

**ICSA Conference Handbook: 2007**  
**Brussels, Belgium**  
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Carmen Almendros, Ph.D., Coordinator; José Antonio Carrobes, Ph.D.; Dariusz Kuncewicz, Ph.D.; Javier Martín-Peña, M.A.; Kimiaki Nishida, Ph.D.; Piotr Tomasz Nowakowski, Ph.D.; Belén Ordoñez, M.A.

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## **Development of a Measure of Psychological Abuse in Manipulative Groups**

Alvaro Rodríguez-Carballeira, Ph.D.; Carmen Almendros, Ph.D.; Javier Martín-Peña; Jordi Escartín; Clara Porrúa; José Manuel Cornejo, Ph.D.; Federico Javaloy, Ph.D.; José Antonio Carrobes, Ph.D.

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## **Violence against Women**

Belen Ordoñez, M.A.; José A. Carrobes, Ph.D.; Carmen Almendros, Ph.D.

## **Comprehensive model of recruitment to cults**

Piotr Tomasz Nowakowski, Ph.D.

### **The Identity of Sect Members in the Narrative Aspect**

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### **Results from a Survey of Ukrainian Public Opinion Concerning Non-Traditional Religions**

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### **Scholarly Teaching on Cults: A Panel Discussion**

Linda J. Demaine, J.D., Ph.D., Coordinator; Carmen Almendros, Ph.D.; Josep Jansa, M.D.; Edward Lottick, M.D.

#### **Purpose of the Panel**

Linda J. Demaine, J.D., Ph.D.

#### **Cults Teaching Experience in AIS**

Josep M Jansà, M.D.; Miguel Perlado; Vega González

#### **Teaching University Students on Cults**

Carmen Almendros, Ph.D.; Alvaro Rodríguez-Carballeira, Ph.D.; Jose A Carrobles, Ph.D.

## **American Cults**

Edward Lottick, M.D.

## **Situations Concerning Controversial Groups in Japan**

Masaki Kito, Esq. Hiroshi Yamaguchi, Esq. Takashi Yamaguchi, Esq.

## **Society for Scientific Spirituality "SANATAN": Doctrines, Terrorist Teachings, and Psycho-Manipulative Practices**

Zoran Lukovic; Andrej Protic

## **Solitary Confinement – Survival and Recovery**

Arthur Buchman, M.A.

## **Special Session for Born or Raised (Second Generation)**

Michael Martella, Joyce Martella

## **Structural Dissociation, Neuroscience, and Pseudopersonality in Cults**

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## **Südwest Network: Helping People Affected by Cultic Groups**

Inge Mamay; Otto Lomb; Frauke Zahradnik

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Major Jaime Gomez, Jr.

### **The Brainwashing Concept – Is It Passé?**

Janja Lalich, Ph.D., Coordinator; Stephen Kent, Ph.D.; Benjamin Zablocki, Ph.D.

### **The Phenomenon of Sectarianism in Pakistan**

Ana Ballesteros Peiró, María Jesús Martín López, Ph.D., José Manuel Martínez García, Ph.D.

### **The Production and Consumption of Political Leader Cults: The Case of Post-Soviet Turkmenistan**

Dr. Michael Denison

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### **Understanding Cultic and Totalistic Identities – Insights and Directions for the Future from Developments in Social Psychological Theory and Research**

Rod Dubrow-Marshall, Ph.D.

### **Understanding the Self-Concept of Youthful Cult Members**

Ilia Shmelev

### **Vie et déclin d'une communauté sur les marges de l'évangélisme**

Jean-François Mayer, Ph.D.

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Rosanne Henry, M.A., L.P.C.

## **Abstracts / Résumés**

### **A Fertile Ground for Cults: The Cognitive and Social Roots of Cultic Thinking**

#### **Programs Against Manipulation and Cults for Education: Results and Prospects**

**Vladimir E. Petukhov**

The reporter comments on the worrying trends that have been noticed in Russian and Ukrainian systems of education, when local and federal administrative boards directly or indirectly provide increasing support for different cultic organizations to set up and develop recruiting activities under a mask of educational courses. Cultic ideologies and technologies are now widely spread as the true drive of various "scientific research programs," "social assistance," and "informational experimentation" activities.

Certain courses claiming to be socially approved programs (such as AIDS prevention or an anti-drug campaign) de facto present cultic methods, ideology and dogmas and are then introduced into curricula, thereby avoiding the scrutiny of state and regional governments. During the time meant to be spent for normal education, the representatives of cults preach, recruit, and distribute specific papers and books among the students and the teachers.

The main reason that such cults' thrive is the general educational staff's social and psychological illiteracy and a lack of awareness of the mechanisms of indoctrination and cultic influence. This paper argues that a broad-scale national educational and training program is needed to counter the power of cults.

The reporter proposes such a preventive program, involving both students and staff, to decrease the negative impact of such cultic activities. The program includes psycho diagnostics, lecturing, training, counseling, and organizing panel talks.

### **Cults in Us and in Our Midst: How to Change our Thinking to Undermine Them**

**Yevgeniy N. Volkov, Ph.D.**

In the report the author presents the findings and the conclusion of his 12-year-long research, counseling, and teaching on the problems of destructive cults. He claims he has found the ultimate reasons of cultic success in recruiting many thousands and millions of adepts.

The author believes that the problem of cults cannot be correctly understood and solved until it is re-stated as the problem of certain gaps in socialization and education peculiar even to the most progressive countries. The problem is restated as follows: what are the ultimate omni-cultural specific traits of social perception and thinking, fostered by family, school, and university education and more widely by whole society, which create and support a fertile ground for cults? What aspects of thinking and behavior peculiar to an

average educated person almost inevitably drive him/her to this or that form of cultism, dogmatism and absurd thinking?

The report outlines the preconditions for sects and psycho-cults to appear and spread through modern society. The root of the problem is seen as modern culture's inability to nurture and propagate critical and scientific thinking. Common thinking as opposed to the last is described as a favorable ground for irrational cultic thinking.

The reporter believes that in order to overcome a sect's negative impact the utmost objective for taking preventive measures and rehabilitation is to form and strengthen rational and critical thinking. This requires considerable changes throughout the systems of education and upbringing for people of all ages. The reporter suggests certain pedagogical and educational measures that should provide a dramatic decrease in the destructive impact of sects and psycho-cults. Besides, he comments on the peculiarities of the rational-cognitive counseling.

The paper presents a theoretical model of thinking based on the concept of critical rationalism and corroborated by the examples from the author's experience as well as by the most recent findings in social science and fundamental social theory.

## **Ambiguous Loss: A Parent's Perspective**

### **Elisabeth Robbins**

Persons who lose a loved one into the world of a cult experience a complex sense of loss. In ways it is like a death, yet it obviously is not. The cult member is in most cases known to be alive, but even when cult members continue to be physically present, living outside the group, they are in a real sense "gone." Because there is little understanding of the facets of such a loss, our culture lacks social models for appropriate grieving, and social support can be difficult to secure. Many therapists and counselors, even those specializing in family dynamics, will not be able to relate to the family's peculiar loss. Without a framework to understand their own experience, and without internal or external permission to grieve, family members themselves can become caught in unresolved loss.

Using Pauline Boss's model of Ambiguous Loss, this paper will analyze the various ways in which the family of the cult member experiences loss both similar to and different from other types of ambiguous loss. These include ambiguity about process, cognitive ambiguity, emotional ambiguity, ambiguity about how to act, and ambiguity about the place of the cult member in the family.

1. **Ambiguity about process**, about what is actually happening, what is the real situation.
2. **Cognitive ambiguity** about how to think about what has happened, how to make sense of it, how to compose a meaningful narrative.
3. **Emotional ambiguity**, not just the mixed emotions natural to all times of stress and change but lack of clarity about what emotions apply to or fit the situation. Ambiguous thoughts lead to ambiguous emotions.

4. **Ambiguity about how to act**, what to do, whether to do anything, in response to the situation.

5. **Place in the family**. Physically absent, is the cult member still psychologically present? In what way? For how long? How does the family regroup and go on?

## **Analyse de contenu du texte fondateur du mouvement raëlien**

### **Céline Castillo**

Comme l'ont maintes fois démontré l'ethnologie, l'anthropologie et la sociologie, tout groupe d'appartenance quel qu'il soit s'allie autour d'un événement, d'une histoire passée ou à construire, d'une idéologie ou d'un totem communs. C'est-à-dire, un élément rassembleur qui est à la fois investi d'une force représentative mais qui agit aussi comme témoin d'une trace.

Dans ce domaine, le mouvement raëlien ne fait pas exception. Bien que souvent suggérée dans des romans de littérature ou encore dans des scénarii cinématographiques, son idéologie concernant la présence de l'être humain sur terre reste pour le moins originale futuriste et constitue la pierre angulaire de la cohésion groupale. Cette vision s'oppose au darwinisme et au créationnisme, de même qu'elle s'inscrit dans un courant que les raëliens nomment raëlisme (du nom même de son fondateur). Qui plus est, l'idéologie raëlienne réfère directement au livre écrit par Raël. Celui-ci se veut à la fois être le témoignage de la rencontre de Raël avec les Elhoïms, mais aussi un outil de référence et d'information pour quiconque s'intéresse à l'origine de la vie sur terre. En effet, au travers d'une relecture des écrits des 3 grandes Religions du livre, il donne une explication qui lui est propre de l'existence terrestre de l'être humain et de tout autre organisme vivant.

La présente communication s'inscrit dans le cadre d'un projet de recherche portant sur une étude psychodynamique de l'appartenance groupale. Dans cette perspective, nous nous proposons donc d'exposer les premiers éléments de cette recherche en présentant dans un premier temps les grandes lignes de l'idéologie raëlienne telle que présentée dans le texte rédigé par le leader lui-même et qui s'intitule « le message dont parlent les extraterrestres ». Ensuite, nous ferons un rapport sur les résultats de son analyse pour finalement essayer de les mettre en perspective en fonction de la structure du groupe, de son fonctionnement, de sa dynamique, etc.... Pour ce faire nous nous baserons essentiellement sur les travaux de Didier Anzieu et de René Kaës concernant la dynamique des groupes que nous articulerons aux écrits plus spécifiques concernant l'aliénation sectaire.

Tout ceci nous permettra d'amorcer une réflexion sur la croyance et les éléments sous-jacents pouvant entrer en ligne de compte dans l'adhésion groupale.

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## **A Remarkable Consensus**

### **Edward Lottick, M.D.**

Factual data summarized as follows, plus inferences and insights from the 2004 King's College survey of approximately 3000 Pennsylvania psychology professionals regarding destructive cults will be discussed along with some associated topics.

Data: 700 psychology professionals, a 23.5% return, responded to an extensive survey of the approximately 3,000 membership of the Pennsylvania Psychological Association. Over half of the respondents reported on professional and/or personal experience with present or former cult members. Of those so reporting, over two-thirds indicated that psychological symptoms being treated were directly resulting from current or antecedent cult involvement. Fully half of the psychologists (350) were subjected to retaliation by the cult for their therapeutic efforts despite the fact that the reasons for such treatments were a host of mental health problems, such as depression, anxiety, dissociation, suicide attempts and even completed suicides and their ramifications. It is not surprising that 57%\* of all responding psychologists align with those favoring legislation limiting destructive cult leaders and their abusive practices (mental and/or physical constraint, deceptive and highly contrived mental manipulation, and extremely destabilizing "attack-on-the-self" brainwashing).

The problem is vast in scope. Of special importance will be a discussion of where our survey or similar surveys might be utilized in other U. S. states and other countries. Conference attendee comments are encouraged.

\*Psychologist tabulation on survey question regarding "law on brainwashing for Pennsylvania:" "Strongly support" 21% "Support" 36% "Can't say" 29% "Oppose" 10% "Strongly oppose" 4%

## **Boundaries: Reestablishing Trust**

**Rosanne Henry, M.A., L.P.C.**

People exit cults confused about their own identities and how to relate to others in the mainstream culture. Identity issues stem from the diffuse or excessively blurred boundaries within cult systems. Just like enmeshed families, cultists and their leadership become over-concerned and over-involved in each others' lives. This pressures members to quickly adapt to the cult environment and promotes cohesiveness at the expense of autonomy.

Connection to the larger culture is limited because of the rigid boundaries legislated by cult leadership. Separating cultists from the world as well as their families helps leaders recruit more efficiently and control most of their relationships.

Once recruits become committed members, cult leaders often use shame to ensure their obedience and loyalty. Cults operate like shame-bound families with rules that demand control, perfectionism, blame and denial. During the workshop abusive cult interactions are plotted on a shame control model to contrast and compare cults with abusive families.

Family rules are discussed and the alternative to shame-bound systems, i.e., respectful systems, is introduced. The zipper metaphor is used to describe how boundaries protect the intellectual, emotional and physical self. Participants learn that once boundaries are established, an identity is formed and self-trust increases.

## **Brainwashing and the Courts: A Review of the Case Literature in the United States**

**Alan Scheflin, J.D., LL.M.**

Case literature pertinent to brainwashing in U.S. courts will be reviewed and analyzed with a view toward assessing the current and likely future status of the concept of brainwashing within the legal system.

## **Catholic Sects and the Catholic Church**

### **Alberto Moncada, Ph.D.**

Catholic groups like Opus Dei and Legionaries of Christ have been growing during the past fifty years, especially during the Pontificate of John Paul II, who was helped by them in the two main objectives of his Pontificate: political action and doctrinal fundamentalism.

These groups have developed a sectarian character that denies human rights to their members. Yet the Vatican has refused to face such charges. Only recently has the Pope taken soft action against one of the most controversial leaders of an organization, Marciel Maciel, founder of the Legion of Christ.

The sectarian character of one of these groups, Opus Dei, has been documented mainly by former members and has received some publicity because of the novel and movie, "The Da Vinci Code."

Some of these sectarian traits can be traced to the Catholic tradition of religious life, which incorporated a sort of individual denial and internal control by the superiors, taken out of its normal context and applied to laymen working in civil society.

### **Child Sexual Abuse in Alternative Religions: Is Secular Theory Adequate?**

#### **Stephen A. Kent, Ph.D.**

In this presentation I compare numerous examples of child sexual abuse in over a hundred alternative religious groups with existing literature about abuse that has emerged primarily out of examples from secular settings. Many of the religious examples extend existing child abuse theory, especially around issues of causation and social setting. Moreover, by examining some alternative religions as if they were abusive families, we see that deviant theologies actually can cause forms of situational pedophilia.

### **Children and Cults: Vulnerability to Influence of Cults in Ukraine With Special Attention to Orphans**

#### **Nataliya Bezborodova**

This paper addresses the following issues:

- Children's rights and children's need for protection against deleterious cultic influences.
- Individual vulnerability arising from psychological addictions.
- Reasons why orphans require more attention than children having parents and relatives.
- The vulnerability of the Ukrainian educational system to cultic influences.

- Legislative deficiencies and possibilities.
- Ways for overcoming the problem.

## **C.I.A.O.S.N. : une institution fédérale d'information pour le public et d'avis pour les autorités**

### **Henri de Cordes**

La commission d'enquête de la Chambre des représentants de 1997 a voulu que son travail d'étude puisse être poursuivi afin de répondre aux nombreuses questions du public. Une loi de 1998 a créé un centre d'information et d'avis sur les organisations sectaires nuisibles.

La spécificité du Centre est qu'il s'agit d'une institution publique indépendante dont les membres, désigné par la Chambre des représentants se caractérisent par leur interdisciplinarité.

Opérationnel depuis septembre 2000, le Centre répond aux demandes du public et l'informe sur ses droits et obligations. Le Centre est parvenu actuellement à un stade de maturité et sa réputation en Belgique est reconnue également à l'étranger, au point d'être parfois cité en exemple de ce que certains pays devraient créer.

### **Coping with Triggers**

**Joseph Kelly; Patrick Ryan;**

*Abstract by Carol Giambalvo*

Dissociation is a disturbance in the normally integrative functions of identity, memory, or consciousness. It is also known as a trance state. It is a very normal defense mechanism. You've all probably heard of how a child being abused — or persons in the midst of traumatic experiences — dissociate. Those are natural occurrences to an unnatural event.

What are some of the events in the life of a cult member that may bring on dissociation?

- § Stress of maintaining beliefs.
- § Stress of constant activities.
- § Diet/sleep deprivation.
- § Discordant noises — conflicts.
- § Never knowing what's next.

There are many, many ways to produce a dissociative or trance state:

- § Drugs.
- § Alcohol.
- § Physical stress (long-distance running).
- § Hyperventilation.
- § Rhythmic voice patterns or noises (drumming).
- § Chanting.
- § Empty-minded meditation.
- § Speaking in tongues.
- § Long prayers.
- § Guided visualizations.
- § "Imagine..."
- § Confrontational sessions (hot seat, auditing, struggle sessions).
- § Decreeing.
- § Hypnotism or "processes."
- § Hyper arousal — usually into a negative state so the leaders can rescue you (ICC confessions).
- § Ericksonian hypnosis (Milton Erickson) hypnotic trance without a formal trance induction.

Why are we so concerned about trance states?

- § Individuals don't process information normally in trance states
- § Critical thinking — the arguing self — is turned off.
- § Also turned off are reflection, independent judgment, and decision-making.
- § In trance you are dealing with the subconscious mind, which has no way to tell the difference between something imagined or reality — it becomes a real experience which is interpreted for you by the group ideology.
- § Once in a trance, people have visions or may "hear" sounds that are later interpreted for you in the context of the cult mindset — the "magic" — while, in reality, they are *purposely manufactured physiological reactions to the trance state*.

§ While in trance you are more suggestible — not just during trance, but for a period of time up to two hours after.

§ When a person dissociates, it becomes easier and easier to enter into a dissociative state — it can become a habit — and it can become uncontrollable.

You may have heard it said that not everyone can be hypnotized ... that you need to be able to trust the hypnotist's authority. While it's true that there are degrees of hypnotizability, dissociative states may be induced indirectly. What if instead of telling you that "now we're going to hypnotize you," the leaders just say, "Let's do a fun process — close your eyes and imagine ..."? Are you told to trust your leaders? Do they have your best interest at heart? And what if they are using Ericksonian hypnosis, where there is no formal trance induction?

What is Ericksonian Hypnosis? It's an interchange between two people in which the hypnotist must

§ Gain cooperation.

§ Deal with resistant behavior.

§ Receive acknowledgement that something is happening.

Ericksonian hypnosis involves techniques of expectation, pacing and leading, positive transference, indirect suggestion, the use of "yes sets," deliberate confusion, the embedding of messages, and suggestive metaphor.

## **Creativity and Cults: The Impact of Cult Involvement on Creativity**

**Miguel Perlado, Dana Wehle, L.C.S.W.; Lorna Goldberg, M.S.W., Moderator**

The first paper in this session describes how a group of jazz musicians came to function as a cult. The author presents the demand for help of various families and the therapeutic strategies implemented. Different interviews with relatives, deeper interviews with the leader's family and some contacts with the leader himself are described. The author will explain different hypotheses about the group's functioning, the nature and development of psychological manipulation, and the psychic functioning of the leader. The clinical material will illustrate the abuse of creativity by cult leaders and the subsequent impact on former members' authentic creativity in and out of the therapeutic setting.

The second paper in the session explores psychoanalytic approaches to treatment of the suppression of creativity in cults. Cults prey on the human tendency to minimize difference by minimizing uncertainty, which is central to the creative process and psychological well-being. The exploration of deep cult entrenchment provides an extraordinary backdrop against which to understand the psychological impact of authoritarian control that privileges sameness over difference in language and social relations. Drawing upon various theories on creativity, the author suggests that the suppression of creativity in cults is best treated by emphasis on use of symbolic language, play, fantasy, and risk-taking to evoke psychic fluidity, multi-dimensionality, and tolerance of uncertainty, which are intrinsic to creativity and antithetical to cultic experience.

Cult leader's imposition of "loaded language" (Lifton, 1961) as a weapon to yield conformity has global implications, while, conversely, subjective use of language signals recovery.

Native Americans struggle to reclaim hundreds of nearly extinct languages as part of their recovery as a people, while controversies surrounding Ebonics again suggests language as central to recovery from mass destruction. Such examples of dehumanization and the transformation of identity linked to the co-opting of language—of subjectively created meaning—highlight the salience of cult recovery treatment that focuses on subjective creation of meaning through emphasis on symbol formation and spontaneity. The author will apply these concepts to the clinical example of the jazz musician and his followers presented in the first paper.

### **Cultish Religious Sects and Politics: The Brethren V. Greens Contest and Other Controversies Involving Minor Religious Sects Down Under**

**Stephen Bruce Mutch, Ph.D., LL.B. (UNSW)**

A political contest between the Exclusive Brethren and the Greens is being conducted with a high degree of animosity in Australia. The Brethren are also at odds with the government in New Zealand. These contests involving the Brethren, along with some other political controversies involving minor religious sects, raise some interesting questions about the appropriate (if any), demarcation lines between religion and politics in Australia and New Zealand.

A greater focus on religious questions in politics has stimulated a growing interest in the broader philosophical debate about the question of separation of church and state in both countries; an issue hitherto at the fringes of political debate Down Under. It has also raised more directly issues about entitlements received by 'religious' groups generally, with the Greens openly challenging government funding, taxation benefits and special exemptions to Australian law received by the Brethren.

It is noted that examining questions involving religion and politics through the prism of cultic studies leads one to a greater awareness of the possibilities for deviant behaviour to manifest in religion per se. It is also noted that a cultic studies approach leads to an appreciation that the continuing anti-social behaviour of some cultic groups (as dictated by the ruling group oligarchs and followed obediently by adherents), should potentially disqualify them from taxpayer funded entitlements generally bestowed upon religious groups.

### **Culture is Cult Writ Large: Cults, Culture, Coercion, and Critical Theory**

**Matthew Forester, ABD**

William Bainbridge's famous observation that "cult is culture writ small" focuses attention on the ways that cults are microcosms of the broader culture. If this is true, then the inverse must also be true: Culture is cult writ large. This discussion will address how the work of cult phenomenon scholars reveals coercive techniques used by forces within the larger culture to influence people. Put simply, I believe that people are coercively manipulated by

the hegemonic forces of their societies, and the study of cultic groups offers fruitful paradigms for identifying these coercive techniques. I'd like to invite discussion about what these paradigms might be and what possibilities of personal liberation might result from a clearer understanding of them.

I want to emphasize that I do not wish to cloud the very insidious nature of many cultic groups by claiming that everyone is exposed to coercive techniques. I believe, however, that scholarship about coercive manipulation within cultic groups reveals how the larger culture also discourages critical thought and dangerously increases the stakes of belonging. As an example, I would like to invite discussion on whether the Bush administration's rhetoric of fear regarding terrorist attacks can be seen as coercive? And if so, would this be considered coercive enough to be considered illegal if committed by a cultic group in France, given their recent anti-cult legislation? Other topics of discussion could potentially include academia or corporate globalization. How might these agencies use similar coercive strategies as cultic groups?

The session will begin with a paper presentation about the role of language in the constitution of human values, beliefs, and epistemologies, putting in conversation the work of cult phenomenon scholars who explore the role of language in cults with the work of critical theorists and poststructuralist theorists who advocate a discursive formation of subjectivity. Specifically, I compare an article entitled "The Culture Industry, Enlightenment as Mass Deception" by Theodore Adorno and Max Horkheimer from the Frankfurt School with certain claims made by cult phenomenon scholars, including Robert Lifton, Michael Langone, and Margaret Thaler Singer.

