

ICSA ANNUAL INTERNATIONAL CONFERENCE

CONFERENCE HANDBOOK

ICSA 2014 ANNUAL CONFERENCE

WASHINGTON, D.C.

JULY 3-5, 2014



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ICSA Conference Committee

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Dear Participants,

The organizing committee of the annual International Cultic Studies Association (ICSA) conference welcomes you to Washington, DC and hopes you will benefit from the program that has been set up for you, as well as from the beautiful sights and sounds of the city. This year's conference has been organized in conjunction with Info-Cult/Info-Secte of Montreal.

ICSA conferences encourage a diversity of views. Conference goals include:

- Support those who have suffered as a result of their or a loved one's experiences in cultic groups.
- Encourage students and researchers to share their work with others and to deepen their understanding of cultic studies.
- Offer training to mental health professionals.
- Provide all who are interested in this field information and opportunities for discussion.
- Encourage respectful dialogue.

Opinions expressed at the conference are those of the speaker(s), discussants, or audience participants and do not necessarily reflect the views of the conference organizers or their staff, directors, or advisors.

This year's theme is *Government, Human Rights, and the Cult Phenomenon*. There is a track on the conference theme as well as tracks relevant to the needs of mental health professionals, former members, researchers, families, and others.

There are pre-conference workshops for researchers, mental health professionals, families, former members, and those interested in educational outreach.

Please help us during the conference by beginning sessions on time and maintaining civility 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. Press who attend the conference may come from mainstream and nonmainstream, even controversial, organizations. If you don't want to give an interview feel free to refuse. Remember, if you give an interview, you will have no control over what part of the interview, if any, will be used.

Please respect speakers and fellow attendees by turning off all electronic equipment when in meeting rooms, and do not tape or photograph speakers or audience unless you have previously obtained their expressed written consent. The organizers decline any legal responsibility for unauthorized film or pictures.

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

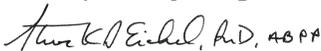
If you have questions or need help concerning conference issues, ask one of the conference staff, identifiable by their name badges.

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

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

Our deep appreciation goes to the ICSA Conference Committee and to all who have volunteered their time to help organize and run this conference.

Thank you for joining us today.


Steve K. D. Eichel, PhD, ABPP


Carolle Tremblay, Esq.

Welcome to Former Members of High-Demand Groups/Cults

Welcome to ICSA's 2014 Annual International Conference, conducted jointly with Info-Cult/Info-Secte.

We especially want you to be prepared for the conference by giving you some ideas of what to expect. There are special sessions "for former members only" on the agenda. Also feel free to attend any of the other sessions unless they are "open only to licensed mental health professionals."

The "former members only" cover topics necessary to begin or further recovery from your group experience.

While in a group many people become sensitive to the loaded language of the group, the interactions with those in leadership, and the cues and sometimes even the pacing of a person's voice during interactions and speeches. This can make us very sensitive when we have similar experiences outside the group. We are sometimes triggered into an overly-emotional response, into a dissociated state, or feelings of panic, fear, or anger. Those are triggers. And given that this conference is about cultic aspects of groups, you will hear a lot of information that may cause you to recall some of your own experience while in the group.

During the conference, it may be challenging to deal with the emotional impact of this information. So, please take care of yourself. If you feel as though you are becoming overwhelmed, take a break – go for a walk, whatever would be helpful for you. Also, consider talking to a member of our Assistance Team (identified by special badges). Do not hesitate to pull one of those assistants aside to talk. Or, if sufficient for you, talk to another former member. Triggers are not something to be afraid of – they actually can be helpful by pointing out areas of our vulnerability. So many people at the conference understand triggers that the conference is actually a safe place for triggers to occur!

ICSA's conferences are open to all. The sessions are geared towards different audiences: parents of current or former members of groups; former members; academic researchers; mental health professionals. There may be sessions where information is presented that you disagree with, or information that you directly oppose. Please use your critical thinking! Also, remember, ICSA has provided a safe place where YOU can disagree and you can be heard.

Given the fact that the conference is open to all, please keep in mind that you do not have to engage in conversations with everyone. It is fine to politely excuse yourself if you are not entirely comfortable with a person who wants to speak to you. If anyone does not respect those boundaries, please speak with one of the "Staff persons" or one of the "Assistance Team".

We hope that you will have an experience at the conference that will be helpful to you.

Carol Giambalvo
Chair, ICSA Former Member Committee

About ICSA

Founded in 1979, the International Cultic Studies Association (ICSA) is a global network of people concerned about psychological manipulation and abuse in cultic groups, alternative movements, and other environments. ICSA is tax-exempt, supports civil liberties, and is not affiliated with any religious or commercial organizations.

ICSA's mission is to

- Help those who have been harmed by psychological manipulation and cultic groups
- Educate the public
- Promote and conduct research
- Support helping professionals interested in this area

The following programs and projects advance this mission:

- Periodicals: *ICSA Today*; *International Journal of Cultic Studies*; *ICSA Member Update*, and the ISCA News Desk Weekly Mailing
- Conferences
- Workshops for former members, families, helping professionals, and researchers
- A Website, www.icsahome.com
- An e-Library with more than 25,000 documents
- Consultation with experts
- Local ICSA meetings and special events
- Research
- Publication of special reports and books

Some members contribute to ICSA's mission by

- Donating beyond their basic membership
- Submitting papers and/or news to ICSA's periodicals
- Submitting proposals for conferences and other events, including artistic and literary submissions
- Participating in various ICSA committees, such as research, mental health, former member, religion, and study groups
- Opening doors to foundations and other funding sources

Members receive

- ICSA Today* - Magazine (3 issues/year)
- International Journal of Cultic Studies* - Annual, multilingual academic journal that publishes scholarly articles and book reviews
- News Desk e-mail – bi-weekly e-mail of a news article deemed noteworthy by the ICSA News Desk.
- ICSA Member Update* - quarterly e-mail containing news about the activities (e.g., public talks, publications, etc.) of ICSA members
- E-Library - Access to ICSA's e-library of more than 25,000 documents and videos, with news articles going back to 1979
- Annual Conference Discount for member and immediate family
- Opportunity to network with experts in the field and people adversely affected by cultic experiences by attending ICSA conferences, workshops, and local events/meetings and by participating in ICSA networks, committees, and study groups

About Info-Cult

Who are we?

Info-Cult is unique in Canada. We are a registered non-profit, charitable organization, and we receive funding from the Quebec government's Ministry of Health and Social Services as well as from foundations, corporations, individuals and fees for certain services.

Since its beginnings in 1980, Info-Cult has been educating the public about cults, new religious movements and related phenomena and helping those affected by this phenomenon. As the number of groups have increased, so too has the complexity of cult-related issues. Over the years, Info-Cult has evolved in response to the growing needs of the public, and in the process has become a rich resource of information and knowledge.

What is our goal?

As stated in the charter, the mandate of Info-Cult is to "to promote the dignity and integrity of the individual, the respect of collective and individual rights, the freedom of thought and expression, and the right of access to information. Our goal is three-fold:

- To promote the study of cult phenomena.
- To sensitize, inform and educate the public about these phenomena.
- To assist people with problems related to these phenomena.

What services do we offer?

Assistance and Consultation

- First point of contact for most people is by phone. Requests for assistance and information come from individuals with diverse needs from all walks of life.
- Our expertise as consultants is widely recognized and our counsel and guidance are sought after by individuals, including former cult members, families, organizations, community groups and professionals from different fields.

Information

- Our web site (www.infocult.org) provides an invaluable resource for those interested in learning about "cults", "new religious movements" and related subjects.
- Information, news and the most recent publications in French and English are sent out regularly to a list of Info-Cult subscribers.
- The library/documentation centre at Info-Cult is the largest of its kind in North America and houses files, audio/video cassettes, journals, newsletters, government and legal documents, academic reports and more than 3,000 books.

Education and Research

- Info-Cult has produced educational videos and a book on the subject, all are available at no cost on our website.
- Invaluable educational resource for student and teachers - An increasing number of secondary and post-secondary academic institutions are discussing (or introducing) the issue of cults and new religious movements in their classes. As a result, they are referring students to Info-Cult where they can obtain information and assistance with school assignments.
- Meetings in High Schools Cegeps and Universities as well with community and professional groups.
- International Conferences organized annually in collaboration with the International Cultic Studies Association (ICSA).
- Seminars in association with different organisms and associations worldwide.

Info-Cult, 5655 avenue du Parc no 208, Montréal, QC, H2V 4H2...
1-514-274-2333 ◇ infosecte@qc.aibn.com

**Pre-Conference Day
Wednesday, July 2, 2014**

Time	Session (Speakers)	Room
8:00 am – 5:00 pm	Registration/	
9:00 – 12:00	Research Workshop (Carmen Almendros & Patricia Millar, Co-Facilitators)	Willow
10:00 – 5:00	Family Workshop: Building Bridges (Patrick Ryan, Coordinator; Eileen Barker; Joseph Kelly; Philip Simo; Doni Whitsett) Lunch break to be determined by workshop leaders.	Maple
10:30 – 5:00	Mental Health Workshop Mentalization and Attachment Approach to Cult Recovery (Rosanne Henry) Clinical Issues: Working with First-Generation Former Cultists (Linda Dubrow-Marshall; Gillie Jenkinson, Steve K. D. Eichel) Clinical Issues: Working with Second-Generation Adults (Leona Furnari; Rosanne Henry) Lunch break to be determined by workshop leaders.	Walnut
2:00 – 5:00	Education Workshop (Piotr T. Nowakowski, Facilitator) Approaches to Spiritual Safety and Healing: The Safe Haven Network (Rev. Robert Pardon, Judy Pardon, Rev. Neil Damgaard) Legal and Governmental Developments in Italy (Cristina Caparesi; Giorgio Fabbro) Discussion of ICSA Educational Outreach	Willow
	Former member Workshop (Carol Giambalvo)	Persimmon I & II
5:00 – 7:00	Dinner Break	
7:00 – 11:00	Social in Sheraton Lounge area	

**Day One
Thursday, July 3, 2014**

Time	Session (Speakers)	Room
8:00 am – 5:00 pm	Registration/Bookstore	
8:00 am – 5:00 pm	Phoenix Project	Hickory
9:00 – 10:30	Welcome	Magnolia
	Paul Martin Lecture: Supporting Human Rights By Testifying Against Human Wrongs (Alan Schefflin)	
10:30 – 11:00	Break	

11:00 – 12:30	Boundaries: Recognition and Repair After Leaving a Destructive Cult (Rosanne Henry) – Former members only	Persimmon I & II
	Alternative Christian Evangelical Counseling Programs: Thought Reform Tool and Hindrance to Recovery? (Cynthia Kunsman & John Weaver) Cultic Studies and Social Psychology – Zimbardo Revisited (Stephen Parsons)	Willow
	Healing Inside and Outside the Group: A Case Study on Reform and Healing in Regnum Christi (Marita La Palma) Cults for Kids: The Troubled Teen Industry (Sunny Linkfield)	Maple
	The Psychodynamics of Superstitious Thinking and Cultic Exploitation of Superstition (William Goldberg) Listening to Former Cult Members and Other Mental Health Professionals (Lorna Goldberg)	Cedar
	About State Agencies of Information on Sects/Cults in Europe (Willy Fautre) Outside In and Inside Out: Challenging the Interpsychic and Intragroup Dynamics that can Lead to Human Rights Violations in Social Groups (Catherine de Boer)	Walnut
12:30 – 2:00	Lunch Break	
2:00 – 3:30	After the Cult: Who Am I (Leona Furnari) – Former members only	Persimmon I & II
	Evolving to Enhance Efficacy: The RETIRN Model of Intervening in Cult-related Cases (Linda Dubrow-Marshall, Rod Dubrow-Marshall, Steve Eichel)	Walnut
	Research Update on Psychological Abuse in Group Contexts (Jose Carrobes, Moderator; Carmen Almendros; Petra Hólmgímsdóttir; Hakan Jarva; Kimiaki Nishida; Alvaro Rodriguez; Omar Saldana; Sigríður Sigurðardóttir)	Willow
	Protection, Prevention and/or Post-Facto Penalty? Governmental Attitudes to Minority Religions (Eileen Barker) Cults, Human Rights, and Public Policy: The Secular Perspective (Stephen Mutch)	Cedar
	How Grief Becomes Disenfranchised When Losing a Child to a Cult (Rosanne Henry) – Small-group discussion for families	Maple
3:30 – 4:00	Break	
4:00 – 5:30	Spiritual Recovery After a Cult Experience (Wendy & Doug Duncan) Colliding Worldviews: Ministering to Those Traumatized in Bible-based Cults (Bob & Judy Pardon)	Persimmon I & II
	Humanizing Terrorists: An effective Approach to Deradicalization in Indonesia? (Mirad India Bohm; Yung Han Oei) Political Sectarianism: The White Power Environment. A Brief Presentation of Radicalisation in Sweden and the Work to Re-integrate Neo-Nazis at Exit Sweden (Robert Orell)	Cedar
	Identity Distress and Problematic Development: What Can We Learn from People Who Grew Up in Cultic Groups? (Patricia Millar) Reclaiming Life Stories After Cult Immersion (Greg Jemsek)	Walnut
	Update on the Regional Law of Friuli Venezia Giulia 11/2012 (Mara Piccin) Legal-Economic Aspects of Cult Groups' Activity (Leszek Buller & Barbara Lubas)	Maple
	Poland's approach towards the problem of cults (Piotr T. Nowakowski) The Report on National Security from 1995 in the Context of Cults in Poland (Jadwiga Daszykowska)	Willow

5:30 – 6:30	<p>Poster Sessions. Attendees walk by posters and talk to authors. Repeated on Friday.</p> <p>A Personal Journey from 1976 till 2013 concerning Governments, Human Rights and the Cult Phenomenon from the White House Forum on Families to the United Nations (David Clark) BITE Model of Mind Control (Steve Hassan & Kim Striar) Cultic Studies and Afghanistan (Samantha Dubarry) Cults and Law Enforcement (Mark Roggeman) Finding Friends and Foes on Facebook (Lisa Kendall) Psychologically Manipulative Groups (Cults): A case report - diagnosis, evaluation and treatment. (Vega Gonzalez, Laura Merino, Juanjo Santamaría, Elena Montero, Marga Cano; Teresa Fernandez) The Efficacy of New Findings in Post Traumatic Stress Disorder Research for Former High Demand Group Members (Cynthia Kunsman; Judy Pardon; Robert Pardon) Thirteen Years to Failure: A Federal Lawsuit to Stop Public Funding of Cult-Like Waldorf Schools (Dan Dugan) The Scariest US Cult Success Story? Animal Rights and the Abuse of the Legislative Process (Vanessa Weber) Dual Poster: (1) Thought crime in the Unification Church: Outward Conformity, Inner Turmoil, and the Birth of the Secret Creative Self, 1980 to 1986. . (2) Recovering My Voice: One Writer’s Journey After Leaving an Extreme Religion, 1990 to 2013 (K. Gordon Neufeld)</p>	Pre-Function Hallway
6:30 – 7:30	Dinner Break	
7:30 – 9:30	Phoenix Project Mostly Live!	Cedar
7:00 – 11:00	Social in Sheraton Lounge area	
Day Two Friday, July 4, 2014		
Time	Session (Speakers)	Room
8:00 am – 5:00 pm	Registration/Bookstore	
8:00 am – 5:00 pm	Phoenix Project	Hickory
9:00 – 10:30	The Intersection of Politics, Religion and Cultism (Maureen May; Matt Trodden; Robert Orel; Rod Dubrow-Marshall - Discussant)	Maple
	Group Dependency Disorder: A Form of Addiction (Vega Gonzalez & Laura Merino) Limits to U.S. Legal Recourse and Alternative Policy Recommendations (Chelsea Brass)	Walnut
	Celebrating Independence and Becoming the Assertive Survivor: Developing Assertiveness Skills after an Experience in a Controlling Group or Relationship (Greg & Angelina Sammons) Lost in the Métro: One Writer’s Creative Journey on the Eve of a “Radical Departure” (K. Gordon Neufeld)	Persimmon I & II
	Cultic Group Crisis and Conflict with Government Representative: A Transformative Experience (Marie-Andree Pelland & Dianne Casoni) The Attitude of the Communist Authorities of the Polish People’s Republic to Jehovah’s Witnesses (1944-1989) (Miroslaw Rewera) [30 minutes]	Willow

10:30 – 11:00	Break	
11:00 – 12:30	A Swedish Adaptation of Zimbardo's Heroic Imagination Project (Haakan Jarva) Spreading the Word: How to Give an Effective Presentation on Cults (Paul Grosswald)	Maple
	Workshop for Former Cult Members Who Were Parents in the Group (Lorna Goldberg) – Only for former members who were parents in their group.	Persimmon I & II
	Government, Thought Reform and Native History (Nancy Miquelon) False Confessions: History and Case Studies (Donna Adams-Weiss & Jeff Bryson)	Willow
	Children and Human Rights (Carolle Tremblay) Modern Day Slavery or Consenting Adults? Polygamist Cults and the Violation of Human Rights (Christine Marie-Katas, Halleh Seddighzadeh)	Cedar
	Cult Case Advocacy Using Both Shield and Sword: Effective Use of Experts, Strategy, and Essential Litigation Tools (Cathleen Mann & Breckan Scott; Discussant, Steve Eichel)	Walnut
12:30 – 2:00	Lunch Break	
2:00 – 3:30	Discussion Session for SGAs (Nancy Miquelon) – Only for former members who were born or raised in cultic groups.	Persimmon I & II
	Workshop on Countertransference in Cult Counseling (Lorna Goldberg & Gillie Jenkinson) – mental health professionals only	Walnut
	A New Integrative Model for Understanding Second Generation Adults Leaving a Faith-Based Cult (Cyndi Matthews) The Unique Characteristics of Post Cult PTSD and Suggested Therapeutic Approaches (Denis Healy)	Willow
	Human Trafficking as a Commercial Cult Mind-Control Phenomenon (Steve Hassan; Christine Marie Katas; Kimberlyn Meyer; Rachel Thomas)	Cedar
	The Audacious and the Cautious: International Expansion Tactics of Korean Cults with Jailed Leaders (Peter Daley) Parallel Legislation and Disposal: How Chinese Government Defines and Controls Cults (Qing Ye)	Maple
3:30 – 4:00	Break	
4:00 – 5:30	Workshop: Writing for Physical and Emotional Well-Being (Sharon Farber) <i>Attendees should bring a pen/pencil and paper to the workshop.</i>	Persimmon I & II
	The Therapeutic Relationship When Working With Former Cult Members (Leona Furnari) Cognitive Processing Therapy (Madeleine Tobias)	Walnut
	Japanese Government, Lawyers, Citizens and Victims Versus Controversial Groups Abusing Religious Freedom, Especially the Unification Church (Masaki Kito; Takashi Yamaguchi; Yukari Yamamoto; Eito Suzuki)	Maple
	State Youth Protection in so-called cults in Quebec (Canada), United-States and France (Lorraine Derocher, Livia Bardin, Jean-Yves Radigois)	Willow
	Undue Influence 101: A Framework for Understanding Thought Control (Mary Ann Fusco; William Goldberg; Paul Grosswald; Steven Hassan; Dana Wehle)	Cedar

5:30 – 6:30	<p>Poster Sessions. Attendees walk by posters and talk to authors. Repeated on Thursday.</p> <p>A Personal Journey from 1976 till 2013 concerning Governments, Human Rights and the Cult Phenomenon from the White House Forum on Families to the United Nations (David Clark)</p> <p>BITE Model of Mind Control (Steve Hassan & Kim Striar)</p> <p>Cultic Studies and Afghanistan (Samantha Dubarry)</p> <p>Cults and Law Enforcement (Mark Roggeman)</p> <p>Finding Friends and Foes on Facebook (Lisa Kendall)</p> <p>Psychologically Manipulative Groups (Cults): A case report - diagnosis, evaluation and treatment. (Vega Gonzalez, Laura Merino, Juanjo Santamaría, Elena Montero, Marga Cano; Teresa Fernandez)</p> <p>The Efficacy of New Findings in Post Traumatic Stress Disorder Research for Former High Demand Group Members (Cynthia Kunsman)</p> <p>Thirteen Years to Failure: A Federal Lawsuit to Stop Public Funding of Cult-Like Waldorf Schools (Dan Dugan)</p> <p>The Scariest US Cult Success Story? Animal Rights and the Abuse of the Legislative Process (Vanessa Weber)</p> <p>Dual Poster: (1) Thought Crime in the Unification Church: Outward Conformity, Inner Turmoil, and the Birth of the Secret Creative Self, 1980 to 1986. . (2) Recovering My Voice: One Writer's Journey After Leaving an Extreme Religion, 1990 to 2013 (K. Gordon Neufeld)</p>	Pre-Function Hallway
6:30 – 8:00	Special meeting for students and academics currently engaged in or planning research (Rod Dubrow-Marshall, Facilitator)	Willow
7:30 – 11:00	Social in Sheraton Lounge area	
<p>Day Three Saturday, July 4, 2014</p>		
Time	Session (Speakers)	Room
8:00 am – 5:00 pm	Registration/Bookstore	
8:00 am – 5:00 pm	Phoenix Project	Hickory
9:00 – 10:30	The Unique Challenges of the Second Generation Adult (SGAs): A Panel Discussion with SGAs (Doug Duncan; Eva Meyrat; Ann Stamler; Patrick Rardin)	Cedar
	The Evidence for and Against Hypnosis as a Thought Reform Technique (Steve K. D. Eichel) Research into What Helps Former Cult Members Recover from an Abusive Cult Experience (Gillie Jenkinson)	Willow
	The East West Culture Project and Master Wang A.K.A. Khechen Dorje Rinpoche's "B1" Meditation Center: A Buddhist Cult in Taipei, Taiwan and its Ensnarement of Foreigners (Joseph Szimhart; Frances Revali) A Historical Study on the Interaction of Scientists and Cultic and Paranormal Groups in China (1979-2013) (Tian Jia Chen)	Walnut
	Abuse of Human Rights in Legion of Christ and Regnum Christi Training Facilities (Paul Lennon) The Copyrighted Cult: How the Church of Scientology's Use of Intellectual Property Law Violates Human Rights and Threatens Religious Freedom (Paul Grosswald)	Maple
	The General Overview and Approach of David Clark Towards Cult Intervention Cases and Work with Mental-Health Professionals (David Clark) Creativity Stopping and Cult Trauma Recovery: Suggestions for Mental Health Professionals and Former-Member Artists (Dana Wehle)	Persimmon I & II

10:30 – 11:00	Break	
11:00 – 12:30	Former Member De-Briefing (Carol Giambalvo) - For former members only	Persimmon I & II
	Clinical Roundtable for Mental Health Practitioners (Gillie Jenkinson) – mental health professionals only	Walnut
	Critical reflection on the Belgian Governmental Process of Acknowledgement of Religion (Olivier Faelens) Cults and Laicity (Regine Zimmerman)	Cedar
	A French Practice of Exit Counseling (SFRAEM)	Maple
	Narcissistic Grandiosity and the Life of Sun Myung Moon (Stephen Kent) Magic and Mysticism in the (Post) Modern Cult of Homeopathy (Jonathan Simmons)	Willow
12:30 – 2:00	Lunch	
2:00 – 3:30	Plenary Talk (ICSA NY Educational Outreach Committee) Awards About the ICSA 2015 Conference in Sweden Closing Remarks	Magnolia
3:30 – 3:45	Break	
3:45 – 5:30	ICSA Volunteers Meeting	Magnolia

Abstracts

A French Practice of Exit Counseling

Picotin, Daniel; Hessel, Marie H el ene

This presentation is about the work and perspectives of SFRAEM (Soci t  Fran aise de Recherche et d'Analyse en Emprise Mentale), the French team of exit counselors. SFRAEM is a multidisciplinary team composed of professionals (lawyer, psychopathologist and legal expert, clinical psychologist, psychoanalyst, and private detective) specialized in counseling to help people leave mind-control situations. Maitre Daniel Picotin, lawyer and founder of SFRAEM, and Madame Marie H el ene Hessel together will describe how the team operates through their analysis of three successful, practical cases: the debauched magnetizer, the holy conjugal adviser, and the crook of the plot. All the cases are under investigation or have already been decided in France. They will define the range of action of the French team, criteria of acceptance for a new request, and the team's three-step process (evaluation, preparation, action). The presenters also will discuss the limits of exit counseling—in particular, cases that include psychiatric troubles.

