1960, due to its “belief that (PTCC) programs exemplified Christianity in action.”<sup>10</sup> This gave Jones the clout to attend and speak at the National Association for the Advancement of Colored People (NAACP) and Urban League meetings and draw support for his church, as well as draw attention to local social concerns. This stirred up hatred amongst anti-black organizations and led to death threats that fueled a growing paranoia within him. In October 1961, Jones reported hearing voices “from extraterrestrial beings” or what can be perceived as visions from supernatural forces.<sup>11</sup> He had seen “a vision of a nuclear explosion in Chicago that burnt down within miles of Indianapolis.”<sup>12</sup> This led to the notion that Jones, along with the PTCC, must find a “safe” place to relocate in order to escape nuclear attack.

In the summer of 1965, Jim Jones and his followers made their journey to Ukiah, California to “seek safety from the holocaust.”<sup>13</sup> Jones determined that, in case of nuclear attack, Ukiah would be a region that would be spared the destruction and remain inhabitable for humans, especially members of the Peoples Temple. This town, approximately 130 miles from

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<sup>9</sup> Ibid.,31.

<sup>10</sup> Ibid.,67.

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.,76.

<sup>13</sup> George Klineman, Sherman Butler, David Conn and Anthony O. Miller, *The Cult That Died: The Tragedy of Jim Jones and the Peoples Temple* (New York: G.P. Putnam's Sons, 1980), 72.



San Francisco, was supposedly an ideal place for racial harmony to grow. Membership in the church was growing “from 86 in 1966 to 300 in 1969 to 2570 in 1973.”<sup>14</sup> Members of Jones parish were not allowed to interact fully with the other peoples of the city as to not disturb the balance of the church. It was ill advised for people to try to escape the church and members were kept under intense observation. As one member states, “if the children had homework to do, they were kept inside the church.”<sup>15</sup> Jones at this time also was getting involved in buying real estate to provide housing for his parishioners, while using his status as a church to defy tax laws. This led to Jones belief of a “conspiracy against Jim Jones and the PTCC in which “allegations of anti-Peoples Temple grew darker when the group moved to San Francisco in 1972.”<sup>16</sup>

In 1972, the PTCC opened up another branch in San Francisco, California. San Francisco is known for the “summer of love” in 1967 and containing all persuasions of lifestyle. It was here that Jim Jones became involved in politics. On October 18, 1976 Jones was named to the San Francisco Housing Authority. This was the division that oversaw the operation of public housing. This leap into the public eye fed Jones paranoia that he was under the constant scrutiny of the public eye. The Internal Revenue Service (IRS) was “questioning whether the Temples political activity exceeded standards for tax-exempt organizations.”<sup>17</sup>

In 1977, following accusations of misappropriation of funds, further fueling his paranoia, led Jones to apply for, and receive, a tract of land for colonization in Guyana for the creation of an agriculture community. Parishioners and their families were now being made aware of the church’s practices, as well as Jones attempts at mind control. According to Debbie Layton, a former church member, Jones “arranged for Temple members to be confronted at crucial times,

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<sup>14</sup> Ibid.,126.

<sup>15</sup> Ibid.,105.

<sup>16</sup> Ibid, U. S. Congress. House. Committee on Foreign Affairs.p.20.

<sup>17</sup> Ibid.,321.

by the means of a long cathartic session to the point where he or she would fail or become disheartened by a new opportunity outside of the church.”<sup>18</sup> Upon the move of the Church to Guyana, many more stories began to emerge about the Church and Jim Jones. This led to an investigation by U.S Representative (D) Leo J. Ryan.

Jones became the subject of many criminal investigations by the Internal Revenue Service (IRS) in 1977. One of the leading reports against Jones was social security fraud led by reports of “199 social security annuitants, amounting to \$37,000 a month, were living Guyana.”<sup>19</sup> Representative Ryan decided he would personally investigate this report. He also went in part to investigate a child custody dispute between Jones and former church member Grace Stoen. She had attempted to get her son back from Jones and Ryan decided to intervene on her behalf. Between the dates of November 14 and 17 1977, Ryan met with Jones and Church members to discuss the findings and reach an agreement as to resolve the situation. According to U.S government documents, on “November 18, Ryan, his staff, and sixteen members of the Peoples Temple decided to leave Guyana, following an assassination attempt, and were gunned down at Port Keituma airfield.”<sup>20</sup>

The events of November 18, 1977 brought the tragedy of Jones using his control over his parishioners to commit mass suicide. Jones referred to this as “revolutionary suicide” or “self-destruction in the face of the enemy.”<sup>21</sup> Time magazine reported “over 900 people were exhorted by their leader, intimidated by armed guards and lulled with sedatives and painkillers. Parents and nurses used syringes to squirt a concoction of potassium cyanide and potassium chloride

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<sup>18</sup> Min S. Lee and Thomas N. Layton, *In my Father's house: The Story of the Layton Family and the Reverend Jim Jones* (New York: Holt, Rinehart and Winston, 1981), 172-73.

<sup>19</sup> Ibid, U. S. Congress. House. Committee on Foreign Affairs.p.33.

<sup>20</sup> Ibid, U. S. Congress. House. Committee on Foreign Affairs.p.102.

<sup>21</sup> Ibid, *Raven: The Untold Story of the Rev. Jim Jones*, p.374.

onto the tongues of babies. The adults and older children picked up paper cups and sipped the same deadly poison sweetened by purple Kool-Aid.”<sup>22</sup>

When the news of this event made their way to the public media the actions of Jim Jones gave a new meaning to cult activity and the perils of cults. In the report by the U.S. Government they reported Jones required PTCC members to contribute as much as twenty five percent of their income to the church and sign over other personal assets. He also engaged in rumor spreading of members to provide misinformation about members.<sup>23</sup> He did this in order to maintain a control over his followers and defame people that left the Peoples Temple. The U.S. government suggested, Jones engaged in “mind control through ‘struggle meetings’ or catharsis sessions in which members were interrogated and forced to confess to their ‘wrongdoings’.”<sup>24</sup> Jones also incorporated the practice of isolation of members from all forms of their former life before they joined the Peoples Temple. He required “absolute obedience” from his members and relied on physical pressure “ranging from food and sleep deprivation to severe beating.”<sup>25</sup> The Jonestown massacre, and Jim Jones, would come to dominate the media as a dire warning about religious sects and cults. This would play an important role in the public hysteria regarding religious sects and create paranoia within many communities.

During this time the Unification Church and the Unification Movement came under scrutiny for their religious practices and motives as an institution. The Unification Church is a “contemporary religious movement founded in 1954 by Reverend Sun Myung Moon in Seoul, Korea. The first years of the Unification Movement in the United States, following its

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<sup>22</sup> Donald Neff, “Nightmare in Jonestown,” *Time*, Dec. 4, 1978, 1-8  
<http://www.time.com/time/magazine/article/0,9171,912249-1,00.html> (accessed November 6, 2008).

<sup>23</sup> *Ibid.*,18.

<sup>24</sup> *Ibid.*,17.

<sup>25</sup> *Ibid.*

transplantation from Korea in 1959, revealed the characteristic vulnerability of fledgling social movements.<sup>26</sup> The Unification Movement became established in the United States, as well as throughout the world, in the 1970s. It was during this time that Reverend Moon, and his missionaries, created a stir by “brainwashing” converts and in doing so stripped their ability to exercise their own “freewill.” This religion, like other religions, has been called a “cult.”

### **Chapter 5: Definition of a cult**

The Webster dictionary definition of a cult is, “a religion regarded as unorthodox.”<sup>27</sup> J. Gordon Melton, in his book *Encyclopedia Handbook of Cults in America*, defines a cult as a “pejorative label used to describe certain religious groups outside of the mainstream of Western religion.”<sup>28</sup> It is within these definitions that it is apparent cults are a danger to society, as well as their members. A cult acts outside of the “norm” of religious units. There is no definition for what the religious “norm” is or should be. It is important to keep in mind that this is an “anti-cult” perspective. Marcia Rudin, the Director of the International Cult Education Program, and her husband Rabbi A. James Rudin wrote the book *Prison or Paradise?* in which they define cult activity as:

1. Members swear total allegiance to an all powerful who they believe to be the Messiah.
2. Rational thought is discouraged or forbidden.
3. The cult’s recruitment techniques are often deceptive.
4. The cult weakens the follower psychologically by making him/her depend upon the group to solve his/her problems.
5. The cults manipulate guilt to their advantage.
6. The cult leader makes all of the career and life decisions of the members.