The primary purpose of this paper, though, is not to educate but to invite thoughtful discussion about the possible paradigms that the study of cultic groups can offer for viewing the larger culture. Although I might be providing information to the audience that they've not yet heard because it isn't their interest or expertise, it will, I think, serve as a useful heuristic for promoting dialogue. I hope to have an interesting and fruitful discussion session after the paper is presented.

## **Empirical Trends in Cultic Entrance and Exit: Implications for Clinical Practice with Cult Victims and Victims of Coercive Influence**

**Paul R. Martin, Ph.D.; Lindsay Orchowski**

The current presentation examines data collected at the Wellspring Retreat and Resource Center, a residential rehabilitation center for ex-cult members that has treated nearly 900 clients over the past 2 decades. Results of intake evaluations suggest that individuals report a range of reasons for entering into and exiting out of coercive groups. Specifically, although a sizable portion of individuals are born into coercive groups; our data suggest that psychosocial and environmental stressors—as opposed to levels of psychopathology—are highly correlated with attraction to coercive and cultic groups. In particular, spiritual problems, problems with primary support systems, attraction to the leader or group members, difficulties within one's social environment, a desire to search for knowledge, having a preexisting connection with a group member or following a parent into a group emerge as commonly cited motives for joining coercive groups. Data surrounding exit from coercive groups reflects similar variation. Notwithstanding individuals who are forcefully removed from the group—whether through exit counseling, deprogramming, or by pressure

from the group to leave—a large majority of individuals report “walking away” as their primary method of exit. Notably, individuals who “walk away” from coercive groups report a number of motives for doing so, including active disagreement with the group, destabilization within their group (i.e., reorganization of group structure, or learning new information), disillusionment (i.e., I don’t measure up), burn-out (i.e., searching for a stronger connection elsewhere), or as a result of the emergence of an internal psychic structure which results in questioning the group dynamic. As such, the goal of the current presentation is to review empirical trends among entrance and exit within victims of coercive influence and cultic groups. The relationship of the data to the aftereffects of indoctrination, and how this data can be utilized in clinical practice will also be discussed. Finally, similarities within methods of between coercive persuasion in conversion and exist to cultic groups and terrorist organizations will also be presented.

## **Ethics and Proselytism: Between Psychology and Law**

### **Psychology and the Ethics of Religious Persuasion**

#### **Vassilis Saroglou**

One tentative conclusion today on the debate regarding “brainwashing” of members of NRMs and cult-like movements is that, on the basis of social psychological research on persuasion, there is no evidence for such a concept. We think that with regard to the social debate on ethics of persuasion, such a conclusion is inadequate. The present paper reopens the question by integrating it into a broader perspective of the ethics of religious persuasion, exploring recent developments in the social psychology of persuasion and resistance as well as research and theory in the psychology of religious radical movements. After a brief review of previous literature, we develop here what may be the psychological specifics and the subsequent ethical risks of religious persuasion and we develop criteria for recognizing manipulative tendencies and intentions at the levels of the (a) content of the religious message, (b) type of relation established, and (c) specific persuasive methods and strategies used by a person or a group.

### **Beyond the Normality–Pathology Debate Among NRM Members: Open-vs. Close-mindedness in Social and Moral aspects**

#### **Coralie Buxant**

Our previous study on mental health of New Religious Movement (NRM) members suggests the absence of negative effects of belonging to NRMs and even a possible structuring role of the experience within the NRM, especially in terms of quality of personal and intimate relations, stability, and quality of mood (no depression), and positive world assumptions (see Buxant et al., in press). In the present study, we investigated socio-cognitive and moral realities that are interesting for the appraisal of the optimal development of a person as an autonomous individual. NRM members (N = 120) were compared with data from average population and highly religious people from the mainstream (Catholic) tradition in Belgium on the following measures : Quest religious orientation (Batson et al., 1993), Schwartz Value Survey (Schwartz, 1992), openness to experience (NEO PI-R, Costa & McCrae, 1992), judgments applied to sociomoral domains (Turiel, 1983), and submissiveness-compliance (created projective measure). Results indicate that although NRM members share with other people distinctiveness of sociomoral domains and similar

values hierarchy, and score higher than normative data on high openness to fantasy, aesthetics and feelings; they are still characterized by their low quest orientation, high moralizing and low conventional sociomoral judgments, submissiveness, and low importance attributed to self-direction and power. In conclusion, it seems that positive effects of NRM membership found in the previous and other studies are to the detriment of personal freedom, in terms of weak exercise of autonomy and critical thinking.

## **Law and Psychology: New Interdisciplinarity for Balancing Legal Accountability for Abuses in Religious Advertising and Proselytism**

### **Louis-Léon Christians**

In Europe, some state laws, but not all, prohibit religious advertising in media (television more than newspapers). Some other state laws specifically protect religious programs or children's programs on television against any kind of advertising. Moreover some other state laws strictly organize and regulate the positive conditions of religious programs on public televisions, and perhaps tomorrow on the web. A better understanding has to be provided first by a comparative approach of these European legal diversities. The case-law of the European Court of Human Right is also very important to religious advertising and religious controversies. It will be extensively analyzed. But such an approach would be insufficient if it remains on a purely legal step. In order to analyze the very reasons of these prohibitions and legal regulations about religious advertising, new tools coming from psychology have to be taken into account. Members of Parliaments, as well as legal scholars, have to be aware of the psychological differences of individual perceptions and sensitivities between different kinds of messages (e.g., religious v. commercial) and by way of different media (television v. newspapers). New ethics controls and procedures about advertising have also to be adapted in order to tackle the psychological (non)specificities of religious (v. for-profit) communications and influences. A typology of the different kinds of relationships between religious messages and advertising will be presented with a great number of examples and cases. The paper will propose some extensive analysis on the legal consequences of these legal and psychological data, especially about some differences between media advertising and individual proselytizing. In conclusion, the paper will propose a new understanding of the principle of non-discrimination between hate speech, political propaganda, "popular" cultures and mores, traditional religions, and religious minorities in the field of freedom of speech.

## **Every Nation Churches and Ministries: Maranatha Reformed or Reborn?**

### **Bridget M. Jacobs, M.A.**

Maranatha Campus Ministries was widely known as one of the most active Bible-based campus cults in the 1970s and 1980s, characterized by the mainstream, religious, and academic media alike as being a harmful, aberrant, "shepherding/discipleship" group in the same class as the International Churches of Christ. Maranatha legally dissolved amid a great amount of pressure and criticism from university administrators, countercult activists, Christian leaders and former members, as well as growing discord between founder and leader Bob Weiner and other top leaders/elders of the group. This discord culminated in an internal rebellion against Weiner, and the parent organization formally disbanded in 1989-1990. However, between 1990 and 1993 a core of former Maranatha leaders operated under the aegis of several spin-off entities which continued to cooperate and network with

one another, and in 1994 former Maranatha leaders Rice Brooks, Phil Bonasso, and Steve Murrell formally merged their entities together as Morning Star International (MSI), which soon became the largest and most successful Maranatha descendant.

For the next ten years, Morning Star International quietly expanded and brought other former Maranatha churches, ministries, and leaders into the fold as well as those who had not before been affiliated with Maranatha; aside from near-scandal in the mid 1990s revolving around a National Football League (NFL) investigation into Maranatha-turned-MSI sub-ministry Champions for Christ (1), the new organization was very careful to divorce itself from its Maranatha past and protect itself against public and internal criticism. The group and its leaders would refer to their previously working together in "campus ministry," but for many years Maranatha was rarely if ever specifically named as that ministry.

Legally binding bylaws were later put into place which could be used to quell and isolate internal dissent and rebellion among churches and pastors before they leaked into the public realm as happened in Maranatha. However, while they publicly used more standard evangelical language as compared to Maranatha, much of the group's core leadership continued to promote many of the same teachings and practices as before, including exerting increasing control over individual members' lives, arranging and/or coercing marriages (or breakups of existing relationships), heavily emphasizing "sacrificial" financial giving and submitting to "delegated authority" where leaders were to be considered "fathers" of "spiritual family" who were therefore agents for God, and using in-house discipleship materials, conferences, its local church-based leadership school, and residential advanced ministry schools to first promote trust of and submission to leaders and then to gradually indoctrinate youth and/or prospective leaders into a more extreme dominionist worldview.

In 2003-2004, after former Maranatha and MSI pastor "Big Tommy" Sirotnak was removed from leadership reportedly for teaching on the "priesthood of the believer," and later posted his testimony on the Rick Ross discussion boards, several other former members were empowered to post first on Rick Ross and then on FACTNet. While the group soon renamed itself Every Nation Churches and Ministries, it did not mitigate the growing publicly available evidence that it was directly descended from Maranatha, or the significant financial and leadership allegations and scandals which were exposed online in mid to late 2005. In addition, two fairly high profile lawsuits, one involving an Every Nation church-affiliated student group at the University of North Carolina-Chapel Hill (2), and one filed by two families against Every Nation-linked defendants in Nashville, TN (3) led to mainstream and evangelical Christian media coverage and renewed critical interest in the group. Increasing scrutiny, along with the subsequent departure of several key churches in the network, appear to have led to the resignation of co-founders Phil Bonasso and Rice Brooks from top leadership positions, although rumors persist that they are not really "out" of leadership but instead in line with the group's beliefs in lifelong, covenantal loyalty and "spiritual family" are being "covered" and protected by other top, inner circle leaders including fellow co-founder and current president Steve Murrell.

While not formally organized like REVEAL or other similar groups of former ICoC members, the current grassroots movement among former members has had a similar impact in that, like the ICoC, there have been significant leadership changes, and Every Nation and its current leaders claim to be reforming away from an authoritarian "apostolic team" approach toward Policy Governance ®.

However, like in the ICoC, time will tell whether these changes are sincere, may be an attempt by the group to divert and diffuse criticism, or if, like the ICoC's Kip McKean,

Brooks and/or Bonasso may still be attempting to exert influence and control over the group from behind the scenes.

(1) Freeman, Mike. "Teams Seek Inquiry into Religious Group." *New York Times*. 2 August 1998.

< <http://www.rickcross.com/reference/champions/champions3.html> >.

(2) "Alpha Iota Omega—Concerned By Descendant of Maranatha Christian Church. *Cultic Studies Review* 4.2 (2005): 25 Jun 2005 < [http://www.culticstudiesreview.org/csr\\_issues/csr\\_toc2005.2.htm#News](http://www.culticstudiesreview.org/csr_issues/csr_toc2005.2.htm#News) >.

(3) "Hospitalized Teenager Suffering 'Religious Indoctrination.'" *Cultic Studies Review* 4.3 (2005): 4 Jan 2006  
<[http://www.culticstudiesreview.org/csr\\_issues/csr\\_toc2005.3.htm#News%20Summaries%20b](http://www.culticstudiesreview.org/csr_issues/csr_toc2005.3.htm#News%20Summaries%20b)>.

## **Ex-Member Orientation**

### **Carol Giambalvo**

The purpose of this session is

- to provide an opportunity to be able to identify other ex-members attending the conference
- to introduce themselves to others so that they feel more comfortable (participants will be allowed to "pass")
  - o this is a place to introduce themselves and what brings them here, but not a place to speak about what it is they are "into" at this point in their life
- to enable them to identify both ex-members and facilitators that they can go to for support should they feel uncomfortable or triggered during the conference
- to identify triggers and make participants aware that they frequently happen while learning about cultic dynamics, but they can help us in our recovery process to identify possible areas where we need a little more work or education
- to introduce the ex-members to the assistance team and/or security team or to instruct them how to identify same
- to make participants more comfortable at the conference and relieve anxiety they may be feeling about attending

## **Ex-Member Debriefing Session**

## **Carol Giambalvo**

The purpose of this session is

- to give ex-members an opportunity to share what was the most positive and/or negative aspect of the conference for them
- to provide a way to stay in touch, if so desired
- to provide information about other places they can get support (e.g., reFOCUS)
- to allow a time and place for participants to share whatever they wish to share about their experience of the conference
- each participant will be allowed to speak briefly

## **Exploring Individuals' Prior Metaphysical or Spiritual Experience and its Role in the Making of a Seeker**

### **John Paul Healy**

This paper illustrates some unique aspects of individuals' conversion experience. Highlighting examples of prior metaphysical or spiritual experience from a research project of long-term followers of a Siddha Yoga practice and others who are no longer involved, this paper explores the role metaphysical phenomena have played in seeking. It appears that participants' prior metaphysical or spiritual experience, although not connected to Siddha Yoga, eventually became integrated into their conversion motif. It appeared to them in retrospect almost a calling, or their road to Damascus. Most participants had a narrative describing what led them to the Guru and Siddha Yoga. In retrospect they make links that appeared to them clear and represented a kind of calling to Siddha Yoga. When participants in this study reported having metaphysical or spiritual experience prior to involvement in Siddha Yoga, it was both a positive revelation and also at times something overwhelming and difficult to place in everyday experience. Siddha Yoga seemed to give participants a place that accepted this experience and for them gave it context.

It is interesting that unexpected spiritual experience can lead individuals to become active-seekers; some had not thought deeply about spirituality before this time. However, this may be because many of the participants in this study, when they became involved with Siddha Yoga, were young and only beginning to explore and experience life. This paper will describe participants' prior spiritual experience and how that led to a long involvement in Siddha Yoga. How some become almost accidental-seekers and may spend many years in a movement because of prior metaphysical/spiritual experience is I feel an important issue in regard to understanding involvement in New Religious/Cultic Movements.

This PhD research is based on 32 qualitative semi-structured interviews and participant observations. All of the participants in this study were previously devotees of Siddha Yoga, however, 7 are now associated with Shanti Mandir and 1 with Shiva Yoga. Both Shanti Mandir and Shiva Yoga consider themselves in the same lineage as Siddha Yoga. A further 9 of the participants still regard Siddha Yoga's founder, Swami Muktananda, as their Guru but

are not affiliated with any organised form of Siddha Yoga practice. The remaining 15 of the participants are no longer involved in any form of Siddha Yoga practice nor do they regard Muktananda as their Guru; however 8 of these now belong to other traditions, and therefore 7 of the participants no longer consider themselves seekers at all. The interviews mainly took place in participants' homes, 3 took place in cafés and one in a car. Participant observation took place during 2006 at Shanti Mandir centres in Sydney and Melbourne and the Shiva Yoga Ashram in Melbourne. Both these groups allowed me to network freely in their communities to contact participants and observe.

## **Family System Dynamics Where at Least one Parent is Involved in a High-Demand Group: A Case Study**

### **Rienie Venter, Ph.D.**

I have been specialising in studying mind control, controlling relationships, and unethical influence in my practice as senior psychologist since 1995. During this time I have often assessed and consulted individuals who were in need of psychological assistance after having left a high-demand group or having ended a controlling relationship. I have been in touch with various families who were influenced by this kind of control and I have observed the destruction which is invariably caused to a family when one or both of the parents become involved in a high-demand group.

Firstly, control is taken of the person's autonomy. Then, gradually, the leader, through this person, exerts influence on the marriage relationship, the family system (i.e., disciplinary style, religious practices, communication, etc), the extended family, and eventually takes total control over the children's lives.

This presentation will demonstrate the process of influence on the family, with specific reference to family systems theory.

The family in my case study consisted of a father, mother, and four sons between the ages of two and eight years old. The process of influence started with the mother. Under the guidance of a woman who believed she was called by God, the mother adopted a new religious perspective, which caused her to conform to rituals other than those which the family traditionally followed. The new belief system pervaded her whole identity. As a demonstration of her new loyalty, she, for example, destroyed all her works of art which depicted human or animal figures (on the grounds of Exodus 20.). Rejection of the church the family customarily attended and all other Christian churches followed, and family rituals were ended. All family ties and friendships were severed as she took the position of defending what she believed in, explaining that she would give up anything for God. The children, who were too young to think or act independently and fearing rejection from their mother, joined her in her quest, destroying their toys by burning them and reciting passages from Isaiah to family members who tried to approach them. The spiritual leader then started suggesting that her husband had not been chosen by God and that he had abused her. Consequently, the marriage relationship broke down.

In this presentation I will attempt to discuss the following:

- A vignette of the family

- The process by which the influence took place
- The effects on the family with specific reference to the following aspects in family systems theory: the hierarchy of related systems, constructivism, autonomy, homeostasis, fusion, cybernetics, and negative entropy
- The environment, in this case the family system, which is crucial for children to develop and grow towards optimal functioning as human beings.

To demonstrate the specific needs of all individuals within the system, but especially children, the following will be addressed:

- self-differentiation
- perspective taking,
- prosocial behaviour
- trust
- autonomy
- self confidence and
- identity formation

The gradual decline of the mother's mental health will be discussed. This decline was manifested and evidenced through conversations with her, observation of her behaviour, and having insight into her diaries, which she religiously kept. A recount of the inevitable breakdown of the marriage relationship will be provided.

## **Fonction parentale et attitudes éducatives dans des groupes considérés sectaires par la réaction sociale**

### **Jean-Yves Radigois**

La réaction sociale évalue fortement le danger du sectarisme en particulier à l'égard des enfants. Selon Wilson (1992), les premiers des motifs de conflits sur les mouvements socialement controversés proviennent d'un enseignement contraire aux normes publiques, suivis de la protection des enfants. Les critères de sectarisme des travailleurs sociaux s'appuieraient sur ceux véhiculés par la réaction sociale. D'autant plus que ces critères semblent relativement consensuels (Saroglou et al. 2005). Dès lors, dans le champ des compétences du travail social, apparaît le risque d'une double erreur. Le premier présumerait *a priori* qu'un enfant reçoit une éducation inappropriée parce que ses parents adhèrent à tel ou tel mouvement ou parce que ceux-ci manifestent des comportements ou des attitudes éducatives socialement atypiques ou étranges par rapport aux pratiques dominantes (Cf. CEDH, N° 64927/01 du 16/12/2003). Le second interpréterait des conduites socio-éducatives, jugées plus acceptées socialement, dénuées de toutes dérives sectaires et d'emprise. Cette question situe l'évaluation sociale, dans l'accompagnement et

la prévention plutôt que dans le contrôle et la prédictivité du risque. Elle réintroduit les potentialités et les ressources positives qu'un système familial ou groupal, sain ou pathologique, peut activer ou réactiver.

Dès lors, si l'évaluation sociale est convoquée, c'est bien à une double exploration que nous sommes conviés : l'une sur la fonction parentale et les attitudes éducatives de parents membres de mouvements à dérives sectaires, l'autre, sur la méthodologie des évaluations pratiquées par les travailleurs sociaux dans ces contextes. Notre communication se propose de rendre compte d'une étude comparative sur le premier volet.

## **Forgiveness as a Clinical Issue in Cult Recovery**

### **Joyce Martella; Michael Martella**

The issue of forgiveness by and among ex-cult members is NOT about: "you need to forgive", or "you should forgive", but about asking ourselves to analyze our own current position on forgiveness.

#### 1. Basic Issues related to forgiveness.

A. One typical comment about forgiveness is "I forgive, but I don't forget". That often translates as "I want to SOUND and FEEL like a forgiver, but I don't actually forgive you".

B. Forgiveness has little to do with forgetting, erasing the memory, or pretending that a wrong thing is somehow turned in to a right thing. The wrong is done, and that wrongness remains a fact, bearing its own consequences.

C. We do NOT have to forgive. We have every right to hang on to our sense of being wronged. However, sometimes that "hanging on" becomes poison to our soul, warping our lives, and we then may feel the need to forgive, to let go, FOR OUR OWN SAKE. Sometimes we let go of a thing in order to free ourselves of the anger and the bitterness, whether or not the wrong-doer deserves it or not.

D. The advice of friends, platitudes, and idealistic sayings about the "should" - "should-not" of forgiveness tells us only what others want us to do, and has little value. They say we should never forgive, but they don't have to carry the weight of hate and bitterness; or they counsel pious forgiveness of every wrong, as if we can grant forgiveness just because it may be the holy or righteous thing to do, but its not their heart that has been damaged.

#### 2. The usefulness of FORGIVENESS in cult healing.

A. As a pre-healing defense mechanism, part of our minimization and denial that allows us to avoid dealing with the intensity and/or extent of the damage.

B. As an ongoing measurement of our current feeling/healing related to processing and integrating our cult experience.

C. In some rare cases, where there is an actual commitment to change and growth by the cult, forgiveness may be part of a process of the cult member and the cult's healing:

· It IS easier to forgive a thing, wiping the slate clean, if the wrong-doer sincerely apologizes and changes. In these cases, we often benefit from having an opportunity to:

- 1) "tell the story" (the narrative) of how we were wronged while the wrong-doer respectfully listens without defensiveness or justification,
- 2) followed by a sincere apology, given without justification, defensiveness, or an attempt to "share the blame".
- 3) the making of amends where possible and appropriate,
- 4) clear evidence that the wrong is not going to happen again.

D. Sometimes, forgiveness may be necessary as part of the cult victim's own development, part of the process of "letting go" and "moving on".

- 1) While we do not OWE forgiveness, any ongoing relationships may benefit from this.
- 2) Sometimes, understanding WHY a person did me wrong helps me let them off the hook.
- 3) Sometimes I learn forgive others so I can learn to forgive myself.

3. If we cannot grant forgiveness, freeing ourselves and the other, we should seek distance from that person, event, or memory. Seeking vengeance or retribution does feel good, but in the end, it heightens the risk of turning us into people who consciously hurt others, and this hardens us and poisons our soul.

4. Where are YOU at, in terms of the issue of relational forgiveness? (This is not about where I should be at, but just where I am at).

## **GMP et « Socioadicciones ». Similitude et différences. Casuistique. Symptômes essentiels. Moment actuel**

**Josep M. Jansà, M.D.; Vega González**

« Socioadicciones » sont des troubles de dépendance donnés qui ne sont pas liés à l'ingestion de substances chimiques; l'expérience professionnelle d'AIS, depuis 25 années, dans le champ de la manipulation psychologique a permis qu'on détecte et qu'on puisse traiter ces troubles puisque les deux phénomènes sociaux ont des caractéristiques similaires, autant au niveau clinique qu'au niveau du comportement.

La socioadicción est un phénomène qui va en accroissement dans la société actuelle et sa gravité varie en fonction de la nature et de l'intensité, avec des étapes qui vont depuis l'abus, dans lequel il existe encore un contrôle de l'activité, jusqu'à la dépendance en stade avancé. Les premières demandes de traitement sont arrivées à AIS durant l'année 2001 et la demande continue à augmenter.

Il y a quelques caractéristiques communes entre la « socioadición » et le GMP, mais il y a aussi des caractéristiques qui diffèrent.

### **Groupe en crise: Analyse de l'identité sociale d'un groupe de mormons fundamentalistes canadiens**

**Marie-Andrée Pelland, Ph.D.; Dianne Casoni, Ph.D.**

Cette présentation a pour but de rendre compte de la réalité sociale d'un groupe de mormons fundamentalistes canadiens dirigé par un membre excommunié de l'Église fundamentaliste de Jésus-Christ des Saints des Derniers jours dont le siège social est situé dans la ville de Colorado City dans l'État de l'Arizona aux États-Unis. Plus particulièrement, nous visons à cerner comment la scission du groupe canadien avec l'Église-mère affecte l'identité sociale de ces membres excommuniés dans le contexte où ils font, de plus, l'objet de nombreuses allégations d'entorses aux lois canadiennes. Cette recherche se base d'abord sur des données d'entrevues avec douze membres du groupe canadien excommunié, ainsi que sur l'analyse des discussions entre membres diffusées sur Internet et d'une analyse documentaire des publications du groupe ainsi que des articles de journaux canadiens concernant le groupe.