A Historical Study on the Interaction of Scientists and Cultic and Paranormal Groups in China (1979–2013)

Chen, Tian Jia

Among elite groups, Chinese scientists have played a crucial role in serving as advisors for government and propagating a scientific spirit since the founding of the new China. The slogan "Science and technology is the primary productive force" enjoys high popularity in China. At the same time, a tide of worship and craze for supernatural ability enjoys a long history as a result of the influence of traditional Chinese witch cultures, which also contribute to the formation of many historical or current cultic groups and masters who claim to have supernatural powers. The Chinese science community has never remained silent toward cult and paranormal groups, and the encounter has never ended. Using public data and literature, the Chinese scientists' attitude and actions toward cultic and paranormal groups have been examined from 1979 (the year that marks the rise of research into the extraordinary functions of the human body) until 2013, when the newly surfaced Qigong master Wang Lin was accused of fraud and fled to Hong Kong. A historical scrutiny would reveal that this never-ending interaction is interesting and thought provoking. The picture is far from a stereotypical narration of "science versus pseudo-science," "good versus evil," or "skepticism versus superstition"; rather, it is a complicated one. Chinese academia's concern for cultic activity and the possible limitations and boundaries of cultic research in China will be discussed.

A New Integrative Model for Understanding Second-Generation Adults Leaving a Faith-Based Cult

Matthews, Cyndi

The presenter will introduce a new integrative model to assist helping professionals in supporting second-generation adult (SGA) cult survivors as they negotiate the leaving process. Based on the presenter's research and current cult and counseling theory/practices, the model describes 1) the process of leaving, 2) factors that help or hinder the process, and 3) counselor strategies and interventions to be utilized both during the process and while survivors are integrating into society. Former SGA cult members find integrating into society challenging and frightening (Matthews, 2012; 2013; Singer, 2003). Cult survivors can be faced with rejection from family, friends, religious leaders, doctrines, and even themselves. The presenter will discuss results of qualitative inquiry intended to increase understanding of the process former cult members experience as they leave their cults and integrate into society. Identity-development models can assist helping professionals and former members in understanding, normalizing, and validating former members' experiences (Sue, 2010). The model being presented includes the stages of conformity and naivet , dissonance and realization, pressure to conform, straddling two worlds, emergence, and multiple possible integration resolutions. By understanding the processes that can lead to successful integration into the outside world, counselors, former members, informed clergy, and helping professionals can help SGAs negotiate this process more effectively. Understanding former cult members' experiences assists helping professionals in their efforts to help former members in their efforts to develop new identities, work through former abuses and subsequent anger, and learn problem-solving skills. Participants will gain a working knowledge of the process and challenges former SGAs experience as they integrate into society; better understand key factors that help and hinder former SGAs through the process of integrating into society; and increase their awareness of how to counsel and discuss with SGAs their former lives in the cult, integration into society, and lifelong hardships they may face.

A Swedish Adaptation of Zimbardo's Heroic Imagination Project

Jarva, Hakan

To reduce the incidence of problematic group involvements, it is important to develop preemptive methods to help teenagers make better decisions. The large number of people between the ages of 16 and 26 who join cults do so during a developmental period characterized by risk taking. Many people make poor decisions during this period of life. Young people may use drugs, get into a car with a drunk driver, get killed in motorcycle accidents, or join cults or extremist groups. In short, youth make many rash decisions (Gardner & Steinberg, 2005; Steinberg, 2007). Two years ago, I began to tour Sweden with a magician to

teach high-school students about decision-making and how easily we all can be influenced. This spring, the government gave us a grant to fund a new project that integrates the magic show with Philip Zimbardo's Heroic Imagination Project (<http://heroicimagination.org/welcome/about-us/meet-team/phil-zimbardo-ph-d/>). I have started to work with five high schools in Sweden on this project. The idea is to educate kids in social psychology to make them aware of the situational influences to which they are constantly subjected. Preliminary assessments from professor Zimbardo's team are positive. We are adapting the project to Swedish conditions, and we are going to assess the outcome of the project in these five high schools.

About State Agencies of Information on Sects/Cults in Europe

Fautre, Willy

Europe has been enjoying a long tradition of religious freedom, although some highly publicized murder-suicide events perpetrated by some religious groups in America, Asia, and Europe have raised new concerns among European states and their civil societies. The mass suicides and murders perpetrated by members of the Order of the Solar Temple in the 1990s in France and Switzerland, which led to the death of 74 people, provided the necessary impetus for the emergence of the anticult movement, particularly in French- and German-speaking Europe. Parliaments passed laws that put in place state agencies that deal specifically with the threat, with the objective to protect public order and national security. This paper will raise questions concerning various aspects of the philosophy underpinning such laws in the light of UN standards: the challenge to the universal applicability of human-rights standards; the need to clarify terminologies that are employed; the distinction made between religions and sects/cults; the neutrality of the state; the role of the state in assessing the legitimacy of religious faith or beliefs; judgment passed on some of these movements; and the privileged treatment enjoyed by certain "historical religions or belief systems." This paper will also assess a number of practices and methodologies of state agencies: their shortcomings, their contradictions, and ensuing "collateral" damages. The paper will highlight the good practices of some agencies, which could be a source of inspiration for others. The paper's objective is to open a debate about which state policy should be favored to address controversial practices in and by religious or belief groups: fight? Confrontation? Warning? Information? Dialogue?

Abuse of Human Rights in Legion of Christ and Regnum Christi Training Facilities

Lennon, Paul

This paper will explore the question "Can it be demonstrated that abuses of human rights take place in the Legion of Christ order and Regnum Christi movement training facilities?" The presenter will examine the training system of the Legionaries of Christ, an officially approved Catholic religious congregation (popularly, "order") in light of rules and regulations that protect the human rights of people in other residential settings. Concretely, he will examine how the Legion of Christ training system stands up to the state of Wisconsin's Human Services Code. Presently, the Legion of Christ is under the surveillance of a Vatican Papal Delegate who has mandated a review of the Legion's Constitutions (rules and norms). If discrepancies can be demonstrated in this study, relevant recommendations will be made for Catholic families and abuses will be reported to the competent religious and Vatican authorities.

After the Cult: Who Am I?

Furnari, Leona

According to Judith Herman in *Trauma & Recovery* (1992), "Traumatic events call into question basic human relationships. They breach the attachments of family, friendship, love, and community. They shatter the construction of the self that is formed and sustained in relation to others. They undermine the belief systems that give meaning to human experience. They violate the victim's faith in a natural or divine order and cast the victim into a state of existential crisis...." ...which brings the former cult member to the question, "After the cult, who am I?" Living in a cult or closed, high-demand group is a traumatic experience that may leave former members feeling as though they are strangers in a strange land, unfamiliar with the language, customs, sense of meaning, and skills that those in the general culture seem to possess. In this interactive workshop, we explore the process of the redefinition of self that takes place upon one's leaving (and often begins even before one's leaving) a cultic group. We will discuss psychosocial developmental building blocks of safety, trust, competence, self-esteem, and autonomy, and look at developing healthy relationships with healthy boundaries because these often require revisiting after experiences in high-demand groups. Although it may be a scary process to confront the traumatic experiences and also take risks in redefining oneself, this approach opens the door to hopefulness and possibility.

Alternative Christian Evangelical Counseling Programs: Thought-Reform Tool and Hindrance to Recovery?

Kunsman, Cynthia; Weaver, John

Christian belief systems have long been at odds with empirically based functional psychology concerning the nature of human consciousness and the concepts of body, soul, and spirit. During the late twentieth century, fear over the popularity of atheism resulted in the emergence of exclusively Christian alternative systems to mental-health care because many Christians deemed psychology as an evil threat to an individual's religious faith and spiritual well-being. In addition to this inherent conflict between secularism and theism, the ongoing challenges posed by contemporary post-Christian culture continue to fuel the growing appeal of these alternatives to standard mental-health approaches among the largest groups of fundamentalist, evangelical Christians. This presentation reviews the principles of biblical counseling or "nouthetics" (meaning "to admonish" in biblical

Greek) and focuses on how aberrant Bible-based groups exploit those principles to enhance the thought-reform process. Because these alternatives rely upon sin as a primary cause and spiritual cure as the treatment for mental-health disorders, they also pose much difficulty for unsuspecting former members of high-demand groups who seek out individual counseling within a Christian context.

Boundaries: Recognition and Repair After Leaving a Destructive Cult

Henry, Rosanne

People exit cults confused about their own identities and how to relate to others in the mainstream culture. Identity issues stem from the diffuse or excessively blurred boundaries within cult systems: Just like enmeshed families, cultists and their leadership become over concerned and over involved in each others' lives. This practice 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 and their time. Participants will learn how the shame-control model of abusive family interactions accurately 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 and when to set boundaries.

Celebrating Independence and Becoming the Assertive Survivor: Developing Assertiveness Skills After an Experience in a Controlling Group or Relationship

Sammons, Greg; Sammons, Angelina

This presentation will benefit survivors of controlling groups and relationships. In addition, mental-health professionals, social workers, clergy, educators, students, and anyone else interested in developing assertiveness communications will benefit from this workshop. Attendees will step away from this informative discussion with the knowledge of appropriate communication skills that will enhance functioning in everyday situations. This workshop is adapted from the recovery curriculum that is used at Wellspring Retreat and Resource Center. The presenters will identify communication styles of aggressive, assertive, passive, and passive-aggressive personalities. A case study of one survivor who is coping with the transition of an unhealthy environment to healthy independence will be reviewed. The presenters will further discuss healthy vs. unhealthy boundaries—aka no boundaries. This session will ultimately provide the audience with practical skills in developing positive communication styles.

Clinical Roundtable for Mental-Health Practitioners

Jenkinson, Gillie

Following interesting and lively discussions at a number of ICSA conferences, 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. It is also an opportunity to support one another in this specialist work. This session may cover issues of, for example, how to apply the psychoeducational approach, floating and grounding, cult pseudopersonality, 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 condition 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@hopevalleycounseling.com

Cognitive Processing Therapy

Tobias, Madeleine

Cognitive Processing Therapy (CPT) is a 12-session therapy that was originally developed for victims of sexual assault and later expanded to focus on military-related traumas (Monson et al., 2006; Resick et al., 1993, 1993). CPT is designed for the treatment of posttraumatic stress disorder (PTSD). Although former members of cultic groups/relationships may not be formally diagnosed with PTSD, many seeking treatment for readjustment issues following their cultic involvement describe the cultic experience as being traumatic (Langone, M. D. et al., 1993; Tobias, M. L., & Lalach, J. 1994). With some minor modifications, this writer has used CPT in the past few years with former members of destructive cults and childhood abuse. CPT can be done in a variety of formats: in individual therapy with or without a trauma account, or in a group format with or without a trauma account (which is done in individual therapy). By addressing cognitive distortions, CPT also targets the depression, anxiety, guilt, and anger that are often aftereffects of cultic involvement. Questions to be explored include 1. How can CPT be best utilized for former members with readjustment issues? and 2. Can CPT be used as an addition to the psychoeducational approach to expand exit counseling?

Colliding Worldviews: Ministering to Those Traumatized in Bible-Based Cults

Pardon, Robert; Pardon, Judy

Bible-based cultic experience erodes the very core of one's existence and throws the victim into an existential crisis. Being disconnected from one's self, others, and God dismantles the basic tenets of life and faith. It is not enough for the therapist just to lead clients to psychological wholeness if their soul/spirit is left untouched. All Bible-based cults are not only thought-reform environments, but also specific "spiritual cultures" in and of themselves (language, beliefs, spoken and unspoken taboos, rituals, values, and shared symbols). To be effective in counseling those who are "culturally" different, there must be an awareness and appreciation of the vastness that exists between the former members' spiritual worldviews and value assumptions, and those of the therapist. The Chinese character for crisis is made up of two symbols, one for opportunity and one for despair. The prepared therapist working with these "clients in crisis" has an opportunity to help them begin to find healing and avoid despair. This workshop will explore issues and approaches that are specific to Bible-based cults, including

- First contact: dos and don'ts, vulnerability and honesty, and so on.
- Considerations (client): assessments, global spiritual functioning, fears and failures (spiritually), and so on.
- Considerations (therapist): basic understanding, appropriate homework, basic books, specific group, resources, and so on.
- Approaches: self-esteem issues, boundaries, destructive Biblical thought reform, and so on.

Creativity Stopping and Cult Trauma Recovery: Suggestions for Mental Health Professionals and Former-Member Artists

Wehle, Dana

I propose that group psychotherapy (informed by psychodynamic, trauma, and cognitive theories) in conjunction with individual therapy is clinically effective for individuals struggling with "creativity-stopping" as a manifestation of a history of cult-related trauma. I will discuss clinical material drawn from such a group composed of members whom I also see individually within my private practice. I have observed clinically that, although creative expression through movement, humor, metaphor, or personal vignettes intermittently bonds members, prioritizing discussion of creative impasse as a theme in the initial stages of this group appears to be trumped by the clinical need for members to share and process specific past traumas related and unrelated specifically to creativity. This ordering is so despite the theme of creativity having been the main draw for members to join the group. This working group a) has come to focus on how past traumas manifest in the present as difficulties in interpersonal relationships, everyday functioning, professional development, and low self-esteem; and b) has identified members' need to process creative struggles personally and professionally as directly linked to the need to work through their overall trauma histories at the earlier stages of treatment. Themes specific to cultic studies around creativity include a) the highly triggered experience of some former members and second-generation adults (SGAs) when they are asked to "mainstream" into this generalized trauma-therapy group to explore their great struggles with "creativity-stopping;" and b) the experience of loved ones of former cult members who are grappling for the first time with this trauma as an additional layer upon their own histories of trauma that is related to how their personal and professional creativity has been stifled.

Critical Reflection on the Belgian Governmental Process of Acknowledgement of Religion

Faelens, Olivier

In Belgium, as in the rest of Europe, people have the fundamental right to believe and practice their religion. Religious, philosophical, or cultic organizations of any form are allowed to exist, although of course they need to respect the rights and laws of this country. In addition to the freedom of religion, the Belgian government can recognize a religion or cult (in a broad sense). The consequence of this recognition is governmental support, mainly materially and financially. The recognition can also be seen as a sort of societal approval of the legitimacy of the current group. Up to this day, six religions and atheism enjoy acknowledgement and support from the Belgian government: Catholicism, Protestantism, Anglicanism, Christian orthodoxy, Judaism, Islam, and Liberalism/Humanism. At this moment, Buddhism and Hinduism are seeking acknowledgement, and for Buddhism that recognition is probably a matter of months away. The criteria for recognition are having a sufficient number of followers, having a certain structure, being vested in Belgium for a long time, representing a civil interest, and reflecting the absence of activities that go against the civil order. In this paper, I will research how useful this acknowledgement policy is in propagating a civic orientation for religions. I will focus on the ways this policy can be and is being used and misused by dubious cultic organizations. In particular, I will do this by analysis of the current demand for acknowledgement of the Belgian Union of Buddhism. I also will make a brief comparison with alternatives from neighboring countries. The research method will consist of a critical analysis of open sources (books, articles, websites, blogs, etc.) and interviews.

Cult Case Advocacy Using Both Shield and Sword: Effective Use of Experts, Strategy, and Essential Litigation Tools

Mann, Cathleen; Scott, Breckan; Steve Eichel (discussant)

Complicated legal cases involving cults require comprehensive preparation between the attorney trying the case and the disclosed expert. This presentation will discuss one such case involving litigation between the leader of Ramtha School of Enlightenment (RSE), who sued one of her former followers for defamation and for releasing materials that seem to be adverse

to a contract signed by all followers not to discuss inner “teachings” from the group. This presentation has unique importance because it discusses in detail the strategies used by the cooperation of attorney and expert to defend the former members in a small community in Washington where the group—RSE—has substantial influence over the small population of the county.

Cultic-Group Crisis and Conflict with Government Representative: A Transformative Experience

Pelland, Marie-Andree; Casoni, Dianne

Understanding how interactions between cultic groups and government representatives will impact members’ and groups’ everyday life demands a complex analysis. To comprehend how cultic groups and members will react toward government representatives’ visits, questions, allegations, and sometimes interventions, information must be gathered about the group and the government’s strategies. Cultic groups’ general history and previous interaction with the government must be known and analyzed. Information must also be gathered on the government action and how groups perceive each of these actions. Are government actions directed toward something meaningful for a group and their members? Are government actions threatening for members’ sense of self or social identity? If these interventions target aspects of cultic life that are essential to obtain eternal life, group reaction toward government action can be immediate. Sometimes conflicts with government representatives can provoke internal crisis. These crises can have real consequences on members’ engagement and philosophical interpretation, and on the leader’s power. To understand how to analyze cultic-group reactions to government intervention and subsequent internal crisis, we propose to analyze two Canadian cultic-group experiences with government representatives: the Mission of the Holy Spirit and the Canadian polygamous Mormons.

Cultic Studies and Social Psychology—Zimbardo Revisited

Parson, Stephen

Philip Zimbardo’s Stanford Prison Experiment in the early ’70s has been mined for many insights. This paper will maintain that the cultic-studies field continues to benefit from reflecting on this major if controversial work of social psychology. In the study, “normal” young men were encouraged to take on roles as prison guards or prisoners. The degree of realism with which these parts were acted out resulted in high levels of intensity, and the experiment was cut short to protect the participants. From this experiment, Zimbardo concluded that situational forces, when placed alongside the “dispositional” innate traits of individuals, are arguably more powerful. In other words, the values, the culture, and other social pressures within certain settings may be more decisive than a personal value system in determining the moral decisions an individual makes. This insight, which Zimbardo restates in his recent work, *The Lucifer Effect*, helps us to understand the environmental/social power that may exist in both churches and cults, and how it exerts power over both leaders and followers.

This understanding of the way that environmental pressures affect and sometimes overwhelm the individual within a religious/cultic group would seem to dovetail with a discussion between psychiatry and social psychology as to whether particular traits of individuals can be “situationally acquired.” The expression “acquired situational narcissism” has been a focus of debate in recent years. This term suggests that narcissism, a psychoanalytical construct in origin, is sometimes acquired and developed within the setting of an unusual environment, such as wealth or celebrity. The emergence of unexpected personality traits in particular intense settings is also a key insight from the prison experiment. A religious/cultic environment might well be shown to give rise to a cluster of other traits such as dependency or vulnerability. Social psychology, in particular Zimbardo’s work, helps us understand the way that religious/cultic environments can impact in significant (sometimes malign) ways the personalities and traits of the individuals who are caught up in them.

Cults and Laicity

Zimmermann, Regine

Society as a whole is challenged in terms of laws, rules, and values each time it is confronted by cult-related harm, particularly those violations of norms that jeopardize political and social order and threaten democracy and civil rights. Given that discussion of cult-related harm sometimes involves questioning the appropriateness of certain accepted republican ideas, society can benefit from a philosophical debate on the possible need for social and political changes related to cults and secularization. This paper argues that we need a new vision for the new reality that confronts us. Society today is characterized by a pluralism of convictions, cultures, and visions of the world; an increased number of minority religions; a proliferation of new religious or pseudoreligious groups functioning as micro totalitarian entities that claim absolute sovereignty of leadership as a doctrine and absolute freedom of religion as a defense. To better understand the mechanisms of influence and power in society, and to establish a consensus on new ethical and legal guidelines, it is urgent that we provide an epistemological status for religious convictions; that is, to develop standards of rationality that must be attained to justify state neutrality; accumulate sufficient knowledge of group dynamics, for mental-health professionals to develop new tools to meet the prevention and treatment demands in those cases in which extreme influence—i.e., “mind control”—results in a suspension, diminution, or total destruction of the sense of moral agency; urge states that ratified the Universal Declaration of Human Rights not only to support and guarantee the norms they expect citizens to uphold to sustain the common welfare, but also to identify new criteria of vigilance and tolerance to protect individuals and families from a possible loss of traditional democratic freedoms and values resulting from what is tantamount for society to a thought-reform paradigm of control.

Cults for Kids: The Troubled Teen Industry

Linkfield, Sunny

From Nixon's war on drugs, to Nancy Regan's "Just Say No" campaign, panic spread throughout the United States and the world in the 1970s and '80s. Enter the book *Tough Love*, by Phyllis and David York and Ted Wachtel, which sold millions worldwide and gave a new spin on teenage behavior. The time was prime for a new industry, and businessmen and politicians jumped on board. Society's newest enemy: troubled teens. At first look, troubled-teen programs might seem to be the best way to fix family problems and teen addictions. However, this billion-dollar, for-profit industry can sometimes be dangerous and cultic. All cults are not born out of religious beliefs. These worldwide centers can be abusive and convince thousands of parents that typical adolescent behavior is a sign of "druggie" behavior. Then they control the parents with the fear that unless their child is signed in immediately (often after being kidnapped in the middle of the night and taken to the facility against his will), the teen will end up dead, institutionalized, or in prison. Unfortunately, these behavior-modification programs often degenerate into physical, sexual, and psychological abuse. In this paper, Ms. Linkfield will discuss her personal experience in the Straight program. She will also trace the history of the troubled-teen industry and suggest measures that can be taken to protect society from these abuses.

Cults, Human Rights, and Public Policy: The Secular Perspective

Mutch, Stephen

It is argued in this paper that, situated in the field of comparative public policy, a focus on freedom for religion in fundamental laws at the expense of the notion of freedom from religion marginalizes the secular perspective in favor of the religious lobby, helping to empower cults, sects, and new religious movements (NRMs) alongside mainstream religion. It is noted that the United States' First Amendment religious clauses, taken together, constitute a secular approach that was intended to guard against religious and state-sponsored sectarianism. It is therefore a mistake to conflate the free exercise and nonestablishment clauses with the popular expression "freedom of religion" per se, an erroneous interpretation generally promoted by the religious lobby, and which holds some sway in US policy decisions. Because of the influence of US thinking and jurisprudence on international-rights regimes, it is important to guard against globalizing a multifaith expansion of the old "Christian commonwealth" argument in favor of special religious privilege, as opposed to the genuinely secular approach encapsulated in an interpretation of the US First Amendment embodied in the phrase "separation of church and state."

Evolving to Enhance Efficacy: The RETIRN Model of Intervening in Cult-Related Cases

Dubrow-Marshall, Linda; Dubrow-Marshall, Rod; Eichel, Steve

An assessment in this panel is presented that indicates that one of the primary reasons the Re-Entry Therapy, Information and Referral Network (RETIRN)—among the oldest continuous private providers of psychological services in the cult intervention field—has survived and been effective for 30 years is because of a willingness to adapt and evolve to support a growing range of clients with a variety of experiences. In that sense, RETIRN has deliberately worked to reflect both the direction we hope our clients will move toward and the best aspects of the cultic-studies field: openness to new information, avoidance of dogma, appreciation of complexity and ambiguity, and ability to adapt. In this panel presentation, we offer the major developments in the RETIRN intervention model, which is a carefully calibrated consultative approach that incorporates traditional and modified forms of counseling and mediation for families and current as well as former members. Case studies are presented that demonstrate the efficacy of this evolving approach and shed important light on the experiences of former members and families.

