

**Conference Handbook
2011 International
Conference, Psychological
Manipulation, Cultic
Groups, Social Addictions,
and Harm**

Organized jointly by the International Cultic Studies Association (ICSA) and Atención e Investigación de Socioadicciones (AIS), with the collaboration of Info-Cult/Info-Secte and the University of Barcelona

**July 7-9, 2011
University of Barcelona
Barcelona, Spain**

**Agenda
Conferencia
Internacional 2011 sobre
Manipulación
Psicológica, Sectas,
Socioadicciones y sus
daños**

Organizada conjuntamente por la International Cultic Studies Association (ICSA) y Atención e Investigación de Socioadicciones (AIS), en colaboración con Info-Cult/Info-Secte y la Universitat de Barcelona

**7 al 9 de julio de 2011
Universitat de Barcelona
Barcelona, Spain**



Las Ramblas



Sagrada Familia de Gaudí



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Welcome



Welcome to the 2011 International Conference, Psychological Manipulation, Cultic Groups, Social Addictions, and Harm, organized jointly by the International Cultic Studies Association (ICSA) and Atención e Investigación de Socioadicciones (AIS), with the collaboration of Info-Cult/Info-Secte and the University of Barcelona.

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

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

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

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

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

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

Bienvenida



Bienvenido/a a la Conferencia Internacional 2011 sobre Manipulación Psicológica, Sectas, Socioadicciones y sus daños, organizada conjuntamente por la International Cultic Studies Association (ICSA) y Atención e Investigación de Socioadicciones (AIS), en colaboración con Info-Cult/Info-Secte y la Universitat de Barcelona.

Uno de los objetivos de la conferencia es promover una actitud abierta hacia diferentes puntos de vista. Por lo tanto, las opiniones que se expresen durante la conferencia no reflejaran necesariamente las de los organizadores de la conferencia, ni del personal, directores o los consejeros de los organizadores.

Los ponentes han utilizado una buena parte de su tiempo, para tomar parte en esta conferencia. Muchos de los que participan han viajado desde muy lejos y son de diversos orígenes y experiencias de vida. Por lo tanto, te agradeceremos que nos ayudes a empezar las sesiones puntualmente y que mantengas un tono respetuoso durante los debates, a veces animados y provocadores.

Esta conferencia es pública. Si hay temas personales que son delicados, o que prefieres mantener de forma confidencial, debes ejercer la prudencia correspondiente. Se prohíbe la grabación de audio o video. Esperamos poder tener disponibles algunas grabaciones después de la conferencia.

Los periodistas que asisten a la conferencia podrían proceder de organizaciones existentes como de otras poco conocidas, e incluso alguna controvertida.

Eres libre de decir "no" si no quieres conceder una entrevista. Recuerda que si das una entrevista, no tendrás ningún control sobre qué parte de la misma será usada (si es que se usan).

Los individuos que llevan identificativos con "Equipo de Asistencia" (color turquesa) son voluntarios que están a tu disposición para hablar cuando necesites tratar temas personales urgentes durante la conferencia.

Si tienes preguntas o necesitas ayuda en algo relacionado con la conferencia, dirígete

The conference could not have taken place without the dedication of the 120+ speakers who put much time into their presentations and came at their own expense. We appreciate their generous participation.

We also want to thank the staff and volunteers who helped organize and run the conference.

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

Thank you.

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

Josep Ballester, President, A.I.S.

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

al personal de la conferencia, que llevan identificativos con su nombre (color rosa). Y si quieres un certificado de asistencia, por favor háznoslo saber.

La conferencia no existiría sin el esfuerzo de los 120 ponentes, que han dedicado mucho tiempo a sus presentaciones y participan a expensas propias. Les agradecemos sinceramente su generosa participación.

Queremos agradecer también al personal y a los voluntarios que han ayudado a organizar la conferencia.

Estamos seguros que esta conferencia será interesante y estimulante y deseamos también que puedas participar en el futuro en otras conferencias sobre estos temas.

Muchas gracias.

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

Josep Ballester, Presidente, A.I.S.