Fondée en 1947, la communauté canadienne de mormons fundamentalistes polygames a sporadiquement été l'objet d'allégations d'entorses aux lois depuis sa création. Cependant, une intensification de ces allégations s'observe depuis 1990 alors que quatre membres de cette communauté mormone, dont un adolescent, ont été condamnés pour sévices sexuels sur des enfants et une femme du groupe. Les allégations qui les visent, puisqu'elles sont largement médiatisées, ont non seulement eu pour effet de faire connaître le groupe à l'ensemble de la population canadienne, mais ont aussi stimulé l'intérêt pour leur style de vie et les impacts possibles qui en découlent pour les croyants. Ainsi, la communauté de mormons fundamentalistes polygames du Canada est le plus souvent décrite dans la presse canadienne comme constituant un milieu de vie qui pervertit les rapports entre hommes et femmes, qui exploite les jeunes filles, et qui assujettit les enfants, notamment en leur prodiguant un enseignement inadéquat. Ces allégations sont soutenues par d'anciens membres, des groupes de femmes et des associations de citoyens qui mènent une intense campagne pour dénoncer les effets de la polygamie sur les membres et en particulier sur les enfants, les adolescentes et les femmes du groupe. Ils soutiennent que les enfants et les adolescentes sont l'objet d'exploitation sexuelle de la part des hommes et des garçons plus âgés du groupe. Ils dénoncent également une situation qu'ils estiment propice aux agressions sexuelles, physiques et psychologiques des membres les plus faibles de la communauté, soient les enfants et les femmes. De plus, ces détracteurs décrivent la vie polygame comme un style de vie contraire aux droits de la personne puisqu'il valoriserait les rapports inégalitaires et qu'il favoriserait l'exploitation sexuelle et financière des femmes. Ils dénoncent aussi la scolarisation des enfants dans le groupe, arguant qu'elle n'est pas conforme aux normes provinciales et qu'elle prépare mal les enfants à la vie hors du groupe. Enfin, les détracteurs s'interrogent sur le sort des jeunes hommes qui sont expulsés

du groupe sous différents prétextes afin de permettre aux hommes plus âgés- et qui détiennent le pouvoir au sein de la communauté polygame- de prendre plus d'épouses en diminuant le nombre d'hommes disponibles. Il est intéressant à ce propos de noter que Winston Blackmore, un haut dirigeant de la communauté mormone, a approximativement 26 épouses.

Bien qu'en 1992 le procureur général de la Colombie-Britannique conclût que les dirigeants de la communauté mormone fondamentaliste polygame de la province ne pouvaient être poursuivis pour polygamie en vertu de l'article 293 du Code criminel canadien interdisant cette pratique puisque cet article était contraire à la Charte canadienne des droits et libertés, six autres rapports ont été soumis sur le groupe. En outre, une plainte a été déposée à la Commission des droits de la personne. Enfin, en 2004, une enquête interministérielle et policière a été instituée afin de faire enquête sur l'ensemble des allégations formulées contre les communautés mormones polygames canadiennes.

Simultanément à l'intensification de la réaction sociale contre les mormons fondamentalistes polygames et aux diverses interventions étatiques, le groupe canadien a connu une crise interne en 2002 qui a conduit à la scission de la communauté fondamentaliste canadienne et à la formation de deux groupes distincts. Un premier groupe est demeuré au sein de l'Église-mère, dirigée par Warren Jeff, et un second a été formé sous la direction de Winston Blackmore. Ce dernier ainsi que les membres du groupe qu'il dirige ont été excommuniés par Warren Jeffs et forment désormais une église indépendante. La scission qui a divisé les familles en plus de briser la communauté ainsi que la réaction sociale suscitée par la communauté polygame a donné lieu à la formation d'une nouvelle identité sociale que nous tenterons de décrire et d'analyser au cours de la présentation.

## **Hijacking the Global Multicultural Conversation: Cultic/High-Demand Group Dynamics and Current Events**

**Russell Bradshaw, Ed.D.**

As the world today is struggling to break free from old stereotypes and prejudices, there is a powerful and largely unrecognized force that is disrupting this vital project. Cultic, high-demand groups offer absolute security and membership, providing shelter for "the chosen" in the midst of a modern sea of alienation, insecurity, and confusion. In return members need only pledge unquestioning obedience to an absolute and exclusive world view and to group authority. Dazed by the speed of change in our modern world, to some this seems a small price.

Many had believed that the imperial aspirations, wars and genocides of preceding centuries were things of the past. Erich Fromm in *Escape from Freedom* warned that the seeds of authoritarian and group-superiority beliefs were not unique to Germans—they existed in our "shaky" human psyches and our innate need to belong. Nevertheless, many thought that we were entering an unprecedented era of peace and global understanding. Unfortunately, the current specter of atomic, biological, and chemical weapons has crushed this illusion. Instead we have entered an unprecedented era of terrorism. Small, high-demand groups, often led by charismatic leaders, are willing and capable of using these new weapons.

The general appeal of cultic high-demand groups is not exclusively in the underdeveloped world, or in struggling Islamic societies, or in Eastern esoteric guru cults. These groups also

exist within Western developed societies, some have argued within the very political seats of power, within corporations and businesses, or within the Christian churches.

As post-modern alienation takes hold in advanced societies, we have seen spectacular examples of how cultic high-demand groups emerge. In troubled and unsettled times the appeal of absolute belief systems and the need for group belonging is especially high. This paper will focus on the dynamics and processes within these groups, and how they can impact world events far beyond what the weight of their numbers would suggest.

## **How Memory Illusions and False Memories are Influenced by Social Expectations in the Real World**

**Tor Endestad, Ph.D.; Cathrine Moestue, Ph.D.**

The present paper presents a video-based methodology to study social influence on individual and group memory over time. The methodology represents a bridge between experimental psychology and naturally evolving real-life experiences.

The degree of social influence on memory is a growing research field. Several studies have been reported presenting different kinds of memory distortion relative to manipulation (Porter, Spencer, & Birt, 2003; Roediger & McDermott, 1995). The most severe cases involve confessions of serious crimes that the person is proven not to have committed (Gudjonsson, 1992). In some cases even the presentation of conclusive evidence that is inconsistent with the person performing the crime does not convince the person that he or she is prone to a false memory experience.

There are only a few controlled studies of memory illusions resulting from social influence. Most studies are based on correlational evidence, or do not have any means to control the fact behind possible false memories, or are artificial experimental studies where it can be questioned if the phenomenon at hand is relevant to real life experiences. The present study is an attempt to mitigate this by developing a real life oriented methodology within the context of a reality TV production. The goal was to study the effect of naturally occurring false memories under the influence of group expectations and being exposed with an edited version of a chain events in public media.

In the Robinson project 18 subjects were followed over a two year period with repeated memory interviews after a three-month TV production on an island in Asia. To establish a reference for their memory scenes from the reality, production was analysed and used as a key to the interview protocol. This pseudo experimental approach established a means to better understand the role of socialisation in the construction of false memories.

The results indicate that expectations and idealisations of how to behave in certain situations highly influenced and restructured the participant's memories even though they were resistant to direct manipulation of their memory. There were surprisingly high agreements between the individual's false memories.

## **How to be Helpful: The Importance of Information**

## **Joseph Kelly; Patrick Ryan; Amanda van Eck Duymaer van Twist**

This session will compare and contrast INFORM's approach to information with the approach of two exit counselors.

The main aim of INFORM, described by Ms. Van Eck Duymaer van Twist, is to help inquirers by providing information about a wide range of minority religions that is as reliable and up-to-date as possible. This can be very challenging, considering the wealth of contradictory claims to knowledge that are "out there." We get information from all sources, including scholars, the media, former members, current members, relatives and friends of members, the religious groups, other organisations, etc. INFORM attempts to analyse these data by drawing on the methods of social science in order to distil them into a coherent, summarised form that is accurate and relatively easy to comprehend. Parents are likely to benefit from information about the beliefs, practices, and history of the group their young daughter or son has joined. It might be helpful as well for these parents to know about current developments in the group and recent controversies. Furthermore, they may want to be aware of what we know about the authority structure and group dynamics of a particular group, as well as changes people may go through as a result of converting to a religious movement and the kinds of pressure they may be under. When asked for suggestions for future action, we can help by offering recommendations on how to best stay in touch and by making suggestions on how to communicate in new ways with the convert. Of course, this process involves a lot more work, thought, methodological issues, battles, ethical considerations, and other problems.

Exit counselors Kelly and Ryan will explain how the information gathered by INFORM and other organizations can be useful to parents. They will also explain why parents also need other information, particularly information relating to their child's personal history, psychological issues, family relationships, and specific ways of relating to group members and the leader. Information that is both broad and deep can enable parents to understand how their group-involved child sees the world. This understanding permits parents to formulate an ethical and informed strategy for improving their relationship with their child possibly helping him/her reevaluate a group involvement.

## **Human Rights Dimensions of Cultic Studies: Thinking Outside the Box**

### **Jorge Erdely Graham, Ph.D.**

Human rights is more than a catchy phrase or the latest buzz-word for political correctness. It is a multi-faceted, world-wide ideological movement with growing international impact that cannot be ignored. Although its main principles are enshrined in different documents, such as the Universal Declaration of Human Rights of the United Nations, its essence is better captured by the daily activism of millions of individuals and grass-roots organizations all over the world. With few exceptions, such as the work of the late Louis Jolyon West in the area of psychiatry, the field of cultic studies in countries such as the United States of America has been involved only marginally in the human-rights (HR) movement, locked by a thirty-year-old-plus controversy with so-called cult apologists. Rather than defining itself clearly in relation to this important trend and asserting its position in today's world arena, the emerging discipline of cultic studies has allowed critics to define it as aloof, and often even hostile, to human rights.

In contrast, pro-cultic organizations continue to portray themselves as champions of human rights and liberties in the eyes of the US academy and media establishments, thereby increasing their influence.

This session will describe the nature and foundational principles of today's human-rights movement and how the field of cultic studies in North America fits naturally in it when examined from an objective point of view. It will also demonstrate how much this field loses by not acting decisively to take its appropriate place in the HR community, and how such a move could expand its horizons and effectiveness.

The study will also show that the apparent divide between European and American sociologists and psychologists regarding cultic groups is geographically unique and a rather ethnocentric phenomenon, which has been created artificially in order to polarize scholars and researchers from these disciplines for the benefit of important cultic organizations. By comparing experiences from around the world, the audience will be challenged to "think outside of the box." It is a fact that international social scientists, psychologists, and health-care providers naturally tend to work collaboratively in areas such as cultic studies, oblivious to the aforementioned divide that is seen as "normal"—and almost inevitable—in the United States of America.

Daring to shift paradigms and embrace different ways of engaging the culture, media, and academia will not only set the record straight as to where cultic studies really stand on human-rights issues, it will eventually turn the tables on those who portray themselves as promoters of human rights and liberties while, in fact, trampling the essence of the very principles they claim to defend.

## **INFORM - L'importance de l'information**

### **Amanda van Eck Duymaer van Twist**

INFORM est un organisme de bienfaisance indépendant financé par les subventions gouvernementales et les dons d'églises de dénominations traditionnelles. Son objectif principal est d'aider les demandeurs en fournissant de l'information aussi exacte, objective et à jour que possible sur une vaste gamme de religions minoritaires et de spiritualités alternatives. Ceci représente un défi considérable, étant donné la multitude contradictoire de revendications du savoir retrouvée partout. INFORM reçoit de l'information de différentes sources, notamment d'universitaires, de médias, d'anciens et d'actuels membres de groupes, de la famille et des proches de membres, de groupes religieux et d'autres organismes. INFORM analyse cette information avec des méthodes tirées des sciences humaines afin de fournir aux demandeurs selon leurs besoins un sommaire exempt de valeurs, cohérent et relatif au contexte.

## **In Times of Crisis: Analysis of the Social Identity of a Group of Canadian Fundamentalist Mormons**

### **Marie-Andrée Pelland, Ph.D.; Dianne Casoni, Ph.D.**

The aim of this presentation is to describe and analyse the social identity of a group of Canadian Mormon fundamentalists. This group is composed of excommunicated members of the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS), whose head office is situated in Colorado City, Arizona in the United States. Our purpose is to understand how the split with the FLDS (Mother-Church) affects the social identity of the excommunicated members of the group in a context where they are also the object of allegations of illegal conduct in reference to Canadian laws. This research is based on data accumulated through interviews with twelve members of the group, analysis of Internet discussions between members, as well as analysis of various in-group publications and all articles published in Canadian newspapers concerning the group.

Founded in 1947, the Canadian community of polygamous Mormon fundamentalists has since its inception sporadically been the object of allegations of illegal conducts in regards to Canadian laws. However, since 1990, an intensification of such allegations has been observed. This intensification was initially caused by a trial in which three adults and one teenager of the group were found guilty of sexual assault of children and a woman—also members of the group. These largely publicized trials entailed two main consequences for group members. Firstly, they became widely known throughout Canada. Secondly, the media, as well as general public, became avid for details on their way of life, which led to critiques concerning the possible impacts of their lifestyle on its members, notably on children and women. The Canadian press generally describes the polygamous Canadian Mormon fundamentalists lifestyle as a way of life that perverts relationships between men and women, exploits teenage girls, subjugates children, notably through inadequate schooling. These allegations are supported by former members, groups of women, and associations of citizens who denounce vigorously the effects of polygamy on members of these communities, particularly on children, teenagers, and women of these groups. These advocates claim that children and teenagers are sexually exploited by the men and the older boys of the group. They denounce the fundamentalist way of life as one in which sexual, physical, and psychological abuse of weaker members of the community is made easy. Furthermore, these detractors describe the polygamous lifestyle as a violation of human rights since it promotes inequalities between the sexes and supports the sexual and financial exploitation of women and of teenage girls. They also denounce the schooling of the children within the community, asserting that it is not up to provincial standards and prepares children poorly for life outside the group. Finally, the detractors worry about the fate of the young men expelled from the group under various pretexts in order to allow for the older men, who are those that hold power within the Mormon community, to take more wives by decreasing the number of available men. It is interesting to note to that effect that Winston Blackmore, the spiritual leader of one of the Canadian Mormon communities, has some 26 wives.

Although in 1992 British Columbia's Attorney General concluded that the leaders of polygamous Mormon communities in that province could not be prosecuted for promoting and practicing polygamy under the terms of article 293 of the Canadian Criminal Code because article 293 was deemed contrary to the Canadian Charter of Human Rights, further public reports have recommended investigations on Canadian Mormon polygamous communities. A formal complaint was also made against these communities to the British Columbia Human Rights Commission. Lastly, in 2004, an interdepartmental police investigation was launched in order to investigate all the allegations formulated against the Canadian Mormon polygamous communities.

Simultaneously to the intensification of the social reaction against Mormon polygamous communities in Canada and with the various official interventions just mentioned, the

Canadian Mormon community underwent a serious internal crisis in 2002 which led to a major split and the formation of two distinct groups. A first group maintained ties with the FLDS, directed by Warren Jeffs, while the second group formed is under the direction of Winston Blackmore. The members of this second group were excommunicated by Warren Jeffs and are now considered as an independent group of polygamous Mormons fundamentalists. The split broke the community and divided families. Along with the social pressures from without, this change gave place to a new social identity, which we will attempt to describe and analyze during this presentation.

## **Introduction to the Conference/Introduction au congrès**

**Philip Elberg, Esq.**

**Michael Kropveld**

**Michael Langone, Ph.D.**

**Maître Carolle Tremblay**

After briefly describing ICSA's mission, programs, and structure, this session will provide an overview of the research, assistance, legal, and other sessions from this conference. Certain key concepts in cultic studies will also be examined, including definitional issues, prevalence, types of harm, individual differences, variability between and within groups, and the interaction of persons and groups

Après une brève description de la mission, des programmes et de la structure de l'ICSA, cette session fera un survol des sessions de recherche, d'aide, juridiques et autres de ce congrès. Certains concepts clé pour l'étude des phénomènes sectaires seront considérés, y comprenant les questions de définitions, la prévalence, les types de torts, les différences individuelles, la variabilité entre les groupes ainsi qu'à l'intérieur de ceux-ci et l'interaction des personnes et des groupes.

## **Issues for Therapists Working with Families Where a Loved One is Experiencing Undue Influence**

**Linda Dubrow-Marshall, Ph.D.**

I will base my observations on my experience of working with families with a loved one who has experienced undue influence, either in an individual relationship or within their experience of being in a destructive sect/cult/high-demand/extremist group. I have been working with this population as a psychologist with RETIRN, the Re-entry Therapy Information and Referral Network, which I co-founded in the USA in 1983 and in the UK in 2004.

When families suspect that a loved one has sect involvement, they require accurate information in order to begin to understand the situation and to begin to prepare for an intervention, if this is appropriate. There are many difficulties in getting accurate

information. In addition to the need for up-to-date information on specific groups, I would stress the need for psychoeducation on the psychology of sect recruitment, undue influence, and coercive persuasion to help families to understand what their loved one has experienced, as well as to shed insight on their own emotional responses. Family counseling can help families to understand their loved one's unique experience, as it is possible to have a cult-like involvement with a group that is not normally viewed as a cult, and it is possible to have a personally detached relationship with a high-pressure group. It is important to consider the person's earlier experiences in life, and to evaluate unique strengths and resources as well as vulnerabilities and liabilities that may shape the individual's involvement in the sect and that may shed clues to help the person to exit.

Family counseling and psychotherapy can also play a vital role in helping families to resolve their own conflicts that may impact on an intervention that they may undertake. Families do not always agree on what to do, whether to do anything, or how concerned to be. Other conflicts and marital issues may diminish the chances for a successful intervention. It is critical to take the necessary time to help families to resolve their own differences and to provide a more unified, carefully considered, and thoughtful approach to any interventions. Decisions about how and when to communicate with the person in a sect tend to be more effective following consultation with experts in the field.

Family issues following the person's exit from the sect will also be considered. Former cultists do not necessarily return to their pre-cult personality, and sensitivity to this by family members and acceptance of the person's individual path in reintegrating into their former life can be enhanced by setting realistic expectations.

Counseling can help families to understand and manage their feelings of anger and frustration both during and after an intervention.

The drain on family resources will be considered and discussed. Sect involvement takes a heavy toll on families' finances, time, and energies. In addition, families suffer by not being able to attend to personal issues and to the needs of other siblings. The psychological cost of intervening or not will be addressed.

Transference and countertransference issues for therapists working with these families will be addressed.

## **La commission d'enquête de la Chambre des représentants : 10 ans après**

### **Le Sénateur Luc Willems**

## **Le poids des doctrines dans les « massacres » de l'OTS. Commentaires des suites juridiques**

### **Maître Jean-Pierre Jouglà**

L'analyse du corpus doctrinal de l'Ordre du Temple Solaire démontre que loin de n'être qu'un « crime crapuleux », les massacres de l'OTS sont la finalité d'un endoctrinement

sectaire des adeptes, conditionnés par des années d'enseignement occulte basé sur la théorie de la transmutation alchimique. Afin de persuader les adeptes qu'ils étaient investis d'une mission consistant à opérer le passage entre l' « homme du 4ème règne » et celui du « 5ème règne ». Au-delà de la métaphore alchimique, de sa dimension symbolique et spirituelle, il s'agissait en réalité de convaincre les adeptes, par des pratiques rituelles et un mode de vie groupal de nature sectaire, de modifier leur vision du monde afin d'opérer la transmutation de leur corps. Leur immolation sacrificielle devait permettre de libérer leurs âmes afin de rejoindre Sirius et de réaliser leur œuvre.

La justice, lors de l'instruction de l'affaire n'a pas su, ou voulu, se pencher sur la dimension sectaire et doctrinale de ce drame.

## **Emprise et Manipulation : Approche clinique du phénomène sectaire**

### **Jean-Claude Maes**

Jean-Claude Maes, psychologue clinicien et thérapeute familial systémique exerçant à Bruxelles, vient de terminer un essai qui fait le bilan d'une pratique de dix ans, celle d'un « service d'aide aux victimes de comportements sectaires » dont il est le président fondateur : SOS-Sectes. Pratique de groupes de parole d'abord, puis de consultations, et enfin de recherche scientifique sur le terrain. La difficulté mais la richesse d'une telle approche étant de déduire une théorie structurée d'un matériel hétéroclite, qui trouve à se formuler dans des champs aussi divers que l'hypnose, la victimologie, la psychanalyse, la systémique, la sociologie voire la politique. Approche plurielle à la recherche d'une impossible intersection, qui n'a pas la prétention d'un savoir mais l'ambition d'une vraie rencontre avec les victimes, incluant les ex-adeptes mais aussi les proches des adeptes (conjoint, parents, enfants, etc.), dont la souffrance est parfois extrêmement vive.

A l'occasion du congrès 2007, Jean-Claude Maes se propose d'exposer les points de son ouvrage qui lui semblent les plus originaux, et d'en déduire certains aspects du modèle d'intervention de SOS-Sectes, afin de donner aux auditeurs des pistes de réflexion, sur leur pratique s'il s'agit d'intervenants, sur leur vécu s'il s'agit de témoins. Il mettra l'accent sur des comportements qui paraissent évidents et dont la pratique montre qu'ils sont contre-productifs, ainsi que sur d'autres qu'on aurait tendance à s'interdire alors que ce sont les plus féconds. Il sera question, en particulier, du "bon usage" du conflit et de l'utilisation de la loi.

## **Les Dérives sectaires : aspects juridiques**

### **Mme Catherine Katz**

I- Dérives sectaires et traitement par le Droit civil et le Droit pénal.

II- Jurisprudence administrative : le cas des Témoins de Jéhovah.

III- Recours systématique des organisations à la Cour européenne de Justice: jurisprudence actuelle.

Conclusion : La Commission d'Accès aux Documents Administratifs (CADA): un exemple de tentative d'engorgement du système administratif.

## **Les droits fondamentaux de l'enfant**

**Maître Carolle Tremblay**

**Pour ne pas côtoyer le diable : au mépris des droits de l'enfant, des règles de loi et des ordonnances de Cour.**

### **1. Le droit à l'éducation**

Les écoles clandestines, l'enseignement à la maison («home schooling») et le droit de l'enfant à l'éducation. La notion d'éducation comme projet de société et le rôle d'éducateur des parents. Le rôle de l'état comme protecteur des droits d'enfants et son devoir de surveillance. La situation des écoles clandestines (en sol québécois) affiliées à des groupes fermés. Réflexion et piste de solution à la suite de l'expérience avec la Mission de l'Esprit Saint.

### **2. Le droit au maintien des liens d'attachement**

Les déplacements illicites d'enfants et l'enlèvement : Agir illégalement quand il y va du meilleur intérêt de l'enfant. Les principes de droits applicables, et le droit comparé. Perspective du droit canadien sur l'affaire Gettliffe-Grant. La notion de groupes sectaires/sectes en droit canadien et en droit comparé. Le rôle de l'information et son impact en situation d'enlèvement. Le recours à l'opinion publique comme moyen de pression.

