

ICSA Conference  
Philadelphia, Pennsylvania  
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Handbook

Agenda

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

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## **Abstracts**

### **A Causal Model of Some Perceived Socio-Psychological and Academic Factors As Determinants of Cult Membership Among University Students in Southwestern Nigeria**

Adesoji A. Oni, Ph.D.; Kola Babarinde, Ph.D.

One of the challenges facing Nigerian higher education is cultism. Secret cults have developed into a socio-cultural menace and assumed a disturbing dimension in recent times on Nigerian university campuses. Cultism breeds gruesome acts of destruction, deviance, violence, and homicide. This study constructed and tested a model for providing a causal explanation of cult membership in terms of socio-psychological and academic factors among university students in Southwestern Nigeria, with a view to developing an empirical approach that would further add to an informed understanding of the problem and its solutions. An ex post facto research method using correlational design was adopted for the study. Four research questions were generated and answered. Since cult-related crises have a regional significance and are pronounced in southern Nigerian campuses, seven hundred and ninety (790) subjects using a stratified quota sampling technique were randomly drawn from the 10 federal and state universities in Southwestern Nigeria. A multipurpose cult membership scale with six validated sub scales were used; namely, "Student Information

sub scale ( $r=0.80$ ), "University Staff sub scale ( $r=0.83$ ), "University Senior Counseling Officers' sub scale ( $r=0.81$ ), "University Chief Security Officers' sub scale ( $r=0.74$ ), "Divisional Police Officers' sub scale ( $r=0.69$ )" and "Dean of Students' Affairs' sub scale ( $r=0.86$ )." Data collected were subjected to confirmatory causal modeling using multiple regression and path analysis at .05 alpha level. The findings showed that 44.6% of the variability in cult membership ( $X_{10}$ ) was accounted for by all the nine predictor variables taken together. Only four of the variables—gender involvement ( $X_1$ ), social status ( $X_2$ ), aggression ( $X_8$ ), and academic performance ( $X_9$ ) had significant direct causal effect on cult membership ( $X_{10}$ ). Gender involvement has the highest contribution  $\beta = -.321$ , (12.73%), followed by Academic Performance  $\beta = .287$ , (11.38%), Aggression  $\beta = -.109$ , (4.32%), and lastly Social Status  $\beta = -.099$ , (3.92%). The other five variables—Family background ( $X_3$ ), Suppression of organized students' union ( $X_4$ ), Peers' motivation ( $X_5$ ), Spiritual Power ( $X_6$ ), and Self concept ( $X_7$ )—do not have significant direct effect on the dependent measure. In all, there were 22 significant pathways through which the perceived socio-psychological and academic factors showed variations in cult membership. The influence of gender involvement and social status underscores the need for parents to pay attention to their wards and also monitor their progress in schools through visits and regular demands for their moral and academic reports. The reported direct and indirect influence of aggression and academic performance on cult membership underscores the need for academic programs in the universities to be strengthened with the view to keeping students intellectually engaged and avoiding victimization, intimidation, and suppression of any form. The school curriculum from primary to post-secondary schools should be reviewed and revamped to embrace civic, religious, and moral education that will reflect belief systems, norms, and values of the society.

## A Survey of Legal and Legislative Professionals in Pennsylvania

Edward Lottick, M.D.

Having done surveys of health professionals in 1992 and in 2004, and having presented results in subsequent forums, it seemed logical to broaden perspectives by surveying an entirely different occupational configuration; in summer 2007, I turned to law professionals. Again, for my sample population, I focused on my home state, Pennsylvania, and surveyed law professionals throughout the commonwealth. I choose those concerned with writing laws, those concerned with enforcing laws, and those concerned with adjudicating laws. All Pennsylvania State legislators, both house and senate, all 67 county district attorneys and half of Pennsylvania assistant district attorneys (those listed), and all Pennsylvania courts of common pleas judges were surveyed. The survey population totaled about 1,000 professionals, 254 legislators, 250 district attorneys, and 500 judges. Results, implications, and opportunities will be discussed.

## After the Cult: Who Am I?

Leona Furnari, M.S.W.

[This session is for ex-members only.]

According to Judith Herman in *Trauma and Recovery*:

Psychological trauma is an affliction of the powerless. At the moment of trauma, the victim is rendered helpless by overwhelming force. When the force is that of nature, we speak of

disasters. When the force is that of other human beings, we speak of atrocities. Traumatic events overwhelm the ordinary systems of care that give people a sense of **control, connection, and meaning.**

Disconnection

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

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

From *Childhood and Society* by Eric Erikson:

Erickson's Psychosocial Stages:

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

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

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

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

1. a feeling of being at home in one's body,

2. a sense of knowing where one is going, and
3. an inner assuredness of anticipated recognition from those who count.

Identity is a conscious sense of individual uniqueness.

Identity can be an unconscious striving for a continuity of experience.

Identity is created from solidarity with a group's ideals.

From *Trauma and Recovery* by Judith Herman:

Recovery

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

Reconciling with Oneself

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

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

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

## **An Empirical Examination of Psychological Symptomatology Among Different Coercive Group Types**

Paul R. Martin, Ph.D.; Nicole Gullekson; Brian Uhlin; Lindsay Orchowski

The current presentation examines data collected at Wellspring Retreat and Resource Center, a residential rehabilitation center for ex-cult members that has treated nearly 900 clients over the past two decades. Results of intake evaluations suggest that respondents were involved in a variety of different coercive groups, with the largest percentage of respondents being characterized in Pseudo-Christian and totalist groups. Differences in psychological symptomatology and life events between cultic group types have not been extensively studied. Rather, many previous studies have focused on such variables in members of a specific cult (e.g., Church Universal and Triumphant; Gasde & Block, 1998). Our data suggest that, while age of intake at Wellspring differed among the seven group types, no differences in hospitalization or counseling services before, during, or after cult involvement were found between the groups. Moreover, no significant differences between the groups were found in total levels of depression, total problem checklist, years in group, or time from exit to treatment. However, the data do suggest that differences exist between cultic groups on the impact of events and certain psychological symptomatology. For example, differences between the groups were found in anxious dependency and phobic anxiety, as well as in the amount of personal growth, independence, conflict, cohesion, and intrusion in one's life. Thus, the aim of the current presentation is to empirically examine data, comparing cultic and coercive group types. How the result of this examination compares to current theory in cultic influence will be discussed, as well as how this data can be utilized in clinical practice.

## **An Investigation into Cult Pseudo-personality and How it Forms**

Gillie Jenkinson, M.A.

This paper, which develops issues discussed in a paper presented by Ms. Jenkinson at the ICSA Conference in Brussels in 2007, investigates some of the possible explanations for the cult pseudo-personality, including Dissociation, Dissociative Identity Disorder, Doubling, False Self, and Adjustment. Ms. Jenkinson proposes that none of these provides a clear and satisfactory explanation, and she puts forward an analysis based on Introjection. The latter section of the paper explores some basic ideas from neuroscience and creatively applies them to the development of the cult pseudo-personality.

## **Aum Shinrikyo: Its Current Situation- Are they still dangerous? Where are they going? Former and current members on Death Row. What is the government doing?**

Taro Takimoto, Esq.; Masaki Kito, Esq.

Two leading Japanese lawyers who are specialists on Aum Shinrikyo will provide an update on legal cases and the current situation of the group involving Aum leader, Shoko Asahara, and his followers.

## **Authentic Writing and Cult Recovery**

Daniel Shaw, LCSW, Moderator; Fred Poole; Marta Szabo

This panel will be introduced by Daniel Shaw, LCSW, a psychoanalyst in private practice in New York City, and a former member of Siddha Yoga who exited in 1994.

Daniel will introduce Fred Poole, founder of the Authentic Writing workshops. Mr. Poole, who himself is an author, will introduce the basic concepts and format of Authentic Writing. These workshops are designed to help people get at their most true versions of reality, which are always to some degree in deadly conflict with triumphal versions imposed by institutions and individuals in some cult of family, work place, nation state, or religious/spiritual community. Authentic Writing is based on the idea that the most important thing a person can ever do—in life as well as in art—is to get that person’s story right. It is almost impossible to tell a story verbally without knowing where it will go. But when a story moves from the head to paper—when the writer is open to recreating actual scenes from life rather than starting with general conclusions about that life—surprising elements unfold. And a common result is that false versions of reality crumble.

Marta Szabo, editor and memoir author, Fred’s partner in life and art, is co-director of Authentic Writing. She works with people who want to write the truest versions of the stories of their lives. Marta exited Siddha Yoga in 2001 as a direct consequence of her experience of memoir writing. Marta will share her process, and excerpts from her book about her years in an ashram—*The Guru Looked Good*.

Daniel Shaw will join Fred and Marta in a discussion of the events that ensued from Marta’s publication of her book about her Siddha Yoga experience. Marta published the book by placing several chapters a week on her Internet blog, and allowed readers to comment. The result was the to-be-expected, often vile attacks from Siddha Yoga against Marta; but unexpectedly, hundreds of readers responded across many different cultic groups, many of whom were inspired to begin writing their own cult experiences. In response to many requests, Marta now runs an online Authentic Writing course especially for people who have been involved in cults and want to process and expose their experiences.

Participants who so desire may then join Fred and Marta for a brief experience of on-the-spot memoir writing, followed by readings from those who would like to share, which will give everyone a taste of the Authentic Writing experience.

## **Avoiding Legal Entanglements When Writing**

Takashi Yamaguchi, Esq.

An attorney familiar with cultic dynamics will discuss some relevant legal principles common to democratic societies and applicable to people speaking or writing about cultic groups. The presenter has just won an acquittal on Feb 29, 2008 of a criminal libel case in which the defendant was indicted for creating a webpage exposing a relation between a Noodle Shop Franchise and a right-wing racist cult group “Nihon Heiwa Shingun” (translated as “Divine Japan Peace Army”).

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

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

[This session is for ex-members only.]

People exit cults confused about their own identities and how to relate to others in the mainstream culture. Identity issues stem from the diffuse or excessively blurred boundaries within cult systems. Just like enmeshed families, cultists and their leadership become over-

concerned and over-involved in each others' lives. This pressures members to quickly adapt to the cult environment and promotes cohesiveness at the expense of autonomy.

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

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

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

## **Charisma in Absentia: Comparing Recruitment Session Leadership Strategies of Cults and New Religious Movements**

Joshua Rosenblum, M.A.

Despite emphasis on the crucial role of charismatic authority in cult studies and the sociology of religion, most members of large cults and new religious movements (NRMs) have never met their founding figures (Lalich 2004). Indeed, a broad literature review reveals that criteria for many seminal models of cult recruitment and brainwashing present charismatic leaders in only a marginal role, sometimes lacking influence altogether. While existing studies on NRM conversion have focused mainly on the self-selected few who become full-time members, this study investigates lecture styles and outsider-oriented content used by recruitment group leaders to address a diverse audience of newcomers. Over the course of 7 months, 60 hours of ethnographic research in the outreach activities of three NRMs of differing worldviews was conducted to describe this process. Additionally, one interview with a group leader or recruit was performed per group, and telephone consultations with two cult studies specialists complemented the research design. Each NRM is classified into a mutually exclusive category according to criteria designed by Wallis (1984). In combination with an inductive approach to coding results, analysis of qualitative findings was guided by a theoretical framework. Althusser's (1986) concept of *interpellation* and Goffman's (1963) *symbolic interactionism* were used to evaluate how cult recruitment session leaders cultivate an audience of engaged listeners. The major finding in this report was that, to convey the personal relevance of cult beliefs, prospective recruits of all three movements were encouraged to see within themselves a latent potential only leaders are able to bring out. Individual differences among prospects were glossed over and their accustomed self-concepts challenged by programs and ideas that questioned the ability to perceive hidden truths. Recruitment programming and routine lecture strategies analyzed in the current study operate in the absence of charismatic authorities, implicating the techniques used by recruiters to communicate their values as vital to the longevity of cults and NRMs.

## **Child Sexual Abuse in Cults: Can It Be Prevented?**

Kimberlee Norris, Esq.

Sexual abuse should never occur in the context of spiritual authority or guidance; but, all too often, the same “high control” elements that define a cult result in the victimization of children.

Kimberlee Norris is a partner at the law firm of Love & Norris, based in Fort Worth, Texas. The attorneys at Love & Norris have developed a national sexual-abuse litigation practice, representing hundreds of victims of child sexual abuse. In this discussion, Norris discusses why sexual abuse occurs in cults, how protective safety principals can create a safe environment for children in organizational programs, and specific cases in which these principals were applied by religious entities.

On November 21, 2007, NBC Nightly News discussed one of the firm’s recent case resolutions involving the Watchtower Society (‘Jehovah’s Witnesses’), involving a predator (and congregation leader) who remains on the FBI’s Top 10 ‘most wanted’ list.

Norris serves as a director of MinistrySafe, a consulting organization designed to help churches and religious organizations understand and address child safety risks related to sexual abuse. For additional information, see [www.MinistrySafe](http://www.MinistrySafe)

## Coping with Triggers

Carol Giambalvo; Joseph Kelly

[This session is for ex-members only.]

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

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

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

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

- Drugs.
- Alcohol.

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

Why are we so concerned about trance states?

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

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

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

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

- Gain cooperation.
- Deal with resistant behavior.
- Receive acknowledgement that something is happening.

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

## **Cults and Creativity: The Last Draw**

Dana Wehle, L.C.S.W., M.F.A.; Gillie Jenkinson, M.A.; Colleen Ruseell, L.M.F.T.

I propose that the dehumanization of cult member by cult leader through suppression of creativity is central to cultic studies, and further that cult recovery treatment involves "re-humanization" through re-emergence of former member's/sga's creativity. I build upon Lifton's ideas that imagination atrophies in cults and that psychoanalytically oriented treatment is one suggested mode of treatment for cult recovery. I contrast psychoanalytically defined criteria for creativity in open environments to the absence of these criteria in cults (1961). 1) There will be a difference in individual creativity between open environments that value the mourning of loss and the subsequent capacity for symbol formation, and cults wherein leaders disallow members to experience and mourn loss. 2) There will be a difference in individual creativity between open environments that allow opposition and tolerance for ambivalence as characterized by the dynamic tension between opposites, and cults wherein leaders disallow opposition. 3) There will be a difference in individual creativity between open environments in which unfilled emotional, psychological, physical, and other space is assumed as a given with which the subject is free to create subjective meaning, and cults in which the leader assigns emotional, psychological, and physical experience to the member by claiming s/he is holder of absolute truth and solely able to fill the member with what s/he lacks. 4) There will be a difference in individual creativity between open environments in which predictability and unpredictability of a leader is unrelated to reward and punishment, thus allowing for the spontaneity that is intrinsic to creativity, and in cults characterized by unpredictability of rewards and punishments by leader, resulting in member's lack of spontaneity.

A focus on use of expressive language is particularly important in the re-emergence of creativity. Cult leaders' imposition of "loaded language" as a weapon to yield conformity has global implications, while conversely, subjective use of language signals recovery. Native Americans struggle to reclaim hundreds of nearly extinct languages as part of their recovery as a people, while controversies surrounding Ebonics again suggests language as central to recovery from mass destruction. Such examples of dehumanization and the transformation of identity linked to the co-opting of language—of subjectively created meaning—highlight the salience of cult recovery treatment, which focuses on subjective creation of meaning.

I will present an overview of the upcoming special issue of the CSR on Cults and Creativity, including results of a survey on this theme distributed to the ICSA community, excellent theoretical analyses and experiential entries, as well as powerful visual and poetic works from the Phoenix Project. I will relate my views on suppression of creativity in cults to Miguel Perlado's important clinical case involving the exiting and counseling of members of a music cult, which he presented in Belgium last year, in addition to Diana Pletts' presentation of the Phoenix Project.

## **Cults and NRMs in Modern Literature**

Dennis King

Much can be learned from (a) both popular and "serious" novels depicting real or fictional cults, (b) the memoirs of ex-cult members (including so-called "cult captivity" books), and (c) the literary productions of cult or NRM founders, ranging from Joseph Smith through Alistair Crowley through L. Ron Hubbard. Also noted will be the "tract" literature produced by such founders, and the offbeat work of individuals such as Blavatsky, Gurdjieff, and Jane Roberts, whose ideas and vision have influenced various cults and NRMs today. This brief survey will attempt to classify the vast wealth of cult-related literature and to inspire the audience to rush to the public library and enjoy for themselves some of the most entertaining and insightful texts.

## **Cults on Campus: Case of the JMS in Japanese Universities**

Yoshihide Sakurai, Ph.D.

Japanese universities have been concerned about masked recruitment by cults since last year because of allegations that dozens of female students of a Korean Christian cult, JMS, were sexually molested by the founder, Jung Myung-seok, and because the group's members still recruit aggressively on campus. This paper examines this recent cult controversy in Japanese universities and sociologically analyzes several factors that attract students. First, cult groups provide students with significant others and role models. Second, they proselytize and indoctrinate students by low-tech education, such as tutorial programs and observation of traditional rituals, such as the tea ceremony. Third, their beliefs are strengthened not by studying religious principles and rituals, but by recruiting and nurturing new members. Their quasi-family intimacy and arrangement might be attractive to students who have been nurtured by parents but are then suddenly left on campus.

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

Steve K. D. Eichel, Ph.D.

[This session is for mental-health professionals only.]

Introducing the “cult issue” into the courtroom has yielded mixed results and can be especially challenging to the mental-health expert. In addition to conflicting interpretations of the science of coercive persuasion and “thought reform,” the forensic expert must be familiar with potential First Amendment issues. The expert might even have concerns about potential retaliation from groups that have a vested interest in keeping these issues out of the courtroom. Dr. Eichel will examine the kinds of credentials and experience needed for forensic evaluations, how to discern the “good” cases from the ones that will go nowhere or are dangerous, and how to maintain objectivity in such emotionally charged situations. How do differences in evidentiary standards between criminal and civil (including domestic and custody) cases affect the expert’s handling of the “cult issue”? When should the expert use terms such as “cult” or “thought reform,” and when is it best to limit discussion to less controversial and more understood social psychological processes? Finally, Dr. Eichel will provide guidance on what kinds of tests and techniques one might use, how to counter the “brainwashing-doesn't-exist” argument, how to write a report, and how to ensure payment.

## **Cults, the Law, and Government: A Discussion**

Moderator: Michael Kropveld; Marci Hamilton, J.D.; Francois Bellanger, Ph.D.; Masaki Kito, Esq.; Stephen Mutch, Ph.D., LL.B.; Alan Schefflin, J.D., LL.M.

A distinguished panel of legal experts will discuss cross-cultural similarities and differences in governmental and legal responses to the challenges posed by cultic groups.

## **Decline of the Gentle Wind Project: How Former Members Withstood a Lawsuit and Secured a Victory for Free Speech**

James Bergin, M.A.; Judy Garvey; Arthur Dole, Ph.D.; Cathleen Mann, Ph.D.

The panel will discuss the successful legal process experienced by former members of Gentle Wind Project (GWP), Jim Bergin and Judy Garvey, when they were sued by GWP over a 2½-year period in U.S. District and Maine state courts. GWP sought to suppress their personal stories, “A Husband’s Perspective” and “Insiders’ Stories,” which describe their experiences over 17 years with the group. How cults may predictably attempt to use the law to silence and possibly destroy former members and their supporters will be examined. The roles of the courts, attorneys, expert witnesses, cult education organizations, the Internet, the legal costs, and, ultimately, the involvement of Maine’s Attorney General, will be described. Bringing the GWP up to present-day, the panel will discuss how a cult responds to legal sanctions and exposure by morphing to another guise, in GWP’s case, to Family Systems Research Group.

As a result of their successful defense, Bergin and Garvey’s Website Wind of Changes ([www.windofchanges.org](http://www.windofchanges.org)) remains online as an in-depth resource and watchdog for former members of GWP and other cults. The site also symbolizes a strong victory for free speech on the Internet—a right that is all too often threatened when an individual or organization with deep pockets and a willing law firm attempts to use the civil legal process to silence whistle blowers.

Background: Bergin and Garvey will also describe how they were slowly immersed in this new-age psychotherapeutic cult, even as successful academic book publishers. The resulting disastrous 17-year saga included separation from each other; great difficulties for their children; estrangement from extended families, friends, and community; large losses of money through contributions and no-interest loans to the GWP leaders; and, most serious, the dependency on John "Tubby" and Mary "Moe" Miller as self-proclaimed authorities on and intermediaries between the so-called "spirit world" and many life decisions. How Bergin and Garvey finally ended their dependency on this mind control, repaired their relationship, and rebuilt their lives will encourage former members and their families, and provide a model for therapists and other professionals. Matthew Bergin, son of Bergin and Garvey, will discuss "The Effects of This Type of Litigation on Family Members."

Ill Wind: Deposition Concerning the Gentle Wind Project

Arthur A. Dole, Ph.D., ABPP

I will share my experience as an expert witness for the defense in GWP vs. Garvey, Bergin, and others. A young lawyer, Daniel Rosenthal of Verrill Dana, one of two lawyers representing the plaintiffs, deposed me from 9 A.M. to 4 P.M. in the offices of the defendants' attorneys, Drummond Woodsum & MacMahon, in Portland, Maine.

Present were defense counsel Jerrol Crouter, defendants Jim Bergin and Judy Garvey, two representatives of GWP (Shelly Miller and Pam Ranheim), plus a legal stenographer.

Over several months I had prepared by reading self-descriptions of GWP, a dozen or so thick, bound folders of documents, and accumulated depositions. Finally, the day before my deposition, Mr. Crouter met with me in his office to discuss procedures and the information submitted in my expert-witness statement to the Court.

