



## **Conference Handbook**

# **ICSA 2010 Annual International Conference: Psychological Manipulation, Cultic Groups, and Harm**

**With the collaboration of Info-Cult/Info-Secte, Montreal, Canada**

**July 1-3, 2010**

**Doubletree at George Washington Bridge**

**2117 Route 4 East, Fort Lee, NJ**

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## Welcome

Welcome to the 2010 International Cultic Studies Association (ICSA) conference, Psychological Manipulation, Cultic Groups, and Harm.

Speakers have given much of their time in order to present at this conference. Many attendees have come long distances and have diverse backgrounds. Hence, please help us begin sessions on time and maintain a respectful tone during the sometimes lively and provocative discussions.

This is a public conference. If you have matters that are sensitive or that you prefer to keep confidential, you should exercise appropriate care. Private audio- or videotaping is not permitted. We hope to make some videos and/or audios available after the conference.

Press who attend the conference may come from mainstream and nonmainstream, even controversial, organizations. If a journalist seeks to interview you, exercise appropriate care. If you desire to refuse an interview request, feel free to do so. Remember, if you give an interview, you will have no control over what part of the interview, if any, will be used.

ICSA conferences try to encourage dialogue and are open to diverse points of view. Hence, opinions expressed at the conference or in books and other materials available in the bookstore should be interpreted as opinions of the speakers or writers, not necessarily the views of ICSA or its staff, directors, or advisors.

Individuals with "Assistance Team" on their badges (turquoise highlight) have volunteered to talk to those who may feel a need to deal with pressing personal issues during the conference.

If you have questions or need help concerning conference issues, ask one of the conference staff, identifiable by their name badges (pink highlight). If you would like a certificate of attendance, please let us know.

A special debt of gratitude is owed the speakers, whose contributions are essential to the conference. We hope that at least some of the speakers will consider submitting papers to ICSA's periodicals.

I also want to thank the staff and volunteers who helped organize and run the conference, in particular: David Clark, Rod Dubrow-Marshall, Carol Giambalvo, Rosanne Henry, Joe Kelly, Ron Loomis, Pat Ryan, and ICSA's conference committee, consisting of Carmen Almendros, Michael Kropveld, and Michael Langone.

We believe that this will be an interesting and stimulating conference, and we hope that you will attend other ICSA conferences and workshops.

Contributions enable us to continue our work. Thank you for your support.

Sincerely,

Lorna Goldberg, MSW, NCPsyA  
President, ICSA

## **Table of Contents**

Abstracts.....	1
Biographical Sketches .....	27

## Abstracts

### **A Practical Approach for Law Enforcement When Dealing with Cultic Groups**

**Mark Roggeman**

Many people who have had an experience with cults because a relative became involved have been disillusioned when asking law enforcement for help. The response they usually get is that there is not much that can be done unless there is illegal activity. In the present day, police departments are very successfully using problem-solving models through the Community Policing model. This model can also be implemented when a questionable group comes to the attention of local police departments. The concern is that the police may be interfering with the freedom of religion.

A simple approach as an officer is to just visit a group and let them know who you are and that you are there to assist them. Let them know that the department is there to protect them from those who might dislike the group or who possibly threaten to cause harm. The connection that results could possibly cause authorities to become aware of the group's behavior, so that the authorities may be able to observe any changes that might occur relative to the group that could signal a violation of the law or even harm to the members.

There are several cases around the United States in which law enforcement officers were able to help families. One case in point involved a deputy sheriff in New Mexico, who did know the leaders of a cultic group (The Aggressive Ministry Corp) because of his many routine visits. He was able to arrange a meeting with parents and their son who was a member. He gave the leaders a guarantee that he would return the member after the meeting, which he did. Approximately five months later, the son called his father and asked for help coming home. He told his parents that ever since the meeting he could not stop thinking about how badly he treated them during the visit. There are other cases similar to this one.

Law enforcement, both local and federal, most often become involved with cults after a tragedy occurs such as suicide, involvement in financial fraud, or a case that affects children through neglect or abuse, including sexual violations. Most of these groups probably will never do anything that attracts the attention of law enforcement. The problem is that illegal activities that are not known to anyone outside the group do go on because of the group's isolation from the rest of society. This kind of situation is one in which officers become effective in gathering intelligence by getting to

know the group. The result is that officers may become aware of illegal activities. I personally had members of a group in southern Colorado reach out to me because they did not know anyone one else outside the group. Through this connection, authorities learned that children had died, they believe because medicine was denied as a result of the group's belief that to take medicine reflected a lack of faith.

An article on cultic groups in the *FBI Law Enforcement Bulletin* of September 2000 stated accurately that the potential for violence on behalf of members of biblically driven cults is determined almost exclusively by the whims of the cult leader. Therefore, effective intelligence and analysis of such cults requires an extensive understanding of the cult leader. Cult members generally act to serve and please the cult leader rather than to accomplish an ideological objective. Almost universally, cult leaders are viewed as messianic in the eyes of their followers. Also, cult leaders' prophecies, preaching, orders, and objectives are subject to indiscriminate change. Thus, while analysis of publicly stated goals and objectives of cults may provide hints about the behavior and intentions of those cults, such an analysis is just as likely to be uninformed or, at worst, misleading. Much more valuable is a thorough examination of the cult leader, his position of power over his followers, and an awareness of the responding behavior and activity of the cult to that leader. Sudden changes in activity—for example, less time spent on "Bible study" and more time spent on "physical training"—indicate that the cult may be preparing for some type of action.<sup>1</sup>

Finally, to address the concern of authorities about violating the protection of individuals' freedom of religion, officers need to be concerned only with behavior that may be harmful to people both inside and outside the group. Granted, the beliefs may be the cause of the harmful behavior, but only the behavior is the cause for concern.

The presentation will identify many cult groups that should be a concern of law enforcement, and it will discuss why law enforcement should be involved when a cult-like group is in its jurisdiction. It also will offer a profile of some of the common characteristics of cult leaders.

<sup>1</sup> *FBI Law Enforcement Bulletin*—Sep 1, 2000, by Adam Szubin, Carl J. Jensen III, and Rod Gregg.

## **Anger, Rage, Pseudo-Personality, and Cults**

### **Anger, Rage, and Relationship (Sue Parker Hall)**

#### **Cult Pseudo-Personality (Gillie Jenkinson)**

In this session Gillie Jenkinson and Sue Parker Hall will explore how theories of anger and rage (Parker Hall, 2008) and the concept of pseudo-personality (Jenkinson, 2008) interact to support ex-cult members and therapists to make meaning of a cult experience and to identify important recovery tasks. Sue will present her research around how anger and rage are different processes requiring different therapeutic responses. Gillie will outline her research on cult pseudo-personality and discuss the interaction of this with anger and rage.

It is argued that, in many cults, anger may be projected outside the group and personal anger may go underground; as a consequence, a cult member may lose the capacity to develop and protect his or her unique identity. And as a consequence of this, the cult member may become vulnerable to the persuasion and control of a thought-reform program. Alienated from one's organismic self, an individual introjects a compliant 'pseudo-personality' (Jenkinson, 2008) which overlays the pre-cult personality. When genuine emotional responses are forsaken, life experiences remain unprocessed and unintegrated, and cult members may operate from a state of cold rage, which often continues after leaving the group.

There will also be some discussion about Sue's ideas on 'adult rage'. She notes there is a difference between trauma-related and nontrauma-related rage, and she identifies the negative impact of the former and the positive impact of the latter on the aims and practice of social activism.

#### **Beware if You Follow the Call of Destiny**

##### **Nori Muster**

An ex-member of the International Society for Krishna Consciousness (ISKCON) since 1988, Nori discusses her regrets about joining ISKCON, and compares the experience to other mistakes she has made in life. She reflects on her writings about ISKCON and describes an art piece she made for the July 2010 ICSA conference, which embodies her ISKCON experience.

#### **Boundaries: Recognition and Repair After Leaving a Destructive Cult**

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

People exit cults confused about their own identities and how to relate to others in the main stream 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.

Participants will learn how well the shame control model of abusive family interactions describes cult recruitment and cult life. They will process how shame was used to control and manipulate their boundaries. Boundary violations will be discussed along with tips on how to set boundaries.

#### **Brainstorming: How to Market, "Salvation Road," a Cult Education Play, to Schools and Churches**

##### **Charles Breinig**

There are a number of resources available to those of us who are interested in educating the public about Cults. The play I produced is one, but how would you use it to educate those in your church or synagogue? How could it be used to increase awareness at schools that may be sensitive to church-state issues? Could this play be expanded to be a movie, perhaps as a pilot for a TV series?

Some of you will have seen the reading of the play in its early stages, (2 years ago at the Philadelphia Conference). Our goal at the time was to get it produced on stage. We have done that, now what? Many people have asked me if we could produce the play again, but the cost for lighting, actors, rehearsals, and hall rental make that prohibitive for myself. However schools, churches, and synagogues can tap their youth group to produce the play, and they have the capability of doing it on a small scale (classroom) or on a large scale (auditorium).

"Salvation Road" is a one-act play, designed to stimulate discussion and make people aware that a cult recruitment can start with a surprisingly normal interaction between two people. The recruitment is so subtle and effective that the audience understands how someone could be the target of a recruitment and not even know it. Everyone wants to know how the story ends. The play was produced at the Walnut Street Theater (Independence Studio) this past fall as part of the Live Arts Festival. The play is not an "issue" play, but was masterfully written to be a compelling drama. The opening night was sold out.

I am hopeful that schools, churches, and synagogues across the country will produce the play to educate youth and families. I can use your help and energy to make and distribute

marketing materials for the play in your local area. We have reviews from our production at the Walnut Street Theater (Independence Studio). We have a website, and if we can get the play produced at your local school, church, or synagogue, we can put that up on the website. Synergy is our friend.

Could we get the play translated into Spanish? French? Russian? We need volunteers that have skills that can make this happen.

Many have asked if we videotaped one of the performances, but the playwright's experience with such recordings is that they are flat, uninteresting, ineffective, counterproductive, and uninteresting. But what about editing the play to be produced as a movie?

We will discuss where can we go from here?

If we have time, we will be discussing the various other tools that everyday people can use to increase awareness of cults in their communities. This will be an interactive discussion, so bring with you brochures or other marketing materials you have used, as well as ideas for others.

### **Canadian Christian Scientists and Healthcare Decisions**

#### **Terra Manca**

Christian Science is one of several religious groups with doctrines that suggest that medical use hinders spiritual development and/or is ineffective. Because of these beliefs, Christian Science has faced controversy in both Canada and the United States, and experiences difficulty maintaining a committed following. In some cases, Scientists who choose to rely on Christian Science risk increased pain or death for themselves and/or their children.

This study seeks to identify the influences that Scientists face when they are deciding upon healthcare options. I applied interpretative phenomenological analysis to eleven interviews with current Canadian Scientists and one interview with a former Scientist. I analyzed eleven interviews with current Canadian Scientists and one interview with a former Scientist. During my analysis, I utilized biographies, church policies and doctrines, Canadian laws, and relevant court cases to contextualize my data. For the purposes of this paper, however, I focus primarily on the factors that my research participants demonstrated were important to their healthcare choices. I conclude that individuals make one of four forms of healthcare choices regarding Christian Science. First, they may choose to rely solely upon Christian Science for most (if not all) of their healthcare issues. Second, some Scientists may compromise, with non-Scientist friends and family, by using medicine to relieve others' concerns about their health. Third, some

Scientists choose to rely on medicine whenever they feel that Christian Science is not healing them effectively. Fourth, individuals may never rely on Christian Science (this category is particularly relevant to the former Scientist whom I interviewed).

My research participants' apparent compliance with social and legal requirements has varying affects on their decisions for personal medical care, but it may protect many children's well-being. Nonetheless, some Scientists did describe situations that had potential to result in the bodily harm of a child. Furthermore, I caution that my study is isolated to small Canadian congregations, and, consequently, is not representative of what may happen in different congregations or during different historical periods.

### **Clinical Roundtable for Mental Health Practitioners**

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

**Facilitator: Gillie Jenkinson, M.A.**

Following interesting and lively discussions at the 2008 ICSA Annual International Conference in Philadelphia and the 2009 conference in Geneva, a Clinical Roundtable for Mental Health Practitioners is being held again.

This 90-minute session will be an interesting opportunity for clinicians to discuss clinical vignettes (highly disguised for confidentiality) 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 year the issue of supervising therapists working with ex-members and their families is being added, on the same basis as outlined for the other topics.

This new topic may cover issues of, for example: how to apply the psychoeducational 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 criterion will be strictly adhered to for reasons of confidentiality.

Discussion preference will be given to clinicians who submit their clinical vignettes and discussion issues in advance to Ms. Jenkinson at [info@hopevalleycounselling.com](mailto:info@hopevalleycounselling.com).

## Coping with Triggers

**Carol Giambalvo; Joseph Kelly**

**[This session is for ex-members only.]**

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

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

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

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

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

Why are we so concerned about trance states?

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

cult mindset—the "magic"—while, in reality, they are *purposely manufactured physiological reactions to the trance state.*

- While in trance you are more suggestible—not just during trance, but for a period of time up to two hours after.
- When a person dissociates, it becomes easier and easier to enter into a dissociative state—it can become a habit—and it can become uncontrollable.

You may have heard it said that not everyone can be hypnotized ... that you need to be able to trust the hypnotist's authority. While it's true that there are degrees of hypnotizability, dissociative states may be induced indirectly. What if instead of telling you that "now we're going to hypnotize you," the leaders just say, "Let's do a fun process—close your eyes and imagine ..."? Are you told to trust your leaders? Do they have your best interest at heart? And what if they are using Ericksonian hypnosis, 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.

## Critical Thinking Skills for Former Cult Members

**Doug Duncan, M.S., L.P.C.; Wendy Duncan, M.A., L.B.S.W.**

Former cult members often ask themselves, "How could I have been duped so easily?" While it is certainly the case that cult recruiters make manipulative, emotional appeals, bypassing the prospective member's reason and informed consent, there are certain learned cognitive skills we can all develop that help to make us more resistant to such manipulation. What are those skills? How can I develop my reason and intellectual discernment to make it more difficult for someone to sell me a bill of goods? What can I teach my children so that they will be less subject to the dark allure of a seductive cult recruiter?

Drawing from some of the basic texts in critical thinking, Doug and Wendy Duncan will show why the acquisition of critical thinking skills is helpful in a variety of contexts. Obviously, one is less likely to be drawn into a cult when one can

quickly recognize a manipulative, emotional appeal, but these skills have a broad utility in many areas of modern life, such as analysis of slanted news reports, identifying deceptive sales techniques, seeing through unethical public figures, and even in facilitating informed participation in our civic institutions. Indeed, it is hard to think of any other skill set that has so many important applications as does critical thinking.

Doug and Wendy will give a quick overview of critical thinking in history, identify some of the basic skills, and then have some participatory exercises that will allow for experiential learning by the workshop participants. Learning these skills cannot only help former members to keep from being re-victimized by another high-demand group, it can also facilitate their recovery process by increasing their sense of empowerment. Since the topic is so broad and cannot be exhaustively covered in the short time available for this workshop, Doug and Wendy will have handouts with a bibliography to suggest how the participants can further develop their critical thinking skills.

#### **Cultic Studies Education**

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

These days anyone can go to his or her computer to get a rough idea about cults or a specific cult, but where can a serious and interested student go to receive broad general education about cults? Many teachers mention or discuss cults in their classes, but how many colleges and universities are able to offer cultic studies courses at their institutions? For the past eight years, I have given a semester-long course, *American Cults*, at King's College in Wilkes-Barre, Pennsylvania. My students have always been diverse and have always included a sprinkling of psychology and criminal-justice majors. I generally have some pre-law and pre-med majors, and several students aspire to become clinical psychologists. Some will go on for teaching careers, but no one so far has aspired to become a cultic studies professor.

