



info SECTE
CULT



CONGRESSO INTERNAZIONALE MANIPOLAZIONI ABUSI E VESSAZIONI NEI GRUPPI ICSA 2013 ANNUAL CONFERENCE MANIPULATION ABUSE AND MALTREATMENT IN GROUPS

TRIESTE / ITALY JULY 4 / 6 2013

PALAZZO DEI CONGRESSI STAZIONE MARITTIMA / MOLO BERSAGLIERI, 3 / TRIESTE / ITALIA

TRIESTE FRIULI VENEZIA GIULIA

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3 LUGLIO ore 9.00 - 12.00

WORKSHOP ON RESEARCH

LABORATORIO IN LINGUA INGLESE PER LA RICERCA
ACCADEMICA SUL FENOMENO SETTARIO

SCUOLA DI MUSICA 55 / VIA CAPITELLI, 3 / TRIESTE

3 LUGLIO ore 14.00 - 17.00

WORKSHOP ON EDUCATING YOUTH ABOUT CULTS

LABORATORIO IN LINGUA INGLESE SULL'EDUCARE
I GIOVANI SUL FENOMENO SETTARIO

SCUOLA DI MUSICA 55 / VIA CAPITELLI, 3 / TRIESTE

3 LUGLIO ore 19.00 - 21.00

PRE-CONFERENCE ORIENTATION FOR FORMER CULT MEMBER

LABORATORIO DI ORIENTAMENTO PER EX-MEMBRI

SCUOLA DI MUSICA 55 / VIA CAPITELLI, 3 / TRIESTE

PATROCINI



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**ICSA 2013 Annual Conference
Congresso Internazionale**

**Manipulation, Abuse, and Maltreatment in Groups /
Manipolazioni Abusi e Vessazioni in Gruppi**

Trieste, Italy
July 4-6, 2013 / luglio 4-6, 2013

Co-Sponsored by: / in collaborazione tra:

International Cultic Studies Association
SOS Abusi Psicologici
Exit S.C.S. Onlus
Info-Cult/Info-Secte

With the Collaboration of: / con il patrocinio gratuito di:

Associazione Nazionale Pedagogisti Italiani
European Federation of Professionals of Pedagogists
Gruppo di Ricerca e Informazione Socio-Religiosa
Osservatorio Nazionale Abusi Psicologici

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Trieste Conference Planning Committee / Comitato di programmazione del Congresso di Trieste

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With the support of / Con il patrocinio gratuito di

Associazione Nazionale Pedagogisti Italiani (ANPE)
European Federation of Professionists of Pedagogists (FEPP)
Gruppo di Ricerca e Informazione Socio-Religiosa (GRIS)
Osservatorio Nazionale Abusi Psicologici (ONAP)

Welcome

Dear participants,

The International Cultic Studies Association (ICSA) and its partner organizations welcome you to Trieste and hope 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 SOS Abusi Psicologici, Info-Cult/Info-Secte, and Exit s.c.s. onlus.

This year's theme is **Manipulation, Abuse, and Maltreatment in Groups**. The conference includes sessions on problematic aspects of mainstream groups as well as cultic.

One of the goals of the conference is to help those who are struggling as a result of their or a loved one's experience in cultic groups; another is to further the training of mental health practitioners who deal with cult related trauma; and still another is to support researchers who want to study the cultic phenomenon. This year's conference includes sessions for each of these constituencies.

ICSA conferences also aim to support research initiatives and to encourage students and researchers to pursue cult-related studies by offering them a forum to present their work. ICSA conferences aim to support the dissemination of knowledge to researchers, practitioners, and those who have suffered as a result of their experiences in such groups. ICSA conferences welcome a diversity of views, including those of current members of nonmainstream groups, and emphasize respectful dialogue. We are confident that this year's conference will contribute significantly to these goals.

The conference could not have taken place without the dedication of the nearly 140 speakers who put much time into their presentations and came at their own expense. We appreciate their generous participation.

Finally, we would like to thank the staff and volunteers of our collaborating organizations for their generous and unwavering help.

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

Thank you.

Steve K. D. Eichel, PhD, ABPP
President, ICSA

Benvenuto

Cari partecipanti

Il Comitato Organizzativo del Congresso Annuale dell'Associazione Internazionale di Studio sul Settarismo (ICSA) e le organizzazioni partner vi danno il benvenuto a Trieste augurandosi che possiate trarre beneficio dal programma proposto, così come dai bellissimi scorci e suoni della città. Quest'anno il congresso è stato organizzato insieme a SOS Abusi Psicologici, Info-Cult ed Exit s.c.s. onlus.

Il tema di quest'anno è "Manipolazione, Abusi, e Maltrattamenti nei Gruppi". Il congresso include sessioni su aspetti problematici relativi a gruppi tradizionali ed anche quelli cosiddetti "settari".

Uno degli obiettivi del congresso è di aiutare coloro che soffrono perché, o personalmente o attraverso uno dei propri cari, hanno vissuto un'esperienza in un gruppo settario; un altro è l'aggiornamento dei professionisti della salute mentale e di quanti si occupano dei traumi conseguenti all'adesione; un altro ancora è il sostegno ai ricercatori o a quanti studiano il fenomeno settario. Quest'anno il congresso include sessioni per ognuno di questi obiettivi.

I congressi ICSA perseguono anche l'obiettivo di sostenere le iniziative di ricerca, incoraggiare gli studenti e i ricercatori che si dedicano agli studi sul fenomeno settario offrendo loro una platea nella quale presentare il proprio lavoro. Gli eventi ICSA mirano anche a sostenere la diffusione della conoscenza tra i ricercatori, gli operatori e coloro che hanno sofferto a causa dell'adesione ad un gruppo. Infine incoraggiano tante diversità di vedute, incluse quelle dei membri di gruppi non tradizionali ed enfatizzano il dialogo rispettoso. Siamo fiduciosi che il congresso di quest'anno contribuirà in modo significativo a raggiungere questi stessi obiettivi.

Il congresso non sarebbe stato possibile senza l'impegno di quasi 140 relatori che hanno profuso tempo e sforzi nel preparare le loro relazioni e sono venuti a proprie spese. Apprezziamo la loro generosa partecipazione.

Infine, vorrei ringraziare lo staff e i volontari delle organizzazioni che hanno collaborato per il loro generoso ed incrollabile aiuto.

Crediamo che questo evento sarà interessante e stimolante, e speriamo che continuerete a partecipare anche ai prossimi congressi, eventi speciali e laboratori che l'ICSA organizzerà in futuro.

Grazie.

Carolle Tremblay, Esq.,
President, Info-Cult/Info-Secte

Cristina Caparesi, Project Manager for SOS Abusi
Psicologici
President, Exit s.c.s. onlus

Fabbro Giorgio, geom.
President, SOS Abusi Psicologici

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Psicologici
Presidente, Exit s.c.s. onlus

Fabbro Giorgio, geom.
Presidente, SOS Abusi Psicologici

Welcome to Former Members of High-Demand Groups/Cults

Welcome to ICSA's 2013 Annual International Conference, which will be held jointly with Info-Cult/Info-Secte and SOS Abusi Psicologici and EXIT scs onlus at the Stazione Marittima in Trieste, Italy.

We especially want you to be prepared for the conference by giving you some ideas of what to expect. We hope that you attend the former member orientation session the night before the conference begins.

A crucial aspect of the recovery process is the ability to exercise one's critical thinking skills and to obtain the information necessary to understand how a group's undue influence tactics might have worked, how these might have affected you while in a group, and how these tactics may affect you after leaving a group.

While in a group many members become sensitive to the loaded language, the interactions with those in leadership, 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 may react in an overly-emotional manner, or we may retreat into a dissociated state, or we may experience feelings of panic, fear, or anger.

During this conference you will hear much information that may trigger some of your own experiences while in a group. It may be challenging to deal with the emotional impact of this information, so if you feel overwhelmed, take a break – go for a walk, talk to another former member, and do not hesitate to seek out one of the members of our "Assistance Team" (identified by special badges).

Triggers are not something to be afraid of. They can be particularly helpful in pointing out our vulnerability. ICSA conferences are safe places for triggers to occur!

ICSA 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 you may disagree with or oppose the information presented. Please use your critical thinking and remember that ICSA has provided a safe place

Benvenuto agli ex membri di gruppi manipolativi

Vi diamo il benvenuto al Congresso Annuale 2013 ICSA, che si terrà insieme a Info-Cult/Info-Secte a SOS Abusi Psicologici ed Exit scs onlus presso la Stazione Marittima a Trieste, Italia.

Vorremmo prepararvi per questo congresso dandovi alcune idee su cosa aspettarvi. Ci auguriamo che abbiate partecipato alla sessione di orientamento che si è tenuta ieri sera prima dell'inizio del congresso.

Un aspetto cruciale del processo di recupero è l'abilità di esercitare le proprie abilità critiche ed ottenere l'informazione necessaria per comprendere come le strategie di influenza indebita di un gruppo possano aver funzionato, o potrebbero avervi colpito quando eravate nel gruppo, e come queste strategie potrebbero ancora colpirvi dopo che avete lasciato il gruppo.

In un gruppo molti adepti diventano sensibili al linguaggio specifico del gruppo, alle interazioni con la leadership e vengono influenzati anche dai suggerimenti o anche solo dalla voce durante le interazioni e i discorsi. Questo ci rende molto sensibili quando viviamo esperienze simili fuori dal gruppo. Potremmo reagire in modo molto emotivo, o ritirarci in uno stato dissociativo, o potremmo sperimentare sensazioni di panico, timore o rabbia.

Durante il congresso ascolterete molta informazione che vi porterà dei flashback sulle vostre esperienze nel gruppo. Potrebbe essere una sfida affrontare l'impatto emotivo di questa informazione, così se vi sentite sopraffatti fate una pausa- andate a fare una camminata, parlate con un altro ex membro, e non esitate a cercare uno dei membri del "Gruppo di Assistenza" (identificati con degli specifici cartellini).

I flashback non sono qualcosa di cui avere sempre paura. Possono essere particolarmente di aiuto nel mostrarci la nostra vulnerabilità. Le conferenze ICSA sono un luogo sicuro nel quale i flashback possono presentarsi.

I congressi ICSA sono aperti a tutti. Le sessioni sono orientate verso un pubblico diverso: genitori di membri o ex membri di un gruppo; ex membri; ricercatori accademici; professionisti mentali. Ci potrebbero essere delle sessioni nelle quali potreste non essere d'accordo o in totale opposizione all'informazione presentata. Usate il

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 okay 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 members of our "Assistance Team."

We hope the conference will be helpful to you.

Carol Giambalvo, Chair
ICSA Former Member Committee

vostro senso critico e ricordatevi che l'ICSA ha fornito un luogo sicuro nel quale potete essere in disaccordo E nel quale sarete ascoltati. Considerato che il congresso è aperto a tutti, per favore ricordatevi che non dovete necessariamente parlare con tutti. Va bene scusarsi educatamente se non vi sentite a vostro agio con una persona che vuole parlare con voi. Se qualcuno non rispetta il confine posto, per favore rivolgetevi ad un "membro dello staff" o a qualcuno del "Gruppo di Assistenza". Con la speranza che il congresso vi sia di aiuto.

Carol Giambalvo, Presidente
Comitato ICSA per gli Ex Membri

Notes

One of the conference's goals is to encourage dialogue and openness to diverse points of view. Hence, opinions expressed at the conference are those of the speaker(s) and do not necessarily reflect the views of the conference organizers or their staff, directors, or advisors.

Speakers and attendees have invested much in this conference, and some have come long distances. Please show respect for them by helping us begin 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.

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.

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

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

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

Note

Uno degli obiettivi del congresso è di incoraggiare il dialogo e l'apertura ai diversi punti di vista. Conseguentemente, le opinioni espresse nel congresso sono quelle del(i) relatore(i) e non riflettono necessariamente quelle degli organizzatori o dello staff, dei direttori o consulenti.

I relatori e i partecipanti hanno investito molto per questo congresso, alcuni hanno percorso grandi distanze. Per favore mostrate loro rispetto aiutandoci a cominciare le sessioni in tempo e mantenendo l'educazione e la cortesia nelle discussioni animate o provocatorie che si potrebbero presentare.

Questo è un congresso pubblico. Se avete delle cose che ritenete personali o che preferite mantenere private, vi raccomandiamo di fare attenzione.

Per favore rispettate i relatori e i partecipanti spegnendo qualsiasi strumento elettronico quando siete nelle sale del convegno; non registrate o fotografate i relatori o il pubblico a meno che non abbiate ricevuto esplicito consenso scritto dagli stessi.

I giornalisti che partecipano alla conferenza potrebbero provenire da organizzazioni tradizionali o non tradizionali o a volte perfino controverse. Se un giornalista cerca di intervistarvi, fate particolare attenzione. Se desiderate rifiutare un'intervista sentitevi liberi di farlo. Ricordate che se rilasciate un'intervista, non avrete più alcun controllo su quale parte dell'intervista verrà poi usata.

Il personale con la scritta "Gruppo di Assistenza" sul cartellino (colore turchese) sono dei volontari ai quali vi potete rivolgere nel caso di urgenti problemi personali durante la conferenza. Se avete domande o bisogno di aiuto riguardo ad aspetti specifici della conferenza, rivolgetevi ad uno dei volontari dello Staff identificabili con il proprio nome (su cartellino rosa). Se desiderate un attestato di frequenza, per favore fatelo sapere allo Staff.

About the Collaborating Organizations

International Cultic Studies Association

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 ICSA News Desk Weekly Mailing
- Conferences
- Workshops for former members, families, helping professionals, and researchers
- A Website, www.icsahome.com, that has more than 300,000 unique visitors per year
- An e-Library with more than 25,000 documents
- Consultation with experts
- Local monthly 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

Sulle associazioni organizzatrici

Associazione Internazionale di Studi sul Settarismo

Fondata nel 1979 l'Associazione Internazionale di Studi sul Settarismo (ICSA) è una rete internazionale di persone che hanno a cuore il problema della manipolazione e dell'abuso psicologico che avviene nei gruppi settari, in movimenti alternativi ed altri contesti simili. L'ICSA è esentasse, sostiene le libertà civili e non è affiliata con alcuna organizzazione religiosa o commerciale.

La missione dell'ICSA è:

- Aiutare coloro che sono stati danneggiati dalla manipolazione psicologica nei gruppi settari
- Informare la popolazione
- Promuovere e condurre la ricerca
- Sostenere i professionisti interessati a quest'area di lavoro

I seguenti programmi e progetti vengono portati avanti per perseguire la propria missione:

- Periodici: *ICSA Today*; *International Journal of Cultic Studies*; *ICSA Member Update*; e *ICSA News Desk Weekly Mailing*
- Conferenze e congressi
- Laboratori per ex membri, famiglie, professionisti e ricercatori;
- Un sito web, www.icsahome.com, che ha più di 300.000 visitatori l'anno
- Una e-library con più di 25.000 documenti
- Consulenze con esperti
- Incontri locali ed eventi speciali
- Ricerca
- Pubblicazione di rapporti speciali e libri

Alcuni membri contribuiscono alla missione dell'ICSA:

- Con aiuti finanziari oltre alla loro quota

- 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.

SOS Psychological Abuse

Founded in 2004, SOS Abusi Psicologici is a non-profit charitable association registered in the Regional Registry of non-profit organization in Friuli Venezia Giulia. We receive funding from public institutions, foundations, and individuals. SOS consists of people who are concerned about psychological manipulation and abuse in cultic groups, alternative movements, and other contexts (e.g., work, school, family). SOS is tax-exempt, apolitical, and is not affiliated with any religious or commercial organizations.

sociale

- Presentando studi e/o informazioni per le riviste dell'ICSA
- Presentando proposte per congressi ed altri eventi, incluse quelle artistiche e letterarie
- Partecipando ai vari comitati ICSA, come quello della ricerca, della salute mentale, per ex membri, religiosi e gruppi di studi
- Aprendo le porte alle fondazioni e ad altre fonti di finanziamento

I Membri ricevono:

- La rivista ICSA Today (3 uscite l'anno).
- *International Journal of Cultic Studies* - giornale accademico annuale, multilingue che pubblica articoli accademici e recensioni di libri.
- News Desk e-mail – e-mail bisettimanale di notizie di articoli ritenuti degni di nota da parte dell'ICSA News Desk.
- *ICSA Member Update* – e-mail quadrimestrale contenente informazioni sulle attività dei membri ICSA (es. discorsi pubblici, pubblicazioni, ecc).
- E-Library – accesso alla biblioteca elettronica dell'ICSA che contiene più di 25.000 documenti e video, con nuovi articoli che sono retrodatati fin dal 1979.
- Sconto per i congressi annuali per i membri e per i loro famigliari.
- opportunità di collegarsi con esperti del campo e con persone che sono state danneggiate dalle esperienze settarie, partecipando ai congressi ICSA, i laboratori, gli eventi locali ed incontri, entrando nella rete ICSA o nei suoi comitati e gruppi di studio.

L'associazione di volontariato SOS Abusi Psicologici

Fondata nel 2004, SOS Abusi Psicologici è un'associazione di volontariato iscritta al Registro Regionale delle Associazioni di Volontariato in Friuli Venezia Giulia. Riceviamo contributi da Istituzioni pubbliche e da privati, compreso il 5 x 1000. SOS è formata da persone che hanno a cuore il problema della manipolazione psicologica e dell'abuso che avviene nei gruppi settari, in alcuni movimenti alternativi, in alcuni movimenti tradizionali ed in altri contesti (es. lavoro, scuola, famiglia). SOS è esentasse, è apartitico e non è affiliato ad alcuna organizzazione religiosa.

SOS Abusi Psicologici promotes and coordinates activities related to awareness, information, prevention research and study, with a view towards the recognition of the various forms of psychological abuse by groups or individuals and in any context (home, work, school, social), particularly in the following areas:

- cults and new religions
- family
- group dynamics in the workplace and school (bullying, bullying)
- one-on-one (domestic violence).

The organization has also the objective of promoting cooperation on the phenomena of psychological abuse among the various associations or study groups at the national and international level.

SOS Abusi Psicologici provides first aid and guidance to victims of psychological abuse and their families.

In particular it is noted that:

- In 2004 SOS Abusi Psicologici started a phone service aid in order to provide advice on the problem of manipulative groups.
- Since 2009 they have been assisting victims and their families in their own center at Cividale del Friuli. The purpose of the center is to provide initial assistance, guidance, and counseling to victims of psychological abuse and their families. The association is now focusing on creating a new center in Udine as well.

The association has its own website to give information on the phenomenon of abuse <http://www.sosabusipsicologici.it/index.php/it/>

Cooperation with Public Institutions

Among other things since 2008 the organization has established a protocol with the Province of Udine, renewed annually, to create a network of support in favor of workers who are victims of discrimination and harassment in the employment context on the territory of the province of Udine. Since 2012, it has extended the same type of protocol with the UST-CISL of Pordenone (worker trade union) for the realization of a support network on the territory of the province of Pordenone. At this moment it is developing protocols of collaboration with the local Social Services.

SOS Abusi Psicologici promuove e coordina attività di sensibilizzazione, informazione e prevenzione, ricerca e studio volte al riconoscimento delle varie forme di abuso psicologico sull'individuo ad opera di organizzazioni o di singoli ed in qualunque contesto (domestico, lavorativo, scolastico, sociale) nei seguenti ambiti:

- adesione a sette o nuovi culti
- famiglia
- dinamiche di gruppo in ambito lavorativo e scolastico (mobbing, bullying)
- violenza domestica (stalking).

L'organizzazione ha anche l'obiettivo di promuovere la collaborazione tra le varie associazioni o gruppi di studio a livello nazionale ed internazionale sui fenomeni di abuso psicologico.

SOS Abusi Psicologici fornisce una prima assistenza ed orientamento a vittime di abuso psicologico e ai loro famigliari.

In particolare si rileva che:

- Nel 2004 ha aperto uno sportello telefonico per fornire consulenza sul problema delle adesioni a gruppi manipolativi.
- Dal 2009 ad oggi opera con un proprio sportello di ascolto a Cividale del Friuli presso la sede legale. Scopo dello sportello è quello di fornire una prima assistenza, orientamento e consulenza alle vittime di abuso psicologico e ai loro famigliari. L'associazione è impegnata ora a creare un nuovo centro anche ad Udine.

L'associazione ha un proprio sito web con il quale informa sul fenomeno degli abusi in tema di manipolazioni psicologiche, <http://www.sosabusipsicologici.it/index.php/it/>.

Cooperazione con le Istituzioni Pubbliche

Tra le altre cose dal 2008 l'organizzazione ha stabilito un protocollo con la Provincia di Udine, rinnovato annualmente, per la realizzazione della rete di sostegno a favore del lavoratore/trice vittima di discriminazioni e vessazioni nel contesto lavorativo sul territorio della provincia di Udine. Dal 2012 ha esteso lo stesso tipo di protocollo con la UST-Cisl di Pordenone per la realizzazione della rete di sostegno sul territorio della provincia di Pordenone. Al momento è impegnata a firmare protocolli con i Servizi Sociali locali.

Info-Cult/Info-Secte

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 by phone or electronically, consultation

- First point of contact for most people. 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;

Info-Sette/Info-Secte

Info-Sette è un'organizzazione unica in Canada, bilingue inglese/francese. Siamo un'organizzazione no-profit di volontariato e siamo finanziati dal Ministero della Salute e dei Servizi Sociali del Quebec, così come anche dalle fondazioni, corporazioni, privati e a volte anche dai costi di certi servizi che forniamo.

Fin dall'inizio nel 1980, Info-Cult ha informato la popolazione sul fenomeno delle sette, dei movimenti religiosi e delle problematiche collegate aiutando coloro che ne rimangono colpiti. Man mano che il numero dei gruppi è cresciuto, lo è stata anche la complessità delle problematiche connesse al settarismo. Negli anni, Info-Cult si è evoluta per rispondere ai bisogni crescenti della popolazione ed in questo processo si è arricchita di informazioni e conoscenze.

Quali sono i nostri obiettivi?

Così come dichiarato nel nostro statuto, il mandato di Info-Cult è di "promuovere la dignità e l'integrità degli individui, rispettare i diritti collettivi e individuali, la libertà di pensiero ed espressione e il diritto dell'accesso all'informazione. Il nostro obiettivo è triplice:

- Promuovere lo studio del fenomeno settario;
- Sensibilizzare, informare ed educare la popolazione su questi fenomeni;
- Assistere le persone con i problemi legati a questo fenomeno.

Quali servizi offriamo?

Assistiamo telefonicamente o tramite consulenze via web

- È il primo punto di contatto per la maggior parte delle persone. Richieste di assistenza e informazione vengono da individui con diversi bisogni e da vari percorsi di vita;
- La nostra professionalità come consulenti è ampiamente riconosciuta e i nostri consigli e guida sono ricercati da vari soggetti, inclusi gli ex membri, le famiglie, le organizzazioni, i gruppi di comunità e i professionisti di diverse aree.

Informazione

- Il nostro sito web (www.infocult.org) fornisce risorse preziose per coloro interessati a conoscere "le sette", "i nuovi movimenti religiosi" e argomenti collegati;
- Informazione, novità e le più recenti pubblicazioni in francese ed inglese sono

- 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, entitled *The Cult Phenomenon: How Groups Function* which is available for free on the Internet;
- 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 University 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.

EXIT Social Cooperative Society (Exit scs Onlus)

Exit s.c.s. onlus is a social enterprise founded in 2011. It is the first Italian enterprise with such a mission, as its founding members are professionals with an expertise in contrasting diverse forms of abuse. The cooperative works mainly with public institutions. Among its current professional staff are: a lawyer, a psychotherapist, an educator, family mediators, a psychiatrist, an occupational physician, and a coroner.

Mission

The organization's mission is to design and manage social assistance services on related issues of abuse and harassment (e.g., bullying, domestic violence, etc..) by setting up aid centres and information points, organizing informational and awareness activities, and offering educational

inviare regolarmente ad una lista di iscritti di Info-Cult;

- La biblioteca e centro di documentazione di Info-Cult è la più grande del genere in Nord America e dispone di files, audio e video cassette, giornali, newsletter, documenti del governo e legali, rapporti scientifici e più di 3000 libri.

Ricerca ed Educazione

- Info-Cult ha prodotto video educativi ed un libro sull'argomento dal titolo *"Il fenomeno settario: come funzionano i gruppi"* disponibile gratis su internet [in italiano può essere letto qui: <http://xenu.com-it.net/libri/infocult/infocult.pdf>];
- Risorse educative inestimabili per gli studenti e gli insegnanti - un numero sempre crescente di istituzioni post-secondarie stanno discutendo (o introducendo) l'argomento delle sette e dei nuovi movimenti religiosi nelle proprie classi. Come risultato, Info-Cult viene indicato come punto di riferimento dove gli studenti possono ottenere informazioni ed assistenza nelle proprie ricerche;
- Incontri nelle Scuole Superiori e Professionali ed Università, nelle comunità e nei gruppi professionali.
- Congressi internazionali organizzati annualmente con l'Associazione Internazionale di Studi sul Settarismo (ICSA);
- Seminari con diversi organismi ed associazioni in tutto il mondo.

EXIT Società Cooperativa Sociale Onlus (Exit s.c.s. Onlus)

Exit s.c.s. onlus è una società cooperativa che si forma nel 2011. E' la prima impresa italiana con una simile missione, in quanto i suoi soci fondatori sono professionisti con un'esperienza nel contrasto alle diverse forme di abuso. La cooperativa lavora prevalentemente con le istituzioni pubbliche. Tra il suo personale ci sono: un avvocato, una psicoterapeuta, un educatore, dei mediatori famigliari, una psichiatra, un medico del lavoro ed un medico legale.

Missione

La missione dell'organizzazione è quella di progettare e gestire servizi socio assistenziali afferenti alle tematiche degli abusi e delle vessazioni (es. anti-mobbing, violenza domestica, ecc..) mediante punti di ascolto ed infopoint, organizzando attività di informazione e

and rehabilitation services (such as self-help groups), empowerment activities, workshops, and evaluation activities for workers with stress-related concerns. The organization also engages in prevention services, assessment and diagnosis, measurement of well-being and quality of life in various domains (work, school, family).

Activities and Recipients of Services

- Workers who consider themselves victims of harassment and physical and mental work (bullying) and those individuals and families living in a state of distress as a result of the employment.
- Victims of domestic violence and their families.
- Those who live in a state of uneasiness in the family due to domestic violence or other forms of conflict.
- Victims of cults and pseudo-religious groups and their families.
- Victims of bullying and their families.
- Children at risk of parental alienation syndrome with the organization of neutral spaces in order to keep the family bond with both parents and immediate family.
- Persons who are victims of subtle forms of harassment and abuse.

Main Activity

Since its foundation in 2011 the organization has been managing the aid center for harassed workers Antimobbing of the Province of Udine and the Tolmezzo Information Help-Desk.

Future Perspective

Since 2012 the organization has been included in the Working Group of the European Commission "Firstline Deradicalisation Practitioners" (RAN DERAD) to counter violent extremism and has participated in several meetings that were held in European cities.

The organization's president has signed a protocol with the University of John Paul II of Lublin, off-Campus of Social Science in Poland for the evaluation of prevention in the area of abuse of coercive groups to identify areas of formal and informal intervention in this field.

<http://www.exitonlus.it/>

sensibilizzazione, servizi educativi e riabilitativi quali gruppi di auto aiuto, attività di empowerment, laboratori di auto-tutela e della valutazione per lavoratori con problematiche stress lavoro. L'organizzazione è anche attiva con servizi di prevenzione, valutazione e diagnosi, misurazione del benessere e della qualità della vita in vari ambiti (lavoro, scuola, famiglia).

Attività e destinatari dei servizi

- lavoratori che si ritengono vittime di molestie morali e psicofisiche sul lavoro (mobbing) ed a quanti vivono uno stato di disagio nel contesto lavorativo e loro familiari;
- vittime di stalking ed ai loro familiari;
- coloro che vivono una situazione di malessere in famiglia dovuto a violenza domestica o altre forme di conflittualità e loro familiari;
- vittime di sette e di gruppi pseudo religiosi ed ai loro familiari;
- vittime di bullismo e loro familiari;
- minori a rischio di sindrome di alienazione genitoriale con la organizzazione di spazi neutri per mantenere il legame familiare con entrambi i genitori e i familiari più stretti;
- soggetti vittime di forme subdole di vessazioni e prevaricazione.

Attività principale

Dal 2011 e fino ad oggi la cooperativa gestisce il Punto di Ascolto Antimobbing della Provincia di Udine e l'Infopoint di Tolmezzo.

Prospettive future

Dal 2012 è inserita nel del Gruppo di lavoro della Commissione Europea "Firstline Deradicalisation Practitioners" (RAN DERAD) per il contrasto Agli estremismi violenti ed ha partecipato ai vari incontri che si sono tenuti in città europee.

Il presidente della cooerativa ha stipulato un protocollo con il Dipartimento di Studi Sociali dell'Università John Paul II di Lublino, Polonia per la valutazione della prevenzione nell'area dell'abuso dei gruppi coercitivi per identificare aree di intervento formali ed informali in tale campo. <http://www.exitonlus.it/>

Abstracts, English/Inglese

A new and unique attempt by The Almost Daily Cult Newspaper (Daily Cult News) of journalism concerning cults, religion, and spirituality.

Eito Suzuki and Yoshiro Fujikura

The *Almost Daily Cult Newspaper (Daily Cult News)* is a news blog, which is officially recognized as news media by Google News. The blog specializes in the issues of social problems concerning cults, religion, and spirituality. It was founded on Oct 1st, 2009, by Yoshiro Fujikura, a Japanese journalist who has zealously done much work in this field. There are nine correspondents including Fujikura, all of whom are volunteers. Not all of the groups or individuals covered by the *Daily Cult News* are necessarily considered to be cults, because this paper handles all topics concerning the friction between religion, spirituality, and society. *Daily Cult News* believes that wit, humor, and sarcasm, in addition to earnest coverage leveled at issues often passed over by conventional media, will help to foster and refine "cult watch culture" among "Netizens." One such attempt was the conferment of the "gluttony demonstration." In September 2011, members of Unification Church were protesting against the article of the magazine 's weekly "Bunshun" by fasting, so the members of *The Almost Daily Cult Newspaper* indulged in gluttony in front of the protesting fastors, saying, "Stop fasting!" After our protests, the UC placed Yoshiro Fujikura and Eito Suzuki on their "Wanted List" and distributed this information among their branch organizations. Also, Fujikura's house was searched and raided by the police because a cultic group filed a charge that the *Daily Cult News* has infringed their copyright. Although the nature of the topic attracts criticism and occasional pressure, the *Daily Cult News* continues to make a stand for free speech in the areas concerning cults, religion, and spirituality.

A new instrument for the measurement of family emotional climate in relatives of cult members: The SAEECv

Juan F. Godoy, Ph.D. & Carmen Almendros, Ph.D.

Family is the primary environment for the better physical, psychological, and psychosocial growth of children. One important family issue is the family emotional expression, being the most studied of the so-called "expressed emotion" (EE) (i.e., frequent expression by any of the relatives of criticism, hostility and emotional over-involvement) in the prevention of relapses in schizophrenia. We believe that this negative family emotional climate (FEC) is better understood and termed as "chronic family emotional stress," and thus its control is part of our family intervention programs. In order to solve the disadvantages of existing measure, we developed the "Entrevista Estructurada para la Evaluación de la Emoción Expresada" (Structured Interview for the Assessment of Expressed Emotion) or E5, a measure of the FEC, being as general as to be potentially applicable to a variety of diseases/disorders and/or relationships and as specific as to evaluate specific behaviors typical of EE in everyday situations that are common to all interactions between people living together. The E5 includes seven thematic sections, with different representative situations each, rated on an eight-point Likert-type scale. The Structured Interview for the Assessment of Expressed Emotion has been adapted for its use with relatives of current and former members of cultic groups. The new version of the instrument (Scale for the Assessment of Expressed Emotion, Cult Version; SAEECv) will be presented with a focus on the importance of having a tool for an appropriate assessment of the FEC and considering its impact over the family members' well-being. Implications for intervention through family intervention programs will be discussed.

A series of dialogues with new religious movements

Eileen Barker, PhD; Michael Kropveld

The presenters and several colleagues have participated in structured one-day dialogues with select new religious movements (NRMs) over the past few years. Each discussion focused on a specific theme, e.g., taking care of older group members in their retirement years. This presentation will discuss the content of these dialogues and the implications of the process for bringing about positive changes in NRMs.

Aesthetic Realism and the manipulation of homosexuals at the dawn of gay liberation

Hal W. Lanse, PhD

During the 1970s and 1980s, Aesthetic Realism, a pseudo-scientific cult led by an obscure Greenwich Village poet, set up a program by which he and his followers attempted to attract homosexuals and turn them into heterosexuals. The cult received some minor media attention at the time. This paper will demonstrate how Aesthetic Realism used four thought reform techniques—milieu control, mystical manipulation, sexual purity and sacred science—to coerce homosexual followers into claiming that they had changed their sexual preferences even though most had doubts about the program's efficacy. The cult still claims success even though many former followers now say they are still homosexual—including the presenter of this paper. The paper will also demonstrate how the cult explained-away failures and punished followers who expressed doubts about Aesthetic Realism's ability to change their sexual orientation.

After the cult: who am I?

Leona Furnari, MSW, LCSW

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." This experience 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 presentation, I explore the process of the re-definition of self that takes place upon leaving (and often begins even before leaving) a cultic group. I will discuss psychosocial developmental building blocks of safety, trust, competence, self-esteem, and autonomy, and look at developing healthy relationships with healthy boundaries, as these often require revisiting after experiences in high-demand groups. While it may be a scary process to confront the traumatic experiences and also take risks in re-defining oneself, this opens the door to hopefulness and possibility.

Alternative medicine and manipulation: the case of Reiki in Romania

Petre Muresan, PhD

In Romania, Reiki is a healing technique recognized by the Law 118/2007 on alternative medicine and, seen as such, it has apparently no connection with sectarian groups. This paper aims to show that Reiki promoted in Romania, as revealed by the writings of some famous Romanian Reiki masters, is enriched continually with Christian teachings, in order to make it attractive to the Orthodox population of the country. The existence of this "Romanian Reiki," along with numerous other Reiki branches, demonstrates that, as any sectarian group, Reiki continually reinvents itself according to the context where it is promoted and the expectations of the religious market. Moreover, some Romanian Reiki masters seem to take profit by their status in order to manipulate their students. In this context, we will bring into attention the case of the young X, who practiced Reiki with the famous Romanian Reiki master Y. The young X started to behave strangely, to isolate herself from family, and, finally, abandoned the Law School where she was a last year student. Following family pressures, the young X dropped out of Reiki and is currently undergoing psychiatric treatment. From my pastoral experience, I know that many young people present psychiatric disorders associated with the practice of Reiki. The aim of the paper is to show that Reiki contains in itself a potential threat of deviation due to the exclusive relations that are expected to be established between the master and his disciples during the process of initiation, especially if aspirants are confused and fragile persons, psychologically and emotionally.

An analysis of cults in the Ming and Qing dynasties

Wenpei Tang, PhD

In the Ming and Qing Dynasties, cults were prevalent. One of the important reasons is that the leaders of groups could improve their livelihoods, and even make fortunes, through their missionary activities. The pursuit of economic interests seems to be a prime motivating factor of cult leaders. They use particular means to achieve their purposes. Based on theory, research methods, and literature searches, this article analyzes the missionary

work of cults during the Ming and Qing Dynasties. One of the important characteristics of these cults was family clan missionary work. Leaders used all means to create personality cults centered on them. In addition, they used other means, e.g., the practice of religious austerities, to achieve their goals. That is one side of the religious beliefs that they propounded. On the other side, it is important to remember that leaders exploited common customs of their culture and offered believers mutual aid, high posts, land, and the promise of money in the future. Some cults exploited Qigong and practiced medicine. Others focused on magic and prophecy.

Assistance to former cult members and their loved ones provided by Psychomanipulation Prevention Center in Lublin

Magdalena Łuka, PhD

People who experienced involvement in cultic organizations as well as their loved ones need professional support and assistance. In Poland, several organizations, mainly non-governmental associations, foundations, or less formal undertakings, deal with such issues. One of them is Psychomanipulation Prevention Center in Lublin, a city situated around 105 miles away from Warsaw. Specifically, the paper describes the activities of this organization, analyzes forms and scope of assistance, its strong and weak points.

Body, mind, and spirit fever: Tantra and the Osho Community in modern China

Tian jia Chen, Ph.D.

In recent years, "body, mind and spirit" courses are enjoying increasing popularity among the urban middle class in big cities like Beijing, Shanghai, and Guangzhou in China. Hundreds of spiritual teachers claim to help people transform their lives, enhance their spirituality, and find happiness and fulfillment in life. In one such organizations, members live in a training center as a community. The followers (most of them are females) are given Tantra courses by a master who claims to be disciple of the sex guru Osho (also known as Bhagwan Shree Rajneesh). Extramarital sexual freedom and couple swapping are encouraged. Media reports that described cultic psychological manipulation and abuse led to the shutting down of some retreats, such as "KHAOS Meditation Resort" and "Green Land Health Community," by police. Based on the texts of debate by netizens who split over attitudes towards Osho and his teachings on web forums in China, a multi-faced image from a wise and insightful philosopher to an infamous and perverted sex guru is portrayed even as several Tantric sex center scandals are reported. After the police busted some Osho communities, the "body, mind and spirit" organizations in China adopted various adaptive strategies to advocate Osho's teachings and remain active. Providing several reasons for the wide acceptance of a foreign originated movement among middle class people in modern China, this paper examines the organizational features of such Osho communities and the formation of charismatic leadership in a Chinese cultural context. The view of mind- body relationship and corresponding healing techniques applied by Osho's Chinese disciples will be analyzed from the perspective of a cultural history of the human body. The current state of "body, mind and spirit" classes will be updated.

Changes in the cult scene: 1950-2013

Eileen Barker, PhD

In the years immediately following World War II, the West was not particularly concerned with cults, sects, and/or new religious movements (NRMs). But during the 1950s L. Ron Hubbard founded his Church of Scientology and Sun Myung Moon founded his Holy Spirit Association for the Unification of World Christianity and sent his first missionaries to Britain and the USA. The 1960s saw a dramatic increase in youth movements – the hippies, the flower people and student demos hit the headlines – then, in the 1970s, there seemed to be an unprecedented explosion of new religions of an amazing variety. It was also quite early in this decade that organised groups emerged to warn people of the dangers of the movements, and "the cult wars" became epitomised by accusations of brainwashing and the breaking up of families on the one hand, and the forcible deprogramming of converts on the other. The tragic events in Jonestown in 1978 dramatically added fuel to this situation.