## **Les mouvements Russes radicaux pseudo-chrétiens des siècles XVII-XX et le degré de leur influence sur les cultes destructifs de la Russie moderne**

**Vladimir Solodovnikov, Ph.D.**

En Russie au niveau de l'esprit ordinaire il y a une opinion que les cultes répandus dans le pays sont le résultat de l'expansion énergique de la culture occidentale qui était un des instruments effectifs de l'influence politique encore des temps « de la guerre froide » et qui est devenue l'attribut infailible de l'accompagnement étranger de la « reconstruction-perestroïka » célèbre. Souvent même les experts de la religion et ceux qui ont le pouvoir de l'époque de post - reconstruction organisation soulignent instamment le caractère d'importation de plusieurs (sinon de tous) des cultes répandus sur le territoire de l'ancienne URSS.

Néanmoins la grande majorité des cultes destructifs de la Russie moderne ont des racines originales, ce que souvent même leurs adeptes acharnés ne soupçonnent pas.

L'influence la plus puissante sur l'esprit de culte en Russie était faite par les mouvements locaux radicaux pseudo-chrétiens des siècles XVII-XX: les cravaches (les "gens de Dieu") et

les castrats ("les pigeons blancs"). Leur influence a pénétré même la culture ordinaire des Russes ayant sur les cravaches et les castrats la présentation très approximative ou n'ayant pas aucun, et se trouvant en dehors de la religion. Précisément la mentalité de la cravache et du castrat prépare en Russie le terrain pour les cultes cinquantenaires charismatiques, le culte de "La Confrérie Blanche", le culte de Vissarion, le culte du "Centre de la Vierge " etc. Cette préparation a joué un rôle non moins important dans la montée des cultes modernes que les investissements financiers de l'étranger, les mass - media étrangers contrôlés par les cultes, la littérature propagandiste, les prédicateurs influents étrangers et les managers habiles. Le succès des cultes en Russie est expliqué par ce que le terrain pour lui se préparait depuis des siècles et cette préparation était exceptionnellement autochtone, russe, c'est-à-dire qu'elle ne dissonait pas avec les multiples particularités de la culture russe et de la culture des autres peuples du pays. Cette préparation était soutenue objectivement par la domination de l'athéisme soviétique de soixante-dix ans.

Les idées « des Dieux vivants » (« des christs », « des vierges », « des ioannes-parrains »), les glossolalies (parler « autres langues »), ainsi que la pratique de la soumission inconditionnelle « aux professeurs spirituels », l'exaltation jusqu'au fanatisme non seulement par rapport aux coreligionnaires, mais aussi envers les hétérodoxes eux-mêmes étaient inhérentes aux mouvements russes pseudo-chrétiens des siècles XVII-XX.

Le but de l'exposé présent est l'analyse de l'influence des mouvements autochtones pseudo-chrétiens de la Russie prérévolutionnaire sur les cultes modernes et les manifestations diverses de l'esprit de culte dans la conscience publique.

Le rapporteur espère que ses études dans ce domaine aideront à mieux comprendre le degré de l'enracinement des cultes et de l'esprit de culte en Russie et aideront ces serviteurs de Dieu qui souhaitent prêcher l'Évangile aux adeptes des mouvements, des cultes et des sectes populaires en Russie. Ils peuvent être utilisés chez les confesseurs et les psychologues chrétiens qui s'occupent de la réhabilitation des gens exposés à l'influence des cultes destructifs.

## **Les sectes en France**

### **Catherine Picard**

Le phénomène sectaire se développe et se complexifie. Alors que les grandes sectes restent facilement identifiables, une multitude de mouvements et de micro-groupes se sont créés autour d'une idéologie pseudo-médicale, de pratiques pseudo-thérapeutiques ou d'une spiritualité Nouvel-Age. On dresse ainsi un constat inquiétant relevant des dérives dans tous les secteurs de la vie sociale.

Partout où l'Etat s'efface, parce qu'amoindrit par les thèses libérales, les sectes prospèrent. Dans le secteur de l'éducation, dans le secteur de la petite enfance et aussi sur celui du « 4<sup>ème</sup> âge », secteurs de vulnérabilité.

Dans le domaine économique les sectes deviennent des partenaires : informatique, consulting et coaching.

En 2006 une commission d'enquête parlementaire sur l'influence des mouvements à caractère sectaire et les conséquences de leurs pratiques sur la santé physique et mentale des mineurs a été créée. Elle montre la volonté de l'Etat français de participer à la protection des citoyens.

## **Les sectes et les N.M.R. en Roumanie – droit de l'homme ou prosélytisme**

### **Laurentiu Tanase, Ph.D.**

La chute des régimes communistes en Europe, en 1989, a entraîné des importantes transformations de la société contemporaine, plus particulièrement par le contexte de l'accélération du processus de globalisation/internationalisation. L'accélération des échanges économiques et des contacts interhumains, l'enlèvement des interdictions de visas parmi plusieurs états de l'Europe, la libre circulation et la monnaie unique européenne, les systèmes juridiques permissives, les communications modernes en temps réel, ont favorisé des mutations intéressantes dans le champ religieux contemporain et ont encouragé l'expansion des sectes et des nouveaux mouvements religieux.

A la lumière des éléments qui caractérisent la situation européenne, nous pouvons identifier une série de traits déterminants de la vie religieuse, que l'on retrouve éventuellement ailleurs dans le reste du monde, à savoir : l'érosion de la religion institutionnalisée, l'effondrement de la pratique religieuse, la crise du recrutement du personnel clérical, la baisse de la croyance en un Dieu personnel et l'expression autonome de la conscience morale, personnelle par rapport aux prescriptions éthiques des appareils religieux.

Les formes d'expression du sentiment religieux d'aujourd'hui, s'expriment par la logique d'une construction pluraliste de la société au plan religieux, caractérisée par des critères spécifiques de concurrence et de libre marché.

La Roumanie - pays d'expression religieuse majoritairement orthodoxe

La Roumanie, est un pays européen de tradition chrétienne majoritairement orthodoxe (86,7 % de la population) et de langue latine, ayant appartenu à l'ancien espace communiste, actuellement membre de l'Union Européenne, depuis janvier 2007. La chute du régime communiste en 1989, a apporté un retour à la liberté après une période de 45 ans de dictature, et a constitué un moment fondamental de développement du pays, fondée sur le respect des droits de l'homme et de la démocratie. Les conditions sociales, politiques et économiques de la Roumanie, générées par la nouvelle démocratie, ont favorisé également une évolution très dynamique du religieux, qui s'était manifesté aussi par une présence de plus en plus marquée de nouveaux mouvements religieux. Cette situation nouvelle a créé un état conflictuel ouvert entre les institutions religieuses déjà existantes, surtout des églises historiques tel que l'Eglise orthodoxe, Catholique ou bien Protestante et les N.M.R. Les nouveaux venus, ont réclamé, dans le contexte de la construction de la démocratie et du respect de droit de l'homme, d'être protégé par l'Etat dans leurs démarches missionnaires tandis que les Cultes établis ont perçu la présence des NMR comme une menace ou bien comme un déploiement du prosélytisme. A présenter cette situation nouvelle du champ religieux roumain, c'est le but de notre analyse.

## **Manipulé ou sain d'esprit?**

**Hervé Genge, Ph.D.**

David Koresh, Roch Thériault, Luc Jouret : ces noms-là évoquent-ils quelque chose dans votre esprit ? Dirigeants de sectes ? Individus « psychologiquement dérangés » ? Manipulateurs ? Jusque-là, attribuer un qualificatif à ces personnes ne nous pose pas trop de problèmes mais, en est-il de même, lorsqu'en tant que citoyen, intervenant, voire ami, nous devons implicitement qualifier leurs victimes de « manipulés » ? « Se faire avoir », ce n'est déjà pas très agréable mais, passer pour un naïf aux yeux de la société ou encore se faire étiqueter comme tel : c'est encore moins agréable. Combien de personnes préfèrent taire leur histoire pour échapper à la honte ou à l'image que leur renvoi autrui ?

Est-il juste de sous-entendre qu'une personne qui a été la victime d'un « manipulateur » est une personne plus « naïve » que les autres ? Est-il raisonnable de prétendre que cette dernière était « potentiellement plus vulnérable », « davantage sujette à » ou encore, « une candidate idéale » pour un manipulateur ? Doit-on penser que les victimes sont nécessairement plus nombreuses chez les femmes que chez les hommes ou ces derniers redoutent-ils davantage de déposer plainte ? Les plaintes des hommes sont-elles prises autant au sérieux par les fonctionnaires de police que celles des femmes ? Le niveau scolaire a-t-il quelque chose à voir avec le risque de se faire « manipuler » ? Athée versus croyant, pratiquant versus non pratiquant : qui est le plus sensible au discours des gourous ?

Sans pour autant apporter des réponses définitives à ces questions, nous les aborderons selon une orientation sociocognitive. D'une part, considérant les dernières statistiques sur ces questions, nous développerons l'idée selon laquelle il est raisonnable de penser que l'Homme est « programmé » de façon innée pour la croyance rejoignant en cela, les idées de Dawkins (1976), Gazzaniga (1996), et plus récemment Broch (2002), Larivée (2005, 2006), Baril (2006). D'autre part, en considérant les différents processus mis en œuvre dans nos apprentissages et notre développement cognitif, nous défendrons la thèse d'une propension de l'Homme à faire confiance aux personnes qui s'affichent comme étant des « spécialistes », qui prétendent « détenir des réponses à nos questions », ou qui semblent faire « figure d'autorité ». Reprenant ce phénomène psychologique que l'on nomme communément, la sensibilité à « l'argument d'autorité » (Milgram, 1963), nous vous exposerons certains des résultats d'une recherche doctorale réalisée auprès de 1800 étudiants du secondaire à l'université (Genge & Larivée, 2007).

## **Mechanisms of the Authoritarian Grind**

**Nori Muster, Coordinator; Steven Gelberg; Lorna Goldberg, M.S.W.**

This panel explores the harsh realities for those who form their lives to fit into the authoritarian mold that characterizes life in coercive, high demand organizations.

Lorna Goldberg will describe the harsh conscience that is developed in the authoritarian world of the cult, particularly addressing the conscience of second-generation former cultists. She will show how guilt and shame are exacerbated in the cult and how this contributes to the development of a harsh conscience. Erich Fromm drew a fundamental

distinction between the authoritarian and the humanistic conscience. According to Fromm, the authoritarian conscience is the voice of an external authority that becomes internalized by the developing child. The prescriptions of the authoritarian conscience are not determined by our own value judgments but by the commands of authorities. A humanistic conscience is not the internalized voice of an authority. It is the expression of our true selves and is our own voice that reveals loving care of ourselves. Although both forms of conscience—authoritarian and humanistic—can be present in all of us, those who are raised in cultic groups might have little development of the humanistic conscience. Part of the work of therapy, as shown through some case vignettes, is to help the former cultist develop a more humanistic, compassionate conscience.

Steve Gelberg will present an original paper that compares individualistic, interior spirituality with authoritarian, institutionalized (esp. cultic) religion. His analysis will draw upon the teachings of Henry David Thoreau, Ralph Waldo Emerson, and Chuang Tzu.

Nori J. Muster will explain why authoritarian groups inevitably lead to a betrayal of spirit, or dystopia, as described in "The Addictive Organization," by Anne Wilson Schaeff and Diane Fassel, and the novel "1984," by George Orwell.

## **Méthodologie: références et critique des sources**

### **Eric Brasseur**

L'objectif de cette intervention est de présenter l'intérêt d'une approche classique de critique historique dans le cadre des «cultes» contestés, une approche qui permette de dégager l'information (évaluée et) vérifiée de sa gangue absconse. Le CIAOSN étant un service public, cette démarche est entreprise à l'intention du citoyen ordinaire et des décideurs qui, les uns et les autres, sont en droit d'obtenir une information pertinente et fiable.

## **"Miracle of Love®" - A Blend of LGAT, Pseudo-therapy, and Spirituality**

### **Milena Callovini; Sjoukje Drenth Bruintjes; Gina Catena**

The Miracle of Love<sup>R</sup> (MOL) is a small international group with approximately 500 active, dues paying members globally. This presentation will suggest that MOL uses methods of coercive persuasion to maintain the commitment of their global membership.

This presentation will offer a testimonial of a former MOL member, Milena Callovini, who will share her experiences of eight years devoted to MOL's Mission to pursue the goal of *breaking free of this world of pain and suffering and return Home in this lifetime.*

A Dutch exit counselor, Sjoukje Drenth Bruintjes, will offer an overview of MOL's methods, their leadership, and teachings.

A third presenter, Gina Catena, will briefly explain how a loved one's MOL devotion adversely affected others in his life, and how she lost the person to MOL's controlled guidance.

This presentation will include an introduction to MOL's spiritual hierarchy; their various methods, teachings, and effects on both group members and their loved ones; suggestions for working with an active MOL member; and suggestions related to recovering from MOL's multi-faceted indoctrination.

Miracle of Love<sup>R</sup> (MOL) recruitment begins with the six-day "Miracle of Love Intensive" seminar. The Intensive promises to help people experience God and to find themselves. Participants are assured that they will not need to believe the MOL mythology to benefit from the Intensive experience.

Using traditional Large Group Awareness Training (LGAT) methods, Intensive participants are worn down through physical exhaustion, under-nutrition, sleep deprivation, intense confessionals, and wild dancing until they experience an intense serotonin rush at the end of the week, explained to them as an experience of God. At this point, the vulnerable are offered a "*path to Ultimate freedom.*" At first, this means continuing the MOL meditation practice called GMP and association with MOL members. Later, new members are asked to commit *their life to God/Gourasana* by committing to the organization. This often, if not always, requires undergoing radical changes in the new recruit's life from moving into a MOL house to committing to work for *MOL's Mission*, make ample donations, recruit friends to attend an Intensive and follow all the rules and rigid lifestyle guidelines imposed by MOL.

MOL recently changed their marketing identity to "The 21<sup>st</sup> Century Transformation Seminar<sup>TM</sup>." Another name used is "GMP Meditation for this Age<sup>R</sup>." Although these organizations may be corporately distinct, the people behind them and the methods they employ are similar.

## **Ole Anthony, the Trinity Foundation and the Cult Controversy**

### **David Clark**

This presentation will examine a new book entitled, "I Can't Hear God Anymore: Life in a Dallas Cult," by Wendy Duncan on Ole Anthony and his Trinity Foundation. Former members complain of separation from a Bible based cult, the Trinity Foundation, in Dallas Texas.

Involvement in this group has produced testimony how people can be made vulnerable to the psychological manipulations and spiritual abuse of a "skilled spiritual leader." The book also focuses on how to regain psychological and spiritual health after leaving this group and explains how others caught in similar circumstances can do the same.

The workshop will cover how anyone can be vulnerable to join a cult. How the new community and the cult of personality change a person into a new identity will be explained.

The group dynamics can impact the true believers "in the angry hands of an angry cult leader" to the point of despair and the devastating state of, "I can't hear God anymore." The tortured journey need not end with a departing blow-up and shattered lives. If it does happen that way, there are tools to find your way back to spiritual and psychological health.

Each person's experience in a cult is different and, therefore, the after-effects are dependent on a number of factors, such as the length of time the individual was involved with the group. It is imperative that the former member develop an understanding of the dynamics of his or her group. Also, the time factors in the recovery and healing processes need to be covered.

## **On Activities of Non-traditional Religious and Mystical Trends in Ukraine**

**Victoria G. Tretyakova, Ph.D.**

Negative consequences of the activities of totalitarian cults and non-traditional religious trends in Ukraine became obvious in the first half of the 1990s. The activities of the White Brotherhood, for example, damaged the lives of thousands of young people in our country. This was discussed during our meeting of the Berliner Dialog back in 1996, when the judicial proceedings against the heads of this totalitarian organization were completed.

Dynamics of growth of cult structures in 1996 showed that since the independence of Ukraine the number of such organizations had increased from 79 in 1992 to about 350 in 1996.

In 1996 Ukraine adopted a new Constitution, which in line with the provisions of the European Convention on Human Rights, foresaw among other rights and freedoms a right to freedom of thought and religion (Article 35 of the Constitution).

This right includes the freedom to profess or not to profess any religion, to perform alone or collectively and without constraint religious rites and ceremonial rituals, and to conduct religious activity.

The exercise of this right may be restricted by law only in the interests of protecting public order, the health and morality of the population, or protecting the rights and freedoms of other persons.

The Constitution separated the Church and religious organizations in Ukraine from the State, and the school from the Church.

The Constitution also proclaimed that no religion shall be recognized by the State as mandatory.

The Constitution also granted that in the event that the performance of military duty is contrary to the religious beliefs of a citizen, the performance of this duty shall be replaced by alternative (non-military) service.

It should be noted that after the adoption of the new Constitution the work of non-traditional totalitarian cults and non-traditional religious trends in our country became much

more active. It can be illustrated in figures. In the first year after adoption of the Constitution the number of non-traditional cult organizations was 399, in 2000- 1034, in 2001- 1328, in 2003 -1617.

Even though the Criminal Code of Ukraine foresees criminal liability for damage to human life or health under the pretext of religious ritual, in practice this article is applied rarely. Because the motivation of such crimes can be very well concealed, leaders of totalitarian destructive cult organizations hide their crimes behind religious principles. They may, for example, attempt to get the property of a person who joined their group, then, after he gives away his property, they may try to get rid the "adept" and sometimes may even push him to kill his relatives or to commit suicide. Recently, Ukrainian TV showed a program in which a follower of Aum Shinrikyo killed his parents and declared to the police that a "voice" from the sky had given him an order to do so. Of course, nobody would prosecute under Article 181 the leader of the sect to which the killer belonged.

(Article 181. Trespass against health of persons under pretence of preaching or ministering

1. Organizing or leading a group, which operates under pretence of preaching or ministering accompanied with the impairment of health of people or sexual dissipation, –shall be punishable by restraint of liberty for a term up to three years, or imprisonment for the same term.

2. The same actions accompanied with involvement of minors in activities of the group, – shall be punishable by imprisonment of three to five years.)

The laws regarding registered religious organizations in the country do not provide for any preventive measures to stop penetration of organizations that discredit themselves on the territory of other countries. They are registered only on the ground of the relevant constitutional provision. Part one of Article 35: Everyone has the right to freedom of personal philosophy and religion. This right includes the freedom to profess or not to profess any religion, to perform alone or collectively and without constraint religious rites and ceremonial rituals, and to conduct religious activity.

Not long before the adoption of the new Constitution of Ukraine in 1996, there was a trial of the Ukrainian destructive sect "White Brotherhood," which damaged tens of thousand people, mainly youth, who committed suicide or became mentally ill. That trial was widely covered in Europe. The leaders of the sect were tried and sentenced to imprisonment. Now they are free and have created a sect with the same name in a neighboring country and use the Internet to urge their former followers from Ukraine to join them again. Although Article 35 provides that the exercise of the right to freedom of religion may be restricted by law only in the interests of protecting public order, the health and morality of the population, or protecting the rights and freedoms of other persons, it remains in practice only an empty declaration.

The penetration of missionaries from abroad, predominately from the United States of America, in the communities of believers continues to increase. Destructive neo-cults are easy to register in Ukraine. The figures I gave reflect only the number of registered neo-religious structures. Their real quantities, however, are several times higher, since the majority of them are registered as non-governmental organizations with cultural, educational, or other humanitarian goals.

There have been active attempts to introduce neo-religions in the educational establishments. Their active work in this direction led to the adoption of certain legislative decrees of the Government that prohibited campaigning for and introduction of neo-religious studies, exactly for the reason stated in the Constitution, that is separation of the school from the church.

It should be noted that among all organizations, only religious organizations are not subject to obligatory registration on the territory of Ukraine. It also promotes free spreading of the neo-religious institutions on the territory of Ukraine.

On 1 January 2006 Ukraine had about 30,000 registered churches and religious organizations and about 2000 unregistered religious organizations.

The mass media of the society also contribute to the promotion of the work of totalitarian neo-religious structures today. The materials that advertise activities of neo-religious organizations appear in the press, on TV, and a lot on the Internet.

Through the Internet the leadership of the White Brotherhood, who are already free from prison, openly appealed to their supporters. They are not even afraid to keep the name of the organization.

Unfortunately, leaders of neo-religious structures have very favorable conditions for different illegal activities. They undertake fraudulent operations with the money offered to them. They evade taxes, run unregistered business, and swindle their supporters, depriving them of their real-estate property, i.e., land, dwellings, etc.

There is almost no control over the activities of such organizations today. Recently, the special State body on religious matters ceased to exist. Instead there is a small unit in the Ministry of Justice that mostly deals with statistics. This means that today the activities of neo-religious organizations in Ukraine are out of control.

## **Paranormal Experiences, Recruitment, and the Religious Marketplace**

### **Frauke Zahradnik, Ph.D.**

New religious movements can be described as small exclusive religious, ideological, or political groups that demand strong engagement of their disciples and that demarcate strongly from their environment. They sometimes condemn the prevailing value system of the society in which the group exists and establish new rules. Socially accepted concepts such as the dignity of man, human rights, freedom, tolerance, and self-confidence play an important role. The public accuses many new religious movements of systematically offending these accepted social concepts in theory and practice. They say that these movements produce dependency instead of development, degrading humans and instructing their members to be intolerant. Another area of conflict is the extreme formation of the internal and external relations of the group in terms of a tendency to isolate itself from its environment and to constrain its members to follow only the group's reality. On the basis of the different ideologies numerous conflicts with non-members may emerge. Another danger, which may arise from the membership in new religious groups, is the financial exploitation of the members. Many groups mix both religious and economic activity or use

religious goals on the pretext of economical goals. Therefore, they are very much interested in recruiting new disciples with financial assets.

### **The offers of new religious groups**

The reasons why people join new religious movements are manifold. In this talk, we are only interested in those that are relevant to our subject.

1. In this modern age, individuals are forced to find their own moral standards and identity and to find their own meaning of life. It is necessary to choose from a variety of concepts of life. To find an appropriate one that creates meaning and coherence in total appears to be rather accidental. Especially in situations of crisis (illness, divorce, loss of job), when the original connection to social structures become unstable, new religious groups offer help and coping strategies to solve the crisis as well as new concepts of meaning.

2. Individual self-realization and stabilization of identity are increasingly realized by treating personality as an object, which can be manipulated. This results in a permanent search of new possibilities of experiences and also in a market of such possibilities for every individual. This depends strongly on fashions, which may change rapidly from time to time.

3. New religious and ideological groups center mainly on a master or leader. This person uses already existing religious and ideological belief systems. He gives them, however, a new interpretation or rejects them in a polemic way. Further, the groups legitimate their central role by claiming to possess extraordinary abilities, such as prophetic powers or super human abilities. It is often said, that the master has produced miracles, which demonstrate his omnipotence and which qualify him as an authority for every situation of life.

The main reason for joining such a religious group normally is that the offer fits with the expectations of the person. These three above-mentioned factors form additional reasons to consider a group as attractive.

