

Welcome

Welcome to the 2009 Annual International Conference of the International Cultic Studies Association (ICSA).

This conference handbook provides abstracts on the conference sessions, alphabetized by title, and biographical sketches of the speakers (p. 35). Some of the talks may be published in an ICSA periodical. Others may be made available as online videos. If you have a special interest in any of the talks, either contact the speaker(s) directly or send your request to us, and we will forward it to the speaker.

ICSA conferences try to encourage dialogue and are open to diverse points of view. Hence, opinions expressed at the conference are those of the speaker(s) and do not necessarily reflect the views of ICSA or its staff, directors, or advisors.

The conference could not have taken place without the dedication of the 91 speakers who put much time into their presentations and came at their own expense. We appreciate their generous participation.

Many organizations and persons have helped publicize this year's conference in Geneva. However, three organizations deserve special mention for their contributions to this event:

Info-Cult/Info-Secte (www.infocult.org) and its Executive Director, Michael Kropveld, have been involved in every stage of the conference planning and implementation, have been our liaison to French-speaking communities, and have provided many pages of translation.

Centre intercantonal d'information sur les croyances (CIC) organized a valuable one-day program that brought together eleven representatives

Bienvenue

Bienvenue au Congrès international annuel 2009 de l'ICSA, l'*International Cultic Studies Association*.

Ce recueil du Congrès rassemble les résumés des conférences en ordre alphabétique par titre et les profils biographiques des conférenciers. (p.35) Certaines des conférences pourraient par la suite être publiées dans une revue de l'ICSA et d'autres rendues disponibles comme vidéo en ligne. Si une des conférences suscite particulièrement votre intérêt, contactez le conférencier directement ou nous envoyer votre demande et nous l'acheminerons au conférencier.

Les conférences de l'ICSA veulent encourager le dialogue et sont ouvertes à différents points de vue. Les opinions présentées lors du Congrès appartiennent aux conférenciers eux-mêmes et ne reflètent pas nécessairement le point de vue de l'ICSA, de ses employés, de ses administrateurs ou de ses conseillers.

Le Congrès n'aurait pu avoir lieu sans l'engagement des 91 conférenciers qui ont consacré beaucoup de temps personnel à leurs présentations et se sont déplacés à leurs propres frais. Nous apprécions la générosité de leur participation.

Plusieurs organisations et personnes ont aidé à publiciser le Congrès de cette année à Genève. Trois organismes méritent une mention particulière pour leur contribution à cet événement.

Info-Secte/Info-Cult (www.infosecte.org) et son directeur général Michael Kropveld, ont été impliqués à chaque étape de la planification et de l'organisation du Congrès, ont assumé la liaison avec les communautés francophones et se sont occupés de la traduction

Benvenuto

Benvenuto alla conferenza internazionale annuale 2009 dell' International Cultic Studies Association (ICSA).

Questo manuale fornisce gli abstract delle relazioni nelle varie sessioni in ordine alfabetico per titolo, e cenni biografici dei relatori (p. 35). Alcune delle relazioni potrebbero essere pubblicate in un periodico dell'ICSA. Altre possono essere messe a disposizione on-line come video. Chi avesse un particolare interesse per una qualsiasi delle relazioni può contattare direttamente il relatore o inviare la sua richiesta a noi, che la gireremo al relatore.

Le conferenze dell'ICSA hanno lo scopo di incoraggiare il dialogo e sono aperte a diversi punti di vista. Pertanto, i pareri espressi nel corso della conferenza sono quelli del singolo relatore e non riflettono necessariamente le opinioni dell' ICSA o del suo personale, direttori, o consulenti.

La conferenza non avrebbe potuto avere luogo senza la dedizione dei 92 relatori che hanno impiegato molto tempo per preparare le loro presentazioni e sono venuti a proprie spese. Apprezziamo molto la loro generosa partecipazione.

Molte organizzazioni e persone hanno contribuito a pubblicizzare quest'anno la Conferenza di Ginevra. Tuttavia, tre organizzazioni meritano una particolare menzione per il loro contributo a questo evento:

Info-Cult/Info-Secte (www.infocult.org) e il suo direttore esecutivo, Michael Kropveld, sono stati coinvolti in ogni fase di pianificazione e di attuazione della conferenza, sono stati il nostro collegamento alla comunità di lingua francese, e hanno fornito molte pagine di

of Swiss organizations. Brigitte Knobel deserves a special recognition for putting this program together.

Osservatorio Nazionale Abusi Psicologici (ONAP - National Organization on Psychological Abuse) organized the Italian track of the conference, to which 16 distinguished speakers contributed. Without the efforts of ONAP's president, Patrizia Santovecchi, and Chiara Guarascio, this conference would not have an Italian track.

A special thanks is owed to Francois Bellanger, Ph.D., Professor of Law at the University of Geneva. Without Professor Bellanger's advice and assistance, this conference would not have taken place.

We believe that the 2009 conference will be interesting and stimulating, and we hope that you will attend future ICSA conferences. Your participation and financial support enable us to continue our work. Thank you.

Sincerely,

Lorna Goldberg, M.S.W.,

L.C.S.W.

President

Michael Langone, Ph.D.

Executive Director

de plusieurs documents.

Le Centre intercantonal d'information sur les croyances (CIC) a organisé un programme d'une journée de grande valeur qui a su rassembler onze représentants d'organisations suisses. Un grand merci à Brigitte Knobel pour avoir organisé cette journée.

L'Osservatorio Nazionale Abusi Psicologici (ONAP - National Organization on Psychological Abuse) a organisé les conférences italiennes du Congrès, auxquelles ont contribué 16 conférenciers émérites et se sont occupés de l'information en italien du Congrès. Sans l'apport du président de l'ONAP, Patrizia Santovecchi, et de Chiara Guarascio, ce Congrès n'aurait pas eu de programmation italienne.

Un merci particulier à François Bellanger, Ph.D., professeur de Droit à l'Université de Genève. Sans les conseils et l'appui du Professeur Bellanger, ce Congrès n'aurait pu avoir lieu.

Nous croyons que le Congrès 2009 sera des plus intéressants et motivants et nous souhaitons que vous soyez aussi aux futurs Congrès de l'ICSA. Votre participation et votre appui financier nous permettent de poursuivre notre travail. Merci beaucoup.

Recevez l'expression de nos meilleurs sentiments.

Lorna Goldberg, M.S.W.,

L.C.S.W.

President

Michael Langone, Ph.D.

Executive Director

traduzioni.

Il Centre intercantonal d'information sur les croyances (CIC) ha organizzato un valido programma di una giornata che ha riunito i rappresentanti di undici organizzazioni svizzere. Brigitte Knobel merita uno speciale riconoscimento per aver messo insieme questo programma.

L'Osservatorio Nazionale Abusi Psicologici (ONAP) ha organizzato la sessione italiana della conferenza, alla quale hanno contribuito 16 relatori. Senza gli sforzi della presidente dell'ONAP, Patrizia Santovecchi, e di Chiara Guarascio, questa conferenza non avrebbe avuto una sessione italiana.

Un ringraziamento particolare è dovuto a Francois Bellanger, Ph.D., professore di diritto presso l'Università di Ginevra.

Senza la consulenza e l'assistenza del Professor Bellanger, questa conferenza non avrebbe avuto luogo.

Siamo certi che questa sarà una conferenza interessante e stimolante, e ci auguriamo che parteciperete ad altre conferenze dell'ICSA in futuro. La vostra partecipazione e il vostro sostegno finanziario ci permettono di continuare il nostro lavoro. Grazie.

Cordiali saluti,

Lorna Goldberg, M.S.W.,

L.C.S.W.

President

Michael Langone, Ph.D.

Executive Director

Titles, Speakers, Abstracts

Titres, Présentateurs, Résumés

Titoli, Relatori, Sommari

A Loved One in a Group? Dealing with Alarm and Assessing the Problem (Parts 1 and 2)

William Goldberg, M.S.W., L.C.S.W.; Discussant(s) Patrick Ryan

This session will explore issues that families have to deal with when they become concerned about a loved one involved in a cultic group, including: recognizing and evaluating the sense of alarm; dealing with the anxiety and uncertainty of family members; identifying the kinds of information that are needed to assess the problem; and acquiring and evaluating that information.

Affrontare il "lato oscuro" delle sette: bilancio di un'esperienza decennale

Dr. Raffaella Di Marzio

In questo contributo si esaminano i risultati di una ricerca sull'attività di aiuto, assistenza e informazione svolta dalla relatrice prima in un centro d'ascolto e, in seguito, anche attraverso un Centro di Consulenza e Informazioni online. L'esperienza abbraccia circa 14 anni ed è rivolta a persone coinvolte in gruppi settari o a familiari preoccupati per i loro congiunti affiliati a sette e nuove forme spirituali. Il contributo prevede una valutazione complessiva dell'esperienza per evidenziarne aspetti positivi e negativi e una proposta operativa per migliorarne la qualità e l'efficacia.

Facing the "Dark Side" of Cults: Balance of a Ten-Year Experience

This paper examines the results of a study of help, assistance, and information performed by a volunteer in a listening center and then through a Centre for online Consultancy and Information. The experience covers nearly 14 years and addresses the problems of people involved in cults or fearing for relatives associated with cults or new spiritual movements. The paper gives an overall evaluation of the experience to highlight its positive and negative aspects and an operational proposal to improve its quality and efficacy.

After the Cult: Who Am I?

Leona Furnari, M.S.W., L.C.S.W.

[This session is for ex-members only.]

According to Judith Herman in *Trauma and Recovery*:

Psychological trauma is an affliction of the powerless. At the moment of trauma, the victim is rendered helpless by overwhelming force. When the force is that of nature, we speak of disasters. When the force is that of other human beings, we speak of atrocities. Traumatic events overwhelm the ordinary systems of care that give people a sense of **control, connection, and meaning**.

Disconnection

Traumatic events call into question basic human relationships. They breach the attachments of family, friendship, love, and community. They shatter the construction of the self that is formed and sustained in relation to others. They undermine the belief systems that give meaning to human experience. They violate the victim's faith in a natural or divine order and cast the victim into a state of existential crisis....

A secure sense of connection with caring people is the foundation of personality development. When this connection is shattered, the traumatized person loses his/her basic sense of self. Developmental conflicts of childhood and adolescence, long since resolved, are suddenly reopened. Trauma forces the survivor to relive all of his/her earlier struggles over autonomy, initiative, competence, identity, and intimacy.

From *Childhood and Society* by Eric Erikson:

Erikson's Psychosocial Stages

Each stage is characterized by a conflict that has two opposing possible outcomes. If the emotional and physical needs of the child/survivor are adequately met, he/she resolves the conflict—i.e., learning to trust ... and can move on to the next stage.

- Trust vs. Mistrust
- Autonomy vs. Shame and Doubt
- Initiative vs. Guilt
- Industry vs. Inferiority
- Identity vs. Role Confusion
- Intimacy vs. Isolation
- Generativity vs. Stagnation
- Ego Integrity vs. Despair

The core concept of Erikson's Eight Stages of Man is the acquisition of a strong and healthy ego-identity through consistent and meaningful recognition of one's achievements and accomplishments.

In *Identity, Youth, and Crisis* Erikson describes **Identity**:

- a feeling of being at home in one's body,
- a sense of knowing where one is going, and
- an inner assuredness of anticipated recognition from those who count.
- Identity is a conscious sense of individual uniqueness.
- Identity can be an unconscious striving for a continuity of experience.
- Identity is created from solidarity with a group's ideals.

From *Trauma and Recovery* by Judith Herman:

Recovery

Having come to terms with the traumatic past, the survivor faces the task of creating a future. She has mourned the old self that the trauma destroyed; now she must develop a new self. Her relationships have been tested and forever changed by the trauma; she must develop new relationships. The old beliefs that gave meaning to her life have been challenged; now she must find a new sustaining faith.

Reconciling with Oneself

(Once) The survivor no longer feels possessed by her traumatic past, she is in possession of herself. She has some understanding of the person she used to be and of the damage done to that person by the traumatic event. Her task now is to become the person she wants to be. In the process she draws upon those aspects of herself that she most values:

- from the time before the trauma,
- from the experience of the trauma itself, and
- from the period of recovery.
- Integrating all of these elements, she creates a new self, both ideally, and in actuality.

The re-creation of an ideal self involves the active exercise of imagination and fantasy, capacities that have now been liberated. In earlier stages, the survivor's fantasy life was dominated by repetitions of the trauma, and her imagination was limited by a sense of helplessness and futility. Now she has the capacity to revisit old hopes and dreams. The survivor may initially resist doing so, fearing the pain of disappointment. It takes courage to move out of the constricted stance of the victim. But just as the survivor must dare to confront her fears, she must also dare to define her wishes.

Alternative Healing in New Religious Movements

Terra Manca

In the early years of scientific medicine, many treatments were largely ineffective, if not harmful (e.g., bloodletting). During those years, many people chose to rely on faith as a healing alternative. Moreover, several alternative healing systems arose prior to the early 1900s, when scientific medicine was on the verge of becoming the dominant healing force (Ayurvedic medicine, prayer in various Christian sectarian groups, and Pentecostalism, Mind Cure, etc.). What is surprising is that even when scientific medicine rose to a dominant position in the world of healing, not only did older alternative systems continue to exist, but also newer systems continued to emerge (in New Age groups, etc.). Moreover, other religious organizations (such as Jehovah's Witnesses) forgo specific medically necessary treatments, which group members view as damaging to the soul. In this paper, I argue that the encouragement to rely on faith-based alternatives and/or refusal of medical treatment can potentially harm adherents of alternative religions and (in the case of forgoing immunizations) the surrounding community. The potential harm of forgoing medical treatment did not arise until medicine became the dominant effective healing method, but such harm is increasingly evident in the modern world. Consequently, cases where non-consenting religious affiliates (such as children) suffer death from ineffective treatments often catalyze legal

and societal opposition. Nonetheless, countless others suffer without treatment, muted by their own survival. First, I provide an overview of several groups that practice alternative therapies or promote medical refusal. Next, I demonstrate how refusing medical treatment can result in harm. Finally, I argue that although these treatments can harm adherents, the perception of their harm is dependent on the materialization of an effective dominant practice.

Analysis of European Organizations Focusing on the Cult Problem

Piotr T. Nowakowski, Ph.D.

At times, it is not easy to receive professional assistance or information about cults and related problems. Because of their specificity and complexity, these issues many times go beyond competences of traditional psychological clinics or other healthcare institutions. Therefore, it is a fortunate situation that narrowly specialized centers working in different countries in Europe provide support to individuals, families, and the public in general with regard to the cult problem. To get knowledge about the specificity of these centers, the author decided to ask several questions of their representatives. The questions refer to the status of the organization, forms of its activity, staff qualifications, cooperating institutions and environments, and other issues. The research is both quantitative and qualitative. Collected data is additionally supplemented by the information publicly available from Websites managed by the organizations subjected to analysis.

The results of previous qualitative research (March/April 2008) indicate that the organizations in question have various backgrounds: Some of them are confessionally neutral, others don't hide their Christian inspiration; some are without any external financing, others are subsidized; some are not very active, whereas others take more systematic action. In general, the following areas of their activities can be enumerated: archivization (gathering information and documents about cults); analysis (describing theoretically the collected data); providing information (help offered to people and institutions in acquiring information about cults and suspicious groups or associations); prevention (counteracting involvement in cults and negative consequences of affiliation to such groups by way of raising social awareness); consultancy work (comprehensive assistance in critical situations caused by cults, also exit counseling); re-entry therapy (individual, family or group psychotherapy for former cult members and their families); intermediacy (referral to other experts if needed); and autoformation (widening knowledge on cults and developing professional competences by the staff). In this respect, the representatives of these centers organize open self-help meetings, lectures, colloquia, seminars, conferences, or 'round tables'; develop preventive programs; prepare and issue specialized publications; and occasionally are called as expert witnesses in cult-related trials.

It is also worth finding out what professional specializations are represented by particular members, volunteers, and cooperators of the organizations under discussion. Based on the preliminary research, we can enumerate: psychologists; psychotherapists; sociologists; lawyers; theologians; educationists; historians; mental health professionals; medical doctors; clinical social workers; and specialists in religious studies,

information science, and political science. In addition, independent researchers as well as ex-cult members and relatives of current cult members should be included in this list. Furthermore, results of previously conducted research show that the organizations focusing on the cult problem cooperate with structures and experts of related areas of specialization, educational and religious institutions, governmental and social agencies, police, or mass media. What might be particularly important in the present research is further expanding our knowledge about the organizations in question and defining the quantitative representation of each of the analyzed items (this was not the goal of the preliminary qualitative research). The collected data might be a rich source of information, useful for creating a valuable directory of European organizations occupied with the cult problem.

Analysis of Violations of Rights and Freedoms of the Citizens by Destructive Cults in Ukraine

Valeri Chebanenko, Vasily Usenko, Yan Shchekaturov

According to the results from questioning the Ukrainian experts about the violation of citizens' rights and freedoms by religious destructive cults, we have compiled the following list of reported violations:

Interfering with the right to know. During recruitment, cults usually hide full information about themselves and use the veil of confessional anonymity; they register as some charity or educational or psychotherapeutic organization, thus hiding their religious core under some fake veil. Some even deny that they are a religious organization.

Interfering with free choice of religion. Examples are when cults use methods of social pressure, psychological contagion, and some special suggestion techniques. The person who has entered the organization is strictly controlled (consciousness, emotions, behavior, and social links are under control) without the person's awareness of it.

Violating the principle of secular education. It is widely known that in numerous cases cult members popularize their religion in the educational establishments. They get permission from the administration because they call this active propaganda "lectures about healthy lifestyle, anti-drug education, preparation for future family life, advanced ways for psychic and spiritual self-perfection," and so on.

Influencing political choice. As examples, cult leaders force the adepts to make some peculiar political decisions when they vote in elections or referendums, or they promote themselves or their candidates to known deputies of councils at different levels. To achieve this goal, "groups of go-ahead citizens," who work very actively and don't need any motivation, are created.

Violating parents' rights to take part in the ethical education their children and to be responsible for them. First, this deals with teenagers who got involved with these organizations; second, it deals with the adepts' children, whose parents obediently set in motion all the pedagogic directions of their leaders, even if those directions are senseless or amoral.

Violating property rights. There are many examples of persons' flats, cars, and money being donated to the organizations' funds. People often work free of charge

during the building or the reconstruction of places of worship, or in the pastor's houses, or in the organization's manufacturing "branch offices."

Violating freedom of travel. The person is kept in the community's territory by force or sent to some other place without his/her agreement.

Depriving members of all rights. For example, if an adept becomes dependent on the leader of some strictly structured organization, he might "voluntarily" give up all his rights.

Harming the country's economy. Examples are when cults illegally manufacture various products or perform illegal financial activities.

Infringing upon individuals' civil security. For example, cult members might strive to get into the organs of power to lobby for decisions that are profitable for them.

Appeal to the Mind and the Heart: Cognitive and Emotional Mechanisms of Influence in Coercive Groups

Dariusz Krok, Ph.D.

Modern research in the field of persuasion reveals a number of persuasive mechanisms that are tailored to change people's thinking and emotions so that they can affect behavior. Some of the mechanisms tend to activate cognitive processes, while others try to change individuals' attitudes through emotional influence. Coercive groups can use various forms of both cognitive and emotional mechanisms with the aim of manipulating and deceiving people. In general, it is possible to identify three main persuasion mechanisms: personal proofs, logical proofs, and emotional proofs (Hargie & Dickson, 2004). The main aim of this paper is to describe cognitive and emotional mechanisms that are widely used by coercive groups in their persuasive influence.

Exploring cognitive and emotional mechanisms through which coercive groups influence individuals' attitudes can help us understand the structure of these processes. As a result of this knowledge, people can explore alternatives to their beliefs and opinions, make right decisions, and form reasonable attitudes. In case of confrontation with coercive groups, people can avoid deception and abuse. Positive experiences not only expand our horizons but also make us deeply examine our own beliefs.

Aspetti di tutela del testimone

Dr. Sabrina Camera

La tutela del testimone nel processo penale è un argomento ricco di riferimenti giuridici e allo stesso tempo umani.

Allorché il testimone si appresta a rendere una dichiarazione rilevante ai fini dell'accertamento della verità in sede processuale, il Giudice e le parti sono tenute a confrontarsi non tanto con una sterile dichiarazione, bensì con l'uomo che ne è l'artefice.

E' necessario chiarire questa affermazione, perché non si dimentichi che il giudizio sulla deposizione testimoniale porta con sé una valutazione sull'uomo, sul suo modo di intendere la verità e sulle sue debolezze.

Nell'interrogare il testimone e spesso nello strappargli delle risposte che costui non vorrebbe dare, il Giudice e i difensori devono penetrare proprio nella sua intimità e

mostrare in tal guisa una profonda umanità che assai spesso è disconosciuta nelle aule giudiziarie.

E' naturale che il testimone, il più delle volte disavvezzo a confrontarsi con il sistema "giustizia", versi in una situazione di debolezza psicologica e percepisca il peso di una verità che, ad onta dalla necessità di propalare, non avrebbe mai voluto conoscere.

L'intervento avrà, quale precipua caratterizzazione, il fine di individuare gli strumenti giuridici che il legislatore ha previsto a tutela del testimone; nonché, la necessità di porre in rilievo alcune lacune legislative, che potrebbero essere colmate attraverso interventi normativi di valenza sostanziale e processuale.

Non si potrà prescindere, e neppure il legislatore italiano potrà più farlo, dal riferimento a quei principi e strumenti giuridici che l'ordinamento comunitario ha inteso garantire al testimone-vittima del reato.

In conclusione, si volgerà lo sguardo al testimone vittima del reato di violenza sessuale e si individueranno alcune prospettive de iure concludendo che, pur non aspirando ad essere ineccepibili sul piano tecnico giuridico, spero rappresentino un modesto abbrivio verso una effettiva tutela di quel particolare soggetto, che è il testimone.

English Language Abstract

The witness's safeguard in the criminal trial is a subject rich in both juridical and human references.

When the witness is preparing to give himself a relevant declaration in order to validate the truth during the trial proceedings, the judge and the interested parties have to confront each other not only with a sterile declaration, but with the man who is the author.

It is necessary to explain this statement, because we don't forget that the sentence about the evidence contains a consideration on the man and on his way of understanding the truth and his weaknesses.

In the examining of a witness and often in the managing to extort the answers that he wouldn't give, the judge and the counsels for the defense have to go into in his privacy as well, and to show in this way their humanity that is not recognized in the courtrooms.

It is natural that the witness, almost always not accustomed to dealing with the justice system, is in a state of psychological weakness, and he perceived the weight of a truth, this in spite of the necessity of divulging, he never wouldn't have to know.

Born into and Leaving – But Where to and What Now?

Amanda van Eck Duymaer van Twist, Ph.D.

This talk follows research that explored and analyzed the variables involved in the socialization of children in certain sectarian communities, and what happened once the children came of age. The focus is on new religions that are sectarian (in the way Bryan Wilson has used the term), which means that the groups rejected many aspects of mainstream society, removed themselves from it to some extent, and sought to create better structures for their children along specific religious and/or ideological lines. But in some cases, the new pedagogical ideals and structures clashed with those accepted by outsiders; this in turn raised questions regarding the responsibility of the state to protect its minors. In the cases analyzed for this research, tensions, and occasionally battles, arose between the religious groups

and state authorities, which affected the groups involved, the state and public perceptions of religious minorities, and of course also the childhoods of second-generation members. But not only the childhoods were affected; those who left found they had turned their back on one problem only to be faced by other problems. Many faced significant personal, social, and professional challenges as they tried to integrate into and operate in a culture with which they were unfamiliar. This talk will analyze and discuss research based on interviews with current and former second-generation members (and, in some cases, third-generation members) of The Family International, The International Society for Krishna Consciousness, the Bruderhof, the Church of Scientology, and the Family Federation for World Peace and Unification.

Boundaries (Parts 1 and 2)

[This session is for ex-members only.]

Facilitator(s): 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 remold recruits more efficiently and control most of their relationships.

Once recruits become committed members, cult leaders often use shame to ensure members' 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.

The need to acknowledge and grieve the boundary violations that occurred while in the cult will be discussed along with the methods to recognize the violations and tips for setting boundaries.

Brief Literature Review: Psychology

Carmen Almendros, Ph.D.

Though more research is needed, especially that published in highly regarded peer review journals (e.g. Vaughn, 1996; Whitney, 2002; Wolfson, 2002), there is still a significant body of psychological research in the cultic studies arena. This presentation summarizes some relevant literature in Psychology, trying to provide a critical look at the existing research available to the presenter mainly, but also through international databases such as PsycINFO (American Psychological Association) and MEDLINE (National Library of Medicine). After a review of relevant contributions, practical implications, and controversies, specific conclusions and some gaps in research are discussed and future directions suggested.