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<sup>26</sup> David G. Bromley and Anson D. Shupe jr., “Moonies” in *America* (Beverly Hills: Sage Publications, 1979), pp.57.

<sup>27</sup> Webster’s dictionary, 2008 ed., e.v. “Cult”.

<sup>28</sup> J. Gordon Melton, *Encyclopedia Handbook of Cults in America* (New York: Garland Publishing Inc., 1986), 3.

7. Cults exist only for their own material survival and make false promises to work or improve society.
8. Cult members often work fulltime for the group for little or no pay.
9. Cult members are isolated from the outside world and any reality testing it could provide.
10. Cults are anti-woman, anti-child, and anti-family.
11. Cults are apocalyptic and believe themselves to be the remnant who will survive the soon-approaching end of the world.
12. Many cults follow an “ends justify the means” philosophy.
13. Cults, particularly in regards to their finances, are shrouded in secrecy.
14. There is frequently an aura of or potential for violence around cults.”<sup>29</sup>

Observing these criteria, it becomes clear what makes some cults dangerous. Cults seem to have a negative effect on its members and society, but hasn't this been the case since religion became organized? One of the complaints about cults is that they are monetarily based organizations. There are cases, over the span of recorded history, of religious units being financially based and using religion as a method for garnering financial gain. Are there not cases in which a religion has used guilt to force a person to “believe” in a certain way of professing their religious beliefs? In the Catholic faith this practice would be termed confession. This leads to a religious battle between Christians and new religious movements that had waged over the course of time.

### **Chapter 6: All religious origins can be deemed a cult**

*“The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.”<sup>30</sup>*  
*-Martin Luther*

Some Christians have deemed any non-Christian religion to be wrongful and against popular way of thought. An example of this could be explained in a comparable text to Martin

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<sup>29</sup> A. James Rudin and Marcia R. Rudin, *Prison or Paradise?; The New Religious Cults* (Philadelphia: Fortress Press, 1980), 20-25.

<sup>30</sup> Adolph Spaeth, L.D. Reed and Henry Eyster Jacobs, *Works of Martin Luther* (Philadelphia: A. J. Holman Company, 1915), 29.

Luther breaking away from the Roman Catholic faith in 1517. Luther's challenge to the Catholic Church to reform its practice and perform the will of God may have set a precedent that still rings through the halls of the Vatican. Because of Luther's challenge with the Catholic Church parishioners debated, with emotion and conviction, the differences between Protestantism and Catholicism. As a result, Lutherans, as they were called after converting to the teachings of Martin Luther, did not return to the Catholic Church but separated from them and spread their faith all over the world. Calvinist's went through the testing of the Catholic belief system as well and broke off to create a new version of faith. Christianity had taken a new form in the "Age of Enlightenment" and this left Catholicism, as well as other faiths, scrambling for new parishioners.

The Inquisition and the Crusades are examples of Christianity attempting to exterminate other religions. Some Christians define religious cults as "any religious group that deviates from the fundamental teachings of the historic, Bible-based, Christian faith as confirmed through the ancient ecumenical creeds. Generally, if a religious organization follows Jesus Christ, but denies or distorts essential Christian doctrines such as the Trinity, the resurrection, or salvation by grace alone, that organization is considered a cult."<sup>31</sup> Some religious leaders regard non-Christian religions as embraced with an "overzealous" devotion as an intellectual "fad". These "fads" can also be termed as a "world rejecting movement."<sup>32</sup> In the book *Cults in Context*, Roy Wallis describes these movements views as "the prevailing order as having departed substantially from God's prescriptions and plan. Mankind has lost touch with God and spiritual things, and, in the pursuit of purely material interests, has succeeded in creating a polluted environment."<sup>33</sup> This was the basis of Jim Jones formation of the Peoples Temple, as well as Reverend Moon.

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<sup>31</sup> Joseph R. Hoffmann, "One God," *Free Inquiry* 27, no. 4 (jun/jul2007): 59.

<sup>32</sup> Lorne L. Dawson, *Cults in Context* (New Brunswick, New Jersey: Transaction Publishers, 1998), 40.

<sup>33</sup> Ibid.

Reverend Moon, the self-proclaimed successor to Jesus Christ, launched his religion and belief system in 1971. From 1972 to 1974 Moon and an entourage of members embarked on five major Day of Hope speaking tours in major cities as well as two large rallies, one at Yankee stadium and the other at the Washington Monument. This led to mass media coverage of Moon, and the Unification Church, and enquiry into its origins. According to Shupe Anson, Moon needed “the movement's need to present a favorable self-image, and the emerging countermovement needs to present alternative propaganda irrespective of the objective state of the movement.”<sup>34</sup> It was at this time Moon was presented in a positive light with not much suspicion raised towards the Unification Church.

## Chapter 7: Reverend Sun Myung Moon and the Unification Church

*“This is the age at which young people want to plunge into romance and think of someone else more than themselves. During this period your eyes are working like search lights, constantly scanning the universe. You consider yourself a great writer or poet, or feel like a King or an Emperor, having the entire world under your fingertips. This is no sin, if you don't feel these things then you are not in the human species; God made youth that way. The problem is whether or not people are committed to true love. If there is an unfailing formula to find true love, then finding it is more important than becoming a football champion, a poet or a scholar. Everyone has to find true love for that is the ultimate goal of life.”*

**-Rev. Sun Myung Moon<sup>35</sup>**

Who is Reverend Sun Yung Moon and why did he create such uproar? According to the Unification website Sun Myung Moon was born on January 6, 1920, “into a family of farmers that had tilled the land of Korea for centuries. As a boy he studied at a Confucian school and was

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<sup>34</sup> Shupe, Anson. “Vicissitudes of Public Legitimacy for Religious Groups: A Comparison of the Unification and Roman Catholic Churches.” *Review of Religious Research* 39, no. 2 (December 1997): 172.

<sup>35</sup> Rev. Sun Myung Moon, C.A.R.P. brochure distributed nationwide and UW-Eau Claire Campus.

a keen observer of the natural world.”<sup>36</sup> Around 1930, his parents became fervent Christians (Presbyterians) and the young Sun Myung Moon became a Sunday school teacher. During the Easter holiday in 1935, it is said, “Jesus Christ appeared to the young Sun Myung Moon as he was praying in the Korean mountains. In that vision, Jesus asked him to continue the work which he had begun on earth nearly 2,000 years before. Jesus asked him to complete the task of establishing God's kingdom on earth and bringing God's peace to humankind.”<sup>37</sup> Moon's religion and ideology is displayed in his works *Divine Principle* and *Unification Thought*.

### **Chapter 8: *The Divine Principle***

***“No man ever believes that the Bible means what it says: He is always convinced that it says what he means”***

**-George Bernard Shaw**

The *Divine Principle* is Moon's revelation of his meeting with Jesus Christ and “entered the spirit world and having won a great victory over satanic forces.”<sup>38</sup> This would become the Unification Church's “bible” to from which he would lead his teachings. It was Moon's version of the genesis of life and according to one member “appeared to offer solutions both to my fears for the future and to my personal problems.”<sup>39</sup> In *Divine Principle*, Moon explains how Jesus Christ failed and his “teachings of the *Divine Principle* supersede the authority of the Bible.”<sup>40</sup> Upon reading the *Divine Principle* it is easy to ascertain Moon's messages of the makeup of a

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<sup>36</sup> “The Unification Church: The Holy Spirit Association for the Unification of World Christianity,” the Unification Church homepage, [http://www.unification.org/rev\\_mrs\\_moon.html?165,25](http://www.unification.org/rev_mrs_moon.html?165,25) (accessed September 23, 2008).

<sup>37</sup> Ibid.

<sup>38</sup> J. Gordon Melton, *Encyclopedia Handbook of Cults in America* (New York: Garland Publishing Inc., 1986), 193.