My professional opinion, as an expert witness, related to the case can be summarized as follows:

1. GWP's claim that its products and procedures were scientifically based did not meet acceptable research standards. Accumulated testimonials by GWP participants and followers were not "double-blind studies." In short, GWP, in my view, was unethical and possibly in violation of Maine law.
2. Judging by the experiences of Garvey and Bergin and some of GWP's own descriptions, GWP resembled a harmful cultic group. Specifically, they applied covert hypnotic methods (e.g., "healing instruments") to entrap members and to obtain donations of their funds and time under false pretenses.

In the later Motion for Summary Judgment to the Federal Court Judge, Mr. Crouter brought in some of these aspects of my deposition. Taken together with the other expert's deposition, these facts introduced by experts seemingly helped the Judge's decision to dismiss the Federal charges in the case. A victory for free speech!

And the defense team may have contributed to the case for Steven Rowe, the Maine Attorney General, to sue GWP for violating the state Fair Practices Act. Rowe won. In restitution, GWP must redress the financial harm done to some of its unwitting victims.

It's an ill wind that blows nobody good.

The Role of the Expert in Civil Litigation Against Cults: A Winning Case Against the Gentle Wind Project from Maine

Cathleen A. Mann, Ph.D.

The expert functions as an educator to the finder of fact (either a judge or a jury). The word "expert witness" is often misleading, because only sometimes does the expert actually get to be a witness in a court proceeding.

The expert works in conjunction with the attorney as a consultant helping to establish the strategy of the case.

The expert assists the attorney in developing questions for active cult members and for opposing experts (if any).

The expert often submits to a deposition, which is an activity designed to test the credibility, knowledge, and stamina of the expert. Discussion will be held on how the expert prepares for deposition, and common lawyer techniques designed to frustrate or impeach the expert before trial.

Sometimes the expert gets to testify in court, but most cases settle before that. I will discuss how settlement is often a desired outcome. However, getting the case decided in the legal system means that new case law may be developed. Going to court is often more risky for a multitude of reasons.

I will also discuss some specifics of how I prepared for deposition in the Gentle Wind case, and will provide some strategies used by GWP's attorneys to attempt to remove me as an expert.

## **Deprogramming: A 24-Year Follow-up**

Gabriel Brandis; Steve K. D. Eichel, Ph.D., ABPP

This unique presentation will bring together both the researcher and the subject of Steve Eichel's award-winning doctoral dissertation, *Deprogramming: An investigation of Change Process and Shifts in Attention and Verbal Interactions*. In 1984, ISKCON devotee Gabriel Brandis (né Steve Arnold) was intercepted during a family visit and taken to a house where he met with a team of experienced deprogrammers. After agreeing to listen to the information they wanted to convey, Brandis met with and agreed to allow doctoral student Steve Eichel to record the entire process, analyze the data, and use that data in his doctoral dissertation. The deprogramming lasted 5 days, during which Brandis decided to repudiate his involvement with ISKCON. Following the conclusion of this event, Eichel and Brandis parted ways.

Twenty years later, a fortuitous meeting between Eichel and Brandis' brother paved the way for a reuniting of subject and researcher. Brandis had just completed the first draft of his personal account of his involvement with, and exit from, ISKCON. His book contains a first-hand account of the same deprogramming examined by Eichel. However, since Brandis never read Eichel's dissertation, it was written without being influenced by it. Thus, in the two written works we have two perspectives on the same change event, in a manner somewhat analogous to the acclaimed classic about psychotherapy, *Every Day Gets a Little Closer: A Twice-Told Therapy*, by Irving Yalom and his patient, Ginny Elkin.

In this presentation, Brandis will describe his experience of his deprogramming and how that event impacted on the subsequent 24 years of his adult life. He will also touch on his experience of ISKCON as an example of totalism as described by Lifton. Eichel will consider the similarities and differences between their two accounts and will tie these into a broader discussion of naturalistic investigation, narrative construction and identity, and the confluence between subjective experience and objective assessment of the interpersonal dynamics in a cult case.

## Description of Pre-Conditions of Cultic Personality Dependence: Results of Ukrainian Research into Nontraditional Religious Activity

Olena Lischynska, Ph.D.

Cultic psychological dependence is a complex, multidimensional, destructive (self-destructive) phenomenon of psyche manifesting on a cognitive, affective, and behavioral level as the denigration of critical thinking, addictive reactions, and the disruption of social adaptation while maintaining a feeling of subjective well-being.

The aim of the research reported on in this talk was to explore the social-psychological preconditions and mechanisms of personality involvement in a destructive totalitarian cultic group. The research has been conducted over 5 years and consisted of two stages: work with experts and an All-Ukrainian survey.

We used the psycho-semantic questionnaire that had been repeatedly used in political-psychological studies by a group of Moscow psychologists and researchers with the Institute of Social and Political Psychology of APS Ukraine.

Between May 19<sup>th</sup> and 31<sup>st</sup> 2006, 2,000 respondents in all administrative-territorial regions of Ukraine were surveyed. The sample was representative of the adult population of the country in regard to age, sex, nationality, occupation, and residence. The margin of error of the sample is less than 2%.

We examined the following dimensions:

**Psychological:** Individual-psychological types of personality; subjective interpretation in the process of social cognition; individual features of subjective reality of a person (identity, mythical consciousness, eschatological mechanism of cultic dependence, legal self-consciousness, totalitarian consciousness).

**Personal:** Childhood experience of psychological violence; breach of personality; social adaptation.

**Organizational:** Destructive mind control in cult groups.

**Social:** Quality of the psycho-social environment.

**Conclusions:** At the given investigation stage of the problem, we came to a conclusion that for preventing and overcoming total mental dependence phenomena, it is necessary to make some changes to the family education and school training systems. The formation of information tolerance of adolescents and youth on the interpersonal level will take the

central place here. According to the data of our research, the preconditions of such features are cultural identity, social maturity, self-confidence, and free-will capacity. On the national level, it is important to initiate the process of social policy transformation aimed at the reduction of a fraction of weed and virus information in the information space of Ukraine.

## **Disconfirming Inaccurate, Self-Limiting Beliefs Internalized Through Thought Reform with Corrective Emotional Experience**

Colleen Russell, L.M.F.T.

Those of us who have been subjected to thought reform in high-demand groups or cults typically internalize inaccurate, self-limiting, self-sabotaging (“pathogenic”) beliefs that result from the process of thought reform. These beliefs can be disconfirmed through “corrective emotional experience” supplied by new experiences in life, by the relationship with the therapist, or by both. These concepts were first articulated by Alexander and French (1946) and further developed over 45 years by Weiss and Sampson (1986) in their Control-Mastery theory.

Control-Mastery theory comes from two concepts that have been extensively empirically validated: “Control” refers to the observation that people exercise considerable *control* over their conscious and unconscious mental life (e.g., thoughts, feelings, defenses, wishes), and this control is regulated by unconscious appraisals of safety and danger. “Mastery” refers to the observation that people are highly motivated to *master* psychological conflicts and trauma.

As a psychotherapist with a specialty in cult recovery and education, I will draw from the Control-Mastery theoretical perspective to provide clinical and personal examples of typical pathogenic beliefs internalized through thought reform that obstruct normal, healthy developmental goals. I’ll follow with how these beliefs are disconfirmed with corrective emotional experience in individual therapy, the Cult Recovery Support Group I facilitate, and in life situations.

## **Dissociation and Depression in Treatment-Seeking Former Members of Contemplative Cults**

Donna Adams, Ph.D.

Little research has been done overall to explore the effects that cults have on individuals. Clinical observations noted in the literature have included a connection between contemplative techniques such as prolonged chanting and meditation and speaking in tongues that are used by some cults to disrupt critical thought processes, and symptoms such as trance-like dissociation and depression (Singer and Ofshe, 1990; West & Martin, 1994). Duration in a cult is thought to lead to transient and longer-lasting effects (Singer & Ofshe). Using a two-way factorial MANOVA design and a two-way ANOVA design, pre-existing data from 477 former treatment-seeking cultists was studied to examine the levels of depression and dissociation in former members of those who have been in contemplative-type cults compared to those who have been in cults in which such techniques were not used. The variable of time spent in the group was also examined. Results of this study will be presented.

## Dissociation and Self-Harm in Cultic Groups

Sharon K. Farber, Ph.D.

When one cannot express feelings in words, those feelings can be dissociated from thoughts and expressed through the body. It is not unusual for people involved in cults to harm themselves through disordered eating or self-mutilation. Harming oneself in these ways can serve numerous functions, which will be described, but always the act is a dissociated expression of anger or rage that is inflicted on the self. In fact, harming oneself can provide the cult member with a disguised way of expressing anger at the leader(s) while appearing to be compliant with his wishes. In cases of ritual abuse, the individual may also be deliberately programmed to harm himself.

## Distinguished Legal Lecture: Religion, the Truth, and the Public Good

Marci Hamilton, M.A., J.D.

Marci A. Hamilton, M.A., J.D., is one of the United States' leading church/state scholars, as well as an expert on federalism and representation. During the academic year 2007-08, she is a Visiting Professor of Public Affairs and the Kathleen and Martin Crane Senior Research Fellow in the Program in Law and Public Affairs at Princeton University.

Professor Hamilton holds the Paul R. Verkuil Chair in Public Law at the Benjamin N. Cardozo School of Law, Yeshiva University, and is the author of *Justice Denied: What America Must Do to Protect Its Children* (Cambridge 2008) and *God vs. the Gavel: Religion and the Rule of Law* (Cambridge University Press 2005, 2007). She is also a columnist on constitutional issues for [www.findlaw.com](http://www.findlaw.com), where her column appears every other Thursday.

Professor Hamilton is frequently asked to advise Congress and state legislatures on the constitutionality of pending legislation and to consult in cases involving important constitutional issues. She is the First Amendment advisor for victims in many clergy abuse cases that involve many religious institutions, including the federal bankruptcies filed by the Portland Archdiocese, Spokane Diocese, and San Diego Diocese. She also advises cities and neighborhoods dealing with the Religious Land Use and Institutionalized Persons Act. She was lead counsel for the City of Boerne, Texas, in *Boerne v. Flores*, 521 U.S. 507 (1997), before the Supreme Court in its seminal federalism and church/state case holding the Religious Freedom Restoration Act unconstitutional.

Professor Hamilton clerked for Associate Justice Sandra Day O'Connor of the United States Supreme Court and Judge Edward R. Becker of the United States Court of Appeals for the Third Circuit. She received her J.D., magna cum laude, from the University of Pennsylvania Law School, where she served as Editor-in-Chief of the University of Pennsylvania Law Review. She also received her M.A. in Philosophy and M.A., high honors, in English from Pennsylvania State University, and her B.A., summa cum laude, from Vanderbilt University.

## Divorce and Cults

Marybeth Ayella, Ph.D.; Carol Diamant

Because cultic groups tend to subordinate members' needs to those of the leader/group, cult members and former members often experience conflict with family and loved ones, including spouses. Indeed, in some groups, leaders have gone so far as to arrange marriages and/or dictate when spouses should have sex. Not surprisingly, then, divorce among cult members and former members is sometimes directly related to, if not caused by, the practices and psychological manipulations of group leaders. In this session, former members will describe how a manipulative group environment interfered with their marital relationships.

## **Educate, Communicate and Persevere: Coping with a Cult Experience**

**Walter and Julie Jacobs; Joseph Szimhart**

In this panel, two parents of a former group member and an exit counselor will discuss how families can cope with a loved one's cult involvement, using their own experiences as points of reference. They will discuss what families have to do to educate themselves, how they can improve their capacity to communicate effectively with their loved one, and why patience and perseverance are vital to a desired outcome.

## **Elements of Harmful Cult Activity: An Exit Counselor's Working Model**

Joseph Szimhart

The model I propose here borrows heavily from many earlier approaches that I encourage the reader to use as references. Some of these are *Bounded Choice* by Janja Lalich, *Them and Us* by Arthur Deikman, *Thought Reform and the Psychology of Totalism* by Robert J. Lifton, *Cults in Our Midst* by Margaret Singer and Janja Lalich, *Releasing the Bonds* by Steve Hassan, *Brainwashing* by Kathleen Taylor, and Benjamin Zablocki's work on exit costs and brainwashing as included in *Misunderstanding Cults*, edited by Benjamin Zablocki and Thomas Robbins. In borrowing from the named authors, I lay no claim to representing their ideas with mine. Each approach stands or falls on its own merits. My perspective comes from direct observation and intervention experience more than any model proposed by the social science academy. With my approach I do not mean to impugn any group that has one or all of these aspects. The model's four elements are indicators that some degree of potentially harmful cult activity is possible. Each element is a red flag, so to speak. If all four appear as described, then the red flags should be waving. If there is harm, the degree of harm can be subjective and/or objective. The former occurs when a member has exited and reflects on how much he or she has been duped into wasting years of time and effort. Objective harm relates to financial investments, health, relationships, and employment. Although some former cult members have to basically start over, others have careers and families intact. In every case, what I look for as a "deprogrammer" before I deign to cut short a true believer's cult membership is in the model I discuss.

## **Ex-Member Debriefing**

Carol Giambalvo

[This session is for ex-members only.]

The purpose of this session is:

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

## **Exploring and Developing a Model and Theory of Totalistic Identity in Ex-Cult Members**

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

Research previously presented using the Extent of Group Identity Scale (EGIS) (Dubrow-Marshall, Martin and Burks 2003) has pointed to the possibility of a model of totalistic identity in cultic groups whereby it is posited that members' identity structures become dominated or fixed on the cult identity to the expense of many or all other levels and categories of identity, and in a polarized or differentiated position in relation to other groups and society at large. This analysis has led to the articulation of a Totalistic Identity Theory (Dubrow-Marshall 2007) that extends social psychological theory on group identity [e.g., Turner's (1987) Self-Categorization Theory]. Previous work presented on a small sample of ex-members of cultic groups who undertook the residential treatment program at the Wellspring Retreat and Resource Center in Ohio (Dubrow-Marshall, Martin, Almendros, Dubrow-Marshall and Carrobbles 2006) also pointed to two possible factors in the EGIS of Group Importance and Group Differentiation.

This paper reports on a much larger sample from Wellspring with analysis suggesting an intelligible pattern of relationships between EGIS and measures of undue influence in the group environment [Group Psychological Abuse Scale (Chambers, Langone, Dole & Grice 1994)] and measures of psychopathology such as depression, dissociation, and anxiety. Initial interpretation of results indicates that extent of identity relates, perhaps particularly in extremity or polarity, toward elevated symptoms on key clinical symptom measures and indicates further a relationship between extent of identity, psychopathology, and group differentiation. This interpretation provides a potential basis to extend the Totalistic Identity Theory as an explanation of the psychological processes that underlie dominant and polarized self-identities and the potential for psychological harm that can result from them.

Format for talk: Presentation by both speakers lasting 30 minutes in total, with 15 minutes for questions and discussion.

## **Four Approaches to Helping Families**

Lois Svoboda, M.D., LMFT, Moderator; David Clark; Joseph Szimhart; Joseph Kelly/Patrick Ryan; Steve Hassan, M.Ed., LMHC, NCC

Each presenter has spent at least 20 years helping families concerned about a loved one involved in a cultic group. Yet they represent four distinct approaches to working with families (Kelly and Ryan work as a team). In this session, each of the four approaches will be briefly described, and then the presenters will answer questions from the audience.

## **Group and Individual Counseling with Cult Survivors from a Long-Term Trauma Theory Perspective**

Michael Martella, M.F.T.

New research and treatment models in trauma theory have significant application in working with first- and second-generation cult survivors. The problems are conceptualized and addressed from the perspective of the brain's reaction to extended trauma, and unique treatment methods and goals that are particularly sensitive to the wounds and needs of many cult survivors are offered.

### **I. Traumatic Disorders—An affliction of the powerless. A brief discussion of the unique characteristics of “trauma memories.”**

At the moment of trauma, the victim is rendered helpless by overwhelming force. Traumatic events overwhelm the ordinary system of care that gives a person a sense of control, connection, and meaning.

Traumatic events are extraordinary, not because they occur rarely, but because they overwhelm the ordinary human adaptations to life. They [the persons involved] are confronted with the extremities of helplessness and terror and catastrophe (*Trauma and Recovery*, p. 33, Judith Herman, 1997).

Traumatic reactions occur when action is of no avail, when neither resistance nor escape is possible, the human system becomes overwhelmed and disorganized (*Trauma and Recovery*, p. 34, Judith Herman, 1997).

### **II. Thinking of the cult survivor as a victim of trauma.**

#### **A. Symptoms**

1. Hyper arousal
2. Constriction
3. Dissociation
4. Disempowerment

#### **B. Beginning Work: Trust and Safety Issues**

1. Stabilization
2. Stress management

3. Trust
  4. Identify and educate about the mechanisms of trauma
- C. Next Stage: Remembrance and Mourning
1. Remastering through tale-ing
  2. Witnessing
  3. Grieving (authentic without collusion)
- D. Next Stage: Reconnection
1. Dialectic—reflective dialogue—
  2. Time-flow orientation
  3. Connection with other traumatized peers
  4. Focus on self-care
  5. Boundaries
  6. Cohesion
  7. Control
  8. Tolerance
  9. Structure
- E. Later Stage: Commonality
1. Coming to terms with the trauma
  2. Resistance and trigger control in the future
  3. Reconciling with myself, my essential alone-ness, my own role as my own rescuer
  4. Deciding on appropriate reconnecting with loved one's and with others

Herman, J. (1992/1997). *Trauma and Recovery*. New York: Basic Books.

## **Growing Up in Cults: The Special Issues of Children in Cults and Second-Generation Cult Members**

Joyce Martella, M.A., Moderator; Juliana Buhring; Donna Collins; Michael Martella, MFT; Gina Catena, MS, CNM, NP

#### Advocating for Children's Rights

Juliana Buhring

Juliana Buhring, Executive Director and Secretary of RISE International, will discuss the issues of child abuse and lack of children's rights within cults. She will discuss the aims and goals of RISE International, an organization that works to protect children from abuse in cults.

#### A Climate of Fear

Donna Collins

Donna Collins will speak about what she calls the "climate of fear" and how hard it is to leave a group when one's peers are unable to stand with you. The focus will be mainly on the Unification Church (Moonies) and her own experience, but she will cite similarities and differences that she sees between the different high-demand groups. She will discuss the creation of a "Hitler Youth" style second generation in the UC, and describe how violence and intimidation were an integral part of keeping second-generation members toeing the line.

#### The Masks We Wore

Michael Martella, MFT

Michael Martella, MFT, will discuss the development of pseudo-personas inside the no-win cult environment, where children find that no sustained fight-or-flight tactics are viable. Examples are drawn from his own experiences while growing up in a cult.

#### Post-Cult Identity Issues for Second-Generation Adults

Gina Catena, MS

Gina Catena, MS, will discuss identity issues for adults who were raised in closed groups. She will discuss the inner challenges that a second- or third-generation cult member must overcome to integrate into contemporary society, while lacking both cultural literacy and a clear sense of self. Examples are drawn from her lifetime experience of three generations of family in the Transcendental Meditation Movement, and other SGAs in her life.

## **History of Japanese Lawyers Against Spiritual Sales and the Japan Society for Cult Prevention and Recovery**

Shuji Nakamura Esq, Masaki Kito Esq, Taro Takimoto Esq.

Lawyers have been in the frontline fighting cults and controversial groups in Japan. The National Network of Lawyers Against Spiritual Sales was initially established to counter abuses associated with "spiritual sales" (monetary exploitation by cults or controversial

groups) in May of 1987. Since that time the network has sought justice for thousands of victims in and out of court, winning many historical judgments in favor of the victims. The network also offers advice and assistance to central and municipal government agencies, private corporations, schools, concerned citizens, etc. The Network now includes approximately 300 lawyers from across the country. The main scope of this session is to make clear as to why lawyers got concerned and chose to get involved in this field.

JSCPR was established in Nov. 1995, in part as a reaction to the effect Aum Shinrikyo had on Japanese society. The purpose of this research council is to study cult activities, to exchange information concerning cults, and to pursue more effective techniques for exit counseling. It can be said that the JSCPR is the counterpart of the ICSA in Japan. This session will review the history of these two organizations, their current activities, and future plans.

## How Grief Becomes Disenfranchised When Losing a Child

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

This workshop discusses how grief is a normal response to loss, why grief work is important, and how people respond to loss, as defined by Bowlby's phases of mourning. Important factors that help mourning proceed normally when dealing with the loss of a child will also be addressed. The absence of several of the factors that support *normal* mourning creates an unusual type of grief called *disenfranchised grief*. This is the grief that persons experience when they incur a loss that is not or cannot be openly acknowledged, publicly mourned, or socially accepted.

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

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

## How to Set Up and Facilitate a Support Group

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

Bill and Lorna Goldberg are clinical social workers who have been co-leading a support group for former cult members for the past 31 years. In this workshop, they will discuss the process of establishing a former-member group, rules and policies that will facilitate the healthy functioning of the group, and the best ways to avoid problems that could be detrimental to the group. Among the issues that will be discussed are the following: Is it necessary to pre-screen potential group members? How do you advertise the group? Does the group need a formal leader? How do you get the group meeting started? How do you handle a group member who tends to dominate the discussion? How do you handle arguments in the group? Are there any topics that should be considered off limits? After the Goldbergs' presentation, questions will be welcomed.

## Identity Construction of Children Growing into Closed Religious Environments

Lorraine Derocher

Research on children raised or born into sectarian groups reveals many issues. These include challenges on the path of integration into mainstream society in adulthood, religious socialization, spirituality and belief systems of children, religious freedom versus the well-being of children, and so on. Based on constructivism theories (Mead, Berger, and Luckmann), this paper focuses on the process of identity construction of those children and teenagers. We believe that our findings can help professionals to understand better the difficulty faced by second-generation adults after they have left their group.