### **The offer to have a systematic approach to paranormal experiences**

In spite of the fact, that most persons consider experiences like clairvoyance, telepathy, and out of body experiences as rubbish, some recent surveys show that a large number of persons report that they actually had such experiences during their life. For many of them it seems desirable to be able to control such experiences and to use them in a specific way. At the same time paranormal phenomena are reported in the mass media, which provide additional knowledge about and fascination for these phenomena. New religious groups take up these experiences and deliver their own group-specific theory and explanation. At the same time, they promote the idea that attending their specific courses can develop such experiences. Often, clients are more interested in the technique than in the ideology of the group.

Corresponding to the factors mentioned above, these groups try to expand their spectrum of offerings to optimize their gain.

1. Especially in situations of crisis concerned persons try to use alternative therapies and coping strategies. Alternative healing therapies and group specific practice have a great attraction.

2. Concerning the market of experiences, "journeys to the inner self" and "spiritual development" are offered. In contrast to conventional salesmen, religious groups have the advantage that they can interpret these experiences on the bases of their religious ideology. In many cases the experiences are considered an enlargement of consciousness in the context of an evolutionary process.

3. The leader presents himself or herself as possessing "super-human" abilities. This legitimates him, so he can educate and pass over his abilities to his disciples. Therefore, those groups that are able to demonstrate such miracles are especially attractive. Indeed, a lot of reports exist where extraordinary phenomena are witnessed. They are taken as proof that the master has access to the supernatural world.

Subjects that are offered are mainly the following:

1. Training in alternative healing and healing methods and magical techniques.
2. Training to reach altered states of consciousness in an efficient way and techniques to change the body-experience and to create strong physiological reactions.
3. Developing abilities to surmount mental boundaries and to acquire super-natural abilities.

These offers are considered realistic by those persons who themselves have already had extraordinary experiences. Sometimes, they revitalize such experiences during their courses or at least they believe that they are revitalized.

A special mechanism of attribution stabilizes their belief system: Failure is regarded as a personal error and success as a result of the system.

## **Peer Supervision for Mental Health Professionals**

**Lorna Goldberg, M.S.W., L.C.S.W., Coordinator**

This ninety minute seminar will be included in all future conferences to provide ongoing peer supervision to those clinicians who work in the area of cults. Open only to those with an advanced degree in one of the mental health fields, this session will allow participants to address the special needs of this population. Participating clinicians will be asked to offer brief, highly disguised case vignettes to illustrate different issues to be discussed with the larger group. If you are planning to participate, please send topics for discussion to [Lorna@blgoldberg.com](mailto:Lorna@blgoldberg.com) to ensure their inclusion in the seminar.

## **Persuasion in Manipulative Techniques Used by Cultic Groups**

**Dariusz Krok, Ph.D.**

The aim of the paper is to present cognitive and emotional processes of persuasion which are widely used by manipulative cultic groups. Persuasion is defined as the process by which

persons are influenced to change their attitudes and opinions. Drawing on dual models of persuasion—the elaboration likelihood model (ELM) and the heuristic-systematic model (HSM)—the paper provides an account of cognitive and emotional processes that occur during the sending and receiving of religious and moral information. Understanding such processes is important, for cultic groups make use of this kind of information in their psychological manipulation and recruitment of new members.

The role of religious and moral information in contemporary culture is to communicate spiritual content to people and influence their spiritual thinking and behavior. Theoretical analyses and results of empirical research provide evidence that persuasion in religious and moral communication plays an important role in changing and forming attitudes, especially those which are relevant to individuals' religious life. Cultic groups want to take total control over their members, so they focus on presenting information in a persuasive and convincing way.

Next, persuasive mechanisms that are incorporated into manipulative techniques are described. Such techniques are often based on providing false information, withholding or distorting relevant information, inducing emotions, and controlling people's thinking. A person who is deprived of objective thinking cannot function properly and is susceptible to manipulation. For example, within the framework of the ELM people can be manipulated by processes that occur in the peripheral route of persuasion. This process gives rise to attitude change that happens when there is minimal cognitive elaboration of a message, for then people tend not to carefully scrutinize arguments presented to them. A relatively low amount of thinking is involved and people act in a less diligent fashion, preferring conclusions made on a superficial basis. By using peripheral mechanisms, cultic groups can easily take advantage of people and persuade them to follow unreasonable rules and make irrational decisions.

Cultic groups expose people to persuasive messages that are designed to alter their attitudes towards an object or behavior with the assumption that changing the attitude in the desired direction will result in a behavioral change in line with the new attitude. The paper presents negative results of using manipulative persuasion on people's thinking, feelings, and behavior. Attitudes created or changed by the peripheral route, which can be used in manipulative techniques, are less enduring, less resistant to counter-persuasion, and less predictive of behavior. In this example, people rely on peripheral cues (e.g., the heuristic "experts can be trusted") that lead to a state of their mind being controlled by a leader. A lack of objective thinking creates dangerous situations in which people are psychologically abused, brainwashed, and exposed to negative emotional states. This view of exploitative persuasion has important implications for helping victims. Because the process of psychological abuse is done to victims, they should come to understand the psychological techniques that enabled the victimizer to abuse the victims' mind, autonomy, and identity. In addition to presenting the results of manipulative persuasion the paper proposes methods that allow people helping members of cultic groups i.e., psychologists, counselors, to warn and protect victims against future manipulations.

## **Phoenix Project: Ex-Member Art and Literary Works**

**Diana Pletts**

The Phoenix Project provides a place for ex-cult members to present their cult and recovery related artwork in a variety of artistic media and genres. The Project held its first gallery exhibit and associated literary readings at the 2006 ICSA Denver conference, and included works by 27 artists, writers, and composers.

The 2006 Arts Exhibit shed light on the experience of life in a high-demand organization, and its effects on individuals. It also provided an empowering experience for participating artists, giving them an opportunity to tell their own stories in their own ways. It is hoped and expected that this year's exhibit will have the same positive effects.

This year's presentation will include both a new collection of artwork by former members, and a separate slideshow of the 2006 works, along with biographical information and artistic statements by the original presenters. The slideshow will also present an introduction to the philosophy behind the project, and the value of the arts in the healing process.

## **Politique française de lutte en matière de Dérives sectaires**

### **Jean-Michel Roulet**

I- Principes: dans le cadre des Libertés publiques.

II- Lutte contre les Dérives sectaires face à la Laïcité et la loi de 1905.

III- Consensus dans le milieu politique et dans l'opinion face à quelques résistances surtout extérieures.

Conclusion: Continuer en expliquant.

## **Post-Cultic Regret**

### **Benjamin Zablocki, Ph.D.**

For many years, the dialog concerning regret over past cult involvement has been polarized to a degree that may have distorted the veracity of survivor accounts and over-simplified the scientific debates about lasting psychological harm. The relevant question is too often framed in terms of whether regret is present or absent or, at best, in terms of attempts to measure the magnitude of an ex-member's regret. Nuances of thought and feeling, ambivalence of sentiment, ambiguities in memory, and lability of belief tend to be marginalized in this sort of polarized atmosphere.

Interviews over many years with the ex-members of a wide variety of cultic groups have convinced me that the real stories these people have to tell about their regrets are far more interesting than anything that can be measured. Nor is there evidence to support the idea that even these complex narratives of regret reach stable equilibriums after sufficient time has elapsed—say, five, ten, or even twenty years after leaving. Looking at the data with a life course perspective thus leads me to argue that narratives of regret are not easily summarized. Nor are they clearly predictive of the direction of future points of view.

In an analysis of narratives over several points of time, several patterns emerge consistently. One is the importance of distinguishing belief-regret, from belonging-regret, from action-regret, from missed-opportunities regret. Another is how commonly strong positive feelings co-exist with strong negative feelings (love-hate relationships) toward cult or guru or both. In this paper, texts of interviews with ex-members are used to illustrate these and other patterns.

## **Post-Soviet Russian Society and the Cult Problem**

### **Lubov Zholudeva**

The attempt to make Russian society democratic has encountered many obstacles. Ideas of freedom and responsibility come to nothing when confronted by the habit of passing personal problems onto somebody else (government, political party, etc.). For decades Russians lived under the total control of the "society." They spent their lives trying to build a happy future for their children, but did not know what kind of future they could expect. "Social is more than personal" was the motto for everyone. They expected the paradise on Earth, yet no products were available in the grocery. They reported exceeding production plans, yet received miserable salaries. They built new cities, yet lived in tents. They voted for or against one candidate in the bulletin and thought that they lived in democratic country. The world was divided in two camps, that of friends and that of enemies. From an early age everyone knew about Lenin. Every child knew that he had done only one wrong thing; he broke the favorite cup of his mother. But he confessed that to his mother because he could not lie. He was the idol; he was perfect; and he was our hero.

Most Russians still do not understand the influence of that past on modern life. They wait for somebody who will give simple and clear answers to their difficult questions and take care of their needs. Such people are vulnerable to manipulation and abuse. Hence, thousands of people are caught in cults and destructive groups.

The aim of this presentation is to analyze specifics of post-soviet society in terms of personal vulnerability for cults. A review of the personal experience of the author may help to increase understanding of the soviet influence. The examples will help listeners to picture life in the USSR and some specifics of relationships in a totalitarian country.

Then the audience will return to the present time and will be presented a review of cults and destructive groups active in modern Russia.

## **Psychological Abuse in Manipulative Groups: Research in Japan and Spain**

**Carmen Almendros, Ph.D., Coordinator; Kimiaki Nishida, Ph.D.; Álvaro Rodríguez-Carballeira, Ph.D.; José Antonio Carrobles, Ph.D.; Dariusz Kuncewicz, Ph.D.; Piotr Nowakowski, Ph.D.; Belén Ordoñez, M.A.**

Several studies have shown that former cult members describe their experiences in terms of the perceived abusiveness of their past group environments (see Langone, 2005). The Group Psychological Abuse Scale (GPA; Chambers et al., 1994) was the first instrument

developed for the assessment of the varieties and extent of this abuse in group contexts. The GPA was adapted for its use with Spanish population (Almendros et al., 2003; in press) and had been employed in cross-cultural comparisons. However, literature in the cultic studies field shows that few other instruments have been developed since then (Winocur et al., 1997; Wolfson, 2002), which include items describing abusive behaviors. When we compare this situation with other fields such as couple violence, in which the study of psychological abuse is still incipient (Kelly, 2004; O'Leary, 1999), we observe a wider variety of measurement tools (Almendros, 2006) enhancing newer research efforts and academic debate for conceptually defining psychological abuse in that setting.

This session will describe efforts in the development of new measures of psychological abuse in group contexts in Japan and Spain, as well as steps taken to coordinate such efforts. Also, an integrative approach will be taken to further explain psychological abuse in group and domestic settings.

### **A Cross-Cultural Study on the Comparison of Group Health Beliefs among Eastern and Western Countries: The Framework of GHS and the Preliminary Study**

**Kimiaki Nishida, Ph.D., Kazuho Yamaura, Ph.D.; Namiji Watanabe, Ph.D.; Takashi Kakuyama, Ph.D.**

The purpose of this study is to investigate cross-cultural similarities and differences of normative belief to healthy group activity. Chambers et al. (1994) and Almendros et al. (2005) have developed the GPA scale for the purpose of measuring psychologically abusive group activities in western countries. However, we independently had developed the Group Health Index, which is composed of 114 items, in Japan. We have collected a sample composed of about 1,500 people who judged the groups to which they had belonged such as religious entities, including destructive cults, school clubs, social organizations, and companies. It is now important to examine and compare the two scales on behalf of finding the global standards of harmful psychological abuse in group activities. Therefore, we planned questionnaire surveys for the purpose of understanding what group activities are unacceptable to the people in different societies.

As the first step, we remade our scale into a shorter version (GHS), which consists of 51 items, by abstraction of the original items. The GHS as well as the Japanese translation of the GPA were preliminarily administrated to 158 university students, asking them to respond: "If you belonged to a group or an organization that was characterized by each of the following items, how would you feel?" The results showed that these scales were highly correlated between each other. A factor analysis of the items of the GHS revealed seven factors, which were named: priority of group profit, excessive royalty and compliance, psychological weakening, member watching, compulsion out of group task, compulsion of copying with out-group, and absolutism of the group.

### **Development of a Measure of Psychological Abuse in Manipulative Groups**

**Alvaro Rodríguez-Carballeira, Ph.D.; Carmen Almendros, Ph.D.; Javier Martín-Peña; Jordi Escartín; Clara Porrúa; José Manuel Cornejo, Ph.D.; Federico Javaloy, Ph.D.; José Antonio Carrobes, Ph.D.**

The assessment of psychological abuse strategies within manipulative groups, such as coercive cults, has been undertaken with the support of classifications based on clinical experience, usually developed by mental health professionals who provided assistance to

former cult members. The assessment of psychological abuse from a scientific perspective and based on empirical measures is more recent; of particular note is the development of the Group Psychological Abuse Scale (GPA) (Chambers, Langone, Dole y Grice, 1994; Almendros, Carrobles, Rodríguez-Carballeira y Jansà, 2003).

The present work started by reviewing previous studies, classifications and instruments about psychological abuse in the field of coercive cults. Steps were taken to 1) Develop a new categorization of psychological abuse strategies in coercive cults; 2) Evaluate weight and severity of each of the abusive behaviors through a Delphi study; 3) Develop a new scale for the measurement of psychological abuse in order to assess the degree to which the respondent experienced each abusive behavior.

Preliminary results employing this new instrument will be discussed.

### **Comparison of Psychological Abuse Strategies in Manipulative Groups and Couple Violence**

**José A. Carrobles, Ph.D.; Álvaro Rodríguez-Carballeira, Ph.D.; Carmen Almendros, Ph.D.; Clara Porrúa; Javier Martín-Peña; Jordi Escartín; Neus Roca, Ph.D.; Bienvenido Visauta, Ph.D.**

The study of psychological abuse has gained increased attention over the past decades. Initially considered within the context of physical abuse, the conceptualization of psychological abuse is now considered a separate entity. Some studies in the domestic violence field revealed that psychological abuse had stronger and more consistent associations with women's psychological and emotional state than did their partner's physical violence or sexual aggression (Marshall, 1999). Several authors in the domestic and cultic violence arenas noted the similarity between controlling systems and the experience of people who have been taken hostage, prisoners of war and concentration camps, people who are members of cults, and victims of domestic violence (Andersen, Boulette y Schwartz, 1991; Boulette, 1980; Boulette y Andersen, 1985; Graham, Rawlings y Rimini, 1988; Herman, 1992; Romero, 1985; Schwartz, Andersen y Strasser, 2000; Ward, 2000; Wolfson, 2002). Most of these works are theoretical in nature.

A review of the literature on psychological abuse on cultic groups and domestic settings will be presented as well as comparisons of the results of two parallel studies which investigated psychological abuse behaviors both in couple and group contexts.

### **Violence against Women**

**Belen Ordoñez, M.A.; José A. Carrobles, Ph.D.; Carmen Almendros, Ph.D.**

The dynamic of power in abusive relationships results in the use by men of various psychological mechanisms: degradation, fear, objectification, overburden of responsibility, and the distortion of reality. These mechanisms create an environment of emotional abuse and result in the victim's loss of control. Moreover they signify the loss of self-esteem and identity, diminished physical energy, as well as loss of hope and depression. It has been argued that some women experience the Stockholm syndrome in which the victim is unaware of the abusive situation resulting sometimes in the loss of life.

The theories about violence towards women can't be summed up in a single model. They include sociological theories, social behaviors, feminist theories, the circle of violence, traumatic bonds, psychological traps, and the theory of cost and benefit. Even though they create a rich range of ideas it is still difficult to precisely define their applications.

Furthermore, there is considerable evidence of the great importance of some variables, such as strategies of confrontation, personal resources, co-occurrence of physical, psychological and/or sexual abuse, and availability of social support, on the consequences in the victim's life. Because of the diverse variables involved, it is extremely difficult to evaluate and suitably proceed with each individual case.

However, to deal with abusive situations solutions are needed, involving: economic resources, assistance, protection and security. These, in spite of legal arguments, are very difficult to achieve.

Between the habitual reactions we find: posttraumatic stress disorder, sleep disorder, anxiety, rage, depression, suicide, addiction, physical problems, social relationship problems, etc.

In Spain they have recently set up integral plans of action opposing violence in general. In almost all of the communities or regions that compose Spain there is a law with important measures of protection against violence in general, including a Court for violence against women. However women still suffer from violence in general.

This presentation will address also the issue of violence against women within cultic groups.

## **Comprehensive Model of Recruitment to Cults**

**Piotr Tomasz Nowakowski, Ph.D.**

On the basis of his research, the author attempts to formulate a comprehensive classification of methods of recruitment used by cults. A certain kind of degeneration of religion is characteristic of such structures, and thus it is not surprising that it finds its expression in their methods of recruitment. People who recruit for cults know that it is impossible to change somebody's way of thinking at one stroke. Therefore their general strategy involves a *gradual introduction into the group*, i.e., they proceed step by step. It is a standard for recruiters that they don't tell all the truth about their group, but they merely use "half-truths" or "quarter-truths." They select information precisely and hide their purposes providently, which leads to the situation that potential adherents are constantly underinformed. In principle the candidates are told only as much as they are allowed to know. What is more the recruiter *obtains personal information* about the potential adherent in order to estimate whether he/she will be a valuable 'acquisition' for the group or not. When the candidate is assessed as worth being invested in, he/she will still be receiving attention and care by the time he/she commits himself/herself to join the group. At the next step the author presents three categories of methods of recruitment: methods of emotional influence, methods of camouflage, and methods of authority.

## **The Identity of Sect Members in the Narrative Aspect**

**Dariusz Kuncewicz, Ph.D.**

The aim of my presentation is to try to provide an explanation of the process by which the sect member's identity (and pseudoidentity) is formed, using as a framework the narrative psychology notional categories. The narrative paradigm is the theory that people interpret and make sense of their own experiences by the use of narrative schemes. A failure to construct a cohesive, autobiographical narration or the predominance of negative solutions may cause the person to borrow "a ready-made narrative plot" from a sect's milieu. As a result, some difficult life experiences are quickly included into a logical, happy-ending story, which is constructed on the basis of "liberation by the sect." Psychic costs of an external edition (i.e., not internal—based on personal reflection or a therapeutic process) of "a text about themselves" are significant and include: limitation of the possibility of an internal dialogue, rigidity in the interpretation of complex experiences, and excluding experiences which contradict the leading topic "one-plot" story from autonarration. Theoretical considerations will be supplemented by the narrative analysis of sect member's statements, as well as a discussion of the implications of applying a narrative approach to the therapy of ex-sect members.

## **Psychological Manipulation in Black Churches and Mosques**

**Ja A. Jahannes, Ph.D.; Davida Harris; and Kristen Bowen**

This presentation will review the literature on psychological manipulation of members of Black churches and mosques in the United States. It shall delineate some common techniques used in the psychological manipulation of members of Black churches and mosques. It will describe how Black churches and mosques capitalize on needs for belonging, self esteem needs, and social acceptance to manipulate members into life-long participation that is extra-scriptural and antithetical to universally accepted Christian and Islamic spiritual interpretations. It will chronicle the transitions in this type of manipulation as they relate to life problems of communities, as well as aggregate complexes of behavior dysfunctions among the elder, regular members and youth. It will make clear from a psychological perspective why members deciding to leave these religious institutions find it so difficult. It will relate the economic exploitation of congregational members as a direct result of the psychological manipulation. It will examine Black liberation theology as an unwitting accomplice in the manipulation of Black church goers and mosque members. It will describe how church and mosque worshippers are discouraged from critical thinking and from questioning anything about the inconsistency of Protestant church doctrine and Islamic teaching as well as scriptural interpretation and Black church and mosque practices that are manipulative. It will cite first-hand accounts of church and mosque behaviors that do not fit publicly projected images of these institutions. In addition, the paper will discuss issues of hypocrisy and corruption, the historical-ideological context out of which the Black Liberation theology and general church gained autonomy, as well as how Black mosque affiliate groups facilitate psychological manipulation. Further, the study will examine the multiple generational effect of psychological manipulation of families so that the hold on members becomes institutionalized and the rate of rejection by members of the churches and mosques becomes marginal. The paper will culminate with a set of paradigms that illustrate the interactive effects of the psychological manipulation techniques in operational terms.

## **Psychotherapy and Brainwashing: When Due Influence Becomes Undue Influence**

## **Edward J. Frischholz, Ph.D.**

We are all exposed to psychosocial influence factors every day. For many, psychotherapy is one of those influence factors people voluntarily expose themselves to. But when are psychotherapeutic influence factors appropriate and when do they become undue? Black's Law dictionary (2000: abridged seventh edition) primary definition of "due" is that which is "just, proper, regular and reasonable (p.405). These four qualities may constitute individual, specific tests for judging whether psychotherapeutic influence factors are due or undue. For example, what is due must be equitable (i.e., both the therapist and the client are viewed as equal partners in deciding whether to enter, continue or terminate psychotherapy). Likewise, what is "proper" may be defined by statute. The "regularity" test means that the due/undue standard must be consistently applied. Finally, the reasonableness test takes into account the context of the treatment situation. In contrast, it is the secondary definition of "undue" as that which is "excessive or unwarranted" which appears to complement the primary definition of due influence. For instance, the primary definition of "undue influence" is "the improper use of power or trust in a way that deprives a person of free will and substitutes another's objective. For example, consent to a contract, transaction, relationship, or conduct is voidable if the consent is obtained through "undue influence. These issues will be considered in order to develop a hierarchical due/undue influence standard for psychotherapy that can be generally and equitably applied to various treatment situations as well as to developing statutory definitions designed to protect the public. Specific examples will be given to identify the fairness and broad applicability of the proposed hierarchical standard of what is due/undue.

## **Responding to Jihadism: A Cultic Studies Perspective**

### **Michael D. Langone, Ph.D.**

This paper applies a cultic studies perspective to the problems posed by Jihadism. The paper (a) describes the conversion process and how this process can lead some individuals down a pathway to violence; (b) argues that a clash of civilizations between Islam and the West is by no means inevitable and that advocacy of the clash-of-civilizations view risks becoming a self-fulfilling alarmism; (c) proposes that the respectful "deep communication" of the psychotherapeutic process is vital to communication across worldviews; and (d) offers action recommendations in the areas of prevention, assistance, law enforcement, and research

## **Results from a Survey of Ukrainian Public Opinion Concerning Non-Traditional Religions**

### **Olena Lishchynska, Ph.D.**

During 19-31 May, 2006, 2000 respondents in all administrative-territorial regions of Ukraine were surveyed. The sample was representative of the adult population of the country in regard to age, sex, nationality, occupation, and residence. The margin of error of the sample is less than 2%.

As a result of the survey, we have answers to questions concerning the citizens' estimation of the degree of their own religiousness, their confessional affiliations, their estimate of the influence of religion on a person, the attitude of citizens to "non-traditional" religions, knowledge of negative influence from representatives of "non-traditional" religions, etc.

In contemporary Ukrainian society a favorable attitude of citizens toward religion predominates. Their readiness for religious attraction has partly a ritual-practical and partly an ideological-theoretical basis.

Relatively more religious persons are elderly, women, pensioners, ethnic Ukrainians, inhabitants of villages, agricultural workers, businessmen, housewives, inhabitants of western regions, or citizens with a low income level. A comparatively smaller degree of religiosity is found among young citizens, ethnic Russians, technical officers and employees, soldiers and workers of the law bodies, students, persons with a high income, inhabitants of Kiev, or southern (with exception of the Crimea) and eastern regions.