<sup>39</sup> K. Gordon Neufeld, “Where Have All the Moonies Gone?” *First Things: A Monthly Journal of Religion and Public Life* no. 181 (March 2008): 16.

<sup>40</sup> A. James Rudin and Marcia R. Rudin, *Prison or Paradise?: The New Religious Cults* (Philadelphia: Fortress Press, 1980), 33.



human being. In the introduction Moon discusses human weakness and says, “People are composed of two aspects: internal and external, or mind and body; likewise, the intellect consists of two aspects: internal and external. In the same way, there are two types of ignorance: internal ignorance and external ignorance.”<sup>41</sup> Human weakness and the human conscious is a plausible source to locate a weakness in a person with any self doubt.

The *Divine Principle* is the basis for Moon’s religious teachings of what he calls “the Truth.” According to Frederick Sontag, “the Unification Church teaches that, for all practical purposes, the historical Jesus is of little, if any, relevance for today because he has been replaced by Moon.”<sup>42</sup> His teachings, which claim to be a Christian religion, question and threaten the long standing interpretation of both the Old and New Testaments. Due to Moon’s stating that he had direct contact with God, Jesus Christ, and other spiritual entities he was viewed as a questionable character.

Existentialism can be defined as “a chiefly 20th century philosophical movement embracing diverse doctrines but centering on analysis of individual existence and the plight of the individual who must assume ultimate responsibility for acts of free will without any certain knowledge of what is right or wrong or good or bad.”<sup>43</sup> Moon was a purveyor of his brand of existentialism. One described of his followers as “an association with spiritualists and psychics has been prominent features of Moon’s life, and from earliest times many of his followers have been people who are ‘spiritually open’ and who report having experienced communications with

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<sup>41</sup> Sun Myung Moon, *Divine Principle*, 2nd ed. (Williamsville, New York: Holy Spirit Association for the Unification of World Christianity, 1973), 5.

<sup>42</sup> Frederick Sontag, *Sun Myung Moon—and the Unification Church* (Nashville, TN: Abingdon/Parthenon Press, 1977), p. 192. This is an important facet when looking at Moon’s justification for his religious philosophy. It is also one of the issues that have raised the ire of some Christian groups.

<sup>43</sup> “Merriam-Webster Online definition of existentialism,” Merriam-Webster Online, <http://www.merriam-webster.com/dictionary/existentialism> (accessed October 12, 2008).

the beyond.”<sup>44</sup> It is Moon, his followers believe, whom God has chosen to reveal the Truth. The Unification Church is fundamentally dependent upon Sun Myung Moon, and his teachings, for its existence.

## Chapter 9: Religious cults as a popular movement

*“God has no religion.”<sup>45</sup>*

*-Mahatma Gandhi*

It was in the early 1970s that Moon’s movement began to gain momentum around the world, especially in the United States. In 1976 the Unification Church reached a peak in popularity with mass speeches rivaling those of the Reverend Billy Graham in their proportion and magnitude. Unification Church members from 60 nations came to Korea representing many nations of the world. In Moon’s Message at the Unification Ceremony in Seoul, Korea on January 31, 1976, which the Unification Church decreed as the most important speech of his “World Tour”, he stated,

”Korea is a nation which has paid the historical indemnity condition representing the whole world; therefore, it must establish one unifying teaching representing the entire world. The spiritual unity in Korea means that both Christianity and the Unification Church are uniting, as well as Western culture and Asian culture. Now the spiritual foundation of Christianity must be connected to the world centered upon the Unification Church in Korea today. We are now working in the spiritual Christian cultural realm, since the United States is the central Christian nation of the world. My three-year course

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<sup>44</sup> W.P. Kim, *Father’s Course and Our Life of Faith*. London, HAS-UWC, 1982, pp. 2ff.

<sup>45</sup> Frances Sheridan Goulart, *God Has No Religion: Blending Traditions For Prayer* (Notre Dame: Sorin Books, 2005), 9.

in the United States that ended last year established a victorious spiritual foundation, which connected Christianity and the Unification Church.”<sup>46</sup>

His speech, as well as his message, was an attempt to unify the Unification Church’s members around the world and centralize the power base he was attempting to establish.

### **Chapter 10: What is brainwashing?**

*"I distrust those people who know so well what God wants them to do because I notice it always coincides with their own desires."*<sup>47</sup>

*-Susan B. Anthony*

The fear of Christian society and the United States public was that Reverend Moon and the Unification Church were recruiting members and “brainwashing” them into becoming members. The term itself was coined by the English newspaperman Edward Hunter in 1951 to translate the Chinese phrase Hsi nao (literally "wash brain") which in Confucianism traditionally means to "purify one's thoughts."<sup>48</sup> The concept of "brainwashing" originated as an attempt to explain what took place in prisoner-of-war camps during the Korean War. “American soldiers were subjected to attempts by the Communists to change their political ideas about communism and capitalism through various deprivations, group discussions and written confessions. This, of course, was done while they were being held under total physical coercion. As a result, during captivity, some gave the appearance of having been changed, but only a few were genuinely

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<sup>46</sup> Rev. Sun Myung Moon .*God's Will and the World*. Message at the Unification Ceremony, Seoul, Korea, January 31, 1976.

<sup>47</sup> Smolla, Rodney A. *Free Speech in an Open Society*.(New York: Vintage, 1993), 17.

<sup>48</sup> Steven Hassan, *Combating Cult Mind Control* (Rochester, Vermont: Park Street Press, 1988), 55.

changed in their political views.”<sup>49</sup> Still there are cases by many families, which allege that some members were brainwashed into adapting the belief system of the Unification Church. Through the minimization of external influences, the development of a secret language, and the manipulation of the recruits sense of guilt by recruit. This brainwashing supposedly removes the individuals’ own “freedom of choice” in their decision making and forms reliance on the Unification Church for beliefs and choice.

***The "brainwashing" theory has important legal implications. After all, the religion clauses of the First Amendment forbid government from preferring some religions over others, and from interfering in a person's religious practice without a compelling reason.***<sup>50</sup>  
**-Dena S. Davis**

Eileen Barker, in her book *The Making of a Moonie*, defines choice as “involving reflection (in the present), memory (of the past) and imagination (of possible futures).”<sup>51</sup> In removing this power of choice from a person’s conscious they become pliable clones susceptible to others ideals and values. There are many accounts of the Unification Church former members explaining how they were robbed of their freedom of choice through brainwashing. A former Moonie, Christopher Edwards, wrote a book describing this form of indoctrination. He wrote, “what began as a fun weekend at camp converted him to a Moonie six weeks later. He said he never had a moment alone, not even to go to the bathroom. At least three hours of his days were dedicated to group chanting, group foyer and indoctrination sessions of readings from Moon’s

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<sup>49</sup> Donald T. Lunde and Thomas E. Wilson. “Brainwashing as a defense in a criminal Liability: Patty Hearst Revisited”, *Criminal Law Bulletin*, vol. 13 Issue 5 (September-October1977), 347-48.

<sup>50</sup> Dena S. Davis, “Joining a 'Cult': Religious Choice or Psychological Aberration?” *Journal of Law and Health* 11, no. 2 (September 1996): 28. Civil liberties issues regarding cult activity and the 1<sup>st</sup> amendment implications.

<sup>51</sup> Eileen Barker, *The Making of a Moonie* (Oxford: Basil Blackwell, 1984), 137.

Book. He was constantly tired and weakened from lack of sleep and from eating only high-carbohydrate foods.”<sup>52</sup>

## Chapter 11: What is deprogramming?

This brings up the aspect of “deprogramming.” The Comprehensive Textbook of Psychiatry defines deprogramming as “therapy offered as supportive in nature, with emphasis on reeducation, restitution of ego strength that existed before the trauma and alleviation of the guilt and depression that are the remnants of frightening experiences and the loss of confidence and confusion in identity that results from it.”<sup>53</sup> The details of deprogramming and how it works, both psychologically and medicinally, are sketchy. The book *Cults and Consequences*, notes that deprogramming is “more art than science.”<sup>54</sup> Deprogramming is usually performed with mixed success. The process is usually started as an intervention with the person being deprogrammed. According to the article *Cults, Brainwashing, and Counter-Subversion*, deprogramming is “a tactic to rescue the ‘enslaved’ victims of cults, invite a similarity to kidnapping.”<sup>55</sup> In this connection one critic has charged that deprogramming “is far more like ‘brainwashing’ than the conversion process by which members joining various sects.”<sup>56</sup> Andrew J. Pavlos states, “even though cults have been accused of using coercion and ‘brainwashing techniques’ on their members, countercharges have been made about the techniques used by deprogrammers to

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<sup>52</sup> Terry Maullenbach, “Be Aware,” *The Spectator*, October 7, 1982, p. 32.