In the semester course, I use three books for assigned reading and often issue specific additional photocopied articles. *Cults in Our Midst*, by Margaret Singer, introduces the entire subject of cults. *Malignant Pied Pipers of Our Time*, by Peter Olsson, covers the psychological make-up of mass-atrocity precipitators, including Jim Jones, David Koresh, and Osama Bin Laden. My own book, *Remembering Noah: A Parent's Cult Odyssey*, delves into one cult in particular, and then becomes general regarding many cults. *Remembering Noah* reports general cult research I've done among some specific professional groupings. It also includes the first English translation of the Belgian bill regarding

fraudulent abuse—a new concept for most Americans.

The American Cults course requires two papers, the first on a cult of the student's choice, and the second on an issue of the student's choice. There are two essay-question exams, and a comprehensive final. I use spot quizzes as necessary to keep the students on their toes. Enrichment videos that I have collected over the years break up the rather long, two-and-one-half-hour sessions.

When first offered, the course was a novelty and drew 30 students, but the current 10 to 20 students are much more manageable. I enjoy teaching the course, enjoy my students, like the subject, like the challenge, and would be pleased to find more teachers in this area of study. Please let me know if you are involved as a teacher in cultic studies or are interested as a prospective teacher.

#### **Cults and Psychological Manipulation: A Workshop for Mental Health Professionals**

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

This workshop will help psychotherapists evaluate if their clients have been adversely affected by involvement in a destructive cult or cultic relationship. Understanding what a destructive cult is and how thought reform operates in these highly controlled environments is necessary for proper assessment. Since most former members of destructive groups come to therapy for depression and relational issues, it is important that mental health professionals understand this phenomenon so they can identify and treat the cult trauma appropriately. Education about cults is a critical component of treatment. The session also discusses specific recommendations for psychotherapists working with this population. Stages of cult recovery for first and second generation survivors will be defined and therapeutic focus suggested. The continuum of care for cult survivors as well as reliable resources completes this power point presentation.

#### **Cults on Trial: A Workshop for the Forensic Mental Health Cult Expert**

##### **Steve K. D. Eichel, Ph.D., ABPP; William Goldberg, M.S.W., L.C.S.W.**

Part I: Introduction

Introducing the "cult issue" into the courtroom has yielded mixed results and can be especially challenging to the mental health expert. In addition to conflicting interpretations of the science of coercive persuasion and "thought reform," the forensic expert must be familiar with potential First Amendment issues. The expert may even have concerns about potential



retaliation from groups that have a vested interest in keeping these issues out of the courtroom.

This workshop will have two parts. In the Introduction, Dr. Eichel will examine the kinds of credentials and experience needed for forensic evaluations, how to discern the “good” cases from the ones that will go nowhere or are dangerous, and how to maintain objectivity in such emotionally charged situations. How do differences in evidentiary standards between criminal and civil (including domestic and custody) cases affect the expert’s handling of the “cult issue”? When should the expert utilize terms such as “cult” or “thought reform,” and when is it best to limit discussion to less controversial and more understood social psychological processes? Finally, Dr. Eichel will provide guidance on what kinds of tests and techniques one might use, how to counter the “brainwashing doesn’t exist” argument, how to write a report, and how to ensure payment.

#### Part II: Testifying

Presenting testimony about cults and cultic processes in court is not as simple as merely telling the truth. During cross-examination, opposing attorneys will often use tricks and manipulations to make it appear that the individual who is testifying is uninformed, illogical, biased, or has ulterior motives. In this workshop, Mr. Goldberg will present some of the common tricks that attorneys use to discredit witnesses and counter-strategies that can be employed to keep testimony from being distorted. Although the workshop will primarily concern itself with the experience of being an expert witness, fact witnesses will also find it helpful.

#### **Entrapment and Rejection: The Abusive Treatment of Young People Who Have Been Born into Cults and Wish to Leave, with Special Reference to the Case of the Exclusive Brethren**

**Peter Caws, Ph.D.**

Although the term *cult* is mainly associated with religious groups (with rare exceptions in politics or secular hero-worship), it is no accident that the root meaning of the Latin verb from which it is derived has to do with cultivation, in the sense both of exploiting a geographical settlement with land for tilling or grazing on the one hand, and of calling on the blessing and protection of crops and herds by local or special gods on the other. *Culture*, as in *agriculture*, *horticulture*, *pisciculture*, and so on, as well as more recently in bacteriological *cultures*, has a powerful connotation of reproduction, fecundity, and the like—not merely natural multiplication, but proliferation deliberately guided and nurtured by human intervention. This usage is strikingly apt as applied to the cults we have

come together to study. Many of them depend for their perpetuation not on recruitment from without, but on the fertility of existing members and their offspring over many generations.

Among the Exclusive Brethren, for example, the rule is early marriage and large families; very few converts in living memory have come in from the wider world. Considerable stress is therefore laid on early procreation and on the rapid and effective absorption of the next generation into the group. It used to be the custom for young people to ask for membership at sixteen or seventeen as a result of personal exercise—although even then considerable psychological pressure, implicit and explicit, might be brought to bear to ensure compliance. But in recent years the age of assimilation has been progressively reduced, so that many children come to “break bread” before their understanding has reached the point where they are in a position to take in what they are doing.

In the case of plants and animals, the practice of breeding regularly involves the culling of the next generation, so that unsuitable progeny are eliminated. This poses no special moral problem, although even dog breeders will do their best to find good homes for puppies that, as they grow up, don’t conform to the ideal of the breed. But babies born to cult members are not plants or animals; they are, or should become, autonomous agents. The moral responsibilities of parents require that children should be loved and cared for by their families, whatever decision they may come to about eventual group membership.

On this count, the practices of the Brethren, like those of many other cults, come up woefully if not criminally short. Children who even question those practices, let alone depart from them while still members, are brought under discipline, while those who wish to leave are confronted with an intolerable choice: Recant or lose all the love and support they have come to count on while growing up. In this paper I shall argue that this situation constitutes abuse in several senses: that it is already wrong to treat women chiefly as breeders for the group; that a failure to encourage critical judgment in the young, even if it comes to the point of dissent, is an offense against the freedom and autonomy of the individual; and that the practical constraints—doctrinal, affective, social, and economic—that follow from what is often unreflective or unwilling group membership, and that act as such powerful inhibitions on the very thought of leaving, constitute forms of de facto coercion and entrapment.

**Evolution of the Strategic Interaction Approach- 2010**

**Steven Hassan M.Ed., LMHC, NCC**

Releasing the Bonds, Empowering People to Think for Themselves came out in 2000, and Steve Hassan would like to comment on what he has learned since he wrote the book and where he sees the future of how to help those impacted by destructive influence processes of individuals and groups.

**Exploring World Mission Society Church of God: A Growing Korean Doomsday Cult Waiting for 2012**

**Ji-il Tark, Ph.D.; Ji-won Tark, M.A.**

The history of modern Korea is a history of warfare. A series of wars continually took place in Korea from the end of the nineteenth century to the middle of the twentieth century. In the midst of these troubled times, Christian cults were born and grew fast. Spiritual emptiness and uncertainty in an unpredictable and chaotic world allowed Korean people to easily accept various kinds of new cultic movements.

Since the Korea War (1950-53), in particular, Korea has been a good soil for the growth of numerous new cults, among which the World Mission Society Church of God (hereafter, the Church of God) is one of the fastest growing Christian cults. The church's membership has rapidly increased and been successfully exported all over the world. Even though church-related problems have been steadily occurring outside Korea, it is not easy to effectively respond to them because of the lack of information about the church.

John Lofland used the term "doomsday cult" in his book *Doomsday Cult: A Study of Conversion, Proselytization, and Maintenance of Faith*, published in 1966, which examined the Unification Church, the most recognized Korean cult. For our research, this term is employed again to depict another observable Korean cult, the Church of God. The Church of God believes its founder Ahn Sahng Hong to be the Second Coming of Christ and Elohim God, and his spiritual wife Jang Gil Ja to be the Heavenly Mother and Jerusalem Mother. Notably, they insist on the year 2012 as the last days.

Surprisingly, only one Korea-related study, "The Cult That Is North Korea," by Christopher Centner, is noted on the ICSA article list. Therefore, we have no doubt this research will make an important contribution to the work of the ICSA. While examining the Church of God, we will also analyze the formation of cults in Korea as an historical background.

**Gnosticism, est, and the Legacy of Kevin Garvey**

**Joseph P. Szimhart; Vanessa Weber, M.S.W.**

Formally trained philosophers rarely have a practical role in modern society, but Kevin Garvey was one who did. Garvey, who died in 2008, whetted his teeth on the subject of est and its philosophical roots. In doing so, he identified many common themes between est and ancient Gnostic religions. In making these connections, Garvey was able to point to problematic patterns these views shared with other New Age trainings and religious movements and was thus able to help create a cohesive response to what, on the surface, seemed like the emergence of unrelated, disparate groups. His legacy informs us about these groups to this very day. This seminar will consist of Joe Szimhart presenting on the topic of Gnosticism itself, and how it can be viewed in New Age groups today. Vanessa Weber will present on Garvey's view of est, and how he came to conclude that it was indeed influenced by Gnosticism.

**Grandparents and the Second Generation**

**Personal Account—SGA (Amy Siskind, Ph.D.)**

**Grandparents and Their Potential Impact on the Second Generation (Lois Kendall, Ph.D.)**

The quality and quantity of a child's relationships are very important. More is better. For those children and young people currently in cults, and those who have left as well as those considering leaving, social support from grandparents can be crucial. Of those under 20 years old in the United States, 96% will have a living grandparent (Hayslip, 2001). This paper will discuss the different roles identified by Kornhaber (2002) that grandparents can play in the lives of their grandchildren. The roles include those of living ancestor, family historian, mentor, nurturer, spiritual guide, wizard, hero, student, teacher, buddy, and role model.

Each role will be discussed with reference to second-generation current and former members; the discussion will include use of examples from second-generation autobiographies. For example, Kornhaber (2002) identifies the grandparent's role of historian as that of bringing the past alive. Kornhaber (2002) suggests that children naturally question their elders to learn what life was like in the old days. If grandparents can provide a sense of history and family roots to their grandchild, the second generation may have a sense of belonging to something other than the cult. Current or former second-generation members might be reminded that there was a time when their parents were not in this particular group. The children and

young adults might be given the opportunity to ask questions such as Why did my parents join the group? What were my parents like before they joined? What were they doing? What was their childhood like?

The paper will address the issue of contact between those of the second generation and their grandparents; it also will look at the grandparents' and the second-generations' shared concern for the first generation.

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### **Group Exit Counseling: Comparing Interventions with Three Different Groups of Ex-Members**

**Joseph P. Szimhart**

This paper will briefly describe three cases regarding the mass exit of a fraction of a controversial national organization and most of the members of two relatively small cultic organizations in the New York City area. In all cases, the ex-members requested a group session with exit counselors immediately after the members had exited the groups. I was one of two exit counselors involved in the one case, and I handled the other two group sessions alone.

The paper will examine 1) what triggered the members to leave, 2) the approach and effectiveness of the immediate group session or workshops, and 3) how the exit counselor(s) handled follow-up with individuals. Group A sessions occurred around 1992, Group B sessions around 1994, and Group C sessions in 2007. Group A, Chung Moo Doe, was a professional martial arts franchise with abusive cultic features among the inner circle of leaders and instructors. The cult sued the exit counselor for materials he distributed at the private exit session of 16 ex-members. As a result of the exiting process, many instructors turned evidence to state and federal authorities, so the leader and several others were convicted and jailed for tax evasion. Group B was an offshoot of the Agni Yoga teachings founded by Nicolas and Helena Roerich. The Group B leader was John Battista, who claimed to represent the lineage and tradition of esoteric teachings that "Master Morya" initiated through Theosophy and, later, the Roerichs. Group B consisted of fewer than 50 members prior to the time of the exodus. Group C is led by Wayne Allen Geis, a former member of the Ramtha School of Enlightenment, who began an acting school in New York City around 2005. Geis utilized an idiosyncratic and therapeutic approach to

entangle, at the time of the mass exit, approximately 12 members into his closed system of abusive teachings.

With this paper, I will attempt to address the difficulties of working with groups of ex-members and the difficulty of referring individual persons to appropriate follow-up resources.

### **Hegemonic Communication Model: The Power Dynamics in the Emergence of a Secret Creative Self**

**Miriam Boeri, Ph.D.; Karen Pressley**

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In this paper, the authors explore the process of personal renaissance through the emergence of one's secret creative self out of the trappings of authoritarian religions, specifically those known as cults. Some religious groups have honored and praised artists and the arts as a means to lure recruits into their ranks. Sometimes this is done in the name of changing the world by injecting aesthetics into the culture—only to lead the faithful into a subtle lair where leaders manipulate creative expression for their personal benefit or the "sake of the group." In a cultic environment, the processes of creativity development and suppression are more easily detectable since the acts of suppression are often more openly expressed and the acts of creation are more often controlled.

In this paper, the authors explore the phases in this process. Boeri and Pressley use their own case studies as former members of the Children of God (Family of Love) and the Church of Scientology. These first-person accounts describe their experiences in authoritarian cults and explore the power dynamics of total institutions that constrain members' creativity. They identify turning points that influenced their decisions to reject or accept the cult's practices, and their discovery of the emergence of a secret creative self once they were out of the cult. The paper employs interrelated sociological and cultural studies theories to explore the processes involved, including a symbolic interactionist understanding of self.

In conclusion, the authors present their development of the "Hegemonic Communication Model" that illustrates the thought process a cult member may use to cope with power dynamics, hegemony, sovereignty, and the creative self. They hope that a more thorough examination of this process will better help others to detect destructive religious practices and help former members to break free from legalism that suppresses creativity and free thought.

### **Helping Ex-Members to Get Free of Cultic Control Through Psychological Counseling**

**Dr. Wenzhong Wang**

Psychological counseling is a process of establishing a good counseling relation between the consultant and the visitor, according to psychological principles, so as to help the visitor realize self-support, self-reliance, and self-improvement. Ex-members are victims of spiritual control who are separated from real life, lose their individuality, and have strong dependence on cult leaders, cult organizations and activities. According to relevant overseas research and our practical experience and cases in China, this paper summarizes the process of helping ex-members get free of cultic control in seven processes: respect for the visitors; ex-member/victim-focus dialogue & exchange; acceptance of each other (consultant and visitor) and development of a sense of security and trust between both; encourage questions and a thorough discussion of various issues; observation and influence between each other in life; getting rid of spiritual control and self remolding; and long-term extensive participation in the whole society and communities.

**Helping Middle-School Children Develop Critical Thinking Skills to Resist Thought Reform and Emotional Manipulation During Custody Conflicts**

**Amy J. L. Baker, Ph.D.**

Parents involved in contested and protracted custody conflicts can resort to emotional manipulation and thought-reform efforts to pressure children to ally with them against the other parent. Seventeen specific strategies have been identified in research with parents and children, such as looking sad, angry, or hurt as the child leaves to be with the other parent; interfering with communication between the child and the other parent; and changing the child's name to exclude the role of the other parent. These strategies can result in children developing black/white thinking in which one parent is perceived as all good, while the other parent is viewed as all bad. In its extreme form, children will cut off all ties with one parent in order to please the other. This phenomenon, which has been described in the divorce, custody, and family systems literature, is comparable to being in a cult in several important respects, including the long-term negative effects for children.

With the goal of prevention in mind, a program has been developed to help middle-school children identify the 17 common loyalty conflict strategies and develop four essential skills for dealing with them, to help these children stay out of the parental conflict and resist the pressure to choose between their parents. The four essential skills are 1) Thinking critically, to help children be clear about where their ideas are coming from and help prevent one parent from implanting false ideas about the other

parent; 2) Considering options, to help children understand that there is usually more than one way to respond to any situation, and that if they brainstorm ideas, they may be able to identify a solution that will prevent them from doing something that they might later regret; 3) Listening to one's heart, to help children be clear about their values and priorities, and prevent them from becoming overpowered by the emotions and needs of a parent; and 4) Getting support, to help children identify strengths within themselves and resources in their environment that they can draw on when needed.