False Confessions: History and Case Studies

Adams-Weiss, Donna; Bryson, Jeff

A false confession is an admission of guilt for a crime in which the confessor is not responsible for the crime. There have been several documented cases throughout recent history in which false confessions by police and other authorities have been induced through coercive means. Modern forensic evidence that uses DNA evidence often is used to exonerate the accused individuals. In this presentation, claims of confessions that have been induced by way of coercion will be explored and a historical perspective will be given. Three recent case studies will be examined wherein claims of false confessions were made: the case of Amanda Knox, the Central Park Jogger case, and the case of the West Memphis Three. Causes of false confessions will be discussed as well as proposed policy reforms to prevent false confessions.

Former-Member Debriefing

Giambalvo, Carol

This session is a support session for former members in which all will have the chance to express what the conference was like, positively or negatively, for them. Suggestions are invited for future former-member sessions. Attendees are invited to put their names and email addresses on a list to be emailed to each so that attendees may have support. Finally, all persons are invited to share how they are feeling at this moment and anything else they would like to share. As in other invitations for individual

sharing, it is fine to “pass.” Participants are advised of future recovery workshops, of the reFOCUS (free) newsletter on recovery, and the fact that local ICSA meetings are being held in some communities.

Government Interventions in Canada, France, and the United States to Protect Children in Isolated Communities - A Panel

Derocher, Lorraine; Bardin, Livia; Radigois, Jean-Yves

Lorraine Derocher's presentation summarizes doctoral research on the challenges faced during youth protection interventions in closed sectarian environments. One of the objectives of this research was to identify both the obstacles and the factors contributing to the success of interventions within five groups in Quebec (Canada). This field research was primarily based on interviews with judges, lawyers, social workers and health professionals who directly intervened in one of the five cases studied. We also met with children (now adults), leaders and parents who were present at the time of those interventions. Our analysis shows that the degree of social isolation in which those children were kept had a direct impact on the ability to intervene and increased the risks of maltreatment. In Quebec law, the degree of social isolation in which a child is raised can constitute a form of psychological maltreatment. Accordingly, the degree of isolation of a sectarian group may be a determining factor in the strategy of the intervention. The research concludes with the proposal of a model for a more efficient way to intervene in cultic environments where children are in need of state protection.

Livia Bardin reviews 60 years of interactions of child protective services in Utah, Arizona, and Texas with one group, the Fundamentalist Latter Day Saints, exploring how training, cultural perspectives, politics, group dynamics, and the passing of time affect the process and outcomes of child protective investigations.

Jean-Yves Radigois examines French government tools for child protection against cultic abuses. The French law instituted two large fields of interventions to prevent cultic deviations, which could neglect or maltreat children. The first field is better documented as well on its organization as on its methodology. It relates to the medical, social and educational protection services. The second field is explored. It aims at the functioning of schools without contract with the state (thus out of the control of the State), their teaching conditions (lodging, food, medical supervision) and the contents of the education/teaching offer and the development of the socialization of the pupils. This communication starts by briefly looking at the medical-social-educational mechanism so as to complementarily understand both tools. It explores this prevention tool comprised of the surveys of these schools, surveys produced by the Ministère de l'Éducation Nationale (governmental education organization). These reports were collected with difficulty. We will describe and analyze these reports which were elaborated during the last twelve years. We will initiate a methodological discussion to propose and optimize this tool of control and protection of the children.

Government, Thought Reform, and Native History

Miquelon, Nancy

The use of thought reform has been identified in many settings, such as in cults and in governments such as China and Nazi Germany. Rarely, if at all, has it been suggested that the United States government might use such a tactic. This paper will demonstrate how thought reform was used against native Americans/indigenous peoples in this country; in particular, what is known as the Boarding School Era. The techniques used will be described by comparing them to Lifton's criteria for defining a thought-reform program. How those practices spread to other parts of the world will be included.

Group Dependency Disorder: A Form of Addiction

Gonzalez, Vega; Merino, Laura

Different authors and research shows the similarities that exist between those addicted to substances and people who belong to a sect; in both problematic contexts, we detect many common diagnostic criteria. In our presentation, we show these similarities based on our clinical experience with people affected by belonging to a cult.

Healing Inside and Outside the Group: A Case Study on Reform and Healing in Regnum Christi

La Palm, Marita

In 2010, the Catholic religious order, the Legion of Christ, and its sister lay movement, Regnum Christi, were rocked by scandals that led the Vatican to carry out a series of inquiries and reforms. A number of members of the feminine third degree (3GF), lay women with promises of poverty, chastity, and obedience, left and founded another lay organization called Totus Tuus, and others simply moved on from the Movement. At the same time, many former members united on Facebook in a variety of groups. As a result of that online discussion, a letter was sent to the Vatican and to AP reporter Nicole Winfield from girls who had studied at Immaculate Conception Academy in Rhode Island, a school for girls discerning a vocation to the 3GF. Over the past 3 years, reports of change in the 3GF have trickled down. The purpose of this presentation is to report on the present state of the 3GF reforms. Current members are embarking on a crusade to legitimize an organization with a dubious past. In addition, the paper will discuss former members and their ability to achieve psychological healing as well as their general well-being.

The case study has relevance to other groups in terms of the examination of a cultic group after the death of its charismatic leader and the subsequent fallout. Furthermore, it examines the feminine branch in isolation with a focus on female human rights.

How Grief Becomes Disenfranchised When One Loses a Child to a Cult

Henry, Rosanne

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 one is 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 irresolvable 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.

Human Trafficking as a Commercial Cult Mind-Control Phenomenon

Hassan, Steve; Meyer, Kimberly; Thomas, Rachel. Katas, Christine Marie

Many people think of mind control (undue influence) as an ambiguous, mystical process that cannot be defined in concrete terms. In reality, it refers to a specific set of methods and techniques that influence how a person thinks, feels, and acts. In human trafficking, mind control seeks nothing less than to create a dependent and obedient slave willing to do anything to please one's trafficker. The Behavior, Intellect, Thoughts, and Emotions (BITE) model helps people identify destructive mind control, and also helps people understand how traffickers operate to suppress individuals' uniqueness, creativity, free will, and ability to think for themselves and make their own decisions. This panel will discuss methods that labor and sex traffickers use to recruit their victims, oftentimes in multilevel marketing schemes, and how society, along with the entertainment industry, glorifies pimps and prostitutes. Members of the panel will give firsthand experience as they tell their story. With the backdrop of their understanding of the BITE model and firsthand experience from survivors, this panel will shed valuable light on this growing phenomenon with direction toward implementing therapy approaches that have been useful for former members and survivors.

Humanizing Terrorists: An Effective Approach to Deradicalization in Indonesia?

Bohm, Mirad Indiar; Yung Han Oei

Indonesia has struggled with radicalism and has been hit by terrorist attacks on several occasions, most notably in Bali and in Jakarta. The government has responded to terrorist activities primarily with police and military force, employing "hard measures" that aim at neutralizing the enemy. The national police's Special Detachment 88 (aka Densus 88) embodies this direct approach very well, having achieved a number of successes over time. At the same time, the special unit has also been frequently criticized for inhumane treatment of terrorist suspects or even killing them unnecessarily. Such acts might incite anger amongst relatives of these suspects, continuing the cycle of hatred, which may be one of the many reasons why police officers have increasingly become targeted by terrorist groups. Given the complex nature of radicalism and terrorism, the question of whether Indonesia has developed the most effective strategy becomes relevant. In recent years, underlying issues—religious, economic, cultural, and otherwise—have received more attention from civil society, as well as from governmental organizations tackling the process of radicalization with its origins, dynamics, and implications. Yet, when we explore this method, is it necessary to humanize terrorists by trying to understand their backgrounds and motives? Moreover, can having a better understanding of their circumstances actually help create conditions that prevent further radicalism and terrorism, and even initiate deradicalization? Given the sensitivity around viewing terrorists as fellow human beings, this paper intends to examine different ways of countering terrorism that follow a more holistic approach, also taking into account the cooperative efforts and challenges between the different actors in the Indonesian context. The paper covers aspects of historical and social analysis and provides perspectives from various groups, including representatives of civil society and the government, former radical combatants and victims of terrorism.

Identity Distress and Problematic Development: What Can We Learn From People Who Grew Up in Cultic Groups?

Millar, Patricia

This presentation will address what helps and hinders the processes of postcult identity development, based on findings from 22 people who grew up in ideologically intense high-demand groups (Millar, 2012). Research on positive identity development in youth (Berman, Kennerley, & Kennerley, 2008) will be incorporated into a set of recommendations for developmental activities and support services. Human beings are meaning-making creatures who seek to understand themselves in relationship to salient others and within a social context. Encountering a significant disconnect between how persons experience themselves and what is expected of them from their family systems and primary social groups can provoke a state of identity distress

(Arditti & Parkman, 2011; Maysless, Bartholomew, Henderson, & Trinke, 2004). Identity distress is characterized by uncertainty, confusion, and worry about identity issues such as long-term goals, career choice, sexual orientation, religion, values and beliefs, and group loyalties (Berman, Montgomery, & Kurtines, 2004). Vulnerable populations face special challenges as they seek to establish themselves in new social contexts, on their own terms (Allen & Wozniak, 2010; Khaw & Hardesty, 2007; Leisure Whitlatch, 2009).

Japanese Government, Lawyers, Citizens, and Victims Versus Controversial Groups That Abuse Religious Freedom, Especially the Unification Church

Kito, Masaki; Yamaguchi, Takashi; Yamamoto, Yukari; Suzuki, Eito

Many cults or controversial groups operate in many nations. Cults or controversial groups show many faces in different places. A group that may be viewed as peculiar but benign in one country may act with significant malignancy in another. This difference makes it difficult for the relevant authorities or the countercult movement in various countries to perceive the harm that a particular group is inflicting in another country. The Unification Church (hereinafter referred as UC) is one of these groups. The UC in Japan operates very differently than it does in Korea or the United States. In Japan, the UC is notorious for and has been repeatedly held responsible in the courts for illegal proselytization that violates the freedom of religious choice of the target individual(s) or group(s), and for monetary extortion in the form of spiritual sales and donations. The UC has caused billions of dollars' worth of damages and has destroyed many families. Since 2007, law enforcement and government consumer-protection agencies have begun cracking down on reports of illegal spiritual sales by the UC. The police in particular have paid close attention to the UC's systematic and organized spiritual sales. Many arrests, searches, and convictions have taken place. Furthermore, lawsuits seeking compensation for damages caused by the spiritual sales have been filed against the government, on the grounds that the government has neglected to take action against the UC. We will report on the illegal and antisocial behavior of the UC in Japan, court-case findings, and prosecutions. We will try to cover other groups, as well. Our presentation will consist of legal talks, supplemented by photos and footages collected by the Almost Daily Cult Newspaper (Daily Cult News), which is a news blog officially recognized as news media by Google news, which specializes in the issues of social problems concerning cults, religion, and spirituality.

Legal-Economic Aspects of Cultic Groups' Activity

Buller, Leszek; Lubas, Barbara

The purpose of this paper is to explore the most important rights that are regulated by the following provisions: Act of May 17, 1989, on the Guarantees of the Freedom of Conscience and Faith in light of the influence on the legal-economic aspects of cultic groups' activity. Polish legislation specifies in detail the rights of religious activity and religious associations in the Republic of Poland. All provisions of the convention are reflected in the constitution of the Republic of Poland, international agreements ratified by Poland, and Polish laws. The most important rights are regulated by the following provisions: Act of May 17, 1989, on the Guarantees of the Freedom of Conscience and Faith. Article 5 defines the bases for benefits for churches and other religious connections and benevolent institutions. Article 19 is a complement of Article 5. It takes the Polish legislation and regulations that are in force as a point of departure for consideration of the financial issues of church institutions and other religious connections and benevolent institutions. Article 19 contains the formula that is connected with donations and other benefits from nationals for the benefit of cults and non-Christian groups, and also corporate bodies. However, Article 10, Clause 2 provides that state and state organizational bodies cannot subsidize cult groups. Article 22, Clause 2 of the Concordat takes the Polish legislation and Church regulations that are in force as a point of departure for consideration of the financial issues of church institutions and properties under Article 55 of the law from May 17, 1989, regarding the relation of the state to the Catholic Church. The property and revenues of Church legal persons were made subject to universally binding tax regulations. The exceptions are revenues derived from nonprofit activity (Clause 2); a business activity in the portion that is allocated in a given fiscal year or the following year for the worship; educational, and upbringing activity; scientific, cultural, charitable, and guardianship activities; catechist centers; renovation of monuments of history; and sacral investments (Clause 3). Article 13 contains the formula that is connected with the income of churches and other religious connections, with the special expression of tax exemptions from the title of noneconomic activity (cultic) and of business activity.

Limits to U.S. Legal Recourse and Alternative Policy Recommendations

Brass, Chelsea

This presentation will (a) discuss limitations of conventional legal and policy pathways regarding the violation of human rights in high-demand groups, and (b) explore alternative policy mechanisms that can be advanced to protect children's rights, including organizational and local level reforms.

Listening to Former Cult Members and Other Mental-Health Professionals

Goldberg, Lorna

This presentation will focus on how the process of listening to former cult members and other mental-health professionals has affected and changed the speaker's therapeutic work over the years. She will describe what she has learned about the unique

therapeutic issues faced by former cult members, and how this awareness has impacted her therapeutic approach. She will examine the following issues:

- The Influence of Pioneers in the Cult Field
- The Influence of Social Work and Psychoanalytic Training
- The Influence of My Therapist and My Therapy
- Learning About Trauma
- Listening to My Support Group
- Listening to My Colleagues

Lost in the Métro: One Writer's Creative Journey on the Eve of a "Radical Departure"

Neufeld, K. G.

The author surveys the creative-writing works he completed in the period of his life from 1973 to 1976, just prior to his joining the Unification Church. He details the predominant themes of his creative work during this phase of his life, drawing conclusions about both his psychological vulnerability and his intellectual resistance to being caught up in an extreme religion. He examines the evidence of psychological vulnerability and compares it to the model proposed by Saul Levine in *Radical Departures: Desperate Detours to Growing Up* (Harcourt Brace Jovanovich, 1984). The author draws upon his memories of the conversion experience to determine whether psychological vulnerability is a sufficient explanation for his conversion, or whether it should instead be attributed to mind control and mental manipulation; he concludes that his conversion is attributable to both psychological vulnerability and mind control.

Magic and Mysticism in the (Post) Modern Cult of Homeopathy

Simmons, Jonathan

The majority of the research in the social sciences of religion has been concerned with traditional ecclesial structures; and while the scholarship on cults has been less constrained, it too has been conservative when it comes to religion à la carte (more individualized, do-it-yourself belief systems), consequently neglecting the consumption of certain spiritual bodily practices. Much of complementary and alternative medicine is religious in character. Homeopaths, in particular, make religious assumptions about how homeopathy works, but they prefer to present their practice as a spiritual science, denying that it conflicts with any religion or that it is even competing in the religious marketplace. Skeptics of homeopathy play a similar game, using concepts such as pseudoscience and quackery to diminish homeopathy and distinguish science from nonscience. Although homeopathy is not a sound medical practice, and skeptics are justified in educating consumers about its dangers, demarcation is a limited tool for understanding the importance of homeopathy to its producers and consumers. In a qualitative case study, I borrow from Adam Possamai's work on hyperconsumerist religions and syncretic spirituality, arguing that while homeopathy does not have all the features of authoritarian cult movements, it is nonetheless a cult and should consequently be of concern to cultic-studies scholars and other members of the community.

Modern-Day Slavery or Consenting Adults? Polygamist Cults and the Violation of Human Rights

Katas, C. M.; Seddighzadeh, H.

In the past few years, numerous U.S. television programs have depicted polygamy as a matter of free choice among consenting adults. In January 2013, a popular polygamist family from reality TV sued the state of Utah, seeking to decriminalize polygamy; their suit built upon a 2003 U.S. Supreme Court decision, *Lawrence v. Texas*, which prevents government intrusion into private intimate conduct. The polygamists argued that Utah laws "criminalize their relationship—even though they are consenting adults." At the same time, there has been an expanding population of polygamist refugees whose stories portray patterns of abuse and violations of human rights. Drawing from a forensic traumatology perspective, we will demonstrate that these narratives often include legal and clinical criteria for human trafficking. Comparing polygamy to slavery is not new. In 1865, U.S. President Abraham Lincoln noted the parallels between polygamy and slavery and referred to them as "the twin relics of barbarism." After the civil war, the United States passed the Thirteenth Amendment which prohibited slavery and enabled Congress to pass laws such as the White Slave Traffic Act, or Mann Act, in 1910, which has been used by the U.S. Federal government to prosecute members of Mormon fundamentalist polygamist sects. However, selective enforcement of these statutes has contributed to a silent culture of exploitation under the guise of religious freedom. We will demonstrate that fundamentalist polygamist cult members are exploited and enslaved through religious coercion, psychological terrorism, fraud, deception, and abuse of ecclesiastical power and other means. Utilizing various theoretical and legal frameworks, we will show how these conditions are coercive, reduce volitional capacity, and nullify consent. We argue that religiously mandated polygamy is hardly a matter of consenting adults, but a violation of human rights and a form of human trafficking.

Narcissistic Grandiosity and the Life of Sun Myung Moon

Kent, Stephen

In recent years, a number of scholars have been reexamining the lives of numerous sect and cult leaders through the lens of current psychiatric personality disorders and mental-health classifications. Narcissism is a frequently applied disorder used to

evaluate the behaviors, attitudes, and beliefs of these leaders; but no one yet has used this personality disorder to examine the life of Sun Myung Moon, founder of the Unification Church and a multitude of connected organizations. Using analyses of Moon's talks and speeches, in conjunction with other primary documents from the Unification Church itself, court materials, and accounts from former members, I will argue in this presentation that Moon likely suffered from narcissistic personality disorder, which (paradoxically) helps to explain much of the devotion that members felt toward him.

Open Discussion for Second-Generation Adults (SGAs) (for former-member SGAs only)

Miquelon, Nancy

This session will provide people born or raised in cultic groups (second-generation adults—SGAs) an opportunity to discuss recovery issues in a group limited to SGAs.

Outside In and Inside Out: Challenging the Interpsychic and Intragroup Dynamics That Can Lead to Human-Rights Violations in Social Groups

de Boer, Catherine

Article 18 of the Universal Declaration of Human Rights juxtaposes the freedom of thought, conscience, and religion with the freedom to change one's religion or belief. Perhaps incongruously some social groups can argue for their right to practice their beliefs while simultaneously denying members their rights to change beliefs or leave the group. This presentation will highlight findings from a qualitative research study (n = 16) that investigated the experiences of individuals disengaging from social groups. The data revealed that one of the ways in which social groups attempt to maintain their identity and power is to limit the nature and amount of contact members have with the outside world. A central aim of the study was to discover whether a disengagement process exists and, if so, to discover its defining characteristics and phenomenological aspects. A key finding of the study was that a disengagement process does exist, and that it is precipitated by an "outside-in" experience. After introducing the various strategies used by the social groups represented in the sample to limit members' access to the outside world, which in some cases resulted in a violation of their human rights, a description of the outside-in experience and its significance in terms of the overall disengagement process will be offered. An argument will be made that a social group's attempts to limit members' access to the outside world creates an environment in which human-rights violations not only exist but go unchecked. Community members and government officials can challenge these human-rights violations by initiating an outside-in approach. However, this research is ultimately a cautionary tale because findings suggest that a successful challenge is dependent on timing, the integrity of the outside agents, the degree of self-awareness of the group member, and ultimately the member's stage in the disengagement process.

Parallel Legislation and Disposal: How the Chinese Government Defines and Controls Cults

Ye, Qing

The number of cultic organizations has mushroomed in China since the 1980s. Many organizations have gradually spread from the countryside to cities and have revealed their political purposes while tending to be modern and international. To counter contemporary cults, the Chinese government has stepped up legislation in this respect and has intensified efforts to dispose of cultic organizations. In preparation for this study, a nonresearch literature database on cults was established, which includes literature from the ruling parties, governments, and legislative institutions (223 items), nonresearch periodical literature (1103 items), influential newspaper literature (1085 items), and book literature (341 items), totaling 2,752 pieces of data. The influential newspaper literature covers the National Index to Chinese Newspaper & Periodicals and People's Daily (1946 to 2006). The literature from the ruling parties, governments, and legislative institutions constitutes a separate section of Chinese official literature. Based on a review of this literature database, this paper aims to analyze how the Chinese government defines and controls cults. First, the paper discusses the Chinese government's legislation on cult-related issues. Second, it discusses which organizations are regarded by the Chinese government as cults to be banned, and which ones are allowed to exist. Third, this paper discusses the practical distinction between a cult and a harmful Qigong. Currently, 14 types of Qigong have been banned in China besides the Falun Gong, and 51 illegal Qigong groups have been punished. Moreover, the paper attempts to answer the following questions: Which groups should be dealt with by the government? Which worship groups should be dealt with by social groups? How can the state give justifiably different treatment to the leaders and the members of cults?

Paul Martin Lecture: Supporting Human Rights By Testifying Against Human Wrongs

Alan Schefflin

This talk in honor of Dr. Paul Martin will focus on his role as an expert in the courtroom fighting diligently for every person's right to have a free mind in a free society. Emphasis will be placed on the serious deficiencies with current legal theories in protecting mental integrity from the systematic and deliberate persuasion efforts used to undermine free thinking. The legal concept of Undue Influence will be briefly discussed, and the talk will develop a Social Influence Model (SIM) that experts may use to explain Extreme Influence to judges and juries so that they may understand how science supports a fundamental human right belonging to all of us to exercise our own freedom of thought.

Poland's Approach Toward the Problem of Cults

Nowakowski, Piotr T.

The problem of cults has ceased to be a special interest for Polish authorities. Little more than a decade ago, the government structures included a body responsible for this issue, appointed by the ordinance of the Council of Ministers of 1997. The body was named the Interministerial Team for New Religious Movements. In performing its tasks, the team cooperated with government and local government-administration bodies, as well as with the interested nongovernmental organizations. The institution was not associated with any executive departments; however, it had the potential to use the governmental institutions represented in the team so that the phenomenon of cults and new religious movements (NRMs) was substantially recognized, and to undertake appropriate measures, if necessary. A tangible effect of work of the team was the report on certain phenomena related to activity of cults in Poland (Raport o niektórych zjawiskach związanych z działalnością sekt w Polsce) from 2000. After some time, the members of this body acknowledged that they are no longer limited to the boundaries determined by the name of the organization, and that due to the ambiguity of the notion of NRMs, as well as controversies associated with the word cult, they decided to name those groups using the term psychomanipulative groups. With this approach, the body focused on studying those NRMs in which features of psychomanipulative groups were observed. This new perspective had its formal implications; within less than a year after the report was published, an ordinance of the President of the Council of Ministers of 2001 officially terminated the work of the team for NRMs. However, 6 days before that happened, the Prime Minister appointed an Interministerial Team for Psychomanipulative Groups, which was to replace the institution being liquidated. Nevertheless, after the election organized at that time, another coalition won power and, in spite of a formal appointment of the team, it was never personally constituted and did not start its activity. In the following years, the subject of cults has been occasionally raised by the representatives of social organizations and political groups, but without a serious response from the governmental structures.