Brief Literature Review: Sociology

Amanda van Eck Duymaer van Twist, Ph.D.

The speaker will review recent scholarly publications in the sociology of new religious movements.

Clinica e trattamento della fase post settaria

Massimo Nencioni, Ph.D.

La dizione "lavaggio del cervello" è semplicistica: senza la pretesa di medicalizzare questo campo, dovrebbe rientrare nelle competenze dello psichiatra la valutazione di dinamiche plagiarie che possono svilupparsi; tale valutazione andrebbe condotta sulla situazione concreta.

Del resto rifiutare a priori l'intervento tecnico dello psichiatra sia pure con l'argomentazione che è in gioco la libertà religiosa, significa rinunciare ad accettare il fatto che alcune persone sono state sottoposte a rilevanti manipolazioni del loro stato psichico.

Andrebbero valutati in primo piano i metodi utilizzati nella conversione al culto e nella deprogrammazione e il sapere psichiatrico dovrebbe contribuire ad interpretare in modo fecondo i fenomeni di conversione religiosa solo conservando la necessaria prudenza là dove sono in gioco importanti valori di libertà di coscienza.

Abgrall, psichiatra e criminologo francese, in un capitolo dell'opera "La Mecanique des sectes" intitolato "Le patologie indotte dalla manipolazione settaria", elenca una serie di disturbi che possono essere riscontrati negli adepti durante la loro appartenenza a un nuovo movimento religioso o dopo un'eventuale uscita.

In questo studio, effettuato utilizzando il manuale Diagnostico e Statistico dei Disturbi Mentali (DSM IV), sono stati considerati alcuni disturbi di cui soffrono gli ex-adepti. In particolare:

- disturbo dell'adattamento con umore depresso, ansia e alterazioni della condotta
- disturbo d'ansia di separazione
- disturbo post-traumatico da stress
- disturbo di depersonalizzazione
- disturbo dissociativo.

Questi disturbi sono stati affrontati sia da un punto di vista clinico diagnostico che terapeutico, con particolare riferimento sia alle tecniche psicoterapeutiche che al trattamento psicofarmacologico.

Dall'esame della letteratura in merito è stato riscontrato poco o niente di specifico e questo perché è difficile avere un campione di pazienti fuoriusciti da una setta; gli ambulatori antisetta ricevono moltissime chiamate ma in prevalenza sono familiari degli adepti e poche sono le richieste di aiuto delle vittime stesse per uscire dai movimenti settari.

In conclusione la domanda è: chi sono i fuoriusciti, sono malati psichiatrici? E se sì a quali categorie diagnostiche appartengono; erano già malati prima di entrare e si sono aggravati o erano semplicemente delle persone alla ricerca di certezze e risoluzioni di problemi personali che si sono ammalate per colpa dell'appartenenza alla setta?

Clinical Issues: Working with First-Generation Former Cultists

[This session is open only to licensed mental health professionals—case discussion focused.]

Facilitator: Linda Dubrow-Marshall, Ph.D.; Steve K. D. Eichel, Ph.D.; Gillie Jenkinson, M.A.

This session will use the discussion of clinical cases to explore issues clinicians encounter when working with people who joined cultic groups after their childhood years—i.e., "first-generation former cultists." Presuming at least a basic familiarity with the relevant clinical literature and at least minimal experience in the field, the presentation and discussion will focus immediately on common clinical concerns and ways of addressing them.

Clinical Issues: Working with Second-Generation Former Cultists

[This session is open only to licensed mental health professionals—case discussion focused.]

Facilitators: Leona Furnari, M.S.W., L.C.S.W.; Michael Martella, Ph.D.; Joyce Martella, M.A.

This session will use the discussion of clinical cases to explore issues clinicians encounter when working with people who were born or raised in cultic groups, i.e., "second-generation former cultists" (SGAs). Presuming at least a basic familiarity with the relevant clinical literature and at least minimal experience in the field, the presentation and discussion will focus immediately on common clinical concerns and ways of addressing them.

Clinical Roundtable for Mental Health Practitioners

[This session is open only to licensed mental health professionals.]

Facilitator: Gillie Jenkinson, M.A.

Following an interesting and lively discussion at the 2008 ICSA Philadelphia conference, a Clinical Roundtable for Mental Health Practitioners is being held again.

This 90-minute session will be an interesting opportunity for clinicians to discuss (highly disguised) clinical vignettes to illustrate a specific clinical problem and to highlight their questions regarding certain circumstances that occur within therapy with cult leavers—both first and second generation—as well as issues that arise with family members.

This may cover issues of, for example: How to apply the psycho-educational approach, floating and grounding, cult pseudo-personality, confidentiality, trust, identity, problems with relationships, effective therapeutic approaches for these client groups, assessment, communication skills, and so on.

The Clinical Roundtable will be facilitated but structured so that mental health professionals have an opportunity to participate in the discussion. This session is open only to those who are mental health professionals with an advanced degree in one of the mental health fields. This will be strictly adhered to for confidentiality purposes.

Discussion preference will be given to clinicians who submit their clinical vignettes and discussion issues in advance to Ms. Jenkinson at info@hopevalleycounseling.com.

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Coercive Persuasion Techniques in Violent Radicalization and Terrorist Recruitment

Ferran Alonso, M.A.; Juan José Ramírez Perea

A key element in the fight against international terrorism (Jihadism) is the identification of the factors and causes that lead to violent radicalization. The phenomenon of international terrorism is complex and requires an interdisciplinary knowledge that can contribute with data on economic, political, psychological, social, religious and cultural factors. Some of these factors are a partial explanation of the phenomenon, while other variables intervene decisively. One subject to be considered when one is analyzing the processes of violent radicalization is that of social psychology because it provides an important theoretical and conceptual frame for understanding group dynamics, radical indoctrination, "coercive" persuasion techniques, instrumentalization of religion, and psychology of fanaticism. Too often, international terrorism is qualified as "religious terrorism" or "sectarian violence," since the Islam religion is viewed as a variable to be considered. Although it is true that religion is present in this phenomenon, it is not, by any means, the explicative variable, but the instrumentalization (abusive interpretation) of the belief used or manipulated to achieve the objectives of the terrorist organization. In this sense, one must, on one hand, differentiate the religion from those manipulative practices that derive toward fanaticism from violent radicalization and, on the other hand, make differential diagnoses between "ideological extremism" and "violent radicalization"; this differentiation is essential because having an excessive religious orthodoxy does not necessarily mean one is on a road to terrorist action. Ideologists of terrorist cells use indoctrination and training techniques (psychological manipulation) that favor dehumanization of the enemy and depersonalization of its members. Therefore, it is vital to identify Jihadist rhetoric and the psychosocial processes.

This communication presents, from a psychosocial perspective, an empirical approach about the genesis of violent radicalization. The investigation analyzes how the mechanisms and psychological process facilitates the recruitment and the Jihadist radicalization are generated and developed.

Detecting the most explanatory variables of the phenomenon is fundamental to working out precise diagnoses. Thus, this approach will enable the design and implementation of the necessary preventive measures to counteract the generating dynamics of extremist violence.

This research is based on trustworthy information used in a finding of the Spanish High Court, with competences in trials about terrorist matters, and so allows a reliable analysis of the possible processes of psychological manipulation that could have taken place in the terrorist cell. This psychosocial approach focuses its analysis on the individual-group interaction, group dynamics, the processes of internalization of the violent extremist ideology, and the ideologist/leader role. For the documentary analysis, four different "coercive persuasion" or "thought reform" models have been used. Objectives:

- To define and describe "violent radicalization" and its possible effects.

- To know how an apparently normal individual turns into a suicide terrorist.
- To identify the role of the leader and his/her importance to the group dynamics.
- To define and describe the processes of "coercive persuasion," and to identify similarities and differences between the "jihadist indoctrination" and a process of "psychological manipulation."
- To determine the coercive persuasion techniques (thought reform/psychological manipulation/mental control, etc.) that become involved in violent radicalization.

Conversion and Worldviews (Parts 1 and 2)

Michael D. Langone, Ph.D.

Discussants: William Goldberg, M.S.W., L.C.S.W.; Patrick Ryan

This session will examine conversion in general and conversion to cultic belief systems specifically. Conversion will be conceptualized as a shift in worldview that results in a person's looking at self, world, and relationships in different ways. The challenge for families and friends of people who have experienced cultic conversions is to understand the convert's new worldview and to communicate with him/her accordingly. Such "cross-cultural communication" is vital to enhancing the relationship with the cult-involved loved one and to finding ways to lessen conflict.

Countertransference

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

A clinician, who works with former cult members, often feels a variety of powerful emotions during the therapy process. Therapy is interactional and the therapist and the former cult member react to one another in both induced and unique ways. The presenter will share some vignettes from her own practice to illustrate possible transference/countertransference scenarios. It is hoped that these examples will be used as the jumping off point for discussion with those who attend this session.

Crisis in Cultic Groups: Can It be a Window for Change?

Dianne Casoni, Ph.D. Michael Langone, Ph.D., Moderator; Discussants: Eileen Barker, Ph.D.; Steve K. D. Eichel, Ph.D.

Crisis, both internal and/or external, brought upon Canadian based cultic groups by allegations of unlawful conduct were examined with a qualitative methodology with a view of better understanding the transformations set in motion by the crisis. Analysis of the research material showed that crises impact groups in different ways, notably depending on the dynamics of the leader-member relationship and also on the way in which social control representatives' deal with the group. One of the specific dimensions studied has been how crises confront groups, and their members, to their own engagement or, as the case may be, disengagement in society. Since this particular dimension is often paramount either in the allegations of unlawful conduct, or in the unlawful conduct proper, changes brought to this effect appear to constitute a true window for change.

Critical Thinking's Greatest Challenge: Undue Psychological Influence

Russell Bradshaw, Ed.D.

Even the most advanced cognitive and critical thinking skills can be trumped by an individual's inability to detect and resist "undue psychological influence." Charismatic confidence-men or deceptive groups can cause havoc: they can create serious problems for individuals, families, communities, businesses, religions, political organizations and other social institutions—even entire nations (e.g. Prophetic Charisma; Len Oakes, 1997). Their subtle yet coercive scams are based on a few well-known psycho-social processes and can achieve amazing results (e.g., *Influence: Theory and Practice*, Robert Cialdini, 2008).

As primates, we have evolved and survived as group animals and have relied heavily on these psycho-social mechanisms for hundreds of thousands of years. We have also evolved under conditions of social hierarchies, often led by charismatic and energizing leaders. Our tendency to follow leaders and obey these simple rules is deeply rooted in our social and biological inheritance. They are so built-in that we are barely aware of their existence or their power over us. Because of this, a skilled individual or group can learn to manipulate others by utilizing these processes to their advantage, often with deceptive methods and/or ideologies.

Why then is our society so loathe to educate our students about these relatively simple behavioral influences that can cause such suffering? The assertion in this presentation is that cognitive intelligence and critical thinking skills are not an adequate defense against manipulative and deceptive psycho-social influence. We need to redesign basic psychology courses and foundations of education courses to include descriptions of this dilemma and help our students. The author has redesigned his foundations of education course at the university level to address these concerns.

Culti abusanti e manipolazione mentale

Patrizia Santovecchi

In un mondo sempre più frenetico, dove tutto corre veloce, le sollecitazioni che colpiscono la nostra mente sono spesso eccessive; così ci ritroviamo a compiere molte delle nostre azioni senza il tempo necessario per un'attenta e corretta valutazione critica. Questo rende tutti noi maggiormente vulnerabili, nei confronti di quei messaggi che tendono ad un qualche tipo di condizionamento.

Potenzialmente, tutti possiamo essere condizionati o condizionabili. E' indubbio che ognuno di noi è soggetto all'influenza di molti fattori: il luogo in cui nasciamo, la nostra famiglia di origine, le amicizie, la scuola, le esperienze di vita, senza sottovalutare i media e le varie mode e tendenze. Tutto contribuisce a plasmare la nostra identità, e fare di noi ciò che siamo quanto a modo di pensare e di agire.

Esiste però una tecnica ben più forte e subdola di condizionamento, messa in atto nel corso degli ultimi decenni, da culti che studiosi e osservatori non hanno esitato a definire "distruttivi". Sono culti che aspirano al controllo completo della persona e delle sue risorse. Da

questi potremo proteggerci solo conoscendone a fondo i procedimenti.

La relazione può divenire manipolazione e il rischio della manipolazione aumenta quanto più ci si allontana da una «relazione naturale». Tra le comunità a sfondo religioso o sociale si collocano anche i culti abusanti: si pongono a servizio di utopie/illusioni, dichiarano di creare un uomo nuovo (= migliore), un uomo piegato a visioni di vita «altre».

Dietro tali operazioni spesso si intravede il fanatismo di alcuni, come diceva Goethe: «Sovente i principi imprimono su rame appena argentato la loro augusta effigie, e a lungo il popolo s'inganna. I fanatici imprimono il timbro dello spirito su menzogne e insania, e chi manca di pietra di paragone le prende per oro colato». Questa relazione vuole illustrare le tecniche di persuasione, soffermarsi sulle «utopie» (dalle società perfette alle fantasie patologiche di impostori e fanatici), descrivere i «culti distruttivi» celati dietro la libertà di fede e di associazione, illustrare come si procede al controllo mentale degli adepti.

Cultic Resurgence and Psychological Manipulation in Nigeria – Some Theoretical Explanations and Implications for African Educational Theorizing

S. A. Babarinde, Ph.D.

There is a resurgence in Nigeria of cultic and cult-like activities, with the accompanying psychological manipulation of the victims. This study investigates this development through a survey of print and electronic media programs over a period of time. A typology was developed that includes elements of psychological manipulations in the activities of the various groups identified. What could be possible explanations for this resurgence? Economic, political, religious, and cultural reasons were explored for clues.

Nigeria has adopted the Millennium Development Goals (MDG) as part of her development strategies, and this focus places significant emphasis on education as a major tool for achieving these goals. If education is to play this very important role in the country's development agenda, there must be some rethinking of educational theory and practice. This exercise becomes very important and crucial as Nigeria occupies a major position in the world today: She is the most populous African country, with about 140 million people; she is also very rich in natural and human resources, standing as the sixth largest producer of crude oil in the world today. However, she is also a land of paradoxes: She is rich, with more than \$60 billion in foreign reserves; but the majority of her citizens lives in abject poverty; infant and maternal mortality is high, and infrastructural facilities have almost totally collapsed; there is a high rate of unemployment and underemployment; there exists high-level corruption among political and public functionaries; and so on. The neglected youth and ethnic minorities have reacted to these conditions through violence and cultic activities, with serious implications for development. If education is to serve in the reversal of these negative trends, serious efforts must be committed to the rethinking of educational theory and implementation. It is also in the interest of the developed economies of the world to help Nigeria overcome the obstacles to her development

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because this is the sure measure to prevent negative fallout, such as the volatile crude oil market as a result of disruptions in Nigerian oil production and supply.

Cults, Public Policy, and the Atheist State: Are Western Regulatory Models Applicable to Cults Relevant to the People's Republic of China?

Stephen Mutch Ph.D. L.L.B. (U.N.S.W.)

This paper, situated in the field of comparative public policy, explores the question of the transferability of models involving the regulation of cultic groups from Western countries to the People's Republic of China, a country governed by the atheist Chinese Communist Party, yet which has constitutional protections for belief in religion (and non-belief). It does so by examining the different conceptual frameworks relating to the relationship between church and state, either consciously or unconsciously adopted by various Western governments, exploring the types of conceptual frameworks relevant to an atheist world view, and discussing what types of regulatory models, or parts thereof, might be capable of successful transfer to China.

De l'influence abusive à l'emprise : modéliser le lien sectaire

Jean-Yves Radigois

Lors d'une demande d'aide ou d'une évaluation socio-éducative, les professionnels (psychologues, travailleurs sociaux, etc.) rencontrent des difficultés méthodologiques pour comprendre et intervenir dans un contexte à dérive sectaire (Radigois, 2008) définit, selon Fournier et Monroy (1999), comme « la construction d'une allégeance inconditionnelle au sein d'un isolat culturel auto référent, à caractère expansif dans différents domaines de la vie individuelle et sociale » (p. 20). L'une de ces difficultés procède d'une méconnaissance de ce phénomène et notamment du fonctionnement de ces groupes, des processus d'influences sociales et de la communication d'emprise.

Devant ce phénomène complexe, au sens d'Edgard Morin, peut-on alors contribuer à modéliser ce lien si particulier ? Le lien sectaire se nourrit de plusieurs conditions et divers types de processus : psychologie sociale, comportements addictifs, communication d'emprise, psychologie clinique sont convoqués.

Les premières recherches se sont inscrites vers la « réforme de la pensée » (Lifton, 1961) ou la « persuasion coercitive » (Shein, 1961) dans les organisations totalitaires. Désormais, la littérature scientifique s'oriente plutôt vers trois courants principaux : la psychologie sociale avec les influences sociales et les phénomènes de groupes (France, U.S.A., Québec), les processus d'addictions (Espagne, Québec), l'emprise dans sa dimension systémique et communicationnelle (Belgique et France).

En terme d'influences sociales, point besoin de théories nouvelles. Les dérives s'enracinent dans des phénomènes de groupe et des processus « ordinaires » d'influences sociales et de soumissions librement consenties, bien connus des psychologues sociaux et largement documentés depuis longtemps (Cf. Les québécois Kropveld et Pelland, 2003 ; ou les français Dépret, 2001 ; Rouquette, 2003). Ces éléments séduisent, influent, renforcent au quotidien l'influence au sein d'un groupe.

Le Group Psychological Abuse Scale, créé par Chambers et ses collègues (1994) puis validé en espagnol par Almendros et ses collègues (2003), permet de repérer des groupes abusifs. Il n'a pas été validé et calibré en français. Pour autant, l'influence sociale cela suffit-elle à créer une sujétion ?

Des recherches nous renseignent sur les profils d'adhérents de mouvements à dérive sectaire (dès 1970 avec Galanter), et de « sortants de sectes », mais aussi sur leurs difficultés, leurs symptômes et leurs souffrances (Langone, 1992 ; Aronoff-McKibben et ses collègues, 2000 ; Klosinski, 1997, en Allemagne). Plus récemment, des études ont affinées nos connaissances : en Belgique autour de Maes (Chasse, 2001 ; Dricot, 2001) ou de Saroglou (Saroglou et ses collègues, 2005) ou encore en France (Nathan et Swertvaegher, 2003). Dans une approche systémique, Maes décrit les spécificités des proches d'adeptes qu'il présente comme co-victimes (Maes, 2000).

Un second courant constate des symptômes et attitudes proches de consommateurs de drogues : dépendance au « produit », envahissement du temps, de l'histoire du sujet au détriment sa vie privée, familiale et sociale. Ce courant est notamment représenté à Barcelone par Miguel Perlado (2004). Il a été particulièrement fécondé par le psychiatre québécois Jean-Yves Roy (1998) et son concept d'addiction dogmatique. Il intègre en quelque sorte les conditions personnelles et conjoncturelles de la personne, sa dépendance à l'égard du dirigeant, l'augmentation des doses (de temps, de livres, de stages, d'argent dépensé), le renforcement de l'addiction, les problèmes du sevrage et l'angoisse de perdre la relation bergère qui le conduit vers l'emprise ou le glissement de dépendance qui perdure de groupe en groupe, voire au mode de relation établi avec l'aidant. Il intègre les observations sur la résistance à la critique des fondements merveilleux et irrationnels que Deconchy et Bauduin (2003) ont vérifié et théorisé.

Le troisième courant provient de praticiens de terrain confrontés à des situations d'emprise aux modalités proches, dans des abus sexuels et des violences intrafamiliales par exemple. Très opérationnel dans le cadre du travail social et connu par les professionnels, ce modèle systémique et communicationnelle a été introduit ici par le psychologue belge Jean-Claude Maes qui, s'appuyant sur Perrone et Nannini (2000), parle de groupe dont l'emprise est institutionnalisée. Selon ces auteurs, la communication d'emprise crée un état émotionnel qui bloque les capacités de résistance, d'anticipation et de contestation. Le sujet ne voit qu'une situation en impasse où il est incapable d'élaborer une stratégie d'évitement. Car, disent-ils, cette communication laisse le prisonnier dans sa cage, même lorsque la cage est ouverte. Cette situation d'emprise va filtrer les informations qui sortent du système (famille, groupe), donner l'illusion à la victime qu'elle est libre de se retirer, mais aussi contaminer les professionnels de l'aide au point parfois d'une pétrification de la pensée et de l'action (Maes, 2005 ; Radigois, 2008).

Enrichi par ces travaux, il reste à proposer un modèle qui puisse permettre aux professionnels de mieux comprendre pour intervenir dans ce cercle vicieux : influences sociale au quotidien et addiction dogmatique pouvant, dans certaines situations extrêmes, conduire à une relation verrouillée par l'emprise. Cette communication souhaite apporter une pierre à ce chantier.

Developing the 'Totalistic Identity Theory' for Cults and Extremist Groups

Rod Dubrow-Marshall, Ph.D.; Paul R. Martin, Ph.D.

Research previously presented (Dubrow-Marshall and Martin, 2008) has articulated the 'Totalistic Identity Theory' for cultic and extremist groups, whereby it is advanced that members' identity structures are largely dominated and fixed on the cult identity at the expense of many or all other levels and categories of identity, and in a polarized or differentiated position in relation to other groups and society at large. This theory (Dubrow-Marshall, 2007) is an extension of traditional social psychological theory on group identity [e.g., Turner's (1987) Self-Categorization Theory]. Analysis of former cult members from the WellSpring Retreat and Resource Center in Ohio (Dubrow-Marshall & Martin, 2008) has also shown a clear relationship between aspects of psychopathology and extent of identity with the group, thus providing evidence that a totalistic or polarized identity structure is harmful for group members.

This paper presents further analysis from the WellSpring sample that advances further a model for the specific psychopathology of former cult members. This analysis points to additional evidence for the 'Totalistic Identity Theory' and, in particular, aspects that relate to the polarized-identity position and its relationship to overall psychological well-being and the perception by current group members of nongroup members and the rest of the world, and the behavioral correlates of such perceptions. The theory also points to and supports strategies for depolarization and de-identification with extremist groups, and approaches to preventing initial recruitment to such groups.

Dinamiche di manipolazione mentale ed organizzazioni di stampo mafioso

Dott.ssa Antonella Pomilla

La relazione avrà l'intento di discutere le dinamiche di manipolazione mentale che i gruppi mafiosi esercitano sui propri affiliati, determinando progressivi svincoli morali non già in virtù delle attività criminose che verranno poi svolte, bensì in relazione alle rappresentazioni mentali che gli stessi hanno verso di sé, in quanto appartenenti a tale gruppo.

Attraverso i principali criteri usati dalla psicologia sociale per definire e discriminare un "gruppo sociale" da altre forme aggregative, si dimostrerà innanzitutto che la mafia è un gruppo sociale.

Essa difatti si caratterizza per:

- L'esistenza di interdipendenza ed interazione tra i membri mafiosi e con il gruppo in generale;
- La consapevolezza individuale di appartenenza;
- Il riconoscimento dell'esistenza del gruppo mafioso operato dagli altri gruppi sociali e dallo Stato ufficiale;
- L'esistenza di un sistema dei ruoli interdipendenti all'interno del gruppo mafioso;
- La soddisfazione dei bisogni individuali da parte del gruppo;
- L'esistenza di unità, coesione e concordia all'interno del gruppo mafioso;

- L'esistenza di un sistema di norme comportamentali specifiche per il gruppo.

Verranno quindi descritte le rappresentazioni mentali che gli affiliati hanno per se stessi, nonché quelle provenienti dalle disamine interpretative esterne.

Infine, verrà illustrato il "pensiero mafioso", quella profonda ed inconscia modalità ideativa che caratterizza il "gruppo mafia" con valori più saldi e forti degli intenzionamenti familiari, ed in virtù del quale si determinano proprio quei meccanismi di svincolo morale che sostanziano la faccia criminologica delle organizzazioni di stampo mafioso.

Discussion: Ex-Member Debriefing

[This session is for ex-members only.]

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;
- to allow each participant to speak briefly.

Enhancing Relationships by Communicating Across Worldviews - I and II

[This session is open only to family members of cult involved persons and to ex-cult members.]

Facilitator: William Goldberg, M.S.W., L.C.S.W.

Discussants: Michael Langone, Ph.D.; Patrick Ryan

This session will be discussion oriented. It is designed to help family members concerned about a loved one's cultic involvement to improve communication with him/her. The discussion presumes familiarity with material discussed in previous sessions: "A Loved One in a Group? Dealing with Alarm and Assessing the Problem" and "Conversion and Worldviews."