Following the millennium, the scene was noticeably changing. The unanticipated horror of 9/11, the arrival and rapid growth of the Internet, the ageing of the first-generation converts, the arrival of second- and subsequent-generation members, and the death of nearly all the charismatic leaders of the post-War wave were among the many factors that led to radical alterations in not only the movements themselves, but also the ways in which they were viewed by the wider society. This paper examines some of these changes, both charting their development and trying to understand the different trajectories they have pursued.

Charismatic leadership: sociological and psychoanalytic perspectives compared

Rev. Stephen Parsons

The range of academic disciplines that can be utilised in the study of radical religious groups is extensive. This paper takes one topic central to cultic studies, namely the nature of charismatic leadership within religious groups. It sets out to compare a sociological approach with a psychoanalytical. Sociological insights into charisma find their roots in the work of Max Weber. The paper will summarise the insights of a particular writer Martyn Percy, who studied John Wimber, the American charismatic evangelist, from a sociological and organizational perspective. Percy has a clear understanding of the way that charismatic leadership deals with and controls power within the organizational structure. By way of contrast, the paper outlines the ideas of the American psychoanalyst, Heinz Kohut, on charismatic leadership. For him, charisma is linked closely to his theories about narcissistic development. He suggests that many leaders within this tradition in fact suffer from narcissistic disturbance. Further, he indicates how the dynamic that binds charismatic leader and follower operates and shows that the dynamic can, for a while, be a creative collusion for the parties concerned. In reflecting on these two approaches it will be noted how the sociologically informed approach to charisma remains calm and detached while the psychoanalytic approach contains within itself a deconstructive and critical stance appropriate to the discipline. Although much pressure is placed on scholarly commentators interested in the topics around cults to provide simple evaluations, an awareness of the built-in limits of the different academic disciplines in this area needs to be strongly affirmed.

Clinical issues: working with first-generation former cultists

(Open only to mental health professionals) – case focused

Facilitators: Linda Dubrow-Marshall, PhD; Steve K. D. Eichel, PhD, ABPP; Gillie Jenkinson, MA

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

Clinical issues: working with second-generation former cultists

(Open only to mental health professionals) – case focused

Facilitators: Leona Furnari, MSW, LCSW; Rosanne Henry, MA, LPC

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

Clinical roundtable for mental health practitioners

(Open only to mental health professionals) – case focused

Facilitator: Gillie Jenkinson, MA

This 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 psycho-educational approach, floating and grounding, cult pseudo-personality, confidentiality, trust, identity, problems with relationships, effective therapeutic approaches for these client groups, assessment, communication skills, and so on. The Clinical Roundtable will be facilitated but structured so that mental health professionals have an opportunity to participate in the discussion. This session is open only to those who are mental health professionals with an advanced degree in one of the mental health fields. This will be strictly adhered to for 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.

Controlling the flock: an ethnohistorical examination of the Children of God's music and its biopsychosocial effects on group attraction and maintenance.

Matthew Trodden

As a person with a background in ethnomusicology, I undertook research on cults and high-demand religions with three basic questions. First, why do so many religious services include some form of musical accompaniment or performance? Second, what role is music playing for the listener and performer? Third, is it aiding in transposing religious or group doctrine into memory? In order to gain a better understanding of the role music is playing in high demand religious experiences, I have examined music's role within The Children of God, also known as, The Family and The Family International. In order to determine whether the group's ritualized use of doctrine-based music contributed to teaching and maintaining the group's belief system, I have undertaken an ethnohistorical examination of audio-video footage and conducted interviews with former members. Drawing on research from biomusicology and psychomusicology, this research will support and improve understanding of the effects that music has on members of high demand religious movements. Over the long course, this research should help in the development of effective modes of music therapy for former members in their efforts to reverse the impact of group socialization and indoctrination.

Cults: An analysis of the evolution of our centre over the years:

Vega González, Laura Merino

AIS, Atención e Investigación de Socioadicciones, (Barcelona) Attention and Research in Social Addictions, has been a pioneer in the exit counseling field in Spain, starting its activity in 1976. AIS has been looking after families of cult victims ever since. Initially, those requests for help were met with a great deal of common sense and good will, mainly bringing relief to many bewildered families facing a problem they were not at all ready to deal with. In 1986 the therapeutic service at AIS was formally created. More than 2000 cases have been attended since then. During these 35 years we have accumulated an enormous amount of data. This offers us a great vantage point from which to look at the following issues:

- Which cults have been more active at each moment through the last 35 years in the AIS area of influence: Barcelona, Catalonia, Spain
- How each group's prevalence has changed over the years; in other words, their evolution

As a result of the systematization and analysis of such data, based on the entire demand addressed by AIS throughout the last 35 years, we have written this paper to describe how AIS's experience helps us understand the historical context of cult groups and the manipulation techniques they use, as well as helping us better understand how to help families and former cult members.

Cults and public policy: a comparison of regulatory frameworks and national models for protecting the victims of cultic abuse

Stephen Mutch PhD, LLB (UNSW)

This paper looks at various national models for the protection of victims of cultic abuse. It examines how those responses might be grouped according to regulatory frameworks consistent with broader philosophical approaches to the relationship between cults, religion, and the state. It compares and contrasts the efficacy of various models and explores what philosophical approach and resulting regulatory framework seems best equipped to protect the victims of cultic abuse.

Cults for kids: the troubled teen industry

Sunny Linkfield

This paper will discuss the author's personal experience in the Straight program. Like other "troubled teen" programs, Straight's model builds on the "attack therapy" used in Synanon and other programs for addicts. The author will place her personal experience in context by briefly reviewing the history of the troubled teen industry and by suggesting measures that can be taken to protect society from abuses perpetrated by some programs.

Destructive cultic relation: a new kind of slavery

Masoud Banisadr

'Freedom is slavery' George Orwell; 1984

Destructive cult leaders recruit their new members with a promise of "freedom" (from mind manipulation of governments and old way of living in the society) or good news of "higher goals in life." However, the leaders eventually change members into new beings or perhaps "unpersons." But what do we call members and how do we define the relationship between disciples and leaders in this kind of group? In this paper, I will try to show that this relationship is closer to old forms of slavery than to followers of a faith, members of a political party, members of a club, or workforces of an office or a factory. Perhaps a slave's physical condition and life were harsher and more painful, but their kind of slavery was much simpler and more visible than the new ones. Therefore, I can claim that the old slaves, when compared to the new ones, were lucky in that they at least knew that they were slaves, could remember how they were forced into slavery, and, therefore, could desire freedom and use any available means and opportunity to escape.

This paper will also try to deal with the problem of freedom and freewill. I will argue that, although in destructive cults the will power of a disciple will amplify and get stronger, the adjective "free" in "free will" will either completely vanish or will reduce to a negligible size, as a disciple is no longer a driver of his or her will power. I will also argue that freedom of choice is not freedom of choice if there are no choices; freedom of choice is meaningless when gaining information to make a choice is not possible; freedom of choice does not exist if you don't take note of the Nuremberg code of ethics, letting a new recruit know what he or she is signing up for or saying "yes" to at the beginning of the journey. Freedom of choice is not freedom of choice, if a leader takes all self-confidence and self-esteem away from a person and reduces their identity, individuality, and self-preservation instinct to near zero.

EMDR: overview and application with former cult members

Leona Furnari, MSW, LCSW

Eye Movement Desensitization & Reprocessing (EMDR) is a psychotherapeutic treatment model which integrates components from various models, including psychodynamic, cognitive behavioral, somatic, and exposure. Bilateral visual, auditory, or tactile stimulation is paired with standardized protocols during the treatment. EMDR is used to resolve impacts from traumatic experiences or life challenges and help clients access their resiliency. The efficacy of EMDR is supported by many controlled studies, and is used in clinical settings around the world, as well as in areas of natural and human-caused disasters. This presentation will include an overview of the eight-phase, three-pronged treatment model, information on some of the research conducted thus far, and thoughts on how EMDR can be used effectively when working with former cult members. EMDR can be used with both first and second generation former cult members. Please note that this is not an EMDR training.

Empirical research on social influence: what it says (and doesn't say) about legal claims of cultic persuasion

Linda Demaine, JD, PhD

This talk is based on a chapter I'm co-authoring with Dr. Robert Cialdini for the forthcoming Oxford University Press *Handbook on Social Influence*. The chapter offers the first conceptualization of "social influence and the law" and discusses the main topics that psychologists and others have empirically investigated within this realm. We suggest that there are three main areas of social influence and the law: (1) social influence in the legal system, (2) the legal regulation of social influence in everyday life, and (3) law as an instrument of social influence. This categorization facilitates a view of where researchers have directed their investigations. The vast majority of studies fall into the first category. These studies address instances in which legal actors—attorneys, judges, jurors, and legislators, for example—exert influence and are the subjects of influence. The studies uncover important factors that drive and, at times, derail legal decisions at key junctures in the legal process. To date, the primary subjects of psychological research in the second category are the law of deceptive advertising and, at a more macro level, our tendency to experience reactance when the government attempts to regulate in this area. Research in the third category also is relatively scarce, with the exception of one issue—obedience to the law. This conceptualization and research review is relevant to legal claims of cultic persuasion insofar as it underscores the

general vulnerability of different categories of individuals to different social influences in different contexts. More importantly, the conceptualization and literature review highlight the lack of research directly on topics relevant to legal claims of cultic persuasion, which would fall into the second category. Without a well-developed research base to substantiate these claims, it is easier for the legal community to continue to view them with skepticism and readily dismiss them.

Exit counseling: an introduction to a French team's approach

Daniel Picotin, Esq.; Marie Hélène Hessel

Maître Daniel Picotin, lawyer, and Marie Hélène Hessel will present the work and perspectives of the French team of exit counselors, SFRAEM (Société Française de Recherche et d'Analyse en Emprise Mentale), a multidisciplinary team composed of professionals specializing in counselling to help people leave mind control situations. Maître Picotin, the founder of SFRAEM, will discuss the group's origins, its operation, its areas of intervention, and some of its current activities. He will end with SFRAEM's actions to change the law aiming to obtain real protection for victims. Madame Hessel will discuss the work carried out with victims and their families, her role on the team, and, by way of her personal experience, will discuss the objectives and results of such specialized support.

Four decades of family cult interventions: the second edition and what have we learned?

David Clark

It is important to review the history of how groups have made an impact on families and cult victims. I will share my experience and observations over the last four decades about cultic concerns with organizations that emerged from the 1970's all the way to the twenty-first century. It should be noted that all of my work began with families and cult members who found themselves in need of addressing a life-defining change that needed assistance. My own response was born out of direct experience as a cult member between 1972 and 1974 with recovery and training from my post-cult education.

This workshop will examine the history of leading groups that families and cult members seeking help encountered, starting in the 1970's, and that required intervention assistance to bring about re-evaluation and reflective critical thinking. Early cultic concerns had groups that expressed more extreme traits and characteristics but needed meaningful ways to assist families with their loved ones with very limited access. Group characteristics were more pronounced and more easily recognized by the general public. As the decades have progressed, cultic groups have become more sophisticated in presenting more mainstream appearing images to the outside world. Some groups have changed and reformed their organizations but why has this happened needs careful examination. Other cult groups claim change but inwardly families victimized by troubling groups still have repeated allegations of cultic abuses and deceptions.

As the decades have progressed the cult intervention models have also progressed into different approaches. My contribution will focus on the information educational model emphasizing critical and reflective thinking that facilitates re-evaluation. Recovery generally follows especially when an honest comparison has been made and qualified resources with competent counsel are available. Each decade provides groups that stood out, but others who had been prominent in previous decades fell into decline, especially after the founding charismatic leader died.

For Queen and Country: An Analysis of Canada's Sovereign Citizen Movement's Paradoxical Doctrines

Matthew Trodden

This presentation uses a range of primary sources on and by the Canadian 'Sovereign Citizen' (a.k.a. Freeman of the Land) movement and its 'gurus' to show how they construct their anti-government ideologies. It specifically identifies how this movement's members argue with Canadian government officials over the meaning of legitimate power, basing their claims upon alleged differences between personal sovereignty and governmentally imposed identity-creation. To discuss the issue of land ownership and debt payment, they offer a series of arguments based upon the assumption that they have exited from the 'straw man' identities created by the corporate state, and operate instead as 'flesh and blood individuals' according to the common law of the King James Bible under the protectorate of the Sovereign Queen of England. This radical position leads Sovereign Citizens to reject government's right to issue such items as drivers' licenses and license plates, causing them to have frequent encounters with law enforcement officials whose authority they do not recognize. The presentation concludes with

the argument that Sovereigns' continued failure to achieve their fantasy about 'returning to an idyllic state' will escalate their radicalism, which is why Canadian national security officials label it as a domestic terror organization.

Freedom of mind: helping loved ones leave controlling people, cults, and beliefs

Steven Alan Hassan M.Ed. LMHC, NCC

I would like to present a program on my latest approach to my Strategic Interactive Approach to helping individuals and their families impacted by some controlling person or group influence. I would like to explain my approach and introduce my new 2012 book, *Freedom of Mind: Helping Loved Ones Leave Controlling People, Cults and Beliefs*, which is in paperback and three e-book formats and is currently being published in a number of languages. The book is a substantial revision and update of my 2000 hardback *Releasing the Bonds: Empowering People to Think for Themselves*. The approach includes more of a focus on controlling individuals and mini-cults, a shift in terminology from mind control/ brainwashing to "undue influence," and corrects my former and erroneous perspective that people can read a book (Releasing) and rescue a loved one by themselves. I add emotion or affect blocking to the BITE model; I put more focus on the necessity of the two-day in-person preparation meeting and much less focus on a three day intervention. The dominance of the Internet and smartphones has forever altered the way in which people communicate, and so the Strategic Approach utilizes these resources in a customized approach to ethically influencing people in a constructive manner. SIA relies on a family centered team or network approach to creatively coordinate trustworthy sources of influence, teaches effective communication strategies, and is focused on empowering people to be themselves: think for themselves, feel their feelings and make their own decisions.

Freemen, sovereign citizens, and the threat to public order in British heritage countries

Stephen A. Kent, PhD

Throughout the English-speaking world, an anti-societal movement comprised of unknown thousands of people is rejecting the authority of law enforcement, the courts, and banking. This movement goes by different names, most commonly the Freemen or Sovereign Citizens. Its origins likely began with American racist movements in the 1960s and 1970s, and gathered greater support during the American farm crisis during the late 1970s and 1980s, along with an interest rate crisis in the United States and Canada during the same period. Because adherents see the state as a corporation with no authority over free citizens, members are belligerent toward any authority figures like police, judges, park rangers, tax collectors, and court clerks whom they see as state agents. American police have had several deadly exchanges with members, and Canadian courts have issued two long decisions concerning them and their 'paper terrorism' tactics (i.e., flooding courts with bogus, Freemen-generated 'legal' documents). Various claiming authority from the Bible, British Common Law, and international maritime law, Freemen throughout the English-speaking world have connected through the Internet and now have non-North American adherents in the United Kingdom, Australia, and New Zealand.

General guidelines and principles of good-practice: anti-hate crime and deradicalisation interventions and their contextual prerequisites

Harald Weilnböck, PhD

International good-practice studies, as well as the experiences from the Belfast CHC project, indicate that there are over-arching principles of successful good practice in anti-hate crime and deradicalisation interventions. These principles are assumed to apply across various different societal milieus and different sorts of hate crime and extremism. The principles are also assumed to be applicable in different institutions where anti-hate crime interventions may be called for, e.g., prison, probation, schools/youth clubs, community institutions, in all EU Member States. This paper will present a few of the impact factors.

Glory Glory Alleluiah! Teacher hit me with the ruler: group facilitator styles that harm and group facilitator styles that heal

Sue Parker Hall

Drawing on the work of Irvin Yalom, John Heron, and Carl Rogers with regard to psychotherapy, learning, and personal development in groups, this paper will identify facilitator approaches and interventions that (1) create a

group environment where each group member's autonomy is respected, where they can heal archaic interpersonal trauma, and experience personal development outcomes that are organismic; and (2) coerce, cause additional interpersonal trauma, and demand pre-defined personal development outcomes. The material presented will partly be used to analyse the dynamics of the radical feminist Integrated Domestic Abuse Programme but mostly will be used to analyse participants own experience in helpful and harmful groups.

Group Involvement Integrity Paradigm: A Proposal For Staging Effective Engagement

Millard J. Melnyk

Everyone interested in cults, sects, and New Religious Movements (NRM) faces a common, stubborn question. What constitutes one? It's easy to recognize extreme examples of manipulation, abuse, or maltreatment by groups after the fact, but we remain unable to clearly and convincingly distinguish between healthy and unhealthy group and member practices and characteristics. Consequently, we struggle to effectively assess and engage with groups, leaders, and members. We need several things we don't yet have:

- Methods that draw clear distinctions between healthy and unhealthy group and member practices in terms that make sense before problems develop as well as afterwards.
- A cogent and convincing health-oriented narrative that makes problems with group involvement recognizable at "treatable" stages, suggests correctives, and encourages ongoing wellness and development.
- A framework for research and engagement that does more than "preach to the choir." It must be relevant and communicate to government, courts, law enforcement, affected family and friends of members, members themselves, and leaders of groups in question.

To develop the above, we need an effective paradigm. I notionally describe a typical anti-cult paradigm and explain why it cannot meet the challenge posed by sectarian problems. I outline an alternative that can meet those challenges and discuss its anticipated advantages, using my experience and knowledge of the "Smith's Friends" movement (now Brunstad Christian Church) to illustrate.

Heteropraxis in the context of the religious catholic life: challenges and issues

Mother Agnes Mariam of the Cross

The revelations of sectarian phenomena in many catholic religious communities are a challenge for the Catholic Church. What are the possible causes of such deviances and how can they be remedied:

1. Spiritual aspect. Sectarianism slides from a faith-based structure of authority to an unholy structure of human manipulation. It goes without saying the importance for the Catholic Church to recall in its training framework the impressive heritage of asceticism and mysticism that founds a solid anthropology and gives all kind of tools for the discernment of spirits and the eradication of complicity with darkness. The reality of the spiritual welfare is so central that without being equipped for it anyone could deviate.
2. Structural aspect. It is necessary to consider the human side of the Church which can be sinful, unholy and corrupted. The Roman Curia is one of the sensational human developments that concentrate in the City of Vatican a lot of the prerogative of the local bishops. Vatican II recalled for the recognition of collegiality and subsidiarity but can we assess their real implementation? The transfer of control and power to a central structure has its benefits but carries also collateral damages facilitating the "escape" of accountability. What would be the solution?
3. Ethical aspect. "Ecclesia Semper Reformanda et Purificanda" calls for a better, smarter, and prompter response from the Church authorities to the existence, the development, and the terrible consequences of sectarian behaviors. The Church should not strive to secure its structures but rather to denounce darkness and be fair with the victims. With Georges Weigel we call for a transition from an ex Imperium Ecclesia to an ex Evangelium Ecclesia.

How teachers in Poland are prepared to talk on cults

Jadwiga Daszykowska, PhD

The aim of the paper is to find how Polish teachers are prepared to present the problem of cults to the youth. The research focused on the experience, knowledge, and professionalism of teachers in this field, and what possibilities – formal or informal – they have to deepen their understanding of various aspects of cults. Therefore, findings of

research conducted on this topic were analyzed and interviews with experts were carried out. The collected data was supplemented by the information publicly available from websites (educational or managed by the cult awareness organizations, among others) and from other published material.

How we resemble elephants: second generation adults, outside the cult, help to discover who they are

Frances Peters

This paper will try to explain the difference between first- and second-generation adult former cult members with the help of a metaphor. I have found that even first generation adults (FGA) have difficulty understanding how the (re-)socialization of SGAs to society differs in many ways from theirs, especially on the subject learned helplessness and being able to make their own choices, based on their own identity and self-worth. The paper uses a metaphor to explain these differences. What is the difference between an elephant, growing up in the wild and then captured, tortured, and made submissive by and a baby elephant, captured with his mother and forced to grow up in the same camp? What will happen to these traumatized elephants after they're released from their chains and working camp experiences? How will they be able to re-adjust to the wild and feel free again? The adult elephant, born and raised in the wild, has a memory of his own world and identity and will (eventually) remember what it's like to be a wild elephant and be able to look after himself again. The elephant born and raised in the working camp, however, has no pre-camp memories and has no idea what an elephant should be or feels like. He is used to obeying orders and to feeling fear for the elephant-hook if he doesn't. Although he looks like a strong, big elephant from the outside and physically more powerful than humans, he doesn't realize he is actually a strong elephant. Someone who has no knowledge of his background would easily mistake him for a normal adult elephant, while he doesn't know what to do, how to react or socialize. He may not have been in contact with his real self yet. He may be convinced he's totally dependent on humans/others to get what he needs, and as long as these convictions capture him, he will not be free and able to find his own elephant-self. This saying applies to sects/cults as well as war: "You can take a child out of a war, but how do you take a war out of the child?"

ICSA recovery workshops: the Colorado Model

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

For the past sixteen years, ICSA has been developing a brief, time-limited, yet comprehensive group model for cult recovery, which we call the Colorado Model because it was developed and refined in that state. This model consists of weekend workshops that are open to former members of destructive cults who have applied and been screened for their compatibility for attendance. The Colorado Model differs from other workshops in its strong emphasis on psycho-education and its use of former member facilitators who are mental health professionals. The ex-member facilitator team, equipped with the important credentials of cult experience and clinical training, models healthy cult recovery and often instills hope for those struggling with cult trauma. The Colorado Model is similar to the Trauma Recovery and Empowerment Model (TREM). This approach uses an educational and supportive, skill-building curriculum that allows members to understand and acknowledge the impact of abuse while focusing their energies on developing techniques for mastery and enhancing their existing strengths for coping with current life events. The Colorado Model adapts this approach to unique workshops that address the needs of former cult members.

In the name of super-science: a missionary strategy of the Qigong-based groups in China

Dingcheng Ren, PhD

During the 1980s and 1990s, Qigong-based groups, such as Zhonggong established by Zhang Hongbao, Falun Gong by Li Hongzhi, and Shen Chang's Science and Technology of Human Body, emerged in Mainland China. Zhang and Shen claimed that the Gong or message sent by them could cure patients. Hundreds of thousands of people were deceived into practicing Zhang's Gong, Falun Gong, or drinking Shen's "message tea," while Zhang, Li, and Shen made a lot of money, according reports from the media of China. Later they were accused of causing some of their members bodily harm. But why did the members believed them? One of the answers is that they utilized and partly shaped the popular view of super-science with a Chinese style. The main points of this view of super-science include: (1) super-science is an enterprise that leads to wonderful achievements or miracles to emerge, (2) the miracle in super-science is not comprehensible to ordinary persons, (3) ordinary persons do not learn but can experience super-science, (4) the legitimacy of super-science derives from the gods' inspiration, (5) the effectiveness depends on performance rather than exclusive experiment, and (6) if the Gong or massage tea

appears not to be effective, it shows that the followers' faith is not strong and her and/or his practice is not enough. This view of super-science is in conflict with the mainstream view of science, which advocates empirical testing, intersubjectivity, and organized scepticism. The Qigong-based groups declare that modern science is behind the times, while their doctrines exceed modern science. This was an effective missionary strategy for a short period. However, an increase in the number of cases of harm has caused the Qigong-based groups to lose their markets. Since the beginning of the 21st century, the body-mind exercisers' concern has shifted to the spiritual sphere from that of health. But the same view of super science underlies their thought. This view is part of the cultural climate of new groups in China.

Inducing violent attacks by psychological manipulation: what is ABCD & H?

Kimiaki Nishida, PhD

This paper will present an ABCD & H theory that seeks to explain how cultic psychological manipulation can lead group members to personally unprofitable violent behaviors, including terrorism and suicide attacks. The theory is based on interview-based research of nine prisoners who were members of the Aum Shinrikyo, a terroristic and religious cultic group. Some subjects attacked the Matsumoto city area in 1994 and cars in the Tokyo subway, using a biochemical weapon made of sarin gas, in 1995. The research indicates that subjects were sufficiently well-controlled to perform crimes, such as kidnapping, developing weapons, and murder without any critical thinking after undergoing manipulations for many years. The formulation is $\text{Violence} = f((A+B+C+D)*H)$. "A" refers to the authoritative power of the charismatic leader in the equation. It was suggested that the cult members were very obedient to their absolute authority figures' orders, such as they would be to an agent of "god." "B" refers to the beliefs the attackers hold. The cult members justified their attacks against people by their thoughts regarding their attack targets as bad people, such as demons. "C" refers to their commitment to the given tasks. They were used to thinking that they could not help but do such acts if their guru appointed it as their own mission. "D" refers to deprivation of physical strength. They lost deliberate thinking skills and their thought styles became heuristic after being deprived of sufficient sleep and food; they also worked too hard. The last item of the equation, "H," refers to the habituation of psychological manipulations. The long life of the cult made them primed for the possibility of automatic compliance.

Institutional religions before the cult phenomenon: criteria of ecclesiality for the Catholic Church

Alessandro Pennesi, PhD

In the last thirty years, there has been a rapid increase and growth of ecclesial movements within the Church. Each movement pursues its aim in the Church with its distinctive charisma and approach and its own membership and particular style of life, often with remarkable vitality. The originality of these new movements, or "new communities" as they are sometimes called, often consists in the fact that they are composed of mixed groups of men and women, of clerics and lay persons, of married couples and celibates, all of whom pursue a particular style of life. Many ecclesial movements are truly constructive at the universal, diocesan, and parochial level; some, remaining on the periphery of parish and diocesan life, are not beneficial to the growth of the local Church; and others, because of certain pretences, risk undermining the communion of the entire particular Church. Hence, there is a need to evaluate the ecclesiality of these numerous movements and communities against a number of clear and well-defined criteria such as: accountability, implantation, authentic doctrine, complementarities, social involvement, and holiness. We will examine some of the controversial experiences that have been the subject of interventions on the part of the Ecclesiastical Authority: The Community of the Beatitudes, The Koinonia John the Baptist, The Rebuilders in Prayer.

ISKCON and Abuse: From Confrontation and Denial to Dialogue and Reform

Anuttama Dasa; Martin Gurvich

The International Society for Krishna Consciousness (ISKCON) has been at the forefront of cult controversies since it first appeared in the western world in 1966. Known for an exotic culture, attracting young converts, overzealous proselytizing, and the abuse of power by some of its early leaders, ISKCON has attracted both well-warranted criticism and undue misrepresentation and discrimination. This session will provide an overview of abuse within and by ISKCON—child abuse, discrimination against women and families, power abuses of leaders—as well the misrepresentation and persecution of ISKCON by some governments, media, and social organizations. Abuse by religious communities, and against religious communities, are both harmful and need to be understood and

overcome. One way that can be achieved, as demonstrated by the ongoing dialogue between ISKCON and ICSA, is through open communication, honest self-reflection, and an ongoing commitment to reform.

It's fundamental: my story about growing up in a fundamental Christian cult and how I escaped to become a lawyer

Marcy Pettitt, Esq.

On my tenth birthday my family started attending what was supposed to be a small, fundamental Christian church. Only it wasn't. It was a cult. It took me 12 years to find a safe way out, and another two decades before I felt no longer under the influence of their practices and beliefs, and safe enough to tell this story. The influence of a cult is insidious, slow, and subtle, like the effect of carbon monoxide. At first it's barely noticeable. You can't see it, smell it, or taste it, and you don't realize what's happening until the poison has put you quietly to sleep. That's why most communities require homes to be equipped with carbon monoxide detectors, to warn people of the danger when it's present. Unfortunately my parents weren't equipped with the necessary detectors. No one knowingly joins a cult. The problem is a cult doesn't advertise itself as a "cult," but as something different, like a warm and comforting family, or a place to worship freely, with other like-minded people. And friends don't invite friends to "visit my cult." Instead they invite their friends to visit their "place of worship." People who are involved with a cult either don't recognize or acknowledge the fact they are part of a group considered by others to be a cult. And often these people are not receptive to the warning words of their friends or family. I tell my story to remind people that often times the dangerous inside of what looks "almost" innocent on the outside can be seen, if one takes the time to see. I also tell my story for those who think their situation will never change or that they can't get out of a bad situation they find themselves in. Things do change. I know.

Japanese Government, Lawyers, Citizens and Victims versus the Controversial Groups abusing religious freedom, especially the Unification Church. Fringes and limits of religious freedom."

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

Japanese courts have been a battle ground over the issues of religious freedom and abuse. The lawyers representing victims have met much success. However, no new legislation was ever introduced. The Japanese lawyers and the courts have made inventive approaches using the already-existing civil code concerning tort law. They have adopted the western theories of informed consent and undue influence and developed them to further the arguments in civil cases and set out the legal rationale for evaluating illegalities of cultic activities. In one case, the court acknowledged the illegality of "mind control," and in other cases condemned certain methods of indoctrination and proselytization to be illegal, as they violate individual religious freedom. These legal progression has been very useful for the government and citizens involved in the issues of cults. We will be reporting about the various court cases and recent issues concerning Unification Church members and other groups, such as Home of Heart, Shinsekai, and Kigenkai. Through our report, we would like to make clear that religious groups and organizations that profess religious freedom can be a threat and actually violate religious freedom.

Jehovah's Witnesses and human rights

Roberto di Stefano

The Jehovah's Witnesses (JW) have generated considerable controversy in many countries. Certain JW practices, e.g., shunning, refusal of blood transfusions, have caused problems for members and former members. The author of this paper will discuss his experience as a Jehovah's Witness and the experiences of others in light of common-sense notions of the basic principles of human rights. The intent of the paper is to give audience members information that will help them better understand how the human rights of some current and former JWs may sometimes be adversely affected by participation in this organization.

Listening to former cult members and other mental health professionals

Lorna Goldberg, MSW, LCSW, PsyA

This presentation will focus on how the process of listening to former cult members and other mental health professionals has affected and changed her 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 has impacted her therapeutic approach. She will examine the following issues:

1. Dealing with Common Transference and Countertransference Reactions
2. Listening to Traumatic Events
3. Exploration of Early Childhood
4. The Therapist's Role
5. Dealing with the Therapeutic Frame
6. Issues of Dealing with Second Generation Former Cult Members
7. Special Issues related to Therapy with First Generation Former Cult Member Parents and Second-Generation Children
8. The impact on Therapy of Additional Roles, such as a Support Group Co-Leader and Active Member of ICSA.
9. Writing about Therapeutic Work within the Context of the ICSA community

Human rights and fundamental freedoms for and in religious groups

Alessandro Amicarelli, JD, PhD

This paper will analyse some of the problems concerning human rights and religious freedom issues related to religious groups and individuals. There will be a short introduction to religious freedom and then a part concerning the human rights and fundamental freedoms of religious groups. The human rights and fundamental freedoms of people belonging to religious groups will also be taken into account in the presentation.

I will focus on the rights of religious groups and their members according to the Human Rights standards, namely those delineated within the Council of Europe and United Nations systems – with a stronger accent on the European one. Having a practical, unbiased, and technical approach, the European Court of Human Rights judgments will also constitute a sound basis on which to elaborate this presentation. Emphasis will be given also to the Council of Europe's recommendations no. 1412/92, 1178/99 and 1/2011 through a deep scrutiny of them, along with other texts. The aim of such analysis is to come up with guidelines to be followed by national authorities within this field.

Such issues are really important today not only because today's societies have to deal with the presence of many "new citizens" and immigrants belonging to religious groups that are different to those of the majority of the local population, but also because in some countries the national authorities deal with such issues in very biased and partial ways, i.e., by involving people from the clergy of certain religions in the works of observatories and working groups concerning minority religions and so called cults and sects. It should be obvious, but it is not though, that in real democracies, states remain independent. Only impartial experts should be involved in such public study groups.

Jehovah's Witness internal judicial system from a human rights perspective

Joni Valkila

Jehovah's Witnesses are a challenge to experts of human rights. Much attention has been paid to the rights of Jehovah's Witnesses to live by the norms of their religious organization. For example, the Supreme Court of the United States has resolved numerous cases in favor of Jehovah's Witnesses to practice their religion freely. Less attention has been paid to human rights that may be violated within Jehovah's Witnesses by the policies of the religious organization. These rights include the freedom of speech and conscience as well as freedom of religion. Jehovah's Witnesses have an internal judicial system, which interrogates "wrongdoers" and can punish members by excommunicating them and requiring current members to cease all contact with former members, a practice called shunning. As a result of these strict policies, Jehovah's Witnesses lack fundamental freedoms including the freedom to participate in democratic processes, which are prohibited by the religion. This poses a complicated conflict of rights, the right of a religious organization to operate freely and the rights of individuals who are members of the organization. Freedom of religion is often understood to mean the freedom of religious organizations to operate according to their beliefs. However, it is argued that freedom of religion is first and foremost about the freedom of individuals to live by their conscience, including the possibility to change their religious views and leave a group without harassment. Human rights have traditionally been considered to be a domain of nation states. However, in recent decades this domain has expanded to include, for example, companies, which are expected to respect human rights in their activities. Similarly, good human rights records can be demanded from religious organizations.

Manipulation, abuse and maltreatment: psychological pressure points

Arnold Markowitz, LCSW

While extensive work has been done to show how various settings from prisoner of war camps, cults, and large group awareness programs are able to brainwash, induce, or indoctrinate others, the internal levers, or perhaps psychological receptors that make up the internal processes, have not been fully explored. This paper is an attempt to understand what every parent who loses a child asks: "WHAT happened." Lifton, Cialdini, various commissions of the US Government investigating brainwashing, and many others have contributed immensely to our knowledge of how it works, mostly from understanding the environmental setting. In this paper I attempt to deepen the dialogue and our understanding of the psychological processes that enable indoctrinators to alter the actions, values, and beliefs of their victims. I and others have observed similar processes occurring in cases of domestic violence, parental alienation, and adult children cut offs from parents and their families.

The presentation will focus on how indoctrinators probe for or induce and manipulate guilt, alienation, and altruism as the foundation of their indoctrination program by using psychologically sophisticated methods, as well as basic, often subtle, punishment and reward techniques. Making use of dissatisfaction, developmental issues, humiliation, and repetition, as well as creating a need for confession, encourages purging one's past and readily enables the adoption of substitute beliefs favored by the indoctrinator. What is fascinating here is that we are left wondering how some folks seem to innately know how to do this in cases where no outside training has occurred. This presentation will make use of many case examples and ideas from clinical work with victims and families.

Mapping cults: an ontography as powerful visual language for studies of manipulation and social dependency and for preventive education

Evgeny Volkov, PhD

Visual mapping (concept mapping) is visualization of ontologies, i.e., models of these or those phenomena, subject domains, processes and systems. The structured mapping (network) visualization — I call it ontography — allows one to make visible, appreciably objective, and even material (though virtual) thoughts, feelings, relations, relationships of cause and effect. The visual mapping method overcomes both lacks of the usual linear text, and partial methods of visualization as it allows one to unite in the coherent and organized picture of a word, images and relations in a very powerful ontographical model. The ontography allows one to create rather informative and evident schemes of the interconnected elements as ideologies, and practice of this or that cult, to reveal repeating patterns and their variations in research of destructive cults. Such pictures of a cult «from the bird's flight» is invaluable not only for research, but also for preventive education, and also for counseling and rehabilitation of ex-cultists.

The presentation shows a set of ontographical maps — including supportive visualizations, — made to clarify theoretical models and empirical phenomena of manipulative abusive groups. The ontography is not only a new presentation tool or illustration. It is a new language of full value for modern science, education, and communication. The ontography has a great advantage in any area of research and understanding — and in cultic studies too. The presentation allows one to see capabilities of visual mapping editors, e.g. designVUE (branch of Visual Understanding Environment), in describing and revealing secrets of cults

Materializing the Prophetic: A Socio-historical Revision of Stephen A. Kent's Biopsychosocial Model

Robin Willey

This presentation provides a critical reproach to Stephen Kent's biopsychosocial model for religious violence. I complete this approach through the analysis of the model's use of Max Weber's charisma. Then I revise this use of the concept using Pierre Bourdieu's reading of charisma. What results is a materialist makeover of the biopsychosocial model that accounts for the incredible descriptive strength of Kent's work on the subject. As such, this paper provides a model for religious innovation/prophesy/heresy that accounts for the psychological, biopsychological, and socio-historical without diverging from a materialist metatheory. In this paper, I first summarize the central components of Kent's biopsychosocial model. I then proceed to problematize the model's metatheoretical perspective. Next, I summarize Max Weber and Kent's use of charisma and then apply Pierre Bourdieu's work on the subject to revise Kent's understanding of charisma. Following this summary and revision, I provide a materialist reproach to the biopsychosocial model supported by Bourdieu's work on religion.

Mental manipulation and mind control in some decisions of the European Court

Willy Fautre

The paper will address the way the European Court has covered the issues of mental manipulation or mind control explicitly or implicitly in three cases: Kokkinakis v. Greece (1993), Leela Förderkreis and Others v. Germany (2008) and Jehovah's Witnesses of Moscow v. Russia (2010). The paper will focus on the arguments used by the plaintiffs against the religious movements involved in judicial proceedings before domestic courts, and the paper will analyse the latter's decisions at various levels.

NRMs and the rights of children

Carolle Tremblay, Esq.

Early in my career as a family law attorney, a custody case made me brutally aware of the harmful and devastating influences exposure to a cult can have on children. In truth, the experience of these traumatised children changed the way I understood my responsibilities, not only as a parent, but as an adult towards all children. Every child has the right to the love, the care, and the affection of both his parents, regardless of their respective beliefs or way of life. All parents are free to follow their own beliefs; but they also have the legal and moral duty to protect their children from harm, and to assure that their offspring are raised with the ability to make, at the appropriate time, their own choices and decisions. I realised that in many groups, even with the most well-intentioned parents, these basic rights are infringed with impunity. Volunteering my time for the Info-Cult Board has always been my way to act responsively to fight for children's' needs. My talk will be more philosophical than practical and will address questions such as: Which human rights documents are relevant to protecting children's' rights in NRMs? Which rights are most often violated? What other rights, e.g., freedom of parents to practice religion, come into conflict with the rights of children? How have governments tried to balance conflicting rights affecting children in NRMs?

Out of the frying pan into the fire - confirmation bias in online groups

Angel Garden

With the abrupt rise in populist skeptical and scientific thinking, how easy is it to identify victimising behaviours that may be operating within online groups such as new atheists, or skeptics? How does the belief that critical thinking is being applied within these groups create confirmatory bias? And how can that bias then be used to obfuscate power agendas allowing control and victimisation to occur alongside the advertised reality? How can such cultic tendencies be identified and practically overcome to allow the re-introduction of transparent democracy? Finding the gaps between how groups say they act online and how they actually act, may require surveillance to publish. So what technical tools are useful in the online environment for reintroducing plurality among groups that are run in an authoritarian way?