Political Sectarianism: The White Power Environment. A Brief Presentation of Radicalization in Sweden and the Work to Reintegrate Neo-Nazis at Exit Sweden

Orell, Robert

What motivates young individuals to engage in the national socialist worldview, in which the white race is seen as superior, with the right to dominate others? How does radicalization influence young people, and how do extremists recruit to their cause? This presentation will look at two aspects of the political sectarianism in the white-power movement: Why do individuals get engaged, and what can be done to help individuals disengage? Exit Sweden is a nongovernmental organization (NGO) that supports individuals wanting to leave the white-power environment. With a staff consisting of personnel with personal experience of the white-power movement and professionals (therapists, counselors), the work is based on a solution-focused, nonjudging, individual approach that focuses on reintegrating the individual into the society. Building on Exit Sweden's 15 years of experience working with disengagement from the white-power movement, the presentation will discuss what attracts young people to a world field of hate, exclusion, and social pariah. Is there any common driving force among the young people engaged in the white-power movement? What are the common threads among violent extremist environments? What lessons can be learned in building a successful toolbox of interventions for deradicalization and disengagement?

Poster: A Personal Journey From 1976 Till 2013 Concerning Governments, Human Rights, and the Cult Phenomenon from the White House Forum on Families to the United Nations

Clark, David

My journey began as a walk-away former cult member in 1974, and continued to the halls of the United States Senate in 1976, sharing my story before Senator Dole's gathering with parents, former cult members, and assorted experts on the harm cult organizations were having across America. A few years later, when Jim Jones and the Peoples Temple tragedy took place in Guyana during the Carter years, I was able to testify before Coretta Scott King, the wife of the late Martin Luther King, at the White House Conference on Families about the destructive impact of cults on the American family and on human dignity and rights. The state legislatures during the early 1980s had hearings concerning the cult phenomenon, at which I shared my experience as a former cult member, along with others from diverse cult organizations. The Maryland and Pennsylvania legislatures provided me the opportunity to network with others who believed we should educate our elected officials about the threat of cults to personal freedom and individual liberty, along with their damaging impact on society. Only a decade later I would testify twice at the Maryland Task Force on Cults, before the same Ida Rubin, then a senior State senator in the 1990s. The cult phenomenon continues to become a government issue. Whether it is desirable or not, our relationship to it requires a truly informed perspective wherein knowledgeable specialists can have a constructive relationship toward policy matters. In the twenty-first century, I became the FECRIS main representative for New York to the United Nations. The international community expresses common themes concerning the harmful nature of cults and human rights around the globe. I have had the opportunity to provide three separate official United Nations publications in six UN languages concerning the cult phenomenon for policymakers around the globe. My presentation will cover the history of government interactions with this conference's main themes and will describe what we can do to promote quality awareness and help where it is needed the most.

Poster: BITE Model of Mind Control

Hassan, Steve; Striar, Kim

Many people think of mind control as an ambiguous, mystical process that cannot be defined in concrete terms. In reality, mind control refers to a specific set of methods and techniques, such as hypnosis or thought-stopping, that influence how a person thinks, feels, and acts. Like many bodies of knowledge, mind control is not inherently good or evil. If mind-control techniques are used to empower an individual to have more choice, and authority for his life remains within himself, the effects can be beneficial. For example, benevolent mind control can be used to help people quit smoking without affecting any other behavior. Mind control becomes destructive when the locus of control is external and the control is used to undermine a person's ability to think and act independently. As employed by the most destructive cults, mind control seeks nothing less than to disrupt an individual's authentic identity and reconstruct it in the image of the cult leader. I developed the BITE model to help people determine whether or not a group is practicing destructive mind control. The BITE model helps people understand how cults suppress individual members' uniqueness and creativity. BITE stands for the cult's control of an individual's Behavior, Intellect, Thoughts, and Emotions. It is important to understand that destructive mind control can be determined when the overall effect of these four components promotes dependency and obedience to some leader or cause. It is not necessary for every single item on the list to be present. Mind-controlled cult members can live in their own apartments, have 9-to-5 jobs, be married with children, and still be unable to think for themselves and act independently.

Poster: Cultic Studies and Afghanistan

Dubarry, Samantha

In academia, there has been a widespread debate on the definition, motives, and psychological effects of cults and cultic behavior. The following paper will discuss the possible psychological motives of the group al Qaeda. In 2011, The New York Times released a review retrieved from IntelCenter and the National Counterterrorism Center that revealed more than a dozen nation states in which the group and its affiliates are perceived to operate along the region of Asia and North Africa (McLean & Tse, 2011). This analysis will focus on the country of Afghanistan. Through an analysis of specific human-rights violations on children and the specific causes of these violations, we urge that the lack of individual and state security is a means of motivation for members to participate in this group in search of a sense of stability and belongingness to a community. Through reviewing the political stability of the nation's regime and the ongoing conflict in the nation, we address these as possible reasons for vulnerability these group members feel, as well. Additionally, this analysis offers possible measures that should be implemented by the international community to combat this phenomenon.

Poster: Cults and Law Enforcement

Roggeman, Mark

The criminal-justice system cannot easily determine when and whether law enforcement should become involved in a cult situation. Law enforcement is usually the first agency to be contacted by people who have an encounter with a cultic group, particularly after a tragedy, such as suicide, fraud, or complaints of child abuse. Most cultic groups fly under the radar because of the closed system that prevents individuals from contacting anyone on the outside. Therefore, these groups do not attract the attention of Law enforcement, and in many of these groups illegal activities do occur. When, however, a group is brought to the attention of law enforcement, officers can be effective in gathering intelligence by getting to know the group. Such intelligence is important because, as an article in the FBI Law Enforcement Bulletin of September 2000 pointed out, 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. This presentation will address the concerns of authorities when individuals' freedom is violated, whether inside or outside the group. Practical suggestions will be given to assist law enforcement in identifying effective ways to handle these types of situations.

Poster: Examining the Social and Psychological Degeneration Process in Cults

Sajadi, Hamid

In a world in which the promotion of human rights and enhancing democratic values are the main concerns of society, and the efforts of civil entities are centered on institutionalizing principles of human rights among people, cults have developed at the heart of society, where they pose a growing threat. Cults separate members from society and pressure them to deny their identity. Such changes have destructive consequences for the community. Therefore, we face a pedagogical paradox in socializing. On one hand, modern entities try to impart democratic and civil values to individuals. On the other hand, cults take advantage of this freedom and gradually deprive members of autonomy, sometimes to a point at which total obedience to the self-appointed leader of the cult is considered as an obligatory duty for all members. This paper describes social and psychological processes in cults as revealed by in-depth interviews with former cult members. The paper will explore how the slogans and claims of cults can attract people, how cults isolate new recruits, how emotional and mental bonds with family and friends are minimized, and how cults can bring about grave suspicion from members toward the outside world.

Poster: Finding Friends and Foes on Facebook

Kendal, Lisa

Exposing and prosecuting crimes committed in cults can be done through investigation and strategic documentation. Social media provides an opportunity for individuals to connect with current and former members of cults. A network can be formed for individuals to share information in multiple directions to find people. Several forms of social media are helpful in reaching cult members, including Listservs, blogs, Web pages, and Twitter, all of which are accessible to various audiences. The calculation of traffic to your forum is among the benefits of social media that will be explored. Facebook supports the reconnection of former members, the search for known predators, and information about them to aid in prosecution.

Poster: Psychologically Manipulative Groups (Cults): A case report - diagnosis, evaluation and treatment.

Vega Gonzalez, Laura Merino, Juanjo Santamaria, Elena Montero, Marga Cano; Teresa Fernandez

Mind-control implies the control of one person over another in order to obtain benefit for the controller. In this poster we describe a case report meeting the criteria for a Mind-control situation. We use a cognitive-behavioral treatment (exit counseling), and we describe results about diagnosis, evaluation and treatment results. The case is a 67-year-old woman with a university degree, married with 2 sons. At 41 years old, she established contact with a yoga practice group. During 26 years, the patient gave large amounts of money to the group leader, insulating herself from her family and other social supports and increasingly going on more retreats with the group leader. We employed a cognitive-behavioral treatment (exit counseling), including various motivational interviews, cognitive restructuring, family sessions, and stimulus control. Later the patient was assessed with the diagnosis criteria for the group dependence syndrome and other specific questionnaires and psychometric tests. At the moment of diagnosis the patient presented with mental confusion, denial problem, resistance to treatment and changes in sleeping and eating patterns. After a year of treatment, the patient's symptomatology became lower. The patient could keep a distance and elaborate critical opinions regarding the person controlling her, without justifying her actions. The subject also showed capacity to speak about manipulation and express critical opinions about it.

Poster: The Scariest US Cult Success Story? Animal Rights and the Abuse of the Legislative Process

Weber, Vanessa

Many of us think of the animal-rights movement as a bunch of wackos who are eternally concerned with the killing of baby seals and the abuse of rabbits to test cosmetics. In fact, this movement is an organized effort to permanently eliminate domestic animals from the planet. This presentation will show how the animal-rights movement functions and is now using the legislative process to accomplish its goals—and how successful it has become.

Poster: Thirteen Years to Failure: A Federal Lawsuit to Stop Public Funding of Cult-Like Waldorf Schools

Dugan, Dan

In 1996, the opening of the Internet to the general population brought together a diverse group of former Waldorf-school parents, teachers, and board members who all had experiences with Anthroposophy, the worldwide organization behind Waldorf schools (called Steiner schools outside the United States). These individuals believed that their experiences were best explained if Anthroposophy were categorized as a religious cult. At the same time, Waldorf schools began to receive public funding as magnet and charter schools. People for Legal and Non-Sectarian Schools (PLANS) was incorporated as a nonprofit that could bring legal action against perceived violations of the establishment clause of the U.S. Constitution, which forbids public funding of religious activities. A lawsuit was filed in federal court against two California school districts, one with a Waldorf magnet school and one with a Waldorf charter school. First Amendment lawsuits take many years, and this was no exception. Volunteer lawyers came and went. Mistakes were made that the insurance-funded lawyers for the school districts exploited to whittle down the evidence. Despite three favorable rulings from the 9th Circuit Court of Appeals over the years, the case was dismissed in 2012 after the appeals court opined that there was no significant evidence left. The dismissal was without prejudice, however, and the way was left open to start all over again.

Poster: (1) Thought Crime in the Unification Church: Outward Conformity, Inner Turmoil, and the Birth of the Secret Creative Self, 1980 to 1986; (2) Recovering My Voice: One Writer's Journey After Leaving an Extreme Religion, 1990 to 2013

Neufeld, K. G.

(1) The author surveys the creative writing works he completed while he was a member of the Unification Church from 1980 to 1986. The author details the four phases and types of writing he completed during this time, and describes the sharp contrast between his private writings and those he submitted to Unification Church publications. The author argues that while the private writings were the product of his true or original personality, the writings for church publications were the product of a cultic pseudopersonality and therefore meet the definition of "cult-induced pseudo-creativity" described by Jenkinson in "Cult Pseudo-Creativity vs. Creativity in Recovery" (Cultic Studies Review, Volume 9, No. 1, 2010). Furthermore, the author attempts to draw conclusions from this evidence about whether his development as a writer during this time conforms to the model of the

birthing of the secret creative self proposed by Boeri and Pressley in "Creativity and Cults from Sociological and Communication Perspectives: The Processes Involved in the Birth of a Secret Creative Self" (Cultic Studies Review, Volume 9, No. 1, 2010).

(2) The author surveys the creative-writing works he completed from 1990 to 2013, following his departure from the Unification Church. The author details the predominant themes of his creative work and describes his gradual transition from tentative approaches in his writing about the Unification Church to more forthright approaches, and later his diversification into writing stories about other cultic groups. The author particularly examines a short story titled "The Marriage of the Lamb," for which he wrote three very different versions, to show how these different versions reflect his personal development as he moved from hesitancy to anger to more thoughtful responses. The author shows how his development as a writer during this time conforms to the model of the emergence of the strong creative self described by Boeri and Pressley (Cultic Studies Review, Volume 9, No. 1, 2010).

Poster: The Efficacy of New Findings in Post-Traumatic-Stress-Disorder Research for Former High-Demand Group Members

Kunsman, Cynthia; Pardon, Judy; Pardon, Robert

Individuals in recovery from involvement in high-demand groups struggle with managing a host of general and specific cult-related trauma symptoms, aptly named by Dr. Margaret Singer as Post-Cult Trauma Syndrome. Although the rapidly expanding field of neurophysiologic imaging has facilitated many new advances in the diagnosis and evaluation of the treatment of Post Traumatic Stress Disorder (PTSD), can this new information translate into helpful diagnostic and recovery options for those contending specifically with postcult trauma? For both professionals and former members in recovery, this panel discussion will review basic information concerning basic neurophysiology, diagnostic imaging techniques (PET, SPECT, qualitative EEG), PTSD-specific diagnostic findings, neurofeedback, eye movement desensitization and reprocessing (EMDR), emotional-freedom techniques, and somatic techniques (including mindfulness, yoga, etc.). A vital part of this paper includes an evaluation of the potential effectiveness and limitations of these options according to practitioners who work with clients struggling specifically with the unique postcult trauma experience.

Preconference, Education: Approaches to Spiritual Safety and Healing: The Safe Haven Network

Pardon, Robert; Pardon, Judy; Damgaard, Neil

People who leave a Bible-based cult usually have great difficulty integrating into a church because of the spiritual abuse they have suffered in the "name of God." This spiritual abuse can be so destructive that it harms the deepest and most intimate aspects of a person's being, making trust and commitment to spiritual oversight nearly impossible. Often, these individuals have been "inoculated" against the Church by their group and are filled with fear and anxiety. It is not unusual to hear former members say, "No one in my church understands what I am still going through—not even my pastor." And simply understanding the cult's destructive doctrines is not enough for the former members or the church. Former members' anxieties are often so severe that if they find no one who understands, they usually have only four options: stay in the church and be miserable; church hop; leave the church entirely; or go back to their group. This workshop attempts to open up the world of the former cultist to the church, and to sensitize the church to the hurts and needs of these people. Topics to be covered include tactics and strategies denominationally and locally; necessary approaches for a "safe" church; how to understand categories—e.g., heretical vs. aberration, "wounded sheep"; and components of a competent lay and pastoral approach.

Preconference, Education: Legal and Governmental Developments in Italy

Caparesi, Cristina; Giorgio Fabbro

This paper will review and provide an update on legal and governmental developments in Italy, particularly in reference to the Friuli-Venezia-Giulia regional law.

Preconference, Mental Health: Recovery Issues for Second-Generation Adults (SGAs)

Furnari, Leona; Henry, Rosanne

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

Preconference, Mental Health: Clinical Issues: Working with First-Generation Former Cultists

Jenkinson, Gillie; Eichel, Steve

A panel of mental-health professionals with extensive experience in working with first-generation former cultists will present its recommendations for best practice in providing clinical services to this challenging population. Panelists will highlight principles of ethical and effective practice and will address potential obstacles to gaining the trust of clients when their trust has been so

betrayed in the past. The role of psychoeducation in the therapeutic process will be elucidated. The opportunities for psychotherapists to integrate a variety of psychotherapeutic approaches and models within their work with first-generation former cultists while they address unique clinical themes common to first-generation former cultists will be discussed. Suggestions will be given on how to address developmental deficits caused by time “away” in the cultic group or relationship. Pseudo identity and pre- and postcult identity issues will be examined. The presenters will refer to case studies to illustrate the principles of best practice. The moderator will lead a discussion between the panel members as well as the audience regarding unique issues to providing clinical services to first-generation former cultists.

Preconference, Mental Health: Mentalization/Attachment Approach to Cult Recovery

Henry, Rosanne

Behavioral objectives: Clinicians who attend this seminar will be better able to assess cult survivors’ level of cognitive and emotional functioning with tools presented on attachment styles and prementalizing modes of experience. They will learn what mentalization is so that they can model it in session and help clients restore this skill to improve their trajectory of healing from cult involvement. Psychotherapists will learn the value of exploring the therapeutic relationship in session so clients can improve their attachment relationships in their everyday lives.

Preconference Workshop for Families: Building Bridges

Ryan, Patrick; Whitsett, Doni; Kelly, Joseph; Barker, Eileen; Philip Simo

Topics discussed may include assessing a family’s unique situation; understanding why people join and leave groups; considering the nature of psychological manipulation and abuse; being accurate, objective, and up-to-date; looking at ethical issues; learning how to assess your situation; developing problem-solving skills; formulating a helping strategy; learning how to communicate more effectively with your loved one; learning new ways of coping.

Preconference Workshop for Researchers

Dubrow-Marshall, Rod

The 3-hour research workshop will include a presentation on current developments in research in the field of cultic studies across a range of disciplines. Opportunities will also be given in the workshop for researchers to provide an update on their work and to share experiences and ask questions in a friendly and supportive peer-to-peer environment, including discussions about the challenges of working in this field and issues such as access to participants, potential legal impediments, and getting published in refereed journals. Editors of the *International Journal of Cultic Studies* will also be present to answer questions and to have one-to-one discussions with researchers (during the rest of the conference) about their work. The workshop also offers a great opportunity for reports on research projects from many different countries and cultures.

Preconference Workshop on Education

Nowakowski, Piotr T.

A number of individuals within the ICSA network have taught courses or given public talks on cults, psychological manipulation, and related topics. A small group of these persons met during the 2012 Montreal conference to discuss their work. If you are interested in participating, please send background information to me (Nowakowski@maternus.pl). If practical, please attach curricula, outlines, and so on. With participants’ permission, of course, I will create an online resource collection that workshop participants can consult before the conference. During the workshop we can discuss core questions, such as

- What content should all cult educational programs, courses, and one-time talks include?
- What variations in content and approach should one make for different audiences—e.g., high school, college?
- What factors should educators consider to ensure that their programs are balanced and professional?
- How can those interested in this area maintain collegial communication after the conference—e.g., chat room, Listserv?

Preconference Workshop on Recovery (for former members only)

Giambalvo, Carol

This workshop for former members is an opportunity for former members to meet and be able to identify with other former members; it orients them for the conference and informs them of the special sessions “for former members only,” prepares them for possible triggers that may occur, and includes discussion about the importance of critical thinking to recovery and attendance at the conference. We briefly discuss triggers, and the possibility of triggers occurring when we are learning about and discussing cultic experience. Triggers are not something to be afraid of. They actually can be helpful, pointing out areas of our vulnerability—this is a safe place for them to occur. After introducing the presenters, we inform the attendees about what they can expect when the conference begins. The following information is presented: ICSA conferences are open to all. There may be speakers for whom and sessions in which information is presented that you disagree with or are in direct opposition to; please use your critical-thinking skills. Also remember that ICSA has provided a safe place where you can disagree and you can be heard.

Protection, Prevention, and/or Post-Facto Penalty? Governmental Attitudes Toward Minority Religions

Barker, Eileen

A useful distinction has been drawn between governments that have introduced laws specifically focused to prevent minority religions from harming citizens and governments that assume that everyone, whatever their beliefs or religious affiliation, can act in any way they please as long as this does not contravene the laws of the society, which are designed to apply equally to all. Examples commonly given of the former include China, Russia, and France; examples of the latter include the United States, Britain, and the Scandinavian countries. However, the distinction is not as sharp as is sometimes assumed, nor is it one that is unchanging. Using empirical data that compares not only the differences in legislation between countries and over time, but also in the differential application of the various laws, this talk will examine some of the tensions to be found at the boundaries between the two types. In doing this, consideration will be given to appeals to their human rights by both members of the religions and members of the rest of society.

Reclaiming Life Stories After Cult Immersion

Jemsek, Greg

This paper explores three questions essential to anyone wishing to understand postcult experience: 1) How can personal identity be reclaimed after a person has been in a cult? 2) What skills do cult survivors need to learn to base postcult social relationships on something other than shared belief? 3) How can cult survivors pursue meaning in their postcult life without becoming captured by another ideology? Narrative therapy is a postmodern therapeutic approach whose emphasis on identity, meaning, and the multistoried nature of our lives offers valuable insight to these questions, and it will be the basis for exploring this topic. Narrative draws on research and concepts from social anthropology, psychology, linguistics, and literary theory to assist people to discover identity and meaning through creative, constructive interactions with others. Too frequently, stories survivors tell themselves about their lives in a cult are restrictive, one-dimensional, repetitive tales that steer their psyche to identify exclusively with a "problem-saturated narrative" associated with what is often a traumatic experience. Because human beings are multistoried, however, the process of reauthoring their lives after cult immersion can be greatly accelerated if cult survivors interact with audiences who are not just empathic, but who can assist the storytellers in three essential tasks: (1) Deconstructing their cult experience; (2) accessing sparkling moments in their lives (moments that point to alternative narratives the persons can then "thicken" in their postcult lives); and (3) coconstructing definitional ceremonies that allow them to have an "arena for appearing" in their postcult lives: a place where the multitextured nature of those lives can be acknowledged by people who share in their concern for the persons' well-being.

Remembering the Needs of Children in High Demand Groups

Carolle Tremblay

The International Convention on the Rights of the Child is celebrating its 25th anniversary this year. This Convention, which is the most widely accepted declaration of human rights, recognizes that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding. In other words, every child has the right to be loved, to have an education, to play and to receive health care, regardless of the parents' religious beliefs. By its very nature, this declaration of human rights is a frame work on which governments rely when taking steps in making decisions in the best interest of children.

The specific situation of children in high demand groups (cults) requires more than a will to do something; it obliges governments to develop programs aimed at the children's special needs and the protection of their rights. Inspired in part by the recent situation concerning the Lev Tahor group in Canada, Carolle will offer an analysis of the state's intervention. She will also provide suggestions that can assist in improving the state's role when confronted with allegations of child abuse. Her presentation is dedicated to the memory of Laurent Picard who served in many public capacities in his lifetime and played a very instrumental role for many years as a member of Info-Cult's board of directors. His keen mind and understanding of the harm that some groups cause was an invaluable contribution to Info-Cult and shaped the organization's mission.

Research Into What Helps Former Cult Members Recover From an Abusive Cult Experience

Jenkinson, Gillie

This paper reports on a doctoral research project located at the University of Nottingham, England. This qualitative investigation examines former members' experiences post cult to determine "What helps former cult members recover from an abusive cult experience?" A grounded-theory approach is used to analyze the data, and this presentation will focus on considerations that affect the researcher's developing research design, with particular reference to issues such as ethics, validity, and sampling strategy. Further, initial findings from a preliminary analysis of semistructured interview data will be shared. Project supervisors are Dr. Belinda Harris and Professor Stephen Joseph of the School of Education, University of Nottingham.

Research Update on Psychological Abuse in Group Contexts

Jose Carrobles, Moderator;

The Group Psychological Abuse Scale Modified Across Different Cultural Contexts

Carmen Almendros, José Antonio Carrobles, Omar Saldaña, Álvaro Rodríguez-Carballeira, Kimiaki Nishida, and Håkan Järvå

Psychological abuse as a form of violence in an intimate context, including group relationships, had been reported by former members of manipulative groups (Langone, 2005). The Group Psychological Abuse Scale (GPA; Chambers et al., 1994) has been the most widely employed instrument for the assessment of the varieties and extent of this abuse and was adapted for its use with Spanish population (Almendros et al., 2003). The GPA inquires about specific acts or events, not intending to measure attitudes about the abusive practices nor the causes or consequences of such abuse (Almendros et al., 2011). The original version of the GPA is composed of 28 items, 7 on each of four subscales: Compliance, Anxious Dependency, Mind Control and Exploitation. The aim of this work was to study the psychometric properties of a modified version of the GPA (GPA-M; Almendros, 2006), which was responded by self-identified former members of various manipulative groups from different countries. Their responses to either the English, Japanese and Swedish versions of the GPA-M are compared. Overall, a similar pattern of psychological abuse strategies is shown among respondents from different cultural contexts. This presentation is an update of the international research project: "Development and Validation of Measures Relevant for the Study of Abusive Groups".