Families and Cults

[This session is open only to licensed mental health professionals and families of cult-involved persons.]

Facilitator: William Goldberg, M.S.W., L.C.S.W.

This session will use the discussion of clinical cases to explore issues clinicians and families encounter when they work on concerns families have about loved ones involved in cultic groups.

Family Discussion: Alarm, Assessment, Conversion, Worldviews, Relationships, and Action (Part 1 & 2)

[This session is open only to family members of cult-involved persons.]

Facilitator: William Goldberg, M.S.W., L.C.S.W.

Discussant: Patrick Ryan

This session will be discussion oriented. It will try to help families apply lessons from previous family sessions, explore action options, and consider the consequences of various courses of action.

From Society into the Schools: How Tradition and Leadership Failure Breed Violent Cultism and What to Do About It

Stephen Adebajo Oyeade, Ph.D.

While acknowledging the fact that secret cultism is a worldwide, age-long phenomenon, this study examines the role of traditional culture and leadership failures in the evolution of cultism, of violence, and of other strange (negative) values manifesting among the youths in tertiary institutions in Nigeria. Basically, the study identifies the traditional Nigerian society as providing the impetus for cultism because of the preponderance of many traditional secret societies or cult groups to which adults belong and to which many youths are initiates. For instance, in the southwestern part, there are the Ogboni, the Osugbo, the Oro, the Sango, the Ogun, the Ifa, the Gelede, the Egungun, and the Agemo societies. In the Cross River State is the Odumu; the Masquerade is in Okrika, and the Mamma in Nupe land, in the Middle Belt of Nigeria. Among the Ibos, we have the Igwekala, the Amadiora, and the Okija cults; while in the midwestern part are the Owegbe and Ayelela cults. Others include the Ekpe, and the Orim and Ekime cults.

The study raised some questions: How are the cults or fraternity groups in tertiary institutions related to the traditional society cult groups? Also, what will be the personality of the children bred in cultism, and the character traits of second-generation cult members? The study found that even though campus cult/fraternity groups have tried to explain the situation away as harmless or progressive, the study establishes some resemblances in their philosophy, mode of initiations, choice of symbols and colors, identification marks, choice of meeting time and place, oath taking, and violent potentials of their activities—blood rituals and sacrifices, strange language, offensive weapons, curious arts or crafts, coffins, and heavy use of force and torture during initiations, among others.

The issue of leadership touches on the home, the school, and the society at large. The study found the home as very basic to the development of interest in cultism if family members are initiates for security, power, influence, and wealth. School conditions and peer influence also pressurize or lure youth into cultism, also just as any society whose leaders extol corruption, power abuse, crime, and violence.

The study noted the grave impact of violent cultism on individuals, institutions, and the larger society. For individuals, addiction to drugs, crime, and violence lead to dropping out of studies, untimely death, and disorientation while in institutions; goals become truncated by frequent closures, a climate of fear, deaths of innocent residents, and so on; and for the larger society, the loss is tremendous in the material, human, financial, and social-psychological dimensions. The study suggested a holistic approach that involves all strata of society because of the cultural question. Many

researchers have held that stamping out cultism in society may be a herculean task, but this study holds that it is not impossible to reduce cultism considerably, and the accompanying violence on campus. In addition to common remedies such as provision of facilities, funding of higher institutions, counseling programs, vigorous campaigns, and the like, this study submits that it is high time government rises up to the challenge to legislate against perpetrators of violence and to ensure enforcement. Thus, it is recommended that specially trained and equipped campus police be created to monitor the campuses, as is done in civilized nations of the world like the United States of America. It is the opinion of this study that the campuses of higher institutions in Nigeria can no longer be insulated from the laws of the land that set them up to train its future leaders.

Gestione dei detenuti per reati di terrorismo ed eversione, nazionale ed internazionale ed appartenenti alla criminalità organizzata: problematiche di massima sicurezza

Dr. Silvana Sergi

La gestione di detenuti per reati di terrorismo, eversione ed associativi, ricomprendendo tra questi i reati della criminalità organizzata – mafia, camorra, 'ndrangheta e sacra corona unita – hanno da sempre preoccupato la società e la giustizia per l'elevatissimo grado di allarme sociale dei reati in questione.

La gestione dei detenuti terroristi ha comportato la creazione di circuiti speciali all'interno degli istituti penitenziari con maggior garanzie strutturali relative alla sicurezza e la sospensione totale o parziale dei benefici premiali che la legge penitenziaria italiana concede a tutti i detenuti, in ragione della previsione costituzionale dell'art. 27 cost.. I circuiti penitenziari, appositamente realizzati, per assicurare la detenzione degli autori di reati di terrorismo ed associativi sono denominati da alta sicurezza e nei casi di massimo allarme sociale, di massima sicurezza.

L'ordinamento penitenziario ovvero la legge 26 luglio 1975 n. 354 ed il relativo regolamento di applicazione, si occupano dell'argomento agli artt. 4 bis Ordine Penitenziario e 41 bis Ordine Penitenziario, insieme all'art. 416 bis Codice Penale che, per la gravità del fenomeno sono considerati la massima previsione di una gestione rigorosa dei detenuti e di esclusione sociale. Le disposizioni dettate dal Ministero della Giustizia – Dipartimento dell'Amministrazione Penitenziaria – emanate con decreti del Ministro della Giustizia e lettere circolari del Capo del dipartimento dell'amministrazione penitenziaria, rispettivamente autorizzano e dettagliano il suddetto regime di detenzione.

La compressione rieducativa realizzata dalle leggi che si sono susseguite, non è uguale per tutti i condannati; il regime che si applica a ciascuno, risente di significative differenze di disciplina.

La compressione dei diritti dei condannati può avvenire collettivamente – creando istituti interi o sezioni di istituto in cui è applicato il regime di alta e massima sicurezza – oppure individualmente.

È di tutta evidenza che la sospensione delle normali regole trattamentali e rieducative, obbligatorie per

espressa previsione costituzionale e la conseguente impostazione basata sulla sicurezza carceraria, ha come scopo prioritario quello di garantire la sicurezza pubblica e l'ordinato svolgimento della vita sociale.

All'interno del regime individuale si creano delle sensibili differenze di gestione a seconda dell'attualità dei collegamenti con la criminalità organizzata all'esterno, anche durante la detenzione - atteso che il livello associativo è talmente forte che notoriamente la criminalità non abbandona il detenuto e la sua famiglia - e la collaborazione fattiva e concreta dei condannati con lo Stato.

Questo tipo di reati hanno creato allarme sociale e sono venuti alla ribalta negli anni '70. Ma solo nei primi anni '90 si perfeziona e diviene definitiva la normativa che oggi lo Stato Italiano applica per gestire la detenzione di questa tipologia criminale, affrontando la collegata problematica della gestione dei pentiti e collaboratori di giustizia, che da pensiero filosofico si è tramutato in un risultato giuridico ormai acquisito dalla normativa italiana.

Anche questo fenomeno ha comportato scelte gestionali particolari e conseguenti al riconoscimento da parte dell'autorità giudiziaria della qualità di collaboratore di giustizia per gli autori dei reati di terrorismo e di criminalità organizzata.

La problematica della gestione dei detenuti terroristi e con vincolo associativo ha affrontato ogni collegamento, in armonia con gli organi di polizia centrali, specializzati nell'azione di contrasto della criminalità organizzata, terroristica o eversiva e la Direzione Nazionale Antimafia, organo giudiziario di massima eccellenza sulla materia.

La durezza della normativa ha comportato una reazione attraverso il ricorso alle corti di giustizia nazionali (corte di cassazione e corte costituzionale) ed internazionali. Per tali ragioni è stata disciplinata anche la procedura relativa ai reclusi.

Gli strumenti giuridici di contrasto al terrorismo internazionale: palingenesi normativa funzionale alla creazione di uno Statuto penale comune

Salvatore Reitano

La relazione avrà ad oggetto l'analisi dei più importanti strumenti normativi di contrasto al terrorismo internazionale gemmati nei diversi ambiti istituzionali. Dopo aver precisato se possa profilarsi una nozione unitaria di terrorismo internazionale sotto il profilo ontologico-giuridico - dalla quale potrebbe tra l'altro discendere quella *reductio ad unum* in vista della creazione di uno statuto penale unitario - ci si soffermerà in particolare sulla decisione quadro adottata dal Consiglio d'Europa il 13 giugno 2002 che costituisce, per gli Stati membri, lo strumento vincolante più completo, nonché elemento paradigmatico di carattere valutativo sulla cui base esaminare la portata onnicomprensiva della nozione terroristica che nella decisione de qua trova pieno riscontro.

In ambito internazionale, sono tredici le convenzioni e i protocolli conclusi dalle Nazioni Unite in materia di lotta al terrorismo: deve tuttavia precisarsi che molte di queste non sono state ancora firmate o ratificate da numerosi Stati.

Potrebbe sembrare paradossale ma le prime tre convenzioni delle Nazioni Unite in materia di contrasto alla lotta al terrorismo riguardano la sicurezza dei voli aerei. Si tratta della Convenzione del 1963 per la repressione dei reati commessi a bordo di un aereo, della Convenzione del 1970 per la soppressione del sequestro illegale di aeromobili e della Convenzione del 1971 per la soppressione degli atti di sabotaggio compiuti a bordo degli aeromobili. Nessuno avrebbe potuto immaginare che, a distanza di circa quarant'anni, il più grande attacco compiuto dal terrorismo alle democrazie occidentali sarebbe avvenuto proprio con il mezzo aereo. Tale premessa appare necessaria non certo per ricordare gli avvenimenti del settembre 2001, per altro a tutti ben noti, quanto per sottolineare come il diritto internazionale pattizio già da tempo offra degli strumenti più che validi per la lotta al terrorismo. Tra le tredici convenzioni destinate dalle Nazioni Unite alla lotta contro il terrorismo si porrà in particolare l'attenzione sulla Convenzione firmata a New York nel 1999 contro il finanziamento del terrorismo (c.d. Financing) poiché costituisce il primo e più importante atto negoziale internazionale che affronta il problema del terrorismo in un'ottica del tutto nuova. Non a caso questa Convenzione, unitamente a quella per la eliminazione degli attentati terroristici mediante l'uso degli esplosivi (c.d. Bombing) del 15 dicembre 1997, sono le uniche richiamate nel testo della decisione quadro del 2002. Sempre con riferimento alla attività delle Nazioni Unite non ci si asterrà dal dare conto dello stato dei lavori per la conclusione di una nuova Convenzione globale per la lotta al terrorismo. Per quanto concerne il Consiglio d'Europa dovrà evidenziarsi che, dopo la convenzione del 1977, l'istituzione europea non si è occupata per molti anni del fenomeno terroristico. E' tornata a farlo dopo i fatti del 2001: si sono da poco concluse a Strasburgo due iniziative estremamente importanti per la lotta al terrorismo. Da una parte, con la nuova convenzione firmata a Varsavia nel maggio del 2005 sono stati estesi al finanziamento del terrorismo le previsioni già contenute nella convenzione del 1990 sul riciclaggio. La nuova convenzione, allorché efficace, sarà certamente uno strumento di grandissima importanza, giacché estende al finanziamento del terrorismo il bagaglio d'esperienza raggiunto in ambito internazionale nella lotta al riciclaggio. Sempre nel maggio del 2005 è stata firmata la nuova Convenzione del Consiglio d'Europa per la prevenzione al terrorismo. Anche in tale ambito si marcherà l'importanza di tali lavori in particolare per la previsione dell'obbligo per gli Stati parte di criminalizzare condotte assolutamente nuove e comunque estranee alla tradizione europea: come l'istigazione e l'addestramento al terrorismo o al reclutamento dei *KamiKaze*. Per quanto infine riguarda l'Unione Europea si dovrà innanzitutto evidenziare come la lotta al terrorismo costituisca uno dei settori propri della cooperazione di polizia e giudiziaria in materia penale nell'ambito c.d. Terzo Pilastro il cui programma è esplicitato negli articoli 29 e seguenti del Trattato sull'UE. Tale programma ha dato luogo ad un'azione comune che, nel rispetto del principio di sussidiarietà, si è attuata sia sul piano dell'armonizzazione dei diritti penali internazionali (attraverso la fissazione, con la decisione quadro del 2002, di norme minime relative agli elementi costitutivi dei reati e alle sanzioni), sia sul piano della cooperazione giudiziaria tra gli Stati membri (come ad esempio la decisione quadro sul mandato d'arresto europeo). La parte conclusiva della relazione si incentrerà sulle differenti nozioni di terrorismo presenti nelle legislazioni penali nazionali; l'intento sarà quello di

mostrare l'eventuale esistenza di discrasie normative riscontrabili nelle diverse legislazioni, l'eliminazione delle quali è condizione necessaria per addivenire, quanto meno in relazione al fenomeno del terrorismo, ad una nozione giuridica unitaria che sia in grado di cogliere sotto il profilo fenomenologico le diverse caratterizzazioni sottese alle differenti strutture criminali di stampo terroristiche: ex facto oritur ius .

Groups for Former Cult Members: Issues and Outcomes

William Goldberg, M.S.W., L.C.S.W.; Gillie Jenkinson, M.A.

Each of the two panelists facilitates a group for former cult members. The panelists will present overviews of the support groups they facilitate and the ways they attend to group dynamics, norms, policies, and goals. Particular emphasis will be placed on the role of the leader in providing a supportive, safe group environment, in addition to developing group culture and group norms. They will also delineate their respective group policies or agreements, including those that they've found beneficial and those that they've modified or eliminated.

Among the issues that will be included in the discussion are the following: The Selection Process (Assessment, Screening, Intake, Preparation); The Role of the Leader; Group and Individual Goals; Encouraging Interpersonal Learning and Interaction; Monitoring Outcomes; Interventions for Challenging Participants who Monopolize, Come with an Agenda, Show an Inability or Unwillingness to Comply with Group Agreements, or Are in Crisis; Group as a Whole Social Action; and Therapists' Growth in Group Facilitation. Each of these issues can legitimately be addressed in more than one way, and each manner of addressing these issues has both positive and negative ramifications. The panel members will discuss these issues, provide case examples, interventions, and the ramifications of those interventions.

I nuovi Pagani: rapporto italiano

Alessandro Olivieri Pennesi, Ph.D.

Afferma l'antropologa Cecilia Gatto Trocchi: "Nel 1933 la studiosa inglese Margaret A. Murray pubblicò un testo, *Il dio delle streghe*, nel quale sosteneva che la stregoneria europea altro non era che un residuo di antichi culti precristiani che influenzarono il revival dei celti e dei druidi, e del neopaganesimo". Da tali apporti, prosegue la Gatto Trocchi, traggono ispirazione piccoli gruppi di neostregoneria, come l'anglosassone Wicca (termine da cui deriverebbe il moderno witch, strega) che risultano influenzati dall'attività di G.B. Gardner che pubblicò nel 1954 una sorta di vangelo dal titolo *La stregoneria oggi*, nonché il misterioso libro *Book of Shadows*, o *Libro delle Ombre*.

Margot Adler, nel suo studio sul neopaganesimo in America, *Drawing Down the Moon* (Abbassando la Luna) afferma che il neopaganesimo e la stregoneria moderna sono un tentativo di creare delle religioni non autoritarie e non dogmatiche. Secondo la Adler, ciò che contraddistingue i neopagani dalle religioni dominanti sono i loro rituali: "Il rito è un modo per farla finita con l'alienazione, dentro di noi stessi, tra noi e gli altri, e tra noi e il pianeta". Suonare il tamburo, accendere le candele e cantare fa "scompare per un attimo il mondo e ti fa entrare in un mondo fatto di arte e di sogno". La

stregoneria è costituita da unità di base, rappresentata dalla congrega, vale a dire un "gruppo di supporto delle streghe". Essa è costituita, al massimo, da tredici partecipanti che si conoscono l'un l'altro e in cui ogni membro svolge una parte importante nell'insieme, contribuendo alla personalità globale del gruppo.

In Italia il neopaganesimo è fiorente: oltre allo storico Centro neo-ellenico di religiosità politeista (del ragioniere e commercialista Antonio de Bono di Milano) e al Cenacolo dei Sacri Lari di Roma, è sorto (nel 1993) sempre a Roma il gruppo altamente esclusivo denominato Eliopolis che si prefigge come scopo la rinascita degli antichi dei pagani, depositari della magia.

ICSA Members' Meeting: Reports and Discussion (Réunion des membres de l'ICSA: rapports et discussion; Riunione dei soci dell'ICSA : relazioni e discussione)

Lorna Goldberg, M.S.W., L.C.S.W.; Rod Dubrow-Marshall, Ph.D.; Carol Giambalvo; Rosanne Henry, M.A., L.P.C; Michael Kropveld; Michael Langone, Ph.D.

The president will chair a meeting for all ICSA members and conference attendees. After brief reports by the executive director and the chairs of the research, mental health, and ex-member networks, a discussion will ensue in which attendees will have the opportunity to ask organizational questions, make suggestions, and describe briefly their own plans for future work in this field. The goal of this discussion is to enrich the effectiveness of our work and to enhance ICSA's mission to help those who have been affected by cultic groups.

Ideological Locations of Religious Identity

Eileen Barker, Ph.D.

All religions have more or less permeable and more or less negotiable boundaries to which they refer when they are locating their membership's credentials. For some religions, the location is biologically determined (thus, the Jew has a Jewish mother, and the Zoroastrian a Zoroastrian father); yet those with a non-Jewish mother can convert to Judaism, and those with a Jewish mother can convert to another faith. For another type of religion, the criterion is national identity—and not only is membership of a national religion assumed to overlap with national identity, those who have chosen another religion are more likely to be seen as traitors than as heretics. It is, however, possible for those of other nations to convert to a national religion. Some religions employ the concept of 'fictive kin' and have constructed elaborate initiation ceremonies that enable converts to join a spiritual lineage. Other religions exist as a virtual reality; their members are free to change (and/or conceal) their 'real' identities, changing age and gender and inventing or denying any other aspects of their lives that they choose. Religions and spiritual communities with New Age characteristics might deny the validity of any boundaries, seeing all humanity as being cosmically united brothers and sisters—in theory, if not in practice.

The paper describes a range of these and other locations and considers the different kinds of boundaries that these locations erect. It also considers the ease of crossing such boundaries—with some being relatively open, others being relatively closed—and notes that although it might be easy to join some groups, leaving the same group

might be far more difficult, and vice versa. The paper also compares the consequences of joining and leaving different types of alternative religious and spiritual communities when one considers the ideological location of the groups' self-defining identity, and it notes ways in which this may alter with the passage of time.

Incidenza territoriale di gruppi magici, esoterici e spirituali in Italia

Chiara Guarascio, Ph.D.

Nel territorio italiano il fenomeno della diffusione di movimenti magici, pseudoreligiosi, "alternativi" nonché satanici ha dimensioni tanto considerevoli quanto sfuggenti. I dati a disposizione, infatti, altro non sono che proiezioni statistiche di una realtà ancora lontana da essere censita in modo preciso. Il censimento, quindi, di questi movimenti, è molto fluido e soggetto a variazioni anche giornaliere, dal momento che gruppi di questo genere nascono e muoiono in continuazione. Quella che possiamo osservare, pertanto, è solo la punta di un iceberg dalle dimensioni e diramazioni mai completamente sondabili. Gli italiani sono un popolo fondamentalmente soggetto a credere a sedicenti maghi, santoni e guru, per una varietà di cause. La superstizione, che ha antiche radici popolari, gioca una parte decisamente rilevante. Un impressionante numero di italiani si affida a cartomanti, veggenti e "guaritori", spendendo milioni di euro (generalmente intascati al nero), per riporre speranze di felicità, successo e guarigione fisica nelle mani di individui senza scrupoli che giocano non solo sulla fragilità psicologica e sull'ignoranza delle persone, ma anche sulla loro salute.

Altro dato inquietante è il numero di adepti a sette di vario tipo: "new age", di matrice orientale, indipendenti (ovvero create da un personaggio dal forte carisma non legato ad alcun movimento) e non ultime quelle sataniche.

Alcune statistiche:

Maghi, guaritori e astrologi.

Dati tratti dal rapporto annuale 2007-2008 di Telefono Antiplagio.

Maghi, guaritori e astrologi in Italia: 6000 reclamizzati, 145.000 non reclamizzati. Totale: 151.000.

Suddivisione geografica: Nord 42 % Centro 28% Sud 19% Isole 11%

Province con il più alto numero di maghi, guaritori e astrologi: Milano, Roma, Napoli, Torino, Palermo

Ogni giorno si rivolgono a loro circa 33.000 persone 12 milioni di persone li frequentano (il 20% della popolazione)

Motivazioni: affetti 45% salute 25% protezione 22% lavoro 8%

Incasso annuale: 6 miliardi di euro (98% al nero)

Satanismo.

Dati tratti da "Poliziamoderna", il periodico ufficiale della Polizia di Stato. Il numero di giugno 2007 ha raccolto i dati provenienti da 6 mesi di lavoro delle SAS (squadre anti sette, istituite nel novembre 2006) su tutto il territorio nazionale. Ci sono circa 8000 gruppi satanici, per un totale di circa 600.00 adepti.

Da Telefono Antiplagio ("Rapporto sul satanismo in Italia", febbraio 2008) abbiamo le indicazioni di diffusione

regionale, da cui si evince che le regioni con maggior numero di sette sataniche sono:

Lombardia

Piemonte

Lazio

Sicilia

Campania, Emilia Romagna

Toscana

Suddivisione dei gruppi: 58 italiani, 21 stranieri "importati" in Italia.

Minori attratti dal satanismo: 33%. Cause: prevalenza dell'aver sull'essere (voler ottenere risultati materiali), solitudine, noia, curiosità, gusto del proibito e dell'ignoto, stato di necessità (per es. depressione), ignoranza, eccessivo spazio che i media concedono ai satanisti e alle loro vittime.

Da sottolineare la differenza tra i movimenti satanici "ufficiali" e quelli improvvisati, generalmente da giovani, non meno pericolosi. Le congreghe sono soggette a frammentazione in altri gruppi, è quindi molto difficile seguirne l'evoluzione.

Sette esoteriche e pseudoreligiose.

Dati Telefono Antiplagio (Rapporto 2007-2008).

Censite in Italia: 650. Su internet ce ne sono circa 1000. I movimenti religiosi sono circa 60.

Suddivisione geografica: Nord: c. 57% - Centro: c. 25% - Sud e Isole: c. 18%

Suddivisione regionale: Lombardia: 104 - Lazio: 73 - Piemonte: 69 - Toscana: 55 - E. Romagna: 53 - Veneto: 49 - Campania: 43 - Liguria: 35 - Sicilia: 33 - Friuli V. G.: 19 - Puglia: 18 -

Calabria: 16 - Marche: 15 - Umbria: 13 - Sardegna: 10 - Trentino: A. A. 9 - Abruzzo: 8 - Valle D'Aosta: 4 - Molise: 4 - Basilicata: 1

Interactions conflictuelles entre institutions de contrôle social et groupes religieux minoritaires : Analyse comparative des discours de groupes religieux minoritaires et réactions de membres

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

Nombre de groupes religieux minoritaires vivant en marge de la société au Canada font l'objet d'enquête ou d'allégations d'entorses aux lois formulées tantôt par des représentants d'institutions de contrôle social, tantôt par des groupes de citoyens ou de professionnels. En effet, les interactions conflictuelles entre la société et les groupes religieux minoritaires sont non seulement fréquentes, mais sont aussi inévitables puisque les membres de ces groupes se définissent d'abord et avant tout en opposition aux autres. Ainsi, ils se définissent comme distincts des personnes composant la majorité, ils se décrivent même comme étant moralement supérieurs à eux. Cette perception donne lieu à des représentations du bien et du mal, du licite et de l'illicite, du légal et de l'illégal qui ne sont pas toujours en harmonie avec celles du monde qui les entoure. Cette construction distinctive de la réalité donne donc souvent lieu à des échanges parfois difficiles, voire conflictuels. Bien que les

mésententes entre ces groupes et la société puissent être la résultante d'une multitude de situations, dans le cadre notre recherche, nous avons choisi d'étudier les effets et les réactions de groupes contre lesquels des allégations de conduites illégales sont et ont été formulées. Au total, quatre groupes religieux minoritaires canadiens ont été choisis en raison des allégations de conduites contraires aux lois formulées à leur encontre. Ces allégations vont de la négligence des enfants, à leur agression sexuelle et physique, à la pratique illégale de la polygamie, au trafic d'adolescentes entre le Canada et les États-Unis, à la sous-scolarisation chronique des enfants, aux voies de fait et à la mise en place de situations sociales qui privent les femmes de leurs libertés fondamentales. Pour permettre la comparaison des données recueillies au Canada, trois autres groupes qui ont entretenus ou entretiennent des relations conflictuelles avec des institutions de contrôle social ont été sélectionnés. Au nombre de ces groupes, notons : les Enfants de Dieu, les témoins de Jéhovah, ISKCON.