As personal/professional targets of victimisation by diverse groups which include real-world institutions, as well as online groups, we explored the usefulness of recording media in documenting and overcoming sectarian tendencies; "secular" groups who adhere to strict dogmatic beliefs, and exhibit controlling, victimising behaviours similar to the movements they criticise as cultish. Through several publication processes including forensic video documentary, as well as satire, we were able to keep reality pinned down enough to move an abusive original situation through to Human Rights whilst being simultaneously attacked by several opposing factions on the way.

My presentation will show the importance of development/dissemination of documentary techniques, when even online groups purporting to expose cultishness, and support survivors, may function more like distant sects of the original cultish organisation, and certainly not be operating the democratic transparency needed to provide relief from victimising and controlling behaviours. These documentary techniques, as well as usefully enabling publication, can also protect a target's ability to remain centred in their own reality when under attack.

Overview: how the social context can lead to violations of human rights

Raffaella Di Marzio

The aim of this panel is to show how press reports and popular prejudices can violate the human rights of former and current NRM members and their children. The panel will show how media accounts that reflect popular prejudices can abuse and discriminate against current and former members. Such media presentations may reinforce popular prejudices, thereby creating a vicious circle. My presentation will provide an introduction to and overview of these issues.

One of the most common popular prejudices, which is often reinforced by the media, is the tendency to judge people on the basis of their group identities, rather than as individuals. This can constitute an abuse of individual dignity because, for example, a current or former cultic group member is deemed to be a completely unreliable source because of the group with which he is affiliated, even though there may be much variation of opinion within groups and valid claims made by members of different groups. When people are treated as group stereotypes rather than individuals, many problems can arise, e.g., difficulty in finding or keeping a job, unnecessary strains in family or romantic relationships, ridicule or isolation of children at school, antagonism by neighbors. Moreover, stereotyping people can easily lead to objectification and demonization, which in turn can lead to hurting behaviors that abusers would never consider inflicting upon those whom they see as individual "persons."

Abuse that results from stereotypes may constitute a violation of the spirit, if not sometimes the letter, of the Universal Declaration of Human Rights, Article 7, which begins: "All are equal before the law and are entitled without any discrimination to equal protection of the law." Treating all former cultic group members as "unreliable sources" because they are presumed to be merely "disgruntled" or treating all current cultic group members as "unreliable sources" because they are presumed to be "brainwashed" constitutes a form of discrimination, because the individuals in question are not treated as human beings worthy of respect and individualized attention.

One of the most serious violations of human rights that may result from the objectification and demonization of one's opponents is the suppression of free speech. Attempts to suppress free speech have been observed in a variety of settings: cultic groups against their critics, cult critics against cultic groups, and even cult critics against other critics. Speech is endangered whenever one party believes that legal pressure, harassment, or coercion is an acceptable way of relating to somebody with whom one disagrees.

I will illustrate some of these points by discussing my experiences during the past 18 years, including my providing help and consultation to worried families, former cultic group members, journalists, law enforcement authorities, and current members of controversial religious and spiritual movements. I will describe the suffering I have witnessed in current as well as former members.

Paul R. Martin Lecture: Mankind owes to the child the best it has to give: a happy childhood

Lois Kendall, PhD

The violation of rights in the field of sects, cults, and NRMs is too common. Cults, sects, and NRM's hold vehemently to and shout about their right to freedom of belief, and rightly so; freedom of belief and conscience is enshrined in the Universal Declaration of Human Rights as an inalienable right. However, these groups have individual members who also have rights. Each and every adult in the group has rights enshrined in the Universal Declaration of Human Rights (1948). Some members of sects have their rights violated and/or are harmed as a result of their sect membership, and some are very distressed. Clinicians, such as the late Dr Paul Martin, have been speaking about the harm and distress occurring as a result of cult membership for decades. Harm has also been documented through research studies, such as those based on data collected at Wellspring Retreat and Resource Center, which was founded by Dr. Martin. This paper will address the distinctions and correlation among rights, harm, and distress. Further, each and every child in a sect, NRM, or cult has rights. The rights of children do not constitute an add-on; rather, they should be afforded special and extra protection by the state. Given children's special need for protection, care, and assistance, the paper will pay special attention to the rights of children in nonmainstream religious groups. The title for this paper has been taken from the preamble to the Declaration of the Rights of the Child (1959). The presentation will conclude with a poem entitled, "Children's Rights Charter."

Physical and psychological implications of cultural indoctrination in a high-demand environment: The life-world of the Xhosa boy in South Africa

Rienie Venter, PhD

The white painted faces of the Xhosa initiates on the cover of tourist magazines are evident of adolescents who are undergoing an age-old custom to gain the status of manhood in their society. Although the custom is a deep-

seated tradition of the amaXhosa, the reality is different. Circumcision related complications such as sepsis, ischaemia (starvation of blood supply), gangrene, and dehydration regularly occur due to neglect by guardians. More than 230 Xhosa boys have died in failed circumcisions in the Eastern Cape in the past four years and since 2006 more than 150 had to have their penises amputated.

The following questions will be addressed: Why do the boys and their families choose the route of traditional circumcision and risk their lives, instead of undergoing circumcision in hospital? Why do some steal money and run away from their homes to join an initiation school? Why do fathers and guardians at the schools refuse to seek medical attention and why do they wait until it is often too late for a boy who has developed medical complications? Why are women (mothers) not involved or even informed, even when their son's life may be in danger?

To answer these questions one has to understand the religious and cultural value system of Xhosa speakers and the importance to attain the sought after status of manhood. By comparing the eight elements of thought reform according to Lifton, I will explain the high-demand environment of the Xhosa boy and the ideologies, customs, and beliefs with regard to male initiation. It will be argued that there is a false perception of choice as the Xhosa boy's only choice is between possible physical harm and betraying his culture.

Post-Involvement Attitudes after Leaving an Abusive Group

José Antonio Carrobbles, PhD; Carmen Almendros, PhD; Álvaro Rodríguez-Carballeira, PhD; Omar Saldaña

Some of our past work (Almendros et al, 2009) examined the perceptions of 101 self-identified Spanish former members of diverse abusive groups about their reasons for leaving their groups, perceived psychological abuse, and reported levels of psychological distress. The majority of our participants walked away from the group following a period of personal reflection, without any external intervention, and they considered their own disillusionment as the main factor that led to their disaffiliation. Our results showed no differences between those participants who received support from cult-awareness associations and those who did not; nor did they show any differences, in terms of their motives for leaving, their perceptions of psychological abuse in their former groups, or their reported level of psychological distress, between those participants who walked away from the group and those who left after an outside intervention. In the present work, we expand on the post-involvement attitudes after leaving of these same participants by examining their responses to qualitative responses about their present attitudes towards their past groups and comparing these according to method of departure and assistance by cult-awareness associations.

Poster: About the epistemological status of sectarian influence, mind control and cultic behavior

Xavier Leger, MA

While multidisciplinary studies on the cultic phenomenon are increasing and becoming more sophisticated, for several years some associations are denouncing what they call the "anti-cult movement," out of a supposed respect for religious freedom. Some of these observers accuse the French government of misusing the concepts of cult, mind control, and sectarian influence to stigmatize what they call "new religious movements." This presentation is based on a dissertation that seeks to clarify the issue, by placing it in a philosophical perspective. One important piece of my reflection will consist in taking the thoughts of Charles Taylor, who gave a very good answer to the famous debate among the Human sciences (Claude Lévi Strauss, Leo Strauss) about ethnocentrism, speaking about the tool of hermeneutic as a first step of interpretation (i.e., the concept of language of perspicuous contrast).

Poster: Cults' abuse of human rights in China

Weiguang Wang

Cults appear to have been on the increase since the reform and opening up in China. Their validity has been questioned because some cults abuse individuals' human rights. This talk will examine some of these abuses, including: (1) Sexual abuse. In 2010, in Xiamen in China, Chen KeYong, known as "Osho disciple," a teacher of the "green land health community" group, and seven women followers allegedly lived and fornicating together. These women resigned their jobs in order to participate in "green land health community" activities under Chen KeYong's guidance. Some women already were in serious conflict with their families because of their participation in "Osho" activities. Multiple family attempts to persuade the women to stop were unsuccessful. There are even

reports that some women participated in activities with minor girls. In 2012, in Guangdong in China, a "Tantra" group advocated that the liberation of women would be enhanced by activities such as extramarital sex and collective skinny-dipping. (2) Abuse of private space. Domestic bedrooms constitute private space of family members for living, leisure, and entertainment. Without permission, others may not enter. A cult called "Mentuhui" has been accused of holding group activities in the domestic bedrooms of family members without obtaining consent, thereby causing serious family conflicts and even sometimes divorce. (3) Abuse of public space. Public space is open to any citizen in principle. It is free to participate in public affairs and hold public activity. However, if some people or groups seek long-term possession of public space, it damages the other citizens' rights to use the public space.

Poster: Eastern Lightning in China: Manipulation and Abuse

Xu Guanghui

Eastern Lightning, also known as Church of Almighty God or Real God, was developed from the Christian heretic sect of The Shouters, another cult offshoot of Christianity in mainland China. In 1991, the movement was formally founded by Zhao Weishan, a former core member of The Shouters. He claimed that a Chinese Woman Jesus is God Incarnate, and accordingly, he attracted a lot of followers. They are known to employ extreme methods to attain converts, targeting Christians by kidnapping, torturing, and brainwashing their victims into conversion. By the end of 2012, thanks to the ancient Mayans, by actively propagating end-of-world predictions in many provinces, the movement once again raised public awareness in China.

An analysis of media coverage on Eastern Lightning by outside-China Christian websites and mainstream media, such as *Learn the Bible*, *Blessed Quietness Journal*, *National Review*, and *Time*, indicate that the international community has gradually reached a consensus on the danger of Eastern Lightning as a heretical sect, but its cultic features are yet to be highlighted while academic scrutiny is also in urgent need. Furthermore, an examination of the doctrines of Eastern Lightning and a semi-structured interview of ex-members reveals the manipulation and abuse of members in the movement. "To get rid of corruption" prohibits members from emotional contact, especially love and sex experience as well as all social relations, causing a sense of isolation and loneliness among members. Moreover, all members are threatened by the doctrine that betrayers, quitters, and even non-member doubters will face deadly punishments, such as accident or illness, coming from God. This doctrine leads to a notorious and regularly updated death list to ensure total obedience.

Poster: Influence, mind control and brainwashing: a mathematical model to explain them all

Masoud Banisadr, PhD

How are cult leaders in a short time able to change an ordinary individual, even an intellectual one, into an absolutely obedient, loyal, and mad-like follower, let us say into a mind-slave? To explain mind manipulation I have divided it into three different stages and have tried to show them through the introduction of a mathematical model. The first stage is the use of rational and influence techniques for changing the beliefs of new recruits as well as a tool for recruitment. The second stage is mind control: After changing the beliefs, a cult leader's main task will be to stabilise or freeze new beliefs, and to neutralise a new recruit's tendency to return to his previous system of beliefs, due to the pressure of his personality and his feelings toward his old way of life, family, and friends. This is done mainly via isolation and change of behaviour that I call mind control. Finally to fulfil his desire of changing free men and women into fully transformer-like toys that could be bent and shaped as he wishes, a destructive cult leader has to change a disciple's personality into a collective cult-personality, and this is done mainly by the use of emotion, which I call brainwashing.

Poster: Newspaper coverage of manipulation and abuse in cultic groups: a comparative study of *The New York Times* and *People's Daily*

Zengyi Zhang, PhD

In 2012 ICSA Annual Conference, July 4-8, Montreal, Canada, I made a presentation with the title, "China Newspaper Coverage of Cults: A Preliminary Survey." In this proposal I will try to do a longitudinal and comparative study of newspaper coverage of manipulation and abuse in cultic groups, based on content analysis of news texts of *The New York Times* and *People's Daily* from 1975-2010.

This study mainly concerns the following aspects of manipulation and abuse in cultic groups. How did newspapers cover the topics? What kinds of manipulation and abuse are used by cultic groups or by what means did cultic groups control and abuse their followers? What results have been caused for the followers? What are differences and commonalities among cultic groups in manipulation and abuse? What changes happened in the past 30 years? What differences are there in the coverage of the topic between *The New York Times* and *People's Daily*?

In my study, I first make a brief review of literatures related to this topic, and then put forward research hypotheses and analysis frames in which basic concepts such as cultic groups, manipulation, and abuse are operationalized to correspond to key words so as to collect data of newspaper coverage. Second, I define 1975-2010 as the range of time to be studied because media began to pay much attention to cultic groups since late 1970s, and I choose *The New York Times* and *People's Daily* as news resources. Third, I will use key words related to cultic groups and specific features of manipulation and abuse to get samples of newspaper coverage from Proquest Historical Newspapers database and People's Daily Full-text database. Fourth, I will make content analysis of news coverage sample to find characteristic features of manipulation and abuse in cultic groups. Finally, I will discuss the results to evaluate research hypothesis and to answer the questions above.

Poster: Practice aberrations: the organization and running of cults

Qing Ye, PhD

Every cult has a specific organizational goal, program of action, disciplinary norms, and a clear division of labor and the distribution of power. Their organizational system is very rigorous, usually with the charismatic leader at the core and believers strictly controlled and isolated from the outside world. In general, the primary goal of cults is self-preservation and membership expansion. The leaders of cults put forth two general goals of their organization: One is healing and health. Illness and death are most closely related to the people of the secular world. Many leaders claim that the purpose of their missionary work is to treat and help restore the physical and spiritual health of their members. Healing is generally seen as supernatural, and groups emphasize certain special psychological experiences. The other goal is salvation and ascension. The leaders of some cults propose that the real world does not make any sense, and they call on believers to escape from depression and misery and ascend into bliss. This paper will explore how the leaders of cults get their funds and income and how they avoid legal liability.

Poster: Rage against the system: the experience of members of a left wing political cult group and the warning signs in today's political movements

Kurt Krumperman PhD(c), NREMP; Maureen May PhD (c), CNM

The speakers will share their personal experience inside a Maoist organization that evolved out of the anti-war and civil rights movement in the U.S. of the 1960's. The organization attracted young and committed individuals who wanted to be completely dedicated to social change and a better world. The focus will be on how independent and free-thinking persons can ironically surrender all their human dignity and freedom to think for themselves to the political ideology of the group. Individuals were told where to live, what work to pursue, whom to marry and whether they could have children. Absolute adherence to leaders dictates was enforced with mind controlling group methods such as criticism/self-criticism and democratic centralism. Friends and family members were required to denounce and separate themselves from non-believers. Ultimately, the sign of commitment was measured by the financial contribution to the organization leading many members to hand over significant amounts of their income and savings. Ultimately, this organization led its members into a massacre in which 5 individuals were killed in an armed confrontation with right wing groups. In the current worldwide economic crisis, young people are vulnerable to be drawn into left wing and right wing political cult groups.

Poster: The Cult Life Cycle Model

Arthur Buchman, MA

For the Trieste 2013 conference, I want to present the final version of this model, incorporating feedback from ICSA colleagues. The Cult Life Cycle Model presents the basic elements that combine to lead a person into and out of harmful cult involvement. The model summarizes well-established answers to the most common questions about cultic involvement: How can someone get drawn into a harmful cult situation? Why did they stay and endure treatment that was clearly abusive to outsiders? How did they get free? What helped them recover? The cycle starts with life before the cult, goes through vulnerability, recruitment, in the cult, and then transitions out of the cult to recovery.

This presentation will explain how manipulators use influence techniques to gain compliance and use thought reform control tactics to entrap a person into a cultic group and make it very difficult to leave. Each of the underlined terms is elaborated in this presentation with specific pages from the most recognized professional literature on cults. The model describes the interpersonal process of each phase of the cycle and includes psychological resources that defend or might have helped defend against cultic abuses. The intention for the Cult Life Cycle Model is to provide a framework of public domain information with readily available references which anyone can use to understand and explain how someone can be recruited and induced to stay in a harmful cult, plus what helps them to leave and recover. The hope is that this information may contribute to preventing cultic recruitment, shortening the period of cultic involvement, and aid in someone's exiting a cult and recovering from the experience.

Poster: Transference and counter-transference within cultic relationships and clinical encounters: a structural-semiotic perspective

The "Transference-Counter Transference" paradigm obviously refers to the Freudian model of psychoanalysis. Yet, the history of the psychoanalytical movement, the history of the relations between Sigmund Freud and his first followers, the relations between his followers, throw light on what is at stake within a group structured by transferential relationships (that is, love, hate, etc.). Interestingly enough, this group eventually took on certain aspects of what our modern sensitivity would call a cult: unconditional love toward the leader (Freud); unconditional hate toward the traitors (Jung, etc.) and the rivals; some difficulties to think outside Freud's opinions, etc.). Ironically, while Freud was conceptualizing the transference and the "mass psychology," he seemed to be blind to his own transference movements towards his disciples, to a certain extent. Transference is the semantic field where the issues of a psychoanalytical cure stand; it is the actualization within the psychoanalytical situation (its setting, its relationship, its discourse, etc.) of infantile patterns, that is, of pre-semantic material (infans is etymologically the name of the period of life at the entrance to the language). Similarly, transference is the semantic field where the issues of love and hate toward a cult leader, a group, other followers, echo the precocious experiences of a cult follower in a cultic symbolic order (the language of the cult, the structure of the group, the logic of the doctrines, etc.). By presenting a clinical vignette, I will show how the utterance of an actual cult follower spreads within the framework of transference and originates in the infantile, that is, in the time where he had no word available to think the world. The language of his cult provides him with the mean to express his neurotic structure, and particularly his Symptom, i.e., his membership. The interest of such a vignette is not only to provide an understanding of the quite normal phenomenon of a neurotic alienation to a master (a guru, an idea, etc.), but also to show how transference is counter-transferentially received by a clinician, by his family or by a cult.

Poster: Truth and knowledge within cults. a philosophical and clinical discussion about cultic epistemologies

Olivier Faelens; Arthur Mary

The doctrines of cultic groups seem to contain, explicitly or not, some account about epistemology. With the term "epistemology," we consider the methods in how knowledge is gained, the theories about those methods (methodology), and the theories about the nature of knowledge. This paper aims to throw light on the theories about what knowledge and truth is and how it is gained in cultic groups. In particular, our research will focus on the psychosocial dynamics that are responsible for the development of the cult doctrine.

The question on the relationship between relativity and certainty concerning knowledge and truth will be the leading philosophical thread throughout this paper. The psychoanalytical perspective too may offer some key to understanding about the status of certainty and uncertainty for a cult leader, a follower, etc. Since *pater semper incertus, mater certissima*, the cultic groups might deliver an answer to the structural uncertainty of the symbolic father, i.e., they might produce what Freud called the "primal father of the horde," that is an answer that fill the psychic space for doubting and asking (existential questions, and so on...). Yet, the status of truth appears to be different in a philosophical-logical perspective and in a clinical perspective. Ultimately, the concept of fantasy enables one to introduce a difference between material reality and psychic reality and to understand how some particular knowledge leads to a wishful feeling of truth insofar as it echoes some common fantasies (about origins, the death, the omnipotence, etc.). Through the combination of a philosophical and psychological analysis, it is also possible to draw some inspiration for a therapeutical and clinical context.

Poster: Universality and diversities of the Group Psychological Abuse Scale

The Group Psychological Abuse Scale (GPA Scale) has 28 items derived from a factor analysis of the responses of 308 subjects rating their groups on 112 questions. Of the 28 items of the GPA Scale, the second item, "Women are directed to use their bodies for the purpose of recruiting or of manipulation," is rare in China, according to our survey and sample interviews with 6 ex-members in Beijing. Hence, the second item does not seem to be suitable for measuring cultic groups in China. In relation to the outside society, China's cultic groups are significantly different from those in the West because of China's unique social structure. Hence, the twentieth item, "the group does not hesitate to threaten outside critics," is not obvious in China's cultic groups. Once there are criticisms, especially from government, these cultic groups will face enormous pressure, which may lead them soon to become illegal and to go underground. With regard to psychological abuse of China's cultic members, we need to pay more attention to the injury caused to family and social relations because of the conflicts between the cultic groups and the family and society. In fact, according to our understanding of the situation, many ex-members rejoined the cult because the family and society did not accept them. Due to lack of financial and human resources, it is difficult to obtain samples large enough to study the relevant groups, variables, personal variables, and abuse variables. So, following Dr. Arthur Dole's case-study methodology, we may use the GPA Scale to supplement interviews with individuals.

Poster: What helps former cult members recover from an abusive cult experience

Gillie Jenkinson, MA, UKCP, PhD Candidate

This poster is concerned with the early stages of a doctoral study, which is interested in post-cult survivors' lived experiences of transition in order to address the research question: 'What helps former cult members recover from an abusive cult experience?' This qualitative investigation is informed by grounded theory, where the researcher engages with themes and theories that emerge directly from the interview data, rather than from any pre-formed hypothesis. This poster presentation will depict the processes and dilemmas involved in developing the research design, including: devising the sampling strategy; bracketing the researcher's personal positioning; considering the particular ethical issues involved in engaging in research with post cult survivors, and producing a research account that meets the criteria for trustworthiness. The presenter hopes to engage conference participants' interest in the study, to discuss her ideas and to hear theirs.

Poster. "Zen has no morals!" The latent potential for corruption and abuse in Zen Buddhism, as exemplified by two recent cases

Christopher Hamacher

In my presentation I examine two of the most recent and egregious scandals in Western Zen Buddhism: the well-publicised case of Eido T. Shimano in New York, USA, as well as that of Dr. Klaus Zernickow (also known as Sotetsu Yuzen), which is still relatively unknown outside of Germany. Both of these Zen teachers have been accused of long-term, systematic abuse of their students, with allegations ranging from sexual predation to financial improprieties. I begin by reviewing the evidence documenting the respective misconduct and then categorize the types of behaviour that were characteristic of both teachers, namely: aggression when confronted, extreme formality of practice, blaming the student's ego, hypocrisy, exploiting group dynamics, restriction of information, self-aggrandizement, and autocratic organisational control. I continue by discussing some possible explanations why such flagrant abuse might have been tolerated by students and the greater Buddhist community for so long, i.e., for almost five decades in Shimano's case. I finally conclude that Zen Buddhism as it is currently practiced in the West needs serious re-examination if it intends to remain a viable alternative to the more traditional religions.

Pre-conference orientation for former members

Carol Giambalvo, Facilitator

The pre-conference orientation for former members of cultic groups is an opportunity to meet and be able to identify with other former members and to prepare for the challenging emotions that conferences stimulate in some people. We briefly discuss triggers and the possibility of triggers occurring when 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 can be expected when the conference begins. The following information is presented:

- ICSA conferences are open to all.
- There may be speakers and sessions where 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.
- We have a team of people who you can talk to – feel free to pull them aside and tell them you need to talk. They are identified as “Assistance Team” on their name tag.

Attendees are asked to share their names, the groups they were in, how long they were out of the group and what their expectations are for the conference. Those who do not wish to introduce themselves can just “pass”.

An overview of the recovery process is presented, with an open invitation for comment or questions.

Pre-conference workshop on educating youth about cults

Piotr T. Nowakowski, PhD, Facilitator

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. This three-hour workshop will expand upon the Montreal meeting by inviting Trieste attendees who have conducted such educational programs for youth to exchange notes and consider strategies for collective action in this area. If you are interested in participating, please send background information to me (Nowakowski@maternus.pl). If practical, please attach curricula, outlines, etc. 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 as well as 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 in order 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, list serve?

Pre-conference workshop on research

Rod Dubrow-Marshall, PhD, Facilitator

The three-hour research workshop will include a presentation on current developments in research in the field of cultic studies across a range of disciplines including psychology, social work, counselling and psychotherapy, sociology, religious studies, criminology, law, policy, history, art, film, creative writing and literature. The plurality and diversity of research both in terms of its knowledge base and methodological approach allows for the phenomena of undue influence and high demand groups and relationships to be fully explored and notable contributions to this growing and rich body of work will be highlighted with opportunities for discussion.

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 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 about their work (during the rest of the conference). The workshop also offers a great opportunity for reports on research projects from many different countries and cultures.

As with previous research workshops, current themes and areas of research will also be explored in more detail including the creation of a set of clinical instruments for use in outpatient settings by mental health professionals. Other ideas include the potential creation of an epidemiological database which draws on research into cults and opportunities for additional networking and collaboration across ICSA’s growing international research network.

Psychological abuse in the workplace, in the partner, and in manipulative groups: a preliminary comparative study

Omar Saldaña, Álvaro Rodríguez-Carballeira, Ph.D., Carmen Almendros, Ph.D., Jordi Escartín, Ph.D., Clara Porrúa-García, Javier Martín-Peña, Ph.D., and Ana Varela-Rey

Diverse investigations have suggested that Psychological Abuse (PA) is a phenomenon that holds its own entity and shows common elements in different contexts of application, as well as differential elements that distinguish and define this abuse in each context. For example, after an extensive literature review, Rodríguez-Carballeira, Almendros, Escartín, Porrúa, Martín-Peña, Javaloy, and Carroble (2005) found important parallelisms between the PA strategies exerted in the workplace, in partner relations, and in manipulative groups. However, to date there are few studies that have compared the PA exerted in different application contexts through empirical measures.

Recently three new instruments have been developed to assess the severity of application of the PA strategies that can be exerted in three distinct contexts: the Escala de Abuso Psicológico Aplicado en el lugar de Trabajo – psychological abuse exerted in the workplace scale- (EAPA-T) (e.g. Escartín, Rodríguez-Carballeira, Gómez-Benito, and Zapf, 2010), the Escala de Abuso Psicológico Aplicado en la Pareja –psychological abuse exerted in the couple scale- (EAPA-P) and the Escala de Abuso Psicológico Aplicado en Grupos –psychological abuse exerted in groups scale- (EAPA-G). These three instruments have been developed from the same conceptualization of the PA and from three taxonomies of the PA strategies constructed in parallel (e.g. Rodríguez-Carballeira, Escartín, Visauta, Porrúa & Martín-Peña, 2010). These taxonomies have a similar structure in so far as they comprise the same psychosocial components that can be affected by abusive strategies: the emotional, cognitive and behavioral components, and the individual's immediate environment.

The present work compares the results of (a) the EAPA-T administered to a sample of Spanish workers (N=150) targets of workplace bullying behaviors, (b) the results of the EAPA-P administered to a sample of Spanish women (N=101) who reported having experienced psychological violence by their partners, and (c) the results of the EAPA-G administered to a sample of people from English-speaking countries (N=144) self-identified as former members of manipulative groups.

Psychological manipulation, hypnosis, and suggestion

Jose Fernandez

A few things have been said about the relationships between psychological manipulation and hypnosis on a scientific level, making clear that they necessarily don't have anything to do one with the other. And yet, there is a widespread belief that these two terms are much related, if not synonymous. This widespread and rooted view originated from scientific investigation, but rather from popular literature and culture. Paradoxically, this popular view that links together psychological manipulation and hypnosis has instead had an impact on certain scientific view misconceptions, or pseudoscientific views, we may say. As an example, Hassan S. (1990) says that you can get someone to do something by means of hypnosis that he wouldn't do otherwise, which is absolutely false. The talk will deal with the most widespread misconceptions about hypnosis as a manipulative tool that are out there, up to the point of soaking the scientific, or pseudoscientific, views of many. As an alternative, some of the scientific investigations dismissing these popular views on the relationship between psychological manipulation and hypnosis will be exposed, all of them tributary to Rotter's Social Learning Theory, in which expectations can trigger automatic responses.

As a conclusion, some hypotheses will be proposed to explain the confusion in this overlapping between psychological manipulation and hypnosis. I will address the concept of suggestion, to show that it fuels both psychological manipulation and hypnosis. We will focus on the occurrence in everyday life of many situations in which suggestion is present, as well as it is present in hypnosis, and to the purpose - honest or deceitful - with which suggestions can be made, both in everyday life and in hypnosis. To sum up I will outline how this distinction between everyday life and hypnosis is an artifact, since all everyday life situations are hypnotic.

Psychological methodologies for assessing the sectarian spirit and the harm it causes

Carmen Almendros, PhD; Débora Godoy-Izquierdo, PhD

Though more is needed, there is a significant body of psychological research in the cultic studies arena. This presentation summarizes some relevant literature in psychology that refers to psychological abuse and harm. The

presentation will compare the responses of self-identified former members of diverse abusive groups (Spain & US). Special attention will be paid to methodologies for the development of measurement instruments, for the ability to reliably measure is a key indicator of a developing field's health and maturity (Hill, 2005). Reliable and valid assessment tools are a first step that should inform prevention and intervention efforts. A proposal will be made among experts attending the track for the development of a new instrument to assess risk of sectarian spirit as a tool with two versions for self-assessment and hetero-assessment, respectively.

RAN DERAD: a European first-line deradicalisation interventions"

Robert Orell

This session will present the work of the RAN-DERAD working group within the RAN - Radicalisation Awareness Network - of the EU Commission. RAN aims to gather first-line practitioners within the EU with the focus to collect best practice, methods, and interventions on how to engage and intervene with extremists and motivate disengagement. The session will explore key principals in practice interventions, the role of civil society, and statutory practitioners, the relational aspect in disengagement work and how it be can developed further. The talk will also examine the challenges in southern and eastern EU compared to the northwest.

Religious liberty and new religious movements: the Italian experience and the Observatory of Religious Liberty

Massimo Introvigne, JD

While the Observatory of Religious Liberty was created in 2012 in Italy in order to monitor religious discrimination and persecution primarily outside of the country, with a focus on Africa and Asia, it has also promoted initiatives on domestic matters. Its action is based on the belief that there is an Italian model of religious liberty, whose study can benefit developing countries that have a situation comparable to Italy, i.e., where one religion is supported by a large majority of the population, yet there are also significant and growing minorities. One pillar of the Italian system are the Constitutional provisions concerning the Concordat with the Catholic Church, whose unique status is recognized, and the "intese", concordats with other churches and religions. The second pillar is an attitude somewhat more favorable than elsewhere to religious liberty, whose ground has been identified by case law in the decision to avoid any statutory definition of religion, considering this concept as dynamic and evolving. Cases about new religious movements evidence how this notion may lead to a favorable Italian environment for some of them, although limits to religious liberty are also recognized.

Second-generation adult survivors of the exclusive brethren: mental health, trauma and interpersonal problems

Jill Mytton

In this paper we present the findings of a large-scale quantitative study. The participants (n=260) were all raised in the group called the Exclusive Brethren and subsequently left. A battery of questionnaires was used, including Symptom Checklist-90R, Inventory of Interpersonal Problems, Group Psychological Abuse Scale, Davidson's Trauma Questionnaire, Wessex Dissociation Questionnaire, and the Extent of Group Identity Scale. The data has been analysed; the sample means on all clinical measures are significantly higher than the population norms. Exploration of the data reveals that it is the quality rather than the quantity of contact with family still in the group that seems causative of distress. The traumatic experience of leaving is mediated by social support such as regular church attendance, but not by the importance of their faith. High levels of traumatic distress are experienced on leaving. A number of other variables will be considered such as the impact of life events, extent of group identity, contact with lost family, and trauma.

Spiritual violence among the Conservative Laestadians

Aini Linjakumpu

The Conservative Laestadians is one of the most prominent religious groups in Finland. It is the largest revival movement in Scandinavia, having around 100,000-120,000 adherents, in addition to thousands of members in 17

countries, including the United States and some African states. It is a conservative religious group that emerged in the 19th century, inspired by German pietism. The movement has an exclusivist understanding of the congregation, claiming that members are the only true Christians and constitute the Kingdom of God on earth. The group is not a sect or cult, even though its actions and religious doctrines resemble a sectarian or cultic dogmatism, but it belongs to the Finnish Lutheran Church. In addition to a religious sphere, the Conservative Laestadians have a strong social, political, and economic position in Finnish society. Conservative Laestadians form a very normative community, having strict guidelines for religious issues, and also for ordinary life. The normativeness and elitist self-understanding of the religious communality has caused much internal dispersion and various external struggles in Finnish society. In addition, during recent years, there has also been great number of discussions about child-abuse among the Laestadian community.

This presentation will examine Conservative Laestadianism from the perspective of spiritual violence. The focus is especially on the violence occurring within the religious community and between members of the community, with a goal of discerning patterns of spiritual violence. The presentation will explore the concept of spiritual violence in the context of political science, in particular how spiritual violence could be understood as a political phenomenon. The presentation relies on collected narratives, Internet material, interviews, and documents, such as newspapers and official material provided by the Laestadian community.

Storytelling by terrorism survivors: a counter-narrative for preventing radicalisation

Luca Guglielminetti

It has been increasingly recognized that civil society and the victims of terrorism can play an active and positive role in preventing the radicalization leading to terrorism. What is that role? We know that the foundation of terrorism can be found in various instance of radicalization in different fields (political, religious, ethnic, social) that, through new media, target young people with propaganda messages of hate, violence, intolerance, and despair. The primary role that victims of terrorism can play is to counter the extremist and fundamentalist narrative with their own voices and stories. The stories of victims, survivors, and family members using the same pervasive medium, the Web, can build a "counter-narrative" with alternative values: dialogue, peace and nonviolence. Today several initiatives at the European and International level are trying to develop the methodology of this perspective through two main networks: the Global CounterTerrorism Forum set up by the U.S. Department of State and Radicalisation Awareness Network set up by the EU Commission. This paper will describe three European projects in this area.

The case of excluded group of nuns of the Congregation of Sisters of the Bethany Family

Mirosław Rewera, PhD

This paper deals with a structure formed within the Catholic Church, which in a few dimensions was like a cult. It was a large group of nuns who in 2006 were excluded from the Congregation of Sisters of the Bethany Family. This was due to the controversial personnel and organizational decisions made by the matron mother of the Congregation – Sister Jadwiga Ligocka. Her actions caused a lot of confusion and were said to neglect the rules obligatory in the Order. When ecclesiastical authorities dismissed Ligocka from her superior position, she did not accept this decision and – together with the nuns supporting her – she closed herself for two years in a monastery. Ligocka experienced alleged private revelations, which she treated as the only oracle in making any decision. But this dimension within the Church was only one aspect of the problem as Sister Jadwiga, along with her fellow monk Roman Kamaryczko, variously abused psychosocially her interior sisters. The result of the lack of agreement and subordination of sisters was revocation of their clerical status by the Vatican. At the same time, using secular law, state institutions implemented actions that resulted in the court's decision to remove the nuns from the religious house with the support of the police. Even this course of events did not result in a change of Ligocka's attitude and the women under her influence. Still, they were a closed group, residing together and strictly subordinated to the decisions of the former superior, until her death in 2008.

The case of Racibórz and Krapkowice Communities within the Catholic charismatic renewal movement in Poland

Piotr T. Nowakowski, PhD

For many years in Racibórz and Krapkowice in southern Poland, there were active communities (originating from the Catholic Charismatic Renewal Movement), the Catholic character of which, basing on comments of ex-

members, left much to be desired. But the doctrinal dimension is only a part of the controversy, because psychosocial aspects of their activity have – as some claim – essential features of a cult. Former members and their families raised numerous accusations. They claimed that the group: required excessive involvement at the expense of personal, family, or professional life; maintained that happiness could be found only in the community, while beyond lurks evil and sin; put a focus on getting rid of doubts and suspicions against the community; perceived the leader as a perfect person with no faults and always right; hindered followers who sought to leave the community, describing those who left as traitors who were deceived by the devil, and prohibited contact with defectors. The problem grew for years, but finally resonated with the media and representatives of centers that deal with the cult problem. On the other hand, there were put forward claims that public knowledge of these controversies was derived only from the testimony of few people. Eventually, the problem was solved by bishops applying canon law.

The cultic experience in the program of the RAN DERAD of the European Commission

Cristina Caparesi

In 2011 the European Commission set up an EU-wide Radicalisation Awareness Network (RAN), with the objective of helping the first-line local practitioners to facilitate the exchange of experiences and best practices between them. The first-line deradicalisation looks into all forms of extremism, including religious extremism and gangs. Non-governmental workers are usually more successful than governmental employers because they share the same cultural background of their clients and they can build mutual trust, respect and confidentiality. This paper will discuss common concepts in this field of work, such as undue influence, recruitment and others, and will try to highlight how lessons learned in the cultic experience may be relevant to RAN DERADICALISATION's goals.

The cultic origins of America's troubled teen industry: the use of junk science and the misuse of mental health language to manipulate vulnerable parents and harm kids

Philip Elberg, Esq.

The American civil justice system has been the model for the use of tort law by lawyers working for contingent fees seeking financial compensation for the victims of abusive corporate practices and consumer fraud. Yet there has been little successful litigation on behalf of the victims of cultic practices, and there are no lawyers that specialize in such work. The talk will discuss in practical terms the American civil justice system and the approach of American courts to the concepts of undue influence, thought reform, and brainwashing.

The death of Rev. Sun Myung Moon and what it portends for Unificationism."

Dan Fefferman

The passing of Rev. Moon signals the end of an era for the Unification Church. His funeral was a major event, garnering worldwide press coverage and showcasing the Moon movement's remarkable expansion since its foundation in 1954 as a tiny sect in South Korea. At the same time, the Unification Church faces a major leadership challenge as Rev. Moon's eldest surviving son (Hyun Jin aka "Preston") has split from the main group headed by Mrs. Moon and her youngest son. In addition to questions of power and money, the split involves various questions of the movement's vision and even its theology. Mrs. Moon has called for an emphasis on teaching the Divine Principle and gaining new members for the Unification Church, while Preston declares that the era of the Unification Church is past and presents a less exclusivist vision, based on the slogan "one family under God." There are also rumors of disagreements between Mrs. Moon and her two more loyal sons about questions of finance and organization. An additional crisis struck the US movement in September 2012, when the Moons' daughter, In Jin, charismatic president of the US church, resigned in disgrace after it was revealed she had been carrying on an affair with a member of her ministry's rock band and had secretly given birth to their child in May. She has been replaced by the Moons' youngest son Hyung Jin (Sean) who has also been designated president of the international church and Rev. Moon's future successor. Hyung Jin (Sean) has promised reforms including greater transparency and a commitment to a democratic-congregational polity at the local level. He and his older brother, Kook Jin, have also promoted a new political theology entitled, "freedom society," a quasi-libertarian vision that espouses small government and specifically rejects theocracy. While it is too soon to predict how effectively Mrs. Moon will lead the movement in the wake of her husband's death, it is nearly certain that the coming years will involve rapid change for the Unification Movement.

The effects of the Legion of Christ on members and former members

John Paul Lennon, MA

The Legion of Christ is a male religious congregation (order) fully approved by the hierarchy of the Roman Catholic Church. Nevertheless, it has been surrounded in controversy since its birth in 1941 stemming from the Founder's disorderly life and his manipulative style of governing. Former members complained of sexual abuse and various forms of mind-control, deprivation of basic human rights, and damage to their conscience, spiritual life, and mental and emotional well-being. Female members of the Legion's lay movement, Regnum Christi, recently reported similar abuses. Several members of the hierarchy and Catholics in good standing, together with victims, reporters and cult-watch organizations brought this reality to the notice of the Catholic hierarchy, and the Vatican finally intervened. The presenter explains his concern that active and exiting members are still suffering the negative effects of the Legion's training system.