<sup>53</sup> Alfred M. Freedman, Harold I. Kaplan and Benjamin J. Sadock, *Comprehensive textbook of psychiatry*, 2nd ed. (Baltimore: Williams & Wilkins Co., 1975), 194.

<sup>54</sup> Rachel Andres and James R. Lane, *Cults and consequences : the definitive handbook*. (Los Angeles, CA: Commission on Cults & Missionaries, Community Relations Committee, Jewish Federation Council of Greater Los Angeles, 1988), 5-4.

<sup>55</sup> Thomas Robbins and Dick Anthony, “Cults, Brainwashing, and Counter-Subversion,” *Annals of the American Academy of Political and Social Science* 446 (November 1979): 78.

<sup>56</sup> *Ibid.*, 89-90.

change unwitting cultists.”<sup>57</sup> Some members that have been deprogrammed have been left in a “state of limbo” due to the process of the deprogrammer involved.<sup>58</sup> There is no exact way to deprogram an individual. This is left to the beholder or the institution (usually a Christian sect) involved.

Recruitment of members, otherwise known as conversion of members, is vital to the establishment of the Unification Church. In order to build membership rapidly the UM directed its appeal to that group most receptive to idealistic causes or needs. There are several different routes of induction to the Unification Church: *subterfuge*, *seekers*, *identification*, and *opposed*. Marc Galanter defines these routes in his book *Cults: Faith, Healing, and Coercion* designating, “*subterfuge* as those that did not actively seek out a new order, *seekers* as those looking for an acceptable creed, *identification* as those that found themselves committed with an admired figure or ideal, and *opposed* as those that can accept new church authority versus ‘conventional’ religion.”<sup>59</sup>

The book, *Cults and New Religious Movements*, states that adolescents are objects of recruitment for religious cults due to being “psychologically fragile...and subject to peer pressure. Young people manifest great potentials on the one hand but these are opposed by a lack of knowledge, experience, and judgment on the other.”<sup>60</sup> This is where the experience of a guidance counselor, especially in high school, can step in to educate youths about the perils of cults. Lee J. Richmond states in a handout given to student guidance counselors, “if individuals are going to be persuaded by a movement to make major sacrifices and commitments, then some

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<sup>57</sup> Andrew J. Pavlos, *The Cult Experience* (Westport, Conn: Greenwood Press, 1982), 149.

<sup>58</sup> *Ibid.*, 149.

<sup>59</sup> Marc Galanter, *Cults: Faith, healing, and Coercion* (New York: Oxford, 1989), 50.

<sup>60</sup> Marc Galanter, *Cults and New Religious Movements : a report of the American Psychiatric Association* (Washington, DC: American Psychiatric Association, 1989), 85-86.

combination of maximizing the ideological commitments is necessary.”<sup>61</sup> At this point the individual’s family must get involved to reinforce the knowledge of cults. Some adolescents join cults to escape family life but lack experience and knowledge making them susceptible to the influence of a cult. In the book *Cults and the Family*, informs that “once recruited, the young adult meets instance acceptance through ‘love-bombing.’”<sup>62</sup> This effect, whether or not the individual has an adequate family setting, feeds the adolescents ego making them feel important in the new setting of a cult.

The major ideal with member recruitment, within the Unification Church, requires to mobilization at the communal group level and full member commitment. Those commitments are to be considered in three dimensions:

“First, the instrumental involves the individual's orientation of self relative to the rewards and costs that are involved in participating in a group. The individual must find "what is profitable to him is bound up with his position in the organization and is contingent on his participating in the system; he commits himself to a role." This is achieved by inducing sacrifice of something valuable, on the one hand, and investment of personal resources in the group, on the other. Second, the affective concerns the individuals' emotional attachment to people in the group. Emotional commitment is engendered by attenuating relationships which obstruct the individual's total emotional involvement in the group and building the individual's primary loyalty and allegiance to the group so that he experiences intense feelings of "we-ness" and "oneness. “Third, the moral is the degree of "moral compellingness" of the norms and beliefs of the group to the individual. The individual's former identity is rejected and a new identity is assumed such that the group's authority becomes a moral necessity in terms of the individual's own self-identity.”<sup>63</sup>

The Unification Church’s recruitment practices are based the principles set forward by the Collegiate Association for Research of Principles (C.A.R.P.). This was an international

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<sup>61</sup> Lee J. Richmond, “When Spirituality Goes Awry: Students in Cults,” *Professional School Counseling* 7, no. 5 (June 2004): 27.

<sup>62</sup> Florence Whiteman Kaslow and Marvin B. Sussman, *Cults and the family* (New York: Haworth Press, 1982), 4.

<sup>63</sup> David G Bromley and Anson D. Shupe, Jr. “*Moonies*” in *America* (London: Sage Publications, 1979), 171.

student movement that was active on over 300 United States college campuses. Based on the teachings of Reverend Sun Myung Moon, C.A.R.P. “seeks to inspire a creative revolution among students, and other young people, to bring positive solutions to the challenges facing our generation.”<sup>64</sup> They saw the 1960s and 1970s as a lost generation floundering in search for moral ideal. The “free love” movements bogged down in the mire of drugs, unbridled promiscuity and a misguided revolutionary violence. They wanted to build a new spirit of positive change and on an idealism based on lasting principles that can be applied in everyday life. C.A.R.P. believed that unselfishness, personnel discipline, loyalty to ones mate or family, and service to the larger community are the best foundation upon which a good society can be established.<sup>65</sup>

## **Chapter 12: C.A.R.P reaches the UWEC campus**

*“Eighteen people attended an organizational meeting of the Collegiate Association for the Research of Principles Wednesday. C.A.R.P. is one of about 130 groups organized by the Unification Church. The meeting was held on the lawn in front of Davies Center. The Unification Church and its founder, the Rev. Sun Myung Moon, have been subjects of controversy because of alleged use of brainwashing tactics to recruit members, several of the persons attending Wednesday's meeting said they were curious about the religious group.”<sup>66</sup>*

*-The Spectator, October 4, 1982*

In fall semester of 1982, Susan Matsukawa enrolled as a student at UWEC. She enrolled for one credit and immediately began the attempt of establishing a sect of the Unification Church on the university campus. According to documents from UWEC files she had a meeting with Reverend Lou Smith, from the Ecumenical Religious Center, somewhere between “late

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<sup>64</sup> Rev. Sun Myung Moon, C.A.R.P. brochure distributed nationwide and on the UW-Eau Claire Campus to recruit members. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>65</sup> Rev. Sun Myung Moon, C.A.R.P. brochure distributed nationwide and on the UW-Eau Claire Campus to recruit members. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>66</sup> Phil Tschudy, “C.A.R.P. holds its first meeting,” *The Spectator*, October 4, 1982, p. 9.



September and early October.”<sup>67</sup> On October 4, 1982, led by Matsukawa, C.A.R.P. held its first meeting. In their conversation, Smith asked Ms. Matsukawa a variety of questions regarding her residency and her means of supporting herself. To the questions she replied, “I am living alone” and she “received financial support from her organization.”<sup>68</sup> According to Smith she didn’t identify the organization as either C.A.R.P. or the Unification Church specifically. In an interview I did with Robert Shaw on November 17, 2008 he stated, “She (Matsukawa) did paintings and drawings to support herself.”<sup>69</sup> He also said she took a portion of her earnings and “gave it to her church.”<sup>70</sup>

### **Chapter 13: Susan Matsukawa loses faculty advisor**

***“Solicitation on the University grounds will require approval of the Assistant Chancellor for Administrative Services, upon the recommendation of the Director of University Centers.”<sup>71</sup>***  
***UWEC Solicitation bylaws of 1982-1983***

Ms. Matsukawa also sought to gain support from the Organizations Commission of the Student Senate (Student Senate) and gain council from Dr. Donald Wolfarth, a faculty member in the Speech Department at UWEC. Wolfarth notified the Student Senate, on October 6, 1982, he would not serve as faculty advisor for the proposed organization of C.A.R.P. due to opinions towards Ms. Matsukawa. He stated “I feel that Susan Matsukawa is not a bona fide student and she is taking no college work for credit.” Wolfarth also stated, “The interest in and

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<sup>67</sup> Letter from Reverend Lou Smith, Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>68</sup> Ibid.