L'analyse données colligées sur chacun des sept groupes ciblés, associée à l'étude des écrits des groupes ainsi qu'à l'analyse documentaire des allégations -par le biais d'articles de journaux, de procès-verbaux de procès, de décisions juridiques et para-juridiques et de rapports d'enquêtes- ont permis de dégager certains constats. Au nombre de ces constats, notons la similarité des réactions initiales aux conflits; l'effet modérateur ou amplificateur de la réaction des leaders aux conflits, la menace que représentent le conflit pour la survie du groupe, le désir des membres d'être acceptés socialement et leur motivation à s'intégrer dans la communauté élargie et enfin l'ampleur et l'intensité de la réaction sociale aux groupes sont autant d'éléments qui influencent la nature du lien social entre les membres de groupes religieux minoritaires et les représentants d'institutions de contrôle social.

« Internet Crime »: Devianza religiosa e reti informatiche

Gabriele Bresci

L'uomo come essere sociale, limitato nel tempo e nello spazio, sperimenta fin dalla sua nascita nuovi metodi comunicativi. L'esistenza di strumenti che superano la barriera spazio temporale, accorciando le distanze tra gli esseri sociali, rappresenta uno dei punti di riferimento della comunicazione mondiale. L'avvento di internet come rete di telecomunicazioni, pari al dominio incontrastato della posta fino al XVIII sec. del telegrafo e del telefono fino alla soglia degli anni '90, rappresenta oggi un modello mondiale non esageratamente definito "rete delle reti". Tutto ciò che coinvolge l'apparato uditivo e visivo è possibile tramite internet. Questo comporta certamente dei miglioramenti nella vita dell'uomo: diminuzione dei tempi (vedi la possibilità di vedere e parlare con qualcuno distante migliaia di km) e degli spazi (si pensi alla mole di materiale on line che stampata invaderebbe spazi infiniti); tutto ciò che fino ad oggi potevamo solamente immaginare adesso è visivamente realizzabile.

La criminalità informatica nasce, al contempo, una nuova forma di criminalità: il "computer crime".

- Hacking (violazione dei sistemi informatici);
- Eversione (documenti relativi all'estremismo politico);

- E-Commerce (illeciti commessi mediante l'uso fraudolento del mezzo telematico)
- Telefonia (illeciti in materia di comunicazioni telefoniche);
- Illeciti Postali;
- Illeciti nel campo diritto d'Autore - Pirateria informatica (violazione del copyright e clonazione di smart card di pay tv);
- Pedofilia on-line;
- violazione della Privacy

Religione e reti informatiche

Un luogo, privo di confini, dove adesso esistiamo e tra un attimo non più, rappresenta un terreno fertile per le nuove frontiere della criminalità in senso lato. Nel cyberspazio, anonimità ed omologazione sono attributi che caratterizzano gli utenti

virtuali e facilitano l'occultamento di prove reali e personali.

Dal punto di vista dell'abuso religioso sono in quantificabili gli spazi internet che ospitano materiale di stampo occultista, magico esoterico. Se un tempo l'informazioni relative alle pratiche sotterranee e magiche erano al quanto difficili da reperire adesso sono alla portata di tutti.

Analizzeremo il fenomeno da tre punti di vista:

- il soggetto che usufruisce dei contenuti (soggetto passivo)
- il soggetto che produce e divulga i contenuti usando internet come strumento di reclutamento e sfruttamento (soggetto attivo)
- il ricercatore e l'investigatore nel caso di crimine (soggetti esterni)

Tecniche investigative

In un internet crime i rapporti umani non sono reali. Sappiamo che quello che stiamo analizzando è l'opera della mente umana, ma non sappiamo se quello che è detto corrisponde alla realtà o/e alla verità. L'indagine, infatti, è sempre mediata da un mezzo elettronico e l'investigatore si sente disorientato in quanto è privo di riferimenti concreti, mancando il contatto face to face. Deve filtrare e analizzare costantemente le informazioni tecniche che raccoglie nel cyberspazio, per evitare di imboccare percorsi fuorvianti, magari creati ad arte dal criminale informatico per sfuggire al suo inseguimento, o per evitare di costruire false rappresentazioni della realtà. Viene data facoltà alla Polizia Postale e delle Comunicazioni, previa autorizzazione dell'A.g.: ?di "navigare" nella rete Internet con agenti "sottocopertura"; di realizzare siti di copertura; ?di organizzare operazioni con agenti infiltrati una volta risaliti all'autore del crimine.

Tutto questo avviene tramite un'opera scrupolosamente analitica del materiale osservato, dall'analisi delle discussioni in forum, blog, chat fino al raggiungimento di quegli elementi che "inconfondibilmente" portano all'individuazione del reato o "alla volontà espressa" di commettere reato nel caso di prevenzione alla criminalità.

Introduction and Overview for Former Members of Cultic Groups

[This session is for ex-members only.]

Carol Giambalvo; Joseph Kelly

The purpose of this session is to help prepare former cultic group members for the conference and to give participants an opportunity to get to know each other.

L'information sur les mouvements religieux controversés en Suisse : regard sur différentes pratiques professionnelles - I

Conférence d'introduction sur la politique suisse concernant les mouvements religieux controversés.

François Bellanger, Ph.D.

Relinfo (Zurich)

Georg Schmid

Pastorale, Sectes et Nouvelles Croyances de l'Eglise catholique dans le canton de Vaud (Renens)

Lilo Durussel; Gregori Martin

Le congrès de l'ICSA à Genève est l'occasion de réunir pour la première fois différentes institutions suisses concernées par les groupes religieux controversés. C'est ainsi qu'un panel a été mis sur pied regroupant des centres d'information, des lieux d'écoute et de conseils, un centre de consultations thérapeutiques et un institut de recherche universitaire. Il permettra à ces organisations laïques ou rattachées à des églises d'échanger sur la diversité de leurs pratiques et de leurs approches. La journée commencera par un exposé sur la politique suisse en matière de mouvements controversés. Puis suivront les interventions des différentes institutions, dans l'ordre de leur date de fondation. Le panel débutera avec la présentation de Relinfo, un centre d'information fondé en 1963 à Zürich par l'Eglise réformée. Il sera suivi par celle de la Pastorale « Sectes et Nouvelles Croyances » de l'Eglise catholique dans le canton de Vaud (Renens) fondée en 1980. L'après-midi commencera avec la présentation de l'Association suisse pour la défense de la famille et de l'individu (ASDFI), créée en 1982 à Genève sur le modèle de l'UNADFI, l'association française fondée par des proches concernés. Elle sera suivie par la présentation d'Infosekta, bureau de conseil constitué en 1990 à l'initiative du département des affaires sociales de la ville de Zürich, puis par celle de l'Observatoire des religions en Suisse, un institut de recherche universitaire créé à Lausanne en 1999. L'après-midi se poursuivra par l'exposé du Centre intercantonal d'information sur les croyances fondé à Genève en 2002 par quatre cantons latins. La dernière intervention sera faite par le Groupe de consultations pour personnes victimes de dérives sectaires animé par des ethnopsychiatres et des travailleurs sociaux de Genève (2006). Dans la perspective d'un échange sur les pratiques, chaque institution présentera ses méthodes de travail, son approche des groupes problématiques ainsi que les difficultés qu'elle rencontre notamment avec les médias, les (ex-)membres et les proches. La journée se conclura par une synthèse des exposés proposée par Jean-François Mayer, fondateur de l'Institut Religioscope. Elle permettra de mieux connaître la manière dont ces institutions (Eglises, université, Etat, associations privées, thérapeutes) informent la société civile (politique, médias, écoles, population) sur les mouvements religieux controversés. A l'issue de ce

parcours, les participants et le public auront l'occasion de discuter des collaborations envisageables.

II

Association Suisse pour la Défense de la Famille et de l'Individu, ASDFI (Genève)

Danièle Muller-Tulli

Infosekta (Zurich)

Dieter Sträuli, Ph.D.; Susanne Schaaf

Observatoire des religions en Suisse (Lausanne)

Jörg Stolz, Ph.D.

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III

Centre intercantonal d'information sur les croyances (Genève)

Brigitte Knobel, Séverine Desponds

Consultations pour personnes victimes de dérives sectaires (Genève)

Franceline James

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IV

Synthèse de la journée

Jean-François Mayer, Ph.D.

Table ronde : comment chacune de ces institutions (Eglises, université, Etat, initiatives privées, thérapeutes,...) informe-t-elle la société civile (politique, médias, école, population) sur les mouvements religieux controversés.

François Bellanger, Ph.D.; Séverine Desponds; Lilo Durussel; Franceline James; Brigitte Knobel, Gregori Martin, Jean-François Mayer, Ph.D.; Danièle Muller-Tulli; Susanne Schaaf; Georg Schmid; Jörg Stolz, Ph.D.; Dieter Sträuli, Ph.D.

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ainsi qu'un panel a été mis sur pied regroupant des centres d'information, des lieux d'écoute et de conseils, un centre de consultations thérapeutiques et un institut de recherche universitaire. Il permettra à ces organisations laïques ou rattachées à des églises d'échanger sur la diversité de leurs pratiques et de leurs approches. La journée commencera par un exposé sur la politique suisse en matière de mouvements controversés. Puis suivront les interventions des différentes institutions, dans l'ordre de leur date de fondation. Le panel débutera avec la présentation de Relinfo, un centre d'information fondé en 1963 à Zürich par l'Eglise réformée. Il sera suivi par celle de la Pastorale « Sectes et Nouvelles Croyances » de l'Eglise catholique dans le canton de Vaud (Renens) fondée en 1980. L'après-midi commencera avec la présentation de l'Association suisse pour la défense de la famille et de l'individu (ASDFI), créée en 1982 à Genève sur le modèle de l'UNADFI, l'association française fondée par des proches concernés. Elle sera suivie par la présentation d'Infosekta, bureau de conseil constitué en 1990 à l'initiative du département des affaires sociales de la ville de Zürich, puis par celle de l'Observatoire des religions en Suisse, un institut de recherche universitaire créé à Lausanne en 1999. L'après-midi se poursuivra par l'exposé du Centre intercantonal d'information sur les croyances fondé à Genève en 2002 par quatre cantons latins. La dernière intervention sera faite par le Groupe de consultations pour personnes victimes de dérives sectaires animé par des ethnopsychiatres et des travailleurs sociaux de Genève (2006). Dans la perspective d'un échange sur les pratiques, chaque institution présentera ses méthodes de travail, son approche des groupes problématiques ainsi que les difficultés qu'elle rencontre notamment avec les médias, les (ex-)membres et les proches. La journée se conclura par une synthèse des exposés proposée par Jean-François Mayer, fondateur de l'Institut Religioscope. Elle permettra de mieux connaître la manière dont ces institutions (Eglises, université, Etat, associations privées, thérapeutes) informent la société civile (politique, médias, écoles, population) sur les mouvements religieux controversés. A l'issue de ce parcours, les participants et le public auront l'occasion de discuter des collaborations envisageables.

Laboratori di autodifesa contro la magia e la ciarlataneria: resoconto di un progetto nell'Italia del nord-est

Dr. Cristina Caparesi

A seguito della proposta di coinvolgere la popolazione in un progetto che illustrasse il modo in cui si può essere ingannati dai maghi commerciali o da coloro che utilizzano i principi della magia commerciale, la Regione Friuli Venezia Giulia rispondeva con l'intendimento a concorrere al progetto per l'organizzazione della mostra sulla magia commerciale. La mostra veniva perciò organizzata nella Chiesa Santa Maria dei Battuti presso il comune di Cividale del Friuli dall'8 al 16 novembre e comprendeva una serie di iniziative correlate alla manifestazione.

Fasi della mostra

Settembre: - preparazione del materiale pubblicitario: volantino e manifesto sulla mostra, roll-up per l'esposizione esterna, catalogo guida dal titolo "Trappole magiche", volantino sull'associazione organizzatrice, pubblicità spettacolo con il comico Beppe Braidà.

Ottobre: - prime due settimane organizzazione della mostra e dello spettacolo con il comico Beppe Braida. Richiesta di tutte le autorizzazioni per l'uso dei locali, per l'esposizione degli oggetti, per l'attività dei laboratori, per il teatro dove si sarebbe svolto lo spettacolo. In particolare per quest'ultimo evento venivano richieste ulteriori autorizzazioni per la vendita dei biglietti, l'invio di maschere con patentino antincendio, l'accordo con una ditta di servizi per l'affitto di attrezzatura necessaria allo spettacolo, il contratto con il comico Beppe Braida.

Nelle ultime due settimane si realizzava la pubblicità presso le scuole, i Comuni e il volantinaggio per le strade, le interviste a radio, televisioni e giornali. I giornali locali scrivevano diversi articoli sulla manifestazione e si susseguivano interviste radiofoniche, e televisive nei programmi locali.

Veniva anche presentato il libro "Allarme maghi guru santoni" di Caparesi Cristina presso la Biblioteca Civica di Cividale del Friuli.

Resoconto della mostra

La mostra Trappole Magiche veniva inaugurata il 7 novembre alle ore 18,30 alla presenza di alcuni partecipanti e dell'Assessore alla Cultura di Cividale del Friuli. Alle ore 20,30 il comico Beppe Braida presentava presso il Teatro Ristori il suo spettacolo di cabaret davanti ad un pubblico entusiasta di 260 persone. In questa occasione veniva pubblicizzata ulteriormente la mostra "Trappole magiche".

Nei giorni successivi dall'8 al 16 novembre la mostra è aperta al pubblico nei seguenti orari: 9,00-13,00/ 15,30-19,00.

Il programma

Il programma si sviluppava attraverso due percorsi: la visita all'esposizione degli oggetti ed i laboratori guidati denominati: "L'angolo delle illusioni" e "Smaschera la trappola". Nel percorso di visita all'esposizione i partecipanti potevano prendere liberamente visione di alcuni oggetti legati alla superstizione, alla divinazione ed alla magia commerciale, aiutati da un catalogo guida oppure da una guida.

I laboratori guidati avevano l'obiettivo di esemplificare alcune tecniche usate dai ciarlatani di oggi: dall'alterazione della realtà soggettiva fino alla proposta di programmi sofisticati di condizionamento.

In particolare "L'angolo delle illusioni" era incentrato sulle distorsioni percettive naturali del soggetto (della vista in modo particolare) e sul modo in cui le stesse possono essere ampliate con alcuni stratagemmi, quali l'uso di tecniche ipnotiche o stupefacenti assunti in modo inconsapevole dalla vittima. "Smaschera la trappola" insegnava ad identificare le più comuni trappole dei maghi commerciali facendo uso di giochi di illusione.

Per l'occasione veniva richiesto ai partecipanti di rispondere ad alcune domande sulla propria credenza.

Entrambi i percorsi erano aperti a tutti.

L'esperienza

L'affluenza è stata notevole: n° 2.000 visitatori, fra i quali circa 150 studenti suddivisi in 12 classi della scuola superiore, 3.200 volantini distribuiti e 320 questionari raccolti sulle credenze dei partecipanti.

Il 13 novembre si è inoltre svolta la tavola rotonda con la seguente tematica:

Le istanze magiche si celano in tanti luoghi del vivere quotidiano, dall'educazione alla salute, dal lavoro agli affetti in un mix di credenze, simbologie religiose, magiche, parascientifiche dai contorni non sempre definiti. Quanto la libertà di pensiero e di credo si può contrapporre al diritto di informazione, di tutela delle fasce più deboli, di garanzia dei diritti inviolabili dell'uomo?

La problematica ha interessato diverse persone che sono intervenute provenendo anche da altre città ed hanno contribuito al vivace dibattito scaturito dalle tematiche.

Conclusione

La manifestazione ha riscosso parecchio successo sia per la tematica trattata di particolare fascinazione ed attualità, che per la varietà delle proposte che univano un tema sociale ad eventi culturali e spettacolo.

Self-Defense Workshops against Magic and Charlatany: an Account of a Project in Northern Italy.

Cristina Caparesi

Following our proposal of involving local citizens in a project that would illustrate how one can be deceived by "business occultists," meaning people who apply principles of sorcery and occultism to living and who know they are cheating. Regione Friuli Venezia Giulia responded with the intention of contributing to the organization of an exposition on magic as business. The exposition took place from the 8th to the 16th of November and included several other initiatives that were linked to the main project, e.g., the presentation of "Careful to Wizards, Gurus and Santon" by Cristina Caparesi, as well as a performance by a very well known Italian comic actor.

Preparation

The preparation went on during September and October, when all the arrangements were organized: the printing of texts, brochures, posters, permits, interviews to local radio, TV programs, newspapers.

Account of the Exposition

The expo "Golden Traps" was opened on November 7th with a show at the theatre, where the comic Beppe Braida entertained around 260 very enthusiastic people.

In the following days the expo was opened from the 8th to the 16th of November from 9:00 A.M. to 1:00 P.M. and from 3:30 P.M. to 7:00 P.M.

Superstition

Who in his life has never worn a particular pull over or a special bracelet that on a specific occasion had brought him luck, or has never done a particular gesture or said a certain sentence to express the hope that everything would turn out well? Superstition is an irrational belief that can be explained from a psychological perspective as a mechanism of self-defense and reinsurance through which people imagine some kind of a justification for their own failures and uncertainties. In the exposition several objects considered to have the powers to bring luck or spells were displayed.

Self-Defense Workshops

The program was developed in two different workshops: "The Corner of Illusion" and "Exposing the Trap." Both of them were guided with explanations and exercises having

the objective of illustrating some of the techniques used by today's charlatans: from the alteration of reality to sophisticated conditioning programs.

The Corner of Illusions was centered on natural perceptive distortions of the subject (especially of the sight as optical illusions) and on the way these distortions can be enlarged with hypnotic techniques or through drugs that the victim may ingest without knowledge.

Expose the Trap showed people how to identify some of the most common traps used by business occultists through the use of illusion games.

Conclusions

The exposition was visited by around 2000 people. A lot of them also participated in a survey on magical thinking. The events received much approval for the choice of combining a social, cultural problem and a comic type cabaret.

La crise en milieu sectaire : Peut-elle constituer une expérience de transformation ?

Marie-Andrée Pelland, Ph.D. Modérateur: Michael Kropveld. Participants à la discussion: François Bellanger, Ph.D.; Jean- François Mayer, Ph.D.

Une recherche sur des crises internes et externes associées à des allégations de conduites contraires aux lois a été menée auprès de groupes sectaires canadiens avec une méthodologie qualitative dans le but de mieux comprendre les transformations liées à la crise. L'analyse du matériel montre que les crises affectent les groupes de manière différente, dépendant notamment de la relation leader-membres du groupe et aussi de la façon dont les représentants des institutions de contrôle social ont géré leurs interactions avec le groupe. Une autre des dimensions dégagées est comment la crise confronte le groupe et ses membres à leur engagement ou, le cas échéant, à leur désengagement à la société. Puisque cette dimension est souvent d'une grande importance lors de périodes de crises, les changements qui y surviennent semblent constituer de véritables expériences de transformation.

Le discours sectaire et le discours capitaliste, approche psychanalytique

Arthur Mary

En m'appuyant sur les théories et outils de la psychanalyse lacanienne, je postule que le discours capitaliste – en tant qu'il est une nouvelle modalité de faire lien social et soutenu par l'idéologie capitaliste néolibérale – se manifeste, entre autres symptômes, par les actualisations modernes du sectarisme. Ainsi, aussi bien les doctrines que les pratiques rendent compte de façon contradictoire 1°) d'une tentative d'échapper à l'aliénation inhérente à la société de consommation ; 2°) d'une confirmation, d'une répétition de l'idéologie et de la structure du discours capitaliste, à l'insu du groupe et du sujet lui-même.

Une approche clinique auprès d'adeptes d'un groupe sectaire révèle par ailleurs certaines tendances présentes dans notre société : notamment la forclusion de la castration, le refus d'une jouissance phallique et l'effacement de l'ordre symbolique. Les doctrines énoncées par les publications de ce groupe relèveraient d'une logique similaire et poursuivrait le même idéal

d'objectivité que le discours scientifique. Analysées dans leur énonciation, ces doctrines par leur lapsus trahissent un désir d'évacuer une subjectivité qui malgré cela trouve à se dire.

Le sujet, mis en position de consommateur, élit librement l'idéologie sectaire qui se présente à lui comme une hérésie, une doctrine non-capitaliste et de libération qui porte la Vérité. Les gourous et maîtres à penser sont les produits de consommation du marché du spirituel, de la thérapie, du développement personnel, etc. Leur enseignement, plutôt duel que ternaire, sur le modèle du coaching, se refuse à la castration du sujet et entend le combler d'une jouissance extatique et illimitée. Il donne également des outils afin de se protéger de la rencontre avec l'altérité radicale allant du simple évitement de l'autre (repli autarcique) à la correction de cette « altérité trop autre » (prosélytisme, thérapie de la singularité...). Ne pouvons-nous voir poindre la « nouvelle économie psychique » postulée par Charles Melman d'un sujet capitaliste ?

Cette approche prenant en compte la jouissance que trouve le sujet dans le groupe sectaire permet de repérer une dynamique qui étonnamment est également à l'œuvre dans les groupes "antisectes". En effet, aussi bien les partisans de la liberté de conscience (jusqu'aux "pro-sectes") que les partisans de la liberté de penser (les "antisectes") visent en dernière analyse la liberté de l'individu. Libération de l'individu de toutes formes d'aliénation : des vices de la société pour les uns – mais également, libération des déterminismes arbitraires du psychisme, du corps, de l'Autre... –, des sectes et de la sujétion psychologique pour les autres.

En conclusion, les dérives sectaires auxquelles nous assistons permettent de mettre en évidence les tendances du devenir du fait religieux et de la psychothérapie dans notre société. La question du sectarisme peut ainsi s'inscrire dans une réflexion sur le risque totalitaire (risque inhérent à toute démocratie) que nous encourageons – dictature du Marché, psychopathologie d'Etat, asepsisation de l'altérité... Aussi, est-ce une vaste réflexion sur notre société et la globalisation de son idéologie que nous devons mener.

Le ferite invisibili nei ricordi di abusi dimenticati

Dr. Amato L. Fargnoli

Spesso nascoste, ignorate o trascurate, le ferite subite nell'anima lasciano un segno indelebile in grado di logorare non solo la vita stessa di un essere umano, ma di incidere profondamente su tutto il tessuto sociale che lo circonda e lo avvolge. Nella moderna società democratica, la figura della vittima assume oggi un ruolo centrale, divenendo un simbolo carico di emotività, protagonista di Associazioni specifiche che si fanno carico di sostenere e contenere le vittime, ma soprattutto, dove sia possibile, accompagnarle nel lungo percorso di riconoscimento del trauma subito e nella riappropriazione della propria vita psichica. Non esistono più parole e il silenzio prende il sopravvento dominando la vita della vittima, impossibile esprimere spesso il nulla che pervade il tempo in cui il senso di abbandono prende il sopravvento e genera disturbi difficili da individuare non solo per chi li vive, ma anche per coloro che lo circondano. Stress e trauma, possono sovrapporsi e alimentarsi a vicenda, ma l'assenza di sintomi evidenti, non esclude la presenza stessa di un trauma che segna

profondamente. Spesso ci si trova di fronte all'impossibilità di certificare a primo impatto la portata di un trauma subito, una latenza più o meno lunga in cui la ferita invisibile si alimenta silenziosamente e riaffiora solo molto tempo dopo, spesso con una tale intensità da essere vissuta come ferocemente invasiva. Il lavoro clinico con persone che riferiscono di ricordi recuperati è quindi complesso e molto delicato, inizia con il recupero e l'integrazione dei ricordi, un lungo percorso che parte dalla presa di coscienza e prosegue attraverso l'integrazione di affetto e significato del ricordo traumatico, con la sicurezza ed il contenimento di cui necessita la vittima stessa.

Le modèle d'intervention à SOS-Sectes

Encarni Bermudez; Véronique Hoeylaerts

Sos-sectes propose un accueil psychologique spécialisé s'appuyant sur un dispositif unique en son genre. Nous partons du point de vue que nul n'est mieux placé pour intervenir auprès des adeptes de sectes que leurs proches non adeptes : conjoint, parents... mais que leur canevas habituel de solutions ne fonctionne pas. Notre objectif devient, dès lors, de les aider à développer des nouvelles stratégies. Nous intervenons à trois niveaux : une écoute téléphonique, des consultations d'aide aux victimes et des groupes de parole.

Les instruments juridiques en contradiction avec le terrorisme international: la palingénésie des lois fonctionnel à la création d'un Statut pénal commun

Salvatore Reitano

Le sujet de la relation sera l'analyse des instruments de réglementation les plus importants reproduits dans le différents domaines institutionnels en contradiction avec le terrorisme international.