The workshop presentation will 1) provide an overview of the problem of children who ally with one parent against the other in response to these strategies; 2) compare this phenomenon to being in a cult; and 3) provide a detailed description of the philosophy, structure, and content of the program, "I don't want to choose: How middle school kids can avoid choosing one parent over the other."

"I don't want to choose" is designed to run during the school year as a 20-week, facilitated psychoeducational program for small groups of middle-school children. A detailed manual has been developed for facilitators, which includes 20 weeks' worth of detailed curriculum for 45-minute sessions. Each session presents one of the 17 problem situations, helps students identify feelings that they might have in such a situation, and then guides them as they learn to apply the four problem-solving approaches to the situation. Through participation in the program, students should gain skills and knowledge, as well as feel supported, as they navigate the difficult challenges of being caught between their parents and being exposed to pressure that undermines their critical thinking and healthy choices.

**Hijacked by Gypsies**

**Karen Young**

Hijacked by Gypsies takes the reader deep inside the confusion and emotional peril of Karen Young. Sad and uncertain about her future, Karen turns to a Roma gypsy fortune teller/scam artist in a desperate attempt to make sense of her life. Thus begins the evil and controlling process of brainwashing, lies and deceit, as Karen is unconsciously robbed of her dignity and her critical thinking. What follows is fifteen years of systematic emotional and psychological abuse at the hands of a ruthless gypsy clan that strips Karen of any semblance of the life she once knew. It is not until Karen lands in jail that she finally finds the help she needs to understand that her gypsy family is not her spiritual family. Not only will that, but everything they promised for her future and the future of her family not come true. She now has

the clarity to make sense of the madness and to plot her ultimate escape from the hellish existence of life in a vicious clan.

### **Hope for the Hopeless: The Rise of the Seventh-Day Adventist Sect**

**Timothy Dunfield**

This paper studies the rise of the Seventh-Day Adventist organization (SDA or Adventist hereafter). I apply Leon Festinger's cognitive dissonance theory to the SDA organization in order to better illuminate its history and increase understanding of the creation of its unique identity within Christendom.

The SDA organization began in the aftermath of William Miller's failed prophecies advocating the return of Christ to earth in 1844. As a way of easing the dissonance this failure caused them, early Adventist leaders initiated dissonance-reducing strategies such as reinterpretation of the failed event; innovative theology leading to a distinctive set of doctrines; acceptance of alternative forms of authority, namely through alleged prophet Ellen G. White; and mass proselytization.

I examine one of these strategies, the acceptance of Ellen G. White as an alternative source of authority, showing how this distinctive doctrine evolved as early Adventist founders initiated dissonance-reducing strategies. I also analyze the effect this distinctive belief had on the SDA organization's relationship with other Christian groups, as well as ways in which the SDA organization used belief in Ellen White's prophetic gift as a test of fellowship for adherents. My analysis of the role of Ellen White in the formation of SDA identity invokes and expands on the work of early SDA dissidents Dudley M. Canright and John Harvey Kellogg (the founder of the Kellogg's cereal company). Ultimately, the question of Ellen White's prophetic status led to the formation of a distinctive set of doctrines and a hierarchical culture of control within the SDA organization.

Although the SDA organization is now more than 150 years old and claims to have more than ten million members worldwide, challenges to Ellen White's prophetic status continue. In the final section of this paper, I give a brief analysis of current dissent against Ellen White, showing how several modern dissenters are continuing the opinions of early SDA dissidents.

### **How Grief Becomes Disenfranchised When Losing a Child to a Cult**

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

This workshop discusses how grief is a normal response to loss, why grief work is important and how people respond to loss, as defined by

Bowlby's phases of mourning. Important factors that help mourning proceed normally when dealing with the loss of a child will also be addressed. The absence of several of the factors that support normal mourning creates an unusual type of grief called disenfranchised grief. This is the grief that persons experience when they incur a loss that is not or cannot be openly acknowledged, publicly mourned, or socially accepted.

We will discuss the consequences of disenfranchised grief and the reasons that it occurs, how loss through death differs from loss of connection with a child who is alive, and how to deal with unresolvable grief. Losing a child to a cult is a psychosocial loss that can be viewed along a continuum of reversibility to irreversibility.

The workshop concludes with a list of effective ways to cope with the loss of a child.

### **How the Government, Lawyers, Citizens, and Victims Are Trying to Tackle the Issues Concerning Controversial Groups, Especially the Unification Church, in Japan**

**Masaki Kito, Esq.; Takashi Yamaguchi, Esq.; Yukari Yamamoto**

Traditionally, the private sector has handled issues concerning cults, often through civil lawsuits and protests of citizens and victims, unless serious incidents leading to loss of life or serious injuries have occurred.

However, since 2007, law enforcement and government consumer-protection agencies have begun cracking down on reports of illegal spiritual sales. The police in particular have shown strong concern about the systematic and organized spiritual sales by the Unification Church. Many arrests, searches, and convictions have taken place. Lawsuits have been filed against the government, seeking compensation for damages caused by the spiritual sales, on the grounds that the government has neglected to take action against the Unification Church.

We will be reporting about the criminal prosecution against Unification Church members and other groups, and civil court cases concerning various groups such as Home of Heart, Kigenkai, and the Unification Church. We will also introduce the unique attempts by individual citizens attempting to stop the deceptive recruitment and proselytizing by the Unification Church on the streets.

### **How to Bring About Change in Controversial Groups**

**Michael Kropveld, Moderator; Dianne Casoni, Ph.D.; Anuttama Dasa; J. Paul Lennon, M.A.; Marie-Andree Pelland, Ph.D.**

These three sessions will explore how controversial groups change in response to internal and external processes. The first session will include an overview of the issue and a presentation of changes that have occurred in certain controversial groups. The second session will present scientific research that examined how internal and external crises can change groups. The third session will be a discussion in which the participants will try to come up with recommendations for groups and academics, media, politicians, cult watch groups, etc. willing to dialogue in good faith.

### **ICSA Recovery Workshops: The Colorado Model**

**Carol Giambalvo; Rosanne Henry, M.A., L.P.C.**

For the past sixteen years, ICSA has been developing a brief, time-limited, yet comprehensive group model for cult recovery, which we call the Colorado Model because it was developed and refined in that state. This model consists of weekend workshops that are open to former members of destructive cults who have applied and been screened for their compatibility for attendance. The Colorado Model differs from other workshops in its strong emphasis on psycho-education and its use of former member facilitators who are mental health professionals. The ex-member facilitator team, equipped with the important credentials of cult experience and clinical training, models healthy cult recovery and often instills hope for those struggling with cult trauma.

The Colorado Model is similar to the Trauma Recovery and Empowerment Model (TREM). This approach uses an educational and supportive, skill-building curriculum that allows members to understand and acknowledge the impact of abuse while focusing their energies on developing techniques for mastery and enhancing their existing strengths for coping with current life events (Harris & Fallot, 2002). The Colorado Model adapts this approach to unique workshops that address the needs of former cult members.

### **Illegitimate Pain: Dimensions, Dynamics, and Implications**

**J. Scott Kenney, Ph.D.; Jacqueline Slowey**

In this paper, we outline a model of emotional and physical pain that is misunderstood, neglected, or stigmatized; the model is conceptualized along dimensions of relative legitimation and physicality. Drawing upon extensive qualitative data from former residents, staff, and faculty of a controversial religious boarding school, we analyze institutional practices that officially delegitimize the pain of individuals or groups, along with the

interpersonal and power dynamics that emerge. After discussing modifications to the model rooted in these data, we outline the utility of attending to the concept of illegitimate pain in the study of cults, social problems, social movements, conflict, victimology, and deviance.

### **“Islamic Soft-Power Antidote” to Extremist Terrorism**

**Kadir Ayhan**

There have been many articles and papers about the concept of “soft power”; however, most of them did not reveal the soft-power translation and projection mechanisms. Furthermore, the possession of soft-power resources by individuals, communities, and religions, and the projection of soft power on communities have been under-researched. This paper establishes a theoretical foundation, as a case study—i.e., “Islamic soft-power antidote” to terrorism, for translation of soft-power resources into power and the effective projection of soft power on communities—i.e., “the soft-power antidote,” and analyzes the projection of Islamic soft power on Muslim communities in order to deny extremist terrorist groups new recruits.

The soft-power antidote attains its power from the resources of the community on which the soft power will eventually be projected. To attract the Muslim communities against terrorism, the soft-power antidote draws on Islamic sources, translating Islamic soft resources into an Islamic soft-power antidote. Terrorism is a nontraditional, transnational threat that might have various causes. In the past three decades, Islamic resources such as the Quran have been manipulated (another soft-power translation mechanism) by terrorist organizations to attract Muslims to their ideology and cause. The war on terrorism has so far focused on fighting terrorism with hard power, while fighting the terrorist ideology (the soft power of the terrorist groups based on Islamic resources) has often been undermined. The latter, however, is as significant as the former, since nontraditional problems cannot be solved solely by traditional means. This paper offers a way to translate Islamic soft resources into soft power that can be effectively projected onto Muslim communities to counter the extremist ideology of the terrorist groups.

One of the most important elements of the soft-power antidote is credibility in the eyes of the recipients. In the case of the Islamic soft-power antidote, the recipients are Muslims who can potentially be attracted to the terrorist groups. Therefore, the most credible sources that would appeal to them are the Islamic sources such as the Quran, hadith (sayings of Prophet Muhammad), and Islamic scholars who are applicants of Islamic soft resources and experts in Islamic knowledge. Because both the

extremists and the mainstream Muslims use the same sources of Islam, what make the difference are the credibility of the interpretations and the credibility of the interpreters. This paper argues that because mainstream media have given the interpretations and ideologies of terrorist groups favored treatment in the news these biased interpretations prevail.

### **Law of Love or Law of Sex**

#### **Ashley Danielle Henderson**

The words *sex* and *cults* have been tied together since the beginning of time. Many cults use sex either as a tool to teach members in the organization about its pleasures, as a way to control its members, or as a way to reach out and gain new members. In recent history, the linkage between sex and cults has grown at an alarming rate. Some of these cults have transformed themselves into wonderful global organizations that wish to never acknowledge their past ties pertaining to being known as a cult, while others wear the title of being a cult as a badge of honor. One such cult that has reinvented itself as a global organization and has also maintained some of its cult identity is the Children of God, also known today as The Family International. As reflected through David Berg's Mo letters that detail the practice of flirty fishing, the creation of the Story of Davidito, and the Story of Tech, sex has been a driving force within the organization, masked under the philosophy of the doctrine known as the Law of Love. Some of these sexual acts that were conducted within the organization were not only illegal, but they also dehumanized the women and children who were involved.

This paper is designed to provide a brief history and synopsis into the lives of individuals who lived and practiced the teachings of flirty fishing and followed the guidelines provided in the Story of Tech and Davidito. It will dig deep into the psyche of the man who came up with the philosophy, and how his decision, protected under the Law of Love, would ultimately lead to a murder/suicide by a former cult member, Ricky Rodriguez. This paper is not meant to scare individuals relative to the complexities of one man's vision, but to simply enhance the understanding of sexual exploitation within a religious confine. It is important to explore this topic because if one does not feel safe and secure within one's own religion, where will one feel safe?

#### **Liberal Education and Critical Thinking: Protection Against Cultic/High-Demand Groups?**

##### **Russell Bradshaw, Ph.D.**

Even the most advanced cognitive and critical thinking skills can be trumped by an individual's

inability to detect and resist "undue psycho-social influence." The individual's inability to detect and/or resist these strong yet subtle social processes may be a result of individual, situational, and/or system contexts. This powerful influence may be skillfully employed (consciously or unconsciously) by charismatic, narcissistic individuals or high-demand groups.

There are many cases of individuals who pride themselves on being critical and well-educated, nevertheless joining deceptive high-demand groups or "cults". Of course they did not realize they were recruited by a deceptive group. They were also not aware of the psycho-social processes they were subjected to once they were "inside." They are also usually in a stressful situation, often in a stage of "transition" (Erik Erikson).

Even the member who helped them join (or recruited them), did not realize s/he was working for a cultic group! No normal person knowingly joins a "cult." How can this be so? Surely intelligent people know what they are doing, that they are joining a high-demand group (cult). It MUST be their own free choice, and therefore it is only their own fault for being so susceptible and naïve.

Robert Cialdini (Influence, 2009, p 222) describes this situation well:

"...Here's our predicament: knowing the causes and workings of the ... principle[s] of influence may not be sufficient to protect us from them, because KNOWING is a cognitive act - - and cognitive acts are suppressed by our EMOTIONAL reactions..." [Emphasis mine]

Optimistic psychologists and social workers felt that deceptive, dangerous cults would eventually be eradicated. Education and critical thinking skills, expanding public awareness of the problem, and growing expert understanding of the psycho-social mechanisms of cultic group involvement would eventually cause them to disappear.

However, Freud's insight that most human behavior is unconsciously motivated, with the ego vigorously protecting itself by various unconscious (PRE-rational) "defense mechanisms," seems often to invalidate the Western axiom of rational free choice. Sometimes "free choice" becomes, in fact, "bounded choice."

Unfortunately, unconscious individual defense mechanisms may in some cases "set up" individuals for the powerful and virtually unnoticed processes of charismatic cultic groups. Further, they may find it difficult when leaving the cult to realize where their own "culpability" or weakness/naivety/idealism begins - - and the groups' undue influence ends. Where and when does the individual "stop peeling the onion"? The need for "exit counseling" is compelling at this point.

The assertion in this presentation is that cognitive intelligence and standard critical thinking skills, in themselves – are not an adequate defense against manipulative and deceptive psycho-social influence (“undue influence”). We need to redesign liberal arts curriculum, basic psychology courses, and foundations of education courses to include descriptions of this dilemma. Even traditional “critical thinking courses” need to be revised to include a social-psychology-based discussion of personality development, unconscious defense mechanisms, neuroses, charismatic susceptibility, and other issues that tend to undermine “rational” critical thinking and behavior. The author has redesigned his Foundations of Education course at the university level, which is based on critical thinking skills, to address these concerns.

#### **Mental and Physical Healing After Leaving Cults**

##### **Ningning Cheng**

After ex-members leave the cults, they may encounter three circumstances: First, they may gradually recover with the help of their family, self examination, and communications with others. Second, they may remain reclusive and lonely and have a sense of alienation from social life. Third, they may be unable to find alternatives to care for their broken souls, so they may follow the same old disastrous road under the influence of many factors.

As far as we know in China, most ex-cult members encounter the second circumstance. The Care House in Nanjing Xiaguan aims to help ex-members and victims free themselves from reclusiveness, loneliness and confusion and appreciate the good will of being understood and trusted, helping themselves and others, improving their self-confidence, and renewing their life.

The Care House is a nonprofit group consisting of hearty supporters from all walks of life, volunteers, and ex-cult members. Its objective is to boost clients' ability to learn, provide mutual aid, live a positive life, and promote physical and mental health. Its ruling principles are equality and respect, self-support and mutual aid, honesty and opening.

This paper describes the mechanisms, operations, activities, and achievements of the Care House, demonstrates through examples its working rules and experience, and explores the prospects for its future development.

#### **Music as a Therapeutic and Psychoeducational Tool in Work with Former Members: An Experiential Workshop**

##### **Debbie Carroll, Ph.D.**

Geared for mental health practitioners, this workshop will allow participants to experience first-hand the potential value of music therapy as an alternative mode of intervention with first- and second-generation former cult members. One of the underlying principles of music therapy is that one's musical behaviour can be a reflection of one's nonmusical behavior. Group music-making experiences can tell us something about who we are, how we see ourselves, how we organize ourselves through time and space, how we interact with others, what roles we naturally play (i.e., leader, follower, partner), and how we respond to the roles that others play. Through a series of exercises followed by discussion, participants will explore ways in which music-making can spark insight, facilitate the “trying on” of different roles and ways of thinking and doing, and address issues of trust and empowerment—all this within the context of a fun, creative, relevant, and meaningful play space.