The Friuli-Venezia-Giulia Law to Protect Victims of Manipulation: A Balanced Government Intervention

Roberto Asquini

The Regional Council of Friuli Venezia Giulia has done a good job in the field of protecting people who are victims of psychological abuses. The bill I had presented in the summer of 2010 (signed with some colleagues of center-right) was examined by the appointed commission and has collected the consensus of center-left as well. In the summer 2012 it became a law (Regional Law 11/2012), and now it has been definitely implemented. The law was written after listening to the opinions of several experts of the field, and particularly from Dr. Cristina Caparesi we have received many important directions. The law has three lines of actions:

- Support informational events on the phenomenon to understand how they can get personally involved for themselves and for their loved ones;
- Organize a help desk for those interested in obtaining information and support
- Provide economic assistance for those in need of psychological or legal assistance to help them deal with conditions of economic and psychological abuses.

For the implementation of the law the Region has supplied enough economic resources and can coordinate interventions also through the public assistance systems. The role of nonprofit associations to organize informational events and help-desks is fundamental.

The gain of the New Age game: understanding New Age cult dynamics from the perspective of gamification theory

Olivier Faelens

This paper will analyse New Age cult dynamics from the perspective of gamification theory, i.e., applying game techniques to non-game phenomena. The purpose is to gain a better understanding of the reasons why New Age cults can become so addicting. In short, one could say that cult leaders use sticks and carrots to create a strong group attachment. The carrots have a lot in common with techniques that are used in popular games. The life world of cult members is often made out of a world where it is clear what to do and to achieve to make one's life successful (from an endemic perspective). As in a game, your action possibilities are limited, which diminish the uncertainties of choice-making. Notwithstanding high demands that exist within cults, desirable actions are often well-identified and immediately rewarded. Of course these motivation techniques are not only found in cults. These are widespread education techniques that are used in schools, businesses, etc. But the peculiar thing with cults is that the "game consciousness" in cults is lifted up to a metaphysical level. This paper will explore the extent to which gamification theory can be used to understand the positive motivation techniques of New Age cults.

The impact of the cult of Dr. Herbert Schwartz on my life

A. Clare Brandabur, PhD

I wish to explore the impact of Herbert Schwartz on my life. It quickly became apparent that you had to be not just a student but a disciple of this brilliant fake-spiritual guru. I must have needed male authority approval inordinately, because I swallowed his "spiritual direction" to absurd lengths. Under his influence, I married a fellow student, and both of us were "patients" of his wife, Dr. Charleen Schwartz, because Herbert diagnosed us as

“neurotic.” When I was expecting our first child, Herbert “exorcised” me because my failure to be sufficiently “docile” indicated to him that I had diabolical tendencies. Because of the stress induced by this experience I came close to miscarriage and had to be hospitalized. When he tried to visit me in hospital, I at least had the fortitude to refuse to see him. Otherwise I think I would have lost the baby. Like many of their disciples, my husband wound up in one mental institution after another, and under Charleen’s influence, he divorced me after seven children. Meanwhile Herbert and Charleen were divorced, and he left Cincinnati to found a lay-Catholic community in upstate New York or New Jersey. It has been very helpful to read accounts by dissident members of that community. I am still exploring the impact of these two people on my life.

The impact of the media on the members and families of the Arkeon association

Pietro Bono

This paper will report on the adverse experiences of the members and families of the Arkeon movement as a result of media and judicial investigations. I will discuss some of the difficulties encountered by individuals and families that, in varying degrees, have participated in the seminars after accusations were made and disseminated that Arkeon was a “dangerous psycho-cult” with a destructive character. The media war unleashed against this movement and the resulting prejudices in the public at large affected not only people directly interested in Arkeon but also many others who did not attend seminars, such as children, families, friends, work colleagues, and others who had contact with seminar participants. I will describe the difficulty, and often the impossibility, for falsely accused persons and families to demonstrate the inconsistencies or inaccuracies of the charges against them. In other words, I will show how a “monster” constructed out of the media-judicial connection was able to turn upside down, and in some cases destroy, individual lives, families, and careers

The protection of children living in cults: how cults thwart child protection interventions

Gerard Webster, PhD; Jude Butcher, PhD

The pathological psychodynamics of cults expose children to a heightened risk of physical, sexual, and emotional abuse, particularly by those who are in positions of power. The group dynamics that operate to increase the potential for child abuse in cults also serve to ensure that abuse and maltreatment continue even after detection. Group strategies of manipulation by cult leaders and their supporters make the task of protecting children more complex and less successful. This paper presents research findings (undertaken with grounded theory methodology) that explore the experience of ex-members of cults who have been abused as children within the cult environment and/or who have observed the manipulative conduct of cults when parents, grandparents, or statutory authorities attempt to protect children from ongoing harm. Through this research, ex-members mobilize their collective voice from their position as victims of abuse to take their place as advocates for the protection of children who continue to be at heightened risk. Recommendations for investigators and child protection specialists emerge from the experience of these ex-members and their families.

The psychodynamics of superstitious thinking and cultic exploitation of superstition

William Goldberg, MSW, LCSW, PsyA

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 non-reality. 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 role of ideology in cultic practice – case studies of democratic centralism as an abusive ideology

Rod Dubrow-Marshall, PhD; Masoud Banisadr, PhD

Research on cultic studies has traditionally cited the “deed” not the “creed” as the central focus and hence the effect of undue influence or abusive practice on members of groups has become more commonplace (cf. Aronoff, Malinoski & Lynn 2000). This paper analyses some composite case studies from cults which have espoused the Marxist practice of democratic centralism, where there is an ideological commitment to the notion of the vanguard party and a submission of the individual self to the will of the central party machine (for the advancement of the revolutionary cause). Case studies include this ideological practice at work in the MEK, where it was practised as part of an extremist terrorist sect that had complete milieu control over its members. Another example is also given of a British revolutionary Marxist group in the Healyite tradition that was psychologically abusive through the ideological prism and practice of democratic centralism, despite allowing most members to work and live with their families. The psychological totalistic nature of both of these forms of cultic practice are examined and their reliance on ideological underpinnings explained, including in comparison to the work of Tourish and Wolforth (2000), who also analysed democratic centralist practices as a form of damaging undue cultic influence and practice.

The role of the psychic: cults vs individual practitioners

Vanessa N Weber, MSW, LCSW

There have always been claims of psychic abilities made by cult leaders over the years. The question of what is psychic and how psychic claims can be used to manipulate individuals has been understudied in a cultic context. Over the past few years – there has been an increase in psychic businesses, and it is now estimated that psychic businesses are worth \$2.1 billion in the USA alone - with an annual growth rate of about 2%. This presentation will define some of the boundaries and problems within cults and by individual practitioners. It will describe different types of victims and define psychic addiction. It will also present some ways in which to help people ensnared by those claiming to have psychic powers.

The sectarian reality as an addiction: markers and psychosocial challenges

Amnon Jacob Suissa, PhD

While the psychosocial realities indicate that members who join sects can have similar, sometimes identical, characteristics of addiction phenomena, we have to underline that these issues are rarely covered by scientific literature and research. Certain groups like the 12 step groups (Alcoholics Anonymous philosophies), therapeutic communities, or orthodox religious groups can present certain markers which correspond to practices in a sectarian context : inward-looking tendencies; physical/ecological isolation and weakening of social ties from the larger social environment; installation of strict rules that gradually become social norms to follow; time and space control; exercise of power via a hierarchy and sometimes a charismatic leader, etc In our era of hyper individualism and hurried society, what are the dynamics and similarities between addictions in general and a potential “addiction” linked to the sectarian social reality? To what extent does the sectarian social reality constitute an addiction? To these questions, the author will demonstrate through a social constructivist perspective the addiction cycle (how people develop addictions) and the similarities between these two social conditions.

The shame of a failed mission: abusive standards of the Mormon Church

RaeAnne Wiseman

In modern western society, Mormon missionaries are often rejected by the Christian majority, scorned by non-believers, and pressured into a life of rigid standards and ideological slavery by their intimate religious community. While most full-time Mormon proselytizers profess to be content in their work, subtle indications of austere living conditions and suppressed psychological anxiety have warranted further investigation of the abusive nature of missionary work amongst the Latter Day Saints.

Proselytization is a just one of the demanding obligations for full membership in the Mormon Church. Missions are an initiation rite all young Mormon men are expected to participate in. Because of this social pressure many young missionaries are subtly coerced into going on a mission despite wavering faith. These doubting missionaries often experience Stockholm syndrome as a way to cope with their uncertainty while clinging to a fleeting testimony of faith. However, those who fail to fully incorporate the religious dogma are usually unsuccessful in converting “investigators,” which can lead to negative psycho-social consequences. Other missionaries find themselves incapable of completing their 2-year service due to the stringent rules and often abhorrent living conditions they are faced with. These young Mormons are then forced to bear shame and social stigmatization that accompanies a failed mission, the results of which can be devastating.

The sleeping beauty: how a biographical look at Jesus can bring back to life people who have been abused in His name

Christoph Witzig

Throughout denominations and centuries, "Jesus" has become a symbol for a doctrine and a bundle of man-made rules imposed by leaders and parents upon children and members of Christian groups and churches. The beauty and vitality of that remarkable and unique person called Jesus has been put to sleep, exactly like the beauty and vitality of victims of abuse. Waking up the first one can awaken the second one. "What do you understand when you hear 'Jesus'?" is a most revealing question to people who seek counseling after an abusive experience in the abused name of Jesus Christ. When viewed as a linguistic phenomenon, the question turns out to be one of the greatest healing tools in counseling. As they let Jesus again become what he used to be – a person, a human being, an individual, and much more, of course – abused people often do just the same: they become persons, human beings, and individuals again. Leaving behind the idea of "Jesus" as a policeman, they can leave behind the idea of themselves as incapable, irresponsible beings; in discovering the life and vitality of Jesus, they can rediscover their own life and vitality. For many years now, this method has proven to be effective for people who want to quit a submissive lifestyle, but not their faith. It is not pretending "you can become a different person," but supporting transformation, i.e., the discovery and use of constructive possibilities within one's self.

Toward a legislative remedy for the disruption of the parent-child relationship

Mary Ann Castronovo Fusco

Webster's defines a group as "a number of individuals assembled together or having some unifying relationship." Those individuals do not have to exceed a certain number, operate under a complex hierarchy, profess a formal dogma, or reside in an elaborate compound. A manipulative group can be as simple in construct as an upper-middle class family of four in an upper-middle class American suburb. As a result of my 17-year-old son's involvement with such a family, he gave up his own family, all his friends, his favorite activities—his entire life. And he was not the first teenage boy to do so. At least three other boys previously had been involved with this same group. But they were able to be rescued by their respective families because they were under 17 years of age.

Shortly after turning 18 in 2011, my son left home to live with the controlling family, and he has not been back since. Because of his age, neither the schools nor our church, neither doctors nor psychologists, neither the police nor the courts have been able to help my husband and me help our son. Unable to bear the thought that another family should ever go through the heartache that we have been forced to endure, my husband and I contacted our state senator, asking her to draft a bill that would create a civil cause of action for the disruption of the parent-child relationship. We are hopeful that this bill [which has been reviewed by Alan Schefflin and Linda Demaine] will be introduced into the New Jersey state legislature by early 2013 and possibly offer a template for similar legislation in other states and nations.

Vaccination against manipulation

Håkan Järvå

Hjälpkällan, a Swedish organization working with cult issues, has received a grant from the Swedish government for a project. Håkan Järvå (psychologist) and a magician demonstrate how easily people can be deceived in a lecture/show. The project includes films on the subject of obedience and conformity and workshops, where the purpose is to get pupils to reflect, identify potentially manipulative situations or vulnerable situations, and think about alternative strategies in those situations, such as "don't make hastily decisions," "stop and think." The purpose is to install heuristics (rule of thumbs) in their minds that will prevent them from making decisions they will later regret. This paper will describe the theory behind this project and how we have gone about doing it.

Validation of a screening interview of coercive group dynamics

Jose Miguel Cuevas Barranquero, PhD; Carmen Almendros, PhD; J. M. Canto Ortiz, PhD; Miguel Perlado

The Coercive Persuasion Assessment Interview (EPC) was built as a tool that distinguishes and explains the presence or absence of different coercive dynamics, usually in abusive groups and cults. The instrument has been

useful in clinical and forensic contexts. In a descriptive sense, it illuminates the abusive processes present in group dynamics. The instrument classifies the varying levels of controversial dynamics, helping to relate the damage present in victims (e.g., PTSD) with the abusive strategies developed by the group, evaluated at length in the interview. In order to assess the level of effectiveness and validity of the interview, we have recently applied a system of agreement for multiple raters. This measure estimates the degree and statistical significance of agreement in situations in which multiple judges independently categorize the same set of phenomena. We assess 60 questions (additionally, it includes five qualitative questions to describe groups and leaders), which evaluated 17 different coercive persuasion techniques that were categorized as environmental control, emotional control, cognitive control, and induction of dissociation).

What becomes one's medicine?

Sasha Samuels

In Native American culture it is believed that the difficulties one survives in this life, if transmuted correctly, become that person's "medicine," or strength. I will share my successful recovery experiences to demonstrate that complete healing is not only possible, but that one can flourish after the cultic experience. A former member of a psychologically abusive group for over 18 years, I exited nine years ago. While I am free of the group and its influence, my situation is unique as the group's leader is an immediate family member. One psychologist with ten years of experience in cult recovery stated that my family member was the most dangerous cult leader she had heard of, due to the fact that no aspect whatsoever of our lives had been left untouched. My research on recovery includes identifying what our own familial predispositions are that made us vulnerable to joining a cult; identifying this fully has led to outstanding recovery for me personally. Having lived in Italy before joining the cult, a pivotal part of my own recovery included returning to Italy and to my pre-cult identity. I found enormous healing in an abandoned home and church in the Tuscan countryside, which I leased for five years and visited as often as possible. The primitive conditions of the house, its position in nature, my speaking and thinking in a language not used in the cult (un-loading the language tainted by the cult) and many other unique aspects of my experience greatly expedited my healing. I look forward to sharing these discoveries with you so that you may further heal and indeed, flourish.

Why are the Church's authorities so often deceived by controversial groups?

Xavier Leger, MA

Using my personal experience, as a former Legionary of Christ, but also as an observer of many cultic behaviors inside the Catholic Church, I would like to explain the reasons why Church authorities do not see what's wrong with some controversial groups, putting in evidence:

- Seductive capacity. Controversial groups know how to sell the bishops the "miraculous solutions" that should fix all the problems of the Church.
- Control of information. How the Legion of Christ and Opus Dei have taken control of most of the services of information in the Vatican. By this means, they smother at the root any possibility that "the voices of the prophets" could be heard.
- Lack of knowledge about the cultic phenomenon, and especially mind control (*emprise* in French). Since the Church does not use nor recognize the tools developed by the human sciences about cultic studies (i.e., the declaration of Cardinal Schönborn), they sin by naivety. I will argue this by an enormous amount of examples, proving that the Church authorities are easily manipulated by groups.

In order to explain how a controversial group is able to manipulate the Church authorities, I will need to develop:

- The power of the technics of self-suggestion, leading cult members to disconnect their principles of morality from the reality of their acts (the end justify the means).
- The means used by groups to keep former members silent.

In conclusion, I will explain why I believe that the Church, by not appropriating the intellectual heritage brought by cultic studies, is reproducing an error similar to the condemnation of Galileo's theories. A strange contradiction, since the Catholic Church may be the greatest moral authority in the world that could help modern societies to curb the scourge of sectarianism.

Miguel Perlado

The WGPM (Official College of Psychologists of Catalonia) was started last 2010, with the intention of bringing together professionals who could analyze the phenomenon and offer proposals as a framework of reference for professionals and users; it was motivated by members of AIIAP, a Spanish association of specialists on cults and other abusive relationships. As a result of their experience of working together, members of this working group proposed an analysis of the points of convergence and divergence between the dynamics of emotional and/or physical and cultic relations. Based on their clinical experience, the authors describes the links between emotional maltreatment and cultic abuse, abuser and guru, victim and follower, opening questions about the nature of the destructive act itself and its psychological devastation. The authors show how abuse dynamics can create a cultic atmosphere and how cultic involvement ends up being an abusive link.

Workshop for former cult members who were parents in the cult

Lorna Goldberg, MSW, LCSW, PsyA

This group/workshop, open only to former cult members who were parents while in the cult, will deal with the aftereffects of this experience.

Parents who leave cults have to handle all the post-cult 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.

You don't have to be a fool to be fooled

Cathrine Moestue

The worlds most cited expert on influence, Dr. Robert Cialdini, has written a book called *Influence: Theory and Practice*. In it he describes 6 principles that govern our psychology as humans, and how we are influenced to say "yes" to others, even when it is not in our best interest to do so. The book also describes how we can better defend ourselves against people who might use the principles unethically. Raising our awareness of how our psychology works when presented with choices makes it easier to see why we do not have to be fools even though we might be fooled. Cialdini gave a key note talk at the ICSA conference in Madrid in 2005: "You dont have to be a fool to be fooled." Cathrine Moestue met with Cialdini for an interview afterwards. Since then she has become personally certified to teach ethical and effective influence and holds the title CMCT (Cialdini Method Certified Trainer). In this talk she would like to share her thoughts on how understanding Cialdini's concepts might help people who have been manipulated. To understand the psychology of the 6 principles is to understand that anyone, no matter how intelligent they are, can be manipulated. Cathrine believes that raising awareness of how we make choices and understanding influence psychology will give us better tools to create a more meaningful future. We can learn to take responsibility for our lives without taking the blame. Cathrine is not just a psychologist, she is walking her talk. After 6 years in a destructive group she has overcome many obstacles and used her curiosity to understand and create a new life experience.

Abstract (in italiano)

Abbandonare l'Impero terreno di di Sun Myung Moon

Tommaso Santoro

Nella mia infanzia, come italiano cattolico, credevo in Dio e nella Bibbia. Nella mia adolescenza ho cercato fermamente la verità e un significato spirituale, da dare alla mia vita, che fosse legato alla volontà di Dio. Nel 1978 andai a trovare dei parenti a Londra prima di cominciare a frequentare l'università. Alcune settimane dopo il mio arrivo, era il mese di gennaio 1979 e avevo 19 anni, incontrai un membro della Chiesa dell'Unificazione per la prima volta e fui invitato a partecipare a un workshop che si sarebbe tenuto nel weekend. I membri della Chiesa dell'Unificazione si potevano facilmente distinguere dagli ospiti che erano stati invitati, come nel mio caso. Loro sembravano tutti così felici, sorridenti e con i volti luminosi. Solo alcune settimane più tardi mi convinsi veramente che l'insegnamento della Chiesa dell'Unificazione, il Principio Divino, era una nuova e meravigliosa espressione della verità rivelata da Dio al coreano Sun Myung Moon e decisi di dedicare la mia vita alla provvidenza di Dio e mi affiliai alla CU. In seguito, nel 1998, dopo aver dedicato la mia vita per 19 anni a questa fede, Nansook Hong, la moglie del figlio maggiore di Moon, Hyo Jin, improvvisamente pubblicò un libro sulle sue numerose esperienze traumatiche vissute all'interno della famiglia Moon. La sua convincente testimonianza ha scosso dalle fondamenta la mia profonda fede a mi ha spinto a dubitare sulla sincerità di Moon per la prima volta. In seguito alle esperienze e alle conoscenze che successivamente portarono alla mia disillusione, tre anni dopo, lasciai la Chiesa dell'Unificazione. Io sono grato e orgoglioso di essere riuscito, alla fine, a lasciarmi dietro l'impero terreno di Sun Myung Moon sebbene sia stato molto difficile distaccarmi dai numerosi fratelli e sorelle con i quali avevo lavorato e vissuto per così tanti anni. Sun Myung Moon non è più il mio Messia e io non chiamerò mai più lui e sua moglie "Veri Genitori".

Aspetti giuridici e criminogeni nei culti distruttivi in Italia

Francesco Tomasi

In Italia la libertà di religione è costituzionalmente sancita. La libertà di religione è definita da Francesco Ruffini, come la «facoltà spettante all'individuo di credere quello che più gli piace, o di non credere, se più gli piace, a nulla». Questa definizione ha una lettura sia filosofica che giuridica. Ed è dell'aspetto giuridico, nel contesto dell'ordinamento dello Stato Italiano, che ci occuperemo. Lo Stato Italiano, tramite il Ministero degli Interni, ove è inserita la "Direzione Centrale degli Affari dei Culti", provvede a vigilare proprio sul rispetto nelle norme costituzionali e su quelle che regolano i rapporti Stato-Confessioni religiose, al fine di rendere effettivo il diritto alla libertà religiosa.

Si vedrà anche che dopo l'abolizione del art. 603 del Codice Penale a seguito della sentenza di incostituzionalità emessa nel 1981, un dibattito, in relazione ai culti distruttivi o abusanti, si è aperto in Italia, per l'introduzione nel Codice Penale di un articolo che preveda la punizione della cosiddetta "manipolazione mentale" ovvero del "condizionamento mentale" operato in alcuni movimenti mediante tecniche di brainwashing. Lo studio criminogeno dei culti distruttivi è complesso e coinvolge diverse discipline: teologia, antropologia, sociologia, psicologia, farmacologia, etc. perché il modus operandi e lo stesso profilo del reo è articolato ed in molti casi può essere legato ad interessi economici, politici e legali. In questo campo è importante che l'investigatore sappia leggere fin dal primo intervento la scena del crimine sapendo cogliere quegli elementi identificativi di un ambito settario specifico, senza porre in secondo piano le vittime, le quali devono essere ascoltate pazientemente per capire l'evolversi del fenomeno che le ha coinvolte e che è in continuo mutamento.

Come caratterizzare l'abuso?

Laurence Poujade

Cattivi trattamenti fisici, influenza psicologica: la sottomissione liberamente consentita a una persona ricopre molteplici forme. Si manifesta spesso in modo insidioso e può durare degli anni. Tuttavia, è estremamente vantaggioso caratterizzare ciò che è un abuso per capire meglio in cosa consista. Il paradosso è che, ben spesso, occorre aspettare che un abuso abbia cessato per diventare capaci di parlarne. Le cause di quell'abuso, però,

permangono e causano un pregiudizio attuale, certo e durevole, alla persona. Il fatto di ben contraddistinguere l'abuso è quindi capitale per introdurre chiarezza nel dibattito. L'abuso è puramente soggettivo? Dipende dalle circostanze? L'abuso di debolezza riguarda solo persone fragili? Ogni abuso dipende da un'infrazione? A partire da quando un abuso è grave? La ripetizione di situazioni abusanti è necessaria per parlare di abuso definito? Cosa succede in caso di non denuncia di un abuso? Sono queste le domande da porsi prima di cominciare l'esposizione.

I/ L'ABUSO NEGATO

1. Sei fragile:
2. Sei un caso isolato:
3. Devi soltanto voltar pagina:
4. Sei lo strumento del diavolo.

II/ IL MECCANISMO DELL'ABUSO

1. L'abuso dei fondatori di comunità.
2. L'abusato-abusatore e l'abusatore-abusato.
3. La complicità davanti all'abuso.
4. L'abuso portato davanti alla giustizia.

III/ VERSO UN RICONOSCIMENTO DEGLI ABUSI?

1. Di quale abuso si parla?
2. Quali segni preoccupanti e quali segnali dell'abuso?
3. Quale sostegno ottenere dopo essere stati abusati?
4. Verso una responsabilità e una riparazione?

CONCLUSIONE

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Come il mobbing cambia la vita

Fernando Cecchini

Questo studio si riferisce alla situazione del mobbing in Italia e come conseguenza dell'impegno di INAS-CISL a sostegno dei lavoratori. INAS-CISL è una istituzione sociale presente in molti Paesi per assistere, in forma completamente gratuita, i lavoratori e le loro famiglie in materia di sicurezza sociale. Quale patronato, INAS si occupa della tutela dei lavoratori vittime di atteggiamenti persecutori essendo questi causa di patologie. L'attuale situazione economica, la crescente perdita di posti di lavoro sta, come logica conseguenza, influenzando la serenità e la salute dei lavoratori e delle loro famiglie [1,2]. Ad oggi migliaia di lavoratori hanno contattato il punto di ascolto INAS per un aiuto, gli operatori hanno intervistato molti di loro ed hanno deciso di approfondire l'analisi del problema per dimostrare la natura non transitoria del mobbing, ma la sua capacità nel causare cambiamenti radicali nella vita dei lavoratori; evidenziando le conseguenze irreversibili e spesso drammatiche.

Differenti questionari sono stati utilizzati per soggetti al lavoro o inattivi argomentando su: i rapporti sociali, il tipo di molestie subite, i rapporti familiari, le difficoltà economiche, le condizioni psicofisiche ed un commento libero del lavoratore sulla sua esperienza. Informazioni semi-quantitative sono state raccolte ed analizzate da un team di psicologi, sociologi e sindacalisti. I dati più significativi hanno mostrato che: il 39% ha cambiato tipo di lavoro, il 28% è separato / divorziato, il 54% si è isolato dagli amici, il 33% ha forti problemi economici, il 49% soffre di patologie psico-fisiche, il 75% ha una regressione professionale, il 40% ha smesso di lavorare, il 53% si è rivolto al tribunale ed un intervistato si è suicidato.

Dinamiche abusanti e Disturbo Ossessivo-Compulsivo(DOC)

Giampaolo La Malfa, Arnaldo Stefano, Claudia Spolverini

Il rapporto tra "sette religiose" o "nuovi movimenti religiosi" (NMR) e Disturbo Ossessivo Compulsivo (DOC) è ben documentato nella letteratura internazionale. Mancano invece dati di letteratura sul rapporto tra dinamiche abusanti e soggetto in questo contesto. Il DOC nel DSM-IV-TR è caratterizzato da pensieri, impulsi o immagini ricorrenti persistenti ed intrusive, e compulsioni (comportamenti ripetitivi, ritualistici) che interferiscono con il comportamento della persona, ma non possono essere evitate dallo stesso. Nelle dinamiche abusanti tipiche di molte NMR viene leso il diritto della persona mediante tecniche ingannevoli di controllo mentale e fisico, che comportano un grave stress per la persona abusata. La presente relazione riguarda l'insorgenza di un disturbo DOC in soggetti che avevano fatto parte di NMR. Vengono proposti due quadri clinici di persone fuoriuscite da NMR, che hanno sviluppato un DOC, patologia assente precedentemente. Vengono discusse le implicazioni eziopatogenetiche e terapeutiche.

Dinamiche interrelazionali tra leader e adepti in gruppi disfunzionali

Elisa Mattiussi

Come mai individui che sono chiaramente paranoici possono trasformarsi in trascinatori di folle o di ampi gruppi, e soprattutto: se il pensiero di un paranoico viene accettato e condiviso da un gruppo più o meno ampio, ciò significa che tale pensiero, in quanto condiviso, non è più paranoico? Inoltre: in cosa si diversifica questo paranoico – magari carismatico, ma pur sempre paranoico – da quello che invece vive isolatamente la sua onnipotenza e il suo senso di persecuzione ed è etichettato come malato mentale? E quali sono le dinamiche agite dal paranoico trascinatore, per riuscire in questo intento? Per cercare di dare una possibile, iniziale risposta, è necessario soffermarsi brevemente su due tematiche, cioè la differenza tra credenza, fede e paranoia e quali sono le dinamiche fondamentali dei gruppi disfunzionali, cioè le sette. Ma perché le sette hanno tanto successo? Perché rispondono, anche se impropriamente, ad alcuni bisogni fondamentali dell'uomo che, se diventano molto intensi, sono fonte di una intensa angoscia. Sotto il profilo giuridico si possono distinguere due tipi di reati: quelli commessi ai danni degli adepti e quelli commessi dagli adepti ai danni di altri adepti o di soggetti esterni alla setta, sotto il condizionamento agito dal gruppo di appartenenza. Tuttavia, nell'ambito di un'analisi della dinamica interrelazionale tra adepti e leader, una menzione particolare merita l'esercizio abusivo della professione medica e della psicoterapia. Indicativo è il caso del Dott. Verdiglione e del "Movimento Freudiano Internazionale". L'utilizzo di tecniche di condizionamento mentale in un setting settario crea un rapporto non dissimile da quello psicoterapeuta-paziente, soprattutto in soggetti con psicopatie larvate o misconosciute. Varie psicose sette sfruttano la copertura religiosa solo per una maggiore tutela legale e fiscale, vendendo i loro servizi a prezzi molto elevati e presentandosi all'esterno come società in grado di curare malattie psichiatriche.

Essere Innocenti. La vera storia di tre sorelle e della loro Infanzia rubata

Juliana Buhring

Il devastante resoconto fatto in prima persona sulla coraggiosa lotta di tre sorelle per fuggire da una comunità perversa che le ha derubate dell'infanzia. Kristina, Celeste e Juliana nacquero nel culto de "I bambini di Dio". Ma le loro esperienze erano lontano dalla concezione cristiana dell'amore e del perdono. Era loro negato l'accesso all'istruzione formale, forzate a vagare per le strade mendicando denaro, ed erano picchiate spietatamente per "crimini" imprevedibili come leggere un'enciclopedia. Ecco, tutte e tre le sorelle, che soffrirono le peggiori forme di abuso e furono strappate l'una all'altra, si sono finalmente riunite. In "Essere innocenti", rivivono le loro esperienze di come siano sopravvissute – e quindi fuggite – ad un culto che ha preteso le vite e l'innocenza di migliaia dei suoi membri. La loro è una storia terrificante di perversione e perdita ma, in definitiva, è un racconto su un immenso amore ed incommensurabile coraggio.

Gli atti persecutori (stalking)da parte dei gruppi para religiosi od all'interno delle sette. Normativa e pratiche investigative

Fabio Pasquariello

Brevi cenni sulla normativa penale afferente gli atti persecutori.

- approfondimento sulle metodiche dei persecutori , con particolare riferimento agli stalker, associati in gruppo, sotto l'egida di un'ideologia, un fanatismo religioso etc ;
- il percorso della consapevolezza del perseguitato mediante l'avvicinamento alle istituzioni (forze di polizia, autorità giudiziaria, autorità locali o sanitarie))
- la prassi di polizia giudiziaria e le tecniche investigative circa l'acquisizione delle prove finalizzate alla qualificazione illecita dei comportamenti ed all'individuazione dei comportamenti ;
- gli elementi fondamentali per la sussistenza del reato.

Gli effetti dei Legionari di Cristo su membri ed ex membri

John Paul Lennon

I Legionari di Cristo sono una congregazione religiosa maschile pienamente approvata dalla Chiesa Cattolica Romana. Tuttavia essa è stata circondata, fin dalla sua nascita nel 1941, da controversie generate dalla vita disordinata del fondatore e dal suo stile di direzione manipolativo. Ex membri lamentavano abusi sessuali e varie

forme di controllo mentale, violazione di elementari diritti umani e danni alla loro coscienza, alla loro spiritualità e al loro benessere mentale ed emotivo. Membri di sesso femminile del movimento laico dei Legionari, Regnum Christi, recentemente hanno riferito abusi simili. Molti membri della gerarchia e cattolici autorevoli, insieme con le vittime, giornalisti e organizzazioni che monitorano le sette, hanno informato di questa situazione la gerarchia cattolica e finalmente il Vaticano ha agito. Il relatore spiega la sua preoccupazione che membri attuali stiano ancora soffrendo gli effetti negativi del sistema formativo dei Legionari.

I Maya e la mistificazione delle Americhe

Miguel Martinez

In questa relazione Miguel Martinez analizza il ruolo che le culture e le popolazioni autoctone delle Americhe hanno svolto nello sviluppo dello spiritualismo occidentale, e degli effetti che lo spiritualismo occidentale ha avuto sulle stesse popolazioni. Dalle fantasie tardo-rinascimentali sulle origini delle popolazioni delle Americhe alle capanne sudatorie per imprenditori milanesi, dalla costruzione della "profezia Hopi" a quella della "profezia Maya", alla ricostruzione dell'immaginario religioso degli stessi nativi americani in funzione della clientela "bianca".

I Punti di Ascolto Antimobbing della Provincia di Udine e della CISL-Provincia di Pordenone nei primi cinque anni di attività

Cristina Caparesi

Questa relazione vuole sintetizzare i frutti di un progetto che si è sviluppato in forma continuativa per cinque anni nella Provincia di Udine, e cioè il servizio Antimobbing della Provincia di Udine e quello della CISL-Provincia di Pordenone, partito con due progetti differenziati e poi riunitosi nel 2010 in un'unica progettualità: il Punto di Ascolto Antimobbing CISL-Provincia di Pordenone. I due servizi si sono in breve tempo distinti per divenire luogo preferenziale per coloro che subiscono abusi e soffrono disagi nel contesto lavorativo, radicandosi sui territori tramite una fitta rete di relazioni e contatti. Nel 2010 si è aggiunto anche l'Info-point di Tolmezzo che ha fornito una risposta all'esigenza di attivare il servizio anche nelle zone più periferiche della Provincia e come opportunità per i lavoratori residenti in montagna. La professionalità del gruppo di lavoro e la modalità di gestione dei casi si è perfezionata negli anni raggiungendo una propria specificità che ha permesso di intervenire con successo in moltissimi casi raccogliendo il parere favorevole degli utenti, con oltre 1000 lavoratori ascoltati e più di 1500 colloqui svolti nel quinquennio 2007-2011. Un accenno sarà offerto all'ampliamento del servizio per cercare di sostenere i lavoratori in questi difficili momenti di crisi.

I testimoni di Geova violano i diritti umani?

Roberto di Stefano

I Testimoni di Geova hanno spesso generato una considerevole controversia in molti paesi. Certe loro pratiche (come l'ostracismo, il rifiuto alle trasfusioni di sangue, ecc.) hanno causato problemi a membri ed ex membri. L'autore di questa relazione discuterà la sua esperienza nei Testimoni di Geova alla luce delle nozioni di senso comune sui principi basilari dei diritti umani. L'intento di questa presentazione è di fornire al pubblico delle informazioni che li aiuterà a comprendere meglio come i diritti umani di membri ed ex-membri dei Testimoni di Geova possono essere a volte influenzati negativamente nella partecipazione a questa organizzazione.

Il caso Arkeon nel contesto delle nuove spiritualità

Alessandro Del Debbio

La formazione di gruppi è un processo fisiologico nel comportamento dell'uomo, che tende ad aggregarsi con i suoi simili in base ad interessi, obiettivi o principi morali in comune. Nella società attuale, sempre più caratterizzata dallo smembramento e dall'individualizzazione, è estremamente frequente assistere alla formazione di gruppi ispirati a principi di tipo filosofico; questi gruppi si configurano come un rifugio, offrono il sentimento di appartenere a una comunità, compensano l'isolamento sociale, danno un'identità agli individui e rispondono, in generale, a un bisogno di sicurezza.

L'aggregazione in gruppi non è patologico né negativo, anche qualora i gruppi abbiano una matrice di tipo religioso; il Consiglio d'Europa, nel 1992, ha approvato una Raccomandazione su Sette e Nuovi Movimenti Religiosi

(n. 1178), ove si precisava che una legislazione specifica in proposito è indesiderabile, poiché potrebbe interferire negativamente con l'articolo 9 della Convenzione europea per la salvaguardia dei diritti dell'uomo e delle libertà fondamentali. Successivamente il Consiglio d'Europa, nel 1999, ha stilato un nuovo rapporto, approvato all'unanimità, in cui ribadiva i contenuti della sua Raccomandazione su Sette e Nuovi Movimenti Religiosi (n. 1178) del 1992.

Date queste premesse si discute circa il caso di Arkeon che è stato proposto come un "modello per un percorso di crescita personale, che si identifica con un sistema di valori di matrice cristiana e si basa sull'importanza della comunicazione e della condivisione fra i membri del gruppo".

Il Consiglio d'Europa e la nozione di setta

Alessandro Amicarelli

Il Consiglio d'Europa si è interessato al fenomeno religioso ed esoterico e alle sette per diversi anni. Dal 1992 è intervenuto ufficialmente in diverse occasioni. Anche la Corte Europea dei Diritti Umani e, in precedenza, la Commissione Europea per i Diritti Umani, si sono occupate di minoranze religiose e di questioni attinenti le sette e i movimenti spirituali e/o esoterici. Partendo dalla Racc. 1178/92, attraverso la Racc. 1412/99 del COE, e analizzando stralci di pronunce della Corte europea, si farà luce sul tema oggetto dell'intervento: il Consiglio d'Europa e le sette.

Il documento dei vescovi dell'Emilia-Romagna: Religiosità alternativa, sette, spiritualismo. Sfida culturale, educativa, religiosa

Luigi Negri

Il documento dei Vescovi della Regione Emilia Romagna parte da considerazioni generali sulla diffusione di uno spiritualismo che trae origine dalla buona domanda sul senso della vita per rispondervi in modo sbagliato. Accenna inoltre al ruolo che la globalizzazione e la glocalizzazione hanno sulla diffusione di queste risposte inaccettabili, che vengono analizzate per mostrare come non siano compatibili con la fede cristiana e l'autentica interpretazione del messaggio evangelico. Si parla pertanto di concezioni e credenze quali: esoterismo, gnosticismo, millenarismo, panteismo, reincarnazione, relativismo, sincretismo; di fenomeni quali: divinazione, magia occultismo, spiritismo, guaritori, santoni, veggenti, halloween, new age, salutismo, satanismo e luciferismo, ufologismo, wicca; di conseguenze come: confusione antropologica, confusione tra psichico e spirituale, pregiudizio individualistico. Vengono poi descritti i motivi e le modalità di diffusione dei diversi gruppi e movimenti religiosi alternativi con le problematiche giuridiche, politiche e sociali che la loro diffusione comporta. Inoltre si esaminano gli atteggiamenti ecclesiali e pastorali da tenere, seguiti da una attenta valutazione antropologica e teologica. Il tutto si conclude con proposte concrete per le comunità ecclesiali e con una ricca bibliografia di documenti dell'episcopato cattolico.