<sup>69</sup> Robert Shaw, Interview by Author, Eau Claire, Wisconsin, November 17,2008.

<sup>70</sup> Ibid.

<sup>71</sup> UWEC Standards, campus directory 1982-1983academic school year. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

need for C.A.R.P. did not and does not arise from the students on this campus.”<sup>72</sup> In his judgment, “The purported objectives of C.A.R.P. are not its real objective which is to recruit disciples for the Unification Church of reverend Moon.”<sup>73</sup> This was also the point of time the activities were brought to the attention of Robert Shaw, the Associate Dean of Students.

In a letter to Ms. Matsukawa informing her of the University’s decision, Kathy Loeck, Chairman of Organizations Commission, advised her on October 7, 1982 to seek another on-campus advisor. The letter advises, that in order to maintain provisional status on the UWEC campus, until a new advisor is assigned, or approved, “privileges as provisional organization are to be discontinued pending the confirmation of a new advisor.”<sup>74</sup> This led to a meeting amongst the faculty in the Communication and Theatre department in which Dr. Wolfarth informed faculty and staff of Ms. Matsukawa’s intentions of seeking advising from other faculty members.

#### **Chapter 14: Susan Matsukawa vs. Dr. Robert Shaw**

*“Hopefully higher education helps students get these skills and permits us to be free from charlatans, demagoguery, and other techniques which entrap, rather than enable us to exercise our freedom of thought.”<sup>75</sup>*  
*-Robert Shaw*

In a letter to *The Spectator*, Susan Matsukawa relayed her response to Shaw’s comments on her intentions of establishing a branch of C.A.R.P. on campus:

“I am forming a student organization on the UWEC campus called The Collegiate Association for the Research of Principles (C.A.R.P.). Before consulting me to

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<sup>72</sup> Letter from Donald Wolfarth. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>73</sup> Ibid.

<sup>74</sup> Letter from Kathy Loeck to Susan Matsukawa. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>75</sup> Phil Tschudy, “C.A.R.P. Seeks to Form Organization at UWEC,” *The Spectator*, October 7, 1982,p.1.

find out the facts and complete information about our activities or goals, Dean Bob Shaw was in breach of his authority as Dean of Student Affairs. Acting on religious and/or organizational discrimination, he misused public and administrative responsibility, time, and University funds to print lies about our organization and issue these documents to the Student Senate.”<sup>76</sup>

She went on to say Shaw should be supportive of C.A.R.P. so students can attain knowledge of the organization and form their own opinion. She also believed Shaw was abusing his position, as Dean of Student Affairs, to interject his own religious views in deeming C.A.R.P. an improper religious organization. She states, “I request that immediate action be taken to rectify this matter. Furthermore I request Dean Shaw make a formal public apology in writing to the Student Senate, Dr. Donald Wolfarth, UWEC Administration, and faculty and students through *The Spectator* explaining his mistakes.”<sup>77</sup> Ms. Matsukawa closes her letter by requesting the allowance, and administrative support, for the establishment of C.A.R.P. on campus. She emphatically stated she had followed all procedures, designated by the charter of UWEC, for C.A.R.P.’s establishment on campus. It was also Dean Shaw’s actions, according to Ms. Matsukawa, that Dr. Wolfarth removed himself from advising C.A.R.P.

***“I learned more in three days than I had in my entire school years because the Divine Principle speaks clearly from God’s point of view.”<sup>78</sup>***  
***-Susan Matsukawa***

The October 7, 1982 edition of *The Spectator* led with the title “C.A.R.P. seeks to form organization at UWEC.”<sup>79</sup> It was in this article Susan Matsukawa announced she had enrolled for one credit and first makes her intentions known about the establishment of C.A.R.P. Matsukawa

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<sup>76</sup> Letter from Susan Matsukawa. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>77</sup> Phil Tschudy, “C.A.R.P. Seeks to Form Organization at UWEC,” *The Spectator*, October 7, 1982,p.1.

<sup>78</sup> Ibid.,1.

<sup>79</sup> Ibid.

stated she “is not seeking a degree from UWEC”.<sup>80</sup> It is also noted that C.A.R.P. has been established on college campuses across the nation. Two University of Wisconsin campuses already have C.A.R.P. organizations established, in Madison and Milwaukee. This was the establishment of the six week provisional recognition period and a Student Senate court date to decide the fate of the organizations constitution were to be held on either October 11 or 18, 1982. By university bylaws, no organization can conduct any business but may begin to recruit members until their particular constitution is approved. On Wednesday October 6, 1982 Dr. Donald Wolfarth, the organizations original advisor, withdrew as advisor. All student organizations are required to have a faculty advisor.

Gregory S. Blimling, dean of students at Louisiana State University, states that Moon’s cult uses brainwashing techniques and deception makes “Moonies undergo a process of unfreezing of belief, change or conversion, and a refreezing of new beliefs. It is under this state that a person is highly susceptible to absorbing new information.”<sup>81</sup> Matsukawa defended Moon, and the Unification Church, by denying that neither he nor the organization uses brainwashing. She said, “Many people, after receiving the spiritual insight of the Divine Principle, experience a similar religious conversion.”<sup>82</sup> It was also discussed that Moon uses his followers to make money for himself. In retort Matsukawa stated, “He uses his money for public purposes only. He has a beautiful home as a matter of protocol because he is such an important public person.”<sup>83</sup> Robert Shaw would not make a comment on Susan Matsukawa, or the organization known as C.A.R.P., at this time but he did hope higher education, that and being affiliated with a liberal

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<sup>80</sup> Ibid.

<sup>81</sup> Phil Tschudy, “C.A.R.P. Seeks to Form Organization at UWEC,” *The Spectator*, October 7, 1982, p.9.

<sup>82</sup> Ibid., 9.

<sup>83</sup> Ibid., 9.

education, helps students “attain knowledge and think on their own.”<sup>84</sup> Chancellor Emily Hannah also set up a meeting with concerned parents and students to instruct them about groups that profess religious beliefs with the exclusion of friends and family. She did reiterate the importance of the university to “recognize first amendment rights guaranteeing freedom of speech, organization, and religion.”<sup>85</sup>

***“The Student Senate will have a very difficult decision to make”<sup>86</sup>***  
***-Robert Shaw***

On October 14, 1982, *The Spectator* reported that C.A.R.P held its first meeting. This was a meeting that eighteen people attended on the front lawn of Davies Center. The meeting was originally scheduled to be held in Davies Center but, due to the group’s lack of faculty advisor, the group was not allowed to use a university room. Student Senate President Craig Scott said, “Without a faculty advisor, C.A.R.P. cannot form an official organization at UWEC and may not use any university buildings.”<sup>87</sup> Some of the students that attended the meeting said they were curious as to what the organization was.

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<sup>84</sup> Ibid.

<sup>85</sup> Ibid.

<sup>86</sup> Phil Tschudy, “C.A.R.P. Seeks to Form Organization at UWEC,” *The Spectator*, October 7, 1982, p.1.

<sup>87</sup> Phil Tschudy, C.A.R.P. Holds First Meeting, *The Spectator*, October 14, 1982, p 9.

## Chapter 15: Susan Matsukawa and First Amendment rights

***“If the university allows this lunatic fringe to organize on campus then they should also allow Bacchus worship”<sup>88</sup>***  
***Joe Bottger***

In a letter to the editor, in the October 21, 1982 issue of *The Spectator*, Michael Fine, Adjunct Assistant Professor of Political Science, wrote that he feels C.A.R.P. deserves rights. He states, “I dislike writing this letter because it will be misunderstood, but I think even Moonies deserve access to university facilities.”<sup>89</sup> He goes on to mention that the university, as a system of “social and political thought, should respect freedom of speech and assembly.”<sup>90</sup> He does not support C.A.R.P. as a viable religious organization but he does feel the organization should be guaranteed rights under the First Amendment.