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

Program

Programa

Time / Horario	Event / Evento	Room / Sala
Thursday / Jueves		
9:00	Registration Begins / Inscripciones	Vestíbulo
10:00 – 10:25	Welcome and Introduction / Bienvenida e introducción Miquel Casas Brugué, Catedràtic Psiquiatria UAB. H.U.Vall Hebron, President del Consell Assessor de Salut Mental i Addiccions. Departament de Salut Generalitat de Catalunya Dr. Josep Ballester- Presidente A.I.S. Lorna Goldberg, M.S.W., L.C.S.W., Psy.A. – President, ICSA Carolle Tremblay, Esq. – President, Info-Cult/Info-Secte	Aula Magna
10:30 – 12:00	Introduction and Overview for Former Members of Cultic Groups (Open only to former members of cultic groups) Carol Giambalvo; Joseph Kelly	401
	A Loved One in a Group? Dealing with Alarm and Assessing the Problem William Goldberg, M.S.W., L.C.S.W., Psy.A.; Discussant: Patrick Ryan	404
	Clinical Roundtable for Mental Health Practitioners Facilitator: Gillie Jenkinson, M.A.	406
	Research Network Meeting Facilitator: Rod Dubrow-Marshall, Ph.D.	402
	Mapping Thoughts and Reality in Education and Counseling: New Dimension in Preventing and Curing from Social Dependency Evgeny Volkov, Ph.D. Australian Organizations Focusing on the Problem of Cults Stephen Mutch, Ph.D., LL.B. (UNSW); Piotr T. Nowakowski, Ph.D.	403
	De los grupos de manipulación psicológica a las socioadicciones (AIS) María Rosa Boladeras; Julia Nueno; Dr. Josep M. Jansà; Dr. Josep Ballester; Vega González Tit.Esp.Psi.Clinica; Montserrat Asensio	Aula Magna
12:00 – 14:00	Lunch / Almuerzo	
14:00 - 15:30	Understanding and Coping with Triggers (Open only to former members of cultic groups) Carol Giambalvo; Joseph Kelly	401