#### **Non-Structured Groups and Emotional Dependence**

##### **Josep M. Jansà, M.D.; Vega González; Luca Basile; Laura Merino; José Fernández**

Among the requests for treatment received at the AIS cult clinic in Barcelona, patients included in the category of non structured group or “interpersonal” dependence, have increased during the last 5 years, from 2 to 12 annual cases. In this category we include patients presenting with signs and symptoms of cult addiction that despite being followers of a leader (therapist, healer, guru...) accomplishing a set of rules, and strongly believing in some kind of principles, there is not a real cultic organization. From patients classified as interpersonal dependence, 15% of them belong to the category of esoteric or “magic” groups, with women making up 70% of all cases.

Since 2002, individuals affected by non-substance-related addictions or “social addictions” are also attended in AIS. In this category, emotional dependences are the most common reasons for consultation, representing about 50% of all new cases of social addictions in 2008 and 2009. Patients with this disorder are women in 90% of cases.

The aim of this presentation is to analyze similarities and differences between both groups of patients, viewing to what extent interpersonal dependence could be a proxy of emotional dependence.



Related to the request for treatment, only 13% of patients affected by interpersonal dependence presented directly at our centre, with parents making up 45% of those asking for help. On the other hand, individuals affected by emotional dependence usually present themselves at our centre asking for help (60%). Both groups present a similar median age: 29 years old. When comparing age by sex no statistical differences are found. The initial stages of the process seems to occur at an earlier age in the case of emotional dependence compared to the case of groups. Patients belonging to the group of emotional dependence tend to have a higher level of education.

We conclude that despite the need of specific research in this area, and considering the differences between both groups of patients, there is a strong relationship between "cultic" interpersonal dependence and emotional dependence. The fact that both groups of patients represent a high percentage of the clients in AIS, requires helpers to have a deeper knowledge of their characteristics and their main needs.

#### **Paul R. Martin Memorial Lecture**

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

Inaugural Lecture, NY 2010

The Paul R. Martin Memorial Lecture honors and celebrates the work of Paul Martin by highlighting in accessible terms and for an interdisciplinary audience the key advances in research on cults and cultic abuse and the successful treatment of the victims of this abuse.

In the inaugural Paul R. Martin Memorial Lecture, Rod Dubrow-Marshall will summarize on the body of research that Paul Martin led and coordinated in his lifetime as the Director of the Wellspring Retreat and Resource Center in Ohio. This will include a summary of research undertaken by Paul Martin and a number of colleagues on the Wellspring treatment approach and outcomes, the identification of a distinct pattern of harm arising from cults and the legal and policy implications of these findings. The lecture will also attempt to summarize some of the possible next steps in taking forward the research that Paul Martin and others have pioneered out of Wellspring.

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

##### **Diana Pletts, M.A.**

The Phoenix Project is an exhibit of cult-related artwork, created by ex-members of cults, or high-demand organizations, to promote greater understanding of the cult condition by

showcasing artwork created by cult survivors. The project's name is derived from the mythological bird, the Phoenix, which rose from the ashes of destruction, a hopeful prospect for cult survivors.

The artworks exhibited illustrate some aspect of the cult or high-demand experience: the world of ex-members, their healing or recovery, or their time of transition from their cult or high-demand organization. Creations range among the art forms and include visual artworks in two and three dimensions, literary art presentations, drama, video works, and compositions of music.

Not only does this exhibit shed light on the reality of life in a high-demand organization, and of its effects on individuals, but it also offers an experience of empowerment for participating artists, providing them with the opportunity to tell their own stories in their own ways.

We hope that you will enjoy this presentation of artworks created to enlighten others on cult and post-cult life. The Project consists of both an exhibit room for works of visual art, and a specific presentation time for works of drama, short story, poetry, video, and music.

#### **Polish Approaches to Helping Former Cult Members and Families of Cult-Affected Loved Ones**

##### **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 a time go beyond competences of traditional psychological clinics or other healthcare institutions. Therefore, it is a fortunate situation that narrowly specialized centers working in different parts of Poland provide support to individuals, families, and the public in general with regard to the cult problem. To acquire solid knowledge about the specificity of these centers, the author decided to ask several questions of their representatives. These questions refer—among other things—to the name of the organization, its status and characteristic features, the nature and scale of its membership, its supporters, forms of activity, ways of funding, staff qualifications, and contact information. The questionnaire was the same as the one used during the research prepared for the 2009 ICSA Annual International Conference in Geneva in which the author presented the paper titled "Analysis of European Organizations Focusing on the Cult Problem." In this way, it is possible to compare the similarities and differences between Polish and European (generally or in selected countries) organizations that deal with the cult problem.

The research had both a quantitative and qualitative character; therefore, the author did not intend to limit himself to digits and

percentages but instead also worked out the problem descriptively. Doing this helped him to get a broader perspective of the issue. It is common practice in the research conducted in the area of social prevention to use the combined quantitative-qualitative strategy. The collected data is additionally supplemented by the information publicly available from Websites managed by the organizations subjected to analysis and from news published in the papers. The research outcome may be a rich source of information, useful for creating a valuable directory of Polish organizations concerned with the cult problem.

### **Protecting the Elderly from Cult Harm**

Jishen Sun

According to the national population census in 2002, the proportion of the elderly population aged 65 and above accounts for 8.2% of China's total population, and the economically developed areas will move first into an aging society. There is a large elderly population in China, and the elderly members in a family normally have low education and low income. In addition, many senior citizens do not adapt to the changes of family and society, economical and political reforms, which leads to psychological barriers and emotional ill health, so they are vulnerable to involvement in and harm by cults.

This paper explores preventive measures, based on Chinese traditional culture, aimed at the mental adjustment of the elderly.

The main mental problems of the elderly in China are:

- Difficulties in adapting to social changes (family, culture, economy, political systems, and so on)
- Psychological barriers and enmity (menopause difficulty, retirement barrier, second marriage and family barrier, fear for death, and so on)

Countermeasures against these problems include:

- Treasuring physical and mental health. Let things run their course naturally, take it calmly when things come, stay phlegmatic in good times, and remain philosophical in hard times.
- Maintaining mental tranquility and developing temperament. Maintaining mental tranquility is self mental care, pure in heart and joyful in mood. Developing temperament is moral cultivation, mainly including four aspects: first, benevolence and rites; second, good nature; third, contentment; fourth, forbearance. Such incisive exposition and practice can be seen in the Chinese traditional medicine and culture.

Suggestions to local government on community construction: It should pay attention to the physical and mental health of the people and create a psychologically healthy environment.

### **Pseudoscience, Cult Leaders, and Manipulation**

**William Goldberg, M.S.W., L.C.S.W.**

Cult leaders and other con artists will often claim to have esoteric knowledge and abilities that do not stand up to scrutiny. Despite the fact that these "feats of clay" are illogical and absurd, the cult leaders' followers accept them as real and factual and dismiss the attempts of family members and others to refute them. This talk will examine the dynamics of belief and the reasons why people will cling to spurious conclusions despite logical refutations.

### **Psychological Make-Up of a Muslim Suicide Bomber**

**Aftab Khan, M.D.**

I have never interviewed nor seen a suicide bomber in the making. And it is unlikely that anyone with academic interests will get an opportunity to study one in a way that would validate what is being proposed in this article. Only putting several unsuccessful suicide bombers in psychoanalysis as willing participants would give us a much clearer understanding.

All the media interviews of suicide bombers-to-be that I have reviewed and the rhetoric of clerics tell us the same thing. For example, this phenomenon represents a fight against the enemies of Islam. Anyone dying in *jihad* will go to heaven. This world and life is meaningless anyway. One needs to strive to be successful in the life hereafter. From a psychoanalytic perspective, there have to be unconscious reasons for anyone to believe in this logic because the conscious reasoning in itself is meaningless.

Another example is to take ten people suffering from anxiety disorder and study their symptoms. Having done this, it will quickly become evident that all of the individuals, more or less, have similar symptoms. Studying their symptoms in detail and analyzing them, however, will give us no idea about the individual's personalities or the reasons for their anxiety. This principle also applies to suicide bombers.

As a psychiatrist and psychodynamic psychotherapist living and practicing in Pakistan for the past 10 years, I am very familiar with extremist Muslims and their psychological makeup. The attempt is to put indirect evidence together and come up with an explanation for suicide bombers. Based on the phenomenon of

psychic determinism, there has to be a reason for what is such an irrational act. Nor is there any evidence that these people suffer from major psychiatric disorder and have lost touch with reality. The other point to keep in mind is that the personality profile and the circumstances that create this sort of personality also exist for tens of thousands of madrasah students. But only a very small fraction of them will ultimately commit the act. Few would be partially inclined and some remotely inclined toward suicide bombing.

#### **Psychological Research from Spain - Part I and Part II**

**Carmen Almendros, Ph.D., Coordinator**  
**José Antonio Carrobes, Ph.D.**  
**Jordi Escartín, Ph.D.**  
**Javier Martín-Pena**  
**Belen Ordóñez**  
**Clara Porrúa**  
**Alvaro Rodríguez-Carballeira, Ph.D.**

#### **Development of a Measure of Influence in Group Contexts**

**Carmen Almendros, Ph.D.**

Attempts to influence people to move in particular directions are present in everyday life. Also in group settings, factors that influence people to change are employed more or less intentionally. The Group Influence Scale (GIS; Almendros, Cialdini, Goldstein & Carrobes, 2005) was originally developed with a focus on how some cultic groups use social influence techniques to recruit and/or retain its members. Based on Cialdini's six principles of influence (Cialdini, 2001), the GIS's original English version, composed of 68 items with a seven-point scale response categories, was translated and back-translated to Japanese. The aim of this work was to study the psychometric properties of the GIS (English and Japanese versions), which was responded to by self-identified former members of various abusive groups, as well as by university students who were former members of a variety of groups. The self-identified former members of abusive groups samples were composed of 128 people from originally English-speaking countries (71.1% women) and 118 Japanese (55.4% women). The student samples were made up of 206 North American students from a Southern University in the USA (35.9% women) and 136 Japanese students from a University located in a large Japanese city (75.7% women). A cross-sectional design for obtaining data was used. Other relevant measures were also employed. The GIS showed adequate psychometric properties both in its English and Japanese versions.

#### **The EAPA-G: A New Instrument for the Measurement of Psychological Abuse**

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

The present work describes the development of a new scale for the measurement of psychological abuse: Escala de Abuso Psicológico Aplicado en Grupos (EAPA-G). The assessment of psychological abuse strategies within manipulative groups, such as coercive cults, has been undertaken with the support of classifications based on clinical experience, usually developed by mental health professionals who provided assistance to former cult members. The assessment of psychological abuse from a scientific perspective and based on empirical measures is more recent; of particular note is the development of the Group Psychological Abuse scale (GPA) (Chambers, Langone, Dole y Grice, 1994; Almendros, Carrobes, Rodríguez-Carballeira y Jansà, 2003).

The EAPA-G is based on a new categorization of psychological abuse strategies in coercive cults. The weight and severity of each of the abusive behaviors was evaluated through a Delphi study. It is composed of 92 items in a 5-point Likert scale. The aim of this work was to study the responses of two groups of self-identified former members of various abusive groups (English-speaking and Japanese), as well as of two groups of university students (North American and Japanese) who were former members of a variety of groups. Preliminary results employing this new instrument will be discussed.

#### **Research on Parenting, Discipline, and Victimization Among People Born or Raised in Cultic Groups**

**Carmen Almendros, Ph.D.;** **Jose Antonio Carrobes, Ph.D.;** **Manuel Gámez-Guadix;**  
**Alvaro Rodríguez-Carballeira, Ph.D.**

Discipline and nurturance are central aspects of parenting, including for the first a wide variety of behaviors that parents use to correct children's misbehavior or to achieve their compliance. Inappropriate discipline and low nurturance have been related to facets of child abuse and neglect (Locke & Prinz, 2002), and the detrimental effects of dysfunctional parenting practices have been largely documented, especially those concerned with corporal punishment (Gámez-Guadix, Straus, Carrobes, Muñoz-Rivas, Almendros, 2010). In contrast, inappropriate disciplinary practices have been found among children in "isolated authoritarian groups" (see Bardin, 2009).

This presentation will review the literature on parental discipline and will present preliminary results on a survey being conducted among

people born and/or raised in cultic groups on such topics. The survey includes a battery of standardized instruments for the measurement of discipline dimensions, negligence, physical abuse, and sexual abuse.

### **Psychological Terrorism Perpetrated by ETA Network: An Analysis of Its Strategies and Its Consequences**

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

The ETA network in Spain's Basque region is the last active terrorist group in Western Europe. The strategic evolution of the ETA's violence has directly affected the selection of targets and the methods of violence used. From the point of view of violence, the terrorist network has developed strategies based on harassment and psychological violence towards its targets, reinforced with methods of physical attacks. So this study delineates and analyzes the strategies of harassment and psychological violence perpetrated by the ETA terrorist network in the Basque Country, as well as its consequences. A content analysis of some victims' testimonies of this violence will show the extent of the perpetrated strategies and their effects over targets. Thus, the strategies of violence analyzed in this study reflect a form of psychological terrorism through a strategy of harassment that may seek to exclude sectors considered as enemies by the network.

### **Dissociative Identity Disorder: Genesis, Characteristics, and Treatment**

**José Antonio Carrobes, Ph.D.**

Dissociative Identity Disorders have been a major controversial issue since they were previously called Multiple Personality Disorder. This abnormal behavior pattern is currently considered to be a real mental disorder, instead of a personality disorder, and is called Dissociative Identity Disorder. This mental disorder, in turn, can be considered to be paradigmatic, almost as in the case of Psychopathy or Antisocial Personality Disorder, in terms of attributions of behavioral problems and violent crimes, and is also one of those most commonly exploited by the mass media and most commonly used as an alibi in juridical-legal appeals. The main characteristics of the Dissociative Identity Disorder are the existence of two or more identities or personality states, which control the behavior of the subject recurrently, and also the inability of the subject suffering it to remember important personal information. The genesis of this disorder usually includes major traumatic experiences, such as war traumas or those from different conflicts or aggressions. One of the main experiences most likely to be involved in the genesis of this

disorder is physical, sexual, or psychological abuse, occurring particularly, though not only, during childhood. Experiences related to some manipulating, abusive sects also play a major role in these abusive experiences. Significant efforts are currently underway to unravel the actual nature of this disorder and to develop effective strategies to manage it, within the various programs generically called Trauma therapies, the main characteristics of which are reviewed in our paper.

### **Family and Criminal Mediation in Spain**

**Belén Ordoñez**

Mediation has progressively reached various social and human areas. The European Union has played a major role in this issue. Guideline 12/1986 opened the way to family mediation. In the criminal area, the Framework Decision 2001/220/JAI of the European Union Council, refers to the Statute of Victims in criminal proceedings.

Family mediation is defined as a conflict resolution procedure where the couple asked for or agreed to confidential intervention by another neutral, qualified party, called family mediator, whose role is to lead them to find themselves a long-lasting, mutually acceptable agreement, considering the needs of each family member and particularly of children, within the spirit of shared parental responsibility and equality. Spain is currently developing a civil and commercial mediation law; criminal mediation is not legally regulated yet, there are regional laws. Family mediation for couples in conflict is completely prohibited.

Criminal mediation is only applied through pilot experiences, but in the case of violent crimes, specifically those of terrorism when the offender or criminal serves a prison term, to receive parole they must expressly apologize to their victims and repair the harm economically, which is commonly called criminal mediation. Furthermore, to progress in the prison system classification, the convict must apologize to the victim and repair the civil liability.

The most advisable mediation model and techniques for family and criminal areas will be established.

### **Psychosis and Cults**

**Miguel Perlado, Ph.D.**

The present paper will introduce some links between psychosis and cults. First, some mental health professionals contend that cultic groups attract only psychotic patients; nevertheless, in our clinical experience, psychotic patients tend to demand specific kinds of help in specific conditions and aren't very productive for cults. Second, some say that cults can produce

psychotic breakdowns in some individuals, while others argue that cults don't produce any kind of mental health problems. The third topic of this presentation will be the differential diagnosis between some prototypical symptoms of the cult follower and psychotic symptoms that we can observe in other disorders. For the clinician, this dilemma is not easy to resolve when we deal with psychotic breakdowns among cult followers.