Contemporary sociologists (Luca, Johnson, Wilson) generally agree on the fact that a religious sect can be defined (among other things) as a social group that is in tension—at different levels—with the world, the mainstream society. This rupture becomes a dramatic conflict for the sectarian groups. It lies within their doctrine and, consequently, takes a preeminent place in the process of transmission of faith to their children. What is the impact of this dynamic on the development of identity among their children?

There is a difference between the construction of individuality in a closed religious group and in the mainstream society. In fact, the individual positions himself in the group in relation to his vocation, which is an ideological role placed in a spiritual hierarchy. This role itself becomes the object of self-actualization. The adept, in those conditions, does not insist on the concrete forms of his functions or his actual work within the group. Those activities are serving the ultimate goal of spiritual achievement and, finally, have almost no value in and of themselves. In the outside world, it is the opposite: An individual's profession is often more important than spirituality, and no significant link exists between the two.

The identification to "significant others" is also very important in the process of identity construction. In these groups, the spiritual leader often becomes that person who has the most influence on the child. Some children/teenagers identify themselves very strongly with the leader.

Finally, the fact that the children of religious sects are often considered by the adults as *saints, perfects, or already elected by God* provides an unbearable social pressure during the teenage years. In this context, the vocational role that the children/teenagers have to play is substantially increased by the adults. Consequently, some of the teenagers become very attached to their role, while others thoroughly reject it.

This paper aims to highlight the components of the construction of identity into closed religious groups. We will discuss the impact of this process on the decision to leave and the difficulties encountered after the actual departure. Our research concludes that a redefinition of identity needs to be done for those who were profoundly attached to their symbolic identity and who would like to integrate more easily into the mainstream society.

## **Informal Case Presentations and Group Supervision—for Psychotherapists Working with Former Cult Members**

Daniel Shaw, LCSW

Mental-health practitioners who work with former cult members have been trained in a wide variety of therapeutic modalities, and use a myriad of technical and theoretical approaches to psychotherapy. Our work often overlaps with the work of those from other fields who

work with this population, but is distinguished by the body of knowledge and technical theories specific to the mental-health profession. This workshop invites mental-health clinicians to learn more about each other's experiences and perspectives in doing therapeutic work with those recovering from cult abuse.

Daniel Shaw, LCSW, is a psychoanalyst in private practice in New York City and Nyack, New York, and is faculty and clinical supervisor at The National Institute for the Psychotherapies in New York City. Daniel will invite volunteers from the audience to briefly describe a case, past or present, and the audience will be invited to comment, creating a group supervision experience.

Because of professional confidentiality concerns, and to keep the discussion focused on the clinical concerns of mental-health professionals working with former cult members, the workshop is open only to those trained as professional mental-health clinicians.

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

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

[This session is for mental-health professionals only.]

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

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

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

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

The workshop is designed for mental-health professionals who are new to the cultic studies field or for professionals seeking a review. Others may observe, but may not participate. Discussion time is for mental-health professionals only.

## **Jehovah's Witnesses: Being Freed from Disabling Hooks**

Dan Clark

During the 5.5 years that I have been out of the Jehovah's Witnesses, I have talked with many JW's who were physically out of the group, but mentally still under its influence. I believe that these people remain under the influence of the JW because of what I call "hooks," certain basic beliefs that they have not challenged, even though they may be out of the group. In this presentation, I will discuss these deep-seated beliefs that I call "hooks," how I freed myself from their influence, and how counselors and others can help former JW's free themselves from the hooks that bind them.

## **Mind Control in the Cult "Orizzonti Nuovi": A Schismatic Group of The Family—A Survey of Internal Sources**

Dr. Cristina Caparesi

This study analyzed original sources of the group Orizzonti Nuovi. The analysis of documents offers many advantages; most notably, it is less reactive than observations and allows a spontaneous attitude in relating specific arguments and censured actions.

The association Orizzonti Nuovi [it died out in 1998 after its founder was involved in judicial events for crimes committed in the group, such as pedophilia and "circumvention of an incapable" (1)] was a schismatic group of the Children of God/The Family. The group was founded in 1980-81 in Italy by Domenico Di Maio, as the result of the dispersion of the Children of God's leadership, which occurred in 1978/1979. The first structure of Orizzonti Nuovi followed that of the Children of God; the ideology, practices, roles, and relations with the outside world of the two groups were practically the same. The *MO letters* [Berg's writings, founder of the Children of God] were still fundamental and kept guiding and motivating the group's organizational life. The activities of the group included giving spiritual teaching to new converts, providing for the care of the children born in the group, witnessing and economical activities (which included *provisioning*, *witnessing*, *FFing* and *busking*), and administration and control.

After a first reading of the documents, it is necessary to determine the exclusive and exhaustive categories through which to analyze the organization, with the decision that the unit of analysis must be the paragraph. The research proceeds with the inclusion of the single paragraphs fitting in one of the chosen categories. The objective is the identification of attitudes thought to be responsible for mental manipulation. To achieve this goal, we made a grid based on the four different areas of control described by Steven Hassan (2): thought, emotions, behavior, and information. The same were already pointed out by Leon Festinger in *Cognitive Dissonance Theory*.

The survey gives evidence of the presence of all the behaviors described by Hassan and, therefore, it is possible to state that Orizzonti Nuovi was a destructive cult. The behaviors identified in the analysis suggest that mental manipulation isn't a magic procedure, but a set of techniques that leaders of destructive cults use to manipulate and indoctrinate adepts. Single behaviors could fit into a grid to assess and identify the most dangerous groups and determine in which conditions mental manipulation could occur. The procedure could even allow researchers to test (as a sort of triangulation) the results they get through other types of instruments, such as questionnaires or even participant observation, especially in those cases in which the group would try to distort the results by misleading researchers.

(1) This is an Italian law usually applied to handicapped people and minors. In this specific case, members of the group were considered incapable because of the influence exercised by the leader. The law has the objective of protecting the material properties of the incapable.

(2) Steven Hassan, *Mentalmente liberi, come uscire da una setta*, Avverbi Edizioni, 1999 Roma.

## **Myths, Misnomers, and Missed Signals: Demystifying Cult Research**

Janja Lalich, Ph.D., Moderator; Miriam Boeri, Ph.D.; Stephen A. Kent, Ph.D.

The Naming Game: Why Academics Should be Concerned About Terms

Miriam Boeri, Ph.D.

In this presentation, I review the controversy in academic literature over terms employed when one refers to cults, cult activities, and cult (ex)members. For example, the words "cult" and "brainwashing" are viewed as derogatory terms and eschewed in much academic writing, to the extent that those who use these terms are not published in many journals. In contrast, the term "apostate" is used to demean ex-members who become the researched or the researchers in academic studies on cults. Ironically, we do not find such blatant term discrimination in other areas of research. For example, a former member of a drug culture who enlightens others as a drug counselor is called a "professional ex," a complimentary term. Likewise, the methodology of academics who study groups in which they hold membership or formerly held membership is called "auto-ethnography." Such research is respected for improving our understanding of hidden populations. Here I examine how the dispute over cult terminology is decided by the gatekeepers of sociology of religion journals, and I explore the consequences of our surrender in the power to name. I begin by briefly addressing how the naming game in cult research has affected not only cult researchers, but also college students who are entering this field of study, those who leave cults, and the public view of cults as interpreted by popular media. I will lead the discussion into what can be done to successfully challenge those who have seized control of naming the terms to be used in academic literature, and how academics should be held accountable for passively allowing this to occur.

What the Scholars Missed and Why they Missed Them: A Retrospective Examination of Several Major "Cult" Stories from the End of the Twentieth Century

Stephen A. Kent, Ph.D.

In this presentation, I identify several of the major 'cult' events from the latter part of the twentieth century, and then compare those stories to much of the scholarship that took place around them. These events include the child-abuse allegations around the Northeast Kingdom in Vermont; the Jonestown massacre; and child abuse in the Children of God, the Branch Davidians, and the Krishnas. Around each event or topic, most academic analyses either failed to predict what eventually occurred or downplayed the importance of what had taken place. I argue that these failures in scholarship are attributable to several factors, including many scholars' avoidance of information widely circulated within countercult or anti-cult circles, the refusal to utilize information from former members, and political

decisions to avoid critical scholarship that might have validated the oppositional positions of critics.

## **Novel Unsupported Therapies: Pseudoscientific and Cult-Like Characteristics**

Monica Pignotti, MSW, Moderator; James D. Herbert, Ph.D.; Jean Mercer, Ph.D.

Novel Therapies and Extraordinary Claims: Being a Good Consumer

James D. Herbert

Over the past decade, novel therapies that make extraordinary claims of fast cures for psychological and physical problems in the absence of scientific evidence have become increasingly popular. Although the promotion of such therapies is not a new phenomenon, the advent of the Internet has fueled the widespread promotion of dubious intervention methods. In some cases, cult-like organizations have been built up around such therapies, developing trade secrets and offering expensive, proprietary trainings and certification programs. There are many ways in which consumers who are in an emotionally vulnerable position, seeking help for mental problems, can be misled by extraordinary claims and thereby deprived of appropriate, effective treatment. Therapists themselves can also be deceived by such claims, largely because of a failure to appreciate the limits of anecdotal experience as evidence of effectiveness. Some of these approaches are anti-scientific and denigrate the need for empirical support, whereas others are pseudoscientific, offering a veneer of being scientific but without any solid empirical support. Hallmark indicators of pseudoscientific approaches will be discussed, as well as other signs consumers and therapists should consider in evaluating the claims made by mental-health professionals.

Children and Cult-like Therapy Groups

Jean Mercer

Although most child abuse is a matter of impulsive aggression on the part of parents, some abusive treatment is systematic and is based on parent belief systems fostered by cult-like groups of self-styled parent educators and therapists. Systematic treatments of these types (for example, holding therapy) are often directed toward adopted and foster children because the belief systems include the claim that these children will become killers. Disturbingly, treatment based on such belief systems has resulted in a number of child deaths and injuries, as well as in such treatment as caging children and other methods that have potential long-term ill effects. Several such cases will be discussed and common factors described. Suggestions for identification of potentially harmful treatments for children will be presented, with an emphasis on the need for examination of evidence presented in support of the treatment.

Thought Field Therapy: A Former Insider's Experience

Monica Pignotti

Thought Field Therapy (TFT) is a novel therapy, developed by psychologist Roger Callahan during the 1980s, which, along with several of its offshoots, has become more widespread over the past decade through promotion on the Internet. Monica Pignotti will discuss her 7-

year experience as a former insider in the TFT organization, which has become a movement with cult-like characteristics and a grand vision that includes spreading TFT throughout the world. Changes in the organization over time resulting in a more closed system, as well as defections, the formation of offshoots, and a court case involving a trade secret will be discussed. Hallmark indicators of pseudoscience as applied to TFT will be presented, including emphasis on how TFT proponents: explain away evidence that fails to support their claims; use a specialized jargon; make spurious associations between TFT and natural sciences, such as physics and chemistry; make unsupported assertions that claim TFT can treat a wide variety of mental and physical ailments; and misrepresent publications. Efforts to minimize cognitive dissonance created by recent contradictory evidence appear to have strengthened conviction and increased solidarity among believers.

## **Opening Keynote Address: The Violent Outcomes of Ideological Extremism: What Have We Learned Since Jonestown?**

Janja Lalich, Ph.D.

On November 18, 1978, one of the most tragic events associated with cults occurred—the deaths of 913 followers of the Rev. Jim Jones. Disturbing images of bloated bodies of women, men, and children dead in their jungle community flashed across the airwaves — images that recur with some regularity when a cult-related notorious “incident” occurs. Cults were not unknown to us in 1978, nor was their potential for harm. A decade earlier, for example, cult leader Charles Manson had orchestrated the brutal murders of innocent folks in Hollywood, California. But the scope of the loss of life at Jonestown in Guyana gave us pause. And with some solemnity and sobriety, we have tried to make sense out of what sometimes appears to be incomprehensible. While the life trajectory of a cultic group is not entirely—or even moderately—predictable, it has become clear over time that ideological extremism holds within it the potential for violent outcomes. This address will look at some of the events that have taken place in the past 30 years, offer a framework of understanding, and elicit points of interest for future discussion and research.

## **Optional Discussion Session: Born or Raised**

Michael Martella, M.A.; Joyce Martella

[This session is for people born or raised in high-demand groups only.]

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

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

This workshop is designed to provide a forum for SGAs to identify and discuss their unique issues and dynamics.

Topics covered may include:

3. 1. The Dynamics of Tyranny
4. 2. Domination, Acting, and Fantasy
5. 3. Humiliation and the Theft of Dignity
6. 4. Dissidence and Dissident Subcultures
7. 5. Internalizing the Oppression
8. 6. Identifying Institutional and Personal Abuse
9. 7. The Aftermath of Abuse
10. 8. Trauma and Recovery

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## **Parental Alienation Syndrome and the Cult of Parenthood**

Amy J. L. Baker, Ph.D.; Discussants: William Goldberg, M.S.W.; Lorna Goldberg, M.S.W.

This paper will present a brief overview of parental alienation, defined as the strategies that parents use to turn a child against the other parent, and parental alienation syndrome (PAS), defined as the response in the child to such parental attitudes and behaviors, and will provide a comparison between parental alienation syndrome and cults. The talk will be based on a paper entitled "The Cult of Parenthood," which is also a chapter in the author's book published by W.W. Norton, April 2007. This material is based on interviews with 40 "adult children of parental alienation syndrome," individuals who were turned against one parent by the other parent. The voices of these "adult children" will be incorporated into the presentation in order to bring the material to life and honor their contribution to this research. In addition, the author's data from survey studies of targeted parents (parents who believe that the other parent of their child is trying to turn their child against them) will also be referenced when relevant.

Research on adult children of parental alienation syndrome has found that parents who alienate a child from his or her other parent use many of the same emotional manipulation and thought-reform techniques that leaders use to cultivate dependency in cult members, including black-white thinking, creation of totalistic environments, and badmouthing the outside world. These strategies will be described in the context of PAS.

When children exposed to these behaviors in the context of a family ultimately succumb to the intense parental influence and ally with one parent against the other, the child can be said to have parental alienation syndrome (PAS). The eight behavioral manifestations of PAS will be described to provide the audience with a detailed clinical picture of the syndrome.

Some of the long-term effects of PAS will be presented, as experienced by the adult children who participated in the research. Not surprisingly, the same types of negative long-term outcomes associated with cult involvement are also associated with parental alienation syndrome, including low self-esteem, depression, and lack of trust in the self and others. This talk should be of interest to the diverse audience at the ICSA conference because the core areas of concern of ICSA members, including psychological manipulation, emotional abuse, brainwashing, thought reform, and totalistic environments, will be explored.

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

Diana Pletts

The Phoenix Project is an exhibit of cult-related artwork, created by ex-members of cults, or high-demand organizations, to promote greater understanding of the cult condition by showcasing artwork created by cult survivors. The project's name is derived from the mythological bird, the Phoenix, which rose from the ashes of destruction, a hopeful prospect for cult survivors.

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

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

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

## **Polygamy and Government: Policies, Powers, and Limitations of State and Local Governments**

Livia Bardin, M.S.W.; Jane Irvine, ACSW, LCSW; Paul Murphy

An unprecedented partnership between the Arizona and Utah Attorney Generals' Offices, the Safety Net Program found its beginnings in a 2003 meeting between Arizona and Utah law enforcement and Attorneys General. Arizona Attorney General Terry Goddard and Utah Attorney General Mark Shurtleff determined that there exists in Colorado City and Hildale an intense need for not only increased law enforcement but also improved access to social services and community resources. Since that time, representatives from law enforcement, state and local social-service agencies, advocacy groups, and members of the community have convened monthly meetings to discuss the special needs and concerns of those living in polygamous communities. Outreach and support to victims must address the barriers unique to the polygamous communities, such as geographic isolation, historical disputes with government, transportation barriers, lack of access to victim services and legal and other resources, and lack of awareness of services. Panel members will describe and discuss this innovative approach, as well as other initiatives and policies directed at diminishing hostility and increasing protection for victims within polygamous communities.

## **Polygamy: Recent Developments**

Andrea Moore Emmett; Laura Chapman; Sylvia Mahr

In less than 12 years, the issue of polygamous cults went from an embarrassing, well-protected secret to a focus of international media frenzy. With pressure from this new and unprecedented spotlight, law enforcement began prosecuting selective individuals while numerous others continue to operate under the radar. Laura Chapman grew up in the FLDS polygamous cult. Warren Jeffs, the recently convicted leader of that group, was her former brother-in-law and sang at her arranged marriage. Sylvia Mahr was a polygamous wife among the Montana faction of the Apostolic United Brethren polygamous group and is an advisory board member of Tapestry Against Polygamy. Sylvia was the second of three wives and escaped polygamy with her six children. Andrea Moore-Emmett was the first journalist to report on crimes against women and children in polygamist cults and is the author of *God's Brothel*. Together they will provide a 12-year retrospective, discussing the changes in attitudes about polygamy, what law enforcement has accomplished with cases such as Jeffs, and what more can be done.

## **Problems with Justification: How to Critique Cults Without Asking "How Abusive Was Your Experience?"**

Alicia Juskewycz

Marginal groups are not the only form of "religion" for which there are strong social norms against criticism. In contrast, groups that can be demonstrated to be "not religious," "abusive," or those in which some form of "innocence" (brainwashing, childhood, privacy) has been violated become socially acceptable targets of criticism. Thus, to legitimate the criticism of groups with extreme practices and separatist cultures, ex-members are subject to a unique form of scrutiny so that people can continue to talk about "religion" in the ways they normally do. How "abusive" was an experience? How much "choice" did we have?

Should ex-members provide "proof" of how "pathological," "normal," or "discontent" we are, to justify what we have to say about our marginal, extreme, and unusual groups?

## **Psychological Violence Strategies of the ETA Terrorist Network in the Basque Country: An Exploratory Study**

Javier Martín-Peña; Álvaro Rodríguez-Carballeira; Jordi Escartín; Clara Porrúa; Federico Javaloy

The violence of persecution perpetrated by ETA in the Basque Country reflects another way to terrify. Researchers have not given much attention to this phenomenon, focusing more on the victims of terrorist attacks or kidnapping than the victims of threat, social humiliation, or other psychological attacks. This study has two goals: First, to build a categorization scheme for ETA's psychological violence strategies in the Basque Country, particularly in one sector of the population. Second, to relate this categorization model to the testimonies of a sample of victims who have suffered these abusive behaviours. A content analysis was conducted from several testimonies. The strategies of psychological violence to which such testimonies referred were identified and then grouped according to the categorization model. The results show that the strategies of psychological violence mentioned with higher frequency are those of emotional and cognitive types, emphasizing emotional abuse, stigmatization, and exclusion. The results are discussed and parallels drawn to other areas in which psychological violence is applied. The implications of these findings are also discussed.

## **Psychotherapy Facades and Legal Charades: My Adventures in the Land of Undue Influence**

Sheila Rae Bradley

This paper presents my experience of subtle persuasion through the stages of psychotherapy cult induction, ethical neglect, cult unification tactics, professional misconduct, malpractice defense strategies, and the not-so-civil settlement tactics employed during my lawsuit against a former therapist / cult leader. At each stage, undue influence and mental-health risks will be examined. Cult control characteristics inherent in the Alice Bailey books will also be highlighted.

## **Public Policy and Cults in Europe**

Francois Bellanger, Ph.D.

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

## **Religious Conflict Resolution for Families**

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

Research suggests that, in the West, hundreds of thousands of individuals join and leave cultic groups each year. Research studies also suggest that at least a sizeable minority of

those who join cultic groups are adversely affected. The families of these group members, and probably many other families, tend to become concerned about their loved one's group involvement.

Roughly 80 percent of the groups that cause concern are religious. The psychological, political, and occasionally commercial groups that aren't overtly religious often influence members' lives as though they were religions because they typically bring about a major shift in members' views of self, world, and other—i.e., a conversion experience.

During the past 25 years, most professionals who work with these families have emphasized helping them persuade their loved ones to leave cultic groups. Exit counseling, a process aimed at helping families create conditions under which their loved one will reevaluate a group involvement, has been very valuable to thousands of grateful families and group members. (Exit counseling is also often referred to as "thought reform consultation.")

Nevertheless, only a very small percentage of families are able to proceed to an exit-counseling intervention. In many cases, an intervention is not possible or even appropriate because the loved one's relationship to a group does not fit the typical pattern of exploitative manipulation associated with the subjects of exit-counseling interventions, even though the family may have valid concerns. In other cases, the loved one may be so attached to the group (e.g., because of family ties within the group, decades of commitment, fear of adjusting to the mainstream world) that his or her departure is unlikely, even with an intervention.

Very little attention has been paid to this large majority of families for whom an exit counseling is not feasible or appropriate. Livia Bardin's book, *Coping with Cult Involvement: A Handbook for Families and Friends*, offers some guidance. Ms. Bardin says that a cult involvement is often "a situation to manage, not a problem to solve."

This talk will explore ways in which families can more effectively "manage" a loved one's involvement in a group that causes concern, at least in part because of the nature of the conversion that it tends to bring about. The talk will approach the situation as a family conflict over what at least overtly are religious issues. Through lecture and discussion, the speakers, a counseling psychologist, an educational/organizational consultant, and an exit counselor (thought-reform consultant), will examine

- How families and group members can come to better understand and appreciate each other's perspectives on the conflict that divides them.
- How they can improve communication so as to reduce the level of conflict.
- How they can negotiate mutual behavioral changes that will reduce the level of conflict.
  
- How they can come to terms with the need to compromise so as to protect the love between them while respecting differences that divide them.