How Existing Measuring Instruments Represent Strategies of Psychological Abuse in Groups

Omar Saldaña, Álvaro Rodríguez-Carballeira, and Carmen Almendros

The assessment of psychological abuse strategies from a rigorous perspective and based on empirical studies is a newly developing field, especially in group contexts. Some measuring instruments have been proposed to assess this construct. Most notably are the Group Psychological Abuse Scale (GPA; Chambers, Langone, Dole, & Grice, 1994), the Individual Cult Experience Index (ICE; Winocur, Whitney, Sorensen, Vaughn, & Foy, 1997), and the Across Groups Psychological Abuse and Control Scale (AGPAC; Wolfson, 2002). Several studies have tested the adequacy of the psychometric properties of the GPA and some professionals are using it in applied fields, confirming its utility. However, one might wonder whether the existing instruments evaluate exhaustively the broad domain of this phenomenon. Thus, this study examines the possible limitation of preexisting instruments in terms of the contents they address.

Recently an exhaustive and comprehensive taxonomy of psychological abuse strategies has been proposed (Rodríguez-Carballeira et al., 2014). From a psychosocial point of view, it classifies those strategies into 6 main categories and 26 subcategories that were ranked by a panel of experts according to their severity. The main categories are 1) isolation, 2) manipulation and control of information, 3) control of personal life, 4) emotional abuse, 5) indoctrination within an absolute and Manichean belief system, and 6) imposing a unique and extraordinary authority.

The present work analyzes the extent to which psychological abuse strategies included in the taxonomy are represented in the instruments that are aimed to assess the phenomenon. To achieve this, two researchers with experience in the study of manipulative groups linked each item of the analyzed scales (GPA = 28 items; ICE = 47 items; AGPAC = 22 items) with the corresponding component of the taxonomy. The results show that the available measuring instruments don't represent entirely the psychological abuse strategies defined in the taxonomy. In this sense, a) certain strategies considered as severe by the experts are not covered by any item, and b) certain strategies are evaluated by a large number of items, being clearly oversized. From this perspective, some lack of an exhaustive representation of the phenomenon by the scales under consideration makes us recommend the development and use of new instruments to assess psychological abuse in groups in a more comprehensive way.

Religious Abuse: Mental Health of Former Members of Christian Fundamentalist Religious Groups in Iceland

Petra Hólmgrímsdóttir; Sigríður Sigurðardóttir

This research deals with the subject of religious abuse within fundamentalist Christian religious groups in Iceland. Research has shown that psychological abuse negatively affects a person's value of life and increases the possibility of negative emotions (e.g., depression, anxiety) and PTSD. Lower satisfaction with life is associated with people who are abused. The main goal in this research was to translate the Group Psychological Abuse scale into Icelandic. It was then used in an online survey, along with other psychometric scales, to evaluate depression, anxiety, PTSD symptoms, and satisfaction with life at the time of leaving fundamentalist Christian religious groups, as well as satisfaction with life today. Principal axis factor analysis was conducted on the Group Psychological Abuse scale to confirm factor structure. Factors did not load as in the original factor loadings. Therefore, the scale was used list wise. Having suffered religious abuse is a significant predictor, even though it has been controlled for by age of participants, how long they were in a the religious group, how long it has been since they left the group, how often they attended their congregation, how

often they prayed, and how important they rated God as a part of their life. Prediction for anxiety did not test significant at $p < 0,05$, but was significant at $p < 0,1$. Correlation between the Group Psychological Abuse scale and anxiety is high: 0,86, $p < 0,01$. Religious abuse predicts depression and PTSD symptoms, as well as less satisfaction with life. Adaptive and maladaptive coping at time of leaving were compared to satisfaction of life and it does predict how people evaluate their life. Religious abuse is a hidden phenomenon in society. Psychologists and other mental health professionals need to be aware of the trauma and negative feelings individuals might have suffered during their time in a fundamentalist religious group and the effect on their life after they leave.

Spiritual Recovery After a Cult Experience

Duncan, Wendy; Duncan, Doug; Koshatka, Molly

Religious cults depend on fear and intimidation to maintain their hold over group members. To control and manipulate followers, the cult leader portrays himself as the truth-bearer, and group members are lead to believe that God has specifically chosen him to bring light into the world. The cult leader's claim that God has imparted to him a unique and special revelation justifies his existence as the leader and his right to exercise control over his members. Followers are taught to accept the leader's authority as divinely mandated. Any doubts or questions are quickly extinguished by the leader utilizing intimidation, humiliation, and fear tactics. Over time, devotees adopt the cult's view of God and become fearful of leaving because of the fear that they are renouncing their faith and God. For individuals leaving pseudo-Christian cults, one of the most significant questions they struggle with in their recovery is what to do regarding their faith. There are unique complications for people in religious cults because some were Christians before being drawn into the cult, and they would like to reclaim the positive aspects of their faith. Former cult members wrestle with the fact that their image of the God of the cult and of their previous belief system has dissolved. Redefining who God is and what that means to the former member can be a tumultuous journey. Four former members of aberrant religious, high-demand groups will share their thoughts on the role of fear and manipulation in religious cults, obstacles in transitioning out of a spiritually manipulative group/religion, healthy vs. unhealthy faith, and the process of reconnecting with their spiritual self.

Spreading the Word: How to Give an Effective Presentation on Cults

Grosswald, Paul

Now that you are involved in the cult-awareness movement, people may start inviting you to come to their schools, places of worship, or community centers to talk about what you know. But what do you say? How do you say it? In this program, you will learn the most effective ways to deliver a presentation on cults to an audience of lay people who are generally unfamiliar with the topic. For instance, you will learn how to explain what a cult is. You will learn how to demystify the mind-control process for people who tend to assume that their free will can never be taken away from them. You will learn how to describe how the cult-recruitment process works. You will be shown a number of attention-grabbing demonstrations that you can use to drive home your points and draw your audience in. You will learn how to tell your own personal cult story in a way that will be moving and memorable, yet informative and educational. Finally, you will receive pointers on how to book speaking opportunities.

The Attitude of the Communist Authorities of the Polish People's Republic to Jehovah's Witnesses (1944 to 1989)

Rewera, Mirosław

The communist authorities, who by their nature demonstrated a hostile attitude to religion, initially tolerated the Jehovah's Witnesses, thinking that this organization could be used to weaken the influence of the Catholic Church in Poland. However, the doctrine of the community that predicted the soon approaching Armageddon—the end of the world—and the consequent abandonment of social life by the members, and their complete submission to the authorities of the community made their enlistment impossible. This combination resulted in repression of the Witnesses and led to the complete banning of their religion and acquisition of its assets by the state for educational purposes. This outcome gave rise to an open fight with Jehovah's Witnesses, who were persecuted for belonging to an illegal organization, refusing military service, disseminating so-called whispered propaganda, and printing and distributing religious literature. Opinion about the Jehovah's Witnesses as a cult with a definite anti-Polish and antistate character was common in the '50s and '60s of the 20th century. In Silesia province, for example, the principle motive of accusations remained the Witnesses' German character and their spying for America. Many members of the association were sued. Throughout the country, there were at least a dozen hearings. However, in most investigations, acquittals were made or a maximum of 2 years' imprisonment ordered. Despite common arrests and court judgments, the community's activity was not interrupted. "Brothers," as the members of the community called themselves, knew about the penetration of the groups by the security organs. Church superiors and elders warned at the meetings of their coreligionists against the "false brethren." In the '80s, government policy toward Jehovah's Witnesses became more liberal. The community, to facilitate the import of its publications from abroad, registered its publishing activities under the name of "The Watchtower—Publisher Confessions of Jehovah's Witnesses in Poland"; and on May 12, 1989—i.e., shortly before the formal collapse of Communism in Poland, it was officially registered and legalized.

The Audacious and the Cautious: International Expansion Tactics of Korean Cults With Jailed Leaders

Daley, Peter

To gain insights into how modern Korean cults operate, this paper will compare and contrast methods used by two Korean cults seeking international expansion despite significant criminal convictions against their leadership. I will explore two cults in particular: their histories; their doctrines; significant differentiating features; efforts to silence critics; the crimes that saw their leadership jailed; and their current recruiting practices, including use of social media and the Internet. By doing so, I will explore the free-speech issues I have encountered when my website has come to the attention of such cults. The first cult, known as JMS, is led by a former Unificationist who, prior to his arrest in China in 2007, spent 7 years as a fugitive wanted for rape by Korean authorities and INTERPOL. The JMS cult thrives on anonymity and appears to avoid attention. Consistent with a leader in jail for sex offences, the JMS cult primarily targets young, attractive women for recruitment through modeling and dance front groups on university campuses across Asia, America, Europe, South Africa, and Australasia. The cult now calling itself (in Korea at least) Jungshim stands in stark contrast. With a leadership jailed in 1999 for defrauding members of USD 95 million, Junghim has sought to grow (in England in particular) by seeking public recognition, a tactic that has resulted in praise from Prince Charles and video endorsements (which will be shown during my presentation) by London Metropolitan Police personnel, including one of the UK's most senior police officers. As another example of how Korean cults are evolving in their attempts to grow and gain legitimacy in Korea and overseas, I will also explore the recent rise of Shinchonji, another Korean cult; in particular, its attempts to involve large numbers of Westerners in Korea in its propaganda and intimidation tactics.

The Copyrighted Cult: How the Church of Scientology's Use of Intellectual Property Law Violates Human Rights and Threatens Religious Freedom

Grosswald, Paul

Imagine if the Catholic Church owned the copyright to the Bible. Imagine further if the Catholic Church went to court and used its copyright to obtain an injunction to prevent non-Catholics from selling, distributing, or using the Bible. Imagine if the Catholic Church used its copyright to prevent Protestants from practicing their religion. Such a scenario would drastically change the nature of our society. Religious freedom would be lost. The values of religious diversity and pluralism would be severely undermined. Such a scenario would pose a grave threat to human rights. Most people assume that such a scenario can never happen because the Bible predates copyright law and is in the public domain. Nevertheless, because newer religions have come into existence in the post-copyright era, they are legally permitted to enforce copyrights in their religious scriptures. Such religions can thereby use the law to assert control over their members in a way that the ancient religions cannot. One religion in particular, the Church of Scientology, has used its copyrights to enforce its orthodoxy and to prevent competing Scientology sects from coming into existence. Scientology has, in effect, used the law to prevent its own Protestant-style reformation. In this program, the speaker will argue that the copyrighting of religious scriptures is a human-rights violation because it substantially burdens the religious freedom of those whose religious practice depends on the copyrighted scriptures.

The East West Culture Project and Master Wang A.K.A. Khechen Dorje Rinpoche's "B1" Meditation Center: A Buddhist Cult in Taipei, Taiwan and its Ensnarement of Foreigners

Szimhart, Joseph; Revali, Frances

Joseph Szimhart will offer a sample of new Buddhist movements that have recruited in Western nations. Frances Revali will present her experience in a group and how it recruits and affects naïve foreigners. The presenters will conclude that Buddhism is a complex religious tradition with many attractive ideas for Western seekers, but the deceptive conduct of leaders and inept governance by the group leaders follow similar patterns of harmful cults, no matter what the religious tradition.

The Evidence for and Against Hypnosis as a Thought-Reform Technique

Eichel, Steve

Perhaps more than any other single method of influence, hypnosis is shrouded in mystery, myth, misunderstanding, and outright falsehoods, even among mental-health professionals. Some cite research that essentially claims hypnosis does not exist beyond a not-particularly-useful and confusing construct; others—especially among but hardly limited to some cult critics—describe hypnosis in a manner that greatly exaggerates its power. This presentation, by a cult-aware psychologist with advanced training in scientific/experimental as well as clinical hypnosis, will cover and debunk a range of misunderstandings and misinformation about the use of hypnosis in cultic environments and processes. At the same time, the very real impact of hypnosis on certain people in certain situations will be carefully explored using the most current research available rather than relying solely on anecdotal evidence. The presenter will also briefly cover credentialing issues in hypnosis (including the latest update on the famous “Dr. Zoe D. Katze, Certified Hypnotherapist” incident) and discuss the possibility that “natural” and covert hypnosis may be utilized by certain cultic leaders, trainers, and indoctrinators.

The General Overview and Approach of David Clark Toward Cult-Intervention Cases and Work With Mental-Health Professionals

Clark, David

My entire professional career began and continues to this day to be based on the premise that cult-afflicted families and individuals are in need of assistance. My introduction to the cult-intervention liaison begins with inquiries for assistance from those who are seeking help. It is important for me to establish the appropriateness of my relationship to the inquiry for cult-intervention consideration or related consultations. I receive many cult-related inquiries, but not all are cult-intervention cases. I also receive referrals from those seeking cult-related assistance from mental-health professionals, medical doctors, lawyers, clergy, or other professionals. After exiting my own cult experience in 1974, I realized I had experienced many things in my group I knew nothing about, and I learned about them only through quality education about unknown influences. I reviewed the cult mind-control process as destructive and harmful to individual autonomy and critical thinking, with a lack of truly informed-consent decision making. This process laid the foundation for the educational and critical-thinking model I continue to follow to this day when I am doing cult-intervention work. My presentation will focus on the history of exit counseling and how it has responded to the mental-health relationship through the decades. It is important to consider that my working premise for professional assistance is based on induced indoctrination in harmful groups or destructive, high-demand relationships. When harm and impairment to cult members or persons in high-demand relationships has taken place, my perspective from a boundary-oriented relationship begins to address the induced nature of the mind-control process.

The Intersection of Politics, Religion, and Cultism

May, Maureen; Trodden, Matthew; Orell, Robert; Dubrow-Marshall, Rod

Martyrdom in the Fight Against "The System"

May, Maureen

The allure of martyrdom has become an alarming development within political cults of varying ideologies in today's complicated political world. The development of political extremist cult groups organized along the lines of religiosity is of enormous concern. It is a development that is highly relevant for scrutiny and discussion by the International Cultic Studies Association. This presentation will focus on this cultural aspect of cult activity from the lens of the experience of the presenter, who was a member of the Communist Workers Party (CWP), an American communist group of the Mao Zedong type, in the 1970s and 1980s. The CWP would be forgotten were it not for the murders of five of its members, which resulted from a confrontation between the Ku Klux Klan/Neo-Nazis and anti-Klan demonstrators/CWP in Greensboro, North Carolina on November 3, 1979. Significant historical information has remained obscure due to the cultic nature of the organization. This presentation will briefly touch on the events of what has been called "The Greensboro Massacre." The presenter will then also briefly discuss the particular aspects of the cult activities of the CWP, focusing on the culture, organizational structure, ideology, and practice of groups organized along the lines of Marxism/Leninism/Mao Zedong thought. A scrutiny of the cultural concept and practice of martyrdom within cults, both the willingness to give one's life and the willingness to give over one's entire being to the group, will be the major focus of the presentation.

Understanding the Canadian Sovereign Citizen Movement's Doctrines, Leaders, and Future

Trodden, Matthew

This presentation uses a range of primary sources on and by the Canadian Sovereign Citizen (aka Freeman of the Land) movement and its gurus to show how they have constructed their antigovernment ideologies. It specifically identifies how these ideologies have informed the movement's negative views of the Canadian government and its officials. The presenter also will discuss some of the personal motivations that the movement's leaders have for their viewpoint, and reasons that they continue their fight despite a lack of success. Moreover, he will discuss the movement's online activities and how that presence serves as the main avenue of recruitment. The presentation concludes with the argument that Sovereigns' continued failure to achieve its fantasy about "returning to an idyllic state" and continued marginalization by the press/public will escalate its radicalism, which is perhaps why Canadian national-security officials label it as a domestic-terror organization.

Martyrdom and Submission Experience From the White-Power Environment

Orell, Robert

Building primarily on national socialist ideology, the white-power environment seeks to gain dominance in the world. The main idea lies in humans being divided in races, wherein these races are sorted by a nature-given hierarchy. In this hierarchy, the white race is seen as the superior race and therefore meant to dominate the other races. The worldview promotes dictatorship and the idea of one strong leader as a means of leading the crowds. How does the role of ideology, leadership, and martyrdom affect the lives of members in these environments? With self-lived experience from the white-power movement in Sweden, the presenter will talk about life in the movement and how

this effects the individuals engaged in a totalitarian cause. Promoting elitism, revolution, dictatorship, and a society built on racial ideology, the environment puts a lot of demands on individuals; so how does the role of martyrdom play in to the movement? In propaganda, the cause is described as an apocalyptic battle between good and evil, in which there can be only victory or extinction. With every deceased activist acclaimed and revered as a fallen hero and martyr, the movement seeks to foster activists who sacrifice not just their whole being and commitment, but even their lives for the cause of the white race. It's a call for heroes and martyrs.

The Psychodynamics of Superstitious Thinking and Cultic Exploitation of Superstition

Goldberg, William

Science is only a few hundred years old, but superstition has been a component of human thinking since the beginning of time. This workshop will explore the universal predisposition for superstition and the instinctual, unconscious, and sociological aspects of that predisposition. We human beings overestimate our capacity to distinguish between reality and nonreality. We believe that we can tell when someone is manipulating and exploiting us, and we believe that we can discern when someone is attempting to deceive us. Unfortunately, the reality is that we all are easily fooled. The human brain is a poor information gatherer, and our capacity for self-delusion often overwhelms our common sense. Cult leaders and other predators use these common human attributes to ensnare their victims. This workshop will explore the history of superstitions as well as the psychodynamics of superstitious beliefs.

The Report on National Security From 1995 in the Context of Cults in Poland

Daszykowska, Jadwiga

In Poland, the first official document on the subject of cults was The Report on National Security, published in December 1995 by the National Security Bureau, a government agency that executes the tasks given by the President of the Republic of Poland regarding national security. This document, in order to reduce the risks associated with the activities of cults, suggested, among other proposals, establishing an institution—on the model of other countries—that would deal in a professional and structured way with the analysis and exchange of information on new religious movements (NRMs) and cults, as well as developing methods of counteracting the recruitment of youth to cults and providing assistance to victims. Since its beginning, the document has faced criticism, which will be discussed in more detail in the paper.

The Therapeutic Relationship When Working With Former Cult Members

Furnari, Leona

Individuals who are harmed in cults or abusive groups are harmed in the context of a relationship, specifically the relationship to the leader(s) and to the group. For second-generation adults (SGAs) this may also include relationships with parents. Many in the mental-health field believe that the most useful or helpful aspect of therapy is the therapeutic relationship between client and therapist. Yet this relationship itself can trigger the former member's cult issues, including relational abuses. This triggering and possible transference bring with them rich material for the therapy; yet without a safe therapeutic relationship, it is difficult to work on the material. The key, then, is building a safe, trusting relationship, which takes time. Although the importance of a trusting relationship is true in therapy for any client population, therapists working with former cult members must be especially cognizant of some issues in particular. This workshop will include discussion about therapeutic modality issues, the therapist's use of self, and issues particular to first- and second-generation former members.

The Unique Challenges of the Second Generation Adult (SGA): A Panel Discussion with SGAs

Duncan, Doug; Meyrat, Eva; Stamler, Ann; Rardin, Patrick

When individuals leave a cultic or high-demand group, one of their tasks is to redefine their identity. Most converts to a cultic group develop a "cult personality" to adapt to the cult's demands and mold themselves into what the cult expects them to be. Upon leaving, the former members will have to redefine their authentic self, which generally involves reconnection with the person they were before they joined the cult. However, when adults who were born or raised in a cult leave the group, there is no pre-cult identity to restore. The challenges and recovery issues faced by second-generation adults (SGAs) are different from those faced by people who were converts. SGAs often struggle with how and why their parents joined a cult and why they stayed. Their realization of parental neglect and reassignment of the parental role to the cult or cult leader can cause bewilderment and distress. Having grown up in a cult with unhealthy role models and isolation from mainstream life, SGAs guess at what is normal. After separating from the cult, they often imitate or take their cues from people around them, which can result in difficulty in developing their true self. Furthermore, SGAs may struggle with guilt and self-blame that lead to poor self-esteem and a lack of self-confidence. Often, relationships with family members are strained, if not broken. A panel discussion comprising four SGAs from Bible-based, Eastern, and philosophical cults will discuss their individual experiences growing up in a cult and how they developed resilience and began a new chapter of their life. The panel will address these areas:

- Dealing with culture shock
- Discussing the concept of family then and now

- Developing a sense of self
- Developing social competency
- Coping with loss of childhood “trauma buddies”

The unique characteristics of Post Cult PTSD and suggested therapeutic approaches

Healy, Denis

This paper will assert that there is a specific form of PTSD, postcult PTSD, which is a direct result of members’ experiences in cults. The paper will review Judith Herman’s 1997 seminal textbook on the general symptoms of PTSD (Trauma and Recovery) and discuss how postcult trauma is different. Comparisons will be made between generic PTSD hyperarousal and postcult PTSD hyperarousal; generic PTSD intrusion and postcult PTSD intrusion, with particular emphasis on the wide range of triggers; and generic PTSD constriction contrasted with postcult PTSD constriction.

Undue Influence 101: A Framework for Understanding Thought Control

Fusco, Mary Ann; Goldberg, William; Hassan, Steve; Grosswald, Paul; Wehle, Dana

Introduction

Fusco , Mary Ann

The theme of this year’s ICSA conference is government, human rights, and the cult phenomenon. Unfortunately, government authorities, law enforcement personnel, educators, journalists, clergy, many in the mental-health and other helping professions, and even affected family members are woefully uninformed about the role of undue influence in cultic behavior and other controlling relationships, and how undue influence violates human rights at various levels of society and can contribute to criminal activity. Composed of mental-health and legal professionals with expertise in undue influence, this panel fills in that gap in understanding.

The Multiple Faces of Undue Influence

Goldberg, William

This presentation will describe the various ways in which undue influence can manifest itself in everyday life, provide an overview of the types of groups and individuals who practice undue influence to their advantage, and describe the signs that indicate that a loved one is being unduly influenced.

Understanding the Manipulation and Coercive Persuasion of Undue Influence

Hassan, Steven

This presentation will explain manipulation and coercive persuasion, dispel common myths about manipulation and coercive persuasion, and present a model that describes how one becomes a victim of undue influence.

What Can You Do When a Loved One Is “Under the Undue Influence”?

Grosswald, Paul & Wehle, Dana

This presentation will describe what can be done to address the injustice and pain caused by undue influence.

Conclusion: A Call to Action. The panel will discuss the importance of starting a public discussion among government leaders, educators, the general public, and in the media about coercive persuasion/undue influence.

Update on the Regional Law of Friuli Venezia Giulia 11/2012

Piccin, Mara

In the 10th, legislature, the Regional Council of Friuli Venezia Giulia approved a regional law an act, which contains provisions to support people who are harmed by experiences in cults or similar organizations. This abstract will discuss the effects of the regional law after its approved in April 2013. The main object of this law is to prevent the worst consequences of people’s participation in cult life. The law provides for three types of interventions. Firstly, actions to give information on the sociological, psychological, and legal implications of undue influence. Advertising, for example, can be an effective way to teach people how to recognize and resist manipulative influences, which can proliferate in the shadows when potential victims are unaware of manipulative techniques or are experiencing difficult moments. Secondly, the law provides support for organizations that offer counseling and other professional help to victims and their families. Finally, the act provides financial assistance, including support for legal and psychological assistance when victims have been reduced to poverty and cannot afford to pay for necessary legal or psychological help.