### **Recent Insights into the Neuroscience of Thought Reform: From Neurons to Groups**

**Tara Stewart, Ph.D.**

Thoughts and behaviors originate in the brain through a complex network of neuronal activation and inhibition. While thought reform taps into these neuronal mechanisms, the question of how has remained elusive ever since the advent of the scientific exploration of thought reform in the 1950s. Powerful noninvasive imaging of the human brain undergoing thought-reform processes can now be tied to prior basic science research on animal models. This talk will use this new information to go through several common thought-reform techniques (e.g., meditation, hypnosis, social conformity, cognitive dissonance) and explore the neurophysiological mechanisms behind them.

Thought reform implies learning new thoughts. Using scientific techniques to measure activity of individual neurons, responses called long-term potentiation (LTP) or long-term depression (LTD), can be reliably determined. These responses are considered the brain's building blocks (neural substrates) of learning and memory. Whether a neuron experiences either LTP or LTD depends on the timing of the initial input. Another technique called functional Magnetic Resonance Imagery (fMRI), which looks at which parts of the brain are active at a given time, demonstrates that thought-reform techniques activate neurons (and presumably initiate LTP and LTD) in very specific areas of the brain, depending upon the technique used.

To outline just one example that illustrates this, the thought-reform technique of social conformity requires that a thought or behavior that does not conform to the group be pointed out to the offending member in a group setting. This activates neurons in a specific part of the midbrain involved in motivation. However, it's not just about activating the midbrain. If the offense is perceived to be great enough, then the midbrain activation will set off a firestorm of activity that includes deactivation of the area responsible for reward (the nucleus accumbens) and simultaneous activation of the cortical area responsible for monitoring social incongruence (rostral cingulate gyrus). The greater the activation of the rostral cingulate gyrus, the greater the change in subsequent behavior

(Kluckarev et al., 2009). Thus, the thought-reform technique of social conformity requires not just activity in the midbrain, but great enough activation to surpass a threshold, resulting in subsequent network activation. These new findings will direct future research to determine what specific social stimuli cause the midbrain threshold to be exceeded.

By the end of this talk, you should have an understanding of the neuronal, regional, and network actions of common thought-reform techniques and future research directions.

### **Religion, Revisionists, and a Marxist Framework for the Rise and Fall of Communalistic Cults**

**Robin D. Willey**

Communal religious groups have been rising and falling for thousands of years. From the Essenes of Qumran to the Peoples Temple in Jonestown, communal groups have struggled to exist within the pressures of the outside world. Many philosophers, historians, and theorists have attempted to explain the rise and fall of these groups. Marxists have paid particular attention to these radical groups and developed a far more nuanced understanding of religion than academics generally credit them. In fact, many theorists of religion have marginalized Marxist perspectives on religion.

Nonetheless, it would be irresponsible to use Marxist theory to explain the whole of religion. Most obviously for our purposes, religion has not withered away as Marx and the Marxist revisionists predicted. In fact, some indications suggest that religious activity is increasing in both the United States and in Canada. The more nuanced portions of these theories, however, are useful for understanding particular religious movements. The Essenes in Qumran (100 BCE–68 CE), the Anabaptists in Munster (1534–1535), and Jim Jones's Peoples Temple in Jonestown, Guyana (1976–1978) are three such movements. These three communes are separated by more than two thousand years of history. Nonetheless, they possess important similarities. In short, all of these groups exhibited the basic tenets of communism while exhibiting a fervent and devout religiosity. Furthermore, these three communes all came to rather violent and catastrophic ends.

Specifically, the theoretical perspectives of Karl Marx, Friedrich Engels, E. Balfour Bax, and Eduard Bernstein provide a great deal of insight into the rise and fall of communal religious movements. In particular, Marx and the revisionists explained the connection between these groups and the dominant social relations of their time. The theorists explained how these groups resisted, yet were unable to escape these relations. More often than not, the deviant efforts of these groups resulted in the

reinforcement of dominant ideologies rather than their reversal, as was the case in both Munster and Jonestown. Furthermore, if one treats the works of these theorists as an entire semi-cohesive body, then one begins to see the development of a framework of events that these groups have followed. Essentially, these groups moved through three stages: rebellion, reification, and resistance or reintegration.

**Research Studies on Leaving and Launching: Stories from Children Parented by Committed Cult Members**

**Patricia Millar, M.A., Ph.D. candidate, Moderator; Miriam Boeri, Ph.D.; Natascia Boeri; Stephen Kent, Ph.D.; \*Stacey Gordey, M.A.; \*Janja Lalich, Ph.D.**

**Intergenerational Memories of Life in a Cult: A Life-Course Analysis<sup>1</sup>**

A dearth of literature exists about the effects of former cult involvement on family relationships. This study employed the narrative method to explore the experiences of women and children who are former members of the Children of God. We conducted in-depth interviews with 15 middle-aged women and 12 young adults, and used a life-course perspective to focus on generational differences. Our examination reveals how members of two generations remember the lived experience of cult involvement. Abuse issues and separation from family emerged as the most influential post-cult effects. The results presented here may help former members and those who work with them to better understand how these experiences affect family relationships.

**Religious Disaffiliation of the Second Generation from Sectarian Groups: An Examination of Autobiographies<sup>2</sup>**

This paper, presented by Stephen A. Kent, is based upon the Master's research conducted by Stacey Gordey involving thematic analyses of autobiographies of nine former members who had left seven different sectarian groups. After using independent sources to verify the accuracy of various historical and doctrinal claims that many of these autobiographies made, the study focused on three questions: 1) Why did these former members write books? 2) Why did they stay in their groups as long as they did? and 3) Why did they finally leave? The study, therefore, contributes to the growing literature on second-generation ex-members of cults, and it also tests the fractious claims within some social scientific circles that researchers are not to trust the accounts of former members.

**To Have and to Hold: Nonrecruitment and Retention of Children in Cults<sup>3</sup>**

Given the longevity of some of the cults that emerged between the 1950s and 1980s, some scholars have taken more and more interest in

second- and third-generation "members" of those groups—that is, the offspring of those who joined the groups as adults. This paper will look at some of the issues related to being raised in such "self-sealing" groups that typically require unquestioned adulation of the charismatic leader, demand a high degree of conformity, impose behavioral constraints, and are ruled by a closed belief system or ideology. Not only did the children not choose to be in the group, but in most cases they were raised to believe there was no alternative and in most cases to fear the "outside world." This paper explores the social-psychological pressures found in these groups that serve to retain (psychologically and, in some cases, physically) those "members" who were not originally recruited and therefore must be convinced to believe and to stay. Data will be drawn from semistructured interviews with 63 individuals who were born and/or raised from an early age in one of 39 different groups, ranging from Christian fundamentalist to New Age eclectic to Eastern meditation and others.

**Parented by Committed Members: Stories of Leaving and Launching from People Who Lived in Cults and NRMs As Children<sup>4</sup>**

The experience of growing up as a child in an ideologically intense group, distinct from mainstream society, is the subject of recent interest among cultic studies scholars. The process of leaving a cultic group as an adolescent or young adult, often poorly prepared for life "on the outside," is an area that also warrants investigation.

Developmental psychologists have identified young adulthood as a period fundamentally concerned with identity formation and personal ideology. For those subjected as children to the intense group ideologies of cultic systems, launching into adult life presents unique challenges as these people transition from the received identities and ideologies of their youth to the newly forged identities and belief systems of their adult lives. This study explores how individuals engage with competing discourses during times of transition to form a meaningful sense of self in society. Narrative researchers see life stories as the essential expression of identity, because it is in telling stories that we are defined to self and other. Life-story interviews will elicit narratives in domains such as occupation, relationships, religion, and politics to identify experiences that contribute to forming individual and social identities and a personally meaningful belief system. At the time of this presentation, findings will be limited to data from the pilot study.

<sup>1</sup> Boeri, Miriam W., & Boeri, Natascia R. (2008).

<sup>2</sup> Gordey, Stacey, & Kent, Stephen. (2008).

<sup>3</sup> Lalich, Janja. (2009).

<sup>4</sup> Millar, Patricia A. (2009).

\* Author will not be present.

### **Self-Care Issues for Mental Health Professionals**

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

This workshop is intended to help mental health professionals who are working with individuals and families who have been affected by cultic groups or abusive relationships. Most ethical codes for mental health professionals include a commitment to self-care, and to ensure that they do not work in a way that becomes detrimental to their health or well-being. Yet mental health professionals who work within the cultic field are subjected to intense pressures and risks in their professional practice. For example, they may experience stress and may suffer vicarious traumatization. This workshop will help them to develop a self-care plan that goes beyond ticking the boxes of their professional codes.

### **Sex and a Celibate Holy Man: A Case Study of the Use of Defence Mechanisms to Create and Maintain an Illusion**

**Alice Herron**

In this case study, I look at the human frailties of a Hindu God-man and ask what the mental processes are that enable an individual to present a face to the world that is quite at odds with his actual behaviour. The subject of the study is 'Master', who was the leader of an international spiritual group.

Master was brought up in a spiritual ashram, or community, in India. When he was about thirty, he left the ashram with a woman who also lived in there and who later became known as 'Mother'. They headed for America, where they started their own spiritual group. In the late 'sixties and 'seventies, they attracted many of the baby-boomer generation. Ostensibly Master kept to the moral standards of the community where he grew up. Doing this entailed strict segregation of the sexes and a celibate lifestyle, but secretly he started to have sexual relations with a number of his female disciples.

In early 2002, reports began to emerge on the Internet of Master's sexual activities. These had been kept hidden from the majority of the group. It was reported that Master had gone so far as to expel any member who found out about his secret life, and any female follower who became pregnant by him was quietly told to have an abortion.

I have studied Master's life from his own stories of his early childhood, reports from his contemporaries in the Ashram where he grew up, my own experience as his follower for many years, and the testimonies of his other disciples,

including those who had relationships with him. Using the model of defence mechanisms, first propounded by Freud and later elaborated by Daniel Goleman in his book *Vital Lies, Simple Truths*, I explore these accounts. My thesis is that the guru unconsciously distorted reality in order to preserve the illusion of his purity, both to his group and to himself. This paper looks at how he unwittingly used classic defence mechanisms—repression, denial and reversal, projection, isolation, rationalization, and sublimation—to reconcile his self-image as a celibate holy man with his behaviour as a spiritual guide who sexually exploited some of his followers. I suggest this pattern of behavior as why it is possible that he truly believed he remained chaste while he was actually living a promiscuous life.

### **Oh, the Things I Learned!: Lessons from Seventeen Years in the Hare Krishnas**

**Steven J. Gelberg, M.T.S.**

An early draft of this article was presented at the 2007 ICSA Annual International Conference in Brussels and was well-received. Since that time, the article has been in a continuous process of development, editing, and refinement, and is now ready for re-presentation to the members of the ICSA.

Mixing reportage, analysis, and personal reflection (as well as humor), the author describes his lengthy membership in ISKCON (the Hare Krishna Movement) in terms of a protracted learning experience, involving both 1) a gradual process of religious indoctrination and socialization, and 2) an intermittent, gradual awakening to the social, psychological, and political realities of life in the sect. Topics explored include, among others, the intoxicating and corrupting influence of power within the group, attitudes toward (and mistreatment of) women and children, proselytizing and recruitment strategies, processes of indoctrination and the dynamics of personality change, attitudes toward the outside world, and the challenges of celibacy. The material is presented not in the form of theoretical analysis and argument, but instead as nuanced, personal reflection based on profound and prolonged personal experience.

### **Something Old, Something New: A Comparative Analysis of 19th Century Utopian Groups with Contemporary New Religious Movements**

**Ronald Enroth, Ph.D.**

Behavioral scientists are often guilty of neglecting historical data in connection with their research. This paper will explore the confluence of historical and sociological subject matter with a view toward encouraging more

interdisciplinary study on the topic of New Religious Movements (NRMs), past and present. Sociologists of religion, especially, too often dwell on the contemporary religious scene—thus neglecting the richness of the historical literature.

This paper draws on the author's recent sabbatical work involving a comparative analysis of two controversial 19th century communal groups—the Shakers and the Oneida Community—with several current, controversial NRMs, including the Unification Church, the Family (formerly the Children of God), the Raelians, and others.

Field research regarding the 19th century groups was conducted at several historic sites in western Massachusetts, New York State, and Kentucky. Specifically, visits were made to the Hancock Shaker Village in Massachusetts; the Shaker Village of Pleasant Hill, Kentucky; the Shaker archives housed at Hamilton College in Clinton, New York; and the Mansion House of the Oneida Community (a National Historic Site) in upstate New York. Archival documents were also accessed electronically from Syracuse University.

Representative themes to be explored include the following: authoritarian leadership styles, human sexuality, lifestyle idiosyncrasies, communally based commitment/control mechanisms, religious beliefs and practices, and elitist/exclusivistic attitudes and manifestations. All of these focal themes can be found in the current sociological literature on "new religious movements," popularly known as "cults." The same themes can be identified in the primary historical source materials.

Conclusion: As a wise man once said, there is nothing new under the sun!

#### **The Four-in-One Online Network for Undertakings in Educational Transformation in China**

**Professor Chen Qingping, Ph.D.**

In Shanxi Province, China's Four-in-One Online Network for Undertakings in Educational Transformation is promoted by China NGOs, assisted by Professional Organizations, contributed to by social volunteers, and supported by family members."

- 1) Rise and development. During the 1980s, a number of Qi-Gong organizations evolved into powerful cult networks under the pretext of social change for China. A "soft violence event" was held that surrounded the Zhong Nan Hai region in April of 1999. In November of 2000, Shanxi Province's "Four-in-One" Network was established to conduct investigations and research into cult activities. From 2001 to 2004, it was in the developmental stage of educating and transforming cult members; in 2005, it

entered into the cult members "return and recovery project"; and it has recently entered the stage of skills training.

- 2) Contents and methods.
  - a) Educating and converting cult members. Employing psychological and educational methods, environmental therapy, and family therapy.
  - b) Providing a social warning mechanism. Holding an annual "popular science month" event for the promotion of public education to curb the development of cults and to avoid vicious social incidents.
  - c) Encouraging (expressing) legitimate religious forces. Namely in the function of five major religions to work against cults: Buddhism, Taoism, Christianity, Catholicism, and Islam.
- 3) Management structures. The Folk Anti-Cult Association and relevant government departments have an informal, interdependent relationship in terms of resources, workload, and policy guidance. Regular national/local-level seminars and meetings on cultic research are held annually, providing a platform for dialogue, concept integration, and information exchange. The folk anticult organizations and relevant local government departments have an interdependent relationship in terms of resources, workload, and preventive policy guidance; the network has also worked for the education and transformation of hundreds of cult members.

#### **The Impact of Cults on Creativity—Psychological, Sociological, Aesthetic/Philosophical Views**

**Dana Wehle, L.C.S.W., M.F.A.**

"Creativity is that characteristic of human behavior that seems the most mysterious, and yet most critical to human advancement," writes one creativity researcher. Despite extensive research, it is of interest that to date no psychological tests have been found to comprehensively measure creativity, nor has brain research been able to crack the creativity puzzle. The new field of the science of creativity has developed a socio-cultural approach to understanding creativity that entails three components: the individual, the domain (particular art form), and the field (the institutions that judge, such as museums, academies, etc.). Drawing on this sociocultural framework, this panel addresses whether creativity is suppressed, enhanced, or perhaps both in cults. The following questions will be addressed: What is creativity, and what can we learn from studying the psychological impact of



cults on creativity? How do the embedded structure and systems within cults suppress or perhaps enhance creativity? How does the joy of creativity overlap with the passion of transcendence in cults? What lessons can be learned that can enhance post-cult emergence of creativity? Dana Wehle suggests that creativity seems to be a prime target for the dehumanization that occurs in cultic environments and, within the sociocultural framework, proposes that the cult becomes "the field." In her presentation she will focus on the "individual" within the "field" as cult, highlighting psychological models of creativity. Miriam Boeri and Karen Pressley will join her on this panel and, from sociological and communications points of view, will present a hegemonic model they developed to understand how power dynamics affect creativity in cults. All presenters will share theoretical explorations and case examples for illustration purposes. This presentation is drawn from the Boeri/Pressley and Wehle articles that will appear in the special issue of *Cultic Studies Review* entitled *The Last Draw—Cults and Creativity* and is further informed by the articles of the other contributors as well as respondents to the recent Cults and Creativity survey.