## **Resiliency and Post Traumatic Growth in the Healing Journey Toward Recovery**

Doni Whitsett, Ph.D., L.C.S.W.

In the 1980s, few people had heard of Post Traumatic Stress Disorder (PTSD). Twenty-seven years later, according to the Harvard Mental Health Letter (2007), PTSD has become the default diagnosis, often overused as a catch-all when no other category seems to fit. The diagnosis requires three components: Hyperarousal, Re-experiencing (e.g., intrusive thoughts), and Avoidance (which includes emotional numbing). Thus, by definition, PTSD means that the trauma continues to influence the victim in ways that interfere with daily functioning. He/she is stuck in the trauma and cannot move on.

Although almost everyone who is exposed to a traumatic event (whether Type 1 or Type 2 trauma) experiences some of the above symptoms initially, not everyone develops the longer-term PTSD. One of the most reliable findings to come out of trauma research is that only approximately 10% to 15% of those so exposed will experience the long-term consequences. While most of the research has focused on this minority, much less attention has been given to the other approximately 85%. What makes some people more vulnerable than others? What enables other people to be more resilient to the devastating events they've endured? Shifting the focus just a bit, from the vulnerable to the more robust segment of the trauma population, might give clinicians important data that point toward effective intervention strategies.

In more recent years, psychologists have begun to look in this direction by asking certain salient questions: Who are the people who successfully manage to negotiate the effects of traumatic events? Do they have certain qualities or characteristics that distinguish them from others? What are the factors that make them more resilient than their counterparts? And, very importantly, what can they tell us about coping with trauma that might help clinicians in treating cult survivors and other people who comprise the more vulnerable fifteen percent?

A second aspect of this inquiry has to do with unexpected "beneficial" side effects that accrue from the trauma, in the spirit of the cliché, "what doesn't kill you makes you stronger."

Resilience

"Successful copers," as they are referred to, are known to have certain personality traits and skills (Tedeschi, R. and Calhoun, L. 1995). One group of researchers has identified twelve factors important in trauma resilience (Southwick, S., 2006). They are having:

11. 1. Role models of resilience
12. 2. Realistic optimism
13. 3. Humor
14. 4. Moral guide
15. 5. Altruism
16. 6. Religion/spirituality
17. 7. Social support
18. 8. Personal strengths (leadership, a challenge mentality, etc.)
19. 9. Active (vs. passive) coping
20. 10. Courage to face fear
21. 11. Cognitive flexibility
22. 12. Meaning, purpose, or mission

This paper will examine these variables of "successful copers," people who are able to come through trauma, perhaps not completely unscathed, but not fixated, either.

## Post Traumatic Growth

Additionally, the paper will explore what has been termed "Post Traumatic Growth"; that is, the personal growth that may be the beneficial side effects of having gone through trauma. This phenomenon has been known since at least Biblical times. For example, in the Old Testament, Job went through an ordeal in order to get closer to God. In the New Testament, suffering is often considered necessary, as well, to keep a person humble. The symbol of martyrdom, Jesus on the cross, suffered so that the sins of humankind could be forgiven.

The theme of suffering for a higher purpose is not confined to the Judeo-Christian tradition. Buddhists, for example, believe that traumatic events befall a person because of transgressions from previous lives and, by recycling back into the sentient world, persons can undo their mistakes and move on to enlightenment. In more recent times, Viktor Frankl, a survivor of the Holocaust, founded a school of psychology known as Logotherapy, in which he explored the meaning of suffering (Frankl, 1945). Even when imprisoned in the Nazi concentration camps, Frankl believed that there was a higher purpose for the torment he saw and experienced. "When facing a fate that cannot be changed...", he says, "...what then matters is to bear witness to the uniquely human potential at its best, which is to turn a personal tragedy into a triumph..." (Frankl, 1992, 116).

Psychologists Richard Tedeschi and Lawrence Calhoun (1995) have identified types of growth that can result from experiencing traumatic events. These include positive changes in perception of self, others, and the world. A deepened knowledge of oneself, a kind of wisdom, and more compassion for the suffering of others are among these notable "side effects" of trauma. A change in one's philosophy of life can also occur—i.e., having more of an appreciation of life, putting things into perspective, and not wanting to waste time on petty things.

## Clinical Implications

A focus on positive aspects of having endured perhaps years of neglect and abuse is risky. It can have the unintended effect of minimizing real suffering and the terrible losses people have incurred. Timing of such a discussion in clinical practice is essential. As Carol Giambalvo has pointed out (personal communication) this line of clinical intervention would be inappropriate in the beginning phases of therapy when people first need to come to terms with what happened to them. Judith Herman's model of trauma recovery is instructive in this regard (1992). Her first two phases, *Safety* and *Remembering*, set the stage for such a discussion. In the first phase, the clinician establishes an empathic, holding environment within which the client can *safely* explore the trauma experience. In the second phase, overlapping with the first, the client is helped to consciously *remember* previously repressed and dissociated material. An integral part of these phases has always been the clinician pointing out client strengths and positive coping mechanisms. However, by knowing what resiliency factors have been identified as essential tools for successful coping, the clinician can emphasize these factors and assist the client in acquiring them.

A focus on the growth aspects of trauma could easily be integrated into Herman's last phase of *Reconnection*, wherein the client moves from a state of social isolation where s/he may have resided for many years, to a state of connection with others. In this way, the person who experienced trauma sheds his/her identity as "victim" and begins to self-identify as "survivor." In this latter stage of treatment, clients may be ready to acknowledge the personal growth that might have come out of living a nightmare.

This paper, then, will focus both on issues of **resilience** and of **growth**. It takes a strengths perspective, which is all too often lost in our desire to be compassionate and understanding in our work with former cult members and other trauma survivors.

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## **Risk Factors for Therapists Working with Individuals and Families Who Have Been Affected by Destructive Cults**

Linda J. Dubrow-Marshall, Ph.D.

Former members and families of current members of destructive cults/extremist groups/high-demand groups/abusive relationships are often highly concerned about safety issues when they seek help from psychotherapists. For example, they might seek help anonymously or pseudonymously, or they may initially seek extensive information from the psychotherapist before revealing any of the presenting problem. Former cultists might call numerous times and ask extensive questions before scheduling an initial evaluation session.

Perhaps less attention has been paid to safety issues for psychotherapists who work with current and former members of destructive cults and their families. What types of guidelines protect the safety and integrity of the psychotherapeutic relationship? Should psychotherapists be expected to reveal information about their backgrounds and manner of working without knowing to whom they are speaking? What about risk factors for psychotherapists with a reputation for working in the field of cults, who might be approached anonymously or pseudonymously by current cult members who are trying to trick them into revealing personal details about their professional work, or personal details such as their address, in order to harass them or make them legally liable in some ways? Sometimes there are difficult financial issues to negotiate with clients who have given a great deal of money to their cult, or who have unrealistic expectations about professional boundaries.

This workshop will provide an opportunity for psychotherapists to share their concerns about risk factors in working with this population, and to develop possible guidelines to minimize these risks. In addition to the initial kinds of concerns that develop during the intake and evaluation phase of psychotherapy listed above, issues pertaining to the development and maintenance of the psychotherapeutic relationship, and to termination will be explored from

the perspective of decreasing risks to the psychotherapist. Transference and counter-transference issues will be addressed.

The value of consultation and supervision will be highlighted, as well as self-care issues. Ways to reduce burnout and manage compassion fatigue will be addressed. The challenge of setting and maintaining appropriate boundaries with clients whose boundaries have been violated in the cult will be explored.

The importance of considering cult-related research to inform psychotherapeutic practice will also be addressed, along with a consideration of how psychotherapists might become increasingly involved in research about psychological influence, coercion, group pressure, and other aspects of the cult involvement for individuals and families.

## **Roundtable on Theoretical Developments in the Field of Undue Influence and Cults**

Rod Dubrow-Marshall, Ph.D., Facilitator; Janja Lalich, Ph.D.; Paul Martin, Ph.D.; Alan Schefflin, J.D., LL.M.; Benjamin Zablocki, Ph.D.

This roundtable discussion will allow some key contributors toward theories and explanations of cults and undue influence to summarize both their own work in this field and to explore how this work relates to other theoretical developments, including across disciplines and professions. The session will involve theories from psychological, sociological, and legal disciplines to be compared and contrasted so as to allow further syntheses to emerge between them. It is hoped that a greater understanding of the phenomenon of cultic influence will develop in the context of this mutual appreciation and understanding of epistemological and ontological similarities and differences between these bodies of work. Put another way, the question is whether we have theories that relate well enough to the reality of experience, psychological change, and recovery—i.e., are these theories useful for the populations and phenomena they purport to observe and explain? What are the prospects for theoretical developments in the immediate period ahead that can add explanatory power to this area and create a wider understanding of undue influence in these disciplines and fields and beyond in society at large?

Format for talk: Each speaker (including the facilitator) will speak for 10 minutes, followed by a 10-minute talk by the discussant. This will then leave 30 minutes for further discussion and questions.

## **Secular vs. Religious: Identity Issues for Individuals Exiting Bible-based Cults**

Wendy and Doug Duncan

One of the most significant questions individuals leaving Bible-based cults struggle with as they form their post-cult identities is what to do regarding their faith. There are unique complications for people in Bible-based cults, because some were Christians before being drawn into the cult, and they would like to reclaim the positive aspects of their Christianity that were valuable pieces of their pre-cult identity. However, some elements of the cult they are leaving have been mixed in with the faith that was once such a comfort to them, and it is challenging to separate the good from the bad. Moreover, they may be faced with some

persons in their families and support systems who are well-meaning but skeptical about the former member's involvement with any religion, who fail to distinguish healthy ways for people to access their spirituality from that which is toxic. Doug and Wendy Duncan have been through this maze themselves, and they offer suggestions for people leaving Bible-based cults who want to preserve for themselves what is helpful and life-affirming in Christianity while leaving behind those expressions that are cultic.

## **Self-Report Measures of Psychological Abuse**

Carmen Almendros, Ph.D., Moderator; José Antonio Carrobes, Ph.D.; Rod Dubrow-Marshall, Ph.D.;  
Kimiaki Nishida, Ph.D.; Álvaro Rodríguez-Carballeira, Ph.D.

The assessment of psychological abuse in group contexts from a scientific perspective and based on empirical measures is a relatively recent line of research. A review of the instruments that have been developed to address features related to psychological abuse in group contexts will be presented, as well as efforts and steps given in the development of new self-report measures. Also, a theoretical comparison will be made among psychologically abusive behaviors directed toward the submission, and those directed toward the exclusion, of the person.

## **Significant Cult Legal Cases in Japan**

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

This panel will first focus its discussion on the judgment handed down by the Tokyo District Court on Feb 26, 2007, which explicitly denounced the abuse of mind control by the group, "Home of Heart," as an illegal act, with the help and cooperation of Yukari Yamamoto, who is an ex-member of the said group and has testified in the afore-mentioned case. This is the first court judgment that has directly referred to the word mind-control and is a significant court decision concerning the illegality of the deceptive recruiting and undue influence focused on the exploitation of group followers. The presenters are attorneys who have represented the victim in this case. The case has been appealed, and the appellate case is now pending at the Tokyo High Court, and updates will also be given concerning the appeal. The presenters are also representing victims of the "Home of Heart" in seven other cases. Other cases may be discussed if time allows.

## **Since You've Been Gone: A reading of a new play about the cult experience, to be followed by audience discussion**

D. W. Gregory

The story: A musical prodigy's disappearance into a religious cult forces a crisis of conscience for her brother and her friends. Where do you draw the line between faith and fanaticism?

Come to a reading of a new play intended for the high-school market, written by the author of *Radium Girls*, a popular title among high-school performing groups. *Radium Girls* has received nearly 100 productions in high schools and universities nationwide. In *Since You've Been Gone*, the author uses a fictional scenario to dramatize the manipulative techniques employed in cult recruitment and to demonstrate the devastating impact that an individual's

involvement in a cult can have for family and friends. The intention is to present a compelling story that will be attractive to producing groups simply as good drama. In the process, however, the play can stimulate thought and awareness about cults among the students who work on producing it and among those who attend any productions. This reading will be the first time the play has been presented anywhere publicly. The reading will be followed by a discussion with the audience, whose comments and insights will assist the author in subsequent revisions of the script. The intention is to find a production outlet for the script first, then to make it available, royalty-free, to any high school or university performing group that wishes to stage it.

## **Sociological Analysis of Former Adherents and Families of Former Adherents: Discourse About Leaving New Religious Movements in Spain**

**María del Mar Ramos-Lorente, Ph.D.; Pedro Castón-Boyer, Ph.D.**

One of the most complex and controversial issues related to new religious movements is the process of disaffiliation. Through the use of semi-structured interviews, this paper examines the speech of former adherents and family members of former adherents concerning disaffiliation from new religious movements (NRMs) in Spain. Subjects' responses concerning departure from NRMs are analyzed according to sociological concepts such as identity and the need for former members to integrate group and post-group social networks.

## **Special Lunch Discussion Session: On Going to College or Graduate School After a Cult Experience**

Moderator: Janja Lalich, Ph.D.

Janja Lalich, Ph.D., Associate Professor of Sociology at California State University, Chico, has offered to do a **special informal session** for current graduate students or those thinking of going to grad school or college after a cult experience. From experience, Janja knows that making the decision to go to school can be a difficult one for many former cult members. Also, once you are in school, there are many potential stressors and confusing situations, as well as a lack of understanding among faculty and fellow students, especially if you want to focus on cult-related research, which is often discouraged.

Just a little background: Janja was in a political cult for more than 10 years in the 1970s and 1980s. She already had an undergraduate degree from the University of Wisconsin when she joined the group. Afterward, after much mulling back and forth, lots of talking to others, and independent research, and not quite 10 years out of the cult, Janja decided to go to grad school and is now a tenured professor. Some of you may be familiar with her books: *Take Back Your Life: Recovering from Cults and Abusive Relationships* (2006, a revised edition of her first book, *Captive Hearts, Captive Minds*); *Bounded Choice: True Believers and Charismatic Cults* (2004, a comparative study of the cult she was in and the Heaven's Gate cult), and two books co-authored with Margaret Singer, *Cults in Our Midst* and *"Crazy" Therapies*.

If you are interested in attending such a session, email Janja at jlalich@csuchico.edu. If there is enough interest, a session will be organized. Please reply by June 10. Meet at the conference bookstore at 12:30 P.M. Friday and you'll be told where to go.

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

Michael Martella, MFT; Joyce Martella

[This session is for second-generation ex-members only.]

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

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

This workshop is designed to provide a forum for SGAs to identify and discuss their unique issues and dynamics.

Topics covered may include:

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

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## **Starting Out: A Discussion of Key Practical Issues People Face When They Leave Cults—Housing, Employment, Education, Social Skills, And So On**

Livia Bardin, M.S.W.

What are the most pressing practical needs of people leaving cults—both those born and raised in cults, and those leaving after long involvement as adults? What are the most difficult problems for people to manage on their own? How have ex-members coped with these problems? If you are a second-generation adult or long-term ex-member, please come to comment on plans and share your ideas for a guide book that we would like to develop and post on ICSA's Website with free access for all who want to consult it. (This session is open to all, but those with personal experience will have priority during the discussion.)

## **Steve Hassan Reflects on 30 Years of Activism**

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

Long-time activist Steve Hassan will discuss some of the major shifts away from forcible deprogramming to exit-counseling to the Strategic Interaction Approach. Some of the major groups have disintegrated or splintered. Others have mainstreamed. The Cult Awareness Network was sued into bankruptcy and its name is now used by people associated with Scientology. The Internet has become a huge resource for information collection and dissemination. Is it being used to recruit people? Many activists have retired or passed away. What is the future for educating the public? Training professionals? Helping to counsel people who have been hurt by undue influence? Now that the media is willing to do more shows about destructive cults, what can we do to insure this trend? What is the future of effective activism? How can individuals make the biggest impact to make a positive contribution?

## **Terrorism and Cultic Studies: A Brief Overview**

Michael D. Langone, Ph.D.

Many observers have commented on the similarities and differences between terrorist and cultic groups, including recruitment, conversion, indoctrination, deconversion, and preventive strategies. This talk will briefly discuss these issues and possible areas of future collaborative work between cultic studies and terrorism experts.

## **The Anti-Cult Cult**

Ginger Zyskowski; Carol Giambalvo

A very narrow boundary exists between the desire to help and the desire to control. Sometimes organizations and individuals can blur this boundary with good intentions, exhibiting the same totalistic control and ideology that exists on the other side of the line. When this happens, the former cult member experiences revictimization by the same controlling influences that occurred within the cult, suffers additional trauma and confusion, and can become a mirror image of his or her cult-self.

This panel discussion will present concrete examples of how such organizations and individuals have moved from a "helping" position to a controlling force.

Ms. Zyskowski will discuss her experience of a Ted Patrick Deprogramming (kidnapping), showing the destructiveness of this method and the long-term damage she suffered as a result.

Topics included in the discussion are "taking the law into your own hands," the Stockholm Syndrome, and PTSD. Examples from these experiences will show some of the extremes that can be reached by power exerted in the guise of "good intentions."

In addition, former members will discuss their experiences with the original Cult Awareness Network (CAN), Former Members Group (FOCUS), and the suggestion from exit counselors that there be a clear distinction made between "exit counseling" and "deprogramming." Dissent over this issue had devastating results, including the demise of CAN. The discussion will include a description of how CAN, in a stated attempt to protect FOCUS from law suits brought by Scientology, was able to ultimately disband its FOCUS elected board.

A third part of the discussion uses examples from a former member's "after deprogramming" experience that will show how the family of origin, and even some mental-health professionals crossed boundaries and journeyed into the area of Sacred Science and Doctrine Over Person. The potential addiction to "being right" can surface in helping organizations, the family of origin, and in the fields of psychology and psychiatry, which can result in even more abuse, trauma, and revictimization of former cult members.

This presentation will show the importance of ethics in a community, group, or organization, and how those who place themselves in a "helping" position must maintain integrity and balance. They must define and keep redefining that boundary to stay on the side of helpfulness, support, and education, rather than crossing the line and becoming their own anti-cult cult.

## **The Boundary between Cultic and Benign in Spiritual Groups**

Elliot Benjamin, Ph.D.

In this talk, I will discuss the ambiguous and broad boundaries that exist between some highly publicized dangerous cultic spiritual groups and groups that are less well known and are considered to be relatively benign regarding cult dangers. The groups that I will consider are ones with which I have had some degree of personal experience. They include Ken Wilber's Integral Institute, Conversations With God, Self-Realization Fellowship, and A Course in Miracles. I have rated these four groups in the Neutral category regarding significant cult dangers vs. favorable beneficial characteristics, utilizing three different experiential cult danger scales as described in my book, *Modern Religions: An Experiential Analysis And Expose*. I will discuss in detail the most useful of my three rating scales, the

Bonewits Cult Danger Evaluation Frame. I will then give my ratings of the above four groups on this scale in comparison to the two groups that I gave the highest cult danger ratings to, The Unification Church and Scientology, and the two groups that I gave the most favorable and lowest cult danger ratings to, Neopaganism and Omega Retreat Center. Lastly, I will discuss some of the cult danger concerns that have been voiced in books, articles, and cult-awareness Internet sites regarding these four groups. I will conclude that although my experience of these four groups has not been one of significant cult dangers, there are other people who have reported alarming control, betrayal, dogmatism, and/or high costs in these groups. It is a matter of degree and comparison when it comes to evaluating the cult dangers of spiritual groups, and it is important to proceed with awareness and caution when exploring any spiritual group, whether one is a novice spiritual aspirant, ex-cult member, family member of one who is in a cult, or professional cult expert.

## **The Continuum of Influence in Addictions Treatment: From Therapeutic Alliance to Undue Influence**

Linda J. Dubrow-Marshall, Ph.D.; Roberta Eisenberg, M.S.W.; Steven Eisenberg

Addictions are a significant mental-health problem, and treatment has been offered by licensed mental-health professionals who are bound to an ethical code, as well as by noncredentialed providers. Some of the noncredentialed treatment programs have included those offered by destructive cults that have sometimes used addictions programs as a recruitment technique, without overtly publicizing the link between the treatment program and the group. There are also recovering addicts who provide counselling, some of whom are accredited as substance-abuse counsellors and some who are not. Clients do not always realize that a nonaccredited counsellor is not bound to a code of ethics, and that they would not have any legal recourse in cases of malpractice; and yet some clients prefer to be treated by a recovering person rather than a professional without personal experience of addiction. The role of self-help programs, and in particular the twelve-step programs based on Alcoholics Anonymous, have sparked considerable controversy, with some experts arguing that they are an essential adjunct to psychotherapy and others arguing that undue influence and religious pressures are exerted in these groups.

The presenters are licensed mental-health professionals and an exit counsellor who have offered specialized services both to individuals and families who have been affected by destructive cults, as well as to individuals and families who have been affected by a wide range of addictions, including substance abuse, gambling, compulsive eating, sex and love addictions, and co-dependency. They will offer their unique perspective from their experience on the continuum of influence in addictions treatment that they have observed within mental-health settings, addictions treatment facilities, cults, and self-help groups.

A case study will be presented of a psychotherapy cult in which the leaders were credentialed addictions counsellors and mental-health professionals, and yet they conducted their practice in a manner that met the characteristics for a psychotherapy cult. Abuses of power and influence were rampant within this group, and there were many documented cases of psychological harm caused to the clients. Addictions were incorrectly diagnosed, and clients were unduly influenced to perceive themselves as addicts without corroborating evidence. Dependency upon the leaders was actively fostered, and confidentiality was violated within the group treatment. Special twelve-step meetings were organized to exclude anyone who was not receiving treatment by the psychotherapists. Increasing amounts of control were placed on the clients in terms of increasing the number and type of

therapy sessions, excluding contacts with anyone outside the group, restricting decisions about where clients could live and work, and pressures to donate money to the group or invest with other clients and the therapists.