In the October 28, 1982 issue of *The Spectator*, C.A.R.P. made notice, following the resigning of Donald Wolfarth, they were still seeking an advisor for their organization. Matsukawa stated C.A.R.P. is looking for a “righteous professor who believes in our rights as the First Amendment decrees will support the group.”<sup>91</sup> The lack of an advisor was the agent that was keeping C.A.R.P. from soliciting members, reserving university meeting rooms, or displaying propaganda on the UWEC campus. Kathy Loeck, Student Senate Organizations Commission Chairman, reiterated that until C.A.R.P. finds an advisor “C.A.R.P. does not exist on at UWEC.”<sup>92</sup>

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<sup>88</sup> Joe Bottger, letter to the editor, *The Spectator*, October 14, 1982, p. 27.

<sup>89</sup> Michael Fine, letter to the editor, *The Spectator*, October 21, 1982, p. 27.

<sup>90</sup> Ibid.27.

<sup>91</sup> Rex Williams, “C.A.R.P representative seeks advisor to make group official,” *The Spectator*, October 28, 1982, p. 13.

<sup>92</sup> Ibid.,13.

In the “As I See It” section of the October 28, 1982 issue of *The Spectator*, Matsukawa defended her organization. She paid notice to the amount of money and time UWEC was spending on printing up “lies about our organization.”<sup>93</sup> She referred to incidences in which C.A.R.P. played a part in world affairs. The Committee to Save El Salvador, Committee for a Free Poland, and the World Affairs and Victory over Communism are a few groups she mentions as being Unification Church sponsored with an agenda of ridding the world of Communism. Matsukawa also cites the Unification Church’s sponsorship of music events and international leadership seminars so students can learn together and experience different cultures. She also believes that the university has its mind made up and will not allow C.A.R.P. to form on campus because it disagrees with what the group is about. Matsukawa states, “I hope we can go beyond the kind of consciousness that brought about the Salem witch trials and become more tolerant of new ideas.”<sup>94</sup>

***“Without the opportunity for new ideas and movements to grow, our nation and world would stagnate.”<sup>95</sup>***  
***-Susan Matsukawa***

On November 2, 1982, a reply to the grievance filed by Susan Matsukawa was relayed by Kathleen Mitchell, Special Assistant to the Vice Chancellor. It stated, “According to the Affirmative Action Student Grievance Procedure, I have reviewed the evidence presented by you and find no probable cause for a claim of religious discrimination. In my opinion, the matter is

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<sup>93</sup> Rex Williams, “C.A.R.P representative seeks advisor to make group official,” *The Spectator*, October 28, 1982, p. 13.

<sup>94</sup> *Ibid.*, 32.

<sup>95</sup> *Ibid.*

resolved.”<sup>96</sup> The situation, in retrospect, was not resolved. Susan Matsukawa still pursued her interest in establishing C.A.R.P. on the UWEC campus.

***“C.A.R.P is not like any other organization. It is a recruiting arm for the Unification Church.”<sup>97</sup>***  
***-Dale Wilson***

In the Opinion section of the November 4, 1982 issue of *The Spectator*, Dale Wilson, student staff reporter, writes that UWEC rules violate the United States Constitution when it comes to the case of C.A.R.P. He states, “C.A.R.P. can’t find a member of the faculty to represent it and the Student Senate has managed to reject C.A.R.P.’s constitution on technicalities.”<sup>98</sup> He questions UWEC policies regarding the separation of government and religion as being protected by the First Amendment. He pays notice to university rules as being of a secular nature. Wilson does state that the rules are “acting in an inhibiting fashion because the university is not allowing C.A.R.P. to meet its requirements.”<sup>99</sup> He insinuates the university is not allowing an advisor to front the group, therefore inhibiting acceptance onto campus. Wilson closes out his argument with his restating the necessity for rules to determine the status of all organizations but government decisions, including UWEC, should be left out of religious matters.

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<sup>96</sup> Letter from Kathleen Mitchell to Susan Matsukawa. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>97</sup> Dale Wilson, letter to the editor, *The Spectator*, November 4, 1982, p. 17.

<sup>98</sup> *Ibid.*, 17.

<sup>99</sup> *Ibid.*



## Chapter 16: Susan Matsukawa files a discrimination grievance against Dr. Robert

### Shaw

*“[Robert] Shaw is restricting students right of exercising their freedom of thought.”<sup>100</sup>*  
*-Susan Matsukawa*

On November 11, 1982, Susan Matsukawa filed a religious discrimination grievance against Robert Shaw. *The Spectator* states the grievance, filed with the Office of Affirmative Action, charged that Shaw “misused public and administrative responsibility, time, and university funds to print lies about the C.A.R.P. organization.”<sup>101</sup> Matsukawa also implied, with the grievance, that pressure from Shaw was the reason that Donald Wolfarth quit as C.A.R.P.’s advisor on October 6. Wolfarth retorted that the decision was his own and came from no outside pressure. After reading Matsukawa’s initial objectives, Wolfarth thought C.A.R.P. was “naïve and simplistic” and he became advisor for their group “out of sympathy.”<sup>102</sup> He also states that once he discovered C.A.R.P was affiliated with the Unification Church he decided to quit because the “goals of the church represented an inconsistency with the higher education goals of the university [UWEC].”<sup>103</sup> The affiliation with the Unification Church was a major issue in the UWEC administration due to that affiliation not being mentioned in the organizations constitution.

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<sup>100</sup> Phil Tschudy, “Discrimination claim filed against Shaw,” *The Spectator*, November 11, 1982, p.1.

<sup>101</sup> *Ibid.*, 1.

<sup>102</sup> *Ibid.*

<sup>103</sup> *Ibid.*

*You can't just disseminate facts that you want printed and not provide the other side*<sup>104</sup>

*-Robert Shaw*

Shaw does admit to distributing Blimling's article, *Cults, College Students and Campus Policies*, to various staff members, but he states "[he] only did so to inform of the perils of cults."<sup>105</sup> In the article, C.A.R.P. is listed as being one of the front groups of Moons Church. Matsukawa called the information "lies" and said Shaw neglected to ask her for information about C.A.R.P."<sup>106</sup> She stated, "If he couldn't get enough information from me, I could have arranged an interview with one of our regional leaders."<sup>107</sup> Matsukawa did say she met with Shaw once earlier in the year but said his questions were "superficial" and he indicated he did not want C.A.R.P. on campus.

In the November 23, 1982 issue of *The Spectator*, it was announced that the committee was selected to hear Susan Matsukawa's religious discrimination case against Robert Shaw. *The Spectator* states that "an eight-member committee will meet Friday [November 26, 1982] to set up procedures and guidelines, but it will not begin to hear evidence until after Thanksgiving vacation."<sup>108</sup> This board was comprised of "seven voting and one non-voting...to set up procedures and guidelines" from the Affirmative Action Review Board.<sup>109</sup> "After the hearings, the committee will make a recommendation to acting Vice Chancellor Larry Schnack, will notify both parties of the outcome of the case."<sup>110</sup> Matsukawa made notice at this time that if she lost the case she would seek legal action outside of UWEC.

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<sup>104</sup> Ibid.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

<sup>107</sup> Ibid.,

<sup>108</sup> Phil Tschudy, "C.A.R.P. grievance hearing set," *Spectator*, November 23, 1982, p. 5.

<sup>109</sup> Phil Tschudy, "Committee chosen for C.A.R.P. hearing," *Spectator*, November 23, 1982, p. 8.

<sup>110</sup> Ibid.,8.

## Chapter 17: Public outcry against the establishment of C.A.R.P on UWEC campus

***“Eau Claire faculty and students, do not permit C.A.R.P. to organize on your campus.”<sup>111</sup>***  
***-[Parent of former cult member]Names withheld by request***

The December 2, 1982 of *The Spectator* did not mention the grievance case but it did have some opinions written in the “letter to the editor” section of the paper. Gregory F. Durocher stated that “if Susan Matsukawa is successful in starting her organization, then I suggest that everybody of religious persuasion [,] other than the few already represented on campus [,] start their [own] respective campus organizations.”<sup>112</sup> He was rather sarcastic in his views towards Susan Matsukawa, and C.A.R.P., suggesting that if she could get an organization established than anybody can with relative ease.