	<p>Applying Conflict Resolution and Mediation to Cultic and Related Problems – I What is Conflict Resolution and How Does It Differ from Mediation? Patricia Millar, M.A., Ph.D. Candidate</p> <p>Some Approaches to Mediation and Their Application to Cultic Groups Dott.ssa Cristina Caparesi</p> <p>Mediating to Settle Conflicts in Cultic Groups: Some Useful Methodologies Dott.ssa Raffaella Di Marzio</p>	403
	<p>Clinical Issues: Working with First-Generation Former Cultists Facilitator: Linda Dubrow-Marshall, Ph.D.; Steve K. D. Eichel, Ph.D., ABPP, Gillie Jenkinson, M.A.</p>	406
	<p>Graduate and Post-Graduate Student Poster Sessions / Sesión de Pósters para Estudiantes de Grado y Posgrado</p> <p>Evidencias de persuasión coercitiva en el adoctrinamiento de terroristas yihadistas: hacia la radicalización violenta (Evidences of Coercive Persuasion for Indoctrination of Jihadists Terrorists: Towards Violent Radicalization) Ferran Alonso; Dr. Humberto M. Trujillo; Juan J. Ramírez</p> <p>A Historical Case Study Analysis of the Establishment of Charismatic Authority in Cultic Groups and its Role in the Recourse to Violence David Hofmann</p> <p>EAPA-G: Preliminary Results of an Instrument for the Measurement of Psychological Abuse in Group Contexts (EAPA-G: Primeros resultados de un instrumento para medir el abuso psicológico en contextos grupales) Omar Saldaña; Dr. Álvaro Rodríguez-Carballeira; Dra. Carmen Almendros; Dr. Javier Martín-Peña; Dr. Jordi Escartín; Clara Porrúa; Ana Varela-Rey</p> <p>Exposición a la violencia de género en hijos e hijas de mujeres maltratadas (Exposure to Gender Violence in Children of Battered Women) Iliana Palafox Luévano, Mireia Martínez Artola</p> <p>Evaluación de la salud de las mujeres supervivientes a la violencia de género (Health Assessment of Women Survivors of Gender Violence) Mireia Martínez Artola; Iliana Palafox Luévano</p> <p>Dependencia emocional en la pareja y patología de la personalidad. Un caso complejo de trastorno de personalidad borderline-disocial en la adolescencia Magallón-Neri, E; Canalda, G.;Forns, M; De la Fuente, J.E; Castro Fornieles, J.</p> <p>La detección de factores de riesgo de abuso y dependencia del uso de Internet para acceder a redes sociales y/o juegos de rol on line (MMPORPG) o casuales. Calvo García, F.</p>	Hall
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	<p>Exposición a violencia familiar en una muestra clínica de adolescentes Judit Abad ; Georgina Guilera, Noemí Pereda.</p> <p>Abuso psicológico aplicado en la violencia de pareja : Análisis psicosocial y evaluación de sus componentes y efectos Clara Porrúa , Dr .Álvaro Rodríguez-Carballeira, Dra. Neus Roca, Dra. Carmen Almendros, Dr. Jordi Escartín, Dr. Javier Martín-Peña, Omar Saldaña.</p> <p>¿Sólo dependencia emocional o económica? Creencias y género en las mujeres supervivientes de una situación de violencia. Dra. Neus Roca Cortés, Clara Porrúa, Dr. Álvaro Rodríguez-Carballeira, Mireia Martínez</p>	405
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	<p>Applying Conflict Resolution and Mediation to Cultic and Related Problems - II Changing Groups Through Dialogue: A Macro Approach to Conflict Resolution – The Case of ISKCON Anuttama Dasa Discussants Mike Kropveld, Moderator Eileen Barker, Ph.D., Dott.ssa Cristina Caparesi, Anuttama Dasa, Dott.ssa Raffaella Di Marzio, Patricia Millar, M.A., Ph.D. Candidate</p>	403
	<p>Clinical Issues: Working with Families Facilitator: William Goldberg, M.S.W., L.C.S.W., Psy.A.</p>	406
	<p>The Role of Religious Commitment as it Relates to Moral Disengagement and the Justification of Acts of Violence Amy Doughten Dissociation and Depression in Treatment-Seeking Former Members of Contemplative Cults Donna Adams-Weiss, Ph.D., LPC</p>	402
	<p>Un análisis descriptivo de las estrategias de terrorismo psicológico aplicadas por ETA en Euskadi Dr Javier. Martín-Peña, Dr. Álvaro Rodríguez-Carballeira, Dr. Jordi Escartín, Clara Porrúa, Ana Varela-Rey, Omar Saldaña. Grupos juveniles violentos en la Comunidad de Madrid (España): Análisis de la situación actual Dra.Ma.Jesús Martín, Dr.José Manuel Martínez, Ana Ballesteros. Asesoramiento y abordaje terapéutico en bandas juveniles violentas José Fernández.. Latin King: ¿asociación ilícita o grupo educativo? Saray García, Nelly Delgado, Dra. Bárbara Scandroglio, Jorge S. López</p>	405

	<p>Rasgos dimensionales de la personalidad entre chicos con trastornos por uso de sustancias y adolescentes con adicción al juego on line : Un estudio comparativo Dr. Ernesto Magallón Neri, M.Forns, Dra. Rosa Díaz, Dr. J.Goti, J.Castro-Fornieles</p> <p>¿Hacen un uso excesivo de las tecnologías de entretenimiento nuestros adolescentes ? Reflexiones acerca del uso problemático entorno a Internet, las Videoconsolas y el Móvil Olatz López Fernández, María Luisa Honrubia Serrano, Montserrat Freixa, Lorena Manzano Díaz.</p> <p>Abordaje terapéutico en Juegos on line Laura Merino.</p>	404
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	<p>Research on assessment and intervention with cult-affected individuals Dr. José Antonio Carrobles, Dr. Juan F. Godoy, Dra. Carmen Almendros, Coordinator.</p> <p>Parenting practices, discipline, and victimization among people born or raised in cultic groups Dr. José Antonio Carrobles, Dra. Carmen Almendros, Dr. Manuel Gámez-Guadix, Dr. Álvaro Rodríguez-Carballeira</p> <p>Family emotional climate: Assessment and intervention Dr. Juan F. Godoy</p> <p>Measuring psychological abuse and influence in abusive group and partner relationships Dra. Carmen Almendros</p>	403
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16:30 – 16:45	Sra.Cristina Molina, Directora Pla Director de Salut Mental i Addiccions Departament de Salut. Generalitat de Catalunya. Dr. Josep Ballester. Presidente de AIS Lorna Goldberg, M.S.W., L.C.S.W., Psy.A. – President, ICSA Carolle Tremblay, Esq. – President, Info-Cult/Info-Secte	Aula Magna
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17:00 – 18:30	ICSA Members’ Meeting: Reports and Discussion	