Après l'éclaircissement de la possibilité d'une notion unitaire du terrorisme international sous l'aspect ontologique-juridique - desquelles on pourrait descendre, aussi bien, la soi-disant réduction ad unum en prévision de la création d'un Statut pénal unitaire - on y s'arrêtons en particulier sur la décision quadro prise par le Conseil d'Europe le 13 juin 2002 constituant l'instrument contraignant le plus complet pour les états membres, ainsi que l'élément exemplaire estimé d'après examiner la portée omnicompréhensive la notion terroriste qui correspond à la décision de qua.

Dans le domaine international, il y a trois conventions et trois protocoles conclus par les Nations Unites en matière de lutte avec le terrorisme.

On doit toutefois remarquer que nombreux états n'ont pas encore apposé leur signature ou ratifié beaucoup de ces documents.

On pourrait sembler paradoxal, mais les premières trois conventions des Nations Unites, en matière de contraster le terrorisme, concernent les consignes de sécurité d'aviation. Il s'agit du Traité de 1963 à l'égard de la repression des crimes commis au bord d'un aéroport, du Traité de 1970 à l'égard

de l'abolition du séquestre illégal des aéronefs et du Traité de 1971 pour la suppression des acts de sabotage

commis au bord des aéronefs. Personne n'aurait pu imaginer que, au bout de environ cinquante ans, le plus grand attaque commis par le terrorisme aux démocraties occidentales se produit vraiment du moyen aérien.

Ce début paraît nécessaire pas sûrement pour se rappeler les événements du septembre 2001, d'ailleurs connaissaient bien par tous, mais pour souligner comment le droit international, engendré d'un pacte depuis longtemps, offre les instruments les plus efficaces pour combattre le terrorisme.

Entre les treize conventions affectées au conflit avec le terrorisme par les Nations Unites, on faisait attention en particulier à celle signée à New York en 1999 contre le financement du terrorisme,

(c.d. Financing) comme elle constitue le premier et le plus important acte contractuel qui aborde le problème du terrorisme dans un point de vue tout à fait nouveau.

Cette convention, pas au hasard, en même temps que celle pour la suppression des attentats terroristes par l'emploi des explosifs (c.d. Bombing) du 15 décembre 1997, ce sont les seules observations dans le texte du 2002.

Depuis en se référant à l'activité des Nations Unites, on ne s'abstient de donner compte de la situation des travaux pour la conclusion d'une nouvelle convention globale pour la lutte au terrorisme.

En ce qui concerne le Conseil d'Europe, on doit remarquer qu'après la convention du 1977, l'institution européenne ne s'est pas occupée du phénomène terroriste pendant beaucoup d'années.

Elle s'en était occupée de nouveau après les événements du 2001: il y a peu de temps deux initiatives très importantes ont été conclues à Straburgo pour la lutte au terrorisme.

D'une part, d'après la nouvelle convention signée à Varsavia au mois du mai 2005, les prévisions déjà comprises dans la convention du 1990 par rapport au recyclage ont été étendues au financement du terrorisme.

La nouvelle convention, dès qu'efficace, sera un instrument de très grande importance, puisqu'elle comprend dans le financement au terrorisme, le bagage d'expérience qu'on a rejoint dans le domaine international par rapport à la lutte au recyclage. Le nouveau traité du Conseil d'Europe pour la prévention au terrorisme a aussi été signé au mois du mai 2005.

Dans ce domaine on va remarquer l'importance de ces travaux, en particulier la prévision de l'obligation pour les états de criminaliser les conduites toutes à fait nouveaux et de toute façon étrangères à la tradition européenne: par exemple l'incitation et la formation au terrorisme ou le recrutement des kamikazes. En ce qui concerne l'Union Européenne, enfin, on doit avant tout souligner que la lutte au terrorisme constitue un des secteur qui appartiennent à la coopération de la police et de la judiciaire en la matière pénale dans le domaine c.d. Terzo Pilastru, lequel programme est explicité dans les articles 29 et les suivants du Traité sur l'Union Européenne.

Ce programme a donné lieu à une action commune qu'a été réalisée dans le respect du principe de la subsidiarité, soit au niveau de s'harmoniser avec les droits pénaux internationaux (par la fixation, avec la décision quadro du 2002, des normes moindres concernantes les éléments constitutifs des délits et des

sanctions), soit au niveau de la coopération entre les états membres (comme, par exemple, la décision quadro sur le mandat d'arrêt européen). La partie finale de la relation sera

axée sûr les différentes définitions du terrorisme qu'on retrouve dans les législations pénales nationales.

L'entreprise sera celle de montrer l'existence éventuelle d'un déséquilibre sur les normes relevées dans les différentes législations. Son abolition c'est la condition nécessaire pour en venir, au moins par rapport au phénomène du terrorisme, à une notion juridique unitaire que soit en mesure d'atteindre, du point de vue du phénomène, les diverses caractérisations soutenues aux diverses structures criminales typiquement terroriste: ex facto oritur ius.

Liberarsi dagli schemi del condizionamento mentale (esperienza)

Claudia Vincenzi

Espongo qui di seguito un tratto introduttivo della mia vicenda prima di affrontare l'argomento che più ampiamente intendo sviluppare: il recupero della persona plagiata.

All'età di ventuno anni, in un periodo di prolungata disperazione e vulnerabilità in cui mi trovavo a causa della sofferenza per la grave malattia di mia madre, sono stata attirata e catturata nella rete di un sedicente mago cartomante che mi aveva scelto per essere sua vittima. Non ero solita rivolgermi a questo genere di figure, ma mi fidai del pressante consiglio di una persona che godeva della mia fiducia, che già lo conosceva e lo definiva una persona coscienziosa e seria.

Fin dal primo incontro il sedicente mago ha cominciato una pesante opera di condizionamento mentale e in breve tempo mi ha plagiata. Per anni ho subito violenze fisiche e psicologiche, offese e umiliazioni nel corpo e nell'anima. Mentre ero succube mi era impossibile riconoscere la realtà, ma solo vedere quella che mi era stata inculcata. C'erano altre persone coinvolte e soggiogate, con le quali il confronto e lo scambio di opinioni erano controllati e pilotati all'elogiare il mago e il suo indiscutibile potere. A turno, ognuno subiva umiliazioni di fronte agli altri, seguite da minacce e infine assoluzioni. Si può dire che l'ambiente prodotto dal sedicente mago fosse quello di una mini-setta, per le tecniche che adottava.

La mia liberazione è avvenuta dopo molti anni, grazie all'intervento della mia famiglia. Ora ho trentotto anni e ho ripreso in mano la mia vita. Ho voluto dare un senso al buio che ho attraversato e il modo è stato quello di superare le paure e non tacere, denunciare, scrivere per essere di aiuto a me stessa e agli altri. Ho denunciato il mago che è stato condannato con sentenza di primo grado a quindici anni di reclusione nel 2008, e nello stesso anno è stato pubblicato da Mondadori "Plagiata", il libro che ho scritto e nel quale esprimo cosa ho vissuto in quegli anni.

Ho preso coscienza di quanto mi è accaduto, ho lavorato e rielaborato dieci anni di condizionamento mentale per ricostruire la mia identità. Dopo l'esperienza diretta del mio recupero, ne ho ripercorso idealmente e in modo critico le varie fasi con il distacco necessario per fare alcune valutazioni e stabilire col senno di poi quali fossero le mie necessità di quel momento. Ripensando al mio

percorso, ho riconosciuto la fortuna di avere molte persone accanto che mi hanno sostenuto con l'affetto, l'ascolto, e dando il meglio di loro stessi, ma ho compreso anche che nessuno di loro aveva nozione di cosa fosse un condizionamento mentale. A distanza di anni, riconosco che neanche in analisi questo aspetto è stato esaminato, mentre mi sarebbe stato utile conoscerne esattamente le dinamiche per comprendere in tempo più breve cosa mi era accaduto e sciogliere i blocchi limitanti dati dal senso di colpa per non essere stata in grado di salvarmi da sola e prima.

Le nozioni sul condizionamento mentale e le dinamiche a livello psichico, didatticamente le ho apprese successivamente, studiando alcuni testi specifici sull'argomento, quando già avevo elaborato e risolto queste fasi da sola a livello emotivo ed introspettivo. Ho così confrontato l'interpretazione scientifica delle varie dinamiche psichiche con ciò che sono stati il mio vissuto e il mio sentire, trovando conferme e delucidazioni su molti punti.

Reputo che salvarsi integralmente da un condizionamento mentale sia un privilegio che non tutti hanno. Le profonde e indelebili cicatrici psicologiche con inevitabili ripercussioni in ambito affettivo, relazionale e professionale, per alcuni possono diventare irreversibili se non adeguatamente riconosciute e risolte. L'intento che ho, indubbiamente dato dall'esperienza provata in prima persona, è quello di evidenziare quali siano questi strascichi emotivi e psicologici, ponendo l'attenzione alla fase del recupero della persona al momento della fuoriuscita da un culto che lo ha condizionato e ai suoi bisogni, particolari e mirati rispetto a quelli espletati da un comune iter di analisi psicologica. Andare cioè a sciogliere parte della complessità del recupero fornendo all'ex vittima dati informativi relativi alle tecniche del plagio, uniti al calore e alla comprensione, la cui conoscenza sicuramente alleggerirà il suo lavoro interiore di ripresa di sé. Riconoscere da una fonte autorevole le dinamiche che lo hanno coinvolto, lo aiuterà a discernere il suo naturale comportamento da ciò che è prodotto dal condizionamento e lo renderà più sereno nell'affrontare questo percorso. Questo spunto di riflessione mi porta a voler trattare più ampiamente questo tema, cominciando con l'espone i tratti psicologici carenti e alcuni dei più comuni stati d'animo di una persona appena uscita dal plagio.

Living in a Land of Prophets: Why Sects and Cults Are Becoming More Numerous but Smaller

Christian Ruch, Ph.D.

In Western Europe, it can be observed that the number of cults and sects is steadily increasing. But it also can be observed that these groups are relatively small. Often they have less than 100 people gathering around a guru, who in many cases is their healer or their therapist. While the greater organizations such as Scientology, Jehovah's Witnesses, and others encounter more and more problems to increasing their membership, conversely it is also a fact that small groups seem to have a boom. A German newspaper spoke about the country being a "land of prophets," and a Swiss information center reported that more than 80% of all requests for information have such small cults as the topic. The reason for this development is to be researched in new ways of communication, and the obvious need for a

“private” kind of religion. People seem to feel strange and lost in big organizations such as the official churches; therefore, they are looking for a cozy atmosphere. As the German sociologist Niklas Luhmann has shown, this is an important aspect of secularization: Religion becomes private and the private life becomes more and more religious. The private aspect of religion demands only a low level of organization, so the new small groups, cults, and sects have more to be seen as communities (often based in the Internet) than as churches. But that doesn’t mean that these communities aren’t dangerous, in any case. Because many of these new cults are not known to the public or experts, and their members are sometimes living together in hidden farm houses, the potential danger of abuse can be even bigger than in normal sects. An example is the German cult Light Oasis, with only 40 people, where sexual abuse, the destruction of normal relationships, and a constant terror belongs to the everyday-life of the cult members.

Measuring Group Psychological Abuse in Japan, Spain, and the United States

Carmen Almedros, Ph.D., Coordinator; Álvaro Rodríguez-Carballeira, Ph.D.; José Antonio Carrobes, Ph.D.; Kimiaki Nishida, Ph.D.; Fran Barbero, M.A.

Development and Validation of Measures of Group Psychological Abuse

Carmen Almedros, Ph.D.; José Antonio Carrobes, Ph.D.; Álvaro Rodríguez-Carballeira

This presentation is part of a wide research project: Development and Validation of Measures Relevant for the Study of Abusive Groups, for which researchers from Arizona State University (USA), University of Shizuoka (Japan), University of Barcelona and Autonomous University of Madrid (Spain) have gathered data on both students and former members of abusive groups in the United States, Japan and Spain. Recent developments and preliminary data on the measurement of psychological abuse in group contexts and other constructs relevant to the cultic studies field will be presented. This includes the proposal of a modified version of the Group Psychological Abuse Scale, which was originally developed by Chambers, et al. (1994) and adapted for its use with Spanish population (Almedros et al., 2003; Almedros, 2006). The modified version of the GPA included in this study removed the negative wording of item one of the scale and modified the response categories included at the original.

The Psychological Violence Strategies Exerted in Workplace Bullying and Couple Violence: Development of a Measure

Álvaro Rodríguez-Carballeira, Ph.D.; Jordi Escartín; Clara Porrúa; Javier Martín-Peña; Carmen Almedros, Ph.D.; José Antonio Carrobes, Ph.D.

Several instruments have been developed to assess the impact of psychological abuse perpetrated by couples in the domestic domain and employees in the workplace. However, such instruments have been either imported from other countries or are excessive in length. Thus, the main objective of this study is to develop and validate a measure of the psychological abuse perpetrated in the domestic and work settings. To this end, 49 couple

violence victims and 45 workplace bullying victims were interviewed. In order to assess the process of psychological abuse, the Escala de Abuso Psicológico Aplicado en la Relación de Pareja (EAPA-P) (Couple Violence Behaviour Questionnaire), and the Escala de Abuso Psicológico Aplicado en el Lugar de Trabajo (EAPA-T) (Workplace Bullying Behaviour Questionnaire) were used, as well as other well-know and validated scales of workplace bullying and domestic violence. Furthermore, one scale of Reactance and another of Post-Traumatic Stress were also administered. The results showed how the EAPA-P constituted 6 facets and the EAPA-T 4 facets. The correlations with the other two scales of workplace bullying and couple violence were high as expected. With the scale of PTSD the correlations were also significant; however with the scale of Reactance no significant correlation was found. The results are discussed and the parallels with other areas where the psychological violence is applied, as well as the implications derived are also described.

Religious Fundamentalism

Francisco Barbero; Álvaro Rodríguez-Carballeira, Ph.D.; Javier Martín-Peña; Jordi Escartín; Clara Porrúa.

This work presents an update of the most relevant studies about religious fundamentalism in the psychological literature, especially emphasizing the psychosocial approach. The aim of this work is to review research on religious fundamentalism, as well as to analyze in detail certain variables associated with this form of linkage. In this sense, it emphasizes and explores the relationship of fundamentalism with prejudice, personality, certain aspects of cognitive processing and other psychological variables such as personal well-being, optimism, humor and forgiveness. Some of the associations found are of interest in trying to elucidate how certain people engage into fundamentalist movements and could commit destructive actions such as terrorist’s deeds. With the background check offered here and taking as the main analytical perspective the social identity theory of Tajfel and Turner (1979), a future empirical research is proposed, which aims to study the fundamentalist tendencies among young people and their relationship to membership in radical groups.

Mental Health / Research Discussion on the Development of a Practical Assessment Instrument for Cult Specialists in Mental Health

Facilitator: Rod Dubrow-Marshall, Ph.D.

This session will discuss progress and plans concerning a joint project of the mental health and research networks; specifically, the development of a brief assessment instrument that will be useful to clinicians and researchers. The ultimate goal is to collect outpatient data that will supplement the rich store of residential-treatment data accumulated at the Wellspring Retreat and Resource Center.

Miti, leggende, magia e superstizione in Italia

Nicoletta Romanelli, Ph.D.

Quando si parla di magia e leggende si pensa ad un mondo fantastico che si confonde con lontani ricordi d’infanzia.

La religione e la magia si stagliano nell'immaginario collettivo come forme prodromiche di fondamentale rilevanza simbolica. L'ascosità del simbolo, che rimane tale e non si rivela a chi non è in grado di intenderlo, la si rinviene nelle maglie strette della comunanza ontologica riscontrabile appunto tra queste due forme in grado da sempre di simboleggiare le paure e i timori che sovrastano le speranze riposte nelle più tortuose pieghe dell'animo umano: la magia e la religione costituiscono pertanto le due facce di quella medaglia simbolica che è la vita.

Nell'assetto religioso-culturale dei popoli di tutti i tempi è possibile individuare dei motivi mitologici comuni, gli archetipi, come li definì Jung, dei quali resta inevitabilmente traccia nelle testimonianze concernenti il soprannaturale e l'occulto presenti in ogni cultura.

L'Italia è un paese ricco di folklore. Tanto più nei piccoli borghi si conserva un patrimonio di leggende e tradizioni notevole che non può andare perduto.

Questa "mitologia popolare" affonda le sue radici in un substrato rurale e agricolo, dal momento che il sostentamento dell'uomo derivava in passato, quasi esclusivamente dalla terra e dalla lavorazione dei campi. La vicenda umana era, per questo, completamente scandita dai ritmi della natura ed è così che le feste legate al ciclo della natura rappresentano una costante di tutti i popoli in tutte le epoche storiche.

Il calendario pagano, nel senso stretto del significato originario latino di contadino, da *pagus*, appunto villaggio agricolo, ha caricato di significati e presagi i passaggi pregnanti dell'anno, associati all'avvicendamento delle stagioni e alle fasi lunari e, di conseguenza, ai vari momenti dei lavori agricoli. Si spiega, così, l'importanza dei culti ctoni e di tutte le tradizioni, le leggende ed i rituali propiziatori associati ad essi.

La vita dell'uomo era, infatti, strettamente legata al ciclo fitomorfo della natura perché egli stesso partecipe, soggiaceva ai medesimi cicli di nascita, trasformazione, morte e rinascita.

Non c'è, dunque, da stupirsi se in popoli differenti, a volte anche molto lontani tra loro sia geograficamente che culturalmente, si possano rintracciare divinità con caratteri simili, tratti

comuni, affermazioni concordi e rituali affini in merito a determinati temi o momenti dell'anno, che, a ben riflettere, rappresentano le costanti della natura e della vita dell'uomo. Rimangono sostanzialmente le stesse, anche se, chiaramente, con forme espressive, tradizioni, nomi e peculiarità diverse, in forza delle differenze tra le culture di origine e di appartenenza.

L'intento del presente lavoro è quello di recuperare le tracce di un mondo sommerso che continua a trasparire nell'immanente e nel quotidiano perché cammina silenziosamente accanto alla scienza ed alla tecnologia moderna.

La magia è, infatti, un fenomeno tanto antico quanto moderno.

Lo studio e la riscoperta di un retaggio culturale ancestrale permette di cogliere sentori di un passato ancora molto attuale.

English Abstract

When we talk about magic and legends, we think of a fantastic world that gets confused with the earliest memories of childhood. Religion and magic stand out in

the collective imaginary as shapes of fundamental symbolic importance. We can find the concealment of symbol, which doesn't change and doesn't show itself to those who can't see it, in the meshes of the ontological communion of magic and religion, the two sides of that symbolic coin that is life. At every time, in the people's religious and cultural set-up, it is possible to recognize some common mythological themes, or archetypes, according to Jung's description. And we can find evidence about them in testimonies regarding the supernatural and the occult that belong to every culture. Italy is a country rich in folklore. Moreover, the small villages keep a considerable heritage of legends and traditions that can't vanish. This popular mythology takes roots in a rural and agricultural substratum because in the past man's maintenance was almost exclusively from land and cultivation. For this reason, human vicissitudes were beaten by the rhythm of nature; this is why feasts tied to the cycle of nature represent a feature of all people in all historical ages.

The pagan calendar, in the strict sense of the native Latin meaning of peasant, from *pagus*, which was an agricultural village, is loaded with meanings. It presages the most important times of the year, which are linked to the rotation of seasons and the cycle of the moon and, consequently, to the different moments of rural work. So it explains the importance of the chthonic cults and of all the traditions, legends, and propitiatory rituals linked to them. Man's life was closely related to the phytomorphic cycle of nature because as a participant himself, he was subject to the same cycles of birth, metamorphosis, death, and rebirth.

So we shouldn't be surprised that among different populations, very distant from each other from a geographical and cultural point of view, sometimes we can find goddesses with similar characters, common features, the same declarations, and similar rituals regarding some specific themes or moments of the year that, after thought, represent the features of man's nature and life. These archetypes remain essentially the same, of course with differences between the cultures of origin they belong to, with different expressive shapes, traditions, names, and peculiarities.

The aim of this work is to recover the outlines of the underground world that continues to reveal itself in the immanent and in everyday life as it silently moves next to modern science and technology. Magic is actually an old and a modern phenomenon at the same time. The study and the revival of an ancestral cultural heritage allow us to catch the signs of a still very relevant past.

Movements against Destructive Cults: How Lawyers, Victims, and Others Can Work Together in Practice

Masaki Kito, Esq.; Itaru Takesako; Takashi Yamaguchi, Esq.; Yukari Yamamoto

Winning compensation for damages caused by cultic groups is not possible by lawyers' efforts alone. To win law suits against cultic groups, efforts by lawyers representing the case, the plaintiffs, other lawyers, ex-members, family members, counselors, and general citizens must be well coordinated based on mutual trust. This panel presents examples of such coordinated efforts and discusses the current situation, future challenges, and international cooperation.

Network Meeting: Ex-Member

[This session is for ex-members only.]

Facilitator: Carol Giambalvo

This session is an organizational discussion of former members of cultic groups who are interested in volunteering their time and expertise to various projects and programs related to ICSA's mission. The session's goal is to help participants get to know their colleagues, to share information on their work, and to plan future projects.

Network Meeting: Mental Health

[This session is open only to licensed mental health professionals.]

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

This session is an organizational discussion of mental health professionals interested in volunteering their time and expertise to various projects and programs related to ICSA's mission. The session's goal is to help professionals get to know their colleagues, to share information on their work, and to plan future projects.

Network Meeting: Research

[This session is open only to cultic studies researchers.]

Facilitator: Rod Dubrow-Marshall, Ph.D.

This session is an organizational discussion of researchers interested in volunteering their time and expertise to various projects and programs related to ICSA's mission. The session's goal is to help researchers get to know their colleagues, to share information on their work, and to plan future projects.

Open Discussion: Current and Future Research

Facilitator: Rod Dubrow-Marshall, Ph.D.

This session will provide participants with an opportunity to discuss and ask questions about current and future cultic studies research, whether discussed in this conference or not.

Overview of Cultic Studies Research

Rod Dubrow-Marshall, Ph.D.

In this session, Dr. Dubrow-Marshall will explore the key questions asked by cultic studies researchers, the types of research conducted, methodological issues, and the dominant theories in the field.

Overview of Mental Health Issues

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

Many mental-health professionals are often unaware of their clients' cult involvement or are ill prepared to help them deal with it. Even former group members lack understanding of the harmful effects of destructive cults, and they 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 will 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.

Views on the treatment of former members of cultic groups, second-generation adults (SGAs), and families will be presented.

Plagio: nostalgia di un ritorno

Avv. Massimo Di Bello

L'intervento avrà ad oggetto l'analisi storica e le questioni esegetiche del "plagio", figura di reato che nell'ordinamento italiano ha interessato tutti i livelli degli operatori giuridici, dai giuristi ai magistrati agli avvocati. Si tratta di un percorso di esperienze storiche ed analisi giuridiche che hanno cercato una definizione che potesse abbracciare il vero senso della soggezione psicologica. Definizione dalla quale occorre partire per definire una ipotesi di reato che non si esponga alle censure di incostituzionalità, come già affermato dalla Corte Costituzionale italiana con la famosa sentenza 8 giugno 1981, nr. 96, con la quale veniva espunto dall'ordinamento italiano il reato di plagio, previsto dall'art. 603 c.p.

La riconducibilità del reato di plagio ad una natura più propriamente psichica dei suoi elementi costitutivi ha posto innumerevoli problemi di determinatezza della fattispecie penale, con la necessità di riempire gli spazi vuoti lasciati da una descrizione evidentemente evanescente delle condotte lesive. Ecco, dunque, l'analisi degli interventi giurisprudenziali e le osservazioni in ordine alla necessità di enucleare una condotta che fosse determinata sotto il profilo penalistico a tutela dell'ordinamento nel suo complesso e, in modo particolare, delle vittime di un reato tanto subdolo quanto pericoloso. L'intervento si concluderà con una prospettiva de iure condendo, cercando di immaginare quali potrebbero essere gli obiettivi della tutela penale e gli approdi delle elaborazioni giuridiche in materia. Il tutto cercando di mediare tra la necessità rigoristica delle norme penali, la tecnica di produzione normativa cui esse devono sottostare ed i valori che esse mirano a tutelare.

Post-Cult Treatment

Massimo Nencioni, Ph.D.