Guidelines for ethical treatment of addictions will be discussed, including deriving lessons from the abuse of power and unethical influence displayed in cultic treatment of addictions. Ethical dilemmas that psychotherapists face in the treatment of addictions will be addressed, such as confidentiality issues when the addictive behaviours might lead to harm to other individuals, such as family members, and how to exert appropriate influence over destructive behaviours without becoming unduly coercive. Models of psychotherapeutic treatment for addictions will be examined according to these dimensions of influence, including abstinence-based treatments, wherein the therapists will not accept clients who are currently abusing substances or actively expressing “process addictions” (such as food, gambling, and sex and love addictions), and harm-reduction models of treatment involving processes of change/motivational interviewing types of approaches.

## **The Development and Empirical Examination of the Lifton Scale**

Paul R. Martin, Ph.D.; Nicole Gullekson

Robert J. Lifton’s Thought Reform concepts were placed into an empirical scale to quantify measurable aspects of a group’s function and structure. The Lifton Scale was measured on clients who received treatment at Wellspring Retreat and Resource Center. Preliminary data show highly significant correlations between the Lifton Scale and the Group Psychological Abuse Scale as well as with the Extent of Group Identity Scale. Further empirical and measurable psychometric properties of this instrument will be presented in this workshop.

## **The Marginals: People on the Boundary of a New Religious Movement**

Eileen Barker, Ph.D.

One of the common characteristics of *new new* religious movements is that they have a dichotomous worldview. Their theology may be seen in terms of the Godly and the Satanic; their ethics may clearly distinguish between good and bad and right and wrong; and they frequently divide time into (their misspent, pre-conversion) past and (their saved, post-conversion) present, or between the sinful present age and an apocalyptic future. They are also likely to draw a sharp distinction between ‘us’ (the True Believers) and ‘them’ (the rest of humanity). The movement may encourage converts to cut off all ties with family and previous friends, and the barrier may be cemented even further by societal reactions to the movement. There is little room for manoeuvre; sitting on the fence is not an option—you are either with us or against us. Converts who decide to leave the movement might believe they have to steal away under cover of darkness; they know that they will be ostracised by their former fellow-believers; they know they will be spoken of as evil or satanic—or that their erstwhile friends within the movement will be forbidden to speak of them at all.

In some cases, this sharp separation continues for generations, and children born into such groups who leave (of their own volition or because they are expelled) will find themselves ‘disfellowshipped’ or ‘shunned’, not knowing a soul in the outside world in which they find themselves. More frequently, however, the dichotomous world view becomes less sharp

with the passage of time, especially with the death of a founder who wielded charismatic authority, and the arrival of second and subsequent generations. Enthusiastic converts may lose their initial enthusiasms with the advancement of age. Some, probably the vast majority, will leave and move on to new beliefs, new interests, and new lives. But others who have invested much of their lives in the movement move to the margins, perhaps half believing the movement's belief system in a watered-down form; perhaps anxious to keep in touch with the friends they have made and whose basic values they share. Such people may live and work independently of the movement; yet, more or less regularly, they will attend the movement's gatherings and rituals and, possibly, contribute to its finances. If asked what their religion is, they might hesitate, not knowing whether or not to identify themselves with 'them' or with 'us'. The movement itself may or may not have them on their membership list—it may develop a special vocabulary to describe such people.

This paper examines some of the processes that can lead to the development of a sizable number of 'marginals' and considers some of the consequences that the undermining of a sharp membership distinction can have for the people concerned, the movement as a whole, and its relations with the rest of society.

## **The Problem of "Sectarian Mentality" Within Church Communities**

Piotr Tomasz Nowakowski, Ph.D.

Each movement existing within a church is a potential support, not only for the spiritual, but also for the personal and social development of an individual. However, in this field, there can appear highly controversial phenomena one should pay attention to. They concern particular ways of thinking that result in specific attitudes analogous to what we perceive in cults. This is why the author defines these threats as "sectarian mentality." The problem is so wide and ambiguous that it is possible to distinguish at least four aspects: doctrinal, social, psychological, and ethical. A church community or/and its members following peculiar ways of thinking and behavior that may be described as "sectarian" or "cultic" should serve as a warning signal to church members and authorities, and should motivate them to reflect on the possibility that a "sectarian mentality" affects their church and, as a consequence, might be responsible for spiritual, mental, or social confusion among its members.

Sectarian mentality in churches poses a challenge. It indicates that the church that has not been successful in diagnosing and overcoming sectarianism among certain groups or individuals within its structures. As a response to this problem, the author proposes some solutions, especially of an educational and preventive character. Moreover, in the context of "sectarian mentality," the phenomenon of cults itself can be treated not only as a threat, but also as a mirror that church communities can look at to catch sight of worrying aspects of their own attitudes. The author refers particularly to groups within the Catholic Church, but the above-mentioned problem analogously applies to other churches, as well.

## **The Puzzle of Brainwashing**

Janja Lalich, Ph.D.; Benjamin Zablocki, Ph.D.

Pruning the Brainwashing Concept in Order to Save It

Benjamin Zablocki, Ph.D.

Much of the controversy and confusion that surround the term brainwashing comes from the fact that the term has been used to cover too wide a range of the manipulative persuasion practices used by cults. Many groups and organizations in our society practice a variety of manipulative forms of persuasion, mostly relying upon inducements based on various combinations of the carrot and the stick. Only one particularly traumatic form of manipulative persuasion, for conceptual clarity's sake, ought to be called "brainwashing" or (synonymously) "thought reform." I argue that an overly broad use of this term has impeded research, invited cheap-shot counter attacks upon it, and thus has held back for too long precise understanding of this very important concept.

Social psychologists have long recognized that persuasive techniques fall along a continuum of intensity from mild to severe. Brainwashing is nothing more than a form of persuasion falling at the most extreme end of this continuum. Why then invent a special term for it rather than simply calling it a very extreme form of manipulative persuasion? The reason is that sometimes along a continuum a substance or a process can exhibit qualitative as well as quantitative differences from its co-occupants on said continuum. A homely but instructive example is the cooling of water. Water might cool along a continuum from boiling to hot to tepid to cold. At each successive stage on this continuum, the molecules of the water have a lower average velocity. The same thing happens when cold water becomes ice. However, at this point, not only does the molecular velocity decrease, but the liquid also becomes a solid. There is a change in kind accompanying the change in degree. Those of us who have studied brainwashing in its various manifestations, starting with Robert Jay Lifton and Edgar Schein, have become convinced by our observations that something similar happens when the level of persuasive intensity is ratcheted up to the point that we call brainwashing. Furthermore, I have become more and more convinced that this qualitatively distinct form of persuasion, although not very common, is dangerous and well worth the attempt to understand it scientifically.

Brainwashing is a form of ideological persuasion that uses carefully orchestrated group and individual manipulative techniques to transmute belief into fanatical "true belief" and transmute ordinary commitment to a group or person into an addictive need for this group or person's approval. In this way, brainwashing makes the person, for a time, into a deployable agent capable of carrying out the most extreme and horrendous actions even when away from the direct control of the group or leader. Although the deployability of the agent will fade over time if the brainwashing is not reinforced, the mental-health consequences of having been brainwashed may last much longer, possibly a lifetime. The term 'brainwashing' is not simply a metaphor. The process really changes the structure of the brain, leaving traces that can be studied as evidence that this process has occurred and as data that might help us to better understand how it occurs.

Brainwashing, as so defined, is difficult to administer. It is not a common occurrence. Evidence for it can be found in some but not all religious cults, in some but not all psychotherapies, in some but not all radical political movements, in some but not all prolonged hostage situations, in some but not all terrorist cells, and in some but not all abusive marriages. Because of the danger that brainwashed deployable agents pose for themselves and for others, it is extremely important to try to understand this phenomenon despite the fact that it is not very prevalent in society.

Now You See It, Now You Don't: Why We Need to Recognize Brainwashing and Its Close and Distant Cousins

Janja Lalich, Ph.D.

Despite some scholarly efforts to deny the existence of brainwashing—both its processes and its consequences—the need to understand this phenomenon is perhaps more pressing today than it was in the past. This paper will explore the many different areas of contemporary life in which there has been evidence of brainwashing, ultimately illustrating how a clearer understanding of this complex and intense social-psychological process could be of benefit to us socially and culturally.

By having a clearer understanding of when brainwashing actually occurs, we will be able to distinguish it from lesser attempts at extreme persuasion. This will help us to tease out the interrelated features of social-psychological influence in its many forms, as well as to better understand the effects. Sometimes the entire process of brainwashing occurs and sometimes we see merely the application of a selection of hyper-persuasive efforts aimed at similar conclusions (that is, single-mindedness, blind loyalty, and deployability). In addition to groups that we commonly identify as cults, some of the other areas of contemporary life in which efforts at brainwashing occur include the following:

- Abusive interpersonal relationships and small “family” cults
- The socialization of children in existing cults (i.e., socialization of second and third generations to adapt to the group norms and values)
- Terrorist indoctrination camps and units (often referred to as terrorist cells)
- Extreme in-group rituals (such as “hazing” in Greek and sports organizations and “loyalty tests” in gangs and organized crime)
- Hostage and kidnap situations
- Unethical therapeutic relationships (medical or psychological)
- Various relationships in which there is a power imbalance (e.g., teacher/pupil, pastor/parishioner, attorney/client, doctor/patient, jailer/prisoner)
- Situations of undue influence involving fiduciary abuses (such as with the elderly, the infirm, or other vulnerable populations)
- Rehabilitation centers, in particular those known as “boot camps”
- Incidents of human trafficking, where people are lured and/or coerced into various forms of labor
- The indoctrination of “child soldiers” in various war-torn areas
- Extreme techniques in direct-sales organizations (also known as multilevel marketing schemes)
- Life-coaching and other New Age programs aimed at self-awareness and self-improvement

Several important social needs flow from this. One is to be better able to identify what kinds of societal resources are needed to help educate about these phenomena and their consequences. Another is to better equip social service agencies, policymakers, and other helping professionals to create viable and effective resources for individuals who have experienced this kind of persuasion. And finally, it will enable us to better assess the treatment needs of survivors of brainwashing and related psychological manipulations, including those who suffer from PTSD or PTSD-related symptoms.

## **The Red Mosque: A Case Study of How Religion Can Evolve into a Terrorist Cult**

Ana Ballesteros Peiró; M. Jesus Martin Lopez; Jose Manuel Martínez

This presentation will be a case study showing how Islam can produce, within a specific context, a cult' namely, The Red Mosque or the *Lal Masjid* (in Urdu language), which received front-page attention in international newspapers. A school for children to study in and one of the most important places of worship, the Red Mosque turned upside down one of the most peaceful cities in Pakistan and its capital, Islamabad.

Seeking to have their children religiously educated, many parents trustingly placed their children in the hands of the Red Mosque, because it was a historic mosque right in the heart of the nation's capital where members of Parliament and the High Court went to pray. The sons of a well-known Islamic scholar ran the respective religious schools for boys and girls, and they even had higher education. Thus, the trust of some families, both from Islamabad and the Frontier province, made them believe their children would become righteous and pious or even scholars themselves.

When, on March 2007, members of the female high school attached to the mosque started raiding the capital stick in hand as a "decency" brigade, they drew some attention. When they kidnapped a woman and her daughter, allegedly for running a brothel, threatened video and music shops (for having un-Islamic businesses and promoting vice and immorality), and started a campaign to impose their version of Islamic Law in the whole country, things started to look much worse. These and other steps made them gain attention.

Furthermore, when the State itself challenged their leader and tried to get part of the Mosque complex demolished under the accusation that it had been illegally built upon public land, its pupils, stick-in-hand once more, defended it with their own lives.

The students' last step was the threat of launching massive suicide bombers if Islamic Law was not implemented within a month. The Mosque's own students were the ones willing to die for their cause. And so they did. No official account is reliable, but estimates run up to 200 dead.

How did this situation occur? Can we call this group a cult? How many factors are familiar to us, and how many others are specific to the Islamic or Pakistani context?

Through this case, we will examine how sects or cults can be recognised within Islam, and what parallelisms and differences can be drawn from it.

## **The Socialization of Women into a Polygamous Lifestyle: The Experience of Canadian Fundamentalist Mormons**

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

The goal of this presentation is to describe and analyze the way women are socialized into a polygamous lifestyle. We will specifically describe the process of socialization of women born, raised, and married into an independent Mormon Fundamentalist group based in Canada. Socialization may be described as the process by which a person learns the "language" of the culture she is born into, as well as the role she is expected to play in life. Throughout this process, a person learns about the rules, norms, and practices inherent in her culture. In attempting to understand how women learn to become polygamous wives, we will explore how they learn to behave in ways that respect the general expectations coherent with fundamentalist precepts. We will furthermore explore how this process influences the construction of their social identity. Since socialization is an ongoing process, particular attention will be focused on how habitual adolescent preoccupations are taped into the integration of polygamous values for women. This presentation is based on the analysis of data from research—funded by Social Sciences and Humanities Research of Canada—concerning an independent Mormon Fundamentalist group based in Canada, notably interviews with 12 members of the group, Internet discussions between members, group publications, and newspapers articles concerning the group.

## **The Use of Coercive Influence by the Tough Love Industry**

Philip Elberg, Esq.; Maia Szalavitz

There has been increasing attention in the last year to the growth of boot camps, wilderness programs, and "therapeutic boarding schools" to treat troubled teenagers. Some of these programs have exerted cult-like control over parents, using Large Group Awareness Training sessions. Others have relied on charismatic leaders to promote fraudulent and dangerous programs. ICSA President Phil Elberg and Maia Szalavitz, the author of *Help At Any Cost*, have been among the leading critics of the tough-love industry and aggressive in their efforts to educate the public about the dangers. They will speak about the harm that such programs do, the brainwashing techniques they use, and the current state of the efforts to regulate these programs.

## **The Wellspring Treatment Model for Victims of Cults and Cultic Relationships**

Paul R. Martin, Ph.D.; Donna Adams, Ph.D.

Wellspring is a residential counseling center specializing in the treatment of individuals who have suffered in abusive religious groups, organizations, and cults. The program is also especially effective for those who have been born into cults, those physically and/or sexually abused, those coming from one-on-one coercive situations, and those who have experienced professional abuse and/or sexual exploitation from therapists, doctors, clergy, and teachers. The Wellspring Treatment Model includes elements of the coercive persuasion model articulated in the early 1960s by Dr. Robert J. Lifton in his work *Thought Reform and the Psychology of Totalism*, as well as other elements. Multifaceted in its approach, the Wellspring Treatment Model consists of counseling, workshops, and exposure to a plethora

of written as well as video resources to enhance growth and recovery from a coercive relationship or group. What distinguishes the Wellspring Treatment Model is its evidence-based approach. Several outcome studies have been presented at professional conferences (ISCA, OPA) and one article published in a peer-reviewed journal that attest to the effectiveness of this approach to treatment. Additional articles on treatment are forthcoming. Empirical data will be presented on this particular approach to treatment.

## **Thirty Years of Treatment for Individuals and Families Affected by Psychologically Manipulative Groups (GMP): An Epidemiological Perspective**

Núria Ribas; Josep Maria Jansà; Luca Basile; Inma Sánchez; Vega González; Miguel Perlado; Esther Maté; Marga Cano; Teresa Fernández

AIS (*Atenció i Investigació de Socioaddiccions*) is an independent, nonprofit organization set up in 1977. Its activities concentrate on prevention, treatment, and advice for individuals and families affected by psychologically manipulative groups (GMP) or coercive cults. In 2000, AIS also began to deal with cases involving gangs and social addictions. Since 1986, AIS has systematically collected information on socioeconomic and general characteristics and background of those it has attended to.

Of 1,544 received consultations, 917 (59.4%) became therapeutic cases. Most of the therapeutic cases have been described as cases of psychologically manipulative groups ( $n=769$ ; 83.9%), either from identified cults or from groups with unclear intentions that deserve further follow-up. Thirty-six (3.9%) of the cases have been related to gangs. Sixty-eight (7.4%) have been cases of social addictions (emotional dependency and nonpharmacological addictions, such as the Internet, gambling, and shopping). Forty-four (4.8%) cases were given other psychiatric diagnoses. The number of consultations was as follows: 515 for psychological manipulation, 16 for gangs, 13 for social addictions, and 48 for other psychiatric diagnoses. Although not linear, there was a general increase of attended cases per year [a mean increase of 2.3 total cases per year and 1.4 therapeutic cases per year ( $p<0.05$ )].

The most prevalent therapeutic cases of psychologically manipulative groups have been related to healing therapies (16.78%), Esotericism (16.4%), and Religious-Christian (14.2%). However, in 2006 the most frequent attended cases were linked to one-on-one cults (12 out of 48—i.e., 25.0% of therapeutic cases of psychological manipulation in 2006). By specific groups, those with a high number of cases have been: Jehovah's Witness ( $n=56$ ), Gnosticism ( $n=53$ ), Scientology ( $n=49$ ), and Opus Dei ( $n=40$ ). Regarding social addictions, the most numerous visits have been related to emotional dependency (47.1%), pathological gambling (13.2%), and compulsive buying (11.8%). The most frequent attended cases of involvement in gangs have been related to Latin Kings (47.2%) and Racist groups (27.8%).

GMP cases were equally distributed by gender (54.6% females), had a median age of 27 years (interquartile range: 22-35 years), had a mid-high education level (38% had completed high school and 25.8% had a university degree), were mostly single (60.6%), were resident in the Barcelona area (59.6%), and lived with their own family (22.9%) or with their parents (35%), although 10% of the cases lived in community with the group. When we performed the analyses by type of group, we found some differences in gender (women were more likely to be in a one-on-one cult than men (80.3% versus 19.7%), while

100% of the cases related to political groups were men. With regard to age, the youngest cases were related to philosophical groups (median age: 23 years), political (23 years), religious-Christian (22 years), and Satanic (16 years). The groups with the highest percentage of people living within a community group were the religious-Christian (22.6%).

Most of the therapeutic demands were made by the parents (51% of the cases), after a median period of 2 years (1 year to 4 years, interquartile range) since the first contact with the GMP. The initial contacts were promoted by friends or colleagues at work (32.5%), propaganda in the streets (16.4%), and other sources such as door-to-door, university, and Internet (29.9%). A total of 9.4% of cases reported working for the group (with or without remuneration); this percentage was higher among the cases in commercial (50%), Afro-Brazilian (60%), and political (33%) groups.

Medical records showed that one quarter (25%) of the cases had a previous history of psychological or psychiatric treatment. This percentage was higher among the one-on-one cults (42.8%), Satanic (50%), and New Age cases (39.1%). Drug abuse was present in 8.7% of the cases, being higher among those patients in Satanic (50%), Shamanic (50%), and New Age (26.1%) cults. Emotional dependence was present in 17.9% of cases in one-on-one cult situations, while the percentage in the total amount of cases was 3.2.

This overall epidemiological perspective of 20 years of treatment and advice for individuals involved in psychologically manipulative groups will allow us to identify the evolution of the groups and the characteristics of the vulnerable population at risk. The identification of vulnerable populations will result in appropriate prevention programs and policy recommendations.

## **Update on Cult Legal Cases and Issues in Japan**

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

This panel will discuss the most significant cult-related legal cases in Japan having to do with a variety of groups. The presentation will be given by the lawyers who have actually handled the case. The panel will also discuss influential judicial judgments and their impact on current and future cases and on Japanese society. Significant cases relating to cultic groups in Japan will be discussed, as will certain activities of Japan's National Network of Lawyers Against Spiritual Sales.

## **Update on the International Churches of Christ and the Reemergence of Kip McKean**

David Clark

This presentation will include the history of the Restoration Movement, Church of Christ, Crossroads, and the International Churches of Christ, formerly headed by founder Kip McKean of the Boston Church of Christ. Extensive worldwide coverage claims this organization was the fastest growing "only true" church in recent times, and mind-control allegations increased with its spread. The methods and teachings of this movement have encountered new developments and controversy. Leadership changes saw the resignation of Kip McKean from the church/movement he founded, but recent information shows a reemergence of his leadership and growth among the churches he mobilized. In more recent

times McKean featured his "Portland Story," in which he expresses his intent to repeat the process of "church reconstructions."

Kip McKean also returned to Los Angeles, leading a "missions team" in 2007 to found the new City of Angels International Christian Church. Many wonder, what has really changed? McKean claims that he and the leaders of his new movement have learned from the past. Is history repeating itself? Leaders of the current ICC are having difficulty with lack of progress on outstanding issues of this founding father of their church.

Church splitting in these two movements is causing growing concerns about a closer look at what is really at work and drawing attention to recurring issues when things are examined more closely. Mind-control and leadership-abuse issues are festering in the minds of those troubled by their implications.

It is important to compare former and current methods and techniques used by the earlier and newer movements, to discern and assist those not familiar with the history of harm that preceded them.

After we compare the International Churches of Christ's updated information with Kip McKean and his new movement, education and awareness can provide helping resources about recovery and healing that can equip those who need to re-evaluate their relationship surrounding the controversy that these groups entail.