Il plagio e le sette : aspetti giuridici nell'ordinamento italiano e sammarinese

Katya Sciarrino

In Italia il Plagio era sancito dall'art. 603 del codice penale, norma che è stata dichiarata costituzionalmente illegittima nella sua totalità dalla Corte Costituzionale con sentenza n. 96 del 1981, in quanto dall'imprecisione della fattispecie scaturiva l'impossibilità di attribuire ad essa un contenuto oggettivo e l'assoluta arbitrarietà della sua concreta applicazione, in contrasto con il principio di tassatività contenuto nella riserva assoluta di legge in materia penale, consacrato nell'art. 25 della Costituzione. Tuttavia, la dichiarazione di incostituzionalità dell'art. 603 c.p. ha creato la convinzione che il plagio non esiste più, e pertanto ha favorito i manipolatori della mente umana, convinti di non correre alcun rischio legale. Al contrario, purtroppo il plagio è quanto mai attuale e resta una realtà nell'ambito dei rapporti interpersonali. Con l'abrogazione dell'art. 603 si è realizzato così un vuoto di tutela della personalità nei riguardi delle dinamiche plagiarie, con concreti rischi nei confronti della libertà individuale e in particolare della salvaguardia dell'identità personale. Con questa iniziativa di approfondimento sul plagio e sulle Sette il nostro obiettivo è di contribuire maggiormente alla diffusione della conoscenza di queste realtà, fornendo gli elementi utili per comprenderne le cause e le dinamiche e per considerare l'utilizzo di opportuni dispositivi di protezione di coloro che cadono vittime del plagio e dell'azione dei leader carismatici nei gruppi settari. È evidente, per altro, che necessita una idonea ed approfondita conoscenza delle problematiche esaminate al fine di valutare l'uso di determinati mezzi di condizionamento, idonei a far perdere all'individuo la propria autonomia del volere. Vi è, a tal proposito, l'esigenza di creare ulteriori norme che possano efficacemente contrastare le nuove tecniche manipolative della personalità. Nell'ordinamento della Repubblica di San Marino non

è contemplato il reato di plagio. Vi è in essere uno studio per una proposta di iniziativa legislativa popolare al fine di introdurre il reato di plagio nel piccolo stato del Titano.

Il Punto di Ascolto Antimobbing: Strumenti psicologici per la valutazione del fenomeno

Tiziano Agostini e Sandra Pellizzoni

Il mobbing è un fenomeno conosciuto da tempo negli ambienti di lavoro ed ha trovato la più sistematica definizione nel 1990 ad opera di Heinz Leymann che lo definisce «...una comunicazione ostile e non etica diretta in maniera sistematica da parte di uno o più individui generalmente contro un singolo che, a causa del mobbing, è spinto in una posizione in cui è privo di appoggio e di difesa per mezzo di continue attività mobbizzanti. Queste azioni si verificano con una frequenza piuttosto alta (almeno una volta alla settimana) e su un lungo periodo di tempo (per una durata di almeno sei mesi)». Il presente intervento ha lo scopo di prendere in esame alcuni strumenti psicologici usati nei punti di ascolto antimobbing per la valutazione del fenomeno.

Il ruolo della Guardia di Finanza nel contrasto alle psico-sette e tassazione dei proventi illeciti

Salvatore Salvo

La Guardia di Finanza, come Forza di Polizia a competenza generale su tutta la materia economica e finanziaria, ha, tra l'altro, lo scopo di vigilare sulla corretta applicazione delle norme che disciplinano le entrate tributarie. Di contro, la funzione di polizia giudiziaria svolta dalla Guardia di Finanza riguarda, in particolar modo, tutte le fattispecie criminose che hanno una prevalente componente finanziaria e/o economica. Infatti, grazie alla sua particolare qualificazione professionale e alle specifiche competenze, il Corpo è il principale referente dell'Autorità Giudiziaria in grado di approfondire le complesse problematiche di diritto societario, tributario e finanziario normalmente connesse a tali reati. In relazione al contrasto alle attività poste in essere dalle psico-sette, ci si è trovati, in pregresse esperienze operative, innanzi a reati di natura sessuale, fiscale e di abuso della professione medica. Il legislatore, con la Legge nr. 537 del 1993 ha disciplinato l'imponibilità, ai fini delle imposte dirette, dei redditi derivanti da fatti, atti che costituiscono illeciti penali, da determinarsi secondo le regole del testo unico delle imposte sui redditi.

Il satanismo in Lombardia. Le Bestie di Satana, a case-study

Rocco Ferace; Ambra Ramona-Ferretti; Matteo Rossi; Marco Sotterra

La "BBC", il più grande e autorevole editore radiotelevisivo del Regno Unito, ha definito gli avvenimenti legati alla setta satanica le "Bestie di Satana" come una delle pagine più scioccanti della storia d'Italia del secondo dopoguerra. La vicenda giudiziaria, legata a questo gruppo criminale, ha assunto una rilevanza mondiale per i seguenti motivi: il numero di omicidi attribuiti all'organizzazione, il numero delle persone coinvolte e il fatto che si tratti di uno dei pochissimi casi in cui sia stata condannata una setta satanica al completo.

In questa sede, al fine di analizzare nello specifico questo fenomeno settario criminale, saranno descritti:

- l'organizzazione della setta;
- gli omicidi e il suicidio indotto commessi;
- la scoperta della setta da parte delle Forze dell'Ordine;
- le indagini svolte;
- le reazioni dei media;
- le condanne.

Inoltre, grazie all'aiuto ricevuto dal Dott. Tiziano Masini, Sostituto Procuratore della Repubblica presso il Tribunale Ordinario di Varese, verranno evidenziate le caratteristiche peculiari di questa setta rispetto ad altri gruppi settari criminali.

Il vissuto di una ex-focolarina che ne ricorda molti altri

Renata Patti

A mio avviso, mentre le congregazioni e gli ordini religiosi si sono lasciati correggere dalla Chiesa, nei secoli passati e, da ultimo, dal Vaticano II, i nuovi Movimenti restano convinti che, sia nelle loro spiritualità che nelle loro strutture, discendono direttamente "da Dio". Per quanto riguarda il Movimento dei Focolari penso che il periodo di illuminazioni mistiche, che Chiara Lubich ha chiamato "Paradiso 1949", secondo la mia opinione, potrebbe essere la

causa di vari problemi. La Chiesa ha approvato gli Statuti generali del Movimento senza poter studiare in modo critico tutti i testi integrali del "Paradiso", né letterine e meditazioni che C. Lubich scriveva in quel periodo, formazione-base dei focolarini "forgiati nel crogiolo dell'unità". Questi scritti costituiscono il comune denominatore degli Statuti generali e dei regolamenti delle 22 branche, magnificamente redatti dalla Fondatrice, ma che, nell'attuazione quotidiana, ritengo personalmente che non aiuterebbero lo sviluppo della persona né umanamente, né spiritualmente.

Nel 1950 autorità ecclesiastiche avevano detto a Chiara di bruciare quegli scritti perchè, se fossero stati trovati, la sua Opera non sarebbe mai stata approvata. Qualcuno non l'ha fatto. Da giovanette, leggendoli, dicevamo incantate: "meno male che non hanno obbedito !!!". Con grande speranza C. Lubich pronunciò una profezia: "...un giorno la Chiesa si sveglierà focolarina". Ella ce lo ricordò quando Giovanni Paolo II promulgò la "Novo millennio ineunte". Chiara disse a tutti i membri del Movimento che il Papa avrebbe trasmesso la sua spiritualità, quella dell'unità, chiamandola "di comunione" all'intera Chiesa. Il Card. C. M. Martini (Gallarate, 7/01 e 11/03/2012) mi ha chiarito molte cose in proposito. Grazie a ciò, ora io vorrei evidenziare quanto ho osservato in 40 anni di appartenenza al Movimento, di cui 31 come Focolarina interna. Per ragioni di scelta personale ho lasciato il Focolare il 13/04/2008: come aderire a ciò che non ritenevo più nemmeno cristiano?

L'abuso senza tracce

Aymeria Suarez-Pazos

Quando un giovane entra a far parte di un gruppo o di un movimento religioso riconosciuto, impegnandosi per la vita, e si trova costretto a rinunciare, per il vantaggio della dinamica del gruppo, a qualsiasi aspirazione personale o segreta, la sua vita può risultrne gravemente violata. La struttura diventa l'unico punto di riferimento, per ogni dimensione del suo essere e per il dono di sé che egli ha formulato, offrendo risposta ad ogni interrogativo. Se riesce a venirne fuori, si rende facilmente conto che la struttura resta sempre uguale a se stessa, riconosciuta, pulita, mentre egli non è più che un rinnegato, un errore: che gli abusi che vorrebbe denunciare non esistono. Gli abusi lui li ha accettati e adesso, definendoli tali, si accorge che non ve n'è traccia, che l'istituzione li nega. E quale traccia può fornirne lui, se non esistono documenti scritti e se tutto ciò che è accaduto rientra, secondo quanto gli è stato detto, nelle più antiche e approvate tradizioni? Il furto dei suoi anni, della sua coscienza, della sua fede nella vita, il deserto interiore, la solitudine, il silenzio che rimane, la rottura con il mondo esterno sono soltanto fatti soggettivi, non hanno altra causa che non sia in lui, altra ragione se non il suo tradimento. A partire dal caso emblematico dell'Opus Dei, di cui ho potuto a lungo sperimentare e poi studiarne i meccanismi, analizzerò per tali gruppi le strategie di abuso senza tracce; nella coscienza stessa della persona e nei riguardi del mondo esterno.

L'educazione come contrasto ai radicalismi

Gianfranco De Lorenzo

L'educazione alla coesione sociale diviene, nella società attuale, un obiettivo associato e complementare dell'autonomia e dell'emancipazione, "correggendo" sia l'individualismo, sia i particolarismi. La cittadinanza, che chiede un lavoro dinamico di memoria e di integrazione in una storia, comporta un progetto di inclusione e fonda il riconoscimento degli altri in una interdipendenza reciproca. L'obiettivo di inclusione riguarda, quindi, il rafforzamento del legame sociale a livello dell'uguaglianza dei cittadini ed alla richiesta di una maggiore attenzione per gli interessi di uguaglianza e giustizia, che sembra una strada ancora difficile da perseguire, si può suggerire la possibilità di coniugare, nella cittadinanza, libertà positive e negative, mobilità individuale e responsabilità sociale. Una condizione necessaria è però la rinuncia alle ideologie, accettando di praticare strade diverse da quelle della radicalizzazione. L'educazione può quindi agire in tal senso, verso il potenziamento della società civile e di tutte le forme di associazione e di solidarietà, favorendo l'impegno civico, soprattutto se libero e volontario. Può altresì contribuire a ridurre il peso della dimensione economica conducendo a leggere il legame sociale fuori dalle leggi del mercato, facendo emergere il cittadino dietro il consumatore.

L'esperienza sul fenomeno settario nel programma RAN DERAD della Commissione Europea

Caparesi Cristina

Nel 2011 la Commissione Europea ha istituito il Radicalisation Awareness Network (RAN) una rete per la prevenzione della diffusione della violenza e degli estremismi in Europa che raccoglie operatori, esperti, lavoratori sociali, insegnanti, associazioni, società civile, vittime del terrorismo, autorità locali, forze dell'ordine, accademici. Il gruppo DERAD comprende gli operatori impegnati in prima linea nella deradicalizzazione e desensibilizzazione della violenza. Il gruppo di lavoro si occupa di tutte le forme di estremismo, inclusi gli estremismi religiosi e le

gang. Solitamente questi operatori hanno maggiore successo rispetto agli operatori governativi perché, condividendo uno stesso background culturale, riescono a costruire rapporti di fiducia, rispetto e confidenza con i propri clienti. Questo contributo cercherà di mettere in risalto i concetti comuni, ad esempio influenza indebita, reclutamento ed altri, ed evidenziare come le lezioni imparate nell'esperienza settaria possano essere rilevanti per il raggiungimento degli obiettivi del gruppo del Radicalisation Awareness Network (RAN).

L'esperienza della consulente legale nei Punti di Ascolto Antimobbing

Teresa Dennetta

In questa relazione sarà illustrato lo svolgimento dell'attività del consulente legale nei Punti di Ascolto antimobbing accreditati dalla Regione FVG. Si partirà dalla conoscenza della persona, per poi passare all'individuazione dei fatti seguiti dai suggerimenti tecnici utili per il caso specifico. L'obiettivo è quello di consentire all'utente di affrontare il momento critico ed essere preparato alla gestione del conflitto fino a giungere alla risoluzione non contenziosa.

L'ospite inatteso: storie di veggenti

Silvana Radoani

Vite sconvolte dall'improvvisa irruzione del soprannaturale nel proprio vissuto quotidiano. Veggenti, stigmatizzati, prescelti, profeti: un insieme di persone che si dice in contatto diretto con l'aldilà e che attira migliaia di persone nel mondo ma soprattutto in Italia. Analizzeremo brevemente quella che perlopiù assume connotati di religiosità alternativa alla Chiesa alla quale fa riferimento e che spesso ha dato origine ad abusi verso le persone più deboli e vistosi travisamenti della dottrina cattolica. A titolo esemplificativo vedremo uno dei casi più noti in Italia: fra Elia degli Apostoli di Dio.

La consulenza del medico legale nei Punti di Ascolto Antimobbing accreditati

Antonia Serio

Del fenomeno mobbing sono state date varie definizioni, la verità è che a tutt'ora non esiste una definizione univoca e accettata da tutti e soprattutto accettata al livello giuridico, tanto che al momento non esiste una norma che di fatto punisca tale comportamento. Infatti ancora si parla di fenomeno mobbing con tale locuzione si intendono una pluralità di atti che vanno dalle persecuzioni psicologiche alle pressioni psicologiche, alle molestie morali esercitate nei confronti del lavoratore, le conseguenze di tale fenomeno non si limitano a danneggiare il lavoratore verso il quale sono dirette ma danneggiano anche la produttività dell'azienda nonché le famiglie della vittima e la società civile nel suo complesso. E' quindi un danno che incide su tutta la società civile. Vi sono poi delle condizioni mobbizzanti messe in atto a danno della vittima particolarmente subdole, tanto che la vittima non se ne rende conto, ma si accorge che qualcosa non funziona più come prima e comincia a star male ed ad aver bisogno di cure. Ma non solo. Per riuscire a parlare di fenomeno mobbing è importante la quantità delle azioni persecutorie, la loro durata e ripetizione nel tempo e l'idoneità lesiva che deve essere in grado di incidere negativamente su tutti i piani della salute, dalla professionalità alla così detta esistenza della persona-lavoratore. Ancora una volta si ribadisce come il fenomeno mobbing non si associ ad una speciale ed autonoma categoria giuridica di danno, proprio tale difficoltà porta alla necessità di avvalersi di un medico legale nei Punti di Ascolto Antimobbing, in quanto la valutazione del danno deve essere personalizzata e specifica per ogni lavoratore.

La consulenza legale nei Centri di sostegno contro gli abusi dei gruppi coercitivi e la tutela della vittima prevista dal diritto italiano

Teresa Dennetta

La relazione si articolerà in due parti. Nella prima parte verrà spiegata l'attività del consulente legale nei Centri di sostegno contro gli abusi dei gruppi coercitivi. La professionalità dell'avvocato è impiegata per l'ascolto delle richieste di aiuto provenienti da familiari ed ex-membri di tali gruppi ai quali viene fornito il sostegno utile a fronteggiare la situazione di disagio individuando strategie e tecniche di difesa. La seconda parte sarà un'applicazione pratica delle opportunità offerte dal diritto italiano per la tutela della vittima e della sua famiglia.

La legge regionale del FVG 11/2012 ed il suo iter nel parlamento regionale

Il Consiglio Regionale del Friuli Venezia Giulia ha fatto un buon lavoro in materia di tutela delle persone vittime di abusi psicologici. La proposta di legge che avevo presentato nell'estate del 2010 (firmata anche da alcuni colleghi di centro destra) è stata esaminata dalla commissione competente e ha raccolto anche il consenso del centro sinistra. Nella scorsa estate è diventata la legge 11 del 2012, e ora è definitivamente attuata. La legge è stata scritta ascoltando molti pareri di soggetti esperti del settore, e in particolare dalla dottoressa Cristina Caparesi ci sono state importanti indicazioni. La legge ha tre linee di intervento:

- Il sostegno a eventi informativi, per far conoscere i termini del problema e permettere ai cittadini di capire un loro eventuale coinvolgimento e attivarsi in termini preventivi per sé e per i propri cari;
- L'organizzazione di help desk perché gli interessati o persone a loro vicine possano trovare il necessario supporto;
- L'erogazione di benefici economici diretti a chi ha bisogno di ulteriore assistenza psicologica o tutela legale per liberarsi da condizioni di abuso psicologico o economico.

Per l'attuazione della legge la Regione ha messo a disposizione sufficienti risorse economiche e può intervenire anche in modo coordinato con i sistemi pubblici di assistenza. Fondamentale sarà il ruolo di associazioni senza fini di lucro per l'organizzazione sia degli eventi informativi sia degli help desk.

La manipolazione assistita: la collaborazione spontanea della vittima

Fabio Barbero

Quando sono uscito da un'esperienza di 24 anni in una comunità religiosa cattolica e spiegavo alla gente di fuori quello che avevo vissuto, nessuno mi credeva perché dicevano che quello che raccontavo era troppo enorme e che un tipo come me, apparentemente sano di mente e libero nel giudizio, mai avrebbe potuto restare in quella prigione per tanti anni. Ho cominciato così a riflettere sui meccanismi che mi hanno portato a entrare in comunità e a restarvi per tanti anni, persino da responsabile. Mi sono confrontato con altri che erano passati per la mia stessa esperienza e mi sono informato leggendo libri e studi sulla questione. Piano piano ho capito che l'analisi del fenomeno della manipolazione, per coglierne davvero tutta la complessità, richiede un'analisi non solo degli abusi inflitti sulla vittima ma altresì della collaborazione spontanea offerta da questa. E non sto parlando di abusi di coercizione violenta bensì di abusi di fenomeni legati alla persuasione profonda e all'indottrinamento. Chi non ha mai vissuto in prima persona questi fenomeni fa fatica, in generale, a capire come mai la vittima stessa sia stata consenziente, eppure senza questo consenso la manipolazione mentale sarebbe semplicemente impossibile. La persona è manovrata dall'interno con arte sottile e raffinata. La sua capacità d'amare, la sua facoltà di conoscere, la sua coscienza e tutte le altre dimensioni della sua identità sono riprogrammate in modo tale che la persona stessa diventi il principale attore della sua spersonalizzazione. Anzi, si può affermare che lo scopo ottimale di una manipolazione sia quello del principio di economia: limitare il dispendio di influenze esterne e lasciare il soggetto autoabusarsi in quasi perfetta autonomia. La mia analisi si limiterà agli ambiti di comunità religiose legate alla Chiesa cattolica, le quali presentano specificità molto particolari. Ma potrà naturalmente essere estesa ad altri spazi di manipolazione.

La nozione di setta: quali implicazioni giuridiche?

Maria Zanconi

Una giustizia autoreferenziale risulta già di per sé un paradosso se poi non possiede un'adeguata consapevolezza metacognitiva corre il rischio di essere più vulnerabile in caso di errore. E' naturale che il diritto penale debba rispondere alle esigenze sociali, tuttavia in non rare occasioni il rischio è che finisca spesso di perdere il fine della tutela, che gli è proprio, per diventare un mezzo di controllo del comportamento sociale. Tuttavia, se da un lato il compito difensivo del diritto penale presuppone naturalmente un ordinamento giuridico da difendere, dall'altro in questa funzione di salvaguardia deve trovare il proprio limite, diversamente si produrrebbe una distorsione funzionale che finirebbe per inficiare il valore stesso dello strumento che ogni cittadino ha a disposizione.

In criminologia si dice che chi vuole modificare la società partendo dalla giustizia penale si comporta come chi in campo pedagogico vuole creare un programma educativo basandosi sul castigo (L. Ferrajoli, Diritto e Ragione. Teoria del garantismo penale, Laterza), nello stesso modo se si utilizza la denuncia e il processo penale per affermare principi culturali anche se rispettabili, o creare falsati presupposti normativi significa snaturare la pena dalle funzioni che le sono proprie. In particolare, di fronte a certi argomenti, non ultimo quello dell'aderenza a gruppi - anche religiosi - affidarsi troppo o addirittura esclusivamente alle spinte sociali o al fervore culturale che un certo fenomeno suscita in un preciso momento storico, comporta il rischio della creazione di una giustizia etica

che abbia il solo compito di educare, finendo per perdersi in più o meno note distorsioni finalistiche che non appartengono e non dovrebbero appartenere all'idea di giustizia propria di una società civile. Processi penali spesso alterati dal fervore emotivo e cognitivo degli operatori che vogliono a tutti i costi "giudizializzare" certi fenomeni che faticano ad essere intrappolati in rigide dinamiche nomologiche rischiano di creare una giustizia eccessiva che non raramente diventa ingiustizia.

La soddisfazione dell'utente nel Punto di Ascolto mobbing della C.C.d.L. UIL di Trieste: un'analisi di followup

Giulia Balestra

La suddetta analisi di follow up è nata al fine di ottenere un'analisi conoscitiva riguardante il fenomeno del mobbing e fornire una panoramica relativa al tipo di utenza che si è recato presso il Punto di Ascolto della CCdL UIL di Trieste dal 2009 al 2011. Nella prima parte dell'intervento verrà descritta la composizione generale di tale utenza, il livello di soddisfazione relativo al servizio di accoglienza e la soddisfazione dei partecipanti ai Gruppi di Auto Mutuo Aiuto. Il focus della relazione riguarderà il valore del lavoro svolto con le persone attraverso l'attività dei Gruppi di Auto Mutuo Aiuto, i quali sono stati proposti a tutti coloro che vivono una situazione di disagio lavorativo. Il Gruppo A.M.A svolge la funzione di un contenitore in cui il disagio, vissuto e sofferto in solitudine dai lavoratori vittime di vessazioni in azienda, può trovare uno spazio in cui essere esplicitato, condiviso ed affrontato con l'aiuto degli altri partecipanti. Il Gruppo, inoltre, permette di scoprire le proprie risorse interne, da utilizzare sia per se stessi che a favore degli altri partecipanti. Ogni partecipante svolge contemporaneamente il ruolo di erogatore e ricevitore di aiuto e sostegno. Il Gruppo, inoltre, sviluppa meccanismi di auto aiuto anche al di fuori degli spazi dedicati agli incontri; le persone, infatti, imparano a confrontarsi e gradualmente diventano essi stessi punti di riferimento per gli altri, ma soprattutto soggetti completamente autonomi. Sulla base di queste premesse, l'intervento sarà orientato ad evidenziare il livello di soddisfazione degli utenti che hanno partecipato all'indagine in un'ottica volta al miglioramento del servizio offerto dal Punto di Ascolto della CCdL UIL.

La solitudine e il disorientamento di un ex-testimone di Geova

Franco Flocco

In questo intervento descrivo le difficoltà, i problemi e le sofferenze che ho dovuto affrontare dopo la mia fuoriuscita dai Testimoni di Geova. Si tratta di difficoltà soprattutto emotivo-affettive legate all'isolamento in cui vivevo quando ero Testimone di Geova, e alla conseguente difficoltà di ricostruirmi una relazione con persone al di fuori della Congregazione che non frequentavo da anni, dalle quali sono stato anche deriso per il fatto di essere stato un seguace. L'aspetto più doloroso è il tentativo di recuperare i rapporti con i familiari e l'impossibilità di comunicare con i miei genitori che sono ancora Testimoni di Geova attivi. Dopo la mia fuoriuscita ho rischiato di cadere in una profonda depressione dalla quale sto cercando pian piano di uscire.

La testimonianza delle vittime del terrorismo nella prevenzione della radicalizzazione: progetti ed ipotesi di lavoro

Luca Guglielminetti

Viene sempre più riconosciuto che la società civile e le vittime del terrorismo possono avere un ruolo attivo e positivo nella prevenzione della radicalizzazione che porta al terrorismo. Qual è il loro ruolo? Noi sappiamo che il terrorismo trova il suo fondamento nei diversi esempi di radicalizzazione in vari campi (politici, religiosi etnici, sociali...) che vengono investiti dalla loro propaganda la quale, attraverso i nuovi media come internet, arriva ai giovani con i propri messaggi di odio, violenza, intolleranza e disperazione. Così, il primo ruolo della vittima, è quello di contrastare la narrativa estremista e fondamentalista con le proprie voci e storie. Le storie delle vittime, i sopravvissuti, i membri della sua famiglia, usando lo stesso mezzo pervasivo, la rete, possono costruire una "contro-informazione" con valori alternativi: dialogo, pace e non violenza.

Le implicazioni psico-sociali nella nozione di setta

Raffaella Di Marzio

Questo contributo tratterà la controversa nozione di "setta" attribuita a gruppi religioso/spirituali di varia origine che si configurano come realtà minoritarie caratterizzate da credenze e prassi "diverse" rispetto a un determinato

contesto sociale. La diversità di queste associazioni favorisce l'etichettamento e la creazione di "devianze multiple" percepite come "pericolose" dal contesto sociale in cui nascono e operano. L'etichettamento di gruppi innocui come "sette" può generare, nei membri di queste organizzazioni, vittime di una "devianza" creata ad hoc, una serie di problemi di varia gravità ed entità. Lo stato di sofferenza dei singoli si ripercuote sulle famiglie e il contesto sociale più generale, e ha una importante ricaduta anche nell'ambito delle attività professionali. Le ripercussioni negative sui minori o i giovanissimi sono ovviamente altrettanto significative.

Le radici nascoste di Medjugorje

Marco Corvaglia

A 32 anni dal suo inizio, il fenomeno di Medjugorje costituisce, per molti fedeli cattolici, una credenza rassicurante: i mass media offrono al pubblico ciò che esso desidera, vale a dire un'esaltazione acritica, e le autorità vaticane, pur senza fornire la propria approvazione, hanno, almeno fino ad ora, lasciato che i pellegrinaggi e la devozione (talvolta esasperata nelle forme) nei confronti di questa apparizione mariana erzegovinese crescessero. In realtà, uno studio critico e documentato dei fatti rivela che i presunti veggenti di Medjugorje hanno dimostrato, particolarmente nei primi anni, di essere espressione di un ambiente impregnato di millenarismo e di New Age. E' interessante sottolineare che, con il passare del tempo, essi hanno cominciato ad esprimersi in una maniera nuova, rendendo indubbiamente meno evidente la matrice originaria del fenomeno e facilitando l'ottenimento di più larghi consensi nel mondo cattolico. Le radici deviate di Medjugorje sono però incancellabili e, per quanto occultate, tendono a riaffiorare in diversi modi, come l'articolo si propone di evidenziare.

Le religioni istituzionali di fronte al fenomeno settario: criteri di ecclesialità secondo la Chiesa cattolica

Alessandro Pennesi

Nel corso degli ultimi trenta anni, c'è stato un rapido aumento ed una crescita di movimenti ecclesiali all'interno della Chiesa. Ogni movimento persegue il suo scopo con il suo carisma e il suo approccio distintivo, spesso con notevole vitalità. L'originalità di questi nuovi movimenti, o "nuove comunità", come vengono talora chiamati, consiste spesso nel fatto che essi sono composti da gruppi misti di uomini e donne, di chierici e laici, da coppie sposate e celibi, i quali tutti perseguono un particolare stile di vita. Molti movimenti ecclesiali sono veramente costruttivi a livello universale a livello diocesano e parrocchiale, alcuni, rimanendo ai margini della vita parrocchiale e diocesana non contribuiscono alla crescita della Chiesa locale, altri, invece, a motivo di certe pretese, rischiano di minare la comunione di tutta la Chiesa particolare. Di qui la necessità di valutare l'ecclesialità di questi numerosi movimenti e comunità tenendo conto di un certo numero di criteri chiari e ben definiti, quali: la responsabilità, il radicamento ecclesiale, l'autentica dottrina, la complementarità, il coinvolgimento sociale, la santità. Verranno prese in esame alcune esperienze controverse che sono state oggetto di intervento da parte dell'Autorità Ecclesiastica: La Comunità delle Beatitudini, la Koinonia Giovanni Battista, I Ricostruttori nella Pregaia.

Le sostanze psicoattive nei culti distruttivi

Matteo Marti

Le sostanze psicoattive sono state utilizzate per secoli all'interno delle religioni tradizionali (sciamanesimo americano, amazzonico e nord-asiatico) ed al giorno d'oggi si ritrovano nei rituali di iniziazione di culti sincretici (Santo Daime, Umbandaime, Rastafariani) e/o di magia perpetrati da culti distruttivi (psicosette e satanismo). Si tratta di sostanze naturali (cannabis, ayahuasca, peyote, funghi psilocibinici, salvia divinorum) o di sintesi (LSD, Ketamina, PCP, BZP, GHB) che hanno una diretta influenza sul sistema nervoso modificandone gli stati percettivi (allucinazioni), cognitivi (alterazioni della memoria ed amnesia) dell'umore (ansia, panico, paura, euforia) e del comportamento (aumento dell'aggressività e della libido sessuale). Queste loro proprietà sono utilizzate sia per raggiungere stati di trance o di 'illuminazione' per incontrare il mondo spirituale che, nei culti distruttivi, per indebolire la mente dell'adepto così da renderlo maggiormente docile e servile ("drug submission"), per arrivare ad uno stato di totale incapacità fisica e mentale, perdita di ogni riferimento culturale, morale ed affettivo e di assoluta dipendenza fisica e/o psicologica dal gruppo o dal leader del culto (abusi sessuali ed abusi rituali).

L'impatto della leadership carismatica sul movimento Hare Krishna

Mauro Bombieri

In questo intervento saranno evidenziate le diverse influenze che la leadership carismatica ha avuto sul movimento Hare Krishna e sarà messa in luce anche la volontà, spesso inconscia, di alcuni soggetti che, aderendo a un gruppo religioso, cercano anche qualcuno cui delegare le decisioni da prendere e la gestione della loro vita.

Meditazione e controllo mentale

Matteo Cesarini

Negli ultimi tempi nel campo della ricerca neuro-scientifica e psicologica si è assistito ad un fiorire di pubblicazioni riguardanti gli effetti, apparentemente benefici, delle varie forme meditative. Queste sembrano incoraggiare l'impiego della pratica meditativa per il trattamento di specifici disturbi psicologici e psicosomatici.

Secondo questi studi, infatti, approcci "terapeutici" meditativi come ad esempio la MBRST (Mindfulness Based Stress Reduction Therapy) e la MBCT (Mindfulness Based Cognitive Therapy), porterebbero ad una migliore gestione delle emozioni, ad un aumento delle capacità cognitive, ad un incremento delle capacità di concentrazione, ad un'attenuazione degli stati depressivi, ed aprirebbero interessanti scenari per il trattamento dei disturbi psicologici, grazie a presunte modifiche nella struttura dell'encefalo causate proprio dall'impiego di queste pratiche.

Tuttavia, benché lo zeitgeist della ricerca scientifica internazionale celebri la meditazione in campo clinico e terapeutico, un'analisi trasversale del fenomeno appare quanto mai necessaria. Infatti, se da un lato tali pratiche iniziano ad ottenere un riconoscimento scientifico, dall'altro i report di ex-adepti di sette, movimenti New Age o di altre forme di culto "alternative", sembrano confermare il loro ruolo "potenziante" riguardo a quei processi che possono essere ascritti al concetto di manipolazione mentale; nello specifico, la meditazione renderebbe gli iniziati particolarmente suscettibili alle ingerenze, spesso interessate, di santoni, guru, maestri ect.. rivelandosi un fattore lesivo del benessere psicologico dell'individuo.

Mobbing e psicopatologia

Andrea Di Fiorino

Il mobbing è una forma di molestia o violenza psicologica esercitata quasi sempre con intenzionalità lesiva, ripetuta in modo iterativo, con modalità polimorfe; le azioni persecutorie, pur dovendo soddisfare specifici criteri temporali, comprendono un ampio numero di agiti, con ampia variabilità in dipendenza della tipologia del contesto ambientale, della posizione del lavoratore coinvolto, dei suoi tratti personologici, finendo per identificare una soglia individuale di resistenza. La scoperta relativamente recente di tale fenomeno, la mancata uniformità di vedute per quello che riguarda l'inquadramento clinico, una sempre maggiore esigenza di chiarezza rappresentano un importante stimolo a considerazioni diagnostiche che implicano ripercussioni di interesse medico-legale. L'analisi di un soggetto vittimizzato sul luogo di lavoro dovrà forzatamente partire dal valutare la presenza di quadri psichici reattivi a fattori stressanti. Il DSM-IV (1994) identifica alcuni disturbi che, per definizione, insorgono dopo l'esposizione ad eventi gravi, con significato di minaccia, emotivamente stressanti al punto da compromettere il funzionamento sociale, lavorativo, relazionale ed addirittura personologico del soggetto stesso; tra questi elenca il Disturbo Post-Traumatico da Stress, il Disturbo dell'Adattamento ed il Disturbo Acuto da Stress. E' presente pertanto in primo luogo la necessità di trovare un nesso tra gli eventi e la patologia e, in secondo luogo, di valutare il livello di sofferenza del soggetto, la componente depressiva, ansiosa e traumatica, il grado di funzionamento globale e gli aspetti personologici preesistenti, valutazioni che impongono allo specialista l'utilizzo di una serie di strumenti mirati. La valutazione di pertinenza medico-legale dovrà considerare alcuni strumenti fondamentali per la definizione dei disturbi psichici, validati a livello internazionale, che permettano di quantificare il grado di sofferenza: le maggiori difficoltà sino ad ora incontrate da chi deve analizzare un soggetto presumibilmente vittima di soprusi in ambito lavorativo consistono nell'individuare strumenti omogenei, comuni e riconosciuti da tutti gli specialisti. La mancanza di adeguati ed uniformi criteri diagnostici può esser causa di errori che hanno gravi ripercussioni: chi è sottoposto a violenze morali dovrà essere valutato nella sua modalità di elaborare i fatti, nel suo attribuirgli significato, nel coinvolgimento di tutte le sfere di funzionamento.

Movimenti cattolici di frangia in Italia: principali caratteristiche e diffusione del fenomeno

Raffaella Di Marzio

Questa relazione si propone di illustrare le principali caratteristiche dei movimenti cattolici di frangia in Italia. Si tratta di gruppi che nascono spesso nell'ambito della religiosità popolare e presentano talora caratteristiche

settarie. La posizione di questi gruppi si situa su un continuum che va dalla sostanziale fedeltà alla dottrina cattolica e al magistero allo scisma e all'aperta apostasia. Tuttavia, una peculiarità del fenomeno è che, anche quando le aggregazioni sono apertamente in contrasto con la dottrina e la prassi della Chiesa cattolica, continuano a dichiararsi "autenticamente cattoliche" rivendicando la propria cattolicità e una speciale missione elitaria di cui si sentono investiti, finalizzata a trasformare la Chiesa cattolica. I dati sul fenomeno sono tratti dall'opera Enciclopedia delle religioni in Italia a cura del CESNUR, appena pubblicata.

Orientamento e sostegno alle lavoratrici e lavoratori che si ritengono oggetto di azioni e comportamenti discriminatori e vessatori: la legge regionale 7/2005

Franca Papaola

Poster: Amuleti e magia curativa

Silvana Radoani

Fra gli oggetti che i maghi ci presentano vi sono gli amuleti: sono costruiti per le diverse fasi della vita e per ogni esigenza. Spesso la richiesta del cliente del mago attiene alla sfera della salute o del salutismo: ecco allora che sono centinaia i preparati miracolosi-magici per salvaguardare da qualsiasi problema fisico, dal lavaggio extraecologico senza detersivi alla cura del cancro o dell'AIDS.

Poster: Fatture Magiche

Silvana Radoani

Le fatture magiche sono tra gli oggetti più affascinanti e paurosi che il mago ha a disposizione per impressionare il cliente e per porsi come unico grande conoscitore di tecniche segretissime e pericolosissime di controllo sulla realtà circostante. Scopriremo come sono fatte le fatture e su quali criteri fanno leva quando "funzionano".

Poster: Superstizione e divinazione in Italia

Silvana Radoani

Tanti sono gli oggetti o le azioni ai quali noi attribuiamo particolari significati di protezione nei nostri confronti o di portatori di sventura: questa è una piccola rassegna degli stessi, che ci porta ad esplorare i significati veri e profondi della superstizione o della richiesta di comprendere il futuro.

Preclusione della violenza simbolica necessaria alla trasmissione del sapere nei dispositivi settari: una spiegazione simbolicamente violenta dell'impossibilità di indottrinare

Arthur Mary

La situazione pedagogica, nella quale un insegnante trasmette un sapere a un allievo, è una situazione che merita di essere messa in relazione al fenomeno delle sette. In effetti, quest'ultime mettono in opera un dispositivo che regola e struttura il modo di rapportarsi al sapere e sistematizza, quindi, una forma di potere (si vedano i lavori di Foucault e di Giorgio Agamben). In realtà, in ogni situazione pedagogica (settaria o no, più o meno ideologizzata, violenta o no), ciò che viene insegnato prima di tutto consiste nel far accettare all'allievo la sua ignoranza, tratto che lo distingue dall'insegnante (Rancière, 1987). Questa prima lezione non è pronunciata, ma è implicita e tacitamente ripetuta ogni volta che l'insegnante dimostra con una tranquillità evidente il suo sapere. Tale "violenza simbolica" (Zizek, 2007) è probabilmente necessaria ed è strutturante di un certo modo di sistematizzare la localizzazione e circolazione del sapere.

L'insegnamento settario sembra liberarsi di tale necessità strutturale proponendo a ogni persona di diventare enunciatore del suo proprio sapere (alla luce del concetto freudolaciano di preclusione-Verwerfung). In questo senso, il settarismo contemporaneo convive bene con un tratto culturale proprio alle società dette "postmoderne": l'autodidattica, l'autorealizzazione del self made man. Probabilmente, si tratta non solo di una finzione sociale, ma di un cambiamento profondamente culturale.

La nostra presentazione dettaglierà in un primo momento le ragioni logiche all'origine della situazione pedagogica (cioè, per insegnare a qualcuno bisogna assicurarsi dell'ignoranza di quest'ultimo, anzi alimentarla), a tal punto che Freud affermava l'impossibilità dell'insegnamento. La seconda parte della nostra ricerca si interesserà di alcuni dispositivi pedagogici settari al fine di capire se esiste un carattere settario nello statuto del sapere, per spiegarne in seguito la specificità. Una riflessione conclusiva descriverà i dispositivi di aiuto alle vittime, elucidando il tipo di sapere che vi è in gioco.

Quello che diventa la sua "propria" medicina

Sasha Samuels

Nella cultura dei Nativi Americani si ritiene che le difficoltà alle quali si sopravvive in questa vita, se trasmutate correttamente, diventino "medicina", o forza di quella persona. Voglio condividere la mia esperienza di recupero, avvenuta con successo, per dimostrare che la guarigione completa non è solo possibile, ma che si può anche rifiorire dopo l'esperienza all'interno di un culto. Sono stata un membro di un gruppo psicologicamente abusante per oltre 18 anni e ne sono uscita nove anni fa. Attualmente sono libera dal gruppo e dalla sua influenza, ma la mia situazione è unica poiché il leader del gruppo è un membro della mia famiglia. Una psicologa, con dieci anni di esperienza nel recupero degli ex-membri, ha dichiarato che il mio familiare è stato il leader della setta più pericolosa di cui aveva sentito parlare, a causa del fatto che ogni aspetto della vita era stato intaccato. Parte del programma di recupero ha riguardato l'identificazione delle predisposizioni familiari all'adesione ai culti. Questa scoperta mi ha permesso un totale recupero.