Speaker Biographies

Biografías de los ponentes



Judit Abad, Ph.D., Profesora en la facultad de psicología en la Universidad de Barcelona. Miembro del grupo GREVIA (Grup de Recerca en Victimització Infantil i Adolescent). En los últimos años ha centrado su actividad investigadora en la victimología del desarrollo.

Donna Adams-Weiss, Ph.D., LPC, is a licensed clinical counselor and former Clinical Director of the Wellspring Retreat and Resource Center in Albany, Ohio, a residential rehabilitation center for ex-cult members. Donna currently is employed at Auburn University in the Psychology Department. 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. She 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 Associate Professor in the Biological and Health Psychology Department at the Universidad Autónoma de Madrid, Spain. She is on ICSA's Board of Directors, and is *International Journal of Cultic Studies*, Co-Editor. She published a book and several articles on psychological abuse in group contexts, cult involvement, leaving cults, and psychological consequences of abusive group membership. Her research interests also include the study of parental discipline and psychological violence in partner relationships. She is principal researcher of a project entitled: "Psychological abuse, influence and adaptation to violence in partner relationships," which was financed by the Comunidad de Madrid and Universidad Autónoma de Madrid. She was the 2005 recipient of ICSA's Margaret Singer Award, given in honor of her research into the development of measures relevant to cultic studies. (carmen.almendros@uam.es)

Dra. Carmen Almendros, es Profesora Contratada Doctora en el Departamento de Psicología Biológica y de la Salud de la Universidad Autónoma de Madrid. Miembro del Comité de Directores de ICSA y Co-Editora de la revista *International Journal of Cultic Studies*. Ha publicado un libro y varios artículos sobre abuso psicológico en contextos grupales, involucración y abandono de grupos de manipulación psicológica y las consecuencias psicológicas de la pertenencia a estos grupos. Sus intereses investigadores incluyen también el estudio de la disciplina parental y la violencia psicológica e influencia en las relaciones de pareja. Es investigadora principal de un proyecto de investigación sobre: "Abuso psicológico, influencia y adaptación a la violencia en relaciones de pareja", que recibió financiación de la Comunidad de Madrid y la Universidad Autónoma de Madrid. Recibió el Margaret Singer Award, ICSA, en el año 2005, por su investigación para el desarrollo de instrumentos de evaluación relevantes al estudio de grupos de manipulación psicológica. (carmen.almendros@uam.es)

Ferran Alonso, M.A. in Psychology., Ph.D. candidate in Social Psychology. Postgraduate in Jihadist Terrorism. Strategic Analyst in the Cabinet for Security in the Catalan Home Affairs Department. Catalan Home-Affairs Department Representative in the Catalan governmental "Study and Analysis of the Situation of 'Sects' in Catalonia Commission."(2003-2005). In the last decade, he has been part-time teacher of different subjects in the Catalan Police School and in the Catalan Institute of Security Studies (ICES). One of these subjects is police training about coercive persuasion groups (cults). He has published different articles about jihadist terrorism and cults.