With regard to confessional affiliation, the survey found that a predominance of the believers were Orthodox Christians without a clearly specific confessional belonging. Among religious associations, a majority belonged to the Orthodox Churches of the Kiev and Moscow Patriarchies and to the Greek-Catholic Church (Catholic Church of Eastern Rite). Several percent represent adherents of protestant Churches.

Followers of exotic religions compose approximately 2% of the sample, but these religions may attract citizens without clear confessional belonging. The confessional split within Orthodox Christianity appears to lower its credibility among nonadherents and strengthen the appeal of exotic religions.

Generally, moderately negative attitudes toward the activity of "non-traditional" religious organizations predominate, and the percentage of those who are utterly tolerant is relatively small.

Comparatively more favorable to the newer churches are young people (in particular, students), housewives, representatives of other (except Ukrainians and Russians) nationalities, inhabitants of Kiev, and western (without Galychyna - Lviv region) and eastern regions. Elderly persons, pensioners, and persons with low income have the least favorable attitudes.

A view that sees new religions as alien to Ukrainian society prevails, but the public believes they should be tolerated if they follow standards of morality and law. The citizens of Kiev, Galychyna, and Crimea were relatively more demanding in regard to the responsibility of religious organizations for illegal actions.

Approximately one-third of the sample knew about cases of negative influence of "non-traditional" churches on other people or had such experience themselves.

### **Scholarly Teaching on Cults: A Panel Discussion**

**Linda J. Demaine, J.D., Ph.D., Coordinator; Carmen Almendros, Ph.D.; Josep Jansa, M.D.; Edward Lottick, M.D.**

## **Purpose of the Panel**

**Linda J. Demaine, J.D., Ph.D.**

The purpose of the proposed panel is to provide a forum in which persons who have taught an academically-oriented course on cults or who are otherwise familiar with (a substantial portion of) the currently available scholarly research and theory on cults could exchange sources and experiences. The panel would be most productive, perhaps, if the panelists spanned a range of disciplines, so that their collective knowledge will cover a significant portion of the current literature and be of interest to a greater cross-section of the ICOSA conference attendees.

It is anticipated that, through such a discussion, the panelists and the audience members will have an opportunity to learn about topics that might be covered in an academic course and potential sources that might be used to create additional course offerings on cults, giving the topic a greater presence in undergraduate and graduate curricula. Additionally, the panel may serve as the beginning of a collection of sources for professors and other persons who currently offer or would like to offer courses on cults, particularly at the undergraduate and graduate level. Finally, the panelists and audience members may benefit from panelists' discussion of their experiences in teaching about cults, including students' reactions to particular topics and methods of facilitating a productive discussion.

Background: Upon becoming a law professor at Arizona State University in Fall 2004, I petitioned the faculty to add a seminar entitled "Cults & Alternative Religions" to the upper-division law curriculum. The seminar was designed to address the psychological, sociological, legal, and policy issues generated by cults. The faculty approved the seminar, and I offered it for the first time this past spring. This appears to be the only course of its kind taught in the U.S. or abroad (but if I'm mistaken, I would hope the panel members will spread around some knowledge about others that exist). As might be expected, in preparing the seminar, I discovered that there is no textbook for this course as there is for courses that cover more established topics. Consequently, I spent a few weeks engaging in an iterative process of identifying topics to cover in the course and searching for appropriate sources. I ultimately settled on a few core topics, including Legal Persuasion versus Illegal Coercion, Criminal Responsibility of Cult Members, and Deprogramming and Exit Counseling.

Given the seminar's popularity, I will be offering it again Spring 2007. Having developed the seminar and taught it twice by the time of the ICOSA's 2007 conference, I would welcome the opportunity to share what I have learned and to learn from others with more experience in the field of cultic studies.

## **Cults Teaching Experience in AIS**

**Josep M Jansà, M.D.; Miguel Perlado; Vega González**

AIS – Atención e Investigación en Socioadicciones

One of the objectives of AIS (Atencióm e Investigació en Socioadicciones) is to educate students, professionals and the general public about the different aspects of cults. Since

1986 the professionals of AIS have been engaged in this work, including experiences with families, volunteers of the so called anti-cult organizations, mental health professionals, lawyers, forensic doctors and others. Sectarianism or cultism is viewed from our perspective as an addictive behaviour, and the educational programs reflect this approach.

During these 20 years different changes have been introduced in the educational programs of AIS, one of the last ones being a comparative analysis on the control dynamics of cults and "youth gangs" (a recent phenomenon in our country).

At the same time, other non pharmacological addictions have been considered in our training courses, including cults in the framework of what we call "social addictions" (internet, phone mobiles, shopping).

From the methodological perspective more practical sessions and a higher level of student participation have been progressively introduced in the sessions.

The aim of this presentation is to contribute to an exchange of teaching experiences in the cult area.

### **Teaching University Students on Cults**

**Carmen Almendros, Ph.D.; Alvaro Rodríguez-Carballeira, Ph.D.; Jose A Carrobles, Ph.D.**

Teaching about cults involves talking about certain group's practices, carefully distinguishing them from beliefs as well as from innocuous "bizarre" practices, with an invitation not to judge beliefs or practices on an ideological basis but on ethical grounds. The objective of the course is not to call students to memorize definitions or lists of characteristics and even less to have them cite some renowned cultic groups, which could provide them with an artificial sense of knowledge and perception of control. We critically analyze literature from the various perspectives of cultic studies, acknowledge the provisional utility, at best, of much of our state of knowledge, and discuss the usefulness or futility of using the term "cult." Students are invited to evaluate for themselves according to certain specific psychologically abusive practices. Avoiding the dramatic terms (e.g., destructive, poison, etc.), which mass media sometimes employ, students could be introduced to the sometimes dramatic consequences of some group's behaviors. Frequently we tackle certain misperceptions, such as "blaming the victim," and acknowledge how "an analysis of the persuasion and influence techniques of cultic organizations reveals that they are the same techniques that persuade and influence people to make personal choices in all aspects of their lives" (Cialdini, 2005). Overall, the main objective is to increase understanding of the future educators, clinicians, and professionals in legal settings and familiarize them with a wide range of problems in which this reality takes place. From a practical point of view, we acknowledge a diversity of casuistry both in the clinical and the legal settings and, by doing so, tackle the difficulties in dealing with cult cases, provide examples of harmful practices, and discuss our own limits.

### **American Cults**

**Edward Lottick, M.D.**

I have just completed my third time presenting my semester course at King's College on American Cults. Although the course is upper level for junior and senior students, it is

basically introductory contemporary cultic studies. Class size has ranged from 20 to 30 students mostly without any significant prior cult experience. Assigned reading includes Margaret Singer's *Cults in Our Midst*, Peter Olsson's *Malignant Pied Pipers of Our Time*, and an assembled compendium of relevant historic news and journal articles from the past several decades. The course has been offered during alternating semesters as a psychology elective. This past semester's class was 20 students composed of 10 psychology majors, 5 criminal justice majors, and a pre-med, pre-law, elementary-education, nursing, and audio-visual major.

### **Situations Concerning Controversial Groups in Japan**

**Masaki Kito, Esq. Hiroshi Yamaguchi, Esq. Takashi Yamaguchi, Esq.**

We are lawyers practicing law in Tokyo, Japan, and we have been representing victims of controversial groups, their families, and supporters in and out of court. We will make a report on the current situation concerning controversial religious groups in Japan, especially from the legal point of view, referring to court rulings and individual cases. Our specific topics are yet to be decided, but we will definitely be making a report on the death sentence of Chizuo Matsumoto alias "Shoko Asahara," which was confirmed by the Supreme Court on Sept. 22 2006. This was a rare case in which a death sentence was confirmed due to procedural reasons, namely, that the defense counsels failed to submit the appellate brief within the designated time.

### **Society for Scientific Spirituality "SANATAN": Doctrines, Terrorist Teachings, and Psycho-Manipulative Practices**

**Zoran Lukovic; Andrej Protic**

Society for Spiritual Science Sanatan was founded in 1991 in India. Sanatan Bharatiya Sanskruti Sanstha (Society for Scientific Spirituality) was established in New Delhi by the psychiatrist and hypnotherapist, Jayant Balaji Athavale. Apart from India the Society in the mid-nineties had members also in the USA, and by the end of the nineties in France and Serbia.

Sanatan published a number of its books in several languages, and it also has a web site on the Internet (<http://www.sanatan.org>).

Society for spiritual science Sanatan in its teachings and publications calls its members and sympathizers Sadhacs, the "truthseekers," those who are in search for God's truth.

The first and the most important task for a Sadhac is to find and reach God and His truth.

In order to reach the truth one must obtain the highest principle of all—to strictly and unquestionably follow the will of the guru.

The Realm of truth is the ultimate future of the planet and it will only be reached by Sadhacs, the followers of Sanatan. But, in order to create this realm of truth it is necessary

to purify the human inhabitants of this planet of their "bad habits," "misinterpreted religious beliefs," "bad politics, economy and culture," and of their "vices," "offences," etc.

Society for Spiritual Science Sanatan asks for a caste system of social stratification. The caste of Brahmins should be concerned with the orthodoxy of spiritual beliefs, Vaishyas would be landowners, merchants and artisans, Kshatriyas should be the ones who will "rid the world of all offenders," while Shudras would be servants.

The task of Kshatriya has been described in the book of *Kshatradarma* and illustrated by numerous photographs from "military exercises." The purpose of Kshatriya is to purify the planet from criminals. Who those criminals are, is left for them to decide. They are capable of doing so because they have a power of unmistakable perception given to them by God! A victim, allegedly, could be anybody, from ordinary salesmen to politicians. Kshatriya, if necessary, exercise violence, and also use firearms. Annihilation of criminals should be executed without any feeling of guilt, because it is one of the ways of serving God, some sort of spiritual practice. "*Sadhac must not fear if the bullet will hit its target, because while he shoots, and at the same time cries out God's name, the bullet will surely hit its aim.*" Purifying the entire planet is something that has been planned by Sanatan. First, there is to be formed a superconscience about a need for purifying the planet around 1997/1999, and after that lists of those who are to be liquidated shall be made, then the plans for their liquidations, and finally they shall execute this task. The beginning and first phase is set for India and then in concentric circles in phases, a prepared and then realized "purifying" of the entire planet. In such a "purged" planet Earth between 2026 and 2028 there should emerge a Rule of Kingdom of Truth.

So here we have a pseudo-Hinduistic parareligion as a cause for gathering of followers, with a pretentious name: "Society for Spiritual Science." This Society has gathered approximately 80-100 followers in Serbia. Among them there are a lot of public figures, models, rock musicians, journalists, actors, who could probably be able to attract even more members, with more aggressive features that would suit the caste of Kshatriya.

This organization has plans for a global social-economy and political order with theocratic leadership, which is to be realized in a way that overlaps the criteria usually applicable to define contemporary terrorism.

Terrorism, according to its classical definition in all relevant military and police literature, consists of the following elements:

- political type of activity
- use of physical violence
- deliberate, planned and organized activity

These activities should have the following consequences:

- causing fear and other psychological problems
- bodily injury or even death

## **Solitary Confinement – Survival and Recovery**

**Arthur Buchman, M.A.**

A presentation on this extreme form of cultic abuse and the resourcefulness and resiliency of those who have experienced it

Charles Dickens, in *American Notes*, called solitary confinement “cruel and wrong.” “I hold this slow and daily tampering with the mysteries of the brain to be immeasurably worse than any torture of the body.” Research by Bessel van der Kolk and others concludes that mental and spiritual abuse can be far more damaging than physical abuse.

This talk will present findings on the prevalence of solitary confinement in cultic and other high demand relationships, and will present some case histories—including the presenter’s. The purpose is to explore the inner resources and coping strategies that help people survive solitary confinement and to examine recovery strategies which may have implications for recovery from other forms of extreme abuse.

Some cultic groups are well known to isolate their members en masse from society, but the prevalence of isolating members from within the group is much less known. All the material on solitary confinement on the web is about prison or prisoner of war experiences.

Researchers in modeling (Bandler & Grinder, Dilts, Woodsmall) indicate the need for not only studying people’s external behaviors, but also their inner thoughts. This presentation aims to present survivors’ reports about the beliefs and logic that made a difference in enduring as well as rebounding from solitary confinement. Comparisons with other models, for example Martin E. P. Seligman’s *Learned Optimism*, may help to elucidate common factors.

Behavioral strategies for recovery include exit counseling, psychotherapy, family support, “the geographical cure,” formal education, vocational/professional training or retraining, establishing new friendships, marrying and raising children (in a non-cultic setting), and finding a new or renewed non-cultic religious or spiritual life. I did all of the above, and each was significantly healing. Probably it is a strong combination of many of these factors which promotes a positive post-confinement life, but these factors will differ in importance from individual to individual. Obstacles and impediments to recovery occur commonly, and this presentation will address them as well.

From personal experience, people can be very curious about the logistics of daily life during solitary confinement, but how someone got into such a predicament, endured it, and got out of it is much more relevant, so I intend to direct the question & answer period to issues of interpersonal and intrapersonal dynamics.

## **Special Session for Born or Raised (Second Generation)**

**Michael Martella, Joyce Martella**

This workshop is for people who were born and/or raised in high-demand communities, often referred to as second-generation adults or SGAs.

Unlike the case with people who are enticed or persuaded to join cults, recovering SGAs do not have a “pre-cult personality” to return to. They develop survival-based personality profiles, often accompanied by difficulties in real-world functioning, including extreme reactions to authority, extensive deficits in social, educational, or practical functioning, and symptoms related to inadequate self-esteem, disturbed interpersonal relationships, and other trauma-based consequences of involuntary immersion in cultic living.

This workshop is designed to provide a forum for SGAs to identify and discuss their unique issues and dynamics. Topics covered may include:

- § The Dynamics of Tyranny
- § Domination, Acting, and Fantasy
- § Humiliation and the Theft of Dignity
- § Dissidence and Dissident Subcultures
- § Internalizing the Oppression
- § Identifying Institutional and Personal Abuse
- § The Aftermath of Abuse
- § Trauma and Recovery

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## **Structural Dissociation, Neuroscience, and Pseudopersonality in Cults**

### **Gillie Jenkinson**

One of the themes that came out of my MA research, entitled *What helps ex-cult members recover from an abusive cult experience*, was "reconnecting with pre-cult personality and getting rid of the cult pseudo-personality". This interests me greatly as a clinician and an ex-cult member who had formed a very distinct "pseudo-personality" in the cult.

There is much being written about structural dissociation, Dissociative Identity Disorder (DID) and Dissociative Disorder Not Otherwise Specified (DDNOS) in Europe; Ellert Van Nijenhuis (2006), in Holland and Margaret Wilkinson (2006) in the UK, among others. It is widely thought that DID is formed when severe trauma occurs in childhood. My interest lies in the mechanisms that are taking place within individuals when they dissociate, as adults, within a cult.

I shall explore this issue alongside some of the key texts on the issue of pseudo-personality and dissociation and in particular, Lalich's (2005) statement: "This is not schizophrenia, not the eruption of a split personality...rather the cult member undergoes the development of a personality that stands for...and with the newly adopted worldview and its practices. Total unquestioning commitment requires a new self" (p.19). Hassan (2000) states: "...mind control does not erase a person's authentic self, but rather creates a dominant cult-self that suppresses free will" (p.111).

I will present my thoughts and findings and then facilitate some discussion about this matter.

## **Südwest Network: Helping People Affected by Cultic Groups**

### **Inge Mamay; Otto Lomb; Frauke Zahradnik**

Accepting the assumption that we cannot work alone, we decided to a network in a rather small region in the southwest of Germany, which allows us to communicate very closely.

Several individuals in our network feel obliged to help people regarding their problems with destructive cults, but don't want to be or to found an organization. They agree to work together with other people, but not too closely.

Two groups belong to the "Netzwerk Südwest.". "Ausstieg" (Abandoning) is an association of former Jehovah's witnesses and "SINUS" a group of about 60 members in the suburbs of Frankfurt.

A professional advisory center in Freiburg, "Parapsychological Beratungsstelle," is the only member of the network that is working professionally and concentrates on a special subject, namely, questions about parapsychology.

Dr. Frauke Zahradnik will give a general view of this special kind of advisory later.

The local center is the "Odenwlder Wohnhof," a very special and unique place in which people had the opportunity to live there for a certain time in order to recover after their time in a destructive cult. Unfortunately, the place had to close because of a lack of financial support. The former leader of this institution, Inge Mamay, is continuing her work still in another capacity.

Of course, our network is not working alone. Some of us are members of the "Kluge-Liste," an Internet network of most of the professional advisors of the German speaking regions. If there is any group or any single "guru" whom you don't know you send a mail to this network and ask for information. Members of this list are private, and only members of the list can communicate with each other.

Another network we are working together with is the "AGPF," an association of groups throughout Germany.

## **Terrorist Motivations, Extreme Violence, and the Pursuit of Weapons of Mass Destruction (WMD)**

### **Major Jaime Gomez, Jr.**

Mohammed Hafez cautions that "Western responses to Islamist violence must be measured and well thought out. Misconstruing the underlying causes of Islamist rage or overreacting to Islamist violence may only intensify militancy, not temperate it." (1) For policy-makers, understanding the source or cause of discontent serves as the best hope to remedy the ills that lie beneath what some refer to as "sacred" terrorism or religious terrorism. Basic questions arise: What would extremists hope to achieve by resorting to such violent acts? Is terrorism ever rational? Can terrorism be deterred? All too often, our analysis of extremist motives begins with our reaction to the terrorist act itself. However, for certain extremist organizations, successful efforts to identify and isolate the root cause of such events rests on a deeper understanding of the subtle processes that foment such profound actions, in particular suicide terrorism and the use of a weapon of mass destruction.

In a recent review of Jessica Stern's *Terror in the Name of God*, Jeff Goodwin stated that few studies probe deeply into the cause of terrorism and, as a result,

. . . it remains a mystery. A contributing factor is that social movement scholars with very few exceptions have said little about terrorism. Nor have they paid sustained attention to the more general question of how movement organizations make strategic choices, of which terrorism is one. (2)

To resolve group level problems we need to view them from a group level or movement level perspective. At that point we can craft more tailored solutions to counter the extremist threat. The central theme of this essay is to examine the rational behind terrorists' attempts to use weapons of mass destruction. I explore this theme by comparing Aum Shinrikyo and al Qaeda in order to assess the extent to which their actions were the result of strategic choice or the expression of internal group dynamics.

In brief, Aum Shinrikyo's decision to attack civilians on a Japanese subway reflects an organization in a desperate fight for survival. According to Martha Crenshaw's

organizational perspective, "terrorist actions often appear inconsistent, erratic, and unpredictable" and terrorist acts might occur as a result of internal group dynamics.(3) The group's ultimate decision to strike a Tokyo subway system was as much an attack on Japan's political culture as it was an act by a desperate group. In contrast, al Qaeda's methodical planning and extensive preparation reflect an instrumental approach where the act of terrorism is that of strategic choice advancing collective values. According to Crenshaw, such an organization ultimately fails when the group is unable to reach its political objectives or when the cost of conducting such terrorist acts exceeds any foreseeable benefits.

(1) Mohammed Hafez, *Why do Muslims Rebel*, (Boulder, Colorado: Lynne Rienner Publishers, 2003), p. 199.

(2) Jeff Goodwin, "Review Essay: What Must We Explain to Explain Terrorism," *Social Movement Studies*, Carfax Publishing, Taylor & Franklin Group, (October 2004), Vol. 3, No. 2.

(3) Martha Crenshaw, "Theories of Terrorism: Instrumental & Organizational Approaches," located in *Inside Terrorist Organizations*, ed. by David Rapoport, (New York: Columbia University Press, 1988), pp. 27

### **The Brainwashing Concept – Is It Passé?**

**Janja Lalich, Ph.D., Coordinator; Stephen Kent, Ph.D.; Benjamin Zablocki, Ph.D.**

This session will be a dialogue on "brainwashing." Participants will explore such topics as: What is the brainwashing concept? How has it been used and abused? Is it useful or not? What are some of the competing explanations? What is the future of theoretical and scientific explanations for cult dynamics?

### **The Phenomenon of Sectarianism in Pakistan**

**Ana Ballesteros Peiró; María Jesús Martín López, Ph.D.; José Manuel Martínez García, Ph.D.**

Although not a new phenomenon in Islam, sectarianism has evolved. In its present form, it adapts itself to the current time and to a specific territory. Considering it a homogeneous matter through the Islamic world, will only add to misinformation.

The radicalisation of positions under the umbrella of Pakistani Islam results from various factors, including political, religious, cultural, international relations, economic, sociological, psychological and so on.

My main interest in Pakistan relates to the country's special feature of having been born in the name of religion. The identity of the nation was constructed and developed through Muslims' opposition to the Hindu majority in South Asia. This new identity was expressed

through the claim of an independent Nation under the discourse of Islam, but it was led by a group of secular Muslim intellectuals.

Soon contradictions emerged, and the expectations of a sector of society about living under a whole and true Islamic milieu were not fulfilled. Instead, a battle for defining who was a Muslim and who wasn't showed that different emerging Muslim identities were following a common pattern of opposition. In this case, sectors of the Sunni majority were confronting sectors of the Shia minority.

In this paper I will analyse the factors contributing to the radicalisation of the groups involved in sectarianism (some using preaching methods, some using planned violence and terrorist acts) and the consequences of their activities to the whole of the population of Pakistan, as well as its neighbours.

Sectarianism in Pakistan is a good example of how manipulation of religion in order to justify illegitimate rule can produce a change in a society's mindset and beliefs.

## **The Production and Consumption of Political Leader Cults: The Case of Post-Soviet Turkmenistan**

### **Dr. Michael Denison**

The political upheaval occasioned by the collapse of the Soviet Union in December 1991 left both an ideological and governance vacuum in many of its 15 constituent republics. The position of the five Central Asian republics (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan) was complicated by the lack of both pre-existing traditions of statehood and the almost complete absence of nationalist sentiment among both elites and broader society. With unwanted independence thrust upon them, incumbent Communist Party bosses in each of the five states embarked upon nation-building projects which frequently entailed the crude conversion of Communist motifs and symbols to nationalist purposes.

In Turkmenistan, the process has become far more exaggerated. Former Communist Party First Secretary and subsequent President, Saparmurat Niyazov, renamed himself *Beyik Turkmenbashi* ("Great Father of the Turkmen") and has established a complex leader cult to reinforce his virtually unchecked political power. Turkmenistan has developed a closed political culture and is routinely rated by non-governmental organisations as among the least free societies in the world. The manifestations of the leader cult include: renaming of months and days of the week after Niyazov and his family; portraiture on all public buildings; erection of numerous gold statues of Niyazov throughout the country; creation of national oaths and anthems to Niyazov and his deceased mother; and toponymic renaming of towns and natural landmarks.

The cornerstone of the cult is a two-volume philosophical work by Niyazov entitled *Ruhnama* ("Book of the Soul"), which is compulsorily taught in schools, universities and workplaces. International NGO reports on Turkmen schools have calculated that study of *Ruhnama* and related regime works may occupy up to 27 hours per week of the curriculum, thereby severely degrading the quality of educational provision and engendering abnormal and deleterious socio-cultural legacies.