Avendo vissuto in Italia, prima di entrare in questo gruppo abusante, una parte fondamentale della mia guarigione è dipesa dal fatto che sono tornata in Italia e, quindi, alla mia identità pre-cultista. Ho ottenuto la totale guarigione in una casa canonica-chiesa abbandonata nella campagna toscana, che ho preso in affitto per cinque anni, e dove mi recavo molto spesso. Le condizioni primitive della casa, la sua posizione nella natura, il mio parlare e pensare in una lingua non usata nel gruppo (abbandonando quella del culto), e molti altri aspetti particolari della mia esperienza hanno notevolmente accelerato la mia guarigione. Non vedo l'ora di condividere queste scoperte con voi in modo da progredire nella mia guarigione e rifiorire in modo effettivo.

Relazione settaria, pseudoidentità e falso sè

Miguel Perlado

A partire dalla sua esperienza clinica, l'autore propone una riflessione clinica sulla psicoterapia con gli ex membri di gruppi che sviluppano dinamiche settarie e/o di culti abusanti, secondo una prospettiva psicoanalitica. Con entrambi si lavora per un intervento che facilita l'uscita, però è di particolare importanza una corretta diagnosi differenziale. L'autore concentra la sua esposizione sulla delimitazione clinica tra falso self (Winnicott, 1965), nella pseudoidentità descritta come risultato di indottrinamento settario (West, 1993), così come in incroci che in generale potrebbero presentarsi tra questo tipo di disturbo in relazione alla militanza settaria.

Riconoscere il condizionamento, ricostruire il senso della vita

Adolfo Morganti

Prima vittima della annosa e sterile polemica sul cd. "lavaggio del cervello" fra gli studiosi di sette e NMR è stata la conoscenza e comprensione scientifica della natura e delle caratteristiche dei processi di condizionamento, così come approfonditi per tutta la durata del XX secolo da almeno cinque generazioni di studiosi. Procedendo da una antropologia non riduzionista, lo studio delle metodiche condizionanti diviene occasione per meditare sulla natura sempre aperta della persona umana, e aiuta a precisare meglio i percorsi di liberazione dall'oppressione dei gruppi settari, religiosi e non.

Satanismo: quando le paure diventano pietre

Silvana Radoani

Il fenomeno del satanismo cambia continuamente, come tutte le ideologie e le pratiche esistenti. Quello che invece non cambia affatto è l'approccio a questa ideologia da parte dei cosiddetti esperti di culti e soprattutto da parte della criminologia. Le notizie si rincorrono e vengono presentate sempre uguali e mai verificate: questo diventa

fonte di allarmi ingiustificati che conducono inevitabilmente a false e tendenziose accuse verso persone accusate di abusi e reati satanici, mentre la presenza o meno di reali gruppi satanici non viene affatto studiata e acclarata. In questo caso le paure diventano pietre: pietre che non si ha interesse di spostare dalla loro sede, ma che a volte vengono usate per lapidare chiunque abbia un'ideologia esoterica o metta in atto cultualità a noi poco note. Proprio Trieste è stata capitale del fenomeno negli anni '80-'90 del secolo scorso: vogliamo partire da qui per un excursus odierno sul fenomeno italiano, tralasciando le "voci", i "si dice", le paure inconse, per dare spazio a una ricerca etno-antropologica seria e attuale sulla quale discutere, ma dalla quale partire.

Sette religiose: il ruolo dei media nel problema sociale

Camillo Maffia

La parola "setta" è divenuta, nel linguaggio comune, un termine dispregiativo con cui indicare un culto. Benché oggi il diritto di professare liberamente la propria fede sia un diritto riconosciuto, in Italia e in Europa, dalla Costituzione e dalla Carta dei diritti dell'uomo, e nonostante il Consiglio d'Europa abbia apertamente sconsigliato di utilizzare il termine "sette" proprio in quanto dispregiativo e dunque discriminatorio nei confronti dei movimenti religiosi, nel nostro paese e in altri Stati membri esistono vari movimenti anti-sette. Anche quando gli imputati sono risultati estranei da accuse riconducibili all'attività di setta, hanno subito violente campagne mediatiche, carcerazione preventiva e danni psicologici, economici e sociali. Fortunatamente, non è stato scoperto in Italia nessun caso di formazione religiosa in cui i comportamenti della leadership o dei singoli fossero tali da poter estendere all'intero movimento accuse criminali. L'esistenza di una criminalità strettamente connessa all'ambito religioso e psicologico è stata trasportata in modo fuorviante sulle testate generaliste. La divisione tra movimenti religiosi settari e movimenti che non lo sono, indipendentemente dall'effettiva incidenza criminale di tali fenomeni, dà allo spettatore la rassicurante certezza di uno stigma dottrinale che separa i culti "buoni", definiti mediaticamente "religioni", da quelli cattivi, indicati come "sette", creando in lui l'errata convinzione di potersi difendere da azioni delinquenziali che invece, in base alle sentenze passate in giudicato, sono nella quasi totalità dei casi imputabili al singolo individuo, indipendentemente dalla confessione che pratica o che rappresenta.

Tecniche di persuasione e condizionamento mentale nei culti abusanti

Patrizia Santovecchi

Spunto che ha sempre alimentato ampie discussioni, è il discrimine fra il lecito e l'illecito che caratterizza simili strutture. Dove finisce il gruppo e dove inizia la setta? Dove finisce la comunità e inizia la coercizione mentale, il condizionamento e l'abuso? Un segnale chiarificatore si può trovare nel continuo aumento di posizioni critiche, di racconti di esperienze vissute all'interno di determinati culti e nelle difficoltà degli aderenti a lasciare il gruppo senza subire danni alla propria dignità o essere oggetto di atteggiamenti persecutori al limite della legalità. Inoltre, cresce il numero delle famiglie disgregate perché uno dei congiunti è diventato un adepto. La distruttività, dei culti abusanti, è attestata dai drammi vissuti e raccontati da ex adepti e familiari: punta emergente di un popolo sotterraneo, smarrito, incredulo e impotente, che vorrebbe capire e sapere contrastare la progressiva perdita della propria persona cara. Fondamentale, quindi, è prevenire la caduta, poiché a caduta avvenuta è quanto mai arduo, e sovente impossibile, ritrovare la lucidità e la forza per fuoriuscirne. Interessanti sono i motivi intellettuali e affettivi che spesso sottendono all'adesione. Il culto abusante si presenta come risposta al bisogno di sicurezza dell'individuo, utilizza il suo codice di linguaggio i suoi simboli interpretativi per stimolare e orientare e gratificare il suo apprendimento intellettuale. La fiducia per la soluzione offerta e la serie di relazioni umane che si creano con gli altri membri, dispongono la persona ad accogliere l'ideologia del gruppo. Attratti inizialmente dalla nuova proposta, gli aderenti ricevono in un secondo tempo un forte impianto di "nuovi valori", in un sistema apparentemente coerente di idee. La netta percezione, indotta, di essere parte integrante di un gruppo, di avere tutti i medesimi sentimenti e le medesime aspirazioni, favorisce un rapido sviluppo del senso di appartenenza e di comunità.

Speaker/Author Profiles / Profilo dei relatori/autori

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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.

Alessandro Amicarelli is a doctor of Law and PhD in International Order and Human Rights (SAPIENZA, University of Rome). As a lawyer he belongs to the BAR of Italy (Ancona) and to the LAW Society of England and Wales. His work is particularly, but not exclusively, focused on minorities, ethnic and religious minorities, and religious freedom. He is a member of several professional bodies and societies and cooperates with different associations and is involved in projects concerning the Roma, travellers and gypsies. Dr Amicarelli has lectured in human rights at Carlo Bo University of Urbino, Italy since 2005 and also provides training in this field through his consultancy and training institution Amicarelli Consulting & Training, London. He chairs the Roma Nation Embassy and other associations also.

Alessandro Amicarelli, dottore in Legge e dottore di ricerca in Ordine Internazionale e Diritti Umani (SAPIENZA, Università di Roma), è avvocato iscritto all'Ordine degli Avvocati di Ancona e alla Law Society of England and Wales. Il suo lavoro si concentra in particolare, ma non esclusivamente, sulle minoranze in genere, le minoranze etniche e religiose e la libertà religiosa. E' membro di diverse organizzazioni e società professionali e collabora con diverse associazioni; è inoltre attivo in una serie di progetti concernenti i Rom, i viaggianti e i gypsies. Il dr Amicarelli ha insegnato diritti umani all'Università di Urbino dal 2005 e inoltre svolge attività formativa in questo campo attraverso il suo ente di consulenza e formazione, Amicarelli Consulting & Training, Londra. E' chairman della Roma Nation Embassy e di altre associazioni.

Roberto Asquini was born on September 7th 1964 in Udine where he lives at Feletto Umberto. He's married and has two children. He has run a small business in the field of informatics and administration and has had experiences in teaching professional courses. In addition to his professional activity, he has significant experience in administration and politics. In the previous legislature he was a Regional Counselor and the President of a Mixed Group active in the right-center coalition. Previous to this he had been Vice-President of the Regional Council (previous legislature, 2003-2008), and in the legislatures of 1998-2003 he had been the President of the Committee for Budget. He has also been elected twice (the first time at the age of 27) as a Member of the Parliament's Deputy Chamber, also serving in the first Berlusconi government as Under-secretary of the Finance Ministry. He presided over cultural-political and athletic associations as a voluntary service. From 1995 to 1998 he served as Counselor in Udine Town Hall. His interest in the sectarian phenomenon began in 2005, when he served as a consultant to the Regional Council, run by Riccardo Illy, on crazy therapies, and began a relationship with SOS-Abusi Psicologici (at that time the association was known as CESAP-FRIULI).

One can read his report at:

<http://www.consiglio.regione.fvg.it/pagine/attivita/dettaglioInterpellanze.asp?sectionId=271&subSectionId=273&id=410&tipo=1&legislatureId=475>

This is the answer of the Regional Committee: http://www.sosabusipsicologici.it/pdf/risposta_giunta.pdf

In 2008 he wrote the preface of a book written by Cristina Caparesi and published by SOS-Abusi Psicologici "Allarme Maghi Guru Santoni: <http://www.sosabusipsicologici.it/pdf/maghi.pdf>.

Since then he has participated in gatherings and meetings on the subject, becoming more aware of the problems connected to sectarianism. In addition, he proposed a bill that was converted into regional law, on which Mr.

Asquini will report in the conference: "The Friuli-Venezia-Giulia Law to Protect Victims of Manipulation: A Balanced Government Intervention."

Roberto Asquini. Roberto Asquini è nato il 7 settembre 1964 a Udine e risiede a Feletto Umberto (UD); è coniugato e ha due figli. Di formazione è un imprenditore nel settore informatico-amministrativo, e vanta esperienze anche come insegnante nell'aggiornamento professionale. Contestualmente all'attività imprenditoriale ha sviluppato una significativa esperienza politica e amministrativa. Nella passata legislatura è stato Consigliere Regionale e Presidente del Gruppo misto, operando nello schieramento di Centro Destra. In precedenza aveva ricoperto l'incarico di vicepresidente del Consiglio Regionale (precedente legislatura, 2003-2008) e nella legislatura 1998-2003 la funzione di Presidente della Commissione Bilancio. Era stato inoltre eletto per due volte (la prima a 27 anni) Parlamentare alla Camera dei Deputati e ha fatto parte del primo Governo Berlusconi come sottosegretario alle finanze. Ha presieduto associazioni sia di carattere culturale-politico che di carattere sportivo, sempre nell'ambito del volontariato. Ha ricoperto (1995-1998) il ruolo di Consigliere Comunale a Udine. Ha iniziato ad interessarsi del fenomeno dell'abuso psicologico legato ad organizzazioni e gruppi "settarî" quando, nel 2005, ha presentato un'interpellanza al Consiglio Regionale presieduto da Riccardo Ily sulle cosiddette psicoterapie folli collaborando con SOS-ABUSI PSICOLOGICI (allora CESAP-FRIULI). L'interpellanza è visibile al seguente indirizzo: <http://www.consiglio.regione.fvg.it/pagine/attivita/dettaglioInterpellanze.asp?sectionId=271&subSectionId=273&id=410&tipo=1&legislatureId=475>

La risposta della Giunta è visibile al:

http://www.sosabusipsicologici.it/pdf/risposta_giunta.pdf

Nel 2008 ha scritto la presentazione del libro scritto da Cristina Caparesi e pubblicato da SOS-Abusi Psicologici "Allarme maghi guru santoni" <http://www.sosabusipsicologici.it/pdf/maghi.pdf>.

Da allora ha partecipato ad incontri sul tema acquisendo maggiore conoscenza delle problematiche in oggetto fino a presentare nel 2010 una legge regionale dal titolo <<Norme per il sostegno dei diritti della persona e la piena libertà intellettuale, psicologica e morale dell'individuo>>, diventata poi Legge regionale n. 11 il 31 maggio 2012. Riferimenti: Roberto Asquini, Email roberto@asquini.it. Internet www.robertoasquini.it - è presente in www.facebook.com.

Giulia Balestra. Nata a Trieste nel 1988. Dal 2002 al 2007 frequenta il Liceo Classico Dante Alighieri di Trieste con indirizzo linguistico. Prosegue gli studi presso la facoltà di psicologia di Trieste dove consegue, a ottobre 2012, la laurea magistrale in psicologia. L'esperienza lavorativa più significativa inizia nel 2010 presso il Punto di Ascolto Mobbing della C.C.d.L. UIL di Trieste dove attualmente, dopo aver svolto un tirocinio formativo, ricopre il ruolo di operatrice di accoglienza. Il suo percorso di laurea è stato arricchito pertanto dall'esperienza svolta sul campo, che le ha permesso di svolgere entrambe le tesi di laurea approfondendo il tema del mobbing. Dal 2012 si occupa parallelamente di formazione sui diritti e doveri dei lavoratori somministrati per la categoria sindacale UILtemp che offre assistenza a tutti i lavoratori e le lavoratrici assunti con contratti cosiddetti "atipici".

Masoud Banisadr, Ph.D., was born in Tehran in 1953. In 1976 he traveled to the United Kingdom where he earned a Ph.D. in chemical engineering and engineering mathematics at Newcastle University in 1981. Dr. Banisadr joined the Mujahideen-e-Khalq Organization (MEK) in 1979 and served as its representative in the United States from 1990-96. He left the MEK in June 1996. He wrote a memoir of his experiences entitled, *Masoud: Memoirs of an Iranian Rebel*, published by SAQI Books, London in 2004. He has been active in exploring and explaining cult manipulation and has written many articles in Farsi about cults, available on his Website. With the help of few ex-MeK members, he has established a group called RIDC (Research Institute on Destructive cult) in the United Kingdom to inform cult members and ex cult members about destructive cults and how to face post-cult problems. The web site of this group in English and Farsi has all of his articles about destructive cults. There is also a face book page with the same name, RIDC (research institute on destructive cult).

Fabio Barbero. Nato nel 1965, ha vissuto per 24 anni, dal 1985 al 2009, come monaco e poi sacerdote nella comunità monastica di origine francese "Famiglia monastica di Betlemme, dell'Assunzione della Vergine Maria e di San Bruno", in cui ha rivestito cariche di priore, vicario generale e formatore dei novizi. Dopo aver lasciato la comunità ha chiesto e ricevuto regolare dispensa dal Vaticano per i voti e il sacerdozio e ha ripreso una vita da laico. Laureato in lettere lavora attualmente come insegnante di lettere in un Istituto Professionale. Ha pubblicato un romanzo per ragazzi in tre tomi (2011-2012) intitolato "L'Abbazia dei misteri", editrice Edicollors Genova, in cui, col linguaggio del romanzo storico d'avventura per un target giovanile, ha cercato di trasmettere in qualche modo un messaggio sulla manipolazione subita in comunità. Indirizzo mail: fabio barbero@hotmail.it. Indirizzo: Via Roma 145/1 16033 Lavagna, Genova, Italia. Affiliazioni: membro del Consiglio d'Amministrazione dell'Associazione francese AVREF.

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. Her main research interest is 'cults', 'sects' and new religious movements, and the social reactions to which they give rise; but since 1989 she has also been investigating changes in the religious situation in post-communist countries. 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 the LSE which provides information about the new religions that is as accurate, objective and up-to-date as possible. She is a frequent advisor to governments, other official bodies and law-enforcement agencies around the world, and was the first non-American to be elected President of the Society for the Scientific Study of Religion. In 2000 she was the recipient of the American Academy of Religion's Martin E. Marty Award for the Public Understanding of Religion.

Mauro Bombieri (Parabhakti). Membro dal 1978 della ISKCON - International Society for Krishna Consciousness -(Hare Krishna). Dopo alcuni anni vissuti come brahmachari (monaco celibe), ha lasciato la vita monastica e si è felicemente sposato con una persona non appartenente alla stessa tradizione religiosa. Ha una figlia, laureanda. Viaggiatore internazionale, ha incontrato genti e culture di tutto il mondo che hanno contribuito in maniera significativa ad allargarne la visione e la percezione di universalità trasversale delle varie culture. E' stato per molti anni attivamente impegnato nella protezione dell'ambiente e nella cura del benessere del prossimo. Da oltre un decennio è tornato a occuparsi attivamente delle attività promosse dalla ISKCON e ricopre il ruolo di Presidente di Villa Vrindavana, la principale sede dell'Associazione in Italia; ricopre inoltre la posizione di responsabile delle comunicazioni ISKCON nel nostro Paese.

Clare Brandabur is an Assistant Professor in the Doctoral Program in Comparative Literature at Fatih University in Istanbul. Her areas of concentration are archetypal criticism, mythology, modernism, contemporary Arabic literature, post-colonial criticism, and human rights issues. Her PhD in Comparative Literature is from the University of Illinois, Champaign-Urbana. Dr. Brandabur has taught at Birzeit University in Occupied Palestine; Al-Ba'ath University in Syria (Fulbright); Bilkent University and METU Universities in Ankara; Bahrain University; Yarmouk University in Irbid, Jordan. She has published articles on Beckett, Joyce, Naquib Mahfouz, Graham Greene, Jean Genet, T.E. Lawrence, and Yaşar Kemal.

Arthur Buchman, MA, is an American-born psychologist and leadership coach living near Copenhagen, Denmark since 1990, where he maintains a private practice and leads a training organization, NLP World. Born in 1942, he holds a B.A. in Economics and an M.A. in Psychology. Arthur specializes in helping people recover from depression, phobias, trauma, relationship conflicts and cult involvement. He was a member of two different cults, first a yoga group and then an occult, pseudo-Christian music group. He has written articles on cult recovery for *NLP Posten* in Danish. Arthur Buchman is currently writing a book and presenting a workshop titled, "The Instant Optimist" - a practical method for building and maintaining a dependable positive attitude. Arthur is *ICSA Today's News* Correspondent for Scandinavia. Arthur Buchman is one of the few mental health professionals in Europe with expertise as an ex-cult member who is available to travel to help people recovering from a cultic experience.

Juliana Buhning. Ha promosso molte campagne a favore dei diritti dei bambini, organizzato mostre e raccolte di fondi focalizzando l'attenzione dei media sulle gravi condizioni dei bambini che crescono in contesti particolarmente estremisti e conflittuali. Nel dicembre 2012 ha stabilito un nuovo record come la prima e più veloce donna ad aver completato il giro del mondo in bicicletta. È co-autrice del libro "Essere innocenti", un best-seller pubblicato in 10 lingue, dove ha descritto le sue esperienze di bambina di seconda generazione nata e cresciuta in una setta.

Jude Butcher cfc, AM is the Director of the Institute for Advancing Community Engagement at Australian Catholic University with its Community Engagement agenda of "Beyond Today" focusing upon hope for a better tomorrow through the themes of "Beyond Disadvantage," "Beyond Borders," and "Beyond Differences." In 2010 he was appointed a Member (AM) in the Order of Australia for service to teacher education, particularly in the Catholic sector, and to the community through contributions to social justice. His special research interests are in the areas of community engagement, capacity building and development, and transformational partnerships. He has been involved in Aboriginal education for over twenty-five years, educational capacity building in Timor Leste for eleven years, and many other educationally focused community engagement initiatives with partner organizations and schools.

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"; vice-president of ANPE, the professional association of educational consultants; Director for the project, "Plurilingual Families" for educaforum.a.p.s.; Editor of the scientific journal of 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. c.caparesi@gmail.com

Cristina Caparesi ha una laurea specialistica in Scienze dell'Educazione ed un master in Mediazione Familiare. È una pedagogista e mediatrice dei conflitti familiari con un'esperienza nelle dinamiche settarie. È presidente di EXIT società cooperativa sociale ONLUS, coordinatrice dei Punti di Ascolto Antimobbing della Provincia di Udine "SOS Antimobbing" e della CISL-Provincia di Pordenone "Rete di aiuto"; coordinatrice del Centro di aiuto di SOS Abusi Psicologici. È anche membro del Gruppo di lavoro della Commissione Europea "First-line Deradicalisation Practitioners"; vice-presidente dell'ANPE, l'associazione professionale dei pedagogisti italiani; coordina il progetto "Famiglie Plurilingue" per Educaforum.a.p.s.; responsabile del Giornale Scientifico di SOS Abusi Psicologici, Manipolazioni e Abusi; perito presso il Tribunale Civile e Penale di Udine nella categoria "pedagogisti", con specializzazione in "criminologia e problemi relativi ad affiliazioni a sette"; Co-corrispondente Italiana per ICSA Today; e socia della Società Italiana di Psicologia della Religione. Lavora nelle seguenti aree: intercultura e bilinguismo, servizi educativi, influenza indebita (compreso il mobbing, i gruppi manipolativi, il bullismo, ecc.) e la mediazione dei conflitti famigliari. È co-autrice con Mario Di Fiorino e Steven Kent del libro "Costretti ad amare. Saggi sui Bambini di Dio, The Family" e di altri articoli pubblicati da riviste italiane. c.caparesi@gmail.com

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.

Fernando Cecchini. Nel 1965 prestò il servizio militare, quale allievo ufficiale presso la Scuola Truppe Corazzate Ferrari Orsi di Caserta, dove per il suo impegno proseguì il periodo di ferma quale istruttore piloti. Nel 1966 iniziò l'attività lavorativa presso il Dipartimento Ricerche e Sviluppo di una grande industria elettronica nazionale. Nel 1979, quale responsabile del dipartimento di Microelettronica, fu assunto da una importante multinazionale, la quale a seguito di decisioni societarie abbandonò le attività in Italia. Successivamente fu trasferito presso una nuova unità quale tecnico di ricerca e sviluppo. A seguito di atteggiamenti persecutori nel 2001 lasciò l'azienda raggiungendo un accordo economico su invito del giudice del lavoro che lo riconosceva vittima di mobbing. Nel 1998 partecipò al primo gruppo d'auto-aiuto mobbing organizzato dall'ISPESL, nel 2000 fu promotore del primo Sportello Orientamento Mobbing della CISL, nel 2001 fu incaricato dalla CISL di formare e gestire una rete di sportelli mobbing in Italia. E' tra i soci fondatori di AIBeL. Attualmente è Collaboratore INAS CISL quale Responsabile Sportello Nazionale Mobbing / Disagio Lavorativo, Coordinatore degli sportelli mobbing CISL e partecipa ai lavori del "Coordinamento nazionale salute e sicurezza - CISL".

Matteo Cesarini. Laureato in Scienze Sociali per la Cooperazione, lo Sviluppo e le Relazioni tra i Popoli, all'Università degli Studi di Roma "La Sapienza". Membro dell'Osservatorio Nazionale Abusi Psicologici (O.N.A.P. www.onap-italia.org), studioso di culti e sette, scrittore per la rivista scientifica britannica "The Cognitive Sciences", impegnato nello studio della neuroscienza cognitiva e psicologia sociale applicata, francocesarini@hotmail.it.

Tianjia Chen, PhD, is a Postdoctoral research fellow at the College of Humanities & Social Sciences, University of Chinese Academy of Sciences. He received his Ph.D. degree in History of Science from Peking University. His academic interests include cultural history of science and religion in China. For further information, please contact him via email.

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.

Marco Corvaglia. Nato nel 1969, laureato in lettere, docente negli istituti di istruzione secondaria superiore, da anni studia il fenomeno di Medjugorje nei suoi diversi risvolti. Ha pubblicato il libro "Medjugorje: è tutto falso" (Anteprima Edizioni, Torino, 2007).

José Miguel Cuevas Barranquero, Psicólogo clínico y social. Doctorando en psicología social, está elaborando en la actualidad su tesis doctoral en torno al fenómeno de las sectas destructivas en la Universidad de Málaga. Es profesor del Departamento de Psicología Social de la Universidad de Málaga. Miembro fundador de la Asociación Iberoamericana para la Investigación del Abuso Psicológico (AIIAP). A nivel académico, tiene Máster en Terapia de Conducta y es Experto en Adicciones por la Universidad Complutense de Madrid. En el terreno profesional, desde febrero del 2001 se ha dedicado plenamente al campo de las adicciones, formando parte, como psicólogo del equipo profesional y multidisciplinar del O.A.L. Marbella Solidaria, en la provincia de Málaga, dentro del Plan Municipal de Atención a Adicciones de Marbella. Se ha especializado en la orientación y tratamiento de casos de persuasión coercitiva (dependencia grupal / sectas destructivas). Asimismo, ha asesorado a múltiples medios nacionales e internacionales en sus producciones sobre dinámica sectaria. Es autor del libro "Sectas: cómo funcionan, cómo son sus líderes, efectos destructivos y cómo combatirlas".

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

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, a leisure time, a quality of education. Member of the Polish Pedagogical Association. Author of books: *Jakość życia w perspektywie pedagogicznej (Quality of life in a pedagogical perspective, 2007)*, *Czas wolny nauczycieli (Leisure time of teachers, 2008)*. Editor of books: *Czas wolny. Przyszłość – Teraźniejszość – Przeszłość (Leisure time. Past – Present – Future, 2009)*, *Przemiany wartości i stylów życia w ponowoczesności (Changes of values and lifestyles in postmodernity, 2010)*. Author of numerous scientific articles in these areas.

Gianfranco De Lorenzo è pedagogo e formatore con diverse esperienze in campo minorile. Giudice onorario presso il Tribunale per i Minorenni di Catanzaro. Esperto in Criminologia. Presidente dell'Associazione nazionale dei pedagogisti italiani (ANPE). Presidente della Federazione Europea dei professionisti della pedagogia (FEPP). Membro dell'Osservatorio Nazionale per l'infanzia e l'adolescenza del Dipartimento per le politiche della famiglia e Ministero del Lavoro e delle politiche sociali. Ha scritto diversi articoli per la rivista scientifica "Professione Pedagogista", di cui è componente del comitato di amministrazione, e per la rivista "Educacio' I Xarxa" del Col.legi de Pedagogos de Catalunya. È membro del comitato scientifico dell'edizione italiana dell'American Journal on Mental Retardation.

Alessandro Del Debbio. Laureato in Medicina e Chirurgia e specializzato in Psichiatria all'Università di Pisa, ha conseguito il Dottorato di Ricerca in Neurobiologia e clinica dei disturbi affettivi presso il Dipartimento di Psichiatria della stessa Università. È stato Visiting Research Fellow presso il Bipolar Clinic and Research Program, Harvard University, Boston, USA, ed è attualmente dirigente medico di I livello all'Ospedale della Versilia, Viareggio, Lucca. Collabora nel board editoriale delle riviste Psichiatria e Territorio e Bridging Eastern and Western Psychiatry. Nel 2009 è autore con E. Di Fiorino e M. Fontana del libro "Mobbing, Hazing, Stalking, Bullismo. Una guida pratica", e con M. Di Fiorino del testo "Dissociazione. Una guida pratica".

Linda J. Demaine, JD, PhD (social psychology), is Professor of Law and Affiliate Professor of Psychology at Arizona State University. She is founder and director of ASU's Law and Psychology Graduate Program. Before arriving at ASU, Dr. Demaine was a behavioral scientist and policy analyst at RAND, where she led and participated in diverse projects, including an analysis of biotechnology patents and the strategic use of deception and other psychological principles in defense of critical computer networks. Dr. Demaine has held an American Psychological Association Congressional Fellowship, through which she worked with the Senate Judiciary Committee on FBI and DOJ oversight, judicial nominations, and legislation. She has also held an American Psychological Association Science Policy Fellowship, working with the Central Intelligence Agency's Behavioral Sciences Unit on issues involving cross-cultural persuasion. Dr. Demaine's research interests include the empirical analysis of law, legal procedure, and legal decision making; the application of legal and psychological perspectives to social issues; ethical, legal, and social issues deriving from advances in technology; and information campaigns and persuasion.

Teresa Denneneta è avvocato, iscritta al Foro di Udine, con studio a Cividale del Friuli. Dal 2004 allo 2009 è stata assessore nel Comune di San Pietro al Natisone con delega ai rapporti socio-assistenziali, alle politiche giovanili, alle politiche sociali ed ai rapporti esterni. Fortemente impegnata nel sociale, dal 2004 è vice-presidente di SOS Abusi Psicologici ed anche consulente legale per i casi di abuso che provengono all'associazione da parte di familiari ed ex aderenti di gruppi abusanti. Oltre a svolgere la libera professione presso il proprio studio, dal 2007 si occupa di mobbing come avvocato del Punto di Ascolto Anti-Mobbing della Provincia di Udine, e dal 2010 anche per la CISL-Provincia di Pordenone: un progetto con il quale la Regione Friuli Venezia Giulia ha voluto contribuire al miglioramento della qualità della vita sul lavoro. teresa_denneneta@virgilio.it; <http://www.teresadenneneta.it/>

Andrea Di Fiorino. Medico Chirurgo. Dal Luglio 2012 è medico in formazione specialistica in Psichiatria presso la Clinica Psichiatrica dell'Università di Pisa. Nel Luglio 2009 Laurea con votazione di 110 e Lode in Medicina e Chirurgia presso L'Università di Pisa, con una Tesi su "Disturbo da Deficit di Attenzione e Iperattività (ADHD) nell'Adulto: rassegna critica della letteratura e indagine clinico-epidemiologica su 147 soggetti con disturbo da uso di sostanze e disturbo bipolare". Partecipazione alla redazione della rivista "Psichiatria e Territorio" fin dal volume XXV n. 2 (2008) stampato nell'Ottobre del 2009. Membro dell'Associazione Italiana di Terapia del Comportamento dal Settembre 2011. Ha curato nel 2010 l'edizione italiana del testo di Vladimir Michailovic Betcherev "Le perversioni dal punto di vista della riflessologia", per Psichiatria e Territorio.

Raffaella Di Marzio, PhD Candidate in Psychology of Religion at Pontifical Salesian University in Rome is an International Member of APA (American Psychological Association). She set up a Centre of Information on cults, New Religious Movements and Anti-cult Movements: the Online Center www.dimarzio.it. She is a member of the managing board of SIPR (Italian Society of Psychology of Religion). She has published more than 100 articles about cults, mind control, New Religious Movements and anti-cult groups, is a contributor to CESNUR's *Encyclopedia of Religions in Italy* (2013) and to *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 6 vol., ABC-Clio, Santa Barbara [California] 2010), J. Gordon Melton and Martin Baumann Editors. Raffaella Di Marzio has B.A. degrees in Psychology (University "La Sapienza" of Rome, 1981), Educational Science (Pontifical Salesian University, 1981) and History of Religions (University "La Sapienza" of Rome, 2003) and Religious Science (Institute for Religious Studies Ecclesia Mater, linked to the faculty of theology of Pontifical Lateran University, 1986). She has been a Catholic religion teacher in a senior high school in Rome since 1981. Dr. Di Marzio is *ICSA Today's News* Co-Correspondent for Italy. She is in demand as a cult expert for TV and radio shows and lectures widely. Websites: <http://cultreligionspirituality.blogspot.com/> (English), <http://www.dimarzio.it> (in Italian and English), YouTube Channel: <http://www.youtube.com/user/raffaelladimarzio#g/a>.

Raffaella Di Marzio, Dottoranda in Psicologia della Religione presso l'Università Pontificia Salesiana di Roma e membro Internazionale dell' APA (American Psychological Association). Ha fondato un centro per diffondere corretta informazione su sette, movimenti religiosi alternativi e movimenti anti-sette : Il Centro online www.dimarzio.it. E' membro del Direttivo della SIPR (Società Italiana di Psicologia della Religione). Ha pubblicato più di cento articoli su sette, controllo mentale, gruppi anti-sette e Nuovi Movimenti Religiosi, è collaboratrice dell'*Enciclopedia delle Religioni in Italia* a cura del CESNUR (2013), e dell'opera *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 6 voll., ABC-Clio, Santa Barbara [California] 2010), J. Gordon Melton and Martin Baumann Editors. E' laureata in Psicologia (Università La Sapienza di Roma, 1981), in Scienze dell'Educazione (Università Pontificia Salesiana di Roma, 1981) e in Scienze Storico-Religiose (Università La Sapienza di Roma, 2003). Ha anche il Magistero in Scienze Religiose presso l'Istituto di Scienze Religiose Ecclesia Mater dell'Università Lateranense (1986). E' insegnante di religione in un liceo romano dal 1981. E' corrispondente per l'Italia della rivista *ICSA Today's News*. Siti Web: <http://www.dimarzio.it> (in Italiano e in inglese) <http://cultreligionspirituality.blogspot.com/> (English), Canale YouTube: <http://www.youtube.com/user/raffaelladimarzio#g/a>.

Roberto di Stefano: former Jehovah's Witness, brought up in a Witness family since he was 2 years old, baptized as Jehovah's Witness at age 12, abandoned the movement age 59, after having served as "elder" in different

capacities for almost 30 years. Since fading from the movement he has been actively engaged in exposing the teachings and, in particular, the internal regulations of the movement that are not discerned in the legal Charter of the group, but which can cause harm adherents, ex-adherents, and people with whom Witnesses may have some direct or indirect social contacts. Among the activities that are most representative of his new mission are: the promotion of and participation in the TV program, "Grandir avec Jéhovah," broadcast by the Swiss national TV channel RTS and seen in different parts of the world; his contacts with members of the Italian Parliament in favor of the withdrawal of an agreement between the State and the Italian branch of the Watchtower; organizing and participating in public demonstrations against the discrimination and ostracism taught by the movement; public lecturer in Italian, French, and English on subjects related to the teachings and internal policies of the movement.

Roberto di Stefano: ex Testimone di Geova, cresciuto in una famiglia di Testimoni di Geova sin dall'età di due anni, battezzato come Testimone di Geova all'età di 12 anni, ha abbandonato il movimento all'età di 59 anni, dopo aver servito in diverse capacità come "anziano" o "pastore spirituale" nel movimento per quasi trent'anni. Dalla sua fuoriuscita, milita attivamente per fare conoscere al pubblico in generale gli insegnamenti controversi del movimento religioso dei Testimoni di Geova, in particolare gli ordinamenti interni non percepibili dallo Statuto dell'ente giuridico che li rappresenta in Italia, la Congregazione cristiana dei testimoni di Geova, ma che possono causare pregiudizio agli aderenti al movimento, agli ex aderenti e a molte persone con le quali potrebbero avere dei contatti sociali diretti o indiretti. Tra le attività più rappresentative della sua missione, la promozione e partecipazione alla trasmissione televisiva della rete nazionale della Svizzera francese (RTS) "Grandir avec Jéhovah" visto da milioni di telespettatori nel mondo, gli interventi presso la 1^a Commissione permanente degli affari costituzionali per denunciare il DDL S.2237 sull'Intesa tra Stato Italiano e Congregazione Cristiana dei Testimoni di Geova, l'organizzazione e la partecipazione a manifestazioni pubbliche contro l'ostracismo praticato dal movimento religioso in questione, la diffusione di numerosi soggetti inerenti lo stesso movimento sotto forma di conferenze in italiano, francese ed inglese.

Linda Dubrow-Marshall, PhD, MBACP (Accred.), is Research Co-Editor of *ICSA Today* and is a co-founder of RETIRN, a private practice that provides services to individuals and families who have been affected by cultic influence. She is a Lecturer in Applied Psychology (Therapies) 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 an accredited 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 FECIRS (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.

Roderick Dubrow-Marshall, PhD (Nottm) is *International Journal of Cultic Studies*, Co-Editor, *ICSA Today*, Research Co-Editor, and Chair of ICSA's Research Committee. He is Provost (Pro Vice Chancellor), University of Central Lancashire, England. His principal research is on social influence, including the psychological effects of cultic group membership, influence in organizational settings, and the psychological processes involved in social group identity and prejudice. In 2006, he was awarded The Herbert L. Rosedale Award, jointly with Dr. Paul Martin, for their psychological research on undue influence. He co-founded RETIRN/UK in 2004 where he is a consultant, helping individuals and families who have been adversely affected by destructive cults and other extremist and high demand/manipulative groups and attends as co-representative of RETIRN/UK as correspondent to the General Assembly of FECRIS (European Federation of Centres of Research and Education on Sects).

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 the CSJ/CSR.

Philip Elberg is a New Jersey attorney who has served as President of the ICSA. He was the first recipient of that organization's Margaret Singer award for his contribution to the understanding of coercive behavior. He has successfully represented the victims of abusive rehabilitation facilities, sexual abuse and psychiatric malpractice.

He led the fight to close several abusive "tough love" behavior modification facilities and has been a leading activist in exposing the harm done by America's troubled teen industry.

Jordi Escartín Solanelles, European Ph.D., is Lecturer of Social and Organizational Psychology at the University of Barcelona (Spain). He has done internships in Europe (Aarhus Business School in Denmark / J.W. Goethe-University Frankfurt in Germany), America (Universidad de Costa Rica) and Australia (South Australian University in Adelaide). He has published several scientific publications on psychological violence and workplace bullying. He has been researcher of the Psychological Violence Research Group since 2005. He is a member of the European Association on Work and Organizational Psychology and the International Association of Applied Psychology.

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.).

Rocco Graziano Farace. Dottore in scienze dei fenomeni sociali e dei processi organizzativi – curriculum in criminalità e sicurezza. Sto frequentando presso l'Università Cattolica di Milano il corso di laurea magistrale in Scienze Sociali Applicate – curriculum Crime&Tech. Nel febbraio 2009 ho conseguito il grado di Sergente presso la scuola di formazione per quadri sottoufficiali della fanteria di montagna dell'esercito svizzero. E-mail: farace.rocco@hotmail.it.

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).