#### **The Influence Continuum: Developments in the Research of Undue Influence in the Social Sciences**

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

The past twenty years have seen a significant growth in theoretical conceptions of influence, including social influence, in the social sciences (cf. Pratkanis 2007); and a number of these developments have important implications for the study and understanding of undue influence and cults, including specific examples that relate directly to cultic studies, such as Lalich's Bounded Choice Theory (2004) and Totalistic Identity Theory (Dubrow-Marshall and Martin, 2007, 2009).

This paper seeks to examine how some of the differences within this range of theories can be understood as arising from the different starting points of theories within their academic discipline of origin. At the same time, a series of common themes or concerns appear to emerge that elucidates the process and effect of influence and its manifestations, including recent developments in our understanding of terrorism and extremist ideologies (e.g., Terror Management Theory [Pyszczynski, Greenberg, and Solomon, 1999]). It is argued that these commonalities arise from parallel explanations at different levels of enquiry and are compatible explanations that can, together, provide greater explanatory value than one theory or discipline-explained explanation alone.

The case is made for a concerted interdisciplinary research movement to further expand the boundaries of our understanding of influence, a movement in which cultic studies and research on undue influence will continue to make a significant and central contribution.

#### **The Instant Optimist: Positive Psychology Meets Cult Recovery**

**Arthur Buchman, M.A.**

Martin Seligman, a seminal figure in the positive psychology movement, has empirically demonstrated the benefits of optimistic thinking and has factor analyzed the significant differences between optimists and pessimists in his book *Learned Optimism*. This presentation will show how to apply Seligman's research findings to cult recovery. Whether you or a family member has a cult history, or you are a mental health professional or researcher, this mini-workshop can be of practical benefit to you.

Knowing how to find the silver lining around every cloud and how to see the light at the end of any tunnel can add generously to the quality of post-cult life. The benefits of optimism are much greater than most people imagine. Seligman's carefully controlled and validated studies show that optimists are healthier than pessimists; have higher self-esteem, superior perseverance, and resiliency; and have a more pleasant social life. Furthermore, optimists age better and live longer than pessimists.

This presentation will explain how optimists think and act to address five common post-cult issues: how to make troubles temporary, how to keep difficulties in perspective, how to minimize self-blame, how to contain worrying and create solutions, and how to reinforce strengths. The material is part of Arthur Buchman's forthcoming book, *The Instant Optimist*.

Participants will have the opportunity to briefly practice specific techniques for counteracting anxiety and recovering quickly from setbacks. Handouts will be provided, so all participants can expect to come away with a collection of strategies for creating a resilient, positive attitude.

#### **"The Magical Mystery Tour is Dying to Take You Away"—The Beatles' Experience of Maharishi Mahesh Yogi's Transcendental Meditation, As Reflected in Their Music**

**Gina Catena, M.S., N.P., C.N.M.**

The Beatles' India summer, 1968, is known as the major inspiration for their famed *White Album* and other creative endeavors. Not long after the *White Album's* release, the dynamic foursome ended their musical collaboration. We

can only speculate as to how the cult dynamic influenced their break-up.

Through PowerPoint display of key Beatles' lyrics compared with quotations from Maharishi Mahesh Yogi, photos, and film clips, learn how the Beatles used their creativity to express Maharishi's teachings from Transcendental Meditation. Learn why Prudence would not come out to play. Come together for an enjoyable, educational Mystery Tour at the feet of the Walrus/Octopus, who revealed himself to be the Fool on the Hill/Nowhere Man/Sexy Sadie.

### **The Mental Health of Second-Generation Adult Survivors of the Exclusive Brethren: Preliminary Findings from a Quantitative Study**

**Jill Mytton**

Second-generation adult survivors of high-demand groups face particular difficulties, not only during their childhood, but also upon leaving a group, because they face assimilation into a culture that is not just alien to them but also one that they have usually been taught to regard as wicked.

This paper is based on a study carried out over the past few months that is a partial replication of a similar study carried out using former Exclusive Brethren in 1993. A number of mediating variables will be considered, including level of control over leaving, support from previous leavers, whether or not the family was divided by the act of leaving, church affiliation and beliefs now, social support, year of leaving (since doctrines change over time with some high-demand groups), age upon leaving, group identity, and so on.

Preliminary results based on a sample of former Exclusive Brethren will be presented. It is intended eventually to expand the sample to include leavers of other comparison groups such as Jehovah's Witnesses and the Open Brethren.

This research has been run in collaboration with Dr. Andrew Mayers, Bournemouth University, UK.

### **The Question of Forgiveness**

**Sharon K. Farber, Ph.D.**

There is widespread acceptance in Western culture that it is a good thing to forgive, for reasons of religion, spirituality, and health, and so promoting forgiveness has become increasingly popular in psychotherapy. Many psychotherapists may impose this belief on their clients, rather than helping them to reach their own conclusions.

The question of forgiveness often emerges in the mind of those who have been involved in cults,

questions about whether to forgive the leader, or, if one was born into a cult, whether to forgive one's parents. Unfortunately, there is confusion about what forgiveness really is and how to conceptualize it clinically. There are discrepancies regarding the degree to which forgiveness is conceptualized as either an interpersonal/relational or an independent/self-enhancing process.

I will explore the confusion behind the various definitions of forgiveness so that previously unexplored assumptions about forgiveness can be explored and considered, and individuals can form their own conclusions.

### **The Watchtower Indoctrination Cocktail: Mass Media, Interpersonal Communication, and a Liberal Dose of Questions: An Examination of the "What Does The Bible Really Teach?" Campaign**

**Stephen J. Ferriss**

The Jehovah's Witnesses are widely known for their proselytizing and phenomenal growth. This study examines their newest primary communication vehicle for indoctrinating new members, the book *What Does the Bible Really Teach?* In addition to examining the book, instructions on its use and presentation, which are found in a monthly publication entitled *Our Kingdom Ministry*, will be analyzed. *Our Kingdom Ministry* is an internal publication available only to active Jehovah's Witnesses.

Three research questions guide the analysis, as does the specific paper-assignment instructions. The questions examine (1) How do the Jehovah's Witnesses use questions in their literature and indoctrination campaigns? (2) How do the Jehovah's Witnesses use interpersonal communication, specifically questions, in conjunction with mass media messages in their campaigns? and (3) How has the use of questions in the Jehovah's Witnesses campaigning changed through time?

Suggestions for further research are included. The specific focus of this study is how the Jehovah's Witnesses campaign efforts are designed to direct persons to their organization.

### **What's the Difference? Brainwashing, Mind Control, Influence, Education, and/or Enlightenment?**

**Eileen Barker, Ph.D.**

The paper consists of conceptual analyses and attempts to operationalise key concepts that are commonly used to describe and explain the processes by which individuals reach certain decisions as a result of their being in a particular social situation. An accompanying issue is whether there is a difference between processes such as brainwashing, mind control, influence, education, and/or enlightenment, or whether the

same objective process is being conceptualised in different ways because the describer/explainer is using his or her subjective judgement in choosing one label rather than another.

The argument will be that although there is ample evidence that purely subjective labelling does occur, it is possible, indeed advisable, to make a number of clear distinctions between different processes. Starting at the end of a somewhat wobbly continuum in which the social situation (that is, the actions of others) has greatest control over the individual, there is, for example, physical coercion through imprisonment. Here, what the individual thinks is irrelevant to the outcome. Next, there might be the situation wherein the individual undergoes threats, which may be physical (e.g., guns) or psychological (e.g., threats to kill the victim's child). Here, there is a choice, but the consequences of choosing what the individual making the threats wants are so horrific that it makes sense to talk of one's having no choice but to submit to the demands of the situation.

Continuing along the continuum, the next set of circumstances might involve rendering the brain incapable of functioning normally. This may occur through such methods as drugs or sleep deprivation, and it might make the individual more susceptible to the next group of processes that could fall into a category called mind (rather than brain) control. Now it is one's understanding or perception of the situation (rather than the capacity of the individual) that is of significance. There are numerous ways in which the alternatives open to the individual might be made to seem more limited than they actually are. Hypnosis is a contentious concept, but it does attempt to describe a process that can be pertinent at this stage. Other, apparently more 'natural', methods of influence and control include peer pressure (Asch), the imposition of authority (Milgram), or even the giving of authority (Zimbardo), all of which can skew the likelihood, though not always the certainty, of one outcome rather than another.

**Who Will Save Nigerian Universities?: A Survey of Students' Perceptions of the Causes and Solutions to Cult Violence in Nigerian Universities**

**Adesoji A. Oni, Ph.D.; Luzy A. Udida, Ph.D.**

The recent history of tertiary institutions in Nigeria has been characterized by various types of antisocial/deviant behaviours. Quite frequently, many dailies have different captions about campus cultism. Cultism is now consistently ravaging the Nigerian tertiary institutions; in the recent past, this situation has been a great source of worry for relevant authorities, parents, and indeed the society at large. The goal of Nigerian higher education is

being seriously overshadowed by uncertainties and continual disruption from the menace of cultism. The emergence of cult activities on campuses has been characterized by some bizarre and violent activities, which include physical torture as a means of initiating new members, and the maiming and killing of rival cult members and elimination of real and perceived enemies. This pattern has shown that cultism in different dimensions has eaten deeply into the solid fabric of students and institutions of higher learning across Nigeria. The attendant effects of these activities are multidimensional. The individual, the school, and the society pay bitterly for the inglorious consequences of cultism. It is believed that the best way to eradicate this menace is to elicit information from students among whom the cult member resides.

This paper therefore surveyed students' perceptions of the causes and solutions to cultic violence in Nigerian universities. The study adopted a descriptive survey design, using a self-designed 20-item questionnaire administered randomly to a sample of 500 students, drawn from the University of Lagos and University of Ibadan. Data collected were analyzed using mean, standard deviation, and t-test statistics to determine significant differences. The results revealed, among other things, that cultism is mainly caused by peer influence, societal disharmony, displacement of aggression, and family background. Solutions suggested included eradication of the indigenous cult group, societal harmony, and vocationally directed courses in the universities. Hypotheses tested revealed that there was no significant difference in the mean responses of students from the two universities sampled relative to the causes of and solutions to cult violence on the campuses. It was recommended that parents and the government should harness ideas, and that universities should encourage vocationally directed courses to reduce cult activities on campuses.

**Workshop for Former Cult Members Who Were Parents in a Cult**

**Lorna Goldberg, M.S.W.**

*[This session is only for former cult members who were parents while in the cult.]*

This workshop, open only to former cult members who were parents while in the cult, will deal with the after-effects of this experience.

Those who leave cults and are cult parents have to handle all the post-cult issues of former cult members; but, additionally, they are dealing with the consequences of having raised their children in a cult. Topics for discussion may include

- Cult leader's establishment of the child-rearing process.
- Cult leader's interference with parental involvement, nurturing, and protection of children.
- Parental role in the cult and cult relationship with child.
- How empathy and special feelings toward the child were handled.
- Consequences of cult life for the child.
- Consequences of cult marriage.
- Present relationship with child.
- How to improve present relationship.

#### **Workshop (for Ex-Members Only)**

##### **Workshop for Former Group Members**

**Carol Giambalvo; Joseph Kelly; Joyce Martella, M.A.**

*[This session is for former members of cultic groups only.]*

The purpose of the workshop is to introduce former members to each other and prepare them for the conference and to discuss:

- Triggers – why they happen so often at conferences and how to deal with triggers whenever they occur (taking the sting out of triggers!)
- Setting up a support system for oneself
- Introduce former members to what happens at conferences and what sessions would appeal particularly to former members; ICOSA's open policy; safety issues for former members
- Overview of the Recovery Process

##### **Workshop for Families and Others: Understanding and Responding to Cultic Involvements**

###### **Overview, Conversion, Conflict Resolution**

**Michael Langone, Ph.D.; William Goldberg, M.S.W.; Patrick Ryan—10:00 - 12:00**

###### **Discussion for Families and Friends of Group Involved Persons: Assessment, Communication, Relationship Building, Strategizing**

**William Goldberg, M.S.W.; Patrick Ryan—1:30 - 5:30**

**Film: *My Big Fat Moonie Wedding* Discussion with Gordon Neufeld, one of the people in the film—1:30 - 3:00**

###### **Post-Cult Recovery Issues**

**Ron Burks, Ph.D.—3:30 - 5:30**

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

##### **Clinical Issues: Working with First-Generation Former Cultists**

**Linda Dubrow-Marshall, Ph.D. Panel: Steve K.D. Eichel, Ph.D.; Roberta Eisenberg, M.S.W.; Gillie Jenkinson, M.A.—10:00 - 10:55**

##### **Clinical Issues: Working with Second-Generation Former Cultists**

**Michael Martella, Ph.D.; Joyce Martella, M.A.—11:05 - 12:00**

##### **Clinical Issues: Working with Families**

**Arnold Markowitz, C.S.W.—1:30 - 2:30**

##### **Clinical Roundtable for Mental Health Practitioners**

**Facilitator: Gillie Jenkinson, M.A.—2:45 - 3:30**

##### **Joint Mental Health/Research Network Discussion**

**Rosanne Henry, M.A., L.P.C.; Rod Dubrow-Marshall, Ph.D.—4:00 - 5:30**

#### **Abstracts**

##### **Clinical Issues: Working with First Generation Former Cultists**

**Facilitator: Linda Dubrow-Marshall, Ph.D.; Panel: Steve K.D. Eichel, Ph.D.; Roberta Eisenberg, M.S.W.; Gillie Jenkinson, M.A.**

This session will present a panel discussion about clinical issues that 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 period will focus on common clinical concerns and ways of addressing them.

##### **Clinical Issues: Working with Second-Generation Former Cultists**

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

This segment of the Workshop for Mental Health Professionals will be a discussion-oriented presentation of issues clinicians encounter when working with people who were born and/or raised in cultic groups—i.e., "second-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 Roundtable for Mental Health Practitioners**

**Gillie Jenkinson, M.A., Facilitator**

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—and family members concerned about a loved one.

This session 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 discussion is open only to those who are mental-health professionals with an advanced degree in one of the mental-health fields only.

Nonclinicians may observe but may not participate in the discussions.

Discussion preference will be given to clinicians who submit their clinical vignettes and discussion issues in advance to Ms. Jenkinson at [info@hopevalleycounselling.com](mailto:info@hopevalleycounselling.com)

**Clinical Issues: Working with Families**

**Facilitator: Arnold Markowitz, C.S.W.**

This segment of the Workshop for Mental Health Professionals will be a discussion-oriented presentation of issues clinicians encounter when working with families and friends of people involved or formerly involved in cultic groups. 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.

## Biographical Sketches

**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)

**Raphael Aron** is the Director of Cult Counselling Australia, a not-for-profit organization established in 1991, and is considered the foremost authority on the issue of cults and fringe religious groups in Australia. He appears regularly in the media and has served as a consultant to the Australian government in dealing with cult issues. Raphael's work includes court appearances and the presentation of professional reports as well as expert witness reports. He has been effective in campaigns to curtail the extent of cult activity in Australia, which, in two instances, has resulted in the particular group being shut down. Raphael is the author of four books including *Cults: Too Good to Be True* (Harper Collins 1999), *Believe: From Addiction to Redemption* (Fontaine 2009), and *Cults, Terror, and Mind Control* (Bay Tree Publishing 2009). Raphael has been involved in educational programs on the issues of cults and terrorism both in Australia and overseas. Further details: [cultcounselling.org](http://cultcounselling.org); [liberty@planet.net.au](mailto:liberty@planet.net.au)

**Marybeth Ayella, Ph.D.**, teaches sociology at St. Joseph's University in Philadelphia. She is the author of *Insane Therapy: Portrait of a Psychotherapy Cult*, published by Temple University Press. She is presently researching a book on sex and gender in cults.  
[mayella@mailhost.sju.edu](mailto:mayella@mailhost.sju.edu)

**Kadir Ayhan** is a Ph.D. candidate at the Seoul National University Graduate School of International Studies majoring in International Cooperation. His research interests include soft power theory, identity manipulation, and international relations in East Asia. He is a researcher and Korea representative at the Wise Men Research Center, where he writes articles on a regular basis. He occasionally contributes editorials to *Today's Zaman*, an English newspaper published in Turkey. He is currently working on a research project that examines

how Korean identity has been manipulated in inter-Korean relations.