The term "brainwashing" is simplistic: Without claiming the medicalization of this topic, the evaluation of the dynamics that can develop should be the responsibility of the psychiatrist, and this assessment should be conducted on the actual situation. Moreover, to refuse in advance the technical work of the psychiatrist with the argument that religious freedom is involved means not to accept the fact that some people have been subjected to significant manipulation of their mental state. First, the methods used in the conversion to the cult and in deprogramming should be evaluated; psychiatric knowledge should help one to interpret in a useful way the phenomenon of religious conversion by taking the necessary care where important values of freedom of conscience are concerned. Abgrall, a French psychiatrist and criminologist, in a chapter of *La Mécanique des sectes* entitled "The disease induced by sectarian manipulation," lists a series of disturbances that can be

seen in followers during their membership in a new religious movement or after an exit from it.

In this study, carried out by using the Diagnostic and Statistical Manual of Mental Disorders (DSM IV), some of the disorders that affect the ex-followers were considered. In particular:

Adaptation Disorder with depression, anxiety, and disturbance of conduct

Separation Anxiety Disorder

Post-Traumatic Stress Disorder

Depersonalization Disorder

Dissociative Disorder

These disturbances have been considered both from a clinical-diagnostic and a treatment point of view, with particular reference to psychotherapeutic techniques and psychopharmacologic treatment. From the literature about this, little or nothing specific was found, because it is difficult to have available a sample of patients who escaped from a sect. The anti-cult organizations receive many calls, but mostly from the followers' families, and there are few requests by the victims themselves to help them out of sectarian movements.

In conclusion, the questions are these: Who are the escapees—are they psychiatric patients? And if so, to which diagnostic categories do they belong? Were they already sick before they entered the group, or did their participation in the group aggravate their condition? Or were they simply looking for certainty and resolution of personal problems, but then they got sick because of belonging to the sect?

Presidential Politics, Saddleback, and the Rick Warren Controversy

David Clark

This presentation speaks to a contemporary phenomenon in the American culture of politics and religion that addresses the paradigm shift between belief and behavior. Before the "civil forum" organized by Saddleback Church, a hugely influential ministry run by pastor Rick Warren, a multimillion-dollar-selling author. United States presidential candidates John McCain and Barack Obama participated in what presented as the first joint appearance by both presidential hopefuls at Saddleback. The mainstream public might not be familiar with the larger context of the Rick Warren controversy concerning his market-driven methods and the paradigm shift of his second reformation.

Rick Warren claims, "I'm looking for a second reformation. The first reformation of the church 500 years ago was about beliefs. This one is going to be about behavior. This one is going to be about deeds. It is not going to be about what does the church believe, but what about what the church is doing."

The Bible-cult controversy and the Rick Warren controversy have encountered similar complaints in terms of their market-driven methods and the self-esteem teachings of Warren's mentor, Rev. Robert Schuller.

Rick Warren has been a prime mover to bring about global convergence of three sects of Christian dominionism more than anyone else. Warren received his doctorate from Fuller Theological Seminary under the

instruction of his advisor, C. Peter Wagner, a leading Apostle of the new Apostolic Reformation.

There are numerous reported complaints about casualties related to this ongoing phenomenon. This presentation covers the history, methods, and techniques this controversy indicates. The workshop focuses on the goal of equipping victims. The process will include exploring and explaining critical-thinking tools victims can use to overcome and recover from this phenomenon, and identifying essential information that needs to be presented for victims' sorting-out process for recovery and healing.

Projet de présentation du groupe « L'envol de la colline aux oiseaux »

Isabelle Camara; Franceline James

Historique : fondation du groupe en 2005 par Isabelle Camara, suite à son travail de diplôme à l'IES, supervisé par J-L.Swertvaegher du Centre-Georges-Devereux à Paris, qui avait lui-même co-écrit le livre « Sortir d'une secte » avec Tobie Nathan.

Constat : les personnes ayant été victimes de dérive sectaire gardent durablement une profonde empreinte de leur passage dans un tel groupe. Les approches classiques de cette problématique ont toujours été de deux ordres :

psychologiques, s'intéressant soit aux raisons internes du sujet de s'être trouvé pris dans un mouvement sectaire, soit à la psychologie du « gourou » ;

sociologiques, s'intéressant aux déterminismes externes de ce type de groupes.

Or, pour les ex-adeptes qui consultent, ces deux approches ne donnent pas vraiment de réponses satisfaisantes. Celles et ceux qui, bien que sortis du mouvement sectaire, continuent à être « habités » par les pensées et les injonctions de la secte, voient leurs plaintes soit banalisées (ce qui les renvoie à un profond sentiment de solitude, de honte et d'incompréhension), soit pathologisées (ils entrent alors dans une carrière psychiatrique, considérés comme délirants).

Nous proposons de travailler avec **une autre approche** qui s'inspire de la **méthodologie ethnopsychiatrique**. Celle-ci, en accord avec les pensées des sociétés traditionnelles sur le désordre, considère la personne comme victime d'une effraction. Elle prend en considération l'intentionnalité (externe au sujet) du groupe sectaire, afin de lui permettre, dans un large échange avec le groupe de co-thérapeutes, de créer d'autres pensées que celles qui lui avaient été « enfilées » dans la tête. Notre but est de l'amener à récupérer une capacité de penser autonome, et de se libérer ainsi de l'emprise subie.

Concrètement : Nous ne considérons pas les victimes de dérive sectaire comme des personnes à qui « manquerait » quelque chose (manque de structuration psychique, manque de volonté, manque de formation, manque de pensée rationnelle, etc).

Au contraire, nous les pensons comme des personnes qui ont un intérêt particulier pour les grandes questions de la vie et de son sens, douées d'une énergie souvent hors du commun pour affronter des situations nouvelles, et leur proposons une place à part entière dans leur propre prise en charge.

Dans notre dispositif, les personnes dont nous nous occupons prennent place parmi nous, au même titre que les co-thérapeutes. Avec elles, nous essayons de comprendre comment elles ont été pensées dans le mouvement sectaire, d'identifier l'intentionnalité avec laquelle elles ont été construites et qui a fonctionné comme un effraction psychique. C'est ainsi que nous leur permettons de se ré-approprier leurs propres pensées, dans un dialogue contradictoire avec les co-thérapeutes.

Nos difficultés :

- Réussir à nous faire connaître dans un environnement politique et médical qui banalise ou nie la réalité des problèmes liés aux mouvements sectaires (cf vote du Grand Conseil de Genève sur une diminution drastique des subventions allouées au CIC ; modèle dominant de la psychiatrie classique qui ne permet pas d'identifier correctement les victimes de dérive sectaire ; etc)
- Entreprise militante : nous ne disposons pas de temps suffisant pour une recherche de fonds. C'est par ailleurs un choix qui préserve notre liberté d'action.

Une **vignette clinique** illustrera ce qui précède.

Psychology of Cult Leaders: Cult Leader As a Follower

Miguel Perlado, Ph.D.

The author wants to introduce some clinical questions in relation to the functioning of cult leaders and their influence over followers. This presentation is addressed to mental health professionals and is based on clinical experiences. Nowadays, cultic groups vary significantly, and cult phenomena tend to be more sophisticated than in the past. Broadly speaking, the literature tends to describe the cult leader as a charlatan, a con man, or a psychopathic character. Theoretical contributions from sociology, psychology, and contemporary psychoanalysis are reviewed. Some clinical sketches will be presented as examples of the significant role of malignant and destructive narcissism in cult leaders. Some significant elements emerged from these materials, beyond descriptions of cult leader as a psychopathic character. Eventually, this presentation wants to share with the participants some questions around the therapeutic approach to the cult leader.

Public Policy and Cults in Europe / Les politiques publiques au sujet des sectes

Francois Bellanger, Ph.D.

Public policies on cults in Europe often changed radically at the end of the 1990s, following the tragedy of the Solar Temple. Ten years after those events, it is interesting to analyze what policies were finally adopted and to assess their results, as well as to define the future trends. The paper will address the existing legal situation in the following European countries: France, United Kingdom, Germany, Belgium, Switzerland, and Austria, as well as at the level of the Council of Europe.

En Europe, suite à la tragédie de l'Ordre du Temple Solaire, les politiques publiques au sujet des sectes ont souvent connu des changements radicaux à la fin des années 1990. Dix ans après ces événements, il est intéressant d'analyser quelles politiques ont finalement

été adoptées, d'analyser leurs effets et de définir les tendances à venir dans ce domaine. La présentation considérera la situation juridique actuelle dans les pays européens suivants: la France, la Grande Bretagne, l'Allemagne, la Belgique, la Suisse et l'Autriche ainsi qu'au niveau du Conseil de l'Europe.

Reconstructing Lives after the Cult: How the Internet Has Helped

Marybeth Ayella, Ph.D.

Have recent leavers of cults fared substantially better in reconstructing their lives than those who left long ago, before the growth of cult awareness and before the Internet? This paper explores this question, looking at data provided by my sample of 45 interviewees. I conducted in-depth interviews with a variety of ex-members from 2005 to 2007. Most were "walkaways"; for four people, their groups collapsed; three people were kicked out. I will describe what the most significant obstacles and greatest aids were for those interviewees in reconstructing their lives. I will point to differences between early and recent leavers and between men and women leavers.

Many of my interviewees left their groups long ago, and some left a short time before I interviewed them. The central problem for all ex-members was understanding what had happened to them during their time of cult membership. Why had they joined their group? Why had they stayed, even while they were often miserable? What was the meaning of their experience? Who could understand their experiences?

They turned to a variety of strategies to understand: They went to various types of people and groups for information and support, they read, and sometimes they joined another group. Although this mix was true for both recent and distant leavers, the use of the Internet by most of my sample highlights a major resource now available that earlier leavers did not have. The widespread use of the Internet by my interviewees, both early and recent leavers, has helped their search for information and for support, particularly from ex-members. Discovering that they were not alone in their experiences of entry, membership, leaving, and confusion as they sought to rebuild productive lives was a major step for interviewees in moving forward.

Restoring the Lost Self: Finding Answers to Healing from Traumatic Socialization and Mind Control in Twenty-first Century Neurocognitive Research

Lowell Routley, Ph.D.

Survivors of covert intergenerational cult groups pose a unique treatment dilemma in that the socialized belief systems remain active—although dissociated—when, as adults, these survivors seek to participate in normative society. These individuals present in therapy as anxious or depressed, with beliefs that seem therapeutically resistant in the face of techniques that are usually quite effective. Considering cognitive resistance as a diagnostic indicator of possible post-traumatic stress disorder (PTSD) with dissociative features opens the door to possible therapeutic intervention.

These survivors were taught to dissociate at a very young age by intergenerational practices handed down within families. The use of traumatic socialization was intended to compartmentalize the mind of the child, to sustain secrecy, and to maintain status quo.

Asphyxiation, deprivation, isolation, and pain were known means to dissociate the child, assuring behavioral compliance, suppression of autonomy and identity, amnesia for non-normative activity, and unquestioned loyalty. Challenging the dynamic of status quo with the smallest of changes produces symptoms of terror among survivors, even as adults. Although an adult intellectually knows the reality, terror sustains and reinforces the dissociative compartmentalization. The degree of dissociation that results in the survivor's mind is determined by age of onset, frequency of occurrence, and intensity of experience to the traumatic socialization.

Clinical work with survivors of traumatic socialization led to a further discovery that programmed alterations to the structure of the "mind," the "self," and consciousness by technological or scientific means were also done. As the phenomenology of programming was explored clinically, patterns of mental compartmentalization emerged that reflected a sophisticated manipulation of the child's mind. Through these insights, survivors began to provide more information and to assist in developing interventions that were effective for them and others. Clinical observations further noted that "programming" increased in sophistication parallel to the timeline of scientific discovery. These emerging patterns led to the exploration of consciousness research for answers and explanations to the phenomenology reported by these survivors.

Because therapeutic intervention requires, first, the appropriate diagnosis of trauma symptoms and, second, a means to resolve beliefs sustained by dissociative barriers, these factors led the search for effective tools for healing. Clinical observations of survivors raised in intergenerational cult families and findings of twenty-first-century neurocognitive research became the foundation from which a model of intervention emerged. This presentation surveys the neurocognitive contributions of Bernard Baars and Antonio Damasio that scientifically defined mechanisms of the mind based in the physiological structures and neurological processes of the brain. Because of the physiological basis of these findings, this approach is transcultural in nature, not influenced by socialization, and thereby able to assist in healing that can circumvent socialization and programming. This presentation further explains a process based on these findings that resolves implanted beliefs sustained by dissociative barriers, returning executive control of the mind back to the individual. The essential components presented will be the neurocognitive features of a "core" self that is resilient and sustained beyond trauma, the phenomenology of a nexus of consciousness that assists the survivor in reclaiming control of his/her mind, and a standard of care for recovery that further provides a road map in the healing process. The hope is that these observations that have benefited a few hundred survivors might be useful to others seeking freedom from any degree of mind control, and to clinicians who assist and support these courageous individuals in the reclaiming of their self, their mind, and most importantly their spirituality.

Risk of Children's Rights Violations by Cultic Recruitment

Nataliya Bezborodova

The aim of the presentation is to focus upon the children's rights situation in Ukraine, particularly in regard to children-orphan and children without parental care, including a comparison of the distribution of cultic groups in the territory of Ukraine and their increase in number during the recent decade. More specifically:

The total number of children-orphan and children without parental care (in figures and percentages relative to the total number of children in Ukraine).

State focus upon the situation from 2005 in terms of kinds of approaches taken.

Types of care for children-orphan and children without parental care, and distribution of responsibilities of duty-bearers.

Statistical data regarding children-orphan and children without parental care in different regions.

Statistical data regarding national-care forms of children-orphan and children without parental care in different regions.

Statistical data regarding cultic-group distributions in different regions and growth of their numbers during the recent decade.

Legally allowed ways to form such groups—e.g., the case of The Family's attempt to create a family-type house.

The possibility of the appearance of second-generation members amongst children-orphan and children without parental care.

Second-Generation Adult (SGAs) – Post-Cult Societal Integration

Joyce Martella, M.A.

Second-generation adult (SGA) cult survivors, those born and/or raised in cults, face particular difficulties when they attempt to assimilate into mainstream culture. The author discusses three areas that can be an impediment to positive post-cult functioning, with examples from her own and other SGA lives. She examines educational, boundary-related, and language-based obstacles.

Secrets of Pedophilia in the Jehovah's Witnesses

Barbara Anderson

"Child abuse is abhorrent to us" is a commendable statement and one that Jehovah's Witnesses repeat often. However, there were documents that would prove that their secret actions spoke louder than their public words. Consequently, those documents were obtained, revealing long-hidden secrets in a religion that proclaimed its child-abuse policy was "without equal in the religious community."

Jehovah's Witnesses leaders, through their legal arm, The Watchtower Bible and Tract Society, have been settling child sexual abuse lawsuits out of court for many years, but always quietly, secretly, one at a time. However, since 2003, attorneys for more than two dozen plaintiffs filed eighteen child sexual abuse lawsuits against the group in California alone. During that time, I was actively aiding these attorneys to understand the

child sexual abuse policies and practices of Jehovah's Witnesses. Of course, I was disappointed that not one of these or other lawsuits filed in Oregon and Texas, made it to open court because from February to March 2007, leaders of Jehovah's Witnesses settled the cases out of court. Nevertheless, this was not the end of the story. Immediately after the settlements, I began to assemble what turned out to be more than 5,000 pages of court records, which revealed the secrets of pedophilia in this American religion.

Since then, my goal has been to shine a bright light on the secret policies and procedures Jehovah's Witness leaders use to manage victims' accusations of sexual abuse by Witness molesters. On November 21, 2007, NBC Nightly News and MSMV TV Channel 4 in Nashville, Tennessee, interviewed me (along with publication of a lengthy MSNBC Website article and other newspaper articles), and featured the disquieting discoveries.

Communiqués between Jehovah's Witness supervisory people and their headquarters are rarely, if ever, seen. However, found in the court records was a secret letter from a long-time U.S. Watchtower district representative in which he discussed a little-known policy that allowed molesters to stay in their positions of authority and continue molesting. This communiqué' along with other information presented will prove the unthinkable, how some religious beliefs of Jehovah's Witnesses contributed to their protection of pedophiles.

Secte, nouveau mouvement religieux, dérive sectaire, etc. : What's in a Name?

Henri de Cordes

Tous ceux qui ont étudié le phénomène sectaire ont été confrontés à la question de la définition de l'objet de leur étude. Selon le terme choisi pour désigner le groupe étudié, le chercheur est soit reconnu par ses pairs pour avoir eu recours à la terminologie « académiquement correcte » soit il est discrédité en raison de l'usage d'un mot considéré comme porteur de stigmatisation ou de discrimination.

Alors que pendant des siècles le mot secte a été utilisé pour désigner un petit groupe à caractère religieux - ou philosophique - créé par un leader charismatique en marge d'une religion établie, au cours de la seconde moitié du XXème siècle qui a vu se développer de nombreux groupements à caractère sectaire, la notion de secte a pris une connotation négative voire péjorative. Dans le même temps, le caractère philosophique ou religieux originel des sectes a pu s'atténuer pour viser des organisations radicales ou extrémistes fondées principalement sur des enjeux politiques ou thérapeutiques.

En abordant le contexte dans lequel sont apparus les termes « nouveau mouvement religieux », « dérive sectaire » ou « organisation sectaire nuisible » on découvre que ces expressions reposent sur une démarche propre à leur auteur qu'il soit sociologue des religions, avocat ou parlementaire.

Au-delà des appellations non contrôlées que chacun peut comprendre dans le sens qu'il lui convient, subsiste une réalité que l'observateur se doit de décrire avec la plus grande objectivité possible. Les mots n'ont pas le pouvoir de changer cette réalité ; ils ne servent qu'à illustrer un phénomène.

Self-Care Issues for Ex-Members, Mental Health Professionals, and Families

Linda Dubrow-Marshall, Ph.D.

This workshop is intended to help people who have been affected by cultic groups or relationships to develop a self-care plan. Ex-members may find it difficult to take good care of themselves because they have experienced a period of self-neglect or abuse while focusing on the needs of their leader, group, or abusive partner. Mental health professionals may experience stress and may suffer vicarious traumatization by working with ex-members and their families. Furthermore, they are required by professional ethics to pay attention to their self-care. Families of current and ex-members often experience demands on their time, energy, and resources in order to focus on their loved one about whom they are concerned, and they may find it very challenging to take care of themselves or other siblings. This workshop will bring all these groups together and offer principles of self-care, and creative ways of developing a plan to insure that they do not experience self-neglect.

SGA Breakout

[This session is open only to SGA ex-members.]

Michael Martella, Ph.D.; Joyce Martella, M.A.

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

Social-Psychological Pre-conditions of Cult Dependence in Ukraine

Olena Lishchynska, Ph.D.

Recently, the psychology of influence has become popular enough in Ukraine. At the same time, it is possible to ascertain that problems connected to the development of cult mental dependence have become more and more important. The exacerbation of the variety of cult mental-dependence phenomena shows the violation of healthy information balance.

Psychotherapists, psychologists, and advisers must encounter problems of mental dependence. However,

today problems of this kind are concentrated not only in the frames of specialists' narrow competency but have become the "headache" of a broad audience. We understand total mental dependence as a person's conscious or unconscious delegating of responsibility to other people to make the individual's most important life choices, to vision the world through a prism of dogmatic doctrine or a leader's charisma.

The main features of cult mental dependence are the critical lowering of a person's strong-willed regulation, in combination with an acute emotional tendency toward the object or situation causing the dependence.

Paradoxically enough, the Soviet Union's collapse has been one of the first reasons for people's mass disorientation in Ukraine. For the majority of people, especially those of middle and old age, this collapse has resulted in a loss of cultural identity, loss of values, and general disorientation. Under such circumstances, the older generation turned out to be not able to support youth in the difficult moments of their acquiring maturity. Youth in turn has a need for "substitute parents," people capable of estimating, directing, and approving conduct and outcomes of activity. New-religion ideologists have used these peculiar features.

Formation of a new cultural identity, uniting of the society around a new national ideal, and affirmation of new personal and collective values is a long, complicated, and contradictory process. A decade is not enough for this purpose. The main point is that this process cannot be spontaneous. The second reason for the exacerbation of problems of mental dependence is the lack of mechanisms for social-psychological regulation under the new conditions of the information society.

Sociology's Antipathy to Psychobiographical Accounts of Religious and Religious "Cult" Leaders

Stephen A. Kent, Ph.D.

Although a growing number of psychobiographical accounts exist about leaders of larger and smaller, more controversial, religions, many sociologists continue to ignore this body of scholarship. This widespread sociological avoidance of these studies has its roots in basic, anti-psychological principles laid out by a founding figure in the sociological discipline, Emile Durkheim. Despite the well-established field of social psychology, the anti-psychological antipathy regarding the interpretation of reputedly social phenomena remains entrenched with sociology, and it became accentuated in the late 1970s and 1980s by the prominence of mental health personnel in the so-called anti-cult movement. As many psychologists, psychiatrists, and social workers became frequent media sources with critical perspectives on groups that they considered harmful, many sociologists felt that their expertise on the same groups was not reaching the public. In this context of interdisciplinary rivalry, psychobiographical accounts of religious and cult leaders created substantial problems for sociologists. On the one hand, these studies represented claims about harm and mental imbalance that many sociologists associated with psychological perspectives; on the other hand, sociologists' training had taught them that psychological studies cannot accurately analyze group phenomena. Increasingly, however, sociologists are being pressured to accept the

insights from such studies, as academic journals publish more psychobiographical studies of religious and cult leaders, and as analogous psychobiographical analyses continue to appear about leaders in areas such as business and politics.

Strategie manipolative e sequestri di persona

Dr. Susanna Loriga

I sequestri di persona studiati in Italia, attraverso i dati delle Commissioni Parlamentari Antimafia e le interviste ad alcune vittime, cambiano nella motivazione (il contesto di provenienza del gruppo criminale è importante) ma hanno molti punti di contatto nelle strategie manipolative e modus operandi.

Il basista è colui che informa sulla persona da sequestrare, a questo punto i sequestratori la pedinano per giorni con uno studio meticoloso di orari e abitudini. La vittima viene trasportata nell'entroterra prima in macchina e, successivamente, a piedi "a brocca" al fine di evitare il contatto dei piedi con il terreno.

I latitanti sono i banditi preposti alla sorveglianza del sequestrato. Dopo la cattura inizia quello che io ho definito "il rituale della giustificazione": i sequestratori hanno l'esigenza di spiegare la motivazione del sequestro (siamo poveri, non abbiamo il lavoro ecc..) per iniziare a sottomettere e confondere la vittima attraverso "perverse strategie psicologiche". La vittima, in alcuni casi, crolla nella "Sindrome di Stoccolma" idealizzando e difendendo il suo aguzzino anche in sede di giudizio. Le vittime parlano di una particolare organizzazione all'interno del gruppo dei sequestratori: alcuni di loro non possono parlare con la vittima e altri rappresentano i leader carismatici con più influenza sul gruppo e sulla vittima.

Le strategie adottate trovano molti parallelismi con la persuasione coercitiva delle sette e con le violenze psicologiche intrafamiliari.

Destabilizzando la vittima la si rende più vulnerabile e facilmente condizionabile. Cambiano i contesti e le motivazioni ma le strategie manipolative ruotano attorno agli stessi meccanismi difensivi intrapsichici e a particolari relazioni interpersonali altamente disfunzionali.

Territorial Incidence of Magic; Esoteric and Spiritual Groups in Italy

Chiara Guarascio, Ph.D.

In the Italian territory, the phenomenon of the spread of magic, pseudoreligious, "alternative," and satanic movements has been considerable, but it is transitory. As a matter of fact, the available data are nothing other than statistical projections of a reality still far from being accurately recorded. Therefore, the census of these movements is very fluid and subject to daily changes, since groups of this kind are born and die all the time. What we can see, therefore, is only the tip of an iceberg whose depth and branches can never be fully measured. Italians are basically a population inclined to believe, for various reasons, in self-styled "wizards," astrologers, healers, and gurus. Superstition, which has ancient folk roots, plays a very important role. An impressive number of Italians relies on fortune tellers, psychics, and so-called "healers," spending millions of Euros (generally tax free), to put hopes of happiness, success, and physical healing in the hands of unscrupulous individuals who exploit not only people's psychological fragility and

ignorance, but also their physical illnesses. Also disturbing is the number of followers of different kinds of groups and cults that might be "new age" based, with Eastern roots, or independent (established by a charismatic person who is not linked to any movement). And not least is Satanism. Some statistics about magicians, healers, and astrologers taken from the 2007–2008 annual report of Telefono Antiplagio (a toll-free number that provides help to victims of these movements) include the following:

- Magicians, healers, and astrologers in Italy: 6,000 advertised, 145,000 nonadvertised. Total: 151,000.

Geographical breakdown: North 42%; Central 28%; South 19%; Islands 11%.