## **Workshop for Family Members**

Michael D. Langone, Ph.D.; Ron Loomis; Patrick Ryan

This workshop will help family members concerned about a loved one's cult involvement or its aftereffects learn how to assess their situations more effectively and how to evaluate strategic options. Among the topics to be discussed are:

- Why people join and leave high-control, abusive groups
- How to assess your situation
- How to communicate more effectively with your loved one
- Identifying and coping with your own problems
- Ethical issues
- Formulating a helping strategy
- When exit counseling might be appropriate and how to prepare

## **Workshop for Former Group Members**

Carol Giambalvo; Joseph Kelly

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

Topics discussed include:

- Nature of psychological manipulation and abuse
- Conditions of thought-reform programs
- General recovery needs of former members
- Coping with depression and guilt
- Effects of hypnosis and trance techniques
- Coping with feelings of anger
- Coping with anxiety
- Decision-making
- Re-establishing trust in yourself and others
- Dependency issues
- The grieving process
- Reintegration/identity issues
- Spiritual and philosophical concerns

## **Workshop for Mental Health Professionals**

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

Facilitators: Linda Dubrow-Marshall, Ph.D.; Roberta Eisenberg, M.S.W.

This segment of the Workshop for Mental Health Professionals will be a discussion-oriented presentation of issues clinicians encounter when working with families and friends of people involved or formerly involved in cultic groups. Presuming at least a basic familiarity with the relevant clinical literature and at least minimal experience in the field, the presentation and discussion will focus immediately on common clinical concerns and ways of addressing them.

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

Rachel Bernstein, MS.Ed., LMFT; Discussant: Lorna Goldberg, M.S.W.

This segment off the Workshop for Mental Health Professionals 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**

Leona Furnari, M.S.W.; Michael Martella, M.F.T.

This segment of the Workshop for Mental Health Professionals will be a discussion-oriented presentation of issues clinicians encounter when working with people who were born and/or raised in cultic groups—i.e., “second-generation former cultists.” Presuming at least a basic familiarity with the relevant clinical literature and at least minimal experience in the field, the presentation and discussion will focus immediately on common clinical concerns and ways of addressing them.

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

Gillie Jenkinson, M.A., Facilitator

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

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

The Clinical Roundtable will be facilitated but structured so that mental-health professionals have an opportunity to participate in the discussion.

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

Nonclinicians may observe but may not participate in the discussions.

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

### **Testifying in Court**

William Goldberg, M.S.W.

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

primarily concern itself with the experience of being an expert witness, fact witnesses will also find it helpful.

## **Writing As a Tool for Healing from the Trauma of a Cult Experience**

Kristen Skedgell, M.Div., L.C.S.W.

Research has shown that writing can be a powerful tool in recovering from trauma (Pennebaker, 1997). Writing is especially helpful in healing survivors of cults who have experienced physical, sexual, psychological, and spiritual abuse. Writing gives the survivor a means to process feelings and develop self-understanding that was denied in the group. Journaling, poetry, and personal narrative provide a readily available tool and a beneficial supplement to the therapeutic process.

As a survivor of physical, sexual, psychological, and spiritual abuse, I have found writing invaluable in my personal recovery. First of all, it provided a platform on which I could tell my story. Bearing witness to one's suffering is an essential step in breaking through the isolation of trauma (Herman 1992). Second, writing gave me an opportunity to identify and express emotions that had been buried for years. Third, the process of writing empowered me to recognize the abuse for what it was and distance myself from my abusers. Fourth, written expression enabled me to develop self-compassion by promoting self-understanding and integrate a positive identity, free from the self-hatred incurred from the abuse. Finally, writing provided closure and allows me to separate my past from my present and dream of a new future.

Upon leaving the cult, I desperately sought a way to make sense of my traumatic experiences. I began psychotherapy, attended self-help groups, talked with new-found friends, and even participated in exit-counseling. But I needed something that could be self-generated and always available. I turned to journaling, wherein I could begin to make sense of my story. This evolved into a published memoir. In this paper, I will share examples from my book that contributed to my recovery.

## **Writing Case Studies**

Sharon Farber, Ph.D.

Writing has many different meanings, conscious and unconscious, for the therapist considering writing and for the patient who may (or may not) read about himself in a publication. There is little in the literature about how to write clinical material, yet the publication, presentation, and discussion of case studies are essential to further our knowledge. Moreover, only a small number of therapists write for publication. There are several reasons for this. For many therapists, there are inhibitions and conflicts about actually sitting down to write, and related to exposing their work to the scrutiny of others. For me, numerous conflicts stood in my way, which I will speak about because some of them might be typical. A common fear is that of inadvertently causing pain to patients who may read about themselves, and so the process and ethics of writing case material will be explored.

## **Biographical Sketches**

**Donna L. Adams, Ph.D.**, a former member of University Bible Fellowship, is a licensed clinical counselor and Clinical Director of the Wellspring Retreat and Resource Center in Albany, Ohio, a residential rehabilitation center for ex-cult members. While an instructor at Xavier University in the Counseling program, Donna taught a class on cults and cult treatment and served as a media consultant regarding cult-related issues and has been interviewed by numerous newspapers, radio, and TV stations concerning cults. She is currently working on articles for publication in professional journals.

**Carmen Almendros, Ph.D.**, is Assistant Professor in the Biological and Health Psychology Department at the Universidad Autónoma de Madrid. Her doctoral dissertation included four theoretical and four empirical sections devoted to psychological abuse in group contexts; cult involvement; leaving cults; and psychological consequences of abusive group membership. She is currently principal researcher of a project entitled "Psychological abuse, influence and adaptation to violence in partner relationships" financed by the Comunidad de Madrid and Universidad Autónoma de Madrid (CCG07-UAM/HUM-1942). She was the 2005 recipient of ICSA's Margaret Singer Award, given in honor of her research into the development of measures relevant to cultic studies. (carmen.almendros@uam.es)

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

**Sikiru Adekola Babarinde, Ph.D.**, is a Senior Lecturer in Philosophy and Sociology of Education. He has been Editor and 2nd Vice-President of the Philosophy of Education Association of Nigeria. He has published widely in the areas of theory and practice of education, effects of cultism on education, and indigenous education in Africa. He is currently Ag. Head of the Department of Teacher Education, University of Ibadan, Nigeria.

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

**Ana Ballesteros Peiró** is a Ph.D. candidate in the Arab and Islamic Studies Department at Universidad Autónoma de Madrid and member of a research team on electoral processes in Arab and Islamic countries. She has also been a research scholar at the South Asian Division of International Studies at Jawaharlal Nehru University (New Delhi, India), where she studied terrorism, communalism, and sectarianism among Muslims in Pakistan. Her work focuses on sects in Islam and South Asia. (ballesterosp@yahoo.com)

**Livia Bardin, M.S.W.**, is a licensed independent clinical social worker in the Washington, D.C. area. She experienced child welfare firsthand as a foster care case manager in Washington's child welfare system. Her current research focuses on children in cults and the needs of people born and raised in cults who leave as adults. Ms. Bardin holds a Certificate in Family Therapy from the Family Therapy Practice Center in Washington and recently retired from the private practice of psychotherapy. She currently chairs ICSA's Social Work Committee, which is exploring the potential of case management services for people who have left cults. Previously, as chair of ICSA's Family Workshop Advisory Board, she presented ICSA-sponsored workshops for family and friends of cult members. Ms. Bardin

has provided trainings on cult-related issues for mental-health professionals in the Washington area and is the author of *Coping with Cult Involvement*, a handbook for families and friends of cult members. In 2007, she conducted a training in St. George, Utah, *Breaking Down Barriers and Empowering People in Isolated Communities*, for professionals working with members of polygamous communities and other interested persons. (liviabardin@verizon.net)

**Eileen Barker, Ph.D., OBE, FBA**, is Professor Emeritus of Sociology with Special Reference to the Study of Religion at the London School of Economics and Political Science, University of London. A former President of the Society for the Scientific Study of Religion, Dr. Barker has written or edited eleven books and written over 250 articles and book chapters. Her books include *New Religious Movements: A Practical Introduction* and *The Making of a Moonie: Brainwashing or Choice?* She is the Founder and Chair of INFORM, a charity supported by the British Government and Mainline Churches, which helps enquirers with information about new religions that is as objective and up-to-date as possible.

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

**Elliot Benjamin, Ph.D.**, is a mathematician and philosopher, with a Ph.D. in mathematics and a master's degree in counseling. He is the author of *Numberama: Recreational Number Theory in the School System*, *Modern Religions: An Experiential Analysis And Exposé*, *Art and Mental Illness*, and a number of articles in the fields of pure mathematics, mathematics education, spirituality & cults, and art and mental disturbance. He lives in Swanville, Maine and offers discussion/support groups and counseling for ex-members and family and friends of members of spiritual cults. His *Modern Religions* book describes his experiences with Scientology, est, Unification Church, Divine Light Mission, Gurdjieff, Eckankar, Self-Realization Fellowship, Course in Miracles, Reiki, Avatar, Conversations With God, Neopaganism, and more. (ben496@prexar.com)

**James Bergin, M.A.**, is an anthropologist, co-founder of Volunteers for Hancock Jail Residents ([www.jailvolunteers.org](http://www.jailvolunteers.org)), creative writing teacher, owner of J. F. Bergin Company, father, and former Publisher of Bergin & Garvey Publishers, Inc. Contact: [www.windofchanges.org](http://www.windofchanges.org).

**Rachel Bernstein, MS.Ed., L.M.F.T.**, is a marriage and family therapist in private practice in Los Angeles, where she runs a monthly support group for former cult members. She is the former coordinator of the Cult Clinic in Los Angeles, and The Maynard Bernstein Resource Center on Cults. She counseled families and former members at the Cult Hotline and Clinic in New York, developed their Speaker's Bureau, and facilitated the support group for families of those in cults.

**Miriam Williams Boeri, Ph.D.**, is an assistant professor at Kennesaw State University in Georgia. Her research focuses on ethnographic data collection and analysis of deviant behaviors, including drug subcultures and new religious movements. She has written one book on a new religious movement and currently is working on a book covering her dissertation work on heroin and methamphetamine users. Her papers have been accepted in *Journal of Contemporary Ethnography* and *Human Organization*. She is interested in finding

ways to apply sociological insights to the everyday practices of those who work with society's marginal groups. (mboeri@kennesaw.edu)

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**Gabriel Brandis** is an ex-member of the Hare Krishna cult from 1980 to 1984. He wrote a memoir of his experiences with the cult titled *Servant of the Lotus Feet: A Hare Krishna Odyssey*. Gabriel has done presentations and book signings at main libraries in Philadelphia, Temple University, and Denver, CO coffee shops, and has been heard as a guest on local and international radio programs. ([ServantoftheLotusFeet.com](http://ServantoftheLotusFeet.com))

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

**Laura Chapman** is a Child Protection Worker in Colorado. She was born and raised in the (FLDS) Fundamentalist Latter-Day Saints polygamist group. Laura escaped with five children 17 years ago. Since then she has earned two college degrees. In 2002 she brought the brutal truth of the Human Rights violations of women and children in polygamy to the attention of the United Nations. She was nominated for the Robert F. Kennedy award for her efforts in rescuing two teens from arranged marriages, and assisting women leaving polygamy in Utah.

**Dan Clark** is an ex-lifetime member of Jehovah's Witnesses (40 years) and has recently released his first book, *I WITNESS, The Shocking Insider's Story of Jehovah's Witnesses*. In his book, Clark shares his life story living with his dysfunctional JW family and church organization and the hooks that kept him in there. To learn more or order Dan's book—you can go to Dan Clark's Website: [www.villapress.com](http://www.villapress.com), or contact him at [info@villapress.com](mailto:info@villapress.com), or write: Dan Clark, Villa Press, LLC, P.O. Box 4841, Englewood, CO 80155-4841.

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

over two decades. David Clark was the 2004 American plenary speaker at Academy of Pedagogical Sciences of the Ukraine for the F.P.P.S. International Scientific-Practical Conference, with the presentation title of "Thought Reform Consultation, Youth Cult Education Preparation and Sect Family Intervention Work." He was also the April 21, 2006, United States of America plenary speaker for the International Scientific Conference of Cardinal August Hlond Upper Silesian School of Pedagogy in Mysolwice, Poland. The topic was "Thought Reform Consultation, Family Youth Cult Education Preparation and Sect Intervention Work." Mr. Clark also contributed to a May 16, 2006, History Channel special on Opus Dei and was featured in John Allen's important book, *Opus Dei: An Objective Look Behind the Myths and Reality of the Most Controversial Force in the Catholic Church*. He spoke on exit counseling/thought reform consultation at an international conference, "Myth and Reality of Psychological Abuse and Practical Ways to Resist It," at the Russian State University of Humanities in Moscow (March 13-14, 2008). He spoke on life in a cult and leaving a cult at a conference on cults and gangs, sponsored by Creighton University's Department of Psychiatry and the Douglas County (NB) Sheriff's Department (April 18, 2008). (cultspecs2@comcast.net)

**Donna Collins** was the first "Blessed Child" of the Unification Church in the West. Her parents founded the UC in England. Her story is told in detail in the ICSA video, *Blessed Child*. Currently, she is a writer who lives with her family in Las Vegas, Nevada.

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**Carol Diament**. Once the victim of a psychotherapy cult, Carol Diament speaks and writes on the subject. Before her group involvement, she was a realtor, a horse business owner, and a full-time mother. She has returned to being a realtor and has written an as yet unpublished memoir about her cultic experience. (cdwins1@aol.com)

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

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adolescents and adults, specializing in care for the older adult, the disabled, and those with chronic illness (mental and physical).

**Steven Eisenberg** is a former member of the International Society for Krishna Consciousness, known to many as "The Hare Krishna Movement." He was a full-time member from February 1975 until his exit counseling in October of 1979. After a 30-day stay at a rehab for former cult members, he began working with other Hare Krishna members to help them escape the influence of the group.

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

**Andrea Moore-Emmett** is the author of *God's Brothel, The Extortion of Sex For Salvation in Contemporary Mormon and Christian Fundamentalist Polygamy and the Stories of 18 Women Who Escaped*. She was the researcher for the A&E documentary, *Inside Polygamy*, which also aired on the BBC. As a journalist, she has been the recipient of five awards from the Society of Professional Journalists, Utah Headliners Chapter, including the Don Baker investigative Journalism Award. She was also awarded a Women in Communications Leading Changes Award. Moore-Emmett served as Utah NOW President, a member of the Salt Lake Mayor's Commission: Bridging the Religious Divide, and is a Tapestry Against Polygamy Board Member.

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**Leona Furnari, M.S.W.**, is a licensed clinical social worker in Boulder Colorado. She is a psychotherapist specializing in recovery from trauma, including recovery from abusive groups and relationships. Ms. Furnari is a 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 facilitator/presenter at former member workshops for many years. She also works as a school social worker at the middle school level, and facilitates support groups for adolescents dealing with grief, family change, and peer relationships.

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**Carol Giambalvo** is an ex-cult member who has been a Thought Reform Consultant since 1984 and a cofounder of reFOCUS, a national support network for former cult members. She is on ICSA's Board of Directors, Director of ICSA's Recovery Programs, and is responsible for its Project Outreach. Author of *Exit Counseling: A Family Intervention*, co-editor of *The Boston Movement: Critical Perspectives on the International Churches of Christ*, and co-author of "Ethical Standards for Thought Reform Consultants," Ms. Giambalvo has written and lectured extensively on cult-related topics.

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**D. W. Gregory** writes comedies and dramas that draw on her working-class roots. Often set in rural America, her plays explore the disconnect between the dream and reality of American blue-collar experience. Whether a dark, expressionistic comedy such as *The Good Girl is Gone*, or a Brechtian drama, such as *Radium Girls*, her plays frequently present an unseen offstage character as well—the economic and political forces that shape the individuals on stage. A resident playwright at New Jersey Repertory Co., Gregory is also a National Core Member of the Playwrights Center in Minneapolis and a member of Playground, the playwrights' development unit of Woolly Mammoth Theatre Co., in Washington, D.C. Her work has been presented throughout the United States and abroad, including productions in Singapore, London, Madrid, and Lima, Peru. In addition to writing plays, Ms. Gregory has worked as a theater critic—most recently for *The Washington Post*—and as a teaching artist. She makes her home outside Washington, D.C., with her husband Paul, a bluegrass musician.

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

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**Juliet J. Jacobs** is a retired educator who taught at the pre-school, elementary, and university levels. She obtained her BSE from Miami University and Masters in Educational Counseling from California State University, Hayward.

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**Federico Javaloy, Ph.D.**, has been a Professor of Social Psychology at the University of Barcelona since 1990. His doctoral thesis (1983) was on the *Psychology of Fanaticism*. From that emerged a book (*Introduction to the Study of Fanaticism*, 1984) and diverse articles. He has been particularly interested in cults and fundamentalist fanaticism, a subject to which he has devoted himself in different articles in magazines. He obtained research assistance to study cults at the University of California, Berkeley, in 1988. The study of fanaticism and cultism has led him to analyze these phenomena in terms of social movements, on which he has published a book, *Collective Behavior and Social Movements* (2001). (fjavaloy@ub.edu)

**Gillie Jenkinson** is a Director of Hope Valley Counselling Limited and specializes in offering counseling and psychotherapy to those who have left cults or coercive relationships/groups and those who have been abused. Ms. Jenkinson is a trained Counselor (Advanced Diploma in Pastoral Counselling) and an MA Gestalt Psychotherapy. She is accredited and registered with United Kingdom Council for Psychotherapy (UKCP) and a member of British Association for Counselling and Psychotherapy (MBACP). In 1999 she did a month-long internship at Wellspring, Ohio and is returning summer 2008. Ms. Jenkinson was a member of The Love of God Community, a Bible-based cult, in the 1970s. She has 15 years' experience working with survivors of rape and sexual abuse, and ex-cult members, as well as with clients with other issues. She is currently training as a supervisor and supervises a number of individuals who work with rape, sexual abuse, and ex-cult members. She is listed as a supervisor with Safe Passage Foundation. Ms. Jenkinson runs an ex-member support and education group in London She has presented her research, "What Helps Ex-cult Members Recover from an Abusive Cult Experience," at ICSA Conferences in Madrid (2005) and Denver (2006), and presented a paper in Brussels 2007. Her Website is [www.hopevalleycounselling.com](http://www.hopevalleycounselling.com).

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He is also renowned as a specialist of the broader range of consumer affairs and also a specialist of issues concerning the Internet. As an expert, he is frequently invited to meetings and study sessions hosted by Diet members of both majority and minority parties (Liberal Democratic Party and The Democratic Party of Japan). He is a member of the meeting on e-consumer issues hosted by the current Cabinet Office, and also has been appointed as Consumer Education Specialist by the Cabinet Office since FY 2005. Currently, he serves as the lead lawyer and the vice lead lawyer in major consumer cases: Lead Lawyer, Legal Team for Consumer Damages on the Internet. Lead Lawyer, Legal Team for the Victims of Kinmirai-tsushin Ltd. (a case of over \$360 million consumer investment scam). Vice Lead Lawyer, Legal Team for the Victims of L&G (a case of over \$910 million consumer investment scam in the form of quasi MLM scheme). Lead Lawyer, Legal Team for the Victims of the Shinsekai Group (a case of around \$90 million spiritual sales by a cultic group that runs faith healing salons in major cities in Japan). Vice Lead Lawyer, Legal Team for Victims of Hounohana Sampogyo (total damage of \$770 million spiritual sales by a religious cultic group). With all of his expertise and from the citizens' perspective, he has been actively working on very broad issues of consumer damages in general, including and not limited to cults, religion, the Internet, human rights of victims, and child abuse.

**Michael Kropveld** is Executive Director and Founder of Info-Cult, the largest resource centre of its kind in Canada. Since 1980 Mike has assisted thousands of former members and members of "cults," "new religious movements," and other groups, and their families. He has spoken, in Canada and internationally, to hundreds of professional and community groups on cultic phenomena. He is also involved in counselling and is consulted on the issue by, among others, mental health professionals, law enforcement agencies, and media. He has served as an expert witness on cult-related criminal and civil cases. He has appeared on hundreds of radio and television programs locally, nationally, and internationally. In 1992 he was awarded the 125 Commemorative Medal "in recognition of significant contribution to compatriots, community and to Canada" by the Government of Canada. He co-authored the book *The Cult Phenomenon: How Groups Function* (March 2006), and its French version (*Le phénomène des sectes: L'étude du fonctionnement des groupes*). Both versions are downloadable at no charge from [www.infocult.org](http://www.infocult.org), or can be purchased in print format. In 2007 he received the Herbert L. Rosedale Award from the International Cultic Studies Association (ICSA) "in recognition of leadership in the effort to preserve and protect individual freedom." Tel.: (514) 274-2333; [infosecte@qc.aibn.com](mailto:infosecte@qc.aibn.com)

**Janja Lalich, Ph.D.** is Professor of Sociology at California State University, Chico, where in 2007 she was awarded the Professional Achievement Honor. Her research and writing is on cults and controversial authoritarian groups, with a focus on charismatic authority, power relations, ideology and social control, and issues related to family, gender, and sexuality. Dr. Lalich is consulted regularly by former cult members and their families; legal, educational, and mental-health professionals; government agencies; and the media. Her most recent book, *Take Back Your Life: Recovering from Cults and Abusive Relationships*

(2006), is a general introduction to cults with a focus on recovery. *Bounded Choice: True Believers and Charismatic Cults* (2004) presents a new theoretical framework for understanding cult commitment and behavior, and is based on a comparative study of Heaven's Gate, which committed collective suicide in 1997, and the Democratic Workers Party, a radical left-wing political cult (of which Lalich was a leading member for more than 10 years). Other works include being guest editor of *Women Under the Influence: A Study of Women's Lives in Totalist Groups* (special issue of the *Cultic Studies Journal* 14(1), 1997); coauthor with Margaret Thaler Singer of "Crazy" Therapies: What Are They? Do They Work? (1996) and *Cults in Our Midst* (1995); and coauthor with M. Tobias of *Captive Hearts, Captive Minds: Freedom and Recovery from Cults and Abusive Relationships* (1994). (JLalich@csuchico.edu; <http://www.cultresearch.org>)

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**Edward Antrim Lottick, M.D.**, has been a cultic studies student for 18 years. He retired from 35 years of active medical practice in 2000. Since then he has completed four years of advanced French at King's College in Wilkes-Barre, PA, and has taught an advanced psychology elective on American Cults at the college every other year for the past eight years. In 1992, he surveyed 5,400 Pennsylvania physicians about their personal and professional experience with cults; in 2004, he surveyed 3,000 Pennsylvania psychologists regarding similar experience; and in 2007, he surveyed over 1,000 Pennsylvania legislators, district attorneys, and judges regarding similar experience. Two years ago, he published "The Forgotten Freedom," *The Torch*, 79(3), 26-30, 2006, and is working on a book on a related topic. He recently translated, from French to English, the legislation on fraudulent abuse of vulnerable persons introduced in 2006 to the Belgian Parliament. He is also active

on a number of boards. He recently discovered he is listed fairly accurately when last checked on Wikipedia under "Edward Lottick."