Workshop for Former Cult Members Who Were Parents in the Group

Goldberg, Lorna

Parents who leave cults have to handle all the postcult issues of former cult members; but, additionally, they have to deal with the consequences of having raised their children in a cult. Topics for discussion may include

- The Cult Leader's Establishment of the Child-Rearing Process
- The Cult Leader's Interference With Parental Involvement, Nurturing, and Protection of Children
- Parental Role (As Defined by the Cult) and Cult Relationship with Children
- Consequences of Cult Marriage
- Consequences of Cult Life for Children
- Empathy and Special Feelings Experienced for Children
- Present Relationships With Children and Suggestions for Improvement

Workshop on Countertransference in Cult Counseling

Goldberg, Lorna; Jenkinson, Gillie

There are many former-member therapists entering this field. This session will address countertransference issues that such therapists should consider as well as the special issues that affect therapists who lack a cult experience. Two therapists will describe their own countertransference reactions: a former member/therapist and a therapist who was never a member of a cult.

Workshop: Writing for Physical and Emotional Well-Being

Farber, Sharon

Attendees should bring a pad and paper to the workshop.

You do not have to have had the experience of being in a cultic group to benefit from the power of expressive writing. Why is writing about your involvement in a cult or any other painful matter in your life personally valuable for you? Writing expressively about painful experiences in your life—what happened and how you felt about it—makes a major difference not only in your mood and other markers of mental health, but also in improved immune function and work performance, and reduced blood pressure and cholesterol levels. Learn more about expressive writing and what it can do for you, and about the many studies done on this subject by social psychologist James Pennebaker, who has found that the process of constructing a narrative about these experiences can help you to construct and make sense of what happened. Holding back or inhibiting your thoughts, feelings, or behaviors requires a great expenditure of energy and produces stress on your body that can result in illness. People who have had traumas about which they cannot speak or write are more likely to visit physicians for illness, to be hospitalized, and to be diagnosed with major (cancer, hypertension) or minor (colds, flu) health problems than people who have written or spoken with others about the same traumas. Deep disclosure, either through talking with a trusted person or through writing, can allow you to find a sense of meaning or purpose in your pain. Viktor Frankl, psychiatrist and author of *Man's Search for Meaning*, states that "to live is to suffer. To survive is to find meaning in the suffering."

Speakers

Donna Adams-Weiss, PhD, LPC, is a licensed professional counselor and Executive Director of Miriam's Villa, an intensive outpatient treatment program for former members of cults, high-demand groups, and relationships in Montgomery, Alabama. Dr. Adams-Weiss is a former Clinical Director of the Wellspring Retreat and Resource Center in Albany, Ohio, a residential rehabilitation center for ex-cult members. She has worked in a counseling capacity with former cult members for about 20 years. She was formerly employed at Auburn University in the Psychology Department. While an adjunct instructor at Xavier University in Cincinnati, Ohio in the Counseling program, Dr. Adams-Weiss taught a class on cults and cult treatment and served as a media consultant for the university regarding cult-related issues. She has been interviewed by numerous newspapers and radio and TV stations concerning cults. She is currently working on articles for publication in professional journals and is a contributing author of a chapter in a textbook for mental health professionals, entitled "Values and Ethics in Counseling: Real-Life Ethical Decision Making."

Carmen Almendros, PhD, is Associate Professor in the Biological and Health Psychology Department at the Universidad Autónoma de Madrid, Spain. She is on ICSA's Board of Directors, and is *International Journal of Cultic Studies*, Co-Editor. She published a book and several articles on psychological abuse in group contexts, cult involvement, leaving cults, and psychological consequences of abusive group membership. Her research interests also include the study of parental discipline and psychological violence in partner relationships. She is principal researcher of a project entitled: "Psychological abuse, influence and adaptation to violence in partner relationships," which was financed by the Comunidad de Madrid and Universidad Autónoma de Madrid. 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.

Livia Bardin, MSW, is a clinical social worker who has been engaged with cult victims and their families for more than fifteen years. She is particularly interested in the interface between high demand groups and cults and mainstream society. Her research in this area has been published in the *Cultic Studies Review* and the *Journal of Public Child Welfare*. Now retired, Ms. Bardin has provided trainings on cult-related issues for mental health professionals in the Washington area and elsewhere. She is the author of *Coping With Cult Involvement: A Handbook for Families and Friends* and *Starting Out in Mainstream America*, an online reference book for those who have left cults.. She currently serves as book review editor of *ICSA Today* and the *International Journal of Cultic Studies*.

Eileen Barker, PhD, PhD h.c., OBE, FBA, is Professor Emeritus of Sociology with Special Reference to the Study of Religion at the London School of Economics, University of London. Her main research interest is minority religions and the social reactions to which they give rise. She has over 350 publications (translated into 27 different languages), which include the award-winning *The Making of a Moonie: Brainwashing or Choice?* and *New Religious Movements: A Practical Introduction*. In the late 1980s, with the support of the British Government and mainstream Churches, she founded INFORM, an educational charity, based at LSE, which provides information about minority religions that is as accurate, objective and up-to-date as possible. In 2000, Queen Elizabeth appointed her as an Officer of the Order of the British Empire (OBE) for 'services to INFORM', and she received the American Academy of Religion's Martin E. Marty Award for the Public Understanding of Religion. She was the first non-American elected President of the Society for the Scientific Study of Religion. A frequent advisor to governments, other official bodies and law-enforcement agencies throughout the world, she has made numerous appearances on television and radio, and has given guest lectures in over 50 countries.

Mirad Indiar Böhm was born in Hamburg, Germany. He received his BA in European Studies from King's College London and his MSc in International Politics from the School of Oriental and African Studies, both based in London, UK. Mirad has lived in Jakarta, Indonesia, for the past five years and worked at the local NGO, The Habibie Center, where he conducted research and analyses on Southeast Asian trends and developments, such as ASEAN cooperation on human rights. He later moved on to the London School of Public Relations – Jakarta, a graduate communication school, where he worked as International Relations Coordinator, collaborating with various organizations and institutes on a range of academic and cultural projects. He also lectured in Intercultural Communication and International Relations. Mirad is currently an associate researcher with the Institute for International Peace Building, also based in Jakarta, which focuses on counter-extremism and conflict transformation.

Chelsea Brass, MPAff, currently manages the community and collaborative projects for a state public health institute. This role includes the management of population health assessments and convening stakeholders to envision comprehensive health policies and initiatives. Chelsea has worked in several fields of policy including health and human services, behavioral and mental health issues, childhood health, socio-economic policy, and urban affairs. Her graduate studies were completed at the University of Texas, Austin with a Master's degree in Public Affairs, with a completed certificate in mediation, as well as completing the course requirements of the portfolio program from the Center for Public Policy Dispute Resolution from the UT School of Law. Chelsea is training to become a court-appointed special advocate (CASA) to represent children in the foster care system.

Jeff Bryson (LPC/ALPS (WV), IMFT (OH), CCSOTS, AAMFT Clinical Fellow). After completing his BA in Bible and Religion, Jeff went on to complete an MAR in counseling with an emphasis in marriage and family therapy. He is currently in the final stages of his dissertation for the PhD in criminal justice. Jeff began his career working in community mental health and began specializing in the treatment of anorexia/bulimia and sex offenders over 20 years ago. He joined Paul Martin and the team at Wellspring Retreat and Resource Center in 2005, but had worked with ex-members of high demand groups for about 5 years prior to that. His dissertation is a qualitative exploration, *Parental Use of the Sex Offender Registry: A Routine Activities Approach*.

Leszek Buller, PhD. Cardinal Stefan Wyszyński University in Warsaw.

Cristina Caparesi has a master's degree in Science of Education and a specialization in Family Mediation. She is an educator and family mediator with an expertise in conflicts related to cultic affiliations. She is President, EXIT ONLUS Cooperative enterprise, Director of the Helping Centers for Job Harassment of the Province of Udine SOS Antimobbing and CISL-Province of Prodenone; and Director of the Helping Center of SOS Abusi Psicologici. She is also a member of the Working Group of the European Commission, "First-line Deradicalisation Practitioners"; president of the local branch of ANPE, the professional association of educational consultants; Director for the project, "Plurilingual Families" for educaforum.a.p.s.; Editor of the scientific journal, *SOS Abusi Psicologici, Manipulation and Abuse*; an expert for the Criminal Court of Udine in the branch of education, with a specialization in criminology and problems related to cultic affiliations; Italian Co-correspondent for ICSA Today; and a member of the Italian Society of the Psychology of Religion. She works professionally in the areas of multiculturalism and bilingualism, educational services, undue influence (including job harassment, cults, bullying), and family mediation and alternative dispute resolutions (ADR). She is a co-author, with Mario Di Fiorino and Steven Kent, of "Costretti ad amare. Saggi sui Bambini di Dio, the Family" (only Italian), and other articles published by Italian magazines.

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

Dianne Casoni, PhD, Full Professor, School of Criminology, University of Montreal. Associate Professor, Department of Psychology, Université du Québec à Montréal. Psychologist, psychoanalyst, member of the Canadian Psychoanalytical Society and the International Psychoanalytic Association, Dr. Casoni is the author of over 70 articles and book chapters on psychology and the law, sexual abuse of children, treatment of victims, wife assault, and the psychodynamic understanding of cults. She has just published a book on the psychoanalytical understanding of the criminal mind and edited a book on terrorism, both in French, co-authored and co-edited with Louis Brunet.

Dr. Tianjia Chen is a lecturer at the College of Humanities and Social Sciences, University of Chinese Academy of Sciences. He received his PhD degree in History of Science from Peking University. His academic interests include cultural history of science and religion in China.

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). David has been the North American Vice President of the DIALOG Centre International since 2011 and is FECRIS's New York main representative to the United Nations. David Clark was the featured cult expert on the Dr. Phil Show episode and Dr. Phil gave special thanks to David on his show and his official network show website.

Peter Daley is an Australian who has been living in Korea since 2003. He currently works as an English teacher at Sookmyung Women's University in Seoul. His first year in Korea brought him into close contact with a cult that was later described in the print media as one of the most notorious in Asia. Since little was known about the JMS cult outside of Korea, Peter began collecting information about the cult and its leader, who at the time was wanted by Korean authorities and INTERPOL on numerous rape charges. An interest in one rather obscure Korean cult naturally led to an interest in others, and over the next ten years Peter built - and continues to build - his website, <http://jmscult.com/>, which contains the most amount of information on several lesser-known Korean cults. Peter has observed and recorded numerous events held by several cults, liaised with numerous former members and their family members, and initiated and assisted with journalist investigations. Peter recently assisted with his first family-centered intervention in September, which was successful, with an Australian JMS member from his hometown of Canberra.

Jadwiga Daszykowska, PhD, Assistant Professor at the John Paul II Catholic University of Lublin – Off-Campus Faculty of Social Sciences in Stalowa Wola (Poland). Areas of research activity: social pedagogy, pedeutology, pedagogy of leisure time. Research interests relate particularly to the following issues: quality of life, leisure time, quality of education. She is a member of the Polish Pedagogical Association and author of: *Jakość życia w perspektywie pedagogicznej (Quality of life in a pedagogical perspective, 2007)*, *Czas wolny nauczycieli (Leisure time of teachers, 2008)*. She has edited: *Czas wolny. Przeszłość – Terażniejszość – Przyszłość (Leisure time. Past – Present – Future, 2009)*, *Przemiany wartości i stylów życia w ponowoczesności (Changes of values and lifestyles in postmodernity, 2010)*. She is the author of numerous scientific articles in these areas.

Dr. Catherine de Boer has a Bachelor of Social Work from King's College at the University of Western Ontario, a Master of Arts (in Religion) from the University of Toronto and a Master of Theological Studies, a Master of Social Work and a PhD in Social Work from Wilfrid Laurier University. Her primary research interests are in the areas of identity development and transformation and narrative studies. She is particularly interested in the impact of social group memberships (such as one's religious group) on one's sense of self and likewise the associated identity implications of disengagement. Dr. de Boer's dual academic credentials in social work and religion make her uniquely suited to exploring disengagement from religious totalistic groups.

Lorraine Derocher, PhD, has published *Vivre son enfance au sein d'une secte religieuse: Comprendre pour mieux intervenir (Growing up in a Sectarian Religious Environment: a Better Understanding for a More Appropriate Intervention)*, Presses de l'Université du Québec, 2008, which explores the challenges faced by those raised in cultic groups when they leave their group. She works for the research center Société, Droit et Religions de l'Université de Sherbrooke (Society, Law and Religion of the Université de Sherbrooke). As a sociologist of religion, Lorraine Derocher teaches and gives training for professionals like social workers, policemen, psychologists and teachers since her main research topic concerns youth protection interventions within cultic environments.

Samantha DuBarry earned a Bachelor of Arts degree in Psychology with a second major in Sociology from Florida International University. Currently, Samantha is working as a research assistant for the Criminal Mental Health Project Jail Diversion Program. In the past, Samantha has also provided research support for FIU's Children with Anxiety and Phobia program and has held a managerial position as a Back Office Lead at Best Buy for five years. Samantha's passion for global studies stemmed from her volunteer experiences abroad in Santiago, Dominican Republic. She volunteered as a mentor for disadvantaged youth for the Global Community Engagement organization, participating and facilitating lesson planning, teaching English, and social awareness of these disadvantaged youth. Samantha also volunteered as a mentor for an incoming freshman camp at FIU as a Panther Camp Facilitator and through the national Alternative Breaks program she worked with immigrant field workers and families in Immokalee, Florida, who live in poverty, and raised social awareness on immigrant maltreatment. Samantha is fluent in Spanish. Her interests include human rights, disadvantaged children, women's rights, human trafficking, cyber security, and NGOs. Samantha hopes to bring a psychological perspective to the field of international relations.

Linda Dubrow-Marshall, PhD, MBACP (Accred.), is Research Co-Editor of *ICSA Today* and is a co-founder of RETIRN, a private practice which provides services to individuals and families who have been affected by cultic influence. She is the Programme Leader of the MSc Applied Psychology (Therapies) Programme at the University of Salford. She is registered with the British Health Professions Council as both a clinical and a counselling psychologist, and she is a registered counselor/psychotherapist with the British Association for Counselling and Psychotherapy. She is a licensed psychologist in Pennsylvania, USA. She 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). Dr. Dubrow-Marshall is a Consultant in Clinical Hypnosis (advanced certification) with the American Society of Clinical Hypnosis and is a member of the Mental Health and Research Committees for ICSA.

Rod Dubrow-Marshall PhD, MBPsS, is Professor of Psychology and Deputy Vice-Chancellor, University of Derby, Derby & Buxton, Derbyshire, United Kingdom. He is a Social Psychologist whose research specialties include the psychology of undue influence and cults or extremist groups (where he has developed the 'Totalistic Identity Theory' as an evidence-based theory to combat and reduce ideological extremism and ideologically driven violence), organisational behaviour and healthiness and the social psychology of identity and prejudice. A graduate member of the British Psychological Society, Rod is also Chair of the

Research Committee and Network of the International Cultic Studies Association and is co-Editor of the *International Journal of Cultic Studies*. 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).

Dan Dugan is well-known in audio engineering as the inventor of the automatic microphone mixer. His patented equipment is used on many popular television productions including PBS News Hour, the presidential debates, and ESPN sports. In addition to engineering, Dan has a lively interest in philosophy, particularly skepticism, the philosophy of science, and current controversies about scientific paradigms and alternative medicine. He is the Secretary of PLANS (People for Legal and Nonsectarian Schools, Inc.), a whistle-blowing organization opposing taxpayer funding of Waldorf education.

Doug Duncan, MS, LPC, was a member of an aberrant religious group for over twenty years. After defying the cult leader and marrying Wendy, they eventually left the cult and Doug began the task of rebuilding his life. He enrolled in a master's program in counseling and earned a degree and license to practice therapy. After working on their cult recovery issues by reading all the available cult literature, attending conferences, and becoming involved with ICSA, Doug and Wendy started a ministry to increase the awareness and understanding of cults. They are frequent presenters at churches, civic groups, and conferences, as well as facilitators of a support group for former members of cults and high-demand groups. Additionally, Doug offers individual counseling to ex-members.

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 mental health field. Last fall, Wendy resigned from her full-time career position to devote more time to her and her husband's ministry to cult survivors. Wendy is also the author of *I Can't Hear God Anymore: Life in a Dallas Cult*. She and her husband, Doug, live in the Dallas metroplex where they are active in cult awareness activities and facilitate a monthly support group for former members of cults.

Steve K. D. Eichel, PhD, ABPP, ICSA President, is Past-President of the American Academy of Counseling Psychology and the Greater Philadelphia Society of Clinical Hypnosis. He is a licensed and Board-certified counseling psychologist whose involvement in cultic studies began with a participant-observation study of Unification Church training in their eastern seminary (in Barrytown, NY) in the spring of 1975. His doctoral dissertation 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 the Re-Entry Therapy, Information & Referral Network (RETIRN), 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, DE, Lansdowne, PA and Preston, England (U.K.). In addition to his psychology practice and his involvement with ICSA, Dr. Eichel is active in a range of professional associations. He has co-authored several articles and book reviews on cult-related topics for ICSA periodicals.

Olivier Faelens has been co-operating with the Study and Advice Group on Sects (S.A.S.) since 2010. In January 2013 he became president of S.A.S. He has a Bachelor of Arts in Philosophy with a minor in Law from Antwerp University and two Masters of Arts in International and Comparative Politics and World Religions, Interreligious Dialogue and Religion Studies from the Catholic University of Leuven. He also worked as an intern at the Belgian federal government's Information and Advice Center concerning Harmful and Sectarian Organizations (I.A.C.S.S.O.).

Giorgio Fabbro is one of the founders of SOS Abusi Psicologici, an Italian charitable association that works in the cultic field helping families and ex members. He is the association's current president. Giorgio had a personal experience with a destructive cult when he was young and since then he has always wanted to help those who suffer harm because of a manipulative group. Giorgio speaks Italian, English, and Spanish, and this is why he is in charge of translating articles from English or Spanish into Italian for SOS Abusi Psicologici's journal, *Abusi e Vessazioni* (<http://www.abusievessazioni.it/>). He is also a volunteer for the administration of the association and helps organize public events.

Sharon K. Farber, PhD, is a Board Certified Diplomate in Clinical Social Work in private practice in Hastings-on-Hudson, NY. She has published several papers and two books, *When the Body Is the Target: Self-Harm, Pain, and Traumatic Attachments* and *Hungry for Ecstasy: Trauma, the Brain, and the Influence of the Sixties*. She is an adjunct professor at New York University School of Social Work. She runs a group for clinicians who want to learn to write in a lively and engaging way about their work and teaches a course at the Hudson Valley Writers' Center on "Writing for Physical and Emotional Well-Being."

Willy Fautré is Director of Human Rights Without Frontiers International (Brussels, Belgium). He was a Chargé de Mission at the Cabinet of the Ministry of Education (Belgium). He is a frequent author and lecturer on human rights, religious freedom and related issues. Most recently he authored: "The Sect Issue in France and in Belgium," in *Law and Religion: National*,

International and Comparative Perspectives, eds. W. Cole Durham and Brett G. Scharffs (Wolters Kluwer: Aspen Publishers, 2010); *On Religious liberty in a democratic society - Aspect of law, religion and philosophy in constitutional theory and reality*, published by Gerhard Besier and Hubert Seiwert, Technical University Dresden (Germany), 407 p. (2009); *Models of State-Church Relationships in the Modern World*, in Russian language, published by Tula State Pedagogical University on 24 February 2009. Contributions pp 106-136; "Legal Regulations of Religious Communities in EU Member States: A Human Rights Perspective," pp 67-74, in *Mitna Sprava Naukovo-Analytishnii Journal, Academy of Law*, Odessa, Ukraine (2009).

Leona Furnari, MSW, LCSW, is a psychotherapist in Boulder, CO, specializing in recovery from trauma, including recovery from abusive groups and relationships. Ms. Furnari is a former member of an Eastern/New Age group, and it was that experience that led to her commitment to help others recover from abusive groups. She has been a regular facilitator/presenter at ICSA's former-member workshops and cult-education conferences since 1998. She has worked in child protection, community mental health, and as a school social worker. She is an EMDR International Association certified therapist and consultant. In 2010 ICSA awarded her the Margaret L. Singer Award "for advancing the understanding of coercive persuasion and undue influence."

Mary Ann Castronovo Fusco is an award-winning journalist whose work has appeared online and in leading national magazines and newspapers. Currently, she is the editor-in-chief of *Global Business and Organizational Excellence*, a bimonthly journal published by John Wiley & Sons, and a contributor to *New Jersey Monthly*. In 2013, Mary Ann cofounded NJ Safe & Sound, a nonprofit organization that educates the public about undue influence and promotes laws to give parents of children over 16 the right to safeguard them from psychologically damaging manipulation. www.njsafeandsound.org.

Carol Giambalvo is a former cult member who has retired as a Thought Reform Consultant. She is a cofounder of reFOCUS, a national support network for former cult members. She is on ICSA's Board of Directors, Director of ICSA's Recovery Programs, and is responsible for its Project Outreach. Author of *Exit Counseling: A Family Intervention*, co-editor of *The Boston Movement: Critical Perspectives on the International Churches of Christ*, and co-author of "Ethical Standards for Thought Reform Consultants," and co-author (with Rosanne Henry, MA, LPC) of "The Colorado Model" in *ICSA Today*, 1(1), 2010. Ms. Giambalvo has written and lectured extensively on cult-related topics. In 2008 and 2010 (shared with the other Colorado workshop facilitators) Ms. Giambalvo received ICSA's Margaret T. Singer Award.

Lorna Goldberg, LCSW, PsyA, Board member and past president of ICSA, is a psychoanalyst in private practice and Dean of Faculty at the Institute of Psychoanalytic Studies. In 1976, she and her husband, William Goldberg, began facilitating a support group for former cult members that continues to meet on a monthly basis in their home in Englewood, New Jersey. In 2009, she received the Margaret T. Singer Award from ICSA. Lorna joined ICSA's Board of Directors in November 2003. Along with Rosanne Henry, she co-chaired ICSA's Mental Health Committee until her term as President of ICSA from 2008 to 2012. Lorna has published numerous articles about her therapeutic work with former cult members in professional journals, most recently: Goldberg, L. (2012). Influence of a Charismatic Antisocial Cult Leader: Psychotherapy With an Ex-Cultist Prosecuted for Criminal Behavior. *International Journal of Cultic Studies*, 2, 15-24. Goldberg, L. (2011). Diana, Leaving the Cult: Play Therapy in Childhood and Talk Therapy in Adolescence. *International Journal of Cultic Studies*, 2, 33-43. She also wrote a chapter on guidelines for therapists in the book, *Recovery from Cults*, edited by Michael Langone. Lorna has co-written with Bill Goldberg, a chapter on psychotherapy with targeted parents in the book, *Working with Alienated Children and Families* (2012), edited by Amy J.L. Baker & S. Richard Sauber.

William Goldberg, MSW, PsyA, is a clinical social worker and psychoanalyst with over thirty-seven years of experience working with former cult members. He and his wife, Lorna, co-lead a support group for former cult members. This group has been meeting for over thirty-seven years, and is the oldest group of its kind in the world. Four years ago, Bill retired from the Rockland County, NY Department of Mental Health, where he directed several programs and clinics. He is presently an adjunct professor in the social work and social science departments of Dominican College and he is on the faculty of the Institute for Psychoanalytic Studies. In 2010, Bill was awarded the Lifetime Achievement Award from the Board of Directors of ICSA.