Another letter to the editor, in the December 2, 1982 issue of *The Spectator*, came from a concerned parent. This parent, whose name was withheld by request, warned of the perils of a “deviant group which exists in a state of tension with society.”<sup>113</sup> They were referring to cults and how cults offer their members “something different.” The notion of “something different”, as the author explains it, is through mind control and manipulation of diet. The author also states that recruitment is misleading for the reason that “new members are not told they will have to break off family ties.”<sup>114</sup> There are also warnings to the naivety of high school and college students to the hazards of the subject of cults. The author talks of how the deprogramming procedure for their son was not an easy process but without his family’s help he never “could

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<sup>111</sup> Name withheld by request, letter to the editor, *Spectator*, December 2, 1982, p.26.

<sup>112</sup> Gregory F. Durocher, letter to the editor, *The Spectator*, December 2, 1982, p. 26.

<sup>113</sup> Name withheld by request, letter to the editor, *Spectator*, December 2, 1982, p.26.

<sup>114</sup> *Ibid.*,26.

have come out [of the cult] on his own.”<sup>115</sup> The author considers cult activity, with reference to the Guyana tragedy, as a “serious mental and sociopathic hazard to public health and welfare.”<sup>116</sup>

In a letter to Dean Shaw, on December 2, 1982, Dr. Wolfarth reinforced his reasons for declining the advising of Susan Matsukawa and refuting the claim that Shaw himself had inappropriately influenced his decision. He stated the meeting with Ms. Matsukawa was one of “mutual arrangement and of cordial, professional exchange.”<sup>117</sup> He went on to reiterate his reasons to decline advisement as follows:

- 1) “I feel that Susan Matsukawa is not a bona fide student on this campus in that she is taking no college work for credit.
- 2) The interest and need for C.A.R.P. did not and does not arise from the students on campus.
- 3) My concern for the welfare of all vulnerable students who could be exploited by C.A.R.P.
- 4) C.A.R.P. is but a front organization concealing its true objective.
- 5) That personality worship is too shallow an exercise compared with the mission of higher education which is to expand the mind of the students.”<sup>118</sup>

In correspondence, Dean Shaw asked Dr. Wolfarth about the concerns of religious cults on college campuses. Shaw expressed he would be “disappointed” if C.A.R.P. and hoped it would not be established on the UWEC campus. According to Wolfarth, “[Shaw] made it clear I was the key person in the operation. He was concerned that the Student Senate would not necessarily reject C.A.R.P. He wanted me to be aware that the whole operation and responsibility fell on me as advisor.”<sup>119</sup>

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<sup>115</sup> Ibid.

<sup>116</sup> Ibid.

<sup>117</sup> Letter from Dr. Wolfarth to Dean Shaw. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

<sup>118</sup> Ibid.

<sup>119</sup> Personal memo from Dr Wolfarth. Cults at the University of Wisconsin--Eau Claire collection, 1982-1987.

***“[People should] wake up to the guarantees of the First Amendment”<sup>120</sup>***  
***-Susan Matsukawa***

In the December 9, 1982 issue of *The Spectator*, testimonies were given in the Susan Matsukawa religious discrimination grievance. Student Senate Vice President Paula Berger was scheduled to appear as a witness on behalf of Matsukawa. Berger decided not to appear because she was “not fully informed about Shaw’s alleged action.”<sup>121</sup> Testimony began on December 3, 1982 with both Shaw and Matsukawa giving their opening statements and being cross examined by the hearing committee. In her opening statement Matsukawa reiterated the literature distributed as “scanty, slanderous evidence that points to bigotry and intolerance.”<sup>122</sup> The grievance states, “As long as C.A.R.P. abides by university regulations, then it is the responsibility of the dean to support, rather than hinder, the opportunity for students to create student organization.”<sup>123</sup>

Ormsby Harry, assistant chancellor for Student Affairs, defended Shaw, stating [Shaw] was “meeting the requirements of his office by acting within the scope of his responsibilities.”<sup>124</sup> Shaw also presented as evidence letters and articles from concerned parents related to Cults, C.A.R.P., and the Unification Church. He said he did so to present all of the information he was receiving to answer all of the questions he had been getting about cult activity on America’s campuses. Shaw also displayed literature about four other alleged cults and he was not singling out C.A.R.P. and the Unification Church. The issue of these alleged cults use of brainwashing

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<sup>120</sup> Phil Tschudy, “Testimonies given in Shaw case,” *Spectator*, December 9, 1982, p1.

<sup>121</sup> *Ibid.*,1.

<sup>122</sup> *Ibid.*

<sup>123</sup> Phil Tschudy, “Testimonies given in Shaw case,” *The Spectator*, December 9, 1982, p9.

<sup>124</sup> *Ibid.*,9.

was brought up, where Matsukawa countered with a denial of the use of brainwashing by the Unification Church. She said joining the Unification Church is a “religious conversion.”<sup>125</sup>

The December 14, 1982 issue of *The Spectator* made notice that a decision on the Susan Matsukawa grievance case was due later in the day.<sup>126</sup> In the January 20, 1983 issue of *The Spectator*, it was reported that the decision came back and the committee unanimously found the charge to be “without basis in fact.”<sup>127</sup> The decision was later accepted by Larry Schnack, acting Vice Chancellor, on January 4, 1983.<sup>128</sup>

### **Chapter 18: Susan Matsukawa loses her grievance case**

***“If I had been a better representative of Moon...Dean Shaw would have supported C.A.R.P. more.”<sup>129</sup>***  
***-Susan Matsukawa***

In the January 20, 1983 issue of *The Spectator* it was announced that Susan Matsukawa was leaving UWEC. She decided to withdraw “just as her attempts to gain official recognition for a campus charter for C.A.R.P. were on the way to being realized.”<sup>130</sup> It was during this time Allen Curtis, assistant professor of English, agreed to be C.A.R.P.’s advisor. He didn’t agree with Moon and the Unification Church’s beliefs and ideals but felt “a group like that ought to be able to express themselves...I don’t believe in censorship.”<sup>131</sup> Matsukawa stated, “He has world conciseness and that’s exactly what C.A.R.P. needs.”<sup>132</sup> Curtis agreed to be the groups sponsor

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<sup>125</sup> *Ibid.*

<sup>126</sup> Phil Tschudy, “Recommendation on Shaw set today,” *The Spectator*, December 14, 1982.

<sup>127</sup> Lisa Foot, “C.A.R.P. organizer leaves Eau Claire,” *The Spectator*, January 20, 1983, p. 1.

<sup>128</sup> *Ibid.*, 1.

<sup>129</sup> *Ibid.*

<sup>130</sup> *Ibid.*

<sup>131</sup> *Ibid.*

<sup>132</sup> *Ibid.*

only if Matsukawa took a course for a grade instead of an audit. He felt she should be a student to understand the relationship between the university and its students.

Matsukawa resubmitted her constitution for C.A.R.P. upon Curtis stepping forth as an advisor for her organization. Her petition was under review at the time of her withdrawal. Kathy Loeck stated, “Barring any other problems they might have found, the constitution probably would have passed and might have appeared before the full [Student] Senate in about two weeks.”<sup>133</sup> Barry Mahler, president of C.A.R.P. in Madison, Wisconsin, said he was “surprised that Matsukawa decided to leave Eau Claire, especially after she had found an advisor.”<sup>134</sup> Matsukawa, in the end, blamed herself for the failure of C.A.R.P. on campus and called the trial a learning experience. Matsukawa made notice that she would probably come back in the Fall of 1983 and begin C.A.R.P. again. She never did.

### **Chapter 19: My interview with Dr. Robert Shaw**

*“There were a number of people and parents had these experiences and there was at some level there was a portion of people at the university level that were aware of some of the hazards[of cult activity].”<sup>135</sup>*  
*-Dr. Robert Shaw*

On November 17<sup>th</sup> 2008, I interviewed Dr. Robert Shaw, former Dean of Students of University of Wisconsin Eau Claire. Dr. Shaw, having been retired from UWEC since 1998, had a vivid memory of the Susan Matsukawa case from the fall of 1982. He told me he was amazed

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<sup>133</sup> Ibid.