Mr. Dan Fefferman is an early and current member of the Unification Church in North America, having joined in 1968. He has held various leadership positions in the Moon movement, including executive director of the "Forgive-Love-Unite" campaign in support of U.S. President Richard Nixon, secretary-general of the movement's U.S. anti-communist work under the Freedom Leadership Foundation, president of the UC's campus group CARP, and publications director of the American Freedom Coalition. A graduate of the University of California in political science in 1971 and the Unification Theological Seminary's divinity program in 1986, he currently heads the International Coalition for Religious Freedom in the Washington DC area. He has been participating in ICSA/Infocult annual conferences for more than a decade.

Jose Fernández, Psychologist and Psychotherapist (EFPA: European Federation of Psychologists Associations) in the Private practice in Barcelona for the last 10 years, with a constructivist and systemic approach, subjects on which he has postgraduate studies, as well as in hypnosis. He is involved with the latter both as a therapeutic tool and as a field of research, having published on the matter in *La Revista de Psicoterapia* international journal. He is interested in Psychological Manipulation at schools (Bullying), Workplace (mobbing), and home (psychological maltreatment). He was a psychologist at AIS (Barcelona).

Ambra Ramona Ferretti. Dottoressa in Scienze Linguistiche e Letterature Straniere – curriculum Esperto Linguistico per le Relazioni Internazionali. Sto frequentando presso l'Università Cattolica di Milano il corso di laurea magistrale in Scienze Sociali Applicate – curriculum Crime&Tech. E-mail: ambraramona.ferretti@gmail.com.

Franco Flocco. Nato nel 1964, operaio. Cresciuto fin dall'infanzia nel culto religioso dei Testimoni di Geova di cui è stato seguace per circa 40 anni. Attualmente ha lasciato l'organizzazione e si impegna a fare informazione sulla base dell'esperienza vissuta. Email: (francotdis@live.it). Facebook (francoflocco@yahoo.it).

Yoshiro Fujikura is a Japanese freelance journalist, who writes about cultic issues for magazines and newspapers, and serves as the chief editor of a unique on-line journal "Yaya Nikkan Cult Shinbun" (Almost Daily Cult Newspaper - Because all the public blogger-reporters are volunteers, it is too hard to publish articles on a daily basis; hence, the news journal is named "Almost Daily.") Fujikura's first interest in cultic groups dates back to his college days in 1998. As a student reporter for Hokkaido University Newspaper, he wrote a series of articles on Large Group

Awareness Training (LGAT) groups that had been very active on campus. Since then, he has been writing articles on not only LGATs but also other groups, including Aum Shinrikyo, Unification Church, and Happy Science (The Institute for Research in Human Happiness), for both major and minor papers and magazines. In addition, he has been leading seven public blogger-reporters for the on-line journal "Yaya Nikkan Cult Shinbun" (Almost Daily Cult Newspaper) since its start in 2009. "Almost Daily Cult Newspaper" is a unique on-line news journal covering topics that major magazines and other Internet news sites generally do not cover. Its seven reporters, including ex-members of cults, gather materials, interview people for testimonies, and visit places for on-the-spot coverage. Because the Japanese public media rarely report cultic issues unless celebrities or sex scandals are involved or unless a government authority makes some announcement, "Almost Daily Cult Newspaper" is currently the only Japanese news media covering cultic issues extensively and intensively. Since its start, its articles published on the Internet have been making a non-negligible impact on cultic issues in Japan.

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.

Mary Ann Castronovo Fusco has 35 years of experience as a journalist and editor. Currently editor-in-chief of Global Business and Organizational Excellence, a bimonthly journal published by John Wiley & Sons, she has written articles on a broad range of topics for numerous newspapers and magazines, including The New York Times, the New York Daily News, and New Jersey Monthly. As senior editor of *Attenzione* magazine, she wrote a cover story on missing and exploited children. She is the coauthor of *The +10% Principle: How To Get Extraordinary Results From Ordinary People* (Pfeiffer, 1993) and a member of the American Society of Journalists and Authors. A Phi Beta Kappa graduate of New York University, she holds a master's degree in Italian language and literature from Rutgers University.

Angel Garden. With a First Class Honours degree in Drama, Angel Garden started her career as a successful stand-up comedienne and actor. Her eclectic interests and approach inspired her to tour a one woman show *Nursing a Grievance* to British hospitals and other health venues during the initial regrading for nurses, to substantial acclaim. Her commitment to the use of humour for making serious points, and accessible teaching style, have helped her design highly praised courses in assertiveness training. Angel is also a 2nd Dan Black belt in Ki Aikido in spite of a walking impairment. But her first love has always been filmmaking and journalism, and after gaining an MA in Film production, she created Amazon Films in 2000. Through Amazon Films, Angel wrote, directed, and edited the Ealing-style comedy feature film "Yam - anything that just grows by itself shouldn't be illegal," and "birth-trust," a feature length documentary of the first Holistic Birth Trust conference in Bristol examining how the medical and holistic models of birth can communicate with each other for the benefit of families.

In the course of a Human Rights advocacy situation over school bullying, Angel was able to use her dramatic skills to create a novel lobbying tool in the form of the acclaimed political satire show "Beehave," which brought her to the attention of New Zealand MPs during the passage of Education Amendment Bill 2, a failed attempt to close dangerous loopholes regarding children's welfare. During this period of advocacy and the cult-like nature of that school, she also stumbled onto an extremely controlling "post-cult" group, and Angel has again concentrated on dealing with their victimising tactics in ways which have allowed her to strengthen both her investigative reporting and presenting skills. Angel has three children.

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 2009 Ms. Giambalvo received ICSA's Margaret T. Singer Award.

Débora Godoy Izquierdo, PhD, is Full Associate Professor in Psychology at the University of Granada (Spain). She has taught a wide diversity of pre-graduate and post-graduate courses related to Health Psychology. Her main research lines are related to the psychological factors involved in the protection and promotion of health, well-being, quality of life, happiness, prevention, and treatment of disorders and diseases. Among other research lines, she is currently researching in love and romantic relationships and their relationships with abuse and violence against women. A particular focus is made on women and gender studies throughout her teaching and research. She has been principal researcher of a variety of investigation projects and has participated as researcher in

others. She has numerous publications, including books and chapters in prestigious publishing companies, as well as scientific articles in well-known national and international academic journals. She has been the recipient of scientific awards and recognitions. Lastly, she has experience in academic administration tasks within the rector's office.

Juan Fco Godoy García, Ph.D., is Professor in Psychology at University of Granada (Spain). He has taught a wide diversity of pre-graduate and post-graduate courses related to Health Psychology in different Spanish, European, and North-American universities. His main research lines are related to the psychological factors involved in the protection and promotion of health, well-being, and happiness, prevention, and treatment of disorders and diseases, clinical neuropsychology, psychology of physical exercise and sport, and personal models of beliefs about health and disease. He has been principal researcher of a variety of investigation projects, has participated in the development of patents, and has numerous publications, including books and chapters in prestigious publishing companies, as well as scientific articles in well-known national and international academic journals. He has been the recipient of diverse scientific and professional awards and recognitions. Lastly, he has ample experience in academic administration tasks at the levels of direction of departments and within the rector's office.

William Goldberg, LCSW, PsyA, is a clinical social worker and psychoanalyst with over forty years 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-five years, and is the oldest group of its kind in the world. In 2007 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. Bill is a frequent speaker at ICSA conferences, and he and Lorna have been the recipients of the Authentic CAN Hall of Fame Award, and the Leo J. Ryan Award. In 2010, Bill was the recipient of ICSA's Lifetime Achievement 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 1989, Lorna and Bill received the Hall of Fame Award from the authentic Cult Awareness Network and, in 1999, they received the Leo J. Ryan Award from the Leo J. Ryan Foundation. 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*, Vol. 2, 15-24. Goldberg, L. (2011). Diana, Leaving the Cult: Play Therapy in Childhood and Talk Therapy in Adolescence. *International Journal of Cultic Studies*, (Vol.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.

Vega González Bueso, Degree in Psychology from the University of Barcelona. Specialist Clinical Psychology from the University of Barcelona. Diploma in Nursing from the University of Barcelona. Master in Language Disorders, University Polytechnic of Catalonia. Graduate Judicial Expertise. Currently teacher and tutor interdepartmental Program "Health and Schools" of Institute of Health Studies, Generalitat of Catalonia. AIS Manager (Care and Research of Social addictions), shares management of the organization AIS and assists with patients, research, and training health professionals. Specialist in drug dependency, social addictions, and mental health. Since 2003 also works within the scope of care and research for people affected by their membership in groups or sects using coercive psychological manipulation.

Luca Guglielminetti. Nato a Pisa nel 1963. Ha studiato nel Dipartimento di Scienze Umanistiche, Università di Torino. Dal 1993 svolge attività nell'ambito del web design, grafica e comunicazione multimediale. Dal 1997 è fondatore, insieme ad altri due soci, di Kore Multimedia. La Kore Multimedia è uno studio di consulenza, progettazione e realizzazione nel settore dell'editoria elettronica, della comunicazione integrata, della gestione di contenuti digitali e interattivi. Dal 2001 è consulente per l'Associazione Italiana di Vittime del Terrorismo (AVITER) e si occupa della comunicazione multimediale e dal 2005 ne gestisce le relazioni internazionali. Dal 2012 è co-leader del gruppo di lavoro Voce delle Vittime del Terrorismo nella cornice del RAN (Radicalisation Awareness Network), un network di professionisti, ricercatori e associazioni promosso dalla Commissione Europea.
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Luca Guglielminetti was born in Pisa, Italy in 1963. From 1981-1985 he studied at the University of Turin, Department of Humanities, under the direction of Prof. Franco Venturi. From 1986-1993 he was involved in different types of activities and sectors, ranging from social assistance to disabled persons to collaboration with

Italian publishers. Since 1993 he has worked independently in the fields of web, graphic and multimedia communication and contents. In 1997 he founded, with two other associates, Kore Multimedia Company, an electronic publishing enterprise specialized in web design, communication, new media and e-learning. Within that business, he is currently in charge of the following tasks: webmaster, editorial director and moderator of virtual forums on various web sites –all that for a full range of clients, from companies to professionals and publishers, from nonprofit associations to Italian and European bodies and organisations. Mr. Guglielminetti is a co-founder of two political and cultural associations: the Italian section of the Fabian Society (1999), and Socialists Dot Net (2000). He is also a co-founder, with four other associates, of the European Group of Economic Interest Koinetwork' in Paris (2002). Since 2001 he has been advisor to the Italian Association of Victims of Terrorism (Aiviter) for multimedia communication and, since 2005, for the managing of the organization's international relations. Since 2012 he has been a co-leader of the working group on the Victims of terrorism in the framework of the Radicalization Awareness Network (RAN), an umbrella organisation of the European Commission DG Home Affair. Mr. Guglielminetti has been a curator of several exhibitions and editor or director of a variety of video projects. He is the author or collaborator of the following publications: *Dizionario della lingua italiana*, Utet, 1989; *Corso di storia, Vol. 2 La storia moderna*, Ed. La scuola, 1990; *Il Mestiere e la Passione, L'editoria in Piemonte 1945-1948*, Ed. Gribaudo, 1999; *Il Piemonte e Torino alla prova del Terrorismo*, Ed. Rubettino, 2004; *Patrimoine de l'industrie/Industrial Patrimony*, Paris, 2007-2012.

Martin Gurvich (Mahaprabhu dasa) was born in Montevideo, Uruguay in 1963. Son of Jose Gurvich a talented and renowned Jewish artist and Julia Anorga a Catholic High School teacher. Spent his childhood in several places like Montevideo, Israel and New York. Studied Political Science in Syracuse University, USA and joined the Hare Krishna movement (ISKCON) in 1983 in Paris. He has performed many different activities in the movement and at present he is the Communications Director for Belgium and Europe. He has started together with other Hindu leaders in Belgium the Hindu Forum of Belgium as well as the Hindu Forum of Europe together with several Hindu umbrella organizations from Europe. He has also started an interfaith organization in Belgium affiliated with URI (United Religions Initiative) called Convictions in Dialogue. His responsibility as Communications Director for ISKCON Belgium and his responsibility as General Secretary of the Hindu Forum of Belgium allow him to meet many different religious leaders and political leaders and thus have first hand information and participate in discussions on issues like religious diversity, neutrality of the State, social cohesion, recognition of religions, etc. He has been granted Belgium nationality and lives with his wife and daughter in a Hare Krishna community and Temple in Durbuy, Belgium about an hour from Brussels. He is involved in the management of the Radhadesh community one of the largest Hare Krishna communities in Europe with over 120 devotees. He is known in the Hare Krishna movement as Mahaprabhu dasa, his initiated Hindu name.

Christopher Hamacher graduated in law from the Université de Montréal in 1994. He has practiced Zen Buddhism in Japan, America, and Europe since 1999 and has run his own Zen meditation group since 2006. He has recently become concerned with the increasing number of allegations of student abuse by Zen teachers in the West. He currently works as a legal translator in Munich, Germany.

Steven Hassan, MEd, LMHC, NCC, has been involved in educating the public about mind control and destructive cults since 1976 when he left the Moon cult. He actively counsels mind control victims and their families and is a licensed Mental Health Counselor, holding a Master's degree in counseling psychology from Cambridge College. He is the author of *Freedom of Mind: Helping Loved Ones Leave Controlling People, Cults and Beliefs* (Freedom of Mind Press, 2012), a revised and updated e-book and paperback edition of *Releasing the Bonds: Empowering People to Think for Themselves* (Freedom of Mind Press, 2000). In 1988, he authored the critically acclaimed book *Combatting Cult Mind Control: The #1 Best-selling Guide to Protection, Rescue and Recovery from Destructive Cults* (Park Street Press). He is Director of the Freedom of Mind Resource Center.

Rosanne Henry, MA, LPC, is a psychotherapist practicing in Littleton, Colorado. For the past twenty years she has been active in the countercult 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.

Marie Hélène 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 (Société Française 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.

Massimo Introvigne, Jur.D. is a partner in one of Italy's largest law firms and a member of the "Religions" division of the Italian Association of Sociology. He is the author of more than thirty books and one hundred articles in international journals on the sociology and history of religious movements, and has been the chief editor of the award-winning *Encyclopedia of Religions* in Italy (2001). He is the head of CESNUR (Center for Studies on New Religions). In 2012 he was appointed Chairperson, Observatory of Religious Liberty of the Ministry of Foreign Affairs, Rome, Italy

Håkan Järvå, 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, Hjälpkällan, 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.

Gillie Jenkinson, MA is a Director of Hope Valley Counselling Limited and specialises in offering counselling and psychotherapy to those who have left cults or coercive relationships/groups and those who have been abused. Ms. Jenkinson is a trained counsellor 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 in Ohio. She has many years experience working with survivors of rape, sexual abuse, and cults, as well as with clients with other issues. She is a trained Supervisor (Diploma in Supervision). Ms. Jenkinson runs an ex-member support and education group in London 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. 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? Developing an empirically supported treatment."

Lois Kendall, PhD. Dr. Kendall's doctoral research examined the psychological effects of former sect membership with a specific focus on those raised in such groups. She was born and raised in an English sect, which she left when she was 17. She organizes special ICSA events in the United Kingdom.

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 is the vice chairperson of Consumer Affairs Committee of the Japan Federation of Bar Associations (JFBA) and the chairperson of Consumer Affairs Committee of Daini Tokyo Bar Association (DTBA). He is a member of the National Network of Lawyers against Spiritual Sales, Legal Team Representing Victims of Aum Shinrikyo, and the Japan Society for Cult Prevention and Recovery (JSCPR). He is one of the leading public commentators on cults in Japan, making frequent appearances in the various media, including TV and radio programs on NHK (Japan's national public station) and commercial stations, major newspapers, and magazines. He is also renowned as a specialist of the broader range of consumer affairs and also a specialist of issues concerning the Internet. As an expert, he is frequently invited to meetings and study sessions hosted by diet members of both majority and minority parties (Liberal Democratic Party and The Democratic Party of Japan).

Michael Kropveld is Founder and Executive Director of Info-Cult /Info-Secte, based in Montreal, Canada www.infocult.org, and sits on the board of the International Cultic Studies Association (ICSA). Since 1980 he has assisted thousands of former members and members of "cults," "new religious movements," and other groups, and

their families. He has served as an expert witness on cult-related criminal and civil cases, and is consulted regularly by mental health professionals and law enforcement agencies. Since the mid 1990s he has collaborated on the organizing of the ICSA annual international conferences on cultic phenomena. He has been an invited speaker worldwide, and has appeared on many radio and television programs locally, nationally and internationally. Among other publications he co-authored, in 2006, *The Cult Phenomenon: How Groups Function / Le phénomène des sectes: L'étude du fonctionnement des groupes*. Both versions are downloadable at no cost at www.infocult.org. He was awarded the 125 Commemorative Medal in 1992 by the Government of Canada "in recognition of significant contribution to compatriots, community and to Canada" and in 2007 he received the Herbert L. Rosedale Award from ICSA "in recognition of leadership in the effort to preserve and protect individual freedom."

Kurt Krumperman, PhD Candidate, lives in Albuquerque, New Mexico with his wife Maureen May. He has been involved in emergency medical services management for three decades. He is an ex-member and survivor of a political cult group of the new communist movement of the 1970's, the Communist Workers Party. He is writing his dissertation on health care public policy innovations.

Giampaolo La Malfa. Psichiatra, Psicoterapeuta, Dirigente U.O. di Psichiatria del Dipartimento di Scienze Neurologiche e Psichiatriche della Azienda Ospedaliera Universitaria di Careggi, Firenze. Professore a contratto presso la Scuola di Specializzazione di Psichiatria dell'Università di Firenze Coordinatore dell'ambulatorio per la Salute Mentale nella Disabilità Multipla dell'Adulto e Coordinatore del progetto Assistenza Sanitaria Disabilità Intellettiva (ASDI) presso l'Azienda Ospedaliera Universitaria di Careggi, Firenze. Referente per la Regione Toscana per l'Autismo Adulto e Coordinatore del Centro di Riferimento per l'Autismo Adulto presso l'AOU-Careggi di Firenze, membro Osservatorio Nazionale Abusi Psicologici (O.N.A.P).

Michael D. Langone, PhD, a counseling psychologist, received a doctorate in Counseling Psychology from the University of California, Santa Barbara in 1979. Since 1981 he has been Executive Director of International Cultic Studies Association (ICSA), a tax-exempt research and educational organization concerned about psychological manipulation and cultic groups. Dr. Langone has been consulted by several hundred former cult members and/or their families. He was the founder editor of *Cultic Studies Journal* (CSJ), the editor of CSJ's successor, *Cultic Studies Review*, and editor of *Recovery from Cults: Help for Victims of Psychological and Spiritual Abuse* (an alternate of the Behavioral Science Book Service). He is co-author of *Cults: What Parents Should Know and Satanism and Occult-Related Violence: What You Should Know*. Currently, Dr. Langone is ICSA Today's Editor-in-Chief. He has been the chief designer and coordinator of ICSA's international conferences, which in recent years have taken place in Barcelona, New York, Rome, Philadelphia, Geneva, Denver, Brussels, Atlanta, and Madrid. In 1995, he was honored as the Albert V. Danielsen visiting Scholar at Boston University. He has authored numerous articles in professional journals and books, including *Psychiatric Annals*, *Business and Society Review*, *Sette e Religioni* (an Italian periodical), *Grupos Totalitarios y Sectarismo: Ponencias del II Congreso Internacional* (the proceedings of an international congress on cults in Barcelona, Spain), *Innovations in Clinical Practice: A Sourcebook*, *Handbook of Psychiatric Consultation with Children and Youth*, *Psychiatric News*, and all of ICSA's periodicals. Dr. Langone has spoken widely to dozens of lay and professional groups, including the American Association for the Advancement of Science, Pacific Division, American Group Psychotherapy Association, American Psychological Association, the Carrier Foundation, various university audiences, and numerous radio and television stations, including the MacNeil/Lehrer News Hour and ABC 20/20.

Hal W. Lanse, PhD, is the 1997 winner of the Frank Dille Award, Walden University's prize for outstanding doctoral research. Dr. Lanse spent nearly three decades as a middle grades educator and teacher trainer for the New York City Department of Education. Currently, he is Editor-in-Chief at Queer Street Books, Inc., an LGBT-themed online imprint. Dr. Lanse's books include: *Read Well, Think Well: Build Your Child's Reading, Comprehension and Critical Thinking Skills* (Adams Media, Inc., 2008), and *Erasing Reason: Inside Aesthetic Realism — A Cult That Tried to Turn Queer People Straight* (Queer Street Books, Inc., November 2012).

Xavier Leger was a member of the Legion of Christ from 1999 to 2006. Before joining the Legion he studied at the Faculté Libre de Philosophie Comparée in Paris. He is presently finishing his MA at the Catholic University of Lyon in order to become a teacher of philosophy. The subject of his thesis is "Regarding the epistemological status of the concepts of mind control, cult and cultic influence." He is also a member of Regain Network (Religious Groups Awareness International Network). In December 2008, together with a number of families and former Legionaries, he created a web page, "Prévention l'égard de la Légion du Christ et du Regnum Christi." In 2009 – 2010, he collaborated actively with Catholic newspapers such as *La Vie*, *La Croix*, and *Famille Chrétienne* to cover the sad revelations about the founder of the Legionaries of Christ. In March 2013 a TV report will be released by French channel Canal +. And in September 2013 his biography, co-written with the French journalist Bernard Nicolas, will be published by Flammarion.

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 Network 1992. For the past ten years he has 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.

J. Paul Lennon, STL, MA, Consulente per i bambini e la famiglia, membro del Consiglio di Regain Network (Rete Internazionale di sensibilizzazione religiosa). Il sig. Lennon è stato un fratello dei Legionari di Cristo dal 1961 al 1969 e un sacerdote dei Legionari dal 1969 al 1984. È stato un sacerdote diocesano dal 1985 al 1989 ed ha conseguito una laurea in Consulenza presso l'Università cattolica d'America nel 1989. È stato specialista per lo sviluppo della comunità dal 1990 al 1995 ed un consulente domiciliare per le famiglie ispaniche dal 1995 al 1998. È stato co-fondatore di Network 1992. Negli ultimi dieci anni ha lavorato in qualità di consulente per i bambini e la famiglia ad Arlington, VA. Nel 2008 ha pubblicato una memoria, *Our Father who art in bed, A Naive and Sentimental Dubliner in the Legion of Christ* [trad. Nostro Padre che sei nel letto, un Dublinese ingenuo e sentimentale nei Legionari di Cristo]. Ha conseguito la licenza professionale in consulenza in Virginia nel 2010.

Bin Li, PhD, is an assistant professor of University of the Chinese Academy of Sciences, as well as the editor of *Journal of Dialectics of Nature*. He obtained a bachelor of engineering and a bachelor of arts from Tsinghua University, received a Ph.D. in philosophy from the Institute of History of Natural Science, Chinese Academy of Sciences in 2008. His research interests focus on social history of science, philosophy of science, sociology of science, and cultic studies recently. He has translated three English academic writings into Chinese: "Selling Science: How the Press Covers Science and Technology" by D. Nelkin, "On Science" by B. K. Ridley (co-translator), and "Designs on Nature: Science and Democracy in Europe and the United States" by S. Jasanoff (co-translator).

Aini Linjakumpu is a University Lecturer in Politics in the Department of Social Studies at the University of Lapland in Rovaniemi and Adjunct Professor at the University of Tampere, Finland. For more than 15 years, her main research interest has been focused on political dimensions of religions, especially in the context of Islam and currently also in the context of the largest revival movement in the Scandinavia, i.e., the Conservative Laestadianism. Theoretically, her research interests are related to communities, violence, network politics, and politics of emotions. In addition, Linjakumpu has been a leader of two Northern related research projects combining historical and contemporary approaches as well as art and science approaches. Linjakumpu has produced three monographs on the political dimensions of Islam, one monograph related to the Conservative Laestadianism, edited five books, and published more than 30 articles and book chapters nationally and internationally. Her publications include topics on political Islam, Middle Eastern politics, the Conservative Laestadianism, Northern politics, as well as other topics in religion and politics.

Sunny Linkfield is a survivor of Straight Inc. from 1982-1984. This abusive teen "rehab" center, convinced thousands of parents that normal behavior was a sign of "druggie" behavior. Sunny was an overachiever 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 Incorporated. Straight, Inc. was an abusive mind control cult that practiced torture techniques formerly used in Communist China and North Korea on youth. These techniques were ostensibly employed to help Straight's victims overcome the problems and addictions that Straight claimed they had. Spin-offs still exist today. Sunny is now a make-up artist/esthetician and a trainer in retail cosmetics. She was recently interviewed in the new movie, *Surviving Straight Inc.*, a Documentary. Sunny was also the lead make-up artist for the film. Ms. Linkfield is active with the International Cultic Studies Association and serves on the Board of Directors of the Community Alliance For the Ethical Treatment of Youth. She is active in raising awareness of abusive teen programs and is fighting for the US to sign the United Nations treaty for the Rights of a Child. Currently, the US and Somalia are the only two countries who have not signed the treaty.

Magdalena Łuka, PhD, doctor of pedagogy, psychologist, Assistant Professor at The John Paul II Catholic University of Lublin (Poland); judicial mediator. Areas of research activity: social work, pedagogy of work, theory and practice of mediation.

Camillo Maffia. Nato il 15 aprile 1986, a Roma. Diplomato presso il Liceo Classico Terenzio Mamiani di Roma, ha lavorato per alcuni anni come addetto stampa, collaborando con il partito "Alleanza per l'Italia", con la Esperanto Radikala Asocio e con varie aziende. Dal 2011 lavora come giornalista freelance, seguendo in modo particolare problemi legati alla discriminazione razziale e religiosa, curando articoli e reportage su questi temi. Da circa un anno scrive per "Agenzia Radicale". Ha collaborato con alcuni membri e parlamentari del Partito Radicale,

disponibili a sostenere il lavoro d'informazione per promuovere la sensibilità sociale nei confronti di soggetti esposti a forme di stigmatizzazione. camillo.edward@gmail.com

Arnold Markowitz, LCSW, has been Director of the Cult Hotline and Clinic/Aka Cult Counseling services program operated by the Jewish Board of Family and Childrens' Services (JBFCs), one of the nations largest non profit Mental Health and Social Services organizations, for 32 years. He has also been director of Adolescent Services at JBFCs as well as director of NY State Licensed Outpatient Mental Health Clinics and director of programs for immigrant populations, substance abuse programs , and an Alternative High School for troubled teenagers. The cult program under Mr. Markowitz has provided help to many thousands of victims and families and direct treatment to approximately one thousand clients.

Matteo Marti. Farmacologo, presso il Dipartimento di Scienze della Vita e Biotecnologie (SVEB) dell'Università di Ferrara. Dottorato di Ricerca in Farmacologia Cellulare e Molecolare. Diploma di Specializzazione in "Formazione Multidisciplinare sulle Dipendenze" (Dipartimento Politiche Antidroga, Presidenza del Consiglio dei Ministri). Docente di "Tossicologia" presso l'Università di Ferrara. Collaboratore del Sistema Nazionale di Allerta Precoce (N.E.W.S.) del Dipartimento Politiche Antidroga, della Presidenza del Consiglio dei Ministri. Collaboratore e referente per associazioni nazionali (GRIS, ONAP) per lo studio dell'impiego delle sostanze psicoattive in contesti criminogeni e settari. matteo.marti@unife.it

Miguel Martinez. Nato in Messico, si è laureato in lingue orientali all'Università di Venezia. Attualmente lavora come traduttore. Si occupa soprattutto del rapporto tra società, politica e immaginari. Nel 2012 ha tenuto una relazione sulla cosiddetta "profezia Maya" al convegno "Apocalypsis 2012" organizzato dall'AISI (Associazione Italiana Studi Iberoamericani) dell'Università di Milano. Gestisce il sito web <http://kelebeklerblog.com/>

Arthur Mary, PhD. Clinical psychologist in private practice, researcher associated with LIRCES : Laboratoire Interdisciplinaire Récits, Cultures et Sociétés (University of Nice-Sophia Antipolis), Lecturer at LCPI : Laboratoire des Cliniques Pathologique et Interculturelle (University of Toulouse-Le Mirail).

Arthur Mary, PhD. Psicologo clinico nella consulenza privata, ricercatore associato al LIRCES : Laboratorio Interdisciplinare della Narrazione, Cultura, Società (Università di Nizza-Sofia-Antipolis) , Lettore a LCPI : Laboratorio di Patologia Clinica e Interculturale (Università di Tolosa- Le Mirail).

Elisa Mattiussi. Medico chirurgo specializzato in psichiatria. Laurea in medicina e chirurgia presso l' Università degli Studi di Udine il 16.03.2007. Abilitazione all'esercizio professionale nel luglio 2007. Specializzazione in Psichiatria presso la Clinica Psichiatrica di Udine il 21.03.2012. È medico psichiatra incaricato del Punto di ascolto AntiMobbing di Udine da settembre 2012. Pubblicazione scientifica: *Int. J Eat Disorders*, 2011, Body schema and self-rappresentation in patients with bulimia nervosa; Urgesi C, Fornasari L, De Faccio S, Perini L, Mattiussi E, Ciano R, Balestrieri M, Fabbro F, Brambilla P. Tesi di laurea sperimentale: "Profili psicopatologici in soggetti obesi." Tesi di specialità sperimentale: "Profili linguistici in soggetti con ADHD." Partecipazione come relatore al congresso "Lo psichiatra del nuovo millennio", Riccione 2010. Membro attivo della S.I.P.A.A. (Società Italiana Psicologia dell'Adulto e dell'anziano). elisamattiussi@hotmail.it

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.

Millard J. Melnyk got involved in the Jesus Movement in Southern California in the early 1970s. After several years in an informal "home fellowship" he joined a movement then known as Smith's Friends, now Brunstad Christian Church. He moved to Seattle, Washington in 1980, where he married and raised six boys. Educated as an information technology professional, he worked in various IT capacities in the health care and aerospace industries, ran a small construction business, and then consulted for small businesses in the Puget Sound, Washington area. In 1994 he was excommunicated by Smith's Friends and lost his marriage in the ensuing fiasco, but retained custody of his six sons. He raised them as a single dad until 2009 when they went to live nearby with their mother. He then decided to "stop cutting bait, and go fishing," inaugurating his long-anticipated writing career with a short sabbatical to the west coast of Mexico. He has self-published three books, *Bullshit: Common Methods and Practices* (2008), *Power* (2010), and *Traction* (2011). He is drafting his fourth book with the working title *Poor Man's Mystic: The Power of Trust*. He currently resides in Seattle, but plans to find some sunshine in the near future!

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.

Cathrine Moestue, Candidate in psychology., received her education in Psychology at the University of Oslo. She is the only person in Norway who has a CMCT title (27 worldwide). She became a Cialdini Method Certified Trainer in 2007. She owns her own company Moestue Consulting, where she teaches companies and individuals about ethical influence. Some of her time is also spent helping people overcome undue influence. She is passionately engaged in the subject of influence and choice psychology and writes articles in magazines and is now also writing a book with a Norwegian publisher, CappelenDamm Academic. She teaches classes on the Psychology of Perception at Westerdals School of Communication. In 2007 at the ICSA conference in Brussels, Cathrine held a talk on her research on False Memory. In 2009 she did an extensive interview with Dr. Philip Zimbardo during his visit to Norway.

Adolfo Morganti. È nato a Bologna il 09/11/1959. È cittadino sammarinese. Residente in San Marino Città (RSM). Laureato in Psicologia all'Università di Padova il 23 novembre 1982 con una Tesi sul tema "La psicologia buddista tibetana: spunti per un'analisi" (relatore, prof. Ettore Tibaldi), con votazione finale di 105/110. Specializzato in Psicoterapie brevi presso il C.I.S.S.P.A.T. di Padova (1983) con una Tesi sul tema "Yoga e Training Autogeno nel pensiero di J.H. Schultz" (relatore, prof. Renato Giorda). Psicologo e Psicoterapeuta iscritto all'Albo speciale degli Psicoterapeuti della Repubblica Italiana (n°1162), esercita la professione dal 1984 presso il proprio Studio in Rimini, via Cavalieri n°59. Co-fondatore e Presidente emerito dell'Ordine degli Psicologi della Repubblica di San Marino (1993-1996). Nel 2004-2005 è incaricato dell'Insegnamento di Psicologia Generale presso il Corso di Laurea in Scienze del Servizio Sociale dell'Università "Guglielmo Marconi" di Roma. Ha svolto e svolge funzioni peritali presso i Tribunali Civili e Penali di Rimini, Urbino e San Marino, e presso il Tribunale Ecclesiastico Flaminio di Bologna.

Mother Agnes Mariam of the Cross. Born Fadia Laham in Lebanon on December 23, 1951. Discalced Carmelite from 1971 till 1992, She holds both Lebanese and French nationalities. She is working actually to obtain a diploma on Islamic Sufism as part of a doctorate in comparative religions at the Ecole Pratique des Hautes Etudes (Sorbonne) Paris, continuing a cycle begun in 1994. She has been a visiting professor at the Ecole Nationale des Beaux-Arts, Paris and has also completed three years of study of Syrian and Hebrew at the Catholic Institute of Paris. In 1993 she intended to found the Antiochian Institute, the first inter-universitarian institute in Lebanon, of which she was general secretary. In 1995 she founded and became president of the House of Antioch for the knowledge and preservation of the Antiochan patrimony. In 1996 she founded the House of the Son of Man for Christian psycho-spiritual caring. In 1994 she begun the restoration of the 6th century monastery of Saint James the Mutilated in Qâra, Syria, and in 2000 she founded in it the Antiochian Order of Unity, being the first abbess of this new monastical community. In 2007 she found and became the secretary of the Commission for the safeguarding of spiritual life and the observatory of popular devotions of the Assembly of Patriarchs and Bishops of Lebanon. She speaks Arabic, French, Spanish, English, Italian, and Portuguese, and she reads biblical Hebrew, Syriac, Latin, ancient Greek, and Russian. Among her published works are: *Le Testament spirituel de Sainte Thérèse d'Avila* (*The Spiritual Testament of Saint Thérèse of Avila*), *Des ténèbres à la Lumière : icône de Saint Jean de la Croix* (*From Darkness to Light: Icons of St. John of the Cross*) - Père Youakim Moubarak, ouvrage collectif (*Father Youakim Moubarak: Collected Works*), *Îcônes arabes, Art chrétien du Levant* (*Arab Icons, Christian Art of the Levant*) - *Îcônes Arabes, Mystères d'Orient* (*Arab Icons, Mysteries of the Orient*). For 40 years Mother Agnes Mariam has conducted personal research and worked in many areas such as monasticism, religion, spirituality, arts and culture. As an expert in mystical theology, she leads spiritual retreats in Qâra and abroad. She assists hundreds of persons experiencing spiritual or psychological difficulties. She has been said to have a charisma of discernment of spirits. As a part of her strive for unity she is a member of the non formal committee of dialogue between Catholics and messianic Jews, she developed also a particular dialogue through mystics with Soufis and Shiite Muslims. In 2009 she received the chivalry's insignias of the French National Merit Order.

Petre Radu Muresan is lecturer at the Faculty of Orthodox Theology, Department of Missiology and Ecumenism and an Orthodox priest. He graduated the Faculty of Orthodox Theology, University of Bucharest in 1997 and, in 1998, he graduated the Master courses at the same University. He received research scholarships at the Orthodox Center of the Ecumenical Patriarchate in Geneva and at Faculty of Catholic Theology, Fribourg (Switzerland). He got a research stage at Observatory of Religions in Switzerland. He holds a doctorate in Orthodox Theology with a thesis on the eschatological discourse of Adventist groups and its impact on society. Currently he is preparing the second doctorate within the Institute of Ecumenical Studies, Faculty of Catholic Theology, University of Fribourg (Switzerland). His areas of interest are New Religious Movements, centrifugal movements in the Romanian Orthodox Church, spiritual alternatives in vogue in Romania (New Age movements, Scientology, neo-paganism, alternative healing techniques). He is the author of several articles and studies published in Romania and abroad. He is married and has one daughter.

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.

Jill Mytton, M.Sc., C.Psychol., is a Chartered Counselling Psychologist. Currently, she is a visiting Lecturer in the School of Psychology, London Metropolitan University and at the New School of Psychotherapy and Counselling, London, where she is also a research supervisor for doctoral students. She is currently studying for a doctorate at the Metanoia Institute affiliated to Middlesex University. She is listed on the British Psychological Society media list for Cults and Thought Reform and has been involved in several TV and Radio broadcasts. Her primary research interest is the mental health of Second Generation Adults, i.e., those born or raised in cultic groups. She has presented at several conferences, including: INFORM London, April 2008, the annual Division of Counselling Psychology conferences in Dublin, 2008 and Leicester 2012, the ICSA Annual Conferences in Geneva 2009 and Montreal 2012. She was born and raised in the Exclusive Brethren, leaving at the age of 16, when her parents decided to leave. Apart from a small private practice, she also runs an email support group for former Exclusive Brethren and has become a point of contact for leavers of several groups.

Arcivescovo Mons. Luigi Negri. Nato a Milano nel 1941, Mons. Luigi Negri è stato il primo presidente diocesano di Gioventù Studentesca negli anni dal 1965 al 1967, quando Don Luigi Giussani era insegnante di religione presso il Liceo Berchet, dove nel 1957 aveva avuto il primo incontro con il fondatore di Comunione e Liberazione, di cui rimase uno dei più stretti collaboratori. Si laurea a pieni voti in Filosofia nel 1965 con Gustavo Bontadini presso l'Università Cattolica del Sacro Cuore di Milano; nell'autunno del 1967 entra nel Seminario diocesano di Milano e il 28 giugno 1972 viene ordinato sacerdote dal Cardinale di Milano Giovanni Colombo. Impegnato da sempre con i giovani e la scuola, la sua opera è all'origine della nascita, negli anni '70, di Comunione e Liberazione tra gli studenti delle scuole superiori in Italia e, successivamente, anche tra gli insegnanti per promuovere la libertà di educazione e di insegnamento. Dagli anni '80 fino al 2005 è stato docente di Introduzione alla Teologia e Storia della Filosofia presso l'Università Cattolica del Sacro Cuore di Milano. E' stato membro del Consiglio Internazionale di Comunione e Liberazione fino al 2005, è componente della Commissione per la Dottrina della Fede della Conferenza Episcopale Italiana ed è accademico della Pontificia Accademia dell'Immacolata. Il 7 maggio 2005 nel Duomo di Milano ha ricevuto l'Ordinazione episcopale dalle mani di S. E. Card. Dionigi Tettamanti e il 22 maggio ha fatto il suo ingresso in Diocesi nella Cattedrale di Pennabilli, sede vescovile. Ha scelto come motto del suo stemma vescovile le parole "Tu, Fortitudo mea". Il 18 settembre 2012 è nominato da Benedetto XVI padre sinodale alla XIII Assemblea Generale del Sinodo dei vescovi sulla Nuova Evangelizzazione e il 19 novembre 2012 Vescovo di Ferrara-Comacchio. E' autore di circa quaranta volumi e di numerosi saggi.