This paper, based on four fieldwork trips and numerous overt and covert in-country interviews conducted between 2002 and 2006, explores how and why the Turkmenbashi leader cult arose, what purpose it ostensibly serves, the processes involved in "cult production", and considers how it is received and processed by its consumers (ordinary Turkmen). Finally, some tentative conclusions are drawn on the distinctions between the control exercised by political and religious leader cults.

The principal findings in summary are: the cult has arisen from both above and below – in the latter case as a strategic resource to gain favour from the political centre. The cult itself has multiple functions: as an instrument of political socialisation; a mechanism for social integration; a source of comfort to elites and people; and an expression of the regime's visual-spatial power. Cult production does not emanate solely from the top. There are various mechanisms for mid-level officials to initiate and participate in cult production. The reception of the cult is extremely varied and complex – ranging from apparent complete belief to outright rejection. In the middle of the spectrum there is a complicated array of ambiguous responses, often involving practices of duplicity, selective withdrawal, commodification and provisional acceptance. Charting the variations and subtleties in cult origin, production and response may, therefore, be of interest to researchers working on religious cult dynamics.

## **The Role of *RIGHT* in Opposing Spiritual Abuse in High-Demand Religious Groups in South Africa**

**Dr Stephan Pretorius**

High-demand religious groups are not a new phenomenon in South Africa. As a matter of fact, South Africa boasts a number of strong local (native) groups. As a result a number of information-giving organizations on high-demand religious groups have also seen the light. One such well-established organization is called *Cult Information and Evangelisation Centre* (CIEC). CIEC is a fundamentally Christian based organization. The point of departure of this organization is dogmatic/apologetic in nature and is based on mainstream Christian belief.

The political change in the country since the early 1990's and especially after 1994 has brought a whole new approach to issues in South Africa. The adoption of the new constitution of the country also introduced a major change in the area of religion. The previously strong Christian basis that formed the criteria against which everything was tested made room for a liberal, accommodative, and tolerant approach to all religious groups. All religious groups were afforded equal right of existence. A Christian dogmatic/apologetic approach based on the guidelines provided by Scripture, such as those of CIEC, hence lost some footing in exposing the manipulation in these groups. Ascribing to the Christian tradition or another recognised religion was no longer an important criterion to afford religious freedom. All religious groups, although possibly a high-demand religious group, currently claim the protection guaranteed by the constitution. Each religion has the freedom to teach and practice their beliefs. A loophole was however created by this "religious freedom"—the freedom to abuse under the disguise of religion. An even stronger case is made based on the enhanced vulnerability created by "religious environments." Another approach was needed to address the abuse. The newly found strong drive for human rights seemed to be the approach to follow in order to oppose the infringement of human rights in high-demand religious groups. Instead of establishing a new organization,

an extension of CIEC namely RIGHT—*Rights of Individuals Grant Honour To*—was established. The focus of RIGHT is to oppose the infringement on human rights in these high-demand new religious groups. RIGHT consists of a number of experts from different disciplines such as psychology, social sciences, religion, sociology, and the police force.

This paper will oppose abuse by high-demand groups by using human rights as the point of departure, instead of the traditional dogmatic/apologetic approach in the South African context. In order to demonstrate this, the following will be explained:

- Background of the South African Constitution
- CIEC's way of exposing and opposing abuse in high-demand religious groups
- RIGHT's point of departure

## **Understanding Cultic and Totalistic Identities – Insights and Directions for the Future from Developments in Social Psychological Theory and Research**

**Rod Dubrow-Marshall, Ph.D.**

The phenomenon of cults and extremist groups has understandably focussed on the harm, psychological and physical, that members of such groups inflict on others or on themselves (Aronoff, Lynn and Malinoski 2002). In developing this understanding there have been genuine attempts from sociologists and psychologists to observe and theorise about the identity changes that might take place alongside or as part of the observed psychopathology.

Notable among these is Lalich's theory of Bounded Choice, which sees cultic identity as bound within a framework of forced choices, alluding to concepts of double-bind as articulated by Bateson (1952) and popularised in the work of clinicians such as Laing (1967). Other sociologists, such as Zablocki, have attempted to chart and articulate the development of the cult member's identity from early to later stages of membership.

In social psychology work by researchers such as Cialdini on defining social influence processes has led to the development of a scale for Social Influence (Cialdini, Almendros). Within the European led context of social identity theory (Tajfel 1978), research by Marshall et al. (2001) has led to the development of a measure of the cult members' identity, the Extent of Group Identity Scale (EGIS). All of these developments have also drawn on a measure of the abusive group environment, the Group Psychological Abuse Scale, developed in the 1990s (Chambers et al 1994).

This paper makes the case that it is timely to draw together the different theoretical strands that underlie these developments and forge ahead with a clearer understanding of how these strands interrelate and are part of a much larger theoretical corpus of work. Specifically it will be shown how much of this theoretical understanding has already been taken forward in research in social psychology that may appear to have ostensibly little to do with the cult phenomenon *per se*. As such it will be reiterated how the form of group practice and identity in a cult has many parallels with other group encounters, both real and in experimental situations. Research in social psychology extending our understandings of

self and social categorisation, the social context for attitude formation and prejudice, and how individuals become de-personalised in specific circumstances will be reviewed and drawn together to show how they can address cult identity and psychopathology more directly and in relation to the developments already cited above.

In conclusion, key questions will be posed from the terrain that has been revealed by the development of sophisticated measures of the change in self and social identity in cult and ex-cult members and its relationship to psychological well being and psychopathology. These measures will be firmly located within the advancing spectrum of theoretical understandings of the group in social, personal, and cognitive terms and will articulate the possibility of experimental frameworks for taking forward our understanding of cultic group identity as a form of data that can be usefully triangulated against measures of psychopathology, social influence, and group environment.

## **Understanding the Self-Concept of Youthful Cult Members**

### **Iliia Shmelev**

The general subject of my work is "personal changes among youthful followers of destructive cults". I chose to study youth because at that age individuals are most vulnerable to conversion into cults.

During adolescence and young adulthood the personality of the individual and a stable and steady self-concept develop. For that reason my study focuses particularly on the self-concept of cult members.

Cultic influence changes the self-concept of young people to conform to the norms and attitudes of the cult. This study explored:

- adherent's view of themselves
- personal evaluation of that view
- Adherents' expectation concerning the perception of them by the environment.

It is important to stress that the growth of the number of cults and young people involved in them causes serious social problems, perhaps most prominent of which is that young people often leave their families, quit their college education, and live with their group. Cult leaders and their minions manipulate this disruption of normal adolescent development in order to use young people to realize the leader's mercantile aims.

When young people remain in their cults, they may experience a destructive psychological addiction. They may lose the capacity to cope with everyday life and the normal developmental challenges of life. They do not understand how the group changes their personality. They become less tolerant of others, frustrated, and lose their ability to think critically.

By understanding the self-concepts of young cultic followers, we can more effectively determine how to help them.

## **Vie et déclin d'une communauté sur les marges de l'évangélisme**

**Jean-François Mayer, Ph.D.**

Chaque année, de nouveaux groupes religieux naissent, mais d'autres disparaissent. Cette communication examinera la trajectoire d'une communauté qui a existé des années 1970 aux années 1990. Nous résumerons l'histoire du groupe, en prêtant notamment attention à ses relations avec les Eglises existantes et à son autonomisation par rapport à celles-ci. Nous étudierons les dynamiques internes de la communauté, notamment le rôle de son dirigeant et l'évolution de celui-ci. Après avoir examiné les circonstances et les raisons qui conduisirent finalement à la dissolution du groupe, nous nous interrogerons sur le destin des anciens membres (y compris ceux qui étaient nés ou avaient grandi dans la communauté) et sur l'impact de leur expérience pour la poursuite de leur existence dans le monde séculier.

## **Workshop for Mental-Health Professionals**

**Rosanne Henry, M.A., L.P.C.**

Many mental-health professionals are often unaware of their clients' cult involvement or ill prepared to help them deal with it. Even former group members lack understanding of the harmful effects of destructive cults, and often fail to see the connection between their presenting symptoms of depression or relationship problems and their group experience.

Examining their group experience and understanding how they were deceived, manipulated, and exploited, can be vital to their recovery. Therapists should keep in mind that clients who look anxious and dependent, or sound psychotic, might in fact be demonstrating a normal reaction to a cultic environment.

This workshop will define destructive cults in a way that places them toward the end of a continuum of influence and persuasion. The workshop will present three cross-sectional models of thought reform and manipulative environments, and suggest tools to help screen clients for cult involvement. The most typical cult-induced psychopathologies will also be discussed within the context of cult trauma and abuse.

Participants will see that treatment of former group members follows a somewhat predictable course, usually beginning with consultation and cult education. Six problem areas for ex-members will be discussed, along with recommendations for therapists. In addition to individual therapy, other useful treatment modalities will be discussed.

## **Speakers / Conférenciers**

**Carmen Almendros, Ph.D.**, is Assistant Professor in the Biological and Health Psychology Department at the Universidad Autónoma de Madrid. Her doctoral dissertation included four theoretical and four empirical sections devoted to: psychological abuse in group contexts, including an extended theoretical review of measurement issues related to psychological abuse both in cults and domestic violence settings; Cult involvement; Leaving cults; and

Psychological consequences of abusive groups membership. She was the 2005 recipient of ICSA's Margaret Singer Award, given in honor of her research into the development of measures relevant to cultic studies. (carmen.almendros@uam.es)

**Ana Ballesteros** is a Ph.D. candidate at the Arab and Islamic studies department at Universidad Autónoma de Madrid. She has also been a research scholar at the South Asian Division of International Studies at Jawaharlal Nehru University (New Delhi, India) where she studied terrorism, communalism, and sectarianism among Muslims in Pakistan.

**Claire Barbereau**, Conseillère de la Mission Interministérielle de Vigilance et de Lutte contre les Dérives sectaires (MIVILUDES).

**Nataliya Bezborodova** is a post-graduate student of the Institute of Social and Political Psychology of the Academy of Pedagogical Science of Ukraine and president of Ukrainian Network "InterAction" (<http://www.interaction.net.ua>). (nataliya@interaction.net.ua)

**Russell H. Bradshaw, A.B. (Wesleyan University), Ed.M., Ed.D., (Harvard University), Cand. Polit. (University of Oslo)** is Associate Professor at Lehman College, City University of New York. He has taught psychological and historical foundations of education and directed the M.A. program in Teaching Social Studies:7-12. Dr. Bradshaw's Master and Doctoral dissertations described alternative living and child care arrangements in Sweden ('Samhem'and 'Kollektivhus'). During his undergraduate studies he received a stipendium to live in Samoa and wrote his Honors Thesis on religion's effect on cultural stability and change in Western Samoan villages. Dr. Bradshaw's continuing interest in alternative living and childcare solutions led him to an intensive study of a Hindu-based religious cult in New York City. Dr. Bradshaw has received fellowships and grants from Wesleyan, Harvard and Uppsala (Sweden) Universities and from the City University of New York.

**Eric Brasseur**, Directeur du C.I.A.O.S.N. (Centre d'Information et d'Avis sur les Organisations Sectaires Nuisibles) depuis sa création. Le C.I.A.O.S.N. est une commission indépendante instaurée auprès du Service Public Fédéral Justice (belge) par la loi du 2 juin 1998. Conseiller au Ministère de la Justice.

**Arthur Buchman** is an American psychologist and leadership consultant living in Copenhagen since 1990, where he maintains a private practice and leads a training organization, NLP World. Born in 1942, he holds a B.A. in Economics and an M.A. in Psychology. Arthur specializes in helping people recover from depression, phobias, trauma, relationship conflicts and cult involvement. He was a member of two different cults for a total of over 20 years, first a yoga group and then an occult, pseudo-Christian music group. He has written articles on cult recovery for *NLP Posten* in Danish. Arthur Buchman is currently writing a book and presenting a workshop titled, "The Instant Optimist, a practical method for building and maintaining a dependable positive attitude."

**John Burke, Ph.D.**, is a licensed psychologist who completed a post-doctoral residency at the Autism Spectrum Disorders Clinic, Kaiser Permanente, Health Management Organization of San Jose, California. He works as a psychologist at The New Life Treatment Center, a Christian-based licensed treatment facility in San Jose, California. He also serves as the United Presbyterian Pastor of the Bonny Doon Presbyterian Church of Santa Cruz, CA. He recently received his doctorate in clinical psychology with a dissertation entitled "Borderline Personality Disorder in Adult Males in Correctional Settings." His clinical psychology Internship was in the Colorado Department of Corrections from 2002-2003. Previously, he

has worked for the County of Santa Cruz Juvenile Probation Department as a Substance Abuse Counselor; he also served as a Board Member and Board Chair for many years on behalf of the New Life Community Services, Inc., a 33-bed, not-for-profit, social model, inpatient alcohol and chemical dependency treatment facility in Santa Cruz, CA. Dr. Burke previously taught at Bethany University in Scotts Valley, California as an Assistant Professor of Addiction Studies from 1993-2002. He is also the published author of *Internet Databases with Cold Fusion 3*, a book describing use of personal databases on the Internet published by McGraw-Hill and is a contributing author to *Running the Perfect Web Server, 2nd. Ed.*, (MacMillan Publishing). He presently lives with his wife Barbara, and their three children, Peter, Sean, and Michella in Santa Cruz, California.

**Coralie Buxant** is a PhD student finishing her thesis in psychology of religion on the motives of religious conversions (Center for Psychology of Religion, Catholic University of Louvain, Belgium). She conducted studies on cults/new religious movements and mental health within the framework of an interdisciplinary (psychology and law) research project on contested religious movements, a project funded by the Belgian Federal Science Policy and including, among others, empirical studies on members' psychology (predispositions, effects of belonging, effects of exit, social perceptions). Among several publications that resulted from this project, we should note a book: Saroglou, V., Christians, L.-L., Buxant, C., & Casalfiore, S. (2005). *Mouvements religieux contestés: Psychologie, droit et politiques de précaution*. Gent: Academia Press, an English summary of which can be found at [http://www.belspo.be/belspo/home/publ/pub\\_ostc/SoCoh/rSO10071\\_en.pdf](http://www.belspo.be/belspo/home/publ/pub_ostc/SoCoh/rSO10071_en.pdf)

**Milena Callovini** graduated from Padova University in 1985 with a BA in Linguistics, specializing in Logopedy – Speech therapy. After a traumatic accident and a long revalidation process, she joined the Bhagwan movement and spent several years in Pune, India. Between 1996 and 2004, she was deeply involved with the Miracle of Love, working closely with many of this 'group's leaders. Ms. Callovini currently lives and works in Amsterdam, where she runs a chair-massage company. She writes a web-blog at [truemilena.blogspot.com](http://truemilena.blogspot.com), and is working on a book on her experiences, especially the years spent in Miracle of Love. [www.energychairmassage.nl](http://www.energychairmassage.nl)

**José Antonio Carrobes, Ph.D.**, is Full Professor of Psychology in the field of "Personality, Assessment and Treatment" and past Head of the Department of Biological and Health Psychology at the Autonomous University of Madrid. His work focuses in the areas of Psychopathology and Clinical and Health Psychology. He is President of the European Association for Behavioural & Cognitive Therapies (EABCT). He has directed numerous Doctoral Theses and is author of an important number and variety of articles and books in his areas of specialization. He has organized and participated in numerous national and international psychology congresses, among which stands out his participation as President of the Scientific Committee at the "23rd International Congress of Applied Psychology" held in Madrid in 1994. He is member of the Editorial Boards of several national and international journals.

**Dianne Casoni, Ph.D.**, Full Professor, School of Criminology, University of Montreal. Associate Professor, Department of Psychology, Université du Québec a Montréal. Psychologist. Psychoanalyst, member of the Canadian Psychoanalytical Society and the International Psychoanalytic Association. Dr. Casoni is the author of over 70 articles and book chapters on psychology and the law, sexual abuse of children, treatment of victims, wife assault, and the psychodynamic understanding of cults. She has just published a book on the psychoanalytical understanding of the criminal mind and edited a book on terrorism,

both in French, co-authored and co-edited with Louis Brunet.  
(dianne.casoni@umontreal.ca)

**Dianne Casoni, Ph.D.**, Professeur titulaire, École de criminologie, Université de Montréal. Professeur associé, Département de psychologie, Université du Québec à Montréal. Psychanalyste, membre de la Société canadienne de psychanalyse et de l'Association psychanalytique internationale. Professeur Casoni est l'auteur de plus de 70 articles et chapitres de livres sur la psychologie légale, l'agression sexuelle des enfants, le traitement psychanalytique des victimes de trauma et la compréhension psychodynamique des groupes sectaires. Elle a récemment publié un livre sur la psychodynamique délinquante et édité un livre sur le terrorisme, en français, en collaboration avec Louis Brunet.  
(dianne.casoni@umontreal.ca)

**Céline Castillo** est professeur de psychologie au college d'enseignement général et professionnel (CEGEP) Marie Victorin, chargée de cours à L'Université du Québec à Montréal. Elle est candidate au Ph.D. en psychologie.

**Gina Maria Catena, MS, CNM, NP**, is a Certified Nurse-Midwife and Nurse Practitioner. Ms. Catena was raised in the Transcendental Meditation group since the mid 1960's, as one of the first "Children of the Age of Enlightenment." She married and was a parent in the group until the age of 30. After twenty-two years of childhood and young adulthood enmeshed in the TM culture, she left the group with three children. She lives with ongoing cult influence through three generations of her immediate family. Ms. Catena is currently working on several projects about family influence in cults. She has a Masters degree from the University of California at San Francisco, a BA in Art History, and a BS in Nursing, with a minor in psychology. (ginacatena@sbcglobal.net)

**Françoise Chalmeau**, Conseillère de la Mission Interministérielle de Vigilance et de Lutte contre les Dérives sectaires (MIVILUDES).

**Louis-Léon Christians** has a Ph.D. in Law and Ph.D. in Canon Law. He is an associate professor at the UCL (Université Catholique de Louvain) and visiting professor at the Catholic Institute of Paris and the University of Paris XI. He was appointed in 1999 by the Belgian Parliament as one of eight expert members of the board of the Belgian Federal Agency on Harmful Cults (CIAOSN). His research interests, publications (more than 150 papers), and teaching cover the fields of "Law and religions" and "Canon Law." He is also consulting for the Council of Europe on religious affairs. He has been collaborating with the Center for Psychology of Religion (UCL) on interdisciplinary research between psychology and law focusing on the psychological understanding and the legal and political treatment of new religious realities (e.g., management of multiculturalism and religious diversity) and groups (new, contested, or cult-like religious movements).

**David Clark**, Thought Reform Consultant, Philadelphia, Pennsylvania. Mr. Clark has been active in this field for more than 20 years and is the chair of ICSA's Video Education Committee. Mr. Clark has been on the Board of the Leo J. Ryan Education Foundation and reFOCUS. He was a contributing author for the Practical Guidelines for Exit Counseling chapter in the W.W. Norton book, *Recovery from Cults*. In 1985 he received the Hall of Fame Award from the "original" Cult Awareness Network. He was a founding member of the "original" Focus and reFOCUS, a national support network for former cult members. He has been a national and international conference speaker on the topic of cults and has been interviewed by newspapers, radio and TV stations on the topic of mind control and cults for over two decades. David Clark was the 2004 American plenary speaker at Academy of

Pedagogical Sciences of the Ukraine for the F.P.P.S. International Scientific-Practical Conference with the presentation title of "Thought Reform Consultation, Youth Cult Education Preparation and Sect Family Intervention Work". He was also the April 21, 2006 United States of America plenary speaker for the International Scientific Conference of Cardinal August Hlond Upper Silesian School of Pedagogy in Mysolwice, Poland. The topic was "Thought Reform Consultation, Family Youth Cult Education Preparation and Sect Intervention Work." Mr. Clark also contributed to a May 16, 2006 History Channel special on Opus Dei and was featured in John Allen's important book, *Opus Dei: An Objective Look Behind the Myths and Reality of the Most Controversial Force in the Catholic Church*.

**Henri de Cordes** a été l'attaché parlementaire du Député Antoine Duquesne, rapporteur de la Commission d'enquête parlementaire de la Chambre des représentants de Belgique sur les activités illégales des sectes (1996-1997). En avril 1999, il a été désigné président suppléant du Centre d'Information et d'Avis sur les organisations sectaires nuisibles (Bruxelles) créé par la loi du 2 juin 1998 en réponse à une recommandation de la commission d'enquête. Le 9 juin 2005, la Chambre l'a nommé président du Centre pour un mandat de six ans. ([hdecordes@belgacom.net](mailto:hdecordes@belgacom.net))

**Henri de Cordes** was the parliamentary assistant of the Deputy, Antoine Duquesne, author of the report of the inquiry commission of the Belgian Chamber of Representatives on the illegal practices of cults (1996-1997). In April 1999, he was appointed vice-president of the Information and Advice Center on harmful sectarian organizations (Brussels, Belgium). On June 9th 2005, the Chamber appointed him as president for a six year term. ([hdecordes@belgacom.net](mailto:hdecordes@belgacom.net))

**Henri-Pierre DeBord, M.S.**, has since 1999 been Counselor at the Mission Interministérielle de Vigilance et de Lutte Contre les Dérives Sectaires - (Interministerial Monitoring Mission Against Sectarian Abuses). He holds a Master's degree in Economics and has held government positions in intelligence and investigations.

**Mireille Degen** gained a BA in History and French at the University of Cape Town, South Africa. She worked in an International organization with headquarters in London and in Bukavu (Belgian Congo). She has lived in Belgium since 1960 and was an official of the European Commission in Brussels for 25 years. She is now retired. She became involved with the cult phenomenon in 1988 when Sahaja Yoga tried to recruit one of her children. She was a member of several European parents' associations (ADFI, FAIR, VVPG). With her husband she participated in the creation of FECRIS and now represents CIGS (Belgium) in FECRIS.

**Mireille Degen** est licenciée en histoire et en français de l'Université de Cape Town, Afrique du Sud. Elle a travaillé dans une organisation internationale avec sièges à Londres et à Bukavu (Congo Belge). Elle habite en Belgique depuis 1960. Ayant été fonctionnaire de la Commission européenne à Bruxelles pendant 25 ans, elle est maintenant retraitée. Son implication dans le phénomène sectaire date de 1988 quand l'organisation Sahaja Yoga a essayé de recruter un de ses enfants. Elle a été membre de plusieurs associations familiales européennes (ADFI, FAIR, VVPG). Elle a participé avec son mari aux premiers pas de la FECRIS et représente actuellement le CIGS (Belgique) à la FECRIS.

**Linda J. Demaine, JD, PhD (social psychology)** is Associate Professor of Law and Affiliated Professor of Psychology at Arizona State University. She is founder and director of ASU's Law and Psychology Graduate Program. Before arriving at ASU, Dr. Demaine was a behavioral scientist and policy analyst at RAND, where she led and participated in diverse

projects, including an analysis of biotechnology patents and the strategic use of deception and other psychological principles in defense of critical computer networks. Dr. Demaine has held an American Psychological Association Congressional Fellowship, through which she worked with the Senate Judiciary Committee on FBI and DOJ oversight, judicial nominations, and legislation. She has also held an American Psychological Association Science Policy Fellowship, working with the Central Intelligence Agency's Behavioral Sciences Unit on issues involving cross-cultural persuasion. Dr. Demaine's research interests include the empirical analysis of law, legal procedure, and legal decision making; the application of legal and psychological perspectives to social issues; ethical, legal, and social issues deriving from advances in technology; and information campaigns and persuasion.