**Sylvia Mahr, LCSW**, is currently living and working in western Montana. She was born and raised in the LDS church until the age of ten, when her parents joined the fundamentalist polygamist group known as the AUB, Apostolic United Brethren. She became a second wife after the death of her first husband. After twelve years of living polygamy, she left this marriage. She went back to school and graduated from the University of Montana with a bachelor's degree in social work. She then went on to get her master's degree at Walla Walla College. She has been a LCSW since 2002, as well as a Mental Health Professional, implementing community mental-health commitments. She has extensive experience in working with children and families. She is currently working with children, families, adolescents, adults, veterans, relationship issues and grief, loss, trauma, and anger management classes, and so on. She works for the community mental health center in her area and has a successful part-time private practice in Stevensville and Hamilton Montana. None of her children is living polygamy, and her children have good relationships with their polygamist relatives. Sylvia's primary concerns regarding polygamy are the complexities of families and women who try to leave polygamy, and the difficulties encountered in trying to integrate into mainstream society. She has been a board member to Tapestry Against Polygamy since 2000.

**Cathleen A. Mann, Ph.D.**, has extensive legal experience consulting and testifying in cult-related matters, working with attorneys on all related aspects of legal cases. She has been qualified as an expert in a court of law in seven states in the areas of child custody and cults, cult characteristics, short- and long-term effects of cult involvement, fraud and deception in cults, psychological research involving cults, undue influence, and related issues. Dr. Mann worked on her first cult-related legal case in 1999, and has also worked with former cult members and their families in counseling since 1995. Dr. Mann also conducts investigations into high-interest groups and has written numerous investigative reports.

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

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**Paul R. Martin, Ph.D.**, a former member of Great Commission International (currently called Great Commission Association of Churches), is a psychologist and Director of the Wellspring Retreat and Resource Center in Albany, Ohio, a residential rehabilitation center for ex-cult members that has treated well over 900 clients. Dr. Martin is author of *Cult-Proofing Your Kids*. He has written numerous articles on cults, including several contributions to *Cultic Studies Journal*, such as "Pseudo Identity and the Treatment of Personality Change in Victims of Captivity and Cults" (Vol. 13. No. 2). He has been interviewed by many newspapers and radio and TV stations concerning cults. He has served as an expert witness in cult cases around the world, and was most recently the lead expert witness for the Lee Boyd Malvo trial (the Virginia sniper case) and testified in the Zacarius

Moussoui case (the 20th hijacker) on the process of terrorist recruitment). He was the 2006 ICSA recipient of the Herbert L. Rosedale Award for leadership in preserving and protecting individual freedom. He is currently working on a book about cult recovery, and doing research on the nature and extent of cult harm. <http://wellspringretreat.org>, [Paul@Wellspringretreat.org](mailto:Paul@Wellspringretreat.org)

**Javier Martín-Peña**, is a graduate of psychology and Ph.D. candidate in the Social Psychology Department at the University of Barcelona (Spain). He is currently working on the harassment and psychological violence of the ETA Terrorist Network in the Basque Country. He is a researcher in the project "analysis and assessment of the control strategies, manipulation and psychological violence used to the exclusion or subjection to one's will" (SEJ2004-01299-PSIC) coordinated by Dr. Álvaro Rodríguez-Carballeira. ([javier\\_martin@ub.edu](mailto:javier_martin@ub.edu))

**Jose Manuel Martinez Garcia** has a Ph.D. in psychology and is a lecturer in the Social Psychology and Methodology Department at Universidad Autónoma de Madrid. He has obtained the following: 2nd Award of the 8th Edition of Research Awards of the Economic and Social Council of Madrid Community from the Autonomic Community of Madrid (2006); 1st Award "Virgilio Palacio" (2004). He is the author of national and international publications about risk behaviors, juvenile violence, and organ donation, including co-author of "Risk behaviors: violence, sexual risk behavior and illegal drug consumption among youth" (1998) and "Organ donation and family decision-taking within the Spanish donation system" (2001), among others.

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**Jean Mercer** is a developmental psychologist with a Ph.D. from Brandeis University. She is Professor Emerita at Richard Stockton College of New Jersey. She is the author or co-author of a number of books and articles discussing a cult-like "child psychotherapy" (Attachment Therapy) that has caused child deaths and injuries. Recently, she served as an expert witness in the trial of a California woman who had kept three adopted children in cages and who attributed her actions to advice from a caseworker who provided her with Attachment Therapy materials. Dr. Mercer is a member of the boards of two nonprofit groups, Advocates for Children in Therapy and the New Jersey Association for Infant Mental Health.

**Paul Murphy** has been the Director of Communications and Policy for the Utah Attorney General's Office since February 2001. He is also the coordinator for the Safety Net Committee, a coalition of government agencies, nonprofit organizations, and interested individuals who are working to open up communication, break down barriers, and coordinate efforts to give people associated with the practice of polygamy equal access to justice, safety, and services. He helped develop the AMBER Alert and Endangered Person Advisory for Utah and is currently the state coordinator for the Utah AMBER Alert Plan. In 2007, the U.S. Department of Justice honored him with the AMBER Alert Coordinator Award.

Murphy has 16 years' experience reporting on the legal system for television stations in Utah and Texas. He is the past president of the Utah Chapter of the Society of Professional Journalists. He has been honored many times by the Society of Professional Journalists and the Utah Broadcasters Association. Murphy is also a frequent speaker and panelist about the law, media, polygamy, and child abduction issues. He has a bachelor's degree from Utah State University and did post-graduate work at the University of Utah.

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**Kimiaki Nishida, Ph.D.**, a social psychologist in Japan, is Associate Professor at the University of Shizuoka and a Director of the Japan Cult Recovery Council. He is a leading Japanese cultic studies scholar and the editor of *Japanese Journal of Social Psychology*. His studies on psychological manipulation by cults were awarded prizes by several academic societies in Japan. And he has been summoned to some courts for explaining "cult mind control." (nishidak@u-shizuoka-ken.ac.jp)

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**Lindsay M. Orchowski, M.S.**, is a doctoral candidate at Ohio University. Her research interests include risk factors and correlates of verbal, physical, and sexual violence, as well as the development and evaluation of violence prevention and risk-reduction programming. Currently, Ms. Orchowski is working with Dr. Paul Martin of Wellsprings Retreat and Resource center to examine predictors of treatment outcome among previous members of coercive groups, as well as the prevalence and correlates of childhood trauma among individuals in 1-to-1 coercive relationships and coercive groups.

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**Monica Pignotti** received her master's in social work (MSW) from Fordham University and is currently working on her Ph.D. in social work at Florida State University. She has been working with people in cults and their loved ones since 1989 and has an interest in both clinical practice and research. Additionally, she has worked on research teams at Saint Vincents Hospital and the National Multiple Sclerosis Society in New York City, and has clinical experience working with adults and children with anxiety disorders, PTSD, and learning and developmental disabilities. She also has a strong interest in critical thinking and analysis of claims made by proponents of novel unvalidated therapies and the authoritarian, cult-like structure of some of their organizations. She has numerous publications on such therapies, including a controlled study on a therapy, Thought Field Therapy.

**Diana Pletts, M.A.**, directs and coordinates The Phoenix Project, which provides a time, space, and place for cult survivors to present their cult- and recovery-related artwork. Diana is working, herself, to regain and work out her own artistic vision, which was abandoned

when she became a member of the Path, a charismatic Christian End-Times group. Currently working on the production of artwork for a one-woman show to express her own group involvement, Diana has spoken on cults at colleges and churches, on the radio, and at Chautauqua Institution in New York State. Those interested in participating in the Phoenix Project, or in obtaining more information about the Project, are invited to e-mail her at [exmemberartwork@yahoo.com](mailto:exmemberartwork@yahoo.com).

**Fred Poole** is the founder and co-director of the Authentic Writing Workshops. For over thirty years Fred Poole was a writer and journalist traveling throughout the world into dangerous territories—from Haiti to Laos, from Beirut to Angola, from Bangkok to Cuba—and writing about it. During these years he published over a dozen books, including a novel *Where Dragons Dwell* (Harper) and the exposé, *Revolution in the Philippines: The U.S. in a Hall of Cracked Mirrors* (McGraw-Hill). In the mid-eighties, responding to a persistent sense of dissatisfaction, Poole allowed his life to take a more spontaneous and introspective turn. His explorations led him into years as an art student in New York City, followed by progressive theological studies and a master's degree at Boston College. Drawing from his most meaningful experiences as a writer, teacher, artist, and seeker, Fred Poole created the Authentic Writing Workshops in 1993. Since that time he has led workshops every week both in Woodstock and New York City, offered programs in colleges and retreat centers throughout the Northeast, performed his work on stage—and writes almost daily about writing and life at [FredPooleOnWriting.blogspot.com](http://FredPooleOnWriting.blogspot.com).

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where manipulation and psychological violence may occur. His publications include the book, *El Lavado de Cerebro: Psicología de la Persuasión Coercitiva*. (*Brainwashing: Psychology of Coercive Persuasion*).

**Joshua Rosenblum, M.A.**, completed a master of arts degree (2007) in sociology from McGill University in Montreal and is currently working in marketing communications as a Research Executive at Millward Brown Canada. While earning his honours bachelor of arts at the University of Toronto (2002-2006), Josh studied in the sociology specialist program, which offered more intensive courses in theory and quantitative and qualitative research methods than would have been available in a standard major. Graduating on the Dean's List (top 10%) with high distinction, he also won a number of other academic awards, including highest grade point average in the sociology specialist program for both 2005 and 2006. Last year Josh dedicated the Canada Graduate Scholarship awarded from the Social Science and Humanities Research Council of Canada toward his master's degree. For his graduate research project, Josh performed a qualitative study analyzing how recruitment leaders from three cult and conspiracy-theory movements convey the value of their beliefs to diverse audiences of potential recruits. Throughout his university education, Josh has taken a leadership role in political activism on campus, becoming president of a student group at the University of Toronto and then founding and presiding over its new chapter at McGill the following year. Inspired by his own experiences as a young adult leader, observing the discursive strategies people use to communicate persuasively, Josh discusses techniques employed by cult recruiters to cultivate a sense of identification among newcomers.

**Colleen Russell, LMFT, CGP**, is a licensed marriage and family therapist and a certified group psychotherapist. She specializes in cult (or high-demand group) recovery and education in addition to providing general counseling, psychotherapy, and consultations for individuals, couples, families, and groups in office and by phone. She is also a former member of an "Eastern"/ "New Age" high demand group. She facilitates an ongoing psychodynamic/educational Cult Recovery Support Group for former members and an 8-week Support Group for SGAs (second-generation adults, those born and/or raised in cults or high-demand groups). As a Certified Group Psychotherapist (CGP) she has met nationally accepted criteria of education, training and experience in group psychotherapy. In addition to her involvement with the International Cultic Studies Association, she is a clinical member of the California Association of Marriage and Family Therapists, the San Francisco Psychotherapy Research Group, the American Group Psychotherapy Association, and the Northern California Group Psychotherapy Society. Further information may be obtained by phone (415.383.7721) or toll free (1.800.619.5705) or through her websites at: <http://www.colleenrussellmft.com> and <http://therapist.psychologytoday.com/35727>.

**Patrick Ryan**, a former member of Transcendental Meditation, has been a thought-reform consultant since 1984. He designs and implements ICSA's Internet Website. Mr. Ryan is the founder and former head of TM-ex, the organization of ex-members of TM. He has contributed to ICSA's book, *Recovery From Cults*, is co-author of "Ethical Standards for Thought Reform Consultants," and has presented programs about hypnosis, trance-induction techniques, intervention assessment, family workshops, and religious conflict resolution at several ICSA workshops and conferences.

**Yoshihide Sakurai, Ph.D.**, is Professor of Sociology, Graduate School of Letters, Hokkaido University, Hokkaido, Japan. He is also an executive board member of the Japan Cult Recovery Council. He has been conducting research on the cult controversy in Japan, especially the Unification Church of Japan. (<http://www.hucc.hokudai.ac.jp/~n16260/eng/index.html>), ([saku@let.hokudai.ac.jp](mailto:saku@let.hokudai.ac.jp))

**Alan W. Schefflin, J.D., LL.M.**, is Professor of Law at Santa Clara University School of Law in California. Among his several dozen publications is *Memory, Trauma Treatment, and the Law* (co-authored with Daniel Brown and D. Corydon Hammond), for which he received the 1999 Guttmacher Award from the American Psychiatric Association, one of 11 awards he has received. Professor Schefflin is also the 1991 recipient of the Guttmacher Award for *Trance on Trial* (with Jerrold Shapiro). A member of the Editorial Advisory Board of ICOSA's *Cultic Studies Review*, Professor Schefflin received the 2001 American Psychological Association, Division 30 (Hypnosis), Distinguished Contribution to Professional Hypnosis Award. This is the "highest award that Division 30 can bestow." He was also awarded in 2001 The American Board of Psychological Hypnosis, Professional Recognition Award. This Award was created to honor his achievements in promoting the legal and ethical use of hypnosis. Professor Schefflin has delivered over 100 invited addresses at professional conferences.

**Daniel Shaw, LCSW**, is a psychoanalyst in private practice in New York City and Nyack, New York. A former member of Siddha Yoga from 1982 to 1994, Daniel first attended an ICOSA conference in 1995. He has published his essay, "Traumatic Abuse in Cults, A Psychoanalytic Perspective"; and a Book Review of *The Sullivanian/Fourth Wall Community* in the *Cultic Studies Review*. For more information, see: [www.danielshawlcsw.com](http://www.danielshawlcsw.com); E-mail: [shawdan@aol.com](mailto:shawdan@aol.com)

**Kristen Skedgell** is a licensed clinical social worker with a master's of divinity degree from Yale Divinity School. She was a member of The Way International for fifteen years (from ages fourteen through twenty-nine.) She has two grown children who were half-raised in the cult after she divorced her husband, who was still a member. She has recently written a book about her experiences, called *Losing the Way*, which is forthcoming for publication in June, 2008. She currently works as a psychiatric social worker with mentally ill male inmates in a maximum security prison in CT.

**Lois Svoboda, MD**, is a former family medicine physician who has been trained in Marriage & Family Therapy and worked as a medical family therapist for 23 years in Wichita, Kansas. Since retiring to Fremont, Nebraska four years ago, she opened a counseling practice and is working almost exclusively with people who have exited cults. In the past year she has planned and been responsible for a full-day workshop for former cult members in Omaha, Nebraska, as well as a one-day symposium for medical, law enforcement, clergy, mental-health professionals, and the public on Cults and Gangs in Omaha in April of this year.

**Marta Szabo**, Co-Director of the Authentic Writing Workshops, has been a writer and editor all her life. She was an editor in mass-market paperbacks, then in magazines, interspersing these early careers with a serious pursuit of yoga and meditation. She lived in an ashram—a yogic monastery—for over ten years, spending a year and a half in India. Since leaving the ashram in 2000, Marta has pursued her own art, picking up an MFA in creative writing from Goddard College and completing two book-length memoirs as well as hundreds of short pieces. Her on-line book, *The Guru Looked Good*, receives over one hundred visits a day ([the-guru-looked-good.blogspot.com](http://the-guru-looked-good.blogspot.com)), and she is much sought after as a skilled and sensitive editor. In addition to regular Authentic Writing workshops, Marta has brought the program to young people, teaching in colleges and schools throughout the Hudson Valley. She has offered writing groups to cancer survivors, young leaders, at-risk teens, and young men in correctional facilities. She created "Ink in the Air," a creative writing radio show for WJFF, a public radio station in the Catskills, and *FRICITION*, a biannual journal of writing from the Authentic Writing workshops. She edits [AuthenticWritingStories.blogspot.com](http://AuthenticWritingStories.blogspot.com) and posts her writing regularly at [MartaSzaboStories.blogspot.com](http://MartaSzaboStories.blogspot.com).

**Maia Szalavitz** is an award-winning journalist who covers health, science, and public policy. She is the author of *Help at Any Cost: How the Troubled-Teen Industry Cons Parents and Hurts Kids* (Riverhead Books, 2006) and co-author, with Bruce Perry, M.D., Ph.D., of *The Boy Who Was Raised as a Dog and Other Stories from a Child Psychiatrist's Notebook* (Basic Books, 2007). She is also co-author, with Dr. Joseph Volpicelli, M.D., Ph.D., of the University of Pennsylvania, of *Recovery Options: The Complete Guide: How You and Your Loved Ones Can Understand and Treat Alcohol and Other Drug Problems* (John S. Wiley, 2000). She is a Senior Fellow at Stats.org, a media watchdog that investigates coverage of science and statistics. She has written for *The New York Times*; *the Washington Post*; *Elle*, *New York Magazine*; *New Scientist*; *Newsweek*; *Salon*, *Redbook*; *O, the Oprah Magazine*; and other major publications.

**Joseph Szimhart** initiated his work as a cult specialist in 1980 after ending his two-year devotion to a large New Age sect. He began to work professionally as an intervention specialist after 1985 on an international scale. From 1985 through 1992 he was chairman of an interdenominational, cult-information organization in New Mexico and lectured throughout the state. He has written reviews and articles about cultic issues for *Skeptical Inquirer*, *Cultic Studies Journal*, *Cultic Studies Review*, and other publications. He continues to consult for the media and maintains a Website for information about cults: <http://home.dejazzd.com/jszimhart>. For family reasons, he reduced his exit counseling work since 1998 when he began a job with a psychiatric emergency hospital. Mr. Szimhart continues to pursue his fine-art career. (jszimhart@dejazzd.com)

**Taro Takimoto, Esq.**, has practiced law in Yamoto-City, Kanagawa Prefecture for more than 20 years. Since the mysterious disappearance (their bodies would be found in Sept 1995) of Tsutsumi Sakamoto and his family in Nov 1989, he has taken on cases against Aum Shinrikyo. He has survived attempts by the Aum to kill him by Sarin gas, VX gas, and attempted poisoning by botulinus toxin. He also offers counseling to ex-members. He is a board member and the executive director of the Japan Society for Cult Prevention and Recovery (JSCPR).

**Brian Uhlin** has an MA in existential and humanistic psychology from Duquesne University and an MA in clinical psychology from Cleveland State University. He is currently a doctoral candidate in clinical psychology at Ohio University. His areas of research interest have included psychotherapy process, public attitudes toward mental illness, and survivors of cults and coercive groups.

**Dana Wehle, LCSW, MFA.**, is a certified psychoanalyst/licensed clinical social worker in private practice in New York City and administrative supervisor at the Cult Clinic of the Jewish Board of Family and Children's Services. She received her psychoanalytic training at the National Institute for the Psychotherapies, is a member of the Association for the Psychoanalysis of Society and Culture, and has presented on the theme of cults on Internet webcasts, at Rutgers University, the William Alanson White Institute, and at other community, professional, and educational settings. As a classically trained painter, her interest in cultic violation of creativity has coalesced through intensive clinical work with former members, second generation adults (SGAs), and families of adult children in cults. Her article, "The Suppression of Creativity in Cults," is included in Miguel Perlado's book, *Clinical Studies of Cults* (2007). She is presenting on this theme at the 2008 ICSA conference in Philadelphia, and is guest editing an upcoming special issue of *Cultic Studies Review* on "Cults and Creativity." (DWehle1@gmail.com)

**Doni Whitsett, Ph.D., L.C.S.W.** is Clinical Associate Professor at the University of Southern California School of Social Work. Dr. Whitsett teaches various courses in Practice, Behavior, and Mental Health. Dr. Whitsett has been working with cult-involved clients and their families for over ten years, and gives lectures to students and professionals in this area. Her publications include "The Psychobiology of Trauma and Child Maltreatment" (*Cultic Studies Review*, Vol. 5, No. 3, 2006), "A Self psychological Approach to the Cult Phenomenon" (*Journal of Social Work*, 1992) and "Cults and Families" (*Families in Society*, Vol. 84, No. 4, 2003), which she co-authored with Dr. Stephen Kent.

**Takashi Yamaguchi, Esq.**, is a member of the Tokyo Bar Association and practices law at Link Law Office, founded by Masaki Kito. He represents victims of cultic groups, such as Unification Church, Home of Heart, and so on, 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.

**Benjamin D. Zablocki, Ph.D.**, Professor of Sociology at Rutgers University, has been studying cults, communes, and charisma for 36 years. He is the author of *The Joyful Community* (1971) and *Alienation and Charisma* (1980), as well as numerous articles on these topics. He is co-editor (with Thomas Robbins) of a book, *Misunderstanding Cults: Searching for Objectivity in a Controversial Field*, published in 2001 by University of Toronto Press. This book attempts to find a middle ground between the theories of the "cult apologists" and the theories of the "anti-cultists." (zablocki@sociology.rutgers.edu.), <http://www.rci.rutgers.edu/~zablocki/>

**Ginger Zyskowski** is a graduate of The University of Michigan with a bachelor's degree and master's degree in music education. Currently, she is a performing musician and music educator in the central Kansas area. She is a former cult member, and has served on the board of FOCUS, the original support organization for former cult members. She is a published composer, performer, writer, speaker, educator, and member of reFOCUS and ICOSA.