Kimiaki Nishida, Ph.D., is Professor of Social Psychology in the Faculty of Psychology, Risho 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.

Robert Örell, director of Exit Sweden (Fryshuset), has since 2000 worked with 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 radicalisation, disengagement, and intervention, and has arranged several international conferences and workshops. He co-chairs

the working group on "First-line practitioners" at the European Commission's RAN (Radicalization Awareness Network). Robert has studied social pedagogy and basic psychotherapy training.

Sue Parker Hall is a Certified Transactional Analyst (Psychotherapy), UKCP registered practitioner and MBACP (Senior Accredited). Author of *Anger, Rage and Relationship: An Empathic Approach to Anger Management*, (2008, Routledge) which adopts a psychotherapeutic approach to these issues and links anger and rage difficulties to underlying trauma. Sue is also a social activist and actively campaigns to raise awareness about, and bring an end to, the Integrated Domestic Abuse Programme (Duluth in the US), which is ideologically vs. evidence base driven.

Stephen Parsons is a retired Anglican priest living in Cumbria in England. While acting as a parish priest in the 1980s he became involved in the ministry of healing and wrote his first book on the subject. Subsequent involvement in this movement drew his attention to the considerable amount of abuse within the churches and beyond under the guise of 'healing' and he made a study of Christian abuse in a further book, *Ungodly Fear*, which was published in 2000. Since retirement in 2010 he has continued his studies, focusing on the dynamics of leadership within religious groups.

Fabio Pasquariello. Nato a Treviso il 19 Giugno 1964, ha conseguito la maturità classica presso il Liceo Ginnasio Statale "E. Montale" di San Dona di Piave (VE) nell'anno 1983, arruolatosi nell'Arma dei Carabinieri, nell'anno 1984, ha svolto attività di servizio in Padova, provincia di Udine, Gorizia e Roma, ricoprendo svariati incarichi prevalentemente nell'ambito investigativo e della polizia giudiziaria. Ha assunto l'incarico di comandante del Nucleo Investigativo Carabinieri di Udine e responsabile provinciale della polizia giudiziaria nell'ottobre 2005. Ha ricevuto plurimi elogi ed encomi per brillanti operazioni di servizio per la repressione del traffico transnazionale di sostanze stupefacenti da parte degli organi di vertice dell'Arma dei Carabinieri, della Bayerisches Landeskriminalamt di Monaco di Baviera, della Polizia Albanese e Macedone; per la cattura di efferati rapinatori, arrestati in flagranza di reato, dopo la commissione di rapina ad istituto bancario, con conseguente conflitto a fuoco; per l'individuazione di autori di alcuni degli omicidi più complessi ed efferati, perpetrati nella Regione Friuli Venezia Giulia; come prima attestazione di merito, quale responsabile del pool investigativo che ha individuato gli autori di efferato omicidio avvenuto in Lignano Sabbiadoro (UD) nell'agosto 2012. Collabora costantemente con il Reparto Crimini Violenti del R.O.S. Carabinieri ed il Reparto Analisi Criminologiche del R.A.C.I.S. Carabinieri. Referente per la formazione degli Ufficiali di P.G. in materia di repressione dei reati ai danni dei cd. "soggetti deboli"; promotore e relatore dei progetti di partecipazione integrata nella prevenzione e repressione dei reati di violenza ai danni della donna, promossi dalla Regione Friuli Venezia Giulia; referente per la provincia di Udine dei progetti di "EDUCAZIONE ALLA LEGALITÀ" negli istituti scolastici di media superiore ed inferiore, con conseguente partecipazione quale relatore in tutte le iniziative promosse dalle direzioni scolastiche.

Renata Patti. Nata il 7/09/1957 a Milano; professione segretaria di direzione UE. Ho aderito al Movimento dei Focolari a 10 anni guidata dal sacerdote della parrocchia. Impegnata a realizzare l'ideale di Chiara Lubich e affascinata dalla sua tempra di leader con altre amiche ero profondamente convinta di essere stata scelta da Dio per seguire una NUOVA via, UNICA risposta per il bene della Chiesa e dell'Umanità del XX secolo. Così mi sono consacrata ad essa prima come Gen poi come Focolarina. A 18 anni, con immenso dolore dei miei (sono figlia unica), sono entrata nel Focolare. Dal 1977 al 1979 a Loppiano ho lavorato e studiato alla Scuola di Formazione. Lavoro e studio erano diretti "ad intra" solo da focolarini/e o sacerdoti/focolarini obbedienti ai desideri della Fondatrice e del Centro dell'Opera. Ad inizio degli anni 1980 sono stata inviata nel Focolare in Belgio. Nella vita del Focolare, sono stata testimone di abusi psicologici e morali: per la spiritualità dell'Unità viene chiesto di "perdere tutta la propria personalità" e "per amore di Gesù Abbandonato" si richiede un'obbedienza cieca. Nel 2007 circa 30 persone della Zona Belgio/Lussemburgo hanno lasciato il Movimento per ragioni gravi. Io ho scritto a C.Lubich per informarla senza riscontrare cambiamenti. Scandalizzata, ho lasciato il Focolare, un mese dopo la sua morte, il 13/04/2008. Alla ricerca di Verità, ho seguito dei corsi all'Istituto Studi Teologici dei Gesuiti di Bruxelles, dove "intelligenza e cuore" vanno di pari passo e gli studenti si formano uno spirito critico: percorso arduo per me dopo la formazione univoca ricevuta in Focolare. Sono d'accordo con "Il Cardinale" di O.Le Gendre: "...Alcuni di questi movimenti esigono molto dai loro membri: obbedienza, disponibilità, esclusività, contributo finanziario importante, grande rispetto nei riguardi dei fondatori e dei responsabili. Di fronte a questo genere di pretese, si possono avere due impressioni. La prima è di meraviglia per la generosità che anima questi cristiani... La seconda induce a domandarsi se quelle pretese ... non giovino esclusivamente ai dirigenti dei movimenti...(che siano) presentate con troppa insistenza (e)...imposte attraverso pressioni mentali anomale ed eccessive." . Attualmente ho inviato a Papa Francesco il testo dei miei due dialoghi con il Card. C.M. Martini sull'argomento, insieme ad un lavoro sul Regolamento delle Focolarine riletto da Père J.M.Hennaux SJ teologo-moralista e Père B.Malvaux SJ, teologo-canonista. Ho speranza che uno studio di tipo AUDIT-ESTERNO possa essere realizzato per il Movimento dei Focolari e forse per altri Movimenti da una Chiesa che, riprendendo FORZA, possa fare chiarezza.

Alessandro Olivieri Pennesi, Ph.D. With degrees in philosophy from l'Università La Sapienza di Roma and in theology from the la Pontificia Università Gregoriana, Dr. Pennesi is a teacher of philosophy, psychology and the

science of education in high schools and various pontifical universities. A registered psychologist in Lazio, he is a national advisor of GRIS (Gruppo di Ricerca e Informazione Socio-religiosa), a member of ONAP (Osservatorio Nazionale Abusi Psicologici), member of ICSA and a member of the Association of Christian Therapists (ACT). He is the author of various studies on the New Age and has participated in conferences and seminars on the new religiosity. Among his publications are: "The Cross of Christ in the New Age," in E. Fizzoti (editor), *The sweet seduction of Acquarius* (Las, Rome, 1996) and *The Christ of the New Age: Critical Investigations* (Lev, Vatican City, 1999).

Alessandro Olivieri Pennesi. Laureato in filosofia presso l'Università La Sapienza di Roma e in teologia presso la Pontificia Università Gregoriana, è docente di filosofia, psicologia e scienze dell'educazione nei licei e presso varie università pontificie. Iscritto all'Ordine degli Psicologi del Lazio, è consigliere nazionale del GRIS (Gruppo di Ricerca e Informazione Socio-religiosa), socio dell'ONAP (Osservatorio Nazionale Abusi Psicologici), socio ICSA e dell'Association of Christian Therapists (ACT). Autore di vari studi sulla New Age, tiene conferenze e seminari sulla nuova religiosità. Tra le sue pubblicazioni: "La croce di Cristo e il New Age," in E. Fizzotti (a cura di), *La dolce seduzione dell'Acquario*, Las, Roma 1996: *Il Cristo del New Age. Indagine critica*, Lev, Città del Vaticano 1999.

Miguel Perlado, Ph.D., Psychologist. Psychotherapist (associated member of the Spanish Federation of Psychotherapy Associations, FEAP). Psychoanalyst (Barcelona Institute of Psychoanalysis, IPB/SEP). Member of the Board of Directors of iPsi Psychoanalytic Training Center. Member of the International Cultic Studies Association (ICSA). Director of the Iberoamerican Association for Research on Psychological Abuse (AIIAP). Coordinator of Task Force on "Psychological Manipulation Processes on Cults and Other Social Organizations" at the Official School of Psychologists of Catalonia (COPC). He worked for eleven years with Attention and Research on Social Addictions in Barcelona. Now, he's the current director of AIIAP (Iberoamerican Association on Psychological Abuse, Barcelona, Spain). He has specialized since 1999 in cult-related problems, helping more than eight hundred families, current members, and ex members of cults and other victims of abusive relationships. He has published a number of professional articles on the subject and has organized numerous seminars for mental health professionals in Spain. He coordinated the specialized book on cults, *Estudios Clínicos sobre Sectas*. He's the webmaster of EducaSectas and also HemeroSectas, two specialized Spanish websites on cults. He develops his clinical practice with ex cult members and their families on Barcelona (Spain).

Miguel Perlado. Psicologo clinico. Psicoterapeuta (membro associato della Federazione di Associazioni di Psicoterapeuti , FEAP). Psicoanalista (Istituto di Psicoanalisi di Barcellona, IPB). Membro del Consiglio di Amministrazione di iPsi Formazione Psicoanalitica. Membro dell'Associazione sugli studi settari ICSA. Coordinatore del Gruppo di lavoro "Processi di Manipolazione psicologica nelle sette coercitive ed altre organizzazioni sociali" (Collegio Ufficiale di Psicologi della Catalogna, COPC). Ha lavorato per undici anni in AIS (Atención e Investigación en Socioadicciones) a Barcellona. Attualmente è il presidente di AIIAP (Associazione Iberoamericana per la ricerca sull'abuso psicologico, Barcellona, Spagna). Negli ultimi 14 anni si è specializzato nell'aiuto alle famiglie, ai membri ed ex-membri di sette e altre relazioni abusanti, ed ha seguito finora più di 800 casi collegati a sette. Ha pubblicato numerosi lavori in riviste specializzate e collabora regolarmente nella formazione di professionisti della salute mentale in tema di settarismo. Coordinatore del libro "Studi clinici sulle sette". Collaboratore di diversi mezzi di informazione sul tema del settarismo. Segue il sito web EducaSectas e HemeroSectas. Sviluppa la sua attività clinica con pazienti che sono stati danneggiati da sette e le loro famiglie a Barcellona (Spagna).

Frances Peters (1959), married since 1979, mother of two children, Dutch, currently living in the middle of Holland. The sect I was born in: Jehovah's Witnesses. My mother came in contact with JW in the year I was born. Up until my early forties, we were active members, sincerely believing we were serving God in the Truth, blinded by the ideals and magical thinking of the sect. Things happened in the organization that made us realize there was something seriously wrong. Our conscience began to bother us. My husband and I started to reexamine our JW beliefs, sold to us as "Gods Truth," to the bone. Since 2002 we began to ask critical questions. We were disfellowshipped for apostasy in 2007. According to JW leaving the organization is the same as leaving God himself, and we became total outcasts. The last meeting we attended was in 2004. It was hard to start all over and socialize with society outside the sect for the first time in our life. We had to start from scratch and had to figure out who we were. During these years we came across the ICSA, and I attended a conference in Rome, Italy (2010) and travelled to America to attend the workshop for Second Generation Adults for Former Cult members in Connecticut (2011). Since 2009 I started working on becoming a certified coach/counselor with the specialization, Identity coach. In September 2011 I wrote an article, which was published in the journal 'Tijdschrift voor Coaching' (Magazine for Coaching). Meanwhile I got my diploma as a Certified Academic Coach/Counsellor (2012). I've attended Gillie Jenkinson's training "Effective Therapy with Former Members of Abusive Groups and Abusive Relationships" in London (2012).

Marcy Pettitt is a practicing attorney. She lives in Los Angeles with her partner of twenty years and their three daughters. Writing about growing up in a Fundamental Christian cult, Marcy hopes to inspire those who feel trapped in an unhealthy or unsafe place to fight, feel empowered, and build a better life.

Daniel Picotin has been a lawyer for the Bordeaux Appeals Court since 1981; at the same time, he was 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."

Clara Porrúa García es licenciada en Psicología y profesora del Departamento de Psicología Social de la Universidad de Barcelona. Imparte clases de la asignatura de Psicología de los Grupos en el Grado de Psicología, y clases de Psicología Social en las licenciaturas de Pedagogía y Psicopedagogía. Su línea de investigación se centra en temas relacionados con la persuasión, la influencia y la violencia. Desde el año 2004 forma parte de un grupo de investigación que estudia la violencia psicológica, entendida como aquellas estrategias de control, manipulación y abuso aplicadas para conseguir la dominación sobre una persona, ya sean para conseguir su exclusión, o bien para su sometimiento. Actualmente también colabora con un grupo de investigación que tiene como objetivo principal estudiar el proceso de recuperación de mujeres en situación de violencia de pareja.

Silvana Radoani. EtnoAntropologa e Teologa, è studiosa di gruppi coercitivi, con particolare approfondimento della magia, del satanismo, di personaggi di frangia cattolica e di gruppi neohindu. Ha conseguito il Master quadriennale di Ipnosi Clinica a Bologna. E' socio aderente della SMIPI - Società Medica Italiana per la Psicoterapia e l'Ipnosi, Membro della SIPR - Società Italiana di Psicologia della Religione, Membro dell'Accademia Italiana di Scienze Forensi. Docente invitata presso le Facoltà Teologiche di Bologna e Bolzano. Exit counselor (o "cult specialist"). Coordinatrice del centro di consulenza Antiabuso online Asaap.

Dingcheng Ren, PhD, has paid attention to cults in China from historical, methodological, and life culture perspectives since the late 1990's. He is a professor and the executive dean of the School of Humanities & Social Sciences, University of Chinese Academy of Sciences. He has been a professor at Peking University, a visiting professor at the Oversea Programme of Stanford University in Beijing, a research fellow of Japan Society for the Promotion of Science in Tokyo, and a guest professor of Fuguang University in Taiwan. Also, he has worked as the Deputy Director of the Expert Panel of National Scheme for Scientific Literacy for All Chinese Citizen for China Association for Science and Technology. Prof. Ren's current academic interests are focused on: (1) phenomena of victimizing members of groups by misusing traditional Chinese culture in contemporary China, (2) phenomena of manipulating members of groups misusing modern science, and (3) how to aid the members of groups to distinguish pseudoscience from science in order to avoid harm.

Mirosław Rewera, PhD, doctor of sociology, Assistant Professor at The John Paul II Catholic University of Lublin (Poland). Areas of research activity: social philosophy, esp. postmodernism, roles of authorities in society.

Álvaro Rodríguez-Carballeira, Ph.D., 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 this 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. Rodríguez was awarded ICSA's 2011 Margaret Singer Award "for advancing the understanding of coercive persuasion and undue influence."

Matteo Rossi. Dottore in Scienze e Tecniche Psicologiche – curriculum Processi di sviluppo nell'infanzia e nell'adolescenza. Sto frequentando presso l'Università Cattolica di Milano il corso di laurea magistrale in Scienze Sociali Applicate – curriculum Crime&Tech. Sto seguendo presso l'Università della Repubblica di San Marino il seminario di approfondimento criminologico "InsanaMente - L'uomo, la società e i suoi vizi". Sono socio dell'associazione "O.N.A.P" (Osservatorio Nazionale Abusi Psicologici) e dell'associazione "Europa dei diritti". E-mail: matteo.rossi1988@gmail.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.

Salvatore Salvo. Ten. Col. t. ISSMI Salvatore Salvo è nato a Barcellona Pozzo di Gotto (ME) in data 09.12.1970. Arruolato nel Corpo della Guardia di Finanza nel settembre del 1990, ha frequentato l'Accademia della Guardia di Finanza in Bergamo ove, alla fine del quinquennio di studi, ha conseguito la Laurea in Giurisprudenza presso l'Università degli Studi di Milano. Ha svolto attività di servizio in varie sedi sull'intero territorio nazionale, Roma,

Napoli, Vibo Valentia e Catanzaro, ricoprendo numerosi incarichi operativi nei settori tributari, antiriciclaggio, antidroga e polizia giudiziaria. Dal 2005 al 2008, quale ufficiale addetto, ha ricoperto vari incarichi di staff presso il Comando Generale del Corpo. Ha frequentato, nell'anno di studi 2009-2010, il 12° Corso Superiore di Stato Maggiore Interforze presso lo I.A.S.D. in Roma. Dal mese di luglio 2012 è Comandante del Nucleo di Polizia Tributaria della Guardia di Finanza di Udine.

Sasha Samuels. A former member of a psychologically abusive group for over 18 years, Samuels exited nine years ago. The group's leader being an immediate family member made her recovery particularly challenging; exiting a group is in and of itself challenging, but even more so to simultaneously abandon one's family. Nonetheless, it was necessary for her recovery and survival. Samuels' recovery included extensive research into family dynamics that would predispose her to enter an abusive group, and to predispose her family member to become a cult leader. Narcissism in the family played a key role in the victim\abuser cycle, and the understanding of its dynamics afforded her insight and restored her self-confidence, as well as providing deep healing. Additionally, studies in Native American philosophy brought about deep healing for Samuels. As an artist who had lived in Rome before entering the group, her return to rural Italy and to her painting also afforded her deep emotional healing. She still lives there part time and is a member of ICSA and AVAAZ.

Samuels Sasha. La Sig.ra Samuels è stata un ex membro di un gruppo psicologicamente abusante per oltre diciotto anni, e ne è uscita nove anni fa. Il capo del gruppo era un membro della sua famiglia, e questo ha reso il suo recupero particolarmente impegnativo; uscire da un gruppo abusante è già difficile di per sé, ma ancora di più lo è lasciare contemporaneamente la propria famiglia. Tuttavia ciò era necessario per la sua ripresa emotiva e la sua sopravvivenza. Il recupero della signora Samuels è passato anche per una ricerca approfondita sulle dinamiche familiari che l'avrebbero predisposta ad entrare in un simile gruppo, ed anche ad accettare e incoraggiare che un membro della propria famiglia ne diventasse il leader. Il narcisismo in famiglia ha giocato un ruolo chiave nel ciclo di abusante/vittima, e la comprensione delle sue dinamiche hanno permesso al suo intuito di ripristinare la sua autostima, oltre a fornirle una profonda guarigione. Ad agevolare il ristabilimento della signora Samuels ha avuto una grande importanza anche lo studio della filosofia Nativa Americana. Da artista che viveva a Roma prima di entrare nel gruppo, il suo ritorno nell'Italia rurale a dipingere le ha permesso anche la sua profonda guarigione emozionale. Ancora ora vive in Italia per parte del suo tempo.

Tommaso Santoro. Nato in Italia, nella sua relazione parlerà delle sue esperienze personali e di come il suo idealismo lo aveva portato ad unirsi alla Chiesa dell'Unificazione di Sun Myung Moon a Londra, all'età di 19 anni. A quel tempo era profondamente convinto che l'insegnamento e le attività della Chiesa dell'Unificazione fossero utili al piano di Dio di aiutare l'umanità a creare un mondo migliore. Ritornato lentamente e gradualmente ad un pensiero critico, ha potuto scoprire molte discrepanze tra gli insegnamenti del gruppo e la realtà. Dopo molti anni ha finalmente scoperto la forza interna per lasciare l'auto-proclamato Messia e la struttura piramidale del movimento, riguadagnando la libertà e la possibilità di orientare la sua vita secondo una propria volontà. Oggi spera di far riflettere le persone su chi ha dei benefici da una vita rigorosa e di sacrificio dei propri seguaci nei gruppi coercitivi.

Patrizia Santovecchi. Criminologa, Professional Exit Counselor. Socio Fondatore e Presidente dell'Osservatorio Nazionale Abusi Psicologici (O.N.A.P. www.onap-italia.org). Direttore Responsabile del Giornale scientifico Profiling. I Profili dell'Abuso: (www.onap-profiling.org). Membro del Direttivo Tecnico Operativo del Centro Universitario di Formazione sulla Sicurezza (CUFS), Dipartimento di Studi Giuridici, Università degli Studi della Repubblica di San Marino. Membro del Consiglio Direttivo Società Sammarinese di Criminologia (So.S.C.). Mediatore Civile Professionale, abilitato dal Ministero della Giustizia. Formatore Microsoft sui temi della criminalità nell'Internet Safety-SicuramenteWeb. Professionista Accreditato Ce.S.I.G (Centro Studi e Interventi sulla Genitorialità), struttura operativa della Rete Nuove Dipendenze Patologiche. Professionista associato a Relazione di Aiuto.it (Network Mo.P.I.), Rete di Professionisti che operano nel settore della psicologia e delle scienze affini. Socio della Società Italiana di Criminologia (SIC). Socio della Società Italiana di Vittimologia (SIV). Socio di AssoCounseling (Associazione Professionale di Categoria). Socio dell'International Police Association (IPA). Relatrice in numerosissime conferenze e pubbliche discussioni su tematiche socio/religiose organizzate da vari Enti in tutta Italia. Consultata/intervistata da numerosi quotidiani e settimanali/mensili. Chiamata a partecipare come esperta a numerose trasmissioni radio/televisive. Da anni impegnata nella ricerca socio-religiosa, docente e scrittrice. patrizia.santovecchi@unirmsm

Maria Katya Sciarrino. Avvocato e Notaio iscritto all'Ordine della Repubblica di San Marino, Criminologo, Docente. Presidente della Società Sammarinese di Criminologia, Socio dell'Osservatorio Nazionale Abusi psicologici (O.N.A.P. www.onap-italia.org), Socio della Società Italiana di Criminologia (SIC). Direttore del Rettorato dell'Università degli Studi della Repubblica di San Marino. Direttore Tecnico del Centro Universitario di Formazione sulla Sicurezza (CUFS) Università degli Studi della Repubblica di San Marino. sciarrino@unirmsm

Antonia Serio. Specialista in Medicina Legale e delle Assicurazioni. Master in psicologia clinica e dinamica per le professioni sanitarie. Medico Capo della Polizia di Stato.

Marco Sotterra. Dottore in D.A.M.S. Discipline delle arti, della musica e dello spettacolo – curriculum Cinema e arti della visione. Facoltà di Lettere e Filosofia dell'Università degli Studi Roma Tre. Sto frequentando presso l'Università Cattolica di Milano il corso di laurea magistrale in Scienze Sociali Applicate – curriculum Crime&Tech. Sto seguendo presso l'Università della Repubblica di San Marino il seminario di approfondimento criminologico "InsanaMente - L'uomo, la società e i suoi vizi". E-mail: marco.sotterra@libero.it.

Aymeri Suarez-Pazos. Entrato nell'Opus Dei come numerario all'età di 19 anni, uscito 14 anni dopo, ha lavorato come ingegnere, dopo la laurea conseguita alla Scuola Superiore d'Elettricità di Parigi (Ecole Supélec). Si è laureato in Lettere all'Università della Sorbona. Poi, ha potuto imporre ai direttori dell'Opus Dei la sua scelta professionale da loro per tanto tempo rifiutata e si è finalmente lanciato nella carriera di attore. Attualmente sposato, padre di due figli, lavora come attore, scrittore e regista teatrale. Affiliazioni: Vice-Presidente dell'AVREF (Francia). aymeri.sp@gmail.com.

Amnon Jacob Suissa is a professor at the school of social work at Université du Québec à Montréal. He teaches courses on addictions as a social problem and the methodology of social intervention. With a constructivist approach to social problems, he is interested in the social determinants of addictions and their impact on intervention processes. He has a background in family therapy and sociology and is the author of several books and scientific articles concerning the medicalization of behaviors understood as pathologies or even diseases. These include *Le monde des AA: The world of AA with PUQ*, Quebec University Press (2009), *Pourquoi l'alcoolisme n'est pas une maladie Why Alcoholism is not a disease* (2007) and *Le jeu compulsif: vérités et mensonges Pathological Gambling: trues and lies* (2005) with Éditions Fidès. As a researcher, Dr Suissa is often invited in Canada and abroad for scientific interventions, trainings, and collaborations.

Wenpei Tang is an associate professor in the Institute of Medical Humanities at Peking University. She received a Ph.D. in philosophy from Philosophy Department, Peking University in 2008. The title of her doctoral dissertation is "Hessen Thesis and its Influence on the Western Social Studies of Science." Her research interests focus on the history of the history of science, the historical development of medical Philosophy, and cultic studies recently. She has published several papers in Chinese academic journals, such as "Metaphysical Attributions to Modern Science by Scholasticism in Middle Ages," "An Analysis Report about the literature on Scientific Literacy in the China National Knowledge Infrastructure," "A Text Study of Hessen Thesis."

Francesco Tomasi. Maresciallo dell'Arma dei Carabinieri in servizio a Ferrara.

Carolle Tremblay is an attorney in Montreal. She has a bachelor's degree in social work (B.S.W.) (minor in economics) from Laval University, Quebec City, Quebec (1983) and bachelor's degrees in law (B.C.L. and L.L.B.) from McGill University, Montreal, Quebec (1984–1988). She has been a private-practice lawyer specializing in family law in Montreal, Quebec (Tremblay, Kidd & Associés) since 1989, and has been involved in cult-related legal cases for the past ten (10) years. She has participated in various media interviews on cult-related matters and is President of Info-Cult/Info-Secte in Montreal, Quebec.

Matthew Trodden is a Master's student at the University of Alberta, studying with Dr. Stephen Kent. My thesis project is centred on how cult groups use music and how that use impacts individual members and the group itself. Upon completion of my MA I intend to continue my research in a doctoral program. As a PhD student I will examine how different models of music therapy are adaptable to therapeutic treatments for former group members.

Gerarda Urciuoli. Ha una laurea specialistica in lingue e letterature straniere moderne. E' counsellor professionista, certificato AICO e registrato nell'albo del FVG (n.ro 52). Dal 2008 è coordinatrice del Punto di Ascolto Mobbing della C.C.d.L. UIL di Trieste, facilitatrice di Gruppi di Auto Mutuo Aiuto dedicati ai lavoratori in disagio psicofisico nei contesti professionali e formatrice in percorsi formativi di autodifesa verbale. E' membro del Comitato Tecnico Provinciale per la diffusione della Carta per le Pari Opportunità e Uguaglianza sul Lavoro. E' ideatrice della Guida multilingue: "Gli stranieri, le straniere e il mobbing: guida per conoscere, riconoscere e difendersi dalle vessazioni in ambito lavorativo - con un focus specifico sulla doppia possibile vessazione di cui sono vittime i lavoratori dei Paesi Extra UE".

Joni Valkila inherited the Jehovah's Witness religion from his parents. He was excommunicated from the group when he was 22 in 1996. Since then he has been active in assisting those leaving extreme religious groups. Since 2012 he has worked as the director of Support for Victims of Religions in Finland. This organization provides support to people who have experienced difficulties in religious groups as well as offers information on the

activities of these groups, especially regarding problems they pose to human rights. The organization is funded by the Finnish government. Joni Valkila also has another career as a researcher in Social Sciences.

Rienie Venter is Associate Professor in the Department of Psychology of Education at the University of South Africa. In her doctoral study Rienie focused on therapeutic guidelines for former cult members and their families. She has done research on the influence of cults on families and has recently focused on cultural ideologies and customs as a means of unethical control. As a registered educational psychologist, Rienie specializes in behavioural problems of adolescents, family, and marital problems, mind control, and unethical control in relationships. She is a member of two counter cult organizations in South Africa, RIGHT (Respect the Rights of Individuals), and CIEC, (Cult Information and Evangelical Centre). Both are organizations that act against harmful spiritual and psychological practices. Rienie has published 15 articles and has read three international and various national conference papers on mind control and high demand groups.

Evgeny Volkov, Associate Professor at the N.I.Lobachevsky State University of Nizhni Novgorod – National Research University (UNN), Russia, is a social psychologist, ICSA and FECRIS member. Mr. Volkov specializes in counseling, trainings, and expert testimony in the field of social influence and critical thinking. He teaches courses on psychology, conflict resolution, critical thinking, and social engineering, including a course "Psychological Defense Against Psychological and Spiritual Abuse." Mr. Volkov has over 170 publications, including "The Criminal Challenge to Practical Psychology: A Phenomenon of Destructive Cults and Mind Control," "Methods of Recruitment and Mind Control in Destructive Cults," "The Basic Models of Mind Control (Thought Reform)," and "Consultation with Victims of an Intensive Mental Manipulation: Basic Principles, Specificity of Practice." His translations of books on social influence and cults (by R. Cialdini, R. Lifton, E. Aronson, A. Pratkanis, S. Hassan, C. Giambalvo, W. Ford) are widely known in Russia. Mr. Volkov also teaches psychologists, psychotherapists, social workers, and educators at seminars and gives trainings in many cities of Russia and NIS. He consults with municipal, governmental and non-governmental organizations, lawyers, and journalists, and has participated in many TV-shows and TV documentaries about cults and psychological abuse. He also consults individuals and families adversely affected by psychological and spiritual abuse in various groups and organizations. His paper for FECRIS conference in Marseille in 2004 "The healthy thinking as means of preventive maintenance and a therapy of the pathological thinking in destructive cults" was published in the international book, *The Phenomenon of Cults from a Scientific Perspective* (Crakow, 2007).

Dr. Weiguo Wang is a professor of Political Civilization Study Center at Beijing Union University. He is interested in philosophy and cults in contemporary China. Professor Wang has published more than 20 articles.

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.

Gerard Webster is a registered Counselling and Forensic Psychologist in private practice in Sydney, Australia. He is a Court Expert Witness and has provided assessment and treatment for victims and perpetrators of child abuse for thirty years. He also provides psychotherapy to ex-members of cults and is a member of ISCA and of Cult Information and Family Support (NSW, Australia). Gerard has lectured in child abuse prevention strategies for over a decade, and he has published articles, training packages, and practice guidelines for organisations that are responsible for the care and protection of children. Gerard is an Honorary Fellow of Australian Catholic University and is past president of the Australian and New Zealand Association for the Treatment of Sexual Abuse. He is a candidate in both the Doctor of Psychoanalysis and PhD programs at the Institute of Contemporary Psychoanalysis, LA (USA). He is an ex-member of Sahaja Yoga which gave him the opportunity to research the mental health of children aged 6-16 years at the International Sahaja Yoga School in India as well as in Australia.

Harald Weinböck, PhD. Dr. Weinböck's areas of scientific expertise (PD/ Prof., Ph.D.) are culture/media studies, social research, qualitative psychology, psychotherapy research and interdisciplinary narratology. He works as researcher, psychotherapist, and deradicalisation practitioner in prison and community contexts. He studied and worked in New Haven, Los Angeles, Paris, Zurich, and Berlin and received his Ph.D. at UCLA (Los Angeles) where he also completed training as research psychoanalyst at the Southern California Psychoanalytic Institute. He undertook further psychotherapy training at the Heidelberg Group-Analytic-Institute. He recently finished an EU research project on "Media Interaction and Trauma Therapy" in the Dept. of Clinical Psychology of Zurich University. At "Cultures Interactive" (CI) (NGO, Berlin), Dr. Weinböck works as a deradicalisation practitioner and researcher in governmental projects of preventing and intervening against extremism and hate crime among young people (in the Federal Model-Project Programs "Vielfalt" and "Xenos" -- projects: "Creating Resilient Communities"; "Youth Cultures, Fictional Narratives and Self-Awareness Groups for Adolescents Vulnerable to Extremism and Violence", "Practical guidelines for first-line deradicalisation practitioners in east German community work"). At "Cultures Interactive" he also conducted the EU research project "Cultural, media,

and literary interaction as means of preventing adolescent violence and extremism" (LIPAV, DG Research). At "Violence Prevention Network" (VPN) (NGO, Berlin) Dr. Weillnbock worked in the EU-project: "Towards Preventing Violent Radicalisation" (TPVR, DG Justice, 2009-11), investigating the effects of the intervention methods used in VPN's work in prison and probation, and comparable projects in the UK. In the TPVR project he also completed a monographic manuscript in German and English. Since 2009 he has consulted in the "Challenge Hate Crime"-project of Niacro and the Northern Ireland Prison Services, Belfast, aiming at finding methods of intervention that lend themselves to sectarian hate crime as it occurs in Northern Ireland. He is member of the "Experts on Extremism Network (EENeT)." In 2011 Dr. Weillnbock joined the consultants board for the preparation of the "European Radicalisation Awareness Network" (RAN, Brussels/ EC DG Home Affairs), where he now leads on the section "Firstline deradicalisation interventions/ practitioners". Since 2012 he has worked for the ENoD project (ISEC; "European Network of Deradicalisation", conducted by VPN, Berlin). Beginning in 2013 he will conduct the EDNA project (European Platform of Deradicalising Narratives, ISEC, VPN) and the EU project WomEx – 'Women, Girls/ Gender in Extremism' (CI, Berlin). He also serves as expert referee for the EU in the DG Research (Marie Curie Dept.) and as advisory board member of the RAND-Corporation EU-project: "Methodologies to assess the effectiveness of measures addressing violent radicalisation" (SAFIRE).

Robin Willey is finishing his PhD under the supervision of Professor Stephen Kent in the Department of Sociology, University of Alberta. His Master's thesis, "Discovering the Evangelical Sexual Marketplace," used ethnographic analysis to examine the development, conversion, and exchange of erotic capital amongst young adults in an Evangelical church. It focused on the value of sexual abstinence in this Evangelical context. In addition to his interests in Evangelicalism, sexuality, and politics, Willey has published an article, which uses a popular cultural figure from the Star Trek series to examine certain methodological difficulties that new academics may encounter who are conducting research in religious groups. Mr. Willey's PhD specialization paper refines Bordieuian theory's ability to draw theoretical and historical connections between religion and madness through the concept of liminality. Willey's current research interests focus on conservative Christian involvement in Canadian politics. He investigates the intersection between neoconservative political strategy and Christian nationalism in Canada—an intersection otherwise known as theoconservatism. In particular, he is interested in the implications of theoconservatism on government policy related to gender and sexuality. His initial work in this area has focused specifically on the relationship between gender ideology, conservative think tanks, and the current Canadian government.

RaeAnne Wiseman graduated from the University of Washington, where she studied Religious History. Her forthcoming graduate work will investigate belief formation as applied to religious conversion and end-of-life anxiety. Her research question examines the ways in which people assign meaning to their lives and how the formulation of existential purpose correlates with levels of happiness and life satisfaction. Professionally Ms. Wiseman works as a counselor and cognitive skills trainer while actively volunteering in Hospice care. In 2011 she founded Existentialists Anonymous, a support group to examine mortality and meaning in the absence of an objective religious truth.

Christoph Witzig is an author, journalist, and counselor for www.trans-forum.ch, a small, independent center for religious self-determination in Biel/Bienne, Switzerland. Most of its clients have had their experience of unhealthy dependency within mainstream churches. Christoph Witzig grew up in a big Christian family with some characteristics of a cultic group; he has close ties to a Benedictine community in the U.S.

Guanghui Xu is a graduate student in History of Science, University of Chinese Academy of Sciences. Her research interest covers cultural history of science and religion.

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 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 B.S. and M.S. degrees from Anhui Normal University and University of Science and Technology of China, in 1995 and 2003, respectively, and Ph.D. degree in philosophy from Peking University in 2008. 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, philosophy of science and cultic studies.

Maria Chiara Zanconi. L'avv. Maria Chiara Zanconi nasce a Torino il 6 marzo 1978, dopo gli studi classici nel 2002 si laurea con lode in giurisprudenza all'Università di Torino con una tesi in diritto processuale penale e psicologia giuridica. Dopo l'esperienza maturata nella città natale si trasferisce a Milano dove lavora in alcuni tra i più prestigiosi studi legali del capoluogo. Nel febbraio del 2006 si iscrive all'Ordine degli avvocati di Milano. E' socio fondatore dello Studio Legale Penalisti Associati Zanconi & Zingari di recente costituzione ed è consulente in materia penale di law firms con sede in Italia e all'estero. Da sempre si occupa di diritto penale sia sotto il profilo consulenziale che processuale ove affronta quotidianamente processi per responsabilità colposa, criminalità dei colletti bianchi e reati contro il patrimonio e la persona anche nei loro sviluppi internazionali. Proprio con riferimento a questo profilo ha sviluppato sin dagli studi universitari una attenzione per i risvolti non solo legali che la materia penale impone ma al loro inevitabile rapporto con i rispettivi profili criminologici e psicologici. E' segreteria della Associazione DI.Me.Ce (Diritto Mente e Cervello) e della Fondazione Guglielmo Gulotta per la formazione e promozione del coordinamento tra diritto, psicologia, discipline criminologiche e neuroscienze. Ha partecipato quale relatore in numerosi convegni sulle materie di cui si occupa ed è autrice di alcune pubblicazioni non ultima Processi penali e Processi psicologici, ove sono stati studiati, con altri autori, numerosi casi processuali nei quali la difesa ha superato le rigide convenzioni del diritto per estendere il campo di indagini a molte altre discipline. In questo volume è stato affrontato, sotto un profilo non solo penalistico, un processo nei confronti di un noto gruppo criminoso considerato una "setta satanica" ed è stata approfondita la sua incidenza sulla responsabilità dei singoli. Attualmente è titolare della difesa di una posizione rilevante nel cd processo "Arkeon".

Zengyi Zhang, PhD, is a professor and the Chair of Department of Journalism and Communication at University of Chinese Academy of Sciences (UCAS), Beijing. He was a professor and the vice-dean of School of Humanities and Social Sciences, Beijing Institute of Technology, Beijing, before he joined UCAS. He earned his PhD in philosophy at Peking University. He was a visiting scholar at the Center for the Studies of Science, Religion and Society (now the Blaise Pascal Institute), Vrije Universiteit, Amsterdam, from 1998 to 1999, and was also a visiting scholar at Program in Science, Technology and Society, Massachusetts Institute of Technology from 2008 to 2009. His long research interest is the relationship between science and religion in history and contemporary society, on which he published a book entitled *A Century long Controversies between Creation and Evolution in USA: the Demarcation of Science in Social Context* (2006), and recently work on public understanding of science and religion through mass media and the Internet, especially focus on content analysis of media coverage of science and religion (including new religion).