Provinces with the highest number of wizards, healers, and astrologers: Milan, Rome, Naples, Turin, Palermo. Every day about 33,000 people apply to them. Twelve million people have applied to them (20% of the population).

Reasons given: love, 45%; health, 25%; protection, 22%; work, 8%.

- **Satanism.** Annual income: 6 billion Euros (98% tax free). This data is taken from *Poliziamoderna*, the official magazine of the State Police. The June 2007 issue collected data from 6 months of SAS (anticult teams, established in November 2006) work throughout the country. There are about 8,000 satanic groups, with a total number of about 600,000 followers.

From Telefono Antiplagio ("Report on Satanism in Italy," February 2008), we have indications of the regional breakdown, which shows that regions with the larger number of satanic groups are 1) Lombardia; 2) Piemonte; 3) Lazio; 4) Sicily; 5) Campania, Emilia Romagna; 6) Tuscany. Breakdown of groups: 58 Italians; 21 foreigners "imported" to Italy.

Minors attracted by Satanism: 33%.

Causes: achievement of worldly goods, loneliness, boredom, curiosity, attraction to the forbidden and the unknown, state of necessity (e.g., depression), ignorance, excessive space granted by the media to Satanists and their victims.

Very important is the difference between "official" and improvised satanic movements. The latter are usually made up of young people, but they're not less dangerous. The congregations are subject to fragmentation in other groups, and it is very difficult to monitor their implementation.

- Esoteric groups and pseudoreligious cults. Data from Telefono Antiplagio (2007-2008 annual report).

Surveyed groups in Italy: 650. On the Internet, there are about 1,000 group Websites. The religious movements number about 60.

Geographical breakdown: North: 57%; Center: 25%; South and Islands: 18%.

Regional breakdown: Lombardia: 104; Lazio: 73; Piemonte 69; Tuscany: 55; E. Romagna: 53; Veneto: 49; Campania: 43; Liguria: 35; Sicily: 33; Friuli V. G.: 19; Puglia: 18; Calabria: 16; Marche: 15; Umbria: 13; Sardinia: 10; Trentino A. A.: 9; Abruzzo: 8; Valle D'Aosta: 4; Molise: 4; Basilicata: 1.

Only 4 people out of 100 file a complaint; out of 5,000 yearly abuses, only 200 turn out because of fear of threats, blackmail, retaliation, shame, and so on.

Italian citizens who have dealings with cults: 3 million to 4 million.

Involved families: 1 million to 2 million.

Main problems: love, health, money, employment and (marginally) spiritual issues.

Four percent of university students who have dropped out of school (36 out of 885) claim to have done it to follow "occultistic-esoteric" and/or "new age" disciplines and doctrines (data from the survey of the weekly magazine *Never say Italy*).

The Attribution of Charisma in New Religious Movements

Benjamin Zablocki, Ph.D.

A hundred years ago, Max Weber first brought the concept of charisma into sociology as an ideal type of authority for study of mass political and religious movements. But, in the last fifty years, the concept of charisma has taken on a second life as a social psychological concept for studying leader-follower relations in organizations and small groups. Many diverse academic fields (psychology, sociology, management studies, military science, symbolic interactionism, and ethnomethodology, to name only a few) have found the concept useful at this micro level. However, workers in these fields have taken the concept off, confusingly, in many different directions. This paper attempts to find a common ground for the valuable insights and findings from these diverse fields and to unite them into a testable theory based on social psychological theories of attribution, schema, and stereotypes.

The Impact of Religious Shunning: An Exploratory Analysis of the Jehovah's Witnesses' Shunning Policy

Stephen J. Ferriss, M.A.

This paper explores the impact of the shunning policy of the Jehovah's Witnesses (JWs). Data was gathered employing the webnography methodology (sometimes called netnography, virtual ethnography, or online ethnography) as outlined in the methodology section. Analysis was conducted and it was found that the shunning policy has actually created a new "class" of member, the "fader." Because members do not want to be shunned, they remain JWs via the Internet but secretly believe otherwise. These faders share information among themselves and with ex-JWs, and cause much more havoc than they would if they had been disfellowshipped and shunned. So while it appears that shunning might encourage some people to remain JWs, shunning also puts the JW organization at risk because faders lead double lives and supply valuable information to JW opposers via the Internet. This is one unintended consequence of shunning that this study reveals.

The Metamorphosis of a Cult

Friedrich Griess

The fact that cult members obey their leaders, often without any resistance, makes it possible (different from

normal churches) to change members' behavior very quickly, without losing too many followers. This pattern can also be demonstrated in the example of the influence on a Norwegian group, originally without any name, by outsiders called "Smiths Friends," after the name of the founder, the Norwegian navy officer Johan Oskar Smith.

When in 1983 I first got in contact with this group by the fact that one of my children joined them, I was told that one can recognize by the external view of a person whether he or she will go to heaven or to hell. And (of course) the members of that movement were almost the only ones on earth to achieve this goal. As a consequence, much within the group was a stereotype, and especially the view of the women: no trousers, long skirts in dark colors, uncut hair in plait or bun, no makeup, and no jewels. My daughter even went skiing wearing a skirt, saying she did this "for Jesus." According to the group's interpretation of the Bible, married women had to give birth to as many children as possible. For a mother, it was considered better to die, leaving husband and children alone, than to refuse a new pregnancy. For everybody, cinema, television, dancing, theatre and concerts (both passive and active), and even newspapers, were banned. For children and youngsters, games had been determined as not beneficial for their development. Flogging also was mandatory. Any official relationship to the state, such as that usually entertained by normal churches, was considered to be behavior of the "scarlet" who sits on the animal of the Revelation. Money was not important at that time—it was the Spirit that counted. Also, criticism from outside was tolerated according to 1 Corinthians 6:7 that says Christians should not litigate against each other. Interesting enough, the group had expanded from Norway to about 60 countries in all continents, where those habits were followed rather uniformly.

Around 1990, a revival happened (or rather was made to happen) that swept some of the old habits away. It was like a Chinese cultural revolution. Old faithful leaders were thrown out, and a new generation of rulers took over. Certainly, there were also positive developments. The new leaders understood that it would be impossible to hold the youngsters inside the group by insisting on the old habits. Therefore, they organized games and sport for children and youngsters within the group. Very suddenly they "discovered" a Norwegian law dating from 1969 that gave them the right to apply for state subsidies, which they did in December 1996. They also agreed to have a name (in Norwegian): "Den Kristelige Menighet"—"The Christian Community," or even "The Christian Church," which implied that there is no other such church except them.

Also in 1996, they started to sue me because of my criticism. Their last case against me, which started in 2002 and is not complete yet, relates to copyright.

A few years later, in March 2000, some further taboos were broken. The group organized a festival in Copenhagen where girls in short red skirts and with open hair danced on a stage. This show was transmitted to adherents all over the world who had to buy television equipment to see it. It also seems that the pressure on women to give birth to multiple children has been lowered, and the group at least claims that the flogging of children has stopped; but whether that is true is unknown.

At about the same time, money became extremely important to the group. Leaders invented several

methods to collect money from their followers. One method was the so-called "David columns," vertical plastic tubes on a wooden pedestal into which every earner had to put a coin every day. The contents of the columns were collected twice a year, at a festival dedicated only to money delivery. Another method was to stimulate the adherents to work on weekends and deliver the money earned there to the community. For that purpose, they also founded small companies, which were tax exempt because of their affiliation with a religious group. This status of course caused troubles with commercial enterprises. In 2004, they enlarged their existing meeting place at Brunstad (near Tønsberg in Vestfold) at an expense of about 128 million Euros; and they were proud to have received donations for that, also from very poor adherents in Cameroon (development help in the opposite way, as usual). Also, young people were stimulated to do voluntary work for this project, which often prevented them from having appropriate professional training.

The actual leader, Kåre Johan Smith, a grandson of the founder, is known to have a generous style of living; for example, he learned to play golf in Tierra del Fuego. The organization's commercial behavior was severely criticized in several articles by the Norwegian financial magazine *Kapital*.

The group's meeting place, now called "Brunstad Conference Center," is commercially used and rented out for various opportunities, which also implies the serving of alcohol, earlier strictly banned from the community's premises. Recently, several violations of the very strict Norwegian alcohol law have been registered for that location, which have caused the authorities to penalize the center. Also, problems arose with the neighbors, who felt disturbed by the development of excessive noise.

I am in contact with "defectors" in several continents, and I watch this group closely. Because of the members' dropping reproduction rate, there are alleged plans for more aggressive recruiting.

The New Pagans: An Italian Report

Alessandro Olivieri Pennesi, Ph.D.

The anthropologist Cecilia Gatto Trocchi states that, in 1933, the English scholar Margareth A. Murray's public text, *The God of the Witches*, claimed that the other European witchcraft was not a residue of ancient pre-Christian cults that influenced the revival of the Celts and Druids, and of neo-paganism. These inputs, Gatto Trocchi continues, inspired small groups of neo-witchcraft, such as the Anglo-Saxon Wicca (a term that derives from the modern witch, *witch*), who are affected by G. B. dall'attività Gardner, who in 1954 published a sort of gospel entitled *Witchcraft Today*, and the mysterious *Book of Shadows*. Margot Adler, in his study on neo-paganism in America, *Drawing Down the Moon* (lowering the moon), said that neo-paganism and modern witchcraft are an attempt to create nonauthoritarian and nondogmatic religions. According to Adler, what distinguishes the neo-pagans from the dominant religions are their rituals: "The rite is a way to do away with alienation within ourselves, among other hassles, and between us and the planet." The drum sound, lighting candles, and singing "disappear for a moment the world and makes you enter a world of art and dream..." And "Witchcraft consists of a base unit, represented by the Congregation, namely a 'support group of witches.'" It consists, at most, of thirteen participants who know each

other and in which each member plays an important part in contributing to the overall personality of the group.

In Italy, neo-paganism is thriving: In addition to the historical center of neo-Greek polytheist religion (of the accountant Antonio de Bono Milan) and the Upper Room of the Sacred Lari of Rome, is born (in 1993) in Rome a highly exclusive group called Eliopolis, whose purpose is revival of the ancient pagans, custodians of magic.

The Psychological Consequences of Being Raised in and Leaving High Demand Groups: The Case of the Exclusive Brethren

Jill Mytton, M.Sc., C.Psychol.

The controversial association between religion and mental health is one that intrigues many professionals. One aspect that has been largely neglected is the effect on childhood development of being raised in a high-demand group. Using the Exclusive Brethren as an example of a high-demand group, the first part of this paper provides an overview of their beliefs, doctrines, and life style. The fundamental doctrine of this high-demand group is the separation from evil, a doctrine considered by some to be taken to extremes and described by former members as exercising too much control over their lives. Following a brief description of how socio-psychological control is exercised by threat of or actual exclusion and through the emotions of fear and guilt, I argue that control imposed in childhood may affect various aspects of child development, and I discuss how this might resonate in adult life through long-term psychological sequelae.

Evidence for this perspective comes from an exploratory study carried out during the 1990s into the mental health of 201 participants who were raised in the Taylorite branch of the Exclusive Brethren. Using the Brief Symptom Inventory (BSI), results show that this group have significantly higher scores on the BSI full scale than the population norms ($p < .01$) obtained in a UK community sample. The obsessive-compulsive, depression, interpersonal sensitivity, anxiety, and psychoticism sub-scales were also all significantly higher than the norms ($p < .01$). Variables significantly associated with the dependent measure were level of church attendance now; loss experienced on exiting; family still divided; and exiting in a group or alone. Elapsed time since exiting was not correlated with the BSI. This evidence suggests that people raised in this sect and who subsequently leave experience serious emotional and interpersonal problems of a nature that is long lasting.

The second part of this paper presents the early findings of a qualitative piece of doctoral research. This research, using the heuristic approach, will bring together many sources of information, including semi-structured interviews, on-line blogs, emails with former members, and my own personal reflections. The aim of this research is to explore the experience of being a child in the Exclusive Brethren, of leaving, and of the transition period as the individual adapts to the world outside. Ultimately, the goal is to provide psychotherapists who are working with so-called second-generation adults (SGAs) with guidelines and information to assist them in their work.

The Unusual Situation of the Cult Problem in Japan

Masaki Kito, Esq.; Shuji Nakamura, Esq.; Takashi Yamaguchi, Esq.

Japanese victims of the Unification Church have been winning court cases one after another in which the illegality of spiritual sales by the group has been recognized by Japanese local and high courts, as well as the Supreme Court.

Court decisions recognizing illegalities in other cultic groups such as Home of Heart and Shinji Shumeikai have also been handed down in recent years. In this session, the background factors of the current trend of court decisions in Japan will be discussed.

The Value of Counseling for Second-Generation Former Sect Members

Lois Kendall, Ph.D.

This UK study looked at the correlation between distress and time out of the sect for first- and second-generation former members with and without post-sect counseling.

In this sample, second generation with counseling showed marked decreases in distress compared to second generation without counseling. This is shown by some significant correlations going in quite different directions for this group.

First generation without counseling showed no significant correlations, and neither did first generation with counseling.

For the first generation in this sample, the average time out of group is around 8 years as compared to the second generation's average time out of group of 13 years. This may relate to the different findings in significant correlations between time elapsed since leaving and psychological distress levels for the first and second generation in this study.

The findings of this study cautiously indicate the value of counseling for second-generation former members.

Replication of this research would be worthwhile with a specific focus on acquiring first- and second-generation former members who have spent many years out of their sect. Furthermore, it would be useful to measure to see whether greater negative correlations between distress and time out occur when first- or second-generation former members receive sect-specialized counseling as compared to when they receive counseling from non-specialists.

Understanding and Coping with Triggers

[This session is for ex-members only.]

Carol Giambalvo; Joseph Kelly

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 them 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, in which 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.

Vivre son enfance au sein d'une secte religieuse – Comprendre pour mieux intervenir

Lorraine Derocher

Cette communication vise à partager les résultats de notre enquête qualitative réalisée auprès d'individus qui sont nés ou qui ont vécu leur prime enfance au sein de groupes religieux fermés. L'objectif principal a été de comprendre le défi que peut représenter le processus d'intégration en société pour ces enfants/adultes qui ont quitté leur groupe d'appartenance de façon volontaire. Cette étude sociologique est basée principalement sur sept entretiens non-directifs qui ont servi de cadre aux récits de vie de ceux qui avaient passé leur enfance au sein d'une secte fondamentaliste apocalyptique, relativement fermée à la société. Les informateurs ont vécu en société en moyenne une vingtaine d'années depuis leur départ volontaire, ce qui a contribué largement à nous fournir les données pertinentes sur les paramètres du processus d'intégration. Deux entrevues de groupe et quelque douze sources secondaires ont complété la collecte des données. De plus, le fait pour nous d'avoir côtoyé sur une base régulière des gens qui avaient vécu une expérience similaire a contribué à raffiner et à nourrir notre analyse.

Notre analyse amène à conclure que c'est la vision du monde intériorisée dans la secte qui constitue la variable dominante qui entrave le processus d'intégration. Cette vision du monde particulière se forge principalement par le moyen d'une socialisation religieuse totalisante qui infère une conception manichéenne de la réalité, affecte la construction identitaire et l'intériorisation d'un environnement normatif où les abus sont souvent légitimés par un discours religieux particulier.

Notre recherche a permis de mettre en lumière les étapes marquantes du processus d'intégration en société pour ces individus: 1) le départ 2) la continuité 3) le choc des réalités 4) la resocialisation.

Nous éluciderons lors de notre communication les caractéristiques des quatre étapes afin de mieux saisir ce que peuvent vivre les individus qui ont grandi au sein de groupes sectaires fermés suite à un départ volontaire.

Speakers

Présentateurs

Relatori

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, cult involvement; leaving cults; and psychological consequences of abusive group membership. She is currently principal researcher of a project entitled: "Psychological abuse, influence and adaptation to violence in partner relationships" financed by the Comunidad de Madrid and Universidad Autónoma de Madrid (CCG07-UAM/HUM-1942). 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)

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Barbara Anderson was a member of Jehovah's Witnesses from 1954 to 1997. She worked at their headquarters in Brooklyn, NY from 1982 to 1992, where during her last three years there she researched the movement's official history (published in 1993) and did research as well as wrote a number of articles for their *Awake!* magazine. She has done extensive research on issues related to child sexual abuse in the religion leading to interviews on major TV and radio programs as an outspoken critic of Jehovah's Witnesses sexual abuse policies.

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Masoud Banisadr, Ph.D., was born in Tehran in 1953. In 1976 he traveled to the United Kingdom where he earned a Ph.D. in chemical engineering and engineering mathematics at Newcastle University in 1981. Dr. Banisadr joined the Mujahideen-e-Khalq Organization (MEK) in 1979 and served as its representative in the United States from 1990-96. He left the MEK in June 1996. He wrote a memoir of his experiences entitled,

Masoud: Memoirs of an Iranian Rebel, published by SAQI Books, London in 2004. He has been active in exploring and explaining cult manipulation and has written many articles in Farsi about cults, available on his Website. www.banisadr.info.

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François Bellanger, Ph.D., Professor of Law (University of Geneva), Attorney at Law, has been a legal expert on cults for the Department of Justice of the Canton of Geneva (Switzerland) and is one of the authors of the official report on illegal sectarian practices published in Geneva in 1997 ("Audit sur les dérives sectaires"). He has published several articles on cults and religious freedom. He is the President of the Information Center on Beliefs in Geneva. (fbellanger@avocats.ch)

François Bellanger, Ph.D., Professeur de Droit (Université de Genève), avocat a été expert légal au sujet dérives sectaires pour le Département de la Justice du Canton de Genève (Suisse). Il est un des auteurs du rapport officiel sur les pratiques sectaires illégales publié à Genève en 1997 ("Audit sur les dérives sectaires") et a publié plusieurs articles sur les dérives sectaires et la liberté religieuse. Il est actuellement Président du Centre Intercantonal d'Information sur les Croyances (CIC) à Genève. (fbellanger@avocats.ch)

Encarni Bermudez est la responsable administrative de l'antenne d'aide aux victimes de comportement sectaire du CCPFM. Elle s'occupe également de la première écoute, co-anime les groupes de parole avec Jean-Claude Maes et anime les activités de prévention dans un cadre scolaire ou institutionnel.

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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's 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.

Gabriele Bresci Membro dal 2005 dell'Osservatorio Nazionale Abusi Psicologici ONAP (Osservatorio Nazionale Abusi Psicologici) dal 2007 ricopre la carica di Segretario Nazionale con delega alla tesoreria, è inoltre Segretario Generale della Diocesi di Prato. Esperto di reti e crimini informatici, svolge per conto di ONAP, consulenze e ricerche per le forze dell'ordine e per altri enti istituzionali nel campo della devianza religiosa e dell'abuso psicologico. Ha partecipato e organizzato convegni nazionali su tematiche di scienze criminologiche. È membro dell'Associazione Nazionale Carabinieri (ANC) per i quali svolge progetti per la sensibilizzazione alla legalità e strategie contro la criminalità. È iscritto al corso di laurea magistrale in Sociologia e Criminologia per la sicurezza dell'Università di Bologna.

Isabelle Camara : née à Lausanne en 1957, quitte tout à 18 ans pour vivre dans la communauté de « Jean-Michel et son équipe ». En 1992, à la dissolution du mouvement, elle doit repartir dans la vie. Elle entreprend, entre autres, plusieurs formations. En 2005, suite à son travail de diplôme à l'École de travail social de Genève, elle fonde avec d'autres professionnel(le)s le groupe d'aide aux sortants de sectes "L'envol de la colline aux oiseaux". Le groupe s'inspire de la méthode et du travail effectué avec des sortants pendant plusieurs années au Centre Georges Devereux à Paris. Son livre "Les sectes? Sortir... et après?" a été publié aux éditions Cabédita en 2006. chmetz@hotmail.com

Dr. Sabrina Camera, Laurea in Giurisprudenza Indirizzo Europeo presso l'Università degli Studi di Urbino "Carlo Bo" presentando una tesi in Diritto Processuale Penale Comparato, ha conseguito la specializzazione in Criminologia presso l'Università di Roma "La Sapienza" (2008) organizzato dalla facoltà di Medicina e Chirurgia I° insegnamento di psicopatologia forense dal Prof. Vincenzo Maria Mastronardi, presentando un elaborato di ricerca sperimentale sulla tutela della vittima dei culti distruttivi dal titolo "Manipolazione mentale: legislazioni penali a confronto". È Docente - Ministero di Giustizia - in materie giuridico - criminologiche presso la Scuola di Formazione ed Aggiornamento del Corpo di Polizia Penitenziaria, in Sulmona (AQ). Ha partecipato come relatrice ad importanti convegni sui temi giuridico-criminologici ad approcci interdisciplinari.

Dr. Sabrina Camera is a law graduate in European studies of the University of Urbino "Carlo Bo." Her graduation thesis dealt with comparative trial law. She pursued a specialization in criminology at the University of Rome's "La Sapienza" during the academic year 2006-2007, and studied forensic psychopathology under Professor Vincenzo Maria Mastronardi, of the Faculty of Medicine and Surgery. She conducted an experimental research study work on guardianship with regard to victims of destructive cults, entitled "Mental Manipulation - Comparing Penal Laws." On behalf of the Ministry of Justice, she is teaching on legal and criminal subjects at the training school of the penitentiary police department in the town of Sulmona. She took part as a supervisor in

meetings concerning criminal and legal subjects from an interdisciplinary point of view.

Dr. Cristina Caparesi is a doctor in pedagogy who develops and coordinates educational and professional services. Her academic concentration was in applied pedagogy, criminology, criminological administration, and sociology of alternative medicines. She is the coordinator of two public centers accredited by Region Friuli Venezia Giulia (Italy), which offer professional help to workers who are victims of mobbing. Her thesis was entitled "Education and Socialization in the Family: A Modern Cult." Since 2004 she has been a consultant to voluntary association in Northern Italy, giving assistance and information to the victims of religious and non-religious cults.

Dr. Cristina Caparesi è una pedagoga che si è perfezionata in pedagogia applicata, criminologia e criminalistica, sociologia delle medicine alternative e lavora come libera professionista nella progettazione e coordinamento di servizi educativi e formativi. Laureatasi con la tesi "Educazione e socializzazione in the Family, una setta contemporanea", dal 2004 è consulente per l'associazione di volontariato S.O.S. Abusi Psicologici con la quale ha presentato progetti per la sensibilizzazione e l'informazione sul pericolo del condizionamento psicologico attuato da gruppi distruttivi. Negli ultimi anni ha coordinato i Punti di Ascolto Antimobbing delle Province di Udine e Pordenone.

José Antonio Carrobes, Ph.D., is Full Professor of Clinical and Health Psychology 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 a member of the editorial boards of several national and international journals.

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traitement psychanalytique des victimes de trauma. Elle a 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)

Valery Chebanenko is the director of the analytical site, "Cults and society in democratic countries": www.kultam.net. He is the author of *Homosexuality in a Cassock, The Sons of the Curse, and Merchants of Faith in God*. He has produced several documentary films: "The golden Taurus," "The split," and "The homeless Children: We Are and They Are."

David Clark is a thought-reform consultant from 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 Myslowice, 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*. He spoke on exit counseling/thought-reform consultation at an international conference, "Myth and Reality of Psychological Abuse and Practical Ways to Resist It," at the Russian State University of Humanities in Moscow (March 13-14, 2008). He spoke on life in a cult and leaving a cult at a conference on cults and gangs, sponsored by Creighton University's Department of Psychiatry and the Douglas County (NB) Sheriff's Department (April 18, 2008). (cultspecs2@comcast.net)

Henri de Cordes was the parliamentary assistant of the Deputy, Antoine Duquesne, author of the report of the inquiry committee of the Belgian House 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 president for a six-year term. He is the author of *L'Etat belge face aux dérives sectaires* (Belgian State Faced with Sectarian Deviations), which covers the period 1997-2006. (henri.de-cordes@ciaosn.be) <http://www.ciaosn.be/>

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. (henri.de-cordes@ciaosn.be) <http://www.ciaosn.be/>

Lorraine Derocher, M.A. Sociologie, doctorante, Études du religieux contemporain, Université de Sherbrooke et membre du groupe de recherche Société, Droit et Religions de l'Université de Sherbrooke (SoDRUS). Membre du Groupe de recherche Société, Droit et Religions de l'Université de Sherbrooke (SoDRUS) et doctorante en Études du religieux contemporain à l'Université de Sherbrooke, elle veut analyser les politiques sociales en regard des enfants élevés au sein de groupes sectaires totalitaires. Auteure de l'ouvrage *Vivre son enfance au sein d'une secte religieuse - Comprendre pour mieux intervenir* (Presses de l'Université du Québec, 2008), elle donne fréquemment des ateliers et conférences sur le sujet des enfants et les sectes religieuses aux professionnels et intervenants.