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 she works within the scope of care and research for people affected by their membership in groups or sects using coercive psychological manipulation. Also she teaches at the graduate behavioral addictions and psychological manipulation that takes place in the UB-IL3 (Institute for Continuous Education).

Paul S. Grosswald is an attorney known for his work in fighting cultic groups. He serves on the Board of Directors of the Cult Information Service, Inc. and as legal advisor to the Intellectual Freedom Foundation, Inc. He is admitted to practice in New York and New Jersey. Over the past twenty years, Paul has presented over 200 seminars teaching people how to protect themselves from cult recruitment by thinking critically and being good consumers. He has been interviewed by local and national news media, including Dateline NBC, Fox News Channel, WNBC-TV and Redbook Magazine.

Steve Hassan, M.Ed., LMHC, NCC, Director of Freedom of Mind Resource Center, Newton, MA 02459. Steve has written three books that have received extensive praise from former cult members, families of former members, clergy, cult experts, and psychologists, *Combatting Cult Mind Control: The #1 Best-selling Guide to Protection, Rescue, and Recovery from Destructive Cults* (1988) and *Releasing the Bonds: Empowering People to Think for Themselves* (2000). In July 2012, he published the paperback and e-book, *FREEDOM OF MIND, Helping Loved Ones Leave Controlling People, Cults, and Beliefs*. Steve has pioneered a new approach to helping victims of mind control. His Strategic Interaction Approach (SIA) reflects the respect and care one must bring to the effort to help those involved free themselves. Unlike stressful, sensationalized and illegal "deprogramming" techniques, his non-coercive approach is an effective and legal alternative that has assisted thousands of families help individuals victimized by destructive group and cult-related mind control. This approach teaches family and friends how to strategically influence the individual involved in a group. He recently participated in a California training for the Joint Regional Intelligence Center presented to law enforcement professionals.

Denis Healy's specific expertise is in working with Senior Executives to get beyond the "noise" of current behaviours and illuminate their underlying causes. He brings a unique set of skills through his own career in senior management roles, extensive coaching experience with senior executives and formal qualifications in counselling, coaching and psychotherapy. Over the past fifteen years Denis has become one of Australasia's most experienced executive counsellors. His clients have included Federal Cabinet Ministers, Chairmen and CEO's of publicly listed organisations, Partners and Managing Partners of the Big 4 Accounting Firms, Secretaries and Deputy Secretaries within both State and Australian Public Service organisations and a Chief Judge. He has over 5000 hours of "1 on 1" development sessions with senior executives. Denis's credentials include: Masters Degree (Counselling & Applied Psychotherapy), Grad Dip (Counselling), Member CAPA, PACFA Registered, Accredited Coach, Fellow, Australian Institute of Management.

Rosanne Henry, MA, LPC, 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 twenty years. Rosanne's private practice specializes in the treatment of cult survivors and their families. She is a former member of Kashi Ranch. In 2010 ICSA awarded her the Margaret L. Singer Award "for advancing the understanding of coercive persuasion and undue influence."

Marie H el ene Hessel is the best friend of a victim caught in a situation of mind control, which has now been to court. She understands the suffering of those on the outside who do not have news about a loved one, in this case for 8 years. After her friend left the group, she stayed with Ms. Hessel and her husband for several months. Through this experience, Ms. Hessel, learned to listen to her friend and respect her silences in order to help her get her feet back on the ground in the real world, and this according to her desired rhythm. Afterwards, we accompanied her in exit counseling missions to get 8 other members of her family out of the group's influence. Within SFRAEM (Soci t  Fran aise de Recherche et d'Analyse en Emprise Mentale), Ms. Hessel's role is to use her experience and outlook to complement professionals in the cases that are presented to them. With victims and their families her role is to carefully listen to and share with them her experiences in order to give them renewed hope for the future.

H akan J rv , a former Scientologist and now licensed psychologist in Sweden, is editor and co-author of the book, *Sektsjuka (Cult Illness)* and a former lecturer for the psychology department at the University of Gothenburg on the subject of manipulation, influence, and cult illness. He offers psychotherapy to former members of cults and is also employed as a consultant by the ex-member organization, Hj lpk llan, to train their nationwide network of volunteer workers. He is currently involved in a project aimed at high schools in Sweden together with a professional magician with the purpose of educating and vaccinating teenagers against manipulation.

Greg Jemsek, MA, is a narrative therapist, author, educator, and group facilitator. His work in three different countries over the course of the past 38 years includes the publication of *Quiet Horizon: Releasing Ideology and Embracing Self-Knowledge*, an award-winning book using Greg's own involvement working at world headquarters in a 1970's cult as the foundation for deconstructing psychological, narrative, and transpersonal dimensions of the cult experience. In the 1980s, Greg taught this material in a religious-studies course, New Religious Movements, at John F. Kennedy University in California. Since then, Greg's understanding of how ideologies work has broadened by virtue of his training as a narrative therapist, in which the approach to therapy is concerned in part with how issues of power imbalance arise when the dominant discourses a society or subgroup chooses undercut the multistoried nature of human experience. Greg currently teaches The Dogma Dialogues, a course that examines how the interplay between dominant societal metanarratives, normalized narcissism, surrogate relationships, and confusion between emotional excitement and genuine transformation make all of us more vulnerable to the conversion efforts of religious and secular organizations. His passion is to assist people in reclaiming sovereignty over their lives through a commitment to their own self-knowledge. greg@quiethorizon.com

Gillie Jenkinson, MA, is a Director of Hope Valley Counselling Limited and specializes in offering counseling and psychotherapy to those who have left cults or coercive relationships/groups and those who have been abused. Ms. Jenkinson is a trained counselor and psychotherapist with an Advanced Diploma in Pastoral Counselling and an MA in Gestalt Psychotherapy.

She is accredited and registered with the United Kingdom Council for Psychotherapy (UKCP) and is a member of the British Association for Counselling and Psychotherapy (MBACP). She served two internships at Wellspring Retreat Centre, Ohio. She has many years of experience working with survivors of rape, sexual abuse, and cults, as well as with clients with other issues. Ms. Jenkinson runs an ex-member support and education group from her home in Grindleford and regularly speaks and trains on recovery issues. Ms. Jenkinson has presented her research, "What helps ex-cult members recover from an abusive cult experience," at the BACP Research conference (2006) and ICSA Conferences in Madrid (2005) and Denver (2006); also a number of papers at ICSA conferences on cult pseudo-personality. She presented at ICSA New York Conference (2010) and Barcelona (2011) with Sue Parker Hall on "Anger, Rage and Cults." She has two papers published in *Cultic Studies Review*; "An Investigation into Cult Pseudo-Personality: What Is It and How Does It Form?" (2008) and "Cult Pseudo-Creativity vs. Creativity in Recovery" (2010). She has co-authored a chapter entitled "Pathological Spirituality" with Dr. Nicola Crowley for a medical text book entitled *Spirituality and Psychiatry*, published by RCPsych Publications in UK - 2009. *BACP Therapy Today* published her article, 'Working with Cult Survivors', in May 2013. She is the Mental Health Editor for *ICSA Today*. Ms. Jenkinson began work on a PhD at the University of Nottingham, England, in Fall of 2012. Her current proposal is entitled: "What helps former cult members recover from an abusive cult experience?"

Christine Marie Katas, MBA, is an educator, human rights activist, and author, having published 19 educational books and numerous articles. She has been a parent educator, and family literacy advocate since 1992, specializing in positive parenting, family literacy, child-development and nurturing. She is the founder of Voices for Dignity, an organization that creates educational content, photography, and media to help create awareness about human trafficking, brainwashing, religious abuse, prostitution violence, and more. She is also a cult survivor. Christine's experience intertwined ecclesiastic abuse and human trafficking in a story so surreal, it was featured on the History Channel, Lifetime, TLC and others, both in the U.S. and abroad. She has a unique expertise in helping the public understand the nexus between patriarchal polygamy and human trafficking, and how religion can be used as a tool for human slavery. In 2013, she partnered with ARMAN, an international cross-cultural NGO founded by forensic traumatologist Halleh Seddighzadeh to assist in the development of certain innovative holistic treatment programs for survivors of cults, trafficking and torture, and to develop trauma sensitivity guidelines for ethical media reporting of trafficking, cult, and trauma stories.

Joseph F. Kelly, a graduate of Temple University, has been a thought reform consultant since 1988. He 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*. He is the News Desk Editor of *ICSA Today* and sends out ICSA's weekly News Desk e-mail. For many years, Mr. Kelly has also co-facilitated ICSA pre-conference workshops for ex-members. Recently, he helped to initiate ICSA's monthly meeting in Philadelphia. joekelly411@gmail.com. Websites: intervention101.com; cultmediation.com; cultrecovery101.com.

Lisa Kendall, MPA, is a human and animal rights advocate. Years of work with youth experiencing extensive challenges led Lisa's advocacy focus back to her roots. Growing up in the Move of God, one of the largest and most exploitive cults in the U.S. gives her insight into how such groups operate. Life in the Move excluded the family from the protection of public agencies while introducing more abusive people into their lives. Today, Lisa documents abuses associated with members of the Move of God while working with legislators and protective service agencies to better protect children in all high-demand groups. Raising awareness of the needs of those leaving such groups is the current focus of her advocacy work. Her soon to be released memoir, *No Place Like Home*, explores the aftermath of life for second generation members of religious cults.

Stephen A. Kent, PhD, 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." In 2012 he received The Margaret Thaler Singer Award for advancing the understanding of coercive persuasion and undue influence from the American Cultic Studies Association.

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 was 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).

Molly Koshatka, a former Bible-based cult member and graduate of Wellspring, is currently enrolled in a postgraduate French program and is a high school French teacher. During her undergraduate time, Molly led a support group on a college campus

for former cult members. Molly has managed to make remarkable progress in her recovery from a ten-year involvement in a cult. Unfortunately, she still has several family members who remain in the small, Bible-based cult in North Texas that she left five years ago.

Cynthia Mullen Kunsman (A.S.N., B.S.N., Gwynedd Mercy College; M.Min., Chesapeake Bible College and Seminary; N.D., Clayton College) is a registered nurse with a wide clinical teaching background, and is a trained, non-practicing naturopath and hypnotherapist, with additional studies in PTSD. She works as a consultant in areas of forensic medicine and toxicology, specializing in medical case review. She and her husband were exit counseled in 1997 following a four year involvement in a Shepherding Discipleship group in suburban Baltimore after exiting the Word of Faith movement. She hosts UnderMuchGrace.com, a website designed to articulate the anti-cult message specifically to Evangelical Christians emerging from the Quiverfull, Patriarchy, and Shepherding/Discipleship Movements. She has presented lectures at counter- and anti-cult conferences, has authored articles on thought reform and cultic patriarchy for religious publications, and serves as a special consultant for the Freedom for Christian Women Coalition, an organization which she helped establish. She was also a contributor to *Quivering Daughters*, a 2010 book about the daughters of the Patriarchy Movement by Hillary McFarland. She is married to Gary W. Kunsman, Ph.D., DABFT and resides in South Florida.

Marita La Palm, MA, is a former third degree (3GF) lay consecrated woman of Regnum Christi, a Catholic movement affiliated with the Legionaries of Christ. She was recruited as young as eight years old, eventually attending Regnum Christi's boarding school for girls discerning consecrated life for two years in high school. She experienced two years as a consecrated member in Monterrey, Mexico. Later, she completed her Master's in Creative Writing at Eastern Michigan University where she was awarded "Distinguished Graduate Student in Creative Writing" for her thesis, a novella on a young girl's physical and psychological escape from a cult. Currently, she teaches College Writing with a human rights theme at American University and The Catholic University of America MSPS.

J. Paul Lennon, STL, MA, Child and Family Therapist, Board Member, Regain Network (Religious Groups Awareness International Network). Mr. Lennon was a Legionary of Christ brother from 1961-69 and an LC priest from 1969-84. He served as a Diocesan priest from 1985-1989 and received an M.A. in Counseling from the Catholic University of America in 1989. He was a Community Development Specialist from 1990-1995 and a home-based therapist to Hispanic Families from 1995-1998. He was the co-founder of Regain Network in 1992. For the past fourteen years he worked as a Child and Family Therapist in Arlington, VA. In 2008 he published a memoir, *Our Father Who Art in Bed, A Naive and Sentimental Dubliner in the Legion of Christ*. He received his Virginia LPC in September 2010.

Sunny Linkfield is a survivor of Straight Incorporated. This abusive teen "rehab" center, convinced thousands of parents that normal behavior was a sign of "druggie" behavior. Sunny was an over achiever but became a moody teenager, experimenting with pot, alcohol and a few other drugs. After her parents read an article in *Reader's Digest*, they dropped her off in a warehouse called Straight Inc. Sunny is now a make-up artist/esthetician and a trainer in retail cosmetics. She was recently interviewed in the new documentary, *Fix My Kid*, and was also the lead make-up artist for the film. Ms. Linkfield is active with the International Cultic Studies Association. She has been interviewed for NBC Nightly News and has spoken at Columbia University about the troubled teen industry. In April, 2013, Sunny spoke with Congressman Miller's office to modify the bill: Stop Abuse in Residential Treatment Centers for Teens Act. She also organized a seminar in DC on The Abuses in the Troubled Teen Industry. Sunny is active in raising awareness abroad on these abusive teen programs and is fighting for the US to ratify the United Nations Convention for the Rights of a Child. Currently, the US and Somalia are the only two countries who have not ratified the treaty.

Barbara Lubas, PhD. Born in 1975 in Stalowa Wola, Poland. Doctor of economic studies, coach and academic teacher at the John Paul II Catholic University of Lublin. Graduated Akademie Schönbrunn, Munich, Germany in psychology of management, communication and negotiations, motivation, personnel management, sales techniques, entrepreneurship (psychological and sociological aspect). Graduate of European Integration Academy of Technology & Management, the best degree in managing European projects and modern technologies in business. Expert for economy of the state at the Republican Foundation. Member of Business Club Association in Oedhaim Schloss, Germany. Editor-in-Chief of the scientific journal, *Economic and Law Review*. Main scientific interests: management, marketing, psychological and sociological aspects of business administration, quality management, competitiveness of business entities.

Cathleen Mann, PhD, has consulted in about a hundred cases involving cults, undue influence, psychological influence, and related areas. She has been qualified by a court of law as an expert in 15 states, testifying in over 30 cases. She has an independent practice in Lakewood, Colorado, where she also does counseling, evaluations, investigations, supervision, and consulting. Dr. Mann has extensive experience with the qualification process required to be allowed to testify as an expert. Dr. Mann has a PhD in psychology and has held a counseling license in Colorado for over 19 years.

Cyndi Matthews is an experienced Counseling Clinician currently working at New Horizons Center for Healing in McKinney, Texas. She also teaches counseling courses at three different universities: Texas A&M University-Commerce, University of North Texas-Dallas, and Walden University. The emphasis of her continued research and counseling is the intersection of race, class,

gender, social justice, and diversity issues with individuals, couples, and families. Her passion for social justice and advocacy is exemplified in her current research, which focuses on effective counseling interventions for marginalized populations, such as cult survivors, domestic violence survivors, and LGBT populations. Based on her scholarship and clinical expertise she has researched and developed theory for working with and counseling former second generation adult cult recovery victims.

Maureen May, PhD Candidate, lives in Albuquerque, New Mexico with her husband Kurt Krumperman. She is a Nurse-Midwife and a Women's Health Nurse Practitioner. She is currently writing her dissertation, an ethnographic study of a nurse-midwife hospital service. Maureen is an ex-member and survivor of a political cult group of the 1970s, the Communist Workers Party.

Laura Merino Gómez. Psychologist and Psychotherapist. Degree from the University of Valencia. Master in Clinical and Health Psychology, Cognitive-Behavioural therapy. Assistant Psychologist in the Unit of tobacco addiction and alcoholism of the CAP of Mollet del Vallés (ICS), also in private practice. Currently, Ms. Merino Gomez works as a psychologist in AIS (Atención e Investigación de Socioadicciones), specializing in assistance and research regarding the sectarian phenomenon as well as social addictions.

Kimberlyn Meyer, PCC-S, LICDC-CS. Ms. Meyer's mother joined the World Wide Church of God (an aberrant, controlling, apocalyptic Christian sect) when she was eight years old. Her father did not join and in fact remained openly antagonistic for many years. After attending college in Toronto Ontario, Kimberly met and married her husband, Bill (a graduate of the church's Ambassador college). They remained "true believers" until the early 90s, when both began having concerns about high-level clergy and administrative behaviors. They left the church in the mid 90s and both attended and graduated from Seminary. Kimberly subsequently obtained a Master's degree in clinical pastoral counseling. Community Mental Health Counseling has been her focus, and she maintains a small private practice, counseling those affected by controlling, abusive churches and groups. She is currently Director of Mental Health Counseling and Substance Abuse programming at Beech Brook in Cleveland Ohio, a Residential Treatment Facility for severely emotionally-disturbed youth.

Eva Meyrat, MD, is a second generation adult whose father was a tenured professor of philosophy at the University of Texas at Austin. Her mother was a devotee of an eastern cult that practiced a branch of Hinduism called Advaita Vedanta, a non-dualistic philosophy that teaches that the self is one with the ultimate truth or reality. Half of Eva's childhood was spent in an ashram in India where she and the other children were unsupervised much of the day. Despite the upheavals and instability that characterized her childhood, Eva managed to get out of the cult at the age of 16 and eventually earned her MD from the University of Texas Medical Branch in Galveston. Dr. Meyrat and her husband have three small children and live near Dallas.

Patricia Millar, PhD, helps people who are moving on from relationships and social settings that were characterized by control, coercion, abuse, fear and violence—including domestic violence survivors, formerly incarcerated women, and people rebuilding their lives after a "cult" experience. She is devoted to reducing the negative effects of trauma and is an advocate of trauma-informed care. Dr. Millar, a trauma survivor and developmental psychologist, is trained in post-traumatic stress, mind-body awareness, emotional self-regulation, attachment, and strengths-based change. As a certified professional coach, she helps people to plan and manage tough transitions, try new approaches, and achieve important outcomes. Dr. Millar works with clients to increase resilience, build capacity, and become more effective. She facilitates post-traumatic growth. Her clients come to appreciate their personal strengths and style as they navigate new social settings and form healthier relationships.

Nancy Miquelon, LPCC, is a clinical mental health counselor specializing in trauma recovery in adults and children. She currently practices in Dulce, New Mexico, home of the Jicarilla Apache Nation, and has been in practice for 20 years. Nancy is a co-founder, and serves on the board, of reFOCUS, a cult survivor support network. She is a regular facilitator at ICSA's Recovery Workshop. In 2010 Nancy received ICSA's Margaret T. Singer award. Nancy was a member of the Emissaries of Divine Light.

Stephen Bruce Mutch PhD, LLB, (UNSW), is Honorary Fellow in the Department of Modern History, Politics and International Relations at Macquarie University, Sydney, Australia. A retired solicitor and parliamentarian, Stephen served in the New South Wales Legislative Council (State Senate) and then the Australian House of Representatives from 1988-98. His 2004 doctoral thesis is entitled, *Cults, Religion and Public Policy: A Comparison of Official Responses to Scientology in Australia and the United Kingdom*. Dr Mutch lectures on Australian Governments and Public Policy and Australian Foreign Policy. He also conducts colloquiums for the Macquarie University Global Leadership Program on Religion, Secularism, and the State.

K. Gordon Neufeld was born in Alberta, Canada and graduated from the University of British Columbia with a Bachelor of Arts in English (1976) and a Master of Fine Arts in Creative Writing (1997). In 1976 he joined the Reverend Sun Myung Moon's Unification Church in California and remained a member until 1986. After leaving the Unification Church, he returned to his native Canada and returned to his writing ambitions. He has written numerous short stories as well as newspaper and magazine articles about people caught up in cults and extreme doctrines. He currently lives near Schenectady, New York with his wife and step-daughter.

Kimiaki Nishida, PhD, is Professor of Social Psychology in the Faculty of Psychology, Rissho University in Japan. He is also President of the Japan Society of Cult Prevention and Recovery. He is a leading Japanese cultic studies scholar and a standing

director of the Japanese Group Dynamics Association. His studies on psychological manipulation by cults were awarded prizes by several academic societies in Japan. And he has served as an expert for some courts seeking an explanation of cult mind control.

Piotr T. Nowakowski, PhD, 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, social work; author of headings in the *Universal Encyclopedia of Philosophy* (published by: Polskie Towarzystwo Tomasza 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); *Higher Education in Nigeria: Selected Aspects* (editor, 2010); *Wokół pigułki gwałtu* (editor, 2011), in English: *Talking about Date Rape Drugs*. Dr. Nowakowski is *ICSA Today's News* Correspondent for Eastern Europe.

Yung Han Oei, during his career in the Belgian military, was fortunate to have been given the opportunity to serve in Afghanistan. The country's political instability, insecurity, and internal conflicts inspired him to commit himself to deradicalization and counter-terrorism, especially in the Southeast Asian region. Yung Han graduated from the Catholic University Louvain, Belgium, with an International Masters in European Studies: Community Advisor and Project Consultant. He then continued his education and obtained his MA in International Security at the University of Leicester, UK. In 2010, he worked at the European Strategic Intelligence and Security Center as a researcher and analyst, where he was responsible for Southeast Asia before moving to Indonesia. There, he was involved in a project working on improvement of livelihoods in post-conflict and post-tsunami periods in Aceh, Indonesia. Yung Han wrote several articles on money laundering, financing of terrorism and cybercrime for NGOs and institutes such as the Indonesian Research Centre of AML/CFT, and Lazuardi Birru. Yung Han continues to contribute to this field as an associate researcher and analyst at the Institute for International Peace Building, Jakarta, Indonesia.

Robert Örell is the Director of Exit Sweden (Fryshuset). He works on disengagement from political extremism and criminal gangs and is currently initiating a national recourse center for Swedish NGOs involved in disengagement. He is a former activist in a Swedish extremist group. Robert is involved in national and international networks dealing with issues on knowledge sharing and best practice within the field of radicalization, disengagement, and intervention, and has arranged several international conferences and workshops. He is a member of the steering committee of the European Commission's RAN (Radicalization Awareness Network) where he co-chairs the working group on De-radicalisation. Robert has studied social pedagogy and basic psychotherapy training.

Judy Pardon, MEd, has been a teacher and a counselor. Since 1992 she has been Associate Director of the New England Institute of Religious Research and Meadowhaven, where she has worked with former cult members, including some who have experienced profound trauma. She has also spoken widely on the subject and conducted training programs for human service personnel.

Robert Pardon, MDiv, ThM, is the Executive Director of the New England Institute of Religious Research and MeadowHaven. During the past several years he has specialized in Bible-based communal groups. Much of his work involves counseling, support groups, working with those born and/or raised in groups, and helping former members rebuild their lives. To facilitate the recovery process MeadowHaven, a long term rehabilitation facility was opened in 2002. It can accommodate individuals or families who require long term (up to a year) care to recover from trauma and cult abuse.

Stephen Parsons retired from Anglican ministry in 2010 after serving in parishes for around 40 years. His interest in cultic matters arises from trying to help ex-members of extreme evangelical groups. His study of fundamentalist abuse appeared in 2000, entitled *Ungodly Fear*. Since then he has been exploring the world of psychological theory in an attempt to understand the minds of those who join extreme fundamentalist groups both leaders and led.