<sup>134</sup> Ibid.

<sup>135</sup> Robert Shaw, Interview by Author, Eau Claire, Wisconsin, November 17, 2008. Interview 1. Special Collections & Archives, McIntyre Library, University of Wisconsin--Eau Claire. Eau Claire, WI.

that someone was interested in the case. I asked him a variety of questions ranging from the topics of C.A.R.P.

The first question I asked him was regarding his recollection of the Matsukawa case. He stated the case made national news and he “had people calling asking how he kept the Moonies off campus.”<sup>136</sup> Shaw stated, within the student handbook “[UWEC] had a standard for recognizing student organizations.”<sup>137</sup> Dr. Shaw reaffirmed my prior research regarding groups needing a faculty advisor to organize on the UWEC campus. In addition he also reaffirmed my prior research that Donald Wolfarth chose to be their advisor. According to Shaw, “Donald Wolfarth didn’t understand the Collegiate Association for Research of Principle was really a guise for the Moonies.”<sup>138</sup> At the time Shaw realized that Wolfarth had unknowing become the faculty advisor for C.A.R.P., Shaw notified Wolfarth that he was backing a unification church organization. Shaw noted that the unification church received national media attention for holding mass weddings and was related to cults where “kids would just literally disappear”.<sup>139</sup> He also noted there were a number of concerned parents, of UWEC students, at the time that did not want the Moonies on campus.

*“[College is] a stressful time for people, especially the adjustment,...our concern was to whether are we going to lose students who are lonely, angry, tired...to cults.”<sup>140</sup>*

*-Dr. Robert Shaw*

Another question I asked was “what was the overall feeling of C.A.R.P on campus?” He felt C.A.R.P. was a deceptive organization in the way they presented themselves, not as a cult,

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<sup>136</sup> Ibid.

<sup>137</sup> Ibid.

<sup>138</sup> Ibid.

<sup>139</sup> Ibid.

<sup>140</sup> Ibid.



but as a legitimate religious organization. He felt they were a hazard to college campuses. Shaw noted, “college is a major time for adjustment for people. You’re learning about people, places, and things...and that’s a challenging environment.”<sup>141</sup> Isolation and growth is something that is new for a college student and this is a condition that most cult activity was based on. Shaw stated, “They would hope to find someone that had not been able to connect well with others.”<sup>142</sup> This correlates with my previous research as to how people are susceptible to joining a cult. Shaw was aware of this recruiting technique and he noted “[cult recruiters] would look for students in susceptible places, they would wait outside of counseling offices...looking for someone who was lonely or had issues.”<sup>143</sup> I feel this displays a keen knowledge, on Dr. Shaw’s part, of cults and the necessity for awareness of the dangers C.A.R.P. represented. It was understood at this time that the Unification Church was cult and their “motives were recognized and understood.”<sup>144</sup>

When asked if the Jonestown massacre played into the public’s fear of cult activity Shaw replied, “Jonestown was a part of the whole cult environment.”<sup>145</sup> He did not directly correlate Jonestown to UWEC’s decision making process but it did “play a part of the background [of the dangers of cults].”<sup>146</sup> He did make notice that the Campus Crusade for Christ (CCC) made a direct attempt in blocking C.A.R.P.’s acceptance onto campus. Shaw said “they [CCC] came to us for help...they found their [C.A.R.P.] practices objectional...and created propaganda informing students of the danger of [C.A.R.P].”<sup>147</sup> He also stated that they have had some

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<sup>141</sup> Ibid.

<sup>142</sup> Ibid

<sup>143</sup> Ibid.

<sup>144</sup> Ibid.

<sup>145</sup> Ibid.

<sup>146</sup> Ibid

<sup>147</sup> Ibid.

disagreements with the CCC for “displaying their own cult like behavior” activities in the past.<sup>148</sup> He noted, “sometimes your enemies can become your allies.”<sup>149</sup>

When asked if students on campus were generally interested in joining Matsukawa’s cult Shaw felt her actions “by in large this were beneficial” in helping educate students of the dangers of cults.<sup>150</sup> He felt the Student Senate acted correctly and unbiased towards C.A.R.P. and acted “with no prior presumptive prior restraint” towards the admission of the group on campus.<sup>151</sup> Shaw felt that the Student Senate acted correctly when evaluating the constitution of C.A.R.P. and had ensured that this organization followed the mandated guidelines set forth in the student handbook

***“She was certainly active, intellectually engaged, curricular member of the university community in the traditional sense.”***

***-Dr. Robert Shaw***

When asked if Susan Matsukawa ever tried to reenroll at UWEC again in the Spring of 1983, Shaw replied she never did. It was noted that this was the one and only time, to his recollection, that the Unification Church and C.A.R.P tried to establish a sect on the UWEC campus. I asked Shaw if he ever heard from Susan Matsukawa; again he replied “no.” On a lighter note, when asked if he had any idea as to where Matsukawa may have gone. He stated, “She went where old Moonies go.”<sup>152</sup>

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<sup>148</sup> Ibid.

<sup>149</sup> Ibid.

<sup>150</sup> Ibid.

<sup>151</sup> Ibid.

<sup>152</sup> Ibid.

## Chapter 20: Conclusion

*“Basically the organizers were unable to cross the barrier to get a faculty advisor to sign on and they believed we were actively engaged in discouraging them from organizing by arm twisting the faculty to not become involved. This as a technical matter is not correct, but as a practical matter it was.”<sup>153</sup>*

*-Dr. Robert Shaw*

In my summarization of the Susan Matsukawa case, evidence suggests UWEC was justified in not allowing C.A.R.P. to organize on campus. The evidence is consistent with the conclusions of other scholars on the topic of cult activity in that that Susan Matsukawa had a hidden agenda when enrolling as a student. She audited for one class, in the Fall of 1982, yet there are no records of what that class was. It was this action that raised question to her validity as a student and fed the religious paranoia surrounding her. In 1982, there was a sense of paranoia towards non-Christian religions following the Jonestown massacre, especially those religions that had been deemed cults. Reverend Moon and the Unification Church displayed characteristics of a cult and upon concluding my research evidence displays them as a dangerous organization. It seems safe to conclude, based on the information available, that the UWEC administration infringed on Susan Matsukawa’s first amendment rights in not allowing her to form a sect of the Unification Church on campus. Evidence shows she was given a fair chance to plead her case but instead of complying within the parameters set up in the university bylaws she filed a grievance against Dr. Shaw on the basis of being a religious organization. Matsukawa seemed to think due to her involvement within a religious group she would receive preferential treatment in the establishment of C.A.R.P. on campus.

Past history displays Eau Claire is a very conservative city. I have lived here a better part of my life and fully realize that paranoia is a readily acceptable topic amongst the people here.

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<sup>153</sup> Ibid.

This is a rather religious city and I understand the Jonestown massacre would have made a huge impact on the people here and fed certain paranoia of religious cults like the Unification Church. I also feel Dr. Shaw did the right thing in protecting his students from the dangers of cults through education with the materials he provided for the faculty. He stated in our interview, “I had already had to call some parents and tell them their child had died from a drinking related incident...how was I going to tell a parent that their son or daughter had vanished due to being abducted by a cult?”<sup>154</sup> While UWEC is a liberal education university, evidence confirms Dr. Shaw displayed leadership and correct administrative bias when it came to the health and welfare of his students. Dr. Shaw made reference to a “large file” of the court proceedings being given to the UWEC archives—at the present time those documents have yet to be located in the archives vault.

The First Amendment of the United States Constitution has been a controversial issue since its ratification on December 15, 1791. There has always been an issue with the separation of church and state, and the policies that govern within. The main issues within the First Amendment are the freedom of speech and the establishment of religion. Freedom is the key word in both of these rights granted to all U.S. citizens. The First Amendment has been twisted by different factions to satisfy their own requirements when establishing religion while not having it effect state policies. It seems safe to conclude, based on the information available, UWEC administration took control over a situation that questioned the possible infringement of an individual’s First Amendment rights and worked together as a cohesive unit to preserve the health and well being of the student body.

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<sup>154</sup> Ibid.

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