**Amy J. L. Baker** has a Ph.D. in developmental psychology from Teachers College of Columbia University. She has expertise in parental alienation, attachment theory, parent involvement in their children's education, and child welfare. She is the author or co-author of three books and over 45 scholarly articles. She is the director of research at the Vincent J. Fontana Center for Child Protection of the New York Foundling. She can be reached at [amyb@nyfoundling.org](mailto:amyb@nyfoundling.org) Web site: <http://www.amyjl baker.com>

**Fran Barbero Verdoj.** BA in psychology. Master of psychosocial intervention and doctoral student of the research on "Social influence, confliction, violence and risk" of the department of social psychology at the University of Barcelona. His topic of study focuses on religious fundamentalism and its links with groups of sectarian or terrorist nature.

**Fran Barbero Verdoj.** Licenciado en psicología. Master en Intervención psicosocial y doctorando de la línea de investigación sobre "Influencia social, conflictividad, violencia y riesgo" del departamento de psicología social de la Universidad de Barcelona. Su temática de estudio se centra en el fundamentalismo religioso y su vinculación con grupos de carácter sectario o terrorista.

**Eileen Barker, Ph.D., OBE, FBA**, is Professor Emeritus of Sociology with Special Reference to the Study of Religion at the London School of Economics and Political Science, University of London. A former President of the Society for the Scientific Study of Religion, Dr. Barker has written or edited eleven books and written over 275 articles and book chapters. Her books include *New Religious Movements: A Practical Introduction* and *The Making of a Moonie: Brainwashing or Choice?* She is the Founder and Chair of INFORM, a charity supported by the British Government and Mainline Churches, which helps enquirers with information about alternative religions that is as objective and up-to-date as possible.

**Miriam Williams Boeri, Ph.D.**, is an associate professor at Kennesaw State University in Georgia. Her research focuses on ethnographic data collection and analysis of subcultures considered deviant, including drug subcultures and new religious movements. She has written one book on a new religious movement and currently is working on a book on women and methamphetamine use. Her papers have been accepted in *The Journal of Ethnography*, *The International Journal of Drug Policy*, *The Gerontologist*, and *Human Organization*. She is

interested in finding ways to apply sociological insights to help relieve the suffering of those who live on the margins of society. (nboeri@kennesaw.edu)

**Natascia Boeri** is a Ph.D. student in sociology at the Graduate Center of the City University of New York. Her research interests include gender and sociology of the body. Past projects include a study of second-generation, ex-members of a new religious movement. She is currently working on a quantitative, cross-national analysis of women's employment patterns. (nboeri@gc.cuny.edu)

**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 childcare 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.

**Charles Breinig** has been involved in cult education for almost 30 years. For an outreach/education tool, Charlie hired a friend, D. W. Gregory, to write a one-act play, called *Salvation Road*. It is designed to stimulate discussion and make people aware that a cult recruitment can start with a surprisingly normal interaction between two people. The recruitment is so subtle and effective that the audience understands how someone could be the target of a recruitment and not even know it. Everyone wants to know how the story ends. Charlie is located in the Philadelphia area, and he produced the play at the Walnut Street Theater (Independence Studio) this past fall as part of the Live Arts Festival. He is hopeful that schools, churches, and synagogues across the country will produce the play to educate youth and families. The play is not an "issue" play, but was masterfully written to be a compelling drama. The opening night was sold out, and reviews were fantastic.

**Arthur Buchman, M.A.**, is an American-born psychologist and leadership consultant living in Copenhagen, Denmark since 1990, where he maintains a private practice and leads a training organization, NLP World. He holds a B.A. in Economics and an M.A. in Psychology. Arthur specializes in helping people recover from

depression, phobias, trauma, relationship conflicts, and cult involvement. He was a member of two different cults, first a yoga group and then an occult, pseudo-Christian music group. He has written articles on cult recovery for *NLP Posten* in Danish. Arthur Buchman is currently writing a book and presenting a workshop titled *The Instant Optimist: A Practical Method for Building and Maintaining a Dependable Positive Attitude*. Mr. Buchman is *ICSA Today's* News Correspondent for Scandinavia. arthur@city.dk  
www.arthurbuchman.com

**Ron Burks, Ph.D.**, holds an M.Div. and an M.A. in counseling from Asbury Theological Seminary and a Ph.D. in Counselor Education from Ohio University. His dissertation is entitled *Cognitive Impairment in Thought Reform Environments*. He is licensed in Ohio as a Professional Clinical Counselor and has worked at Wellspring Retreat and Resource Center in Albany, Ohio, since 1993, researching the emotional aftereffects of cults and counseling ex-cultists with the psychological and spiritual issues of recovery. Dr. Burks was involved in the Fort Lauderdale/Shepherding movement for 17 years. After exiting the group, he and his wife, Vicki, shared their experiences in *Damaged Disciples: Casualties of Authoritarian Churches and the Shepherding Movement*, published by Zondervan. Their book has been helpful for many recovering from a variety of authoritarian Bible-based groups.

**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. Since 2007 she has been the coordinator of two public centers accredited by Region Friuli Venetia 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 a voluntary association in Northern Italy, S.O.S. Abusi Psicologici (<http://www.sosabusipsicologici.it/>), giving assistance and information to the victims of religious and nonreligious cults. She is a member of SIPR (Italian Society of Psychology of Religion) and is *ICSA Today's* News Co-Correspondent for Italy. For information and communication: info@sosabusipsicologici.it

**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 (<http://www.sosabusipsicologici.it/>)

con la quale ha presentato progetti per la sensibilizzazione e l'informazione sul pericolo del condizionamento psicologico attuato da gruppi distruttivi. Dal 2007 coordina i Punti di Ascolto Antimobbing delle Province di Udine e Pordenone. È socia della SIPR (Società Italiana di Psicologia della Religione) ed è co-corrispondente dell'ICS Today per l'Italia. Per informazioni e comunicazioni: info@sosabusipsicologici.it

**José Antonio Carrolles, 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 his participation as President of the Scientific Committee at the 23rd International Congress of Applied Psychology held in Madrid in 1994 stands out. He is a member of the Editorial Boards of several national and international journals.

**José Antonio Carrolles, Ph.D.**, es Catedrático de Psicología del área de "Personalidad, Evaluación y Tratamiento psicológico" y ex Director del Departamento de Psicología Biológica y de la Salud de la Universidad Autónoma de Madrid. Su trabajo se ha centrado en las áreas de Psicopatología y Psicología Clínica y de la Salud. Presidente de la European Association for Behavioural & Cognitive Therapies (EABCT). Ha dirigido un gran número de Tesis Doctorales y es autor de un importante número y variedad de artículos y libros en su área de especialización. Ha organizado y participado en numerosos Congresos nacionales e internacionales de Psicología, entre los que destaca su participación como Presidente del Comité Científico del "23rd International Congress of Applied Psychology" celebrado en Madrid en 1994. Es miembro del Consejo Editorial de varias revistas nacionales e internacionales.

**Dr. Debbie Carroll, Ph.D., MTA**, is Professor of Music Therapy at the Université du Québec à Montréal, where she has been educating and supervising students since 1985. She received her postgraduate diploma in music therapy from the London Guildhall School of Music and Drama, and worked as a music therapist in Germany (Heidelberg and Mannheim) and Canada (Montreal). An accomplished pianist and music therapy clinician with extensive experience in special education and child/adolescent psychiatry, she has researched children's intuitive musical understandings and

the role of music (specifically rhythm and melody) in developing the expressive language of children with Down syndrome. She has also developed a guide for teaching clinical improvisation techniques that focus on the specific use of music to establish contact with a client; elicit, structure, guide, and/or redirect their responses; and also to work on deeper interpersonal and interpersonal levels, as indicated. Dr. Carroll has presented her work nationally and internationally. Recently, she was awarded a lifetime membership from the Canadian Association for Music Therapy in recognition for her outstanding commitment to the organization and to the field of music therapy. carroll.debbie@uqam.ca

**Dianne Casoni, Ph.D.**, Full Professor, School of Criminology, Université de Montréal. Associate Professor, Département de Psychologie, Université du Québec à Montréal. Psychologist. Psychoanalyst, member of the Canadian Psychoanalytical Society and the International Psychoanalytical Association. Dr. Casoni is the author of over 100 articles and book chapters on cultic groups, psychology and the law, sexual abuse of children, wife assault, and the psychoanalytical treatment of trauma victims. She has published a book on the psychoanalytical understanding of the criminal mind and edited a book on terrorism, both in French, co-authored and co-edited with Louis Brunet. (dianne.casoni@umontreal.ca)

**Gina Catena, M.S.**, was raised in the Transcendental Meditation group, as an early "Child of the Age of Enlightenment." She married and was a parent in the group until the age of 30. After twenty-two years of childhood and young adulthood enmeshed in the TM culture, she left the group with three children and obtained an education and career while integrating into mainstream culture. She lives with ongoing cult influence through three generations of her immediate family. Ms. Catena contributed to the anthology, *Children of Cults: On Healing Spiritual Abuse*, edited by Nori Muster. Ms. Catena is also working on several projects about family influence in cults. She obtained a Masters of Science degree from the University of California at San Francisco, a BA in Art History, and a BS in Nursing, with a minor in psychology. She is now a Certified Nurse-Midwife and Nurse Practitioner. (ginacatena@sbcglobal.net)linquante et édité un livre sur le terrorisme

**Peter Caws, Ph.D.**, is University Professor of Philosophy and Professor of Human Sciences at the George Washington University in Washington, D.C. He has degrees in physics (from London) and in philosophy (from Yale), and has published widely in the philosophy of science, ethics, existentialism, and structuralism, among other things. He grew up in England among the Exclusive Brethren, and his articles on "Belief and Morals Among the



Taylorites" appeared in the *Evangelical Times* in the year 2000. His book *Religious Upbringing and the Costs of Freedom: Personal and Philosophical Essays* (edited with his student and colleague Stefani Jones, Ph.D.) has just been published (June 2010) by the Pennsylvania State University Press. pcaws@gwu.edu

**Qingping Chen**, Female, is Professor of Clinical Psychology at Shaanxi Normal University, College of Psychology. Her research interests focus on ex-members of psychological groups. She is a member of Shaanxi Anti-Cult Association. E-mail: qingping3150@yahoo.com.cn

**Chegn Ningning**, Female, Senior Engineer, Deputy Secretary General of China Care and Compassion Society, Standing Council Member of China Women's Association for Science and Technology. E-mail: chengnn@263.net

**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 Mysolwice, Poland. The topic was "Thought Reform Consultation, Family Youth Cult Education Preparation, and Sect Intervention Work." Mr. Clark also contributed to a May 16, 2006, *History Channel* special on Opus Dei and was featured in John Allen's important book, *Opus Dei: An Objective Look Behind the Myths and Reality of the Most Controversial Force in the Catholic Church*. 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)

**Mary Jo Cysewski, M.A., M.F.T.**, is a marriage and family therapist in private practice in Los Angeles, where she provides individual and family therapy. Ms. Cysewski specializes in cult-related cases. She also provides monthly support groups for former cult members and for families who have a loved one who is involved in a cult.

**Anuttama Dasa** is Director of Communications for the International Society for Krishna Consciousness (ISKCON), a monotheistic, or Vaishnava, Hindu tradition. He has served as a member of ISKCON's Governing Body Commission since 1999. Dasa also serves as Vice President of the Religion Communicators Council (RCC), a North American interfaith organization, and is convener of the annual Vaishnava-Christian Dialogue, now in its 14th year. He also serves as Chairman of the ISKCON Krishna Temple in suburban Washington, D.C. Dasa has participated in many ICSA conferences, including the panel presentation, "Can Cultic Groups Change?" He and his wife, Rukmini, live in Rockville, Maryland.

**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

**Roderick Dubrow-Marshall, Ph.D.**, (Nottm) is Dean of Humanities and Social Sciences, University of Glamorgan, Rhondda Cynon Taff, 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. In 2006, he was awarded The Herbert L. Rosedale Award, jointly with Dr. Paul Martin,

for their psychological research on undue influence. He co-founded RETIRN/UK in 2004, where he is a consultant, helping individuals and families who have been adversely affected by destructive cults and other extremist and high demand/manipulative groups, and attends as co-representative of RETIRN/UK as correspondent to the General Assembly of FECRIS (European Federation of Centres of Research and Education on Sects). He is the Chair of the Research Committee for ICSA. (rdubrowm@glam.ac.uk) (<http://www.retirn.com>)

**Doug Duncan, MS, LPC**, is a professional counselor licensed in the state of Texas and practicing in the Dallas area. He is interested in using his training and expertise as a psychotherapist to help people who are attempting to recover from experiences with spiritually abusive cults, churches, and other organizations. As a recovering former member of an aberrational group, Doug is sensitive to the particular concerns of people struggling to overcome the legacy of spiritual abuse.

**Wendy Duncan, MA, LBSW**, has a master's degree from Southwestern Baptist Theological Seminary and is a licensed social worker in the state of Texas. She has spent most of her career in the public mental health field, and she is the author of *I Can't Hear God Anymore: Life in a Dallas Cult*. Doug and Wendy make their home in Garland, Texas (a suburb of Dallas).

**Timothy Dunfield** is a Ph.D. student in the Religious Studies department at the University of Alberta under the supervision of Dr. Stephen Kent. His interests include new religious movements, utopian literature, and religion and popular culture.

**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, Pennsylvania; 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/>)

**Ronald Enroth, Ph.D., Professor of Sociology**, Westmont College, Santa Barbara, CA. An acknowledged national resource person on cults and new religious movements, Dr. Enroth has spent more than thirty-five years researching and writing in the area of the sociology of religion. In addition to many journal and magazine articles, he has authored or co-authored ten books, including two on the topic of abusive churches.

**Sharon K. Farber, Ph.D.**, is in private practice in Hastings-on-Hudson, New York, a New York City suburb. She has taught at the Cape Cod Institute, schools of social work, medical schools, and training institutes. She has been elected to the National Academies of Practice as a Distinguished Practitioner. She is the author of *When the Body Is the Target: Self-Harm, Pain, and Traumatic Attachments*, in which she wrote of self-harm in members of cults. She is the author of several journal articles and a book in progress, and has received a writing award. Her interest in cults began thirty five years ago, when she realized that her brother's mind had been taken over by Transcendental Meditation. She has treated a number of people for cult-related problems.

**Stephen J. Ferriss, M.A.**, 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 nonprofit 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.

**Steven Gelberg, M.A.**, while a member from 1970 to 1987, served as the Krishna Movement's principal liaison to the international

academic community (e.g., he edited *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West*, Grove Press, 1983), and as its Director for Interreligious Affairs. He is author of a number of scholarly articles on ISKCON (and related historical, social-scientific, and cultic issues) published in various academic books and journals. He subsequently earned a master's degree (comparative religion) from Harvard Divinity School in 1990. He currently lives with his wife near San Francisco, where he is an accomplished fine-art photographer and is working on a book, *Photography and Imagination*. His essay "On Leaving ISKCON" is available online at <http://surrealist.org/betrayalofthespirit/gelberg.html>.