Marie-Andrée Pelland, PhD, Assistant Professor, Sociology Department, University of Moncton, New Brunswick, Canada. She received her doctorate from the School of Criminology of the Université de Montréal. Her dissertation is entitled, *Allegations of Illegal Conduct: Effect on Social Reality of a Community of Canadian Polygamous Mormons*.

Mara Piccin has a master degree in public relations from the University of Udine. She holds a managerial position in public administration for the Province of Pordenone. She got into politics in 2004. In 2006 she was voted Counsellor for the Municipality of Pordenone. In 2008 she was elected to the Regional Council. During her time in office she has been one of the proponents of the bill and then the Regional Law 11/2012 together with Roberto Asquini. She was reelected to the Regional Council in 2013. Her mail is: piccinmara@libero.it.

Daniel Picotin has been a lawyer for the Bordeaux Appeals Court since 1981; at the same time, he has been active in politics

as General Counsel, Deputy and Mayor until 2008. He is also President of Info Sectes Aquitaine, regional branch of the Centre Contre les Manipulations Mentales (CCMM). Mr. Picotin has been interested for many years in the battle against cults and mind control. Since 2009, he has been a law school instructor on the subject of the law and cults, for which he has become France's specialist. In 2012 he published a document, "For an Effective Legislation to Protect the Victims of Mind Control."

Diana Pletts, MA, since 2006 has directed and coordinated The Phoenix Project, which provides a time, space, and place for cult survivors to present their cult and recovery related artwork. Diana is working, herself, to regain and work out her own artistic vision, which was abandoned when she became a member of the Path, a charismatic End-Times group. Diana went to Wellspring for post-cult counseling help in 1999. She then returned to college to complete her cult interrupted undergraduate degree and a master's in communication, writing a thesis project for a cult education information campaign. Diana has spoken on cults at colleges and churches, on the radio, and at Chautauqua Institution in New York State. She also edits the Arts and Literary section of *ICSA Today*. She has worked as a writer and adjunct college professor. Diana has four adult children and enjoys photography, flowers, and her family and friends.

Jean-Yves Radigois, PhD, has been the director of Social Action in a municipality of Brittany, France. He is a researcher associated with the Department of Human, Social, and Educational Sciences in the laboratoire des Carrières Formation et Ressources Humaines, UCO, Angers, France; educator and supervisor in the analysis of professional practices. He is also an expert for French local authorities on medical-social-educational administrations.

Patrick Rardin was born in California. His parents raised him in a cultic Catholic group and when he reached adolescence, his parents signed over their parental rights to the group and Patrick was sent to the cult's headquarters in Brazil. He stayed in the group till age 26 when he gathered the courage and ego strength to leave the organization. He now runs his own technology consulting firm in upstate New York and spends much of his time involved in recovery from his experience, as well as helping others in their recovery.

Mirosław Rewera, PhD in sociology, Assistant Professor at the John Paul II Catholic University of Lublin (Off-Campus Faculty of Social Sciences in Stalowa Wola), Poland. His main areas of research are: changes of values and authorities in contemporary society, especially in the awareness of youth; influence of the media on human perception of social life; usage of new drugs (smarts) by Polish youth. Author of the monograph entitled, *Authorities in the View of Secondary School Students* (published in 2008), and editor or co-editor of the following books: *Truth in the Media* (2008), *Transformation of Values and Lifestyles in Postmodernity* (2010), *Around the Quality of Life of Modern Man* (2012).

Álvaro Rodríguez-Carballeira, PhD, is Full Professor of Social and Legal Psychology at the University of Barcelona (Spain). From 1999 to 2008 he had been Head of the Social Psychology Department at such University. He has been Research Project Manager of the research group *Invictus Investigación* since 2003, which focuses on Psychology of Influence, Violence and Harassment. Specifically, it is concentrated on Manipulative Groups, Couple Violence, Workplace Bullying or Mobbing, and Terrorism. In recent years several national and international publications have been published. During the 1980s, before and after a 1985 internship at ICSA, he worked with families and victims affected by cult membership. Dr. Rodriguez was awarded ICSA's 2011 Margaret Singer Award for advancing the understanding of coercive persuasion and undue influence.

Mark Roggeman retired in the summer of 2010 from the Denver Police Department after 39 years and has been researching cult groups for over thirty years. This has been accomplished by studying them and also by infiltrating several cult groups. He has learned much by assisting families who have in some way been affected by a cult, usually when a relative has become involved. He has also provided them with information, if available, on the particular group they are dealing with, has taught them about how cult groups operate, and provided them with information on exit counseling. He was involved extensively with investigations of the Concerned Christians group, which was based in Denver and believed the world was to end in 2000 in Israel. He assisted law enforcement both here and in Israel with the deportation of some of the members from Israel. He gives training to law enforcement on how to deal with destructive cults. He was a presenter at the National Gang Crime Research Center annual conference held in Chicago on three occasions, addressing the issue of cults and gangs. He is a regular speaker for Regis University and Metro State University in Denver, CO. He also served as a member of the board of directors of the "original" Cult Awareness Network during the early eighties and was a founding member of the Denver Affiliate. He was a contributing author to the book, *Cults and Consequences*, edited by Rachael Andres and James R. Lane, and published by the Jewish Federation, 1988.

Patrick Ryan is a graduate of Maharishi International University. He has been a cult intervention specialist (exit counseling, mediation, religious conflict resolution, thought reform consulting) since 1984. Mr. Ryan is the co-founder of TM-EX, the organization of ex-members of Transcendental Meditation. He established ICSA's online resource (1995-2013), and has presented 50 programs about hypnosis, inner-experience, trance-induction techniques, communicating with cult members, conversion, cult intervention, exit counseling, intervention assessment, mediation, religious conflict resolution, thought reform consultation, eastern groups, transcendental meditation and workshops for educators, families, former members and mental health professionals at ICSA workshops/conferences. Mr. Ryan received the AFF Achievement Award (1997) from AFF, the Leo J. Ryan "Distinguished Service Award" (1999) from the Leo J. Ryan Foundation, and a Lifetime Achievement Award (2011) from ICSA. pryan19147@gmail.com. Websites: intervention101.com; cultmediation.com; cultrecovery101.com.

Omar Saldaña Tops graduated in Advertising-Public Relations and in Psychology. Currently he is a PhD student, and he works in the Social Psychology Department at the University of Barcelona, where he collaborates with the research group led by Professor Álvaro Rodríguez Carballeira. His research interests are focused on influence, manipulation, and abuse processes in group contexts.

Alan W. Scheflin, JD, LLM, is Professor of Law at Santa Clara University School of Law in California and a member of ICSA's Board of Directors. Among his several dozen publications is *Memory, Trauma Treatment, and the Law* (co-authored with Daniel Brown and D. Corydon Hammond), for which he received the 1999 Guttmacher Award from the American Psychiatric Association, one of 16 awards he has received. Professor Scheflin is also the 1991 recipient of the Guttmacher Award for *Trance on Trial* (with Jerrold Shapiro). A member of the Editorial Advisory Board of ICSA's *International Journal of Cultic Studies*, Professor Scheflin received the 2001 American Psychological Association, Division 30 (Hypnosis), Distinguished Contribution to Professional Hypnosis Award. This is the highest award that Division 30 can bestow. He was also awarded in 2001 The American Board of Psychological Hypnosis, Professional Recognition Award. This Award was created to honor his achievements in promoting the legal and ethical use of hypnosis. Professor Scheflin has delivered over 100 invited addresses at professional conferences. In 2004 ICSA awarded Professor Scheflin the Herbert L. Rosedale Award in recognition of leadership in the effort to preserve and protect individual freedom.

Breckan C. L. Scott graduated from Willamette University College of Law, cum laude, with a certificate in dispute resolution. During law school, she obtained vital trial experience at the District Attorney's office, where she personally tried over 20 criminal jury and bench trials. Since her admission to practice in Washington in 2009, she has represented scores of clients. Breckan also obtained experience on the defense side of civil litigation in Washington, which increased her effectiveness defending injured people. Breckan was the sole, lead attorney representing the defendant in the lawsuit initiated by JZ Knight against a former member. This was her first cult-related litigation.

Halleh Seddighzadeh is a Forensic Traumatologist and doctoral resident who, for the past decade, has specialized in treating extreme forms of traumatic stress for survivors of torture, genocide, human trafficking, and gender-based violence. Halleh has worked extensively in refugee camps in Africa, Southeast Asia, and the Middle East with various International Human Rights organizations, providing disaster relief, resiliency and capacity building as well as rendering psychological first aid. With a professional focus on cross-cultural psycho-traumatology, Dr. Seddighzadeh's academic training includes studies in international law and forensic mental health at Harvard, Oxford, New York Law School, and Sophia University. In 2009, she founded the first multidisciplinary telemedicine clinic in Turkey serving the entire Middle East North Africa region working with UNHCR, local Turkish authorities, and community based organizations in the support and resettlement of Middle Eastern and African torture survivors. This led to the creation of an International cross-cultural NGO, ARMAN (Asylee, Refugee, Migrant Assistance Network) highlighting the intersection of trafficking and torture. The mission of ARMAN is to deliver advanced neuroscientific trauma treatment through clinical games and virtual reality therapies, mind-body medicine, and holistic treatment modalities, conduct intelligence-based research and provide trauma-informed culturally competent practitioner training.

Fr. Philip Simo, OSB, is a member of St. Anselm's Abbey in Washington, DC, and teaches at the Abbey School. He is a member of the Board of Directors of MID. St. Anselm's Abbey, Washington, DC.

Angelina Sammons, MEd, is the wife of cult recovery counselor Gregory Sammons. Angelina has participated in assisting Gregory in Managing and coordinating Client care at Wellspring Retreat and Resource Center in Albany, Ohio. Angelina has fulfilled many duties at Wellspring which includes providing client support as a host of recreational activities, coordination of client outings, and scoring assessments. In addition to Angelina's work at Wellspring, she works full time as an educator and an advocate for children with multiple disabilities. Angelina is employed with the Athens City School System and is an adjunct instructor for Ohio University.

Gregory Sammons, MEd, PC, resides in Albany, Ohio with his wife Angelina. Greg began working at Wellspring Retreat and Resource Center in March of 2001. He has filled nearly every role at the small residential agency over the past ten years. After his beginnings as the Clinical Residence Manager, Greg was inspired to go back to graduate school to complete his Master in Counseling Education. Greg's degree covers the area of Clinical and Rehab Counseling. His areas of competence include Abusive Group/Relationship Counseling, Mental Health Counseling, Personal and Social Counseling, Addictions Counseling, and Diagnosis and Treatment. Greg has presented various topics at highly regarded conferences including those sponsored by the American Counseling Association, Ohio Counseling Association, and Ohio Rehabilitation Association. Greg currently provides all clinical counseling and assessment at Wellspring Retreat and Resource Center in Albany, Ohio. In addition to providing clinical services at Wellspring Gregory serves as the Director of Wellspring Retreat and Resource Center.

Jonathan Simmons is a PhD student at the University of Alberta and is under the supervision of Stephen A. Kent. His dissertation concerns the skeptic movement and its representative organizations such as the James Randi Educational Foundation (JREF) and the Committee for Skeptical Inquiry, but he is more broadly interested in intellectual movements (religious or otherwise) and lifestyle communities. <http://jonsimulacrum.com> jssimmon@ualberta.ca

Donna Simon, MS, joined a Bible-based pseudo Christian cult at age twenty-six and was a member for seven years. After leaving the cult, she returned to school and earned two masters degrees in education. Donna has held various positions in the public school system including classroom teacher, special needs reading teacher, and educational diagnostician. She enjoys attending a mainstream Christian church, and pursues several interests, such as butterfly gardening, exercising, reading, movies, and handwriting analysis. Recently, she became certified as a Forensic Handwriting Analyst. It has taken years to work through some of the issues which rose out of leaving a high-demand group. Attending a support group for ex-cult members has helped her process her experience and become a healthier person.

Ann Stamler, MA, MPhil, was in the Aesthetic Realism movement from her birth till age 41. She graduated from Brooklyn College summa cum laude and Phi Beta Kappa and earned graduate degrees in Latin from Columbia University. She has held leadership positions in local government, nonprofit agencies, and educational institutions. She is currently Associate Editor of *ICSA Today*.

Kim Striar is an intern at Freedom of Mind Resource Center. She recently graduated from Simmons College with a degree in Sociology. I have a strong interest of working in this field and helping victims who have suffered from undue influence. Ms. Striar hopes to pursue graduate school for a degree in Psychology next spring and eventually become a coach to continue helping people.

Joseph Szimhart began research into cultic influence in 1980, after ending his two-year devotion to a New Age sect called Church Universal and Triumphant. He began to work professionally as an intervention specialist and exit counselor in 1986 on an international scale. From 1985 through 1992, he was chairman of an interdenominational, cult information organization in New Mexico. Since 1998 he has worked in the crisis department of a psychiatric emergency hospital in Pennsylvania. He continues to assist families with interventions and former members in recovery, including consultations via phone and Internet. He maintains a cult informational website, lectures, consults for the media, and has published articles, book reviews, and papers related to the cult problem. His first novel, *Mushroom Satori: The Cult Diary*, was released in 2013 through Aperture Press.

Rachel Thomas. Former music video model and sex trafficking survivor Rachel Thomas is a dynamic educator who speaks from the heart and aims at the head. With a Masters in Education from UCLA and over 10 years' experience in teaching and mentoring, Rachel co-founded Sowers Education Group to sow seeds of sex trafficking awareness and survivor empowerment. Rachel was a junior at Emory University when she unknowingly met her pimp: a professional and well-spoken 'modeling agent'. He had business cards and a portfolio of contracts with beautiful models of all ethnicities. He groomed her with high-quality, all-expense paid photo shoots and legitimate modeling work in various music videos and magazines. Then, after he had collected a W4 form from Rachel (including her parents' address and SSN), the relationship became dangerous. He began forcing her to have sex with buyers, threatening to kill her and her family if she didn't obey. He became physically and psychologically abusive, ushering Rachel into the dark world of sex slavery. Thankfully, the police and FBI were eventually able to help Rachel, and the pimp's dozens of other victims, to escape this devastating reality. As Rachel continues to heal and understand her experience, she is "turning a mess into a message" that will spread prevention and empower victims. Today, Sowers Education Group travels the nation bringing special attention to two important topics within sex trafficking: Media Influence and the CEO Pimp. Sowers has also collaborated with a team of fellow survivors to develop a powerful sex trafficking intervention curriculum named Ending The Game. To learn more, please visit www.SowersEducationGroup.com.

Madeleine L Tobias, MS RN CS, was a psychotherapist at the Vet Center in White River Junction, VT since 1994. She was the Clinical Coordinator and Military Sexual Trauma Specialist there treating both men and women veterans for combat and sexual trauma. She has been trained and utilizes two of the recommended Veterans Administration and Department of Defense Clinical Practice Guidelines for the treatment of PTSD, EMDR and Cognitive Processing Therapy (CPT). She is currently working on adapting CPT for the treatment of ex-members of cults. Prior to moving to northern New England in 1993, Madeleine was in private practice as a psychotherapist in central CT since 1979. She is the co-author of *Captive Hearts/Captive Minds* and *Take Back Your Life*. She has presented and published articles on recovery issues for both ex-members of cults and treatment issues for veterans with Post Traumatic Stress Disorder. She has served as the mental health consultant on a variety of exit counseling teams from 1989- 1994. Mady retired in May and is now living in Virginia, where she will be resuming her private practice and consultation. An ex-member of a psychotherapy cult, she has been dedicated to improving the lives of those traumatized in cults.

Carolle Tremblay is an attorney in Montreal. She has a bachelor's degree in social work (BSW) with a minor in economics from Laval University, Quebec City, Quebec (1983) and bachelor's degrees in law (B.C.L. and LL.B.) from McGill University, Montreal, Quebec (1984-1988). She is a private-practice lawyer specializing in family law with the Law Firm Joli-Coeur Lacasse. She has been involved in cult-related legal cases for the past twenty (20) years. Carolle is frequently interviewed by the media on cult-related matters and is President of Info-Cult/Info-Secte in Montreal, Quebec. In 2012 The International Cultic Studies Association awarded Ms. Tremblay the Herbert L. Rosedale Award in recognition of leadership in the effort to preserve and protect individual freedom.

Matthew Trodden is a master's student at the University of Alberta, studying with Dr. Stephen Kent. His thesis project is

centered on how cult groups use music and how that use impacts individual members and the group itself. Upon completion of his MA he intends to continue his research in a doctoral program. As a PhD student he will examine how different models of music therapy are adaptable to therapeutic treatments for former group members.

John Weaver (Ph.D., State University of New York) is a book author and an adjunct lecturer at SUNY Binghamton. He received his PhD from that institution in 2010. His first book, *Evangelicals in the Arts and Fiction*, was published in 2013. It argued for a principled evangelical anti-art stance in line with the pietist tradition/anti-elitist writings of John Carey. John is currently finishing his work, *The Alternative Evangelical Mental Health System: The Religious Right's Assault on the Mentally Ill and Women*. The book was motivated by his personal experience with biblical counseling and theophotic-derived counseling practices, as well as his lobbying efforts on behalf of the Mercy Survivors group, a group of young women who protested their mistreatment at the hands of Nancy Alcorn's Mercy Ministries.

Vanessa N. Weber, MSW, LCSW, has worked with victims of cults and their families, since 1980. She was one of the original founders of reFocus and the original Cult Awareness Network, NY/NJ chapter. She has a BA in Religion from Barnard College, studied at Union Theological Seminary, and received her MSW at Yeshiva University. She is the author of *Hooked on Psychics*, soon to be published by Motivational Press.

Dana Wehle, LCSW, MFA, has been a mental health clinician for 15 years, in private practice in Manhattan as a psychotherapist and psychoanalyst for 12, and administrative supervisor of the Cult Counseling Center of the Jewish Board for Family and Children's Services for 11. She has presented on the theme of creativity and cult trauma on radio, internet webcasts and at many mental health and ICSA conferences, including an event organized by Israel's Social Services Ministry's national director of services for individual and family, and the division on cult-related services in Tel Aviv on May, 2012. She was the guest editor and contributor to the special issue of *Cultic Studies Review* entitled "The Last Draw - Cults and Creativity." In addition to working with individuals, couples and families, she currently runs a psychotherapy group for individuals grappling with creativity and trauma, and intermittently a support group for families with loved ones in cults. DWehlelcsw@gmail.com"

Doni Whitsett, PhD, LCSW, is Clinical Professor of Social Work at the University of Southern California School of Social Work. Dr. Whitsett teaches various courses in practice, behavior, and mental health. She has been working with cult-involved clients and their families for 20 years and gives lectures to students and professionals in this area. She has presented at national and international conferences in Madrid, Poland, Canada, and in Australia, where she helped organize two conferences in Brisbane. Her talks have included The Psychobiology of Trauma and Child Maltreatment (2005, Madrid) and Why Cults Are Harmful: A Neurobiological View of Interpersonal Trauma (2012, Montreal). Her publications include "The Psychobiology of Trauma and Child Maltreatment" (*Cultic Studies Review*, 5[3], 2006), "A Self Psychological Approach to the Cult Phenomenon" (*Journal of Social Work*, 1992), and "Cults and Families" (*Families in Society*, 84[4], 2003), which she coauthored with Dr. Stephen Kent.

Takashi Yamaguchi, Esq., is a member of the Tokyo Bar Association and practices law at Link Law Office, founded by Masaki Kito. He represents victims of cultic groups, such as Unification Church, Home of Heart, etc., in and out of court. He is a member of the National Network of Lawyers Against Spiritual Sales and is also a board member of The Japan Society for Cult Prevention and Recovery (JSCPR).

Ms. Yukari Yamamoto was born in Kobe, Japan. Ms. Yamamoto is a professional conference interpreter/translator (English/Japanese). She recently co-translated Steven Hassan's *Releasing the Bonds* into Japanese (Kyobunkwan, 2007). She is a board member of the Japan Society for Cult Prevention and Recovery and an ex-member of Home of Heart, a controversial therapy group in Japan.

Qing Ye, PhD, was born in Anhui, China. She received a PhD in philosophy from Peking University in 2008, and BS and MS degrees from Anhui Normal University and University of Science and Technology of China, in 1995 and 2003, respectively. She is now an associate professor in China Center for Modernization Research, Chinese Academy of Sciences in Beijing. Her current research interests include social history of science, policy of science and technology, and cultic studies. Cults study in the process of the modernization of countries is a particular concern for her.

Régine Zimmermann is a free-lance conference interpreter and trainer (ETI), living in Geneva (Switzerland). She has been personally affected by the adverse effects of aberrant behavior and spirituality within a new religious movement. Since that experience, she developed a post-graduate expertise in the field of science of education and the "Religious Fact" (IFER) She now obtained the Hold and Vulnerability diploma set up in 2011 in Paris-Descartes University (ethics and forensics department) to promote cultic studies. She is also a researcher in ethno-linguistics focusing on thought and language interconnections with cult deviations.



Call for Papers:
Children in High-Control Groups
Stockholm, Sweden
June 25-27, 2015

The **International Cultic Studies Association** (ICSA) is conducting its 2015 Annual International Conference with **Info-Secte/Info-Cult** of Montreal and **Hjälpkällan** (Help Source - a support organization for people leaving closed religious movements) in Stockholm, Sweden June 25-27, 2014 (preconference workshops on Wednesday June 24th). This year's theme is *Children in High-Control Groups*. There will be a track on the conference theme as well as tracks relevant to the needs of mental health professionals, former members, researchers, families, and others.

Attendees and speakers at past conferences have been diverse, including academicians, researchers, helping professionals, former and current group members, families, clergy, educators, and others. Individual presenters at ICSA's annual conference will have 30 or 45-minutes for paper delivery and discussion, depending upon how many speakers we put in a particular time block. Panel organizers have 90 minutes for the panel. It is recommended that no more than four people speak on a panel.

ICSA is firmly committed to freedom of thought, freedom of expression, and freedom of religion. Consistent with these values, ICSA's policy with regard to conferences has been to encourage a wide range of viewpoints. Opinions expressed are those of the speakers and do not necessarily reflect the views of ICSA's directors, staff, or supporters.

The Conference Committee is especially interested in submissions pertinent to the conference theme. However, the Committee will consider proposals on all aspects of the cult phenomenon, including victims' perspectives, psychological and social manipulation, religious fanaticism, terrorism, law enforcement, treatment, prevention, and legal, social, and public policy aspects of manipulation and victimization.

ICSA is not able to offer financial assistance to speakers, although we do give speakers a discount in the registration fee.

Proposal abstracts should be in English and should succinctly describe:

1. Question(s) to be explored; purpose of paper/panel
2. Method(s) used to answer question or address purpose
3. Results or conclusions that are expected or have been found

Panel organizers for the ICSA Annual Conference, send the following:

1. Panel title
2. Participants' names, e-mail addresses, affiliations, street addresses, phone(s) and biographical profiles (under 200 words)
3. Paper titles
4. Audiovisual needs
5. An abstract (300 words **maximum**) for each paper

Individual presenters for the ICSA Annual Conference, send the following:

1. Your name, e-mail address, affiliation, street address, phone(s), and a biographical profile (under 200 words)
2. Paper title
3. Audiovisual needs
4. An abstract (300 words **maximum**)

Deadline: November 1, 2014

Send your proposal to the Conference Committee: mail@icsamail.com ◇ ICSA, P.O. Box 2265, Bonita Springs, FL 34133, USA ◇
Phone: 1-239-514-3081 ◇ Fax: 1-305-393-8193.

ICSA 2015 ANNUAL CONFERENCE

STOCKHOLM, SWEDEN

JUNE 25-27, 2015

PRECONFERENCE WORKSHOPS

JUNE 24, 2015



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