Lorraine Derocher works at the University of Sherbrooke's research group Société, Droit et Religions de l'Université de Sherbrooke (SoDRUS) in Quebec, Canada. She also teaches Sociology of Religion at that university. She has just published the results of her master's thesis, *Vivre son enfance au sein d'une secte religieuse: Comprendre pour mieux intervenir* (Presses de l'Université du Québec, 2008), which explores the challenges faced by those who were born or raised in apocalyptic groups when they leave their groups. She is presently pursuing her Ph.D. and is interested in finding new ways to intervene in problematic situations involving neglected or abused children in authoritarian groups. She also gives lectures on the topic and training to professionals who work with second-generation adults.

Severine Desponds works as a historian of religions for the Centre Intercantonal d'Information sur les Croyances (Inter-Cantonal Centre for Information on Beliefs) in Geneva, a non-profit information centre specializing in new religious movements. She participated in a research project on yoga in Switzerland and India funded by the Swiss National Science Foundation and defended her Ph.D. thesis at the Faculty of Humanities, University of Lausanne, in 2007.

Séverine Desponds est historienne des religions et travaille au Centre Intercantonal d'Information sur les Croyances (CIC) à Genève, un centre spécialisé dans l'information sur les nouveaux mouvements religieux. Elle a participé à un projet du Fonds national suisse de la recherche scientifique sur « Le Yoga entre la Suisse et l'Inde » et a soutenu sa thèse sur ce sujet à la Faculté des lettres, Université de Lausanne, en 2007.

Avv. Massimo Di Bello Laureato in Giurisprudenza presso l'Università degli Studi di Firenze, ove ha discusso una tesi di laurea in Sociologia del diritto, con titolo "Criminalità ed Immigrazione: il ruolo delle organizzazioni criminali" pubblicata sulla rete internet a cura dell'Università di Firenze, Centro di documentazione su carcere, devianza e marginalità L'Altro Diritto. Si occupa prevalentemente di diritto penale, con particolare riguardo ai reati associativi, contro la persona, contro il patrimonio, contro l'ambiente, contro l'economia e reati societari. La conoscenza specifica del diritto penale della circolazione stradale e del diritto dei marchi e brevetti gli consente, unitamente all'Avv. Alessio Antoniazzi, di svolgere un ruolo attivo

nella Scuola di Primo Livello per la formazione all'esercizio della funzione difensiva penale, nell'ambito della Camera Penale di Firenze, ove viene richiesto di condividere esperienze professionali con i partecipanti ai corsi annuali; Si interessa delle tematiche giuridiche legate alla manipolazione mentale, ed in ambito è membro e consulente legale ONAP (Osservatorio Nazionale Abusi Psicologici) e patrocinatore delle vicende giudiziarie inerenti gli abusi psicologici; Co-fondatore dello Studio Legale Di Bello-Antoniazzi & Partners, con sede in Firenze, Viale A. Gramsci nr. 43, nell'ambito del quale operano numerosi collaboratori cui è assegnata un'area tematica specifica. Lo studio si interessa anche di diritto amministrativo sanzionatorio e diritto civile.

Dr. Raffaella Di Marzio set up a support and counseling centre in Rome, Italy, for all those troubled, directly or indirectly, by experiences associated with belonging to a cult: the Counseling Center SRS (Sectes, Religions, Spirituality). She is a member of the managing board of SIPR (Italian Society of Psychology of Religion) and a member of ICAA (International Crime Analysis Association). She has published more than 100 articles about cults, mind control, and New Religious Movements, is a contributor to CESNUR's *Encyclopedia of Religions in Italy* and to *Encyclopedia Religions of the World*. *A Comprehensive Encyclopedia of Beliefs and Practices* (J. Gordon Melton - Martin Baumann [eds.], ABC CLIO, Santa Barbara [California] 2002). Raffaella Di Marzio has three degrees: Psychology (University "La Sapienza" of Rome, 1981), Educational Science (Pontifical Salesian University, 1981), and History of Religions (University "La Sapienza" of Rome, 2003). She also has a Bachelor's degree in Religious Science (Institute for Religious Studies Ecclesia Mater, linked to the faculty of theology of Pontifical Lateran University). She has been a Catholic religion teacher in a senior high school in Rome since 1981. Websites: <http://www.dimarzio.it> (in Italian and English) and only in English: <http://cultreligionspirituality.blogspot.com/>.

Dott. Raffaella Di Marzio ha fondato e dirige un centro di consulenza e informazioni a Roma, in Italia, per tutte le persone che hanno problemi a causa di sette e nuovi gruppi spirituali: il Centro di Consulenza online SRS (Sette, religioni e Spiritualità). È membro del Direttivo della SIPR (Società Italiana di Psicologia della Religione) e dell'ICAA (International Crime Analysis Association). Ha pubblicato più di cento articoli su sette, controllo mentale e Nuovi Movimenti Religiosi, è collaboratrice dell'Enciclopedia delle Religioni in Italia a cura del CESNUR (2006) e della *Encyclopedia Religions of the World*. *A Comprehensive Encyclopedia of Beliefs and Practices* (J. Gordon Melton - Martin Baumann [eds.], ABC CLIO, Santa Barbara [California] 2002). È laureata in Psicologia (Università La Sapienza di Roma), in Scienze dell'Educazione (Università Pontificia Salesiana di Roma) e in Scienze Storico-Religiose (Università La Sapienza di Roma). Ha anche il Magistero in Scienze Religiose presso l'Istituto di Scienze Religiose Ecclesia Mater dell'Università Lateranense. È insegnante di religione in un liceo romano dal 1981. Siti Web: <http://www.dimarzio.it> (in Italiano e in inglese) e, interamente in inglese: <http://cultreligionspirituality.blogspot.com/>

Linda Dubrow-Marshall, Ph.D., is a counseling 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 is a private practice

comprising 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. She is a counselor at Cardiff University, Wales, where she works with students and staff. Linda Dubrow-Marshall, Ph.D., Licensed Psychologist, Pennsylvania, USA, and Accredited Psychotherapist, British Association for Counselling and Psychotherapy (BACP). (LJDMarshall@aol.com) (<http://www.retirn.com>)

Roderick Dubrow-Marshall, Ph.D., (Nottm) is Dean of Humanities and 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 contributor to FAIR (Family Action Information Resource) News in the UK and a UK representative to the General Assembly of the European Federation of Centres for Research and Education on Sects (FECRIS). He co-founded RETIRN/UK in 2004, where he is a consultant. (rdubrowm@glam.ac.uk) (<http://www.retirn.com>)

Lilo Durussel est agente pastorale, engagée par l'Eglise catholique dans le canton de Vaud, en Suisse. Diplômée à l'Institut de Formation aux Ministères de Fribourg en 1998, elle est d'abord active dans la formation de la catéchèse auprès des adultes. Depuis août 2006, elle occupe un poste à 50% dans l'aumônerie de prison et, depuis août 2008, elle a repris, également à 50%, la Pastorale, Sectes et Nouvelles croyances. info-sectes@cath-vd.ch

Steve K. D. Eichel, Ph.D., ABPP, Clinical Associate, Re-Entry Therapy, Information & Referral Network, Newark, DE; Past-President, American Academy of Counseling Psychology; Chair, Psychology & Law Committee, Delaware Psychological Association. Dr. Eichel is a licensed and Board-certified counseling psychologist whose involvement in cultic studies began with a participant-observation study of Moonist training in their Eastern seminary (in Barrytown, NY) in the spring of 1975. His first-hand account of indoctrination in Barrytown changed his personal and professional life forever. As one of Art Dole's graduate students at the University of Pennsylvania he completed his doctoral dissertation, which to date remains the only intensive, quantified observation of a deprogramming. He was honored with AFF's 1990 John G. Clark Award for Distinguished Scholarship in Cultic Studies for this study, which was published as a special issue of the *Cultic Studies Journal* and has been translated into several foreign languages. In 1983, along with Dr. Linda Dubrow-Marshall and clinical social worker Roberta Eisenberg, Dr. Eichel founded RETIRN, the Re-Entry Therapy, Information & Referral Network, one of the field's oldest continuing private providers of psychological services to families and individuals harmed by cultic practices. RETIRN currently has offices in Newark, Delaware, Lansdowne, PA and Pontypridd, Wales (U.K.). Presently, in addition to his psychology practice, Dr. Eichel is on the Executive Advisory Board of ICSA and the Editorial Board of *Cultic Studies Review*. He has co-authored several articles and book reviews on cult-related topics for the CSJ/CSR. (steve@DrEichel.com) <http://www.dreichel.com/>

Dr. Amato L. Fargnoli. Dal '96 al 2001 Psicologo responsabile del Settore Analisi del Comportamento

Deviante dell'U.A.C.V. (Unità di Analisi del Crimine Violento), Servizio Polizia Scientifica, Direzione Centrale Polizia Criminale, Polizia di Stato, Roma. Dal 2001 al 2003 Direttore del Laboratorio di Psicologia applicata alla Criminologia del Servizio Polizia Scientifica, Direzione Centrale Polizia Criminale, Polizia di Stato, Roma. Dal 2001 socio ordinario della SIC (Società Italiana di Criminologia). Dal 2003 al 2007 Direttore della Sezione di Criminologia Applicata, Div.III del Servizio Polizia Scientifica della Direzione Centrale Anticrimine della Polizia di Stato, Roma. Dal 2007 al 2008 Direttore Tecnico Capo Psicologo del S.O.C.S. Servizio Operativo Centrale di Sanità della Polizia di Stato, Roma. Dal 2008 Co-direttore del Master in Psicotraumatologia e Psicologia dell'emergenza, presso la LUMSA, Roma. Dal 2006 Docente a contratto di "Tecniche del Colloquio Psicologico" presso l'Università degli Studi di L'Aquila, Facoltà di Psicologia, CdL Specialistica in Psicologia Applicata, Clinica e della Salute, indirizzo Clinica e Dinamica, indirizzo Psicologia Applicata all'Analisi Criminale. Docente nei Master di II livello presso le Università: "Sapienza" di Roma, "Tor Vergata" di Roma, LIUC di Castellanza, Cagliari, Cassino. Docente nei corsi di Perfezionamento post-universitari delle Università di Parma, Padova, Urbino.

1996–2001: Psychologist in charge of the Deviant Behavior Analysis Department of U.A.C.V. (Violent Crime Analysis Unit), Crime Scene Investigation Police, Central Criminal Police, State Police, Rome. 2001–2003: Director of Psychology Applied to Criminology Laboratory, Crime Scene Investigation Police, Central Criminal Police, State Police, Rome. Since 2001: member of S.I.C. (Italian Criminology Society) 2003–2007: Director of Applied Criminology Department, 3rd division, Crime Scene Investigation Police, Central Criminal Police, State Police, Rome. 2007–2008: Chief Psychological Technical Director of S.O.C.S. (Health Service Operational Center of State Police), Rome. Since 2008: Co-director of Emergency Psychotraumatology and Psychology Master at LUMSA University, Rome. Since 2006: Psychological interview techniques lecturer at L'Aquila University, psychology faculty; courses of study: applied, clinical and health psychology, clinic and dynamics, psychology applied to criminal analysis. Lecturer at second level master's at universities: "La Sapienza" of Rome; "Tor Vergata" of Rome; LIUC of Castellanza, Cagliari, Cassino. Lecturer at Ph.D. post-graduate courses at Universities of Parma, Padova, Urbino.

Stephen J. Ferriss is currently a Ph.D. student at Regent University, in the Communication School. He began his Ph.D. studies at the University of Connecticut and received an M.A. in communication from the University of Hartford. His interests center on high-control New Religious Movements' communication with a special emphasis on the Jehovah's Witnesses. He has over 16 years' university and college teaching experience, mostly on an adjunct basis. A former member of the HQ staff of the Watchtower Society, Ferriss was a full-time minister for the Jehovah's Witnesses in several states and held different teaching positions for them. He has published in other academic areas as well and has held numerous positions in non-profit groups, especially those focused on genealogy. Ferriss is an analyst on the HQ staff of a large U.S. government agency and pursues cultic studies part time.

Leona Furnari, M.S.W., is a licensed clinical social worker in Boulder, Colorado. She is a psychotherapist specializing in recovery from trauma, including recovery from abusive groups and relationships. Ms. Furnari is a

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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 ICSA's Board of Directors, Director of ICSA's Recovery Programs, and is responsible for its Project Outreach. Author of *Exit Counseling: A Family Intervention*, 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. In 2008 Ms. Giambalvo received ICSA's Margaret T. Singer Award. (<http://carol.giambalvo.home.att.net/>)

Lorna Goldberg, M.S.W., L.C.S.W., President, ICSA, is 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 ICSA/ICSA and is Dean of Faculty, Institute for Psychoanalytic Studies, Teaneck, New Jersey. She has written extensively for social work and ICSA publications. (Lorna@lbgoldberg.com) <http://www.lbgoldberg.com/>

William Goldberg, M.S.W., L.C.S.W., a therapist in private practice, has co-led a support group for ex-cult members with his wife, Lorna, for over 30 years. He has retired from the Rockland County (NY) Department of Mental Health, where he was the Director of Training and Staff Development and where he directed several outpatient clinics and treatment programs. Mr. Goldberg is presently an Adjunct Instructor in the Social Work Department of Dominican College.

Friedrich Griess, educated as an electrical engineer, was in 1983 confronted with disastrous consequences when one of his four children joined a questionable group. Since then he has been engaged in activities of consulting and prevention, being a board member of the Austrian Gesellschaft gegen Sekten - und Kultgefahren (association against the dangers from sects and cults) and currently the president of the European umbrella organization FECRIS. His Website is <http://griess.st1.at>

Friedrich Griess, de formation ingénieur électricien, dû faire face en 1983, à des conséquences désastreuses, lorsqu'un de ses quatre enfants adhéra à un groupe discutable. Depuis lors, il s'est engagé dans des activités de consultation et de prévention en tant qu'administrateur de l'association autrichienne contre les dangers des cultes et des sectes «Gesellschaft gegen Sekten - und Kultgefahren». le président de la FECRIS, une organisation européenne de coordination. Son site est <http://griess.st1.at>

Dr. Chiara Gurascio, after her Veterinary Medicine graduation in 1997, joined a new age group, where she learned and taught Reiki. After six years, she was able to recover her mental lucidity and started to take an interest in criminology, which helped her to understand how cults take control of people's minds. Her

interest increased so much that she left her veterinary medicine career, joined ONAP (National Center of Psychological Abuse) in 2006, and enrolled in psychology college in 2007. She will major in social psychology in 2010.

Rosanne Henry, M.A., L.P.C., is a psychotherapist practicing in Littleton, Colorado. For the past twenty years she has been active in the counter cult movement working closely with the former Cult Awareness Network and ICSA. She presently sits on the board of ICSA and heads the Mental Health Committee. She has facilitated ICSA's Recovery workshops for fifteen years. Rosanne's private practice specializes in the treatment of cult survivors and their families. She is a former member of Kashi Ranch. E-mail: Rosanne@cultrecover.com web: www.CultRecover.com

Véronique Hoeylaerts est psychologue et psychothérapeute familiale systémique, responsable des consultations d'aide de l'antenne d'aide aux victimes de comportement sectaire du CCPFM. Elle anime, avec Encarni Bermudez, les activités de prévention dans un cadre scolaire ou institutionnel.

Franceline James: née en 1945 à Genève où elle a fait ses études de médecine. Docteur en médecine, spécialiste FMH en psychiatrie-psychothérapie. Psychanalyste (membre associé de la Société Suisse de Psychanalyse). Thérapeute de couple. A créé en 1990 la Consultation d'Ethnopsychiatrie de Genève, qui s'inspire du modèle de Tobie Nathan à Paris. Avec Isabelle Camara, a créé en 2006 une Consultation pour personnes victimes de dérives sectaires. A publié une série d'articles et de chapitres de livres sur des thèmes ethnopsychiatriques.

Gillie Jenkinson is a Director of Hope Valley Counselling Limited and specializes 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 with an advanced diploma in Pastoral Counselling and an M.A. in 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 and returned there in 2008. Ms. Jenkinson was a member of The Love of God Community, a Bible-based cult, in the 1970s. She has many years' experience working with survivors of rape, sexual abuse, and cults, as well as with clients with other issues. She is currently training as a supervisor and supervises a number of individuals who work in these areas. Ms. Jenkinson facilitates an ex-member support and education group in London. 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), and papers on cult pseudo-personality and neuroscience in Brussels (2007) and Philadelphia (2008). Ms. Jenkinson has authored a paper published in *Cultic Studies Review*, 2008, entitled "An Investigation into Cult Pseudo-Personality: What Is It and How Does It Form?" Ms. Jenkinson has co-authored a chapter entitled "Pathological Spirituality" with Dr. Nicola Crowley for a medical textbook entitled *Spirituality and Psychiatry* to be published in the United Kingdom in 2009. Her Website is www.hopevalleycounselling.com She can be contacted at info@hopevalleycounselling.com or + (44) 1433 639032.

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*.

Lois Kendall, Ph.D. Dr. Kendall's doctoral research examined the psychological effects of former sect membership with a specific focus on those raised in such groups. Dr. Kendall was born and raised in an English sect, which she left when she was 17.

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 sectarian groups. He has published articles in numerous sociology and religious study journals. His 2001 book, *From Slogans to Mantras: Social Protest and Religious Conversion in the Late Vietnam War Era*, was selected by Choice: Current Reviews for Academic Libraries as an "Outstanding Academic Title for 2002."

Masaki Kito, Esq., is a founding partner of LINK LAW OFFICE Kito and Partners 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 and radio programs on NHK (Japan's national public station) and commercial stations, major newspapers, and magazines. He has been an advocate for the victims of various cultic groups for over 17 years in Tokyo. He is the former vice chairperson of Consumer Affairs Committee of the Japan Federation of Bar Associations (JFBA). He is a member of the National Network of Lawyers Against Spiritual Sales, Legal Team Representing Victims of Aum Shinrikyo, and the Japan Society for Cult Prevention and Recovery (JSCPR). He is also renowned as a specialist of the broader range of consumer affairs and also a specialist of issues concerning the Internet. As an expert, he is frequently invited to meetings and study sessions hosted by diet members of both majority and minority parties (Liberal Democratic Party and The Democratic Party of Japan). He is a member of the meeting on e-consumer issues hosted by the current Cabinet Office, and also has been appointed as Consumer Education Specialist by the Cabinet Office since FY 2005. Currently, he serves as the lead lawyer and the vice lead lawyer in major consumer cases.

Brigitte Knobel est licenciée en sociologie de l'Université de Lausanne. Elle est directrice du Centre intercantonal d'information sur les croyances de Genève (CIC), institution d'utilité publique créée en 2002 et spécialisée dans l'information sur les nouveaux mouvements religieux. Elle participe également en tant que sociologue à la recherche sur la diversité religieuse dans les prisons suisses financée par la Confédération suisse (PNR 58). Elle y étudie en particulier la situation des minorités religieuses et des religions alternatives.

Brigitte Knobel was trained as a sociologist at the University of Lausanne. She is the director of the Centre intercantonal d'information sur les croyances (Information Center on Beliefs) in Geneva, a non-profit information centre specializing in new religious movements, created in 2002 (brigitte.knobel@cic-info.ch). She is also a member of a research team working on religious diversity in Swiss prisons sponsored by the Swiss National Science Foundation (SNSF, nrp 58), in which she focuses on the situation of alternative religions and minorities.

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. He is author and co-editor the following books: *Perswazja w przekazie religijno-moralnym [Persuasion in religious and moral communication]*, *Język przekazu religijnego [Language of religious communication]*, *Psychologiczny wymiar cierpienia [Psychological dimension of suffering]*. A great deal of his current work explores the role of religious beliefs and relations between religiousness and personality. He has also worked with ex-members of cultic groups, providing counseling and psychological support.

Michael Kropveld is Executive Director and Founder of Info-Cult, the largest resource centre of its kind in Canada. Since 1980 Mike has assisted thousands of former members and members of "cults," "new religious movements," and other groups, and their families. He has spoken, in Canada and internationally to hundreds of professional and community groups on cultic phenomena. He is also involved in counselling and is consulted on the issue by, among others, mental health professionals, law enforcement agencies, and media. He has served as an expert witness on cult-related criminal and civil cases. He has appeared 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 www.infocult.org, or can be purchased in print format. In 2007 he received the *Herbert L. Rosedale Award* from the International Cultic Studies Association (ICSA) "in recognition of leadership in the effort to preserve and protect individual freedom." Tel.: (514) 274-2333; 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 aidé des milliers d'anciens membres de « sectes », de « nouveaux mouvements religieux » et d'autres groupes ainsi que leurs familles. Il a donné des conférences sur le phénomène des sectes, au Canada et internationalement, à des centaines des groupes communautaires et professionnels. Il agit également à titre de conseiller et a été consulté par des professionnels de la santé mentale, des agences de sécurité publique et des médias parmi tant d'autres en plus de servir de témoin expert dans certains procès criminels ou civils liés 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 125e « 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 téléchargeables gratuitement sur www.infosecte.org ou peuvent s'acheter en version imprimée. En 2007, le prix Herbert L. Rosedale de l'ICSA (International Cultic Studies Association) lui a été « décerné en reconnaissance du leadership dans l'effort pour préserver et protéger la liberté individuelle ». Tel.: (514) 274-2333; infosecte@qc.aibn.com.

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. (mail@icsaemail.com)

Michael D. Langone, Ph.D., psychologue clinicien, est directeur général de l'*International Cultic Studies Association (ICSA)*. Il est éditeur et fondateur du *Cultic Studies Journal (CSJ)*, de son successeur, *Cultic Studies Review*, et éditeur de *Recovery from Cults*. Co-auteur des livres *Cults: What Parents Should Know* et *Satanism and Occult Related Violence : What You Should Know*, Dr. Langone a fait de nombreuses entrevues et conférences publiques en plus d'avoir publié de nombreux textes et ouvrages au sujet des sectes. En 1995, il a reçu le prix Leo J. Ryan du *Cult Awareness Network* (d'origine) et a eu l'honneur d'être professeur invité dans le cadre de la chaire Albert V. Danielsen à l'université de Boston. (mail@icsaemail.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.

Dr. Susanna Loriga, psicologa e criminologa, da sette anni collabora con il Ministero della Giustizia come docente, all'interno dei corsi di formazione, e come consulente psicologa. Esperto ex art. 80 per gli istituti penitenziari, ha svolto numerose consulenze in ambito investigativo anche in veste di CTU per il Pubblico Ministero e come CTP per alcuni casi di abuso sessuale e omicidi. Esperto in sequestro di persona e simbologia della mutilazione, ha svolto numerose consulenze per magistrati, forze dell'ordine e medici legali ricevendo l'encomio dal Ministro dell'Interno Giuseppe Pisanu. Relatore in numerosi convegni in tutta Italia : Quirinale, Comando Centrale Servizi e Protezione, Provveditorati ecc... Collabora in numerosi progetti, educazione alla legalità ed educazione socio-affettiva, all'interno degli istituti scolastici dell'Abruzzo insieme alla polizia ed ai magistrati antimafia.

Terra Manca's research interests include both religious movements and alternative medicines that relate to various health issues. Currently (2008) she is writing her master's thesis at the University of Alberta under the supervision of Professor Stephen Kent.

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Lowell Routley (Ph.D.), Counseling Psychology, Walden University) is founder and executive director of Heartland Trauma Initiative, an organization dedicated to transforming lives impacted by trauma. As a professional, he has counseled hundreds of survivors of extreme abuse, torture, and mind control during the past twenty-five years. These survivors represent a range of contexts from dysfunctional families and deviant religious or social movements to contracted human engineering. Based on his interactions with trauma survivors, Dr. Routley pioneered the Core Integrity Model© (CIM), a new approach to treating those who have been psychologically injured. For more than a decade, he has been passing this knowledge on by teaching other

therapists the concepts and tools of this innovative approach.

The Core Integrity Model suggests a bold paradigm shift in mental health care on behalf of cult and mind-control survivors with the focus of mental health intervention being that of the "injury" model. By necessity, the law of parsimony requires treatment to proceed from the most basic explanation for presenting symptoms. To first rule out psychological "injury" before assigning an "illness" diagnosis will address the needs of many without assigning a stigmatizing label that the person is "sick." Survivors of cults who have been wounded in mind, body, and spirit need said change to facilitate return to normative society without further alienation and shame.

Christian Ruch, Ph.D., (b 1968) studied history, sociology, and political sciences in Freiburg, Germany and Basel, Switzerland. He has many publications about sects and the sociology of religion. He has expertise in conspiracy theories, Tibetan Buddhism, the New Apostolic Church and all matters of religion in the postmodern era. He lives in Chur, Switzerland and is member of an expert commission of the Roman Catholic Church.

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