## Conference – Agenda

Time	Event	Room / Track
8:00 a.m. –	Bookstore	
6:00 p.m.	Friday - Sunday	

**Thursday, June 26 – Pre-Conference Workshops**

9:00 – 10:00	<b>Registration</b>	
10:00 – 5:00	<b>Workshop for Former Group Members</b> <i>Carol Giambalvo; Joseph Kelly</i> <b>[For ex-members only]</b>	<b>Ex-Member</b>
10:00 – 5:00	<b>Workshop for Family Members</b> Michael Langone, Ph.D.; Patrick Ryan; Ron Loomis	<b>Family</b>
10:00 – 5:30	<b>Workshop for Mental Health Professionals</b>  <b>Testifying in Court</b> (William Goldberg, M.S.W., L.C.S.W.) – 10:00 a.m. – 11:00 a.m.  <b>Clinical Issues: Working with First-Generation Former Cultists</b> (Rachel Bernstein, MS.Ed., LMFT) – 11:00 a.m. – 12:00 p.m.  <b>Clinical Issues: Working with Second-Generation Former Cultists</b> (Leona Furnari, M.S.W.; Michael Martella, M.F.T.)– 1:15 – 2:15 p.m.  <b>Clinical Issues: Working with Families</b> (Linda Dubrow-Marshall, Ph.D.; Roberta Eisenberg, M.S.W.) – 2:15 – 3:15 p.m.  <b>Clinical Roundtable for Mental Health Practitioners</b> (Facilitator: Gillie Jenkinson, M.A.) – 3:30 – 5:00 p.m.  <b>[For mental health professionals only]</b>	<b>Mental Health</b>
varies	<b>Lunch</b>	
varies	<b>Break</b>	
5:00 – 7:00	<b>Dinner Break</b>	
6:00 – 11:00	<b>ICSA Social at the Sheraton University Hotel</b>	<b>Fairmont Room</b>
7:00 – 9:00	<b>Optional Discussion Session: Born or Raised</b> <i>Michael Martella, M.A.; Joyce Martella</i> <b>[Session is only for people born or raised in high-demand groups.]</b>	<b>Ex-Member</b>
7:00 – 9:00	<b>Introductory Workshop for Mental Health Professionals</b> Rosanne Henry, M.A., L.P.C.; Rachel Bernstein, Ms.Ed., LMFT; Leona Furnari, M.S.W.	<b>Mental Health</b>

7:00 – 9:00	<b>Research Network Meeting</b> Rod Dubrow-Marshall, Ph.D.	Research
<b>Friday, June 27</b>		
8:00 – 9:00	<b>Registration</b>	
9:00 – 9:30	<b>Welcome and Introduction</b> Phil Elberg; Michael D. Langone, Ph.D.  <b>Awards</b> William Goldberg, M.S.W.	
9:30 – 10:30	<b>The Violent Outcomes of Ideological Extremism: What Have We Learned Since Jonestown?</b> Janja Lalich, Ph.D.	Keynote Address
10:30 – 11:00	<b>Break</b>	
11:00 – 12:30	<b>Coping with Triggers</b> Carol Giambalvo; Joseph Kelly  <i>[For ex-members only]</i>	Ex-Member
	<b>The Boundary Between Cultic and Benign in Spiritual Groups</b> Elliot Benjamin, Ph.D.  <b>Problems With Justification: How to Critique Cults Without Asking "How Abusive Was Your Experience?"</b> Alicia Juskevycz	Research
	<b>Cults on Trial: Issues for the Forensic Mental Health Cult Expert</b> (Steve K. D. Eichel, Ph.D., ABPP)  <i>[For mental health professionals only]</i>	Mental Health
	<b>Myths, Misnomers, and Missed Signals: Demystifying Cult Research</b> Janja Lalich, Ph.D., Moderator  <b>The Naming Game: Why Academics Should be Concerned about Terms</b> Miriam Boeri, Ph.D.	Research
	<b>What the Scholars Missed and Why they Missed Them: A Retrospective Examination of Several Major "Cult" Stories from the End of the Twentieth Century</b> Stephen A. Kent, Ph.D.	

	<p><b>How Grief Becomes Disenfranchised When Losing a Child</b></p> <p>Rosanne Henry, M.A., L.P.C.</p>	Family
	<p><b>Influence, Law, and Ethics in the 21<sup>st</sup> Century</b></p> <p>Alan Schefflin, J.D., LL.M.; Discussants: ; Francois Bellanger, Ph.D.; Rod Dubrow-Marshall, Ph.D.; Masaki Kito, Esq; Paul Martin, Ph.D.</p>	Legal
12:30 – 2:00	Lunch	
	<p><b>Special Lunch Discussion Session: On Going to College or Graduate School After a Cult Experience</b></p> <p>Moderator: Janja Lalich, Ph.D. (Meet at the conference bookstore. If you haven't already, e-mail Dr. Lalich at jlalich@csuchico.edu).  <b>Open only to ex-members.</b></p>	
2:00 – 3:30	<p><b>Starting Out: A Discussion of Key Practical Issues People Face When They Leave Cults—Housing, Employment, Education, Social Skills, etc.</b></p> <p>Livia Bardin, M.S.W.</p>	Ex-Member
	<p><b>Authentic Writing and Cult Recovery</b></p> <p>Daniel Shaw, LCSW, Moderator; Fred Poole; Marta Szabo</p>	Ex-Member
	<p><b>The Use of Coercive Influence by the Tough Love Industry</b></p> <p>Phil Elberg, Esq.; Maia Szalavitz</p>	Group
	<p><b>Risk Factors for Therapists Working with Individuals and Families Who have been Affected by Destructive Cults</b></p> <p>Linda J. Dubrow-Marshall, Ph.D.</p>	Mental Health
	<p><b>The Continuum of Influence in Addictions Treatment: From Therapeutic Alliance to Undue</b></p> <p>Linda J. Dubrow-Marshall, Ph.D.; Roberta Eisenberg, M.S.W.; Steven Eisenberg</p>	
	<p><b>Dissociation and Depression in Treatment-Seeking Former Members of Contemplative Cults</b></p> <p>Donna Adams, Ph.D.</p> <p><b>An Empirical Examination of Psychological Symptomatology among Different Coercive Group Types</b></p> <p>Paul R. Martin, Ph.D.; Nicole Gullekson, Brian Uhlin &amp; Lindsay Orchowski</p> <p><b>The Wellspring Treatment Model for Victims of Cults and Cultic Relationships: Research and Mental Health</b></p> <p>Paul R. Martin, Ph.D.; Donna Adams, Ph.D.</p>	Research

	<p><b>Religious Conflict Resolution for Families</b></p> <p>Michael D. Langone, Ph.D.; Patrick Ryan</p>	Family
	<p><b>History of Japan's National Network of Lawyers Against Spiritual Sales and the Japan Society for Cult Prevention and Recovery</b></p> <p>Shuji Nakamura Esq, Masaki Kito Esq, Taro Takimoto Esq.</p>	Legal
3:30 –4:00	<b>Break</b>	
4:00 –5:30	<p><b>Special Session for Born or Raised (Second Generation)</b></p> <p>Michael Martella, MFT; Joyce Martella</p> <p><i>[For second-generation ex-members only]</i></p>	Ex-Member
	<p><b>After the Cult: Who Am I?</b></p> <p>Leona Furnari, M.S.W.</p> <p><i>[For ex-members only]</i></p>	Ex-Member
	<p><b>Novel Unsupported Therapies: Pseudoscientific and Cult-Like Characteristics</b></p> <p>Monica Pignotti, MSW, Moderator; James D. Herbert, Ph.D.; Jean Mercer, Ph.D.</p>	Group
	<p><b>Cults and Creativity</b></p> <p>Dana Wehle, L.C.S.W.; Gillie Jenkinson, M.A.</p>	Mental Health
	<p><b>The Marginals: People on the Boundary of a New Religious Movement</b></p> <p>Eileen Barker, Ph.D.</p>	Research
	<p><b>Mind Control in the Cult “Orizzonti Nuovi”: A Schismatic Group of The Family – A Survey of Internal Sources</b></p> <p>Dr. Cristina Caparesi</p> <p><b>The Problem of “Sectarian Mentality” Within Church Communities</b></p> <p>Piotr Tomasz Nowakowski, Ph.D.</p>	

	<p><b>Writing Case Studies</b></p> <p>Sharon Farber, Ph.D.</p> <p><b>Writing as a Tool for Healing from the Trauma of a Cult Experience</b></p> <p>Kristen Skedgell</p> <p><b>Avoiding Legal Entanglements When Writing</b></p> <p>Takashi Yamaguchi, Esq.</p>	Miscellaneous
	<p><b>Polygamy and Government: Policies, Powers and Limitations of State and Local Governments</b></p> <p>Livia Bardin, M.S.W. Jane Irvine, ACSW, LCSW; Paul Murphy</p>	Legal
5:30 – 7:00	<b>Dinner Break</b>	
6:00 – 11:00	<b>ICSA Social at the Sheraton University Hotel</b>	Fairmont Room
7:30 – 9:00	<p><b>“Since You’ve Been Gone” – s script-in-hand staged reading of a new play about the cult experience, to be followed by audience discussion</b></p> <p>D. W. Gregory</p>	
7:00 – 11:00	<b>The Phoenix Project Exhibit</b>	
<b>Saturday, June 28</b>		
8:00 – 9:00	<b>Registration</b>	
9:00 – 10:30	<p><b>Boundaries: Recognition and Repair after Leaving a Destructive Cult</b></p> <p>Rosanne Henry, M.A., L.P.C.</p> <p><i>[For ex-members only]</i></p>	Ex-Member
	<p><b>Decline of the Gentle Wind Project: How Former Members Withstood a Lawsuit and Secured a Victory for Free Speech</b></p> <p><i>James Bergin, M.A.; Judy Garvey; Arthur Dole, Ph.D.; Cathleen Mann, Ph.D.</i></p>	Group
	<p><b>How to Set Up and Facilitate a Support Group</b></p> <p>William Goldberg, M.S.W.; Lorna Goldberg, M.S.W.</p>	Mental Health
	<p><b>Deprogramming: A 24-Year Follow-up</b></p> <p>Gabriel Brandis; Steve K. D. Eichel, Ph.D.</p>	Research

	<p><b>Sociological Analysis of Former Adherents and Families of Former Adherents: Discourse About Leaving New Religious Movements in Spain</b></p> <p>María del Mar Ramos-Lorente, Ph.D.</p> <p>Pedro Castón-Boyer, Ph.D.</p> <p><b>Exploring and Developing a Model and Theory of Totalistic Identity in Ex-Cult Members</b></p> <p>Rod Dubrow-Marshall, Ph.D.; Paul Martin, Ph.D.</p> <p><b>The Lifton Scale</b></p> <p>Paul Martin, Ph.D.; Nicole Gullekson.</p>	<p><b>Research</b></p>
	<p><b>Divorce and Cults</b></p> <p>Marybeth Ayella, Ph.D., Carol Diamant write to them</p> <p><b>A Survey of Legal and Legislative Professionals in Pennsylvania</b></p> <p>Edward Lottick, M.D.</p>	<p><b>Family</b></p> <p><b>Research</b></p>
	<p><b>Significant Cult Legal Cases in Japan</b></p> <p>Masaki Kito, Esq. ; Takashi Yamaguchi, Esq.; Yukari Yamamoto</p>	<p><b>Legal</b></p>
10:30 –11:00	<b>Break</b>	
11:00 –12:30	<p><b>Religion, the Truth, and the Public Good</b></p> <p>Marci Hamilton, M.A., J.D.</p>	<p><b>Distinguished Legal Lecture</b></p>
12:30 – 2:00	<b>Lunch</b>	

2:00 – 3:30	<p><b>Growing up in Cults: The Special Issues of Children in Cults and Second Generation Cult Members</b></p> <p><b>Moderator: Joyce Martella</b></p> <p><b>Advocating for Children’s Rights</b></p> <p>Juliana Buhring</p> <p><b>A Climate of Fear</b></p> <p>Donna Collins</p> <p><b>The Masks We Wore</b></p> <p>Michael Martella, MFT</p> <p><b>Post-Cult Identity Issues for Second Generation Adults</b></p> <p>Gina Catena, MS., CNM, NP</p>	<p><b>Ex-Member</b></p> <p><b>Mental Health</b></p>
	<p><b>Polygamy: Recent Developments</b></p> <p>Moderator: Michael Kropveld; Andrea Moore-Emmett; Laura Chapman; Sylvia Mahr</p>	<p><b>Group</b></p>
	<p><b>An Investigation into Cult Pseudo-Personality and How it Forms</b></p> <p>Gillie Jenkinson, M.A.</p> <p><b>Resiliency and Post Traumatic Growth in the Healing Journey towards Recovery</b></p> <p>Doni Whitsett, Ph.D., L.C.S.W.</p>	<p><b>Mental Health</b></p>
	<p><b>Roundtable on Theoretical Developments in the Field of Undue Influence and Cults</b></p> <p>Rod Dubrow-Marshall, Ph.D., Facilitator; Janja Lalich, Ph.D.; Michael Langone, Ph.D.; Paul Martin, Ph.D.; Alan Schefflin, J.D., LL.M.; Benjamin Zablocki, Ph.D.</p>	<p><b>Research</b></p>
	<p><b>Steve Hassan Reflects on 30 Years of Activism</b></p> <p>Steven Hassan, M.Ed, LMHC, NCC</p>	<p><b>Miscellaneous</b></p>
	<p><b>Educate, Communicate and Persevere: Coping with a Cult Experience</b></p> <p>Walter and Juliet Jacobs; Joseph Szimhart</p>	<p><b>Family</b></p>
	<p><b>Public Policy and Cults in Europe</b></p> <p>Francois Bellanger</p> <p><b>Manipulating Other People’s Marriage for Money</b></p> <p>Randy Kandel, Ph.D., J.D.</p>	<p><b>Legal</b></p>

3:30 – 4:00	<b>Break</b>	
4:00 – 5:30	<b>The Anti-Cult Cult</b> Ginger Zyskowski; Carol Giambalvo	<b>Group</b>
	<b>Parental Alienation Syndrome and the Cult of Parenthood</b> Amy J. L. Baker, Ph.D.; Discussants: William Goldberg, M.S.W.; Lorna Goldberg, M.S.W. (4:00 – 5:00)  <b>Disconfirming Inaccurate, Self-Limiting Beliefs Formed Through Thought Reform <i>with Corrective Emotional Experience</i></b> Colleen Russell, L.M.F.T. (5:00 – 5:30)	<b>Mental Health</b>
	<b>The Puzzle of Brainwashing</b>  <b>Pruning the Brainwashing Concept in Order to Save It</b>  Benjamin Zablocki, Ph.D.  <b>Now You See It, Now You Don't: Why We Need to Recognize Brainwashing and Its Close and Distant Cousins</b>  Janja Lalich, Ph.D.	<b>Research</b>
	<b>Self-Report Measures of Psychological Abuse</b> Carmen Almendros, Ph.D., Moderator; José Antonio Carrobes, Ph.D.; Rod Dubrow-Marshall, Ph.D.; Kimiaki Nishida, Ph.D.; Álvaro Rodríguez-Carballeira, Ph.D.	<b>Research</b>
	<b>Cults on Campus: Case of the JMS in Japanese Universities</b>  Yoshihide Sakurai, Ph.D.  <b>Secular vs. Religious: Identity Issues for Individuals Exiting Bible-based Cults</b>  Wendy and Doug Duncan  <b>A Japanese Rehabilitation Center</b>  <i>Itaro Takesako</i>	<b>Miscellaneous</b>
5:30 – 7:30	<b>Dinner Break</b>	
<b>Cults, the Law, and Government: A Discussion</b>  Moderator: Michael Kropveld; Francois Belanger, Ph.D.; Masaki Kito, Esq.; Stephen Mutch, Ph.D., LL.B., LL.B.; Alan Schefflin, J.D., LL.M.	<b>Legal</b>	

6:00 – 11:00	<b>ICSA Social at the Sheraton University Hotel</b>	<b>Fairmont Room</b>
7:00 – 11:00	<b>The Phoenix Project Exhibit</b>	
8:00 – 10:00	<b>Film: “Vows of Silence” (60 minutes), followed by panel discussion.</b> J. Paul Lennon; Juan Vaca; Piotr Nowakowski, Ph.D.	
<b>Sunday, June 29</b>		
8:00 – 9:00	<b>Registration</b>	
9:00 – 10:30	<b>Dissociation and Self-Harm in Cultic Groups</b> Sharon Farber, Ph.D.  <b>A Razor's Edge Indeed: An Exit Counselor's Working Model of Harmful Cult Activity</b> Joseph Szimhart  <b>Group and Individual Counseling with Cult Survivors from a Long-Term Trauma Theory Perspective</b> Michael Martella, M.F.T.	<b>Mental Health</b>
	<b>Psychotherapy Facades and Legal Charades: My Adventures in the Land of Undue Influence</b> Sheila Rae Bradley  <b>Jehovah's Witnesses: Being Freed from Disabling Hooks</b> Dan Clark  <b>Update on the International Churches of Christ and the Reemergence of Kip McKean</b> David Clark	<b>Group</b>

	<p><b>Terrorism and Cultic Studies: A Brief Overview</b></p> <p>Michael Langone, Ph.D.</p> <p><b>The Red Mosque: A Case Study of How Religion can Evolve into a Terrorist Cult</b></p> <p>Ana Ballesteros Peiró; M. Jesus Martin Lopez; Jose Manuel Martinez</p> <p><b>Psychological Violence Strategies of the ETA Terrorist Network in the Basque Country: An Exploratory Study</b></p> <p>Javier Martín-Peña; Álvaro Rodríguez-Carballeira; Jordi Escartín; Clara Porrúa; Federico Javaloy</p>	<p>Research</p>
	<p><b>Identity Construction of Children Growing into Closed Religious Environments</b></p> <p>Lorraine Derocher</p> <p><b>The Socialization of Women into a Polygamous Lifestyle: The Experience of Canadian Fundamentalist Mormons</b></p> <p>Marie-Andree Pelland, Ph.D.; Dianne Casoni, Ph.D.</p> <p><b>Charisma in Absentia: How the Orientation Leaders of New Religious Movements Suggest to Recruits the Personal Relevance of Their Beliefs</b></p> <p>Joshua Rosenblum, M.A.</p>	<p>Research</p>
	<p><b>Aum Shinrikyo: Its Current Situation</b></p> <p>Taro Takimoto, Esq.; Masaki Kito, Esq.</p>	<p>Legal</p>
	<p><b>Child Sexual Abuse in Cults: Can it be Prevented</b></p> <p>Kimberlee Norris, Esq.</p> <p><b>Cults and NRMs in Modern Literature</b></p> <p>Dennis King</p>	<p>Miscellaneous</p>
10:30 – 11:00	<p><b>Break</b></p>	
11:00 – 12:30	<p><b>Ex-Member Debriefing</b></p> <p>Carol Giambalvo</p> <p><i>[For ex-members only]</i></p>	<p>Ex-Member</p>

	<p><b>Informal Case Presentations and Group Supervision - for Psychotherapists Working with Former Cult Members</b></p> <p>Facilitator: Daniel Shaw, LCSW</p> <p><i>[For mental health professionals only]</i></p>	<b>Mental Health</b>
	<p><b>Thirty Years of Treatment for Individuals and Families Affected by Psychologically Manipulative Groups (GMP): An Epidemiological Perspective</b></p> <p>Núria Ribas, Josep Maria Jansà, Luca Basile, Inma Sánchez, Vega González, Miguel Perlado, Esther Maté, Marga Cano, Teresa Fernández</p> <p><b>Description of Pre-Conditions of Cultic Personality Dependence: Results of Ukrainian Research into Nontraditional Religious Activity</b></p> <p>Olena Lischynska, Ph.D.</p> <p><b>A Causal Model of Some Perceived Socio-Psychological and Academic Factors as Determinants of Cult Membership Among University Students in Southwestern Nigeria</b></p> <p>Adesoji A. Oni, Ph.D.; Sikiru Adekola Babarinde, Ph.D.</p>	<b>Research</b>
	<p><b>Four Approaches to Helping Families</b></p> <p>Moderator: Lois Svoboda, M.D., LMFT; David Clark; Joseph Szimhart ; Joseph Kelly/Patrick Ryan; Steve Hassan, M.Ed, LMHC, NCC</p>	<b>Family</b>
	<p><b>Update on Cult Legal Cases and Issues in Japan</b></p> <p>Masaki Kito, Esq. ; Shuji Nakamura, Esq.; Takashi Yamaguchi, Esq.; Reiko Higashi, Esq.</p>	<b>Legal</b>
12:30 – 1:00	<p><b>About Next Year's Conference</b></p> <p>Michael Langone, Ph.D.; Michael Kropveld</p> <p><b>Closing Comments</b></p> <p>Philip Elberg, Ph.D.</p>	<b>Plenary</b>

Speakers

## Conference– *Speakers*

2008 Annual International Conference

Philadelphia, PA

June 26 – 29, 2008

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Barker, Eileen, Ph.D. (Inform) - profile/link  
Basile, Luca - profile  
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Yamamoto, Yukari - profile  
Zablocki, Benajamin - profile - profile/link  
Zyskowski, Ginger - profile