**Sjoukje Drenth-Bruintjes, Ph.D.**, is a counselor, psychologist, teacher, and multidisciplinary therapist in the Netherlands. In 1982 she completed her study at the Academy for Physical Education in Groningen. After many years of teaching-experience she began to study health psychology in 1999 in Groningen. Finally she decided to choose counseling psychology as being the most suitable study-direction. In 2005 she became a registered counselor. In January 2007 she completed her studies with a "Doctorate of Philosophy in Counseling Psychology". Sjoukje has her own private healthcare-praxis, called: "Creative Counseling", in the province of Groningen in the Netherlands, with different locations, in which she handles the following disciplines: multidisciplinary counseling, exit counseling, sports consultancy, RRT (English: RST=Rest and Space therapy), EMDR (Eye-Movement-Desensitization and Reprocessing)-therapy, and personal/mental coaching. She became a well-known specialist in the Netherlands, especially on exit counseling, after a few interviews on Dutch National TV about her successful work as an exit counselor and after the publication of two of her biographical poetry books: "Een knuffel voor jou" (English: A hug for you) and "Waves", in which Sjoukje describes the emotional impact of coercive persuasion on a friendship in a poetic way. Besides Sjoukje's work as a therapist, teacher, and writer, she also gives workshops and readings for students at universities, healthcare-takers, victims of coercive persuasion and parents/family/friends of these kind of victims. More information about Sjoukje Drenth-Bruintjes, Ph.D., and her work is to be found at: [www.counselingpraktijk.nl](http://www.counselingpraktijk.nl); [www.sektehulp.nl](http://www.sektehulp.nl); E-mail: [counselingpraktijk@planet.nl](mailto:counselingpraktijk@planet.nl). Telephone calling from outside the Netherlands: 031-655168867/031-597618283; Telephone calling within the Netherlands: 06-55168867/0597-618283.

**Linda Dubrow-Marshall, Ph.D.**, is a counselling psychologist in private practice and a Visiting Fellow at the University of Glamorgan, Wales. She co-founded RETIRN (the Reentry Therapy, Information and Referral Network) in the United States in 1983 and RETIRN/UK in the United Kingdom in 2004. RETIRN ([www.retirn.com](http://www.retirn.com)) is a private practice comprised of mental health professionals who specialize in helping individuals and families who have been adversely affected by destructive cults and other extremist and high demand/manipulative groups. ([LJDMarshall@aol.com](mailto:LJDMarshall@aol.com))

**Roderick Dubrow-Marshall, Ph.D.** (Nottm) is Dean of Humanities & Social Sciences, University of Glamorgan, RCT, Wales. His principal research is on social influence including the psychological effects of cultic group membership, influence in organizational settings, and the psychological processes involved in social group identity and prejudice. He is also a member of the national committee of FAIR (Family, Action, Information, Resource), UK and a UK representative on the General Assembly of the European Federation of Centres for Research and Education on Sects (FECRIS). ([rdubrowm@glam.ac.uk](mailto:rdubrowm@glam.ac.uk))

**Philip Elberg, Esq.**, President of ICSA, is a partner in the Newark, New Jersey law firm of Medvin and Elberg. He represented several plaintiffs in a lawsuit against Kids of North

Jersey, a treatment center for adolescents with "behavior disorders." The case was initiated as a medical malpractice action but evolved into a claim that the treatment center operated as a destructive cult for the benefit of its founder, Miller Newton. The case was settled on the eve of trial for \$4,500,000. A reported New Jersey Court decision describes Mr. Elberg's work on the case as "heroic." He currently represents another patient of the same facility who was treated at Kids for thirteen years and has become committed to obtaining public awareness of the potentially dangerous practices of some adolescent treatment facilities.

**Dr. Endestad** is associate professor at the Department of Psychology, University of Oslo. His current research interests are: Low- and high-level visual memory, cognitive control functions related to emotion, attention and memory, everyday memory and false memories, MRI and imaging techniques.

**Jorge Erdely Graham, Ph.D.** is Associate Editor of *Revista Académica para el Estudio de las Religiones*, a pluralistic, multidisciplinary, peer-reviewed periodical that focuses on religious globalization and human rights in the Hispanic world. He is the author of several published scientific papers and twelve books on extreme religious groups, theology, and human rights. Among them, the international best-seller: *Pastores que Abusan, Suicidios Colectivos Rituales*, and his latest, *The New Jihad: Myths and States of Denial*. Dr. Erdely is an Oxford Theological Foundation Fellow. He is currently Research Director of el Centro de Investigaciones del Instituto Cristiano de México and, among others, a member of the Asociación Latinoamericana para el Estudio de las Religiones, the regional affiliate of the *International Association for the History of Religion* (IAHR). He currently focuses his research on the interrelation between globalization, contemporary religious pluralism, and human rights in Latin America ([www.revistaacademica.com](http://www.revistaacademica.com)).

**Matthew Forester, ABD**, recently completed the coursework for his doctorate in English, specializing in rhetorical theory, at the University of South Florida in Tampa. He is currently an adjunct lecturer in the University Writing Program at the University of Florida in Gainesville. Matthew was born and raised in the Worldwide Church of God and indoctrinated with the ideologies of "Armstrongism." After his emancipation from this group, he found the study of rhetorical theory to be therapeutic, as it offered a very powerful explanation for how his worldview had been the product of a very clever religious entrepreneur. Matthew is currently writing his dissertation, which focuses on the rhetoric of cultic groups and the implications these rhetorics provide about the role of language in the constitution of human subjects.

**Anne Fournier**, Conseillère à la Mission Interministérielle de Vigilance et de Lutte contre les Dérives sectaires (MIVILUDES) depuis 2000. Etudes :Licence de Lettres Modernes, Diplôme de Sciences Politiques (Institut d'Etudes politiques à Paris), Agrégation d'Histoire. Publications concernant le domaine des sectes: avec Michel MONROY: *Les sectes*, Editions Milan, 1996 (traduit dans toutes les langues européennes) *La dérive sectaire*, Paris, PUF, 1999 avec Catherine PICARD: *Sectes, démocratie et mondialisation*, Paris, PUF, 2002 (traduit en espagnol et en roumain)

**Steven Gelberg, M.A.**, while a member from 1970-1987, served as the Krishna Movement's principal liaison to the international academic community (e.g., edited *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West*, Grove Press, 1983), and its Director for Interreligious Affairs. He is author of a number of scholarly articles on ISKCON (and related historical, social-scientific, and cultic issues) published in various academic books and journals. He subsequently earned a Masters degree (comparative religion) from Harvard Divinity School in 1990. He currently lives with

his wife and cat near San Francisco, where he is an accomplished fine art photographer, working on a book, *Photography and Imagination*. His influential 1992 essay, "On Leaving ISKCON" is available online at <http://surrealist.org/betrayalofthespirit/gelberg.html>. A revised version was published in *The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant* (eds. Bryant & Ekstrand), published in 2004 by Columbia University Press.

**Hervé Genge, M.Ps.**, Professeur de Psychologie, Cégep Édouard-Montpetit. Chargé de cours, Département de Psychologie, Université de Montréal. Candidat au Ph.D. Recherche en Psychologie, Université de Montréal. Après l'obtention d'une maîtrise

en psychologie (1996) et d'un DEA en acquisition et gestion des connaissances (1997) à l'Université Paul-Valéry - Montpellier - France, Hervé Genge immigre au Québec en avril 1999. Depuis, il se consacre à l'enseignement de la psychologie en tant que professeur au cégep Édouard-Montpetit, et à titre de chargé de cours à l'Université de Montréal, où il achève actuellement un doctorat ayant pour titre : "Étude des représentations sociales des sciences et pseudosciences du secondaire à l'université". Site Internet : <http://www.ed4web.collegeem.qc.ca/prof/hgenge/>. Voici également la liste de ses champs d'intérêts en psychologie : Représentations sociales, croyances, manipulation, sociétés secrètes et sectes. Recherche, méthodologie, épistémologie et éthique. Apprentissage, communication, motivation et performance. Processus cognitifs - Perception et illusions - Mémoire, hypnose et syndrome de la mémoire retrouvée.

**Carol Giambalvo** is an ex-cult member who has been a Thought Reform Consultant since 1984 and a cofounder of reFOCUS, a national support network for former cult members. She is on ICOSA's Board of Directors and Director of ICOSA's Recovery Programs. Author of *Family Interventions for Cult-Affected Loved Ones*, co-editor of *The Boston Movement: Critical Perspectives on the International Churches of Christ*, and co-author of "Ethical Standards for Thought Reform Consultants," Ms. Giambalvo has written and lectured extensively on cult-related topics. (affcarol@worldnet.att.net)

**Lorna Goldberg, M.S.W., L. C. S. W.**, a psychoanalyst in private practice with children, adolescents, and adults. She has co-led a support group for ex-cult members with her husband, William, for over 30 years. She is on the Board of Directors of ICOSA/ICSA and is Dean of Faculty, Institute for Psychoanalytic Studies, Teaneck, New Jersey. She has written extensively for social work and ICOSA publications. (Lorna@blgoldberg.com)

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**Major Jaime Gomez, Jr.**, an officer in the US Air Force, is a recent graduate of the Naval Postgraduate School's (NPS) MS Defense Analysis program with a specialty in National Security Affairs. A career intelligence officer and an international affairs specialist, Major Gomez is currently assigned to the Air Staff, US Air Force Headquarters at the Pentagon, Washington D.C. He has served as a detachment commander assigned to Osan Air Base, Republic of Korea, and as a command briefer and intelligence specialist deployed to Riyadh, Saudi Arabia, and Vicenza, Italy in support of joint and combined air operations over Southwest Asia and the Balkans. He is the former Dean of Faculty for the Air Force's Information Operations School, responsible for the training of AF personnel assigned to

Information Warfare Flights. While at NPS, Major Gomez concentrated his studies in the areas of terrorism, insurgency, and irregular warfare. His thesis, "The Race Against Nuclear Terror," was a featured topic on Strategic Security for the AF's annual Institute for National Strategic Studies Research Conference in 2005. Major Gomez earned his undergraduate degrees in International Affairs and History, and Spanish Literature from Florida State University, and his first MS degree from Johns Hopkins University.

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**John Paul Healy** is a Ph.D. Candidate and Casual Tutor at the University of New South Wales, School of Social Work, Sydney, Australia. His research interests include: Qualitative methodology, Education and New Religious Movements (NRMs). His Ph.D. research explores the personal experience of individuals who are or who have been involved in various forms of Swami Muktananda's Siddha Yoga practice in Australia. Mr. Healy was a member of Siddha Yoga from 1981 to 1986; he worked in the Indian and Sydney Ashram. His research is motivated by his experience in Siddha Yoga, but is sustained by an interest in the sociology of religion.

**Rosanne Henry, M.A., L.P.C.**, a member of ICSA's Board of Directors, is a psychotherapist practicing in Littleton, Colorado. For the last fifteen years she has been helping those harmed by cults through the original CAN and ICSA. Her private practice specializes in the treatment of cult survivors and their families. She is a former member of Kashi Ranch. (rosanne@cultrecover.com)

**Bridget M. Jacobs, M.A.**, is employed by the University of Louisiana at Lafayette; however, her interest and work in cult studies, outreach, education and activism are not directly connected to her work for the university but rather from her past membership in Every Nation Churches and Ministries (or EN; formerly known as Morning Star International or MSI). This group is directly descended from the much better known Bible-based, Shepherding "cult," Maranatha Campus Ministries, which was active on college campuses internationally during the 1970s and 1980s but legally disbanded in 1989-1990. She is part of a growing, yet very loosely organized group of former Every Nation/Morning Star and Maranatha members using online forums and blogs for mutual support, research, outreach and activism, and was part of a small initial group of former members who first spearheaded open, online discussions regarding the group on the FACTNet discussion forum ([www.factnet.org/discus](http://www.factnet.org/discus)) beginning in mid-2004. She has also developed a historical timeline tracing the current group's leadership and corporate organization back to its Maranatha roots, currently maintained at <http://www.geocities.com/ulyankee>. Ms. Jacobs has a master's degree in English from Radford University (VA) and has attempted to utilize academic research and literary/rhetorical critical methods to help foster and support Internet-based, grassroots education, networking, support and activism among former Maranatha and MSI/EN members.

**Dr. Ja A. Jahannes** is a psychologist, educator, writer, composer, and a social critic. Currently, he is professor of Behavior Analysis at Savannah State University. He is President and founder of Melanon Enterprises; a frequent writer and columnist for numerous publications, and Senior Pastor of Abyssinia Baptist Church, Inc., (Savannah, GA). His work has appeared in such diverse publications as the Journal of Ethnic Studies, Vital Speeches,

The Journal of the National Medical Association, Ebony, Black Scholar, Encore, Class, Black Issues in Higher Education, American Visions, The African American Review and The Saturday Review. Dr. Jahannes has lectured in Africa, Asia, South America, the Caribbean, and the Middle East. His many honors and awards include the United States Air Force Commendation Medal, The Langston Hughes Award, The Joseph J. Malone Fellowship in Arabic and Islamic Studies, and The Danny Glover Award. Also, he has received numerous awards for excellence in teaching from socio-civic organizations. Dr. Jahannes has served as a consultant with several national consulting firms on issues related to counseling; child and adolescent psychology, health psychology, and curriculum development for planned variation models in education. A frequent guest on radio and television talk shows, Dr. Jahannes has hosted two weekly television programs. He is listed in Who's Who in the South and South West, the Bluebook, and Outstanding Educators of America.

**Josep Maria Jansà, M.D.**, is a medical doctor specializing in public health and preventive medicine. Since interning at ICSA in 1985, he has worked with AIS (Assistance and Investigation on Social Addictions), where he has assisted families, group members, and former group members. At present he is the medical director of AIS, a cult clinic specialized in the treatment of cult-related effects, which has dealt with more than 2000 patients since January 1986. Dr. Jansà has participated in research initiatives and issued various publications on this topic. He also works as the head of the addictions department at the Public Health Agency of Barcelona.

**Gillie Jenkinson** is a Director of Hope Valley Counselling Limited and specialises in offering counselling and psychotherapy to those who have left cults or coercive relationships/groups and those who have been abused. Ms. Jenkinson is a trained Counsellor (Advanced Diploma in Pastoral Counselling) and an MA Gestalt Psychotherapy. She is accredited and registered with United Kingdom Council for Psychotherapy (UKCP) and a member of British Association for Counselling and Psychotherapy (MBACP). In 1999 she did a month long internship at Wellspring, Ohio. Ms. Jenkinson was a member of The Love of God Community, a Bible-based cult, in the 1970s. She has 15 years experience working with survivors of rape, sexual abuse, and ex-cult members, as well as with clients with other issues. She is currently training as a Supervisor and supervises a number of individuals who work with rape, sexual abuse, and ex-cult members. She is listed as a supervisor with Safe Passage Foundation. Ms. Jenkinson runs an ex-member support and education group in London which is co-facilitated by a non-ex-cult member colleague. She has presented her research, "What helps Ex-cult members recover from an abusive cult experience," at ICSA Conferences in Madrid (2005) and Denver (2006) as well as presenting a paper in Brussels 2007. Her website is [www.hopevalleycounselling.com](http://www.hopevalleycounselling.com). She can be contacted at [info@hopevalleycounselling.com](mailto:info@hopevalleycounselling.com) or + (44) 1433 639032.

**Mme Catherine Katz** née en 1957 titulaire d'une maîtrise de droit privé ; chef de service dans un conseil général puis magistrat de l'ordre judiciaire depuis 1991 (juge d'instruction pendant 12 ans puis juge d'application des peines) secrétaire générale de la MIVILUDES depuis le 15 décembre 2005.

**Joseph F. Kelly**, a thought reform consultant since 1988, spent 14 years in two different eastern meditation groups. He has lectured extensively on cult-related topics, and is a co-author of "Ethical Standards for Thought Reform Consultants," published in ICSA's *Cultic Studies Journal*. ([joek1055@hotmail.com](mailto:joek1055@hotmail.com))

**Stephen A. Kent, Ph.D.**, Professor of Sociology, University of Alberta, teaches undergraduate and graduate courses on the sociology of religion and the sociology of

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**Masaki Kito, Esq.**, is a founding partner of Link Sougou Law Office in Tokyo, established in 2001. He is, one of the leading public commentators on cults in Japan, making frequent appearances in the various media, including TV. He has been an advocate for the victims of various cultic groups for over 15 years in Tokyo. Currently he is the vice chairperson of the Consumer's Problems Committee of the Japan Federation of Bar Association (JFBA).

**Dariusz Krok, Ph.D., M.A. in theology, Ph.D. in psychology.** He received undergraduate, graduate, and postgraduate education in Psychology at the Catholic University of Lublin, and in theology at the Opole University, Poland. He is currently working as Assistant Professor at the Opole University. His primary areas of research cover the domains of psychology of religion and social psychology. Within these areas, he has conducted research analyzing processes and implications of persuasion and attitude change. Last year he published the book *Perswazja w przekazie religijno-moralnym* (Persuasion in religious and moral communication). A great deal of his current work explores the role of religious beliefs and religious language in human communication. He has also worked with ex-members of cultic groups providing counseling and psychological support.

**Michael Kropveld** - Executive Director and Founder of Info-Cult - the largest resource centre of its kind in Canada. Since 1980 Mike has worked with more than 2,000 former members of cults/new religious movements and their families. He has spoken, in Canada and internationally, to hundreds of professional and community groups on the cult phenomenon. He is also involved in counselling and consulting and as an expert witness on cult related issues. He has been featured on hundreds of radio and television programs locally, nationally and internationally. In 1992 he was awarded the 125 Commemorative Medal "in recognition of significant contribution to compatriots, community and to Canada" by the Government of Canada. He co-authored the book, *The Cult Phenomenon: How Groups Function* (March 2006), and its French version (*Le phénomène des sectes: L'étude du fonctionnement des groupes*). Both versions are downloadable at no charge from Info-Cult's website, [www.infocult.org](http://www.infocult.org), or available in print format. Tel.: (514) 274-2333; [infosecte@qc.aibn.com](mailto:infosecte@qc.aibn.com)

**Michael Kropveld** - Directeur général et fondateur d'Info-Secte - le plus grand centre de documentation en son genre au Canada. Depuis 1980, Mike a travaillé avec plus de 2 000 anciens membres de « sectes » et de « nouveaux mouvements religieux » ainsi que leurs familles. Il a parlé du phénomène sectaire au Canada et internationalement, à des centaines des groupes communautaires et professionnels. Il est aussi impliqué comme conseiller, consultant et témoin expert pour certaines questions liées aux sectes. Il a participé à des centaines d'entrevues à la radio et à la télévision au niveau local, national et international. En 1992, il a reçu du gouvernement du Canada la Médaille Commémorative du 125<sup>e</sup> « en reconnaissance de sa contribution significative à ses compatriotes, à la communauté et au Canada ». Il a été auteur conjoint du livre *Le phénomène des sectes : L'étude du fonctionnement des groupes* et de sa version anglaise *The Cult Phenomenon : How Groups Function*. Les deux versions sont disponibles en version imprimée et sont aussi téléchargeables gratuitement sur le site web : [www.infosecte.org](http://www.infosecte.org). Tel.: (514) 274-2333; [infosecte@qc.aibn.com](mailto:infosecte@qc.aibn.com).

**Dariusz Kuncewicz, Ph. D.**, is Assistant Professor in the Institute of Social Clinical Psychology, Warsaw School of Social Psychology (Poland). During 1995-2003 he counseled individuals and families who had been adversely affected by sects and other manipulative groups. In 2000 he took part in preparing a governmental report about sects in Poland. Dr. Kuncewicz is the author of several publications, e.g., the book *Controversial religious movements. Psychological aspects of membership* (2005), and the article "Personality and membership in new religious movements" (2005). He is especially interested in conducting experimental research of clinical phenomena, conducting family and individual therapy in private practice, and (among others things) conducting a seminar for students entitled, "Psychology of sects."

**Janja Lalich, Ph.D.**, is Associate Professor of Sociology at California State University, Chico. Her research and writing has focused on cults and controversial groups, with a specialization in charismatic authority, power relations, ideology, and social control, and issues related to gender and sexuality. Her most recent book, *Take Back Your Life: Recovering from Cults and Abusive Relationships* (with Madeleine Tobias – 2006 – Bay Tree Publishing), is a general introduction to cults with a focus on recovery. *Bounded Choice: True Believers and Charismatic Cults*, (University of California Press - 2004) presents a new approach to understanding cult commitments, and is based on her comparative study of Heaven's Gate, which committed collective suicide in 1997, and the Democratic Workers Party, a radical left-wing political cult. Other works include being guest editor of *Women Under the Influence: A Study of Women's Lives in Totalist Groups* (a special issue of *Cultic Studies Journal* 14,1, 1997); and coauthor of "Crazy" Therapies: What Are They? Do They Work? (Jossey-Bass, 1996); *Cults in Our Midst* (Jossey-Bass, 1995); and *Captive Hearts, Captive Minds: Freedom and Recovery from Cults and Abusive Relationships* (Hunter House, 1994). (JLalich@csuchico.edu)

**Michael D. Langone, Ph.D.**, a counseling psychologist, is ICSA's Executive Director. He was the founder editor of *Cultic Studies Journal (CSJ)*, the editor of CSJ's successor, *Cultic Studies Review*, and editor of *Recovery from Cults*. He is co-author of *Cults: What Parents Should Know* and *Satanism and Occult-Related Violence: What You Should Know*. Dr. Langone has spoken and written widely about cults. In 1995, he received the Leo J. Ryan Award from the "original" Cult Awareness network and was honored as the Albert V. Danielsen visiting Scholar at Boston University. (aff@affcultinfoserve.com)

**Olena Lishchynska**, candidate of psychological sciences, is a Docent Senior Research Worker of the Institute of Social and Political Psychology of APN Ukraine. She does research on cultic personality dependency and organizes and participates in round tables and seminars devoted to providing psychological help to people harmed by cultic dependency.

**Otto Lomb**, born 1954, degree in theology (Johannes-Gutenberg-Universität, Mainz, Germany), teacher of religion and ethics, president of SINUS (Sekteninformation und Selbsthilfe/Betroffeneninitiative Hessen e.V.). He has practised cult consulting for many years. Contact: O.Lomb@web.de or [SINUSsekteninfo@sinus-ffm.de](mailto:SINUSsekteninfo@sinus-ffm.de)

**Edward Antrim Lottick, M. D.**, has been a cultic studies student for 18 years. He retired from 35 years of active medical practice in 2000. Since then he has completed 4 years of advanced French at King's College in Wilkes-Barre, PA, and has taught an advanced psychology elective on American Cults at the college every other year for the past six years. In 1992, he surveyed 5400 Pennsylvania physicians about their personal and professional experience with cults, using a 14-item questionnaire and in 2004, he surveyed 3000 Pennsylvania psychologists, using a 53-item questionnaire. His results form the basis

of an address, "A Remarkable Consensus." Last year he published "The Forgotten Freedom," *The Torch*, 79(3), 26-30, 2006, and is working on a book on a related topic.

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