

began creating in the jungles of Guyana the agricultural community known as Jonestown. What finally drove him there together with the majority of his flock in mid-1977 was the publication of a New West magazine article which exposed many of his operations, a fact which he saw as part of the alleged mounting conspiracy against him.

TACTICS OF JIM JONES

The mental deviations and distortions and the psychological tactics which culminated and were most manifest in the holocaust of Jonestown on November 18 were rooted in Indiana and perfected in California. Who and what was Jim Jones? We believe it is accurate to say he was charismatic in some respects; in fact, he was especially adroit in the area of human psychology.

As we have studied him and interviewed those who knew him well and had come under his influence, we have concluded that he was first and foremost a master of mind control. Among the tactics he practiced with engineered precision are the following recognized strategies of brainwashing (for further elaboration, see Appendix III-A-1 in classified version only):

- Isolation from all vestiges of former life, including and especially all sources of information, and substituting himself as the single source of all knowledge, wisdom, and information;
- An exacting daily regimen requiring absolute obedience and humility extracted by deception, intimidation, threats, and harassment;
- Physical pressure, ranging from deprivation of food and sleep to the possibility and reality of severe beatings. As a complement to the physical pressures, he exerted mental pressures on his followers which he subsequently relieved in an effort to demonstrate and establish his omnipotent "powers." For example, he inculcated fictional fears which he would eventually counterpoint and dispel and thereby establish himself as a "savior." One of his favorite tactics was to generate and then exploit a sense of guilt for clinging to life's luxuries, for wanting special privileges, and for seeking recognition and reward;
- So-called "struggle meetings" or catharsis sessions in which recalcitrant members were interrogated, required to confess their "wrongdoing," and then punished with alternate harshness and leniency. Interrogation could be gentle and polite, but more often it involved harassment, humiliation, revilement, and degradation. Vital to this strategy were two of Jones' favorite techniques. The first involved an exhaustive and detailed record for each member kept on file cards and generated by his vast intelligence network. A member would suddenly be confronted by Jones with knowledge of some action he was unaware had been observed. Jones would stage his "mystic" awareness of that action and then direct the outcome to his desired end. The second technique was to establish in each of his followers a mistrust of everyone else. Consequently, no one dared voice a negative view—even to the closest family member or friend—for fear of being turned in. Often as not, trusted aides were directed to test individuals by expressing

some comment critical of Jones or the lifestyle in Jonestown to see if that person would report the incident. The end result was that no one person could trust another. As a result everyone feared expressing even the slightest negative comment. The system was so effective that children turned in their own parents, brothers informed on sisters, and husbands and wives reported on spouses.

Inherent in these principles which Mr. Jones masterfully and regularly employed was his central strategy of "divide and conquer" through which he consolidated his power over people.

In addition to these tactics, however, Mr. Jones regularly used other devices and methods to achieve his ends:

- Requiring People's Temple members to contribute as much as 25 percent of their income and sign over to the People's Temple their properties and other assets;
- At times dictating marriage between unwilling partners and at other times not allowing cohabitation between married couples;
- Undermining and breaking a child's ties with parents. In progressive degrees the child was led to mistrust the parents and become more and more secretive in his actions and evasive to his parent's questions;
- As a symbol of their trust in him, followers were required to sign statements admitting homosexuality, theft, and other self-incriminating acts; often as not People's Temple members would also sign blank pages which could be filled in later. Depending on Jones' need or objective, such documents were frequently used in attempts to defame defectors;
- Rumor spreading in an attempt to ruin reputations or generally implant disinformation, thereby making the true facts difficult if not impossible to establish;
- Infiltration of groups opposed to People's Temple and surveillance of suspected People's Temple enemies;
- Intense public relations efforts ranging from letter-writing campaigns to attempted control of news media in an effort to influence public opinion with a favorable image of People's Temple; likewise, an aggressive program of seeking out political leaders and other influential members of a community in order to cull their favor and establish identification with them.

In the process of manipulating the control board of this extraordinary system Jones suffered extreme paranoia. One can speculate that while it may have been initially staged, his paranoia ultimately became a self-created Frankenstein that led not only to his fall but the tragic death of more than 900 others, including Representative Leo J. Ryan. His paranoia ranged from "dark unnamed forces," to individuals such as Tim Stoen and other defectors from the People's Temple, to organizations such as the Concerned Relatives group, and ultimately to the U.S. Government in the form of the CIA and the FBI—all of which he ultimately believed were out to destroy him.

Further, in establishing this analysis of Jim Jones it is worth noting that he apparently had several bisexual perversions. Finally, there is some irony in the fact that although he controlled considerable wealth (estimated at \$12 million) he sought out special privileges but none

of the usual trappings of wealth such as fancy cars or expensive houses. In short, Mr. Jones was more interested in ideas than in things. He was not driven by greed for money but for power and control over others. That control continues to be exerted even after his death on the minds of some of his followers. It is graphically illustrated by the suicide of Michael Prokes, one of Jones' closest associates, during a March 13, 1979, press conference in California in which he defended Jones and cited the achievements of People's Temple and Jonestown.

MOTIVATION OF PEOPLE'S TEMPLE MEMBERS

The tactics and techniques of Jim Jones outlined above found fertile ground and were greatly facilitated because of the background and motivation of those who joined People's Temple (for further elaboration, see Appendix III-A-2 in classified version only). Generalities, of course, are always difficult if not dangerous. However, on the basis of the information which has come to us in the course of this investigation one can draw the following general profile of many who became People's Temple members and followers of Jim Jones:

- Some of the young adults were college graduates out of upper-middle-class backgrounds which provided privilege and even luxury. Their parents were often college-educated professionals or executives. Frequently, their families were active in demonstrations against the Vietnam war, campaigns for racial equality, and other social causes. In some cases, the young People's Temple member had been alienated by the "emptiness" of his family's wealth.
- A larger number, especially young blacks, had their roots in the other end of the American social and economic spectrum. The products of poor ghetto neighborhoods and limited education, some had been drug addicts, prostitutes, and street hustlers.
- An even greater percentage were elderly, again predominately black, who had come out of the San Francisco ghetto. They found in Jim Jones an abiding and protective concern. Despite the harshness of life in Jonestown, they regarded it as preferable to the poor housing they had left behind. They also found a warm sense of family and acceptance within the People's Temple community that they did not have before joining.
- A goodly number of middle-class blacks and whites came out of strong fundamentalist religious family backgrounds and were attracted by what they saw as the evangelical nature of People's Temple.
- By contrast, many of the younger people had little if any religious motivation in joining People's Temple. Rather, they tended to be compelled by humanitarian interests. Altruistic and idealistic, they were impressed by Jones' involvement in social causes and what they saw as the "political sophistication" of People's Temple. To the extent that a religious motivation was involved, it was seen chiefly in terms of Jones' seeming concrete application of Judeo-Christian principles. Over time, the dimension of their motivation was not only nonsectarian but eventually became embodied in the Socialist-Marxist-agnostic philosophy which Jones espoused.