**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, is 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.

**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-lead a support group for ex-cult members with her husband, William, for over 30 years. She is Dean of Faculty, Institute for Psychoanalytic Studies, Teaneck, New Jersey. She has written extensively for social work and ICSA publications. In 1999 she received the Leo J. Ryan Award, along with her husband, William Goldberg, and in 2009 she received the Margaret T. Singer Award from ICSA.

**William Goldberg, M.S.W., L.C.S.W.**, a psychoanalyst in private practice, has co-lead 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.

**Vega González Bueso**, Degree in Psychology from the University of Barcelona. Specialist Clinical Psychology from the University of Barcelona. Diploma in Nursing from the University of Barcelona. Master in Language Disorders, University Polytechnic of Catalonia. Graduate Judicial Expertise. Currently teacher and tutor interdepartmental Program "Health

and Schools" of Institute of Health Studies, Generalitat of Catalonia. AIS Manager (Care and Research of Social addictions), shares management of the organization AIS and assists with patients, research, and training health professionals. Specialist in drug dependency, social addictions, and Mental Health. Since 2003 also works within the scope of care and research for people affected by their membership in groups or sects using coercive psychological manipulation.

**Sue Parker Hall** is the author of *Anger Rage & Relationship: An Empathic Approach to Anger Management* (published by Routledge, September 2008; available from Amazon). She is a British Association of Counselling and Psychotherapy (BACP) accredited therapist, and HE lecturer, free lance trainer, and a therapist and supervisor in private practice. She receives referrals from a range of statutory and voluntary agencies and has presented her work at national conferences across the UK and in Ireland. In 2006 she presented an aspect of her MSc research, in poster format, at the BACP research conference in Glasgow and facilitated a workshop in Malta at the Maltese Association of Counselling Professions. <http://www.sueparkerhall.co.uk/> and <http://www.empathic-anger-management.co.uk/>

**Steven Hassan, M.Ed., LMHC, NCC**, has been involved in educating the public about mind control and destructive cults since 1976. He actively counsels mind-control victims and their families and is a licensed Mental Health Counselor, holding a master's degree in counseling psychology from Cambridge College. He is the author of *Releasing the Bonds: Empowering People to Think for Themselves* (Freedom of Mind Press, 2000). In 1988, he authored the critically acclaimed book *Combating Cult Mind Control: The #1 Best-selling Guide to Protection, Rescue and Recovery from Destructive Cults* (Park Street Press).

**Ashley Henderson** is a in the post-secondary degree program at Valdosta State University, working on a degree in religious studies. Over the past three years she has been working on intensive research in the connection between the sex exploitation of women and children and cult followings throughout the world. The main focus of current research is flirty fishing and the sexual exploitation of women and children. She has had some intensive research in West Indian cults due to her interaction with her father and the Haitian culture.

**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

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**Alice Herron** was a member of a Hindu-based group for more than two decades. After she left she returned to her studies and achieved a master's degree from Heythrop College, University of London, in Psychology of Religion. Her primary area of interest is examining and understanding the psychological forces operating in New Religious Movements.

**Josep M<sup>a</sup> Jansà López del Vallado, M.D.**, specializes in public health and preventive medicine. Since interning at ICSA in 1985, he has worked with AIS (Assistance and Investigation on Social Addictions), where he has assisted families, group members, and former group members. In addition to clinical experience, he has participated in different teaching and research projects in this field and issued various publications on this topic. At present he is a member of the board of AIS and also of that of the *Cultic Studies Review*. Dr. Jansà has also worked as epidemiologist and public health officer in various public health organizations, with different responsibilities. He is member of the staff of the Barcelona Public Health Agency. Among the areas of expertise on which he has focused in recent years are health and migration and global health. He is professor at the Autonomous University of Barcelona, where he is the director of a master's on tropical medicine and international health.

**Gillie Jenkinson** is a Director of Hope Valley Counselling Limited and specialises in offering counselling and psychotherapy to those who have left cults or coercive relationships/groups and those who have been abused. Ms. Jenkinson is a trained Counsellor with an Advanced Diploma in Pastoral Counselling and an MA 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 summer 2008. She has many years' experience working with survivors of rape, sexual abuse, and cults, as well as with clients with other issues. She is a trained Supervisor (Diploma in Supervision) and supervises a number of individuals. Ms. Jenkinson runs 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 a paper on cult pseudo-personality and neuroscience in Brussels (2007) and Philadelphia (2008). She presented two papers at the ICSA conference in Geneva (2009), one on facilitating an ex-cult member support and education group and one on issues

therapists need to know about in order to effectively help ex-cult members. She has had a paper published in *Cultic Studies Review*, winter 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 text book entitled *Spirituality and Psychiatry*, published by Gaskell (Royal College of Psychiatrists publishing house) in UK, 2009. Ms. Jenkinson is Mental Health Editor of *ICSA Today*.  
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**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*, and editor of the weekly news update *From the Desk of Joe Kelly*.  
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**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 has worked in the academic sector and has nine years' lecturing experience in psychology. She has developed workshop curricula for those raised in sects and also has extensive experience working in the charity sector. Dr. Kendall was born and raised in an English sect, which she left when she was 17. She is *ICSA Today's* Membership Editor.

**J. Scott Kenney** is an Associate Professor in the Department of Sociology at Memorial University of Newfoundland. His interests include law and criminal justice, deviance, victimology, the sociology of health, social theory, social psychology, and emotions. His prior research includes studies of gender, self, coping and agency among families of homicide victims; reviews of the unintended consequences inherent in clients' encounters with victim service programs; and analysis of the interactional dynamics of restorative justice sessions. He is currently involved in studies of "illegitimate pain," the sociology of genealogy, as well as conducting research on the construction of meaning among contemporary Freemasons.

**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."

**Aftab Khan, M.D.**, is a psychiatrist with a Fellowship in Psychodynamic Psychotherapy. Currently he is Director of Residency Training and Vice Chair for Education at the Department of Psychiatry, Penn State College of Medicine and Hershey Medical Center, Hershey, Pennsylvania, USA. Born and raised in Pakistan, ethnically Pushtoon, he graduated from Khyber Medical College, Peshawar, Pakistan in 1988. He trained in psychiatry for two years in Pakistan and then did a residency and fellowship at Harvard Medical School, Boston, Massachusetts. Dr. Khan returned to Pakistan and practised and taught psychiatry in Islamabad for eleven years before returning to the US. One of his areas of interest is the "Psychological Make-up of a Muslim Suicide Bomber."

**Masaki Kito, Esq.**, is a founding partner of LINK LAW OFFICE Kito and Partners in Tokyo, established in 2001. He has been an advocate for the victims of various cultic groups for over 20 years in Tokyo. He is the vice chairperson of Consumer Affairs Committee of the Japan Federation of Bar Associations (JFBA) and the chairperson of Consumer Affairs Committee of Daini Tokyo Bar Association (DTBA). 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 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 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).

**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](http://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](mailto:infosecte@qc.aibn.com).

**Janja Lalich, Ph.D.**, is Professor of Sociology at California State University, Chico, where in 2007 she was awarded the Professional Achievement Honor. Her research and writing is on cults and controversial authoritarian groups, with a focus on charismatic authority, power relations, ideology and social control, and issues related to family, gender, and sexuality. Dr. Lalich is consulted regularly by former cult members and their families; legal, educational, and mental-health professionals; government agencies; and the media. Her most recent book, *Take Back Your Life: Recovering from Cults and Abusive Relationships* (2006), is a general introduction to cults with a focus on recovery. *Bounded Choice: True Believers and Charismatic Cults* (2004) presents a new theoretical framework for understanding cult commitment and behavior, and is based on a comparative study of Heaven's Gate, which committed collective suicide in 1997, and the Democratic Workers Party, a radical left-wing political cult (of which Lalich was a leading member for more than 10 years). Other works include being guest editor of *Women Under the Influence: A Study of Women's Lives in Totalist Groups* (special issue of the *Cultic Studies Journal* 14(1), 1997); coauthor with Margaret Thaler Singer of *"Crazy" Therapies: What Are They? Do They Work?* (1996) and *Cults in Our Midst* (1995); and coauthor with M. Tobias of *Captive Hearts, Captive Minds: Freedom and Recovery from Cults and Abusive Relationships* (1994). ([JLalich@csuchico.edu](mailto:JLalich@csuchico.edu)); <http://www.cultresearch.org>)

**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@icsamail.com](mailto:mail@icsamail.com))

**J. Paul Lennon, S.T.L., M.A.**, Child and Family Therapist, Board Member, Regain Network (Religious Groups Awareness International Network—[www.regainnetwork.org](http://www.regainnetwork.org)). Mr. Lennon was a Legionary of Christ brother from 1961 to

1969 and an LC priest from 1969 to 1984. He served as a Diocesan priest from 1985 to 1989 and received an M.A. in Counseling from the Catholic University of America in 1989. He was a Community Development Specialist from 1990 to 1995 and a home-based therapist to Hispanic Families from 1995 to 1998. He was the co-founder of Network 1992.

**Edward Antrim Lottick, M. D.,** has been a cultic studies student for 20 years. He retired from 35 years of medical practice in 2000. Since retirement he has completed four years of advanced French at King's College in Wilkes-Barre, Pennsylvania, and has taught an advanced psychology elective at King's on Contemporary American Cults every other year for the past decade. In 1992, he surveyed 5,400 Pennsylvania physicians about their personal and professional experience with cults; in 2004, he surveyed 3,000 Pennsylvania psychologists regarding similar experience; and in 2007, he surveyed 1,000 Pennsylvania legislators, district attorneys, and judges regarding their experience with cults. Four years ago, he wrote "The Forgotten Freedom," *The Torch*, 79(3), 26–30, 2006, and in 2008 he wrote "Psychologist Survey Regarding Cults," *Cultic Studies Review*, 7(1), 1–19, 2008. He was listed on Wikipedia under "Edward Lottick" some years ago, and that listing includes earlier background. In summer, 2009, he completed *Remembering Noah: A Parent's Cult Odyssey*, and introduced the book to his cultic studies Contemporary American Cults class in the Fall of 2009. It includes his recent research and scholarship.

**Terra Manca's** research interests include both religious movements and alternative medicines that relate to various health issues. Currently (2009) she is working on her Ph.D. at the University of Alberta under the supervision of Professor Stephen Kent.

**Arnold Markowitz, C.S.W.,** is a psychotherapist and Director of the Cult Hotline and Clinic of the Jewish Board of Family and Children's Services in New York City, where he also serves as Director of Brooklyn Adolescent Services. He has written and lectured extensively on cultic groups and psychological manipulation. (AMarkowitz@jbfcs.org) <http://www.cultclinic.org/about.html>

**Joyce Martella, M.A.,** was raised in a pseudo-Christian cultic group in Northern California. The estranged daughter of the group's prophet-leader, she left after 24 years in 1984 and has been cut off from her many siblings and relatives there. She is currently a counselor and administrator at a Batterer's Intervention Program and pursuing a doctorate in depth psychology. She is also an active speaker and facilitator in trauma and cult recovery.

**Patricia Millar, Ph.D. Candidate,** has held senior consultant and management roles in organization development and learning solutions

since 1992, most recently in a Fortune 100 company. She supports leaders and teams as a process consultant, helping to improve group dynamics such as communication, conflict resolution, strategy-setting, and problem-solving. As a post-doc, Patti will work as a transition coach and process consultant, helping individuals to take up new phases of their lives with greater confidence, and assisting groups of people to create equitable and sustainable ways of working and living together. Patti's cultic studies research focuses on the relationship between personal and group identity and the processes associated with identity transitions in adult life. ([patti@coachthink.com](mailto:patti@coachthink.com))

**Nori Muster, M.S.,** is the author of *Betrayal of the Spirit: My Life Behind the Headlines of the Hare Krishna Movement* (University of Illinois Press, 1997) and *Cult Survivor's Handbook: How to Live in the Material World Again* (Surrealist.org, 2000). She was an ISKCON member from 1978 to 1988, then earned her master's degree at Western Oregon University in 1992.

**Jill Mytton, M.Sc., C.Psychol.,** is a Chartered Counselling Psychologist. Currently, she is a visiting Lecturer in the School of Psychology, London Metropolitan University and the deputy course leader for the Professional Doctorate in Counselling Psychology at the New School of Psychotherapy and Counselling, London City College. She is currently studying for a doctorate at the Metanoia Institute affiliated to Middlesex University. She is the only psychologist listed on the British Psychological Society media list for Cults and Thought Reform and has been involved in several TV and radio broadcasts. Her primary research interest is the mental health of Second Generation Adults—i.e., those born or raised in cultic groups. She has presented at several conferences, including INFORM London, April 2008, and the annual Division of Counselling Psychology conference Dublin, June 2008, and the ICSA Annual Conference, Geneva, July 2009. She was born and raised in the Exclusive Brethren, leaving at the age of 16, when her parents decided to leave. Apart from a small private practice, she also runs an email support group for former Exclusive Brethren and has become the first point of contact for leavers of several groups.

**K. Gordon Neufeld, M.F.A.,** graduated from the University of British Columbia with an M.F.A. in Creative Writing in 1997 and a B.A. in English in 1976. A freelance writer, he is the author of *Heartbreak and Rage: Ten Years Under Sun Myung Moon* (College Station, TX: VirtualBookworm.com, Inc., 2002). He is a regular contributor of book reviews to the *Calgary Herald*, and has published articles and stories in the *Vancouver Sun*, the *Edmonton Journal*, and the *Baltimore City Paper*. His opinion piece about the Reverend Sun Myung Moon's mass marriages appeared in *First Things*

magazine in January, 2003. He is working on a novel and a collection of short stories.

**Piotr T. Nowakowski, Ph.D.**, born in 1974, doctor of pedagogy; Assistant Professor at The John Paul II Catholic University of Lublin—Off-Campus Faculty of Social Sciences in Stalowa Wola (Poland). Areas of scientific activity: philosophy of education, aretology, pedagogy of mass media, pedagogy of resocialization; author of headings in the *Universal Encyclopedia of Philosophy* (published by Polskie Towarzystwo Tomasz z Akwinu). Books include: *Sekty—co każdy powinien wiedzieć* (1999), in English: *Sects—What One Should Know*; *Sekty – oblicza werbunku* (2001), in English: *Sects—Faces of Recruitment*; *Fast food dla mózgu, czyli telewizja i okolice* (2002), in English: *Fast Food for Mind—i.e., Television and Surroundings*; *Modele człowieka propagowane w czasopiśmie młodzieżowych. Analiza antropologiczno-etyczna* (2004), in English: *Models of Man Propagated in Selected Magazines for Young People. An Anthropological and Ethical analysis*; *The phenomenon of Cults from a Scientific Perspective* (editor, 2007). Dr. Nowakowski is ICSA Today's News Correspondent for Eastern Europe. nowakowski@maternus.pl

**Dr. Belén Ordoñez**, a psychologist, has a master's degree in Behavioral Treatment in Health Psychology. She is also a criminologist. She works in the Ministry of Justice in Spain, where she is the chief of the office for victims of crime. She developed a program for the psychological and legal assistance of victims in the Ministry of Justice. Also, she is professor of criminology at Universidad de Avila. She is the author of several articles, and she has participated in a variety of National Psychology and Criminology conferences. Her work focuses in the areas of violence against women and legal mediation.

**Dr. Adesoji Oni**, a Nigerian, was a Fulbright Junior Visiting Scholar to Southern Illinois University, Carbondale, U.S.A. from 2003 to 2004. Dr. Oni is a member of several professional associations at national and international levels. He is the current Public Relation Officer of the Fulbright Alumni Association of Nigeria, the Secretary of Higher Education Research and Policy Network (HERPNET) Nigeria, and currently the associate editor of the National Association of Sociologists of Education (Nigeria). His area of research focus includes social problems in education, social change and education, and social deviances/social disorganizations in education, with a particular focus on students' secret cults in Nigeria, and democracy in education. Dr. Oni has published widely. His academic papers appeared in reputable journals based in USA, India, South Africa UNESCO, Botswana, Turkey, and Zimbabwe, while some are still undergoing review across the globe. Dr. Oni presently lectures in the Department of Educational

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