Ferran Alonso, Licenciado en Psicología. DEA y doctorando en Psicología Social. Experto Universitario en Terrorismo Yihadista. Analista estratégico en el Gabinete de Seguridad del Departamento de Interior del Govern de Catalunya. Representante de dicho Departamento en la Comisión Gubernamental de estudio y análisis de la situación de las "sectas" en Catalunya (2003-2005). Profesor de diferentes asignaturas durante la última década en la Escuela de Policía de Catalunya y en el Institut Català d'Estudis de Seguretat (ICES). Una de las asignaturas impartidas es Formación policial sobre grupos de manipulación psicológica (sectas destructivas). Ha publicado varios artículos sobre terrorismo yihadista y "sectas destructivas".

Núria Aragay Vicente. Llicenciada en Psicologia. Universitat de Barcelona 1999. Examen P.I.R. Prova Selectiva per a Psicòlegs Interns Residents, abril de 2001. Especialitat de Psicologia Clínica, Consorci Sanitari de Terrassa 2001-2004. Cursos del Doctorat de Personalitat i Comportament Anormal. Facultat de Psicologia. Universitat de Barcelona 2009. Suficiència investigadora obtinguda l'any 2010. Actualment realitzant la tesis doctoral sobre Joc patològic. Psicòleg Intern Resident. Consorci Sanitari de Terrassa. 2001-2004. Psicòleg adjunt del Servei de Psiquiatria del Consorci Sanitari de Terrassa, juny 2004-setembre 2005. Unitat de Joc Patològic del Servei de Psiquiatria del Consorci Sanitari del Maresme. Setembre 2004-Setembre 2005. Psicòleg adjunt responsable de la "Unitat d'Atenció al Joc Patològic i altres Addiccions no Tòxiques" del Consorci Sanitari de Terrassa, octubre 2005 fins actualitat.

Ana Ballesteros Peiró is a Ph.D. candidate at the Arab and Islamic studies department at Universidad Autónoma de Madrid (UAM). She is also a member of a research team on electoral processes in Arab and Islamic countries (covering Afghanistan and Pakistan) and a member of a research team on violence at the Social Psychology and Methodology department of the Psychology Faculty, UAM. She has also been Research scholar at the South Asian Division of International Studies at Jawaharlal Nehru University (New Delhi, India). Her work focuses on sects, terrorism and violence in Islam and Pakistan.
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Eileen Barker, Ph.D., O.B.E., F.B.A., is Professor Emeritus of Sociology with Special Reference to the Study of Religion at the London School of Economics and Political Science, University of London. A former President of the Society for the Scientific Study of Religion, Dr. Barker has written or edited eleven books and written over 275 articles and book chapters. Her books include *New Religious Movements: A Practical Introduction* and *The Making of a Moonie: Brainwashing or Choice?* She is the Founder and Chair of INFORM, a charity supported by the British Government and Mainline Churches that helps enquirers with information about alternative religions that is as objective and up-to-date as possible.

Russell H. Bradshaw, Ed.D. [A.B. (Wesleyan University), Ed.M., Ed.D. (Harvard University), Cand. Polit. (University of Oslo)] is Associate Professor at Lehman College, City University of New York. He has taught psychological and historical foundations of education and directed the M.A. program in Teaching Social Studies: 7-12. Dr. Bradshaw's master's and doctoral dissertations described alternative living and child care arrangements in Sweden ('Samhem' and 'Kollektivhus'). During his undergraduate studies he received a stipendium to live in Samoa and wrote his Honors Thesis on religion's effect on cultural stability and change in Western Samoan villages. Dr. Bradshaw's continuing interest in alternative living and childcare solutions led him to an intensive study of a Hindu-based religious cult in New York City. Dr. Bradshaw has received fellowships and grants from Wesleyan, Harvard, and Uppsala (Sweden) Universities and from the City University of New York.

Ana Cancela Vallespín. Nº Colegiada: M- 24110. Licenciada en Psicología por la Universidad Autónoma de Madrid y estudiante del Máster Oficial de Psicología de la Salud de

la misma universidad. Cursos de especialización en prevención y atención de la violencia de género y de intervención psicológica en ayuda humanitaria y cooperación al desarrollo. Desde 2008 colabora en el Grupo de Investigación en Violencia y Bienestar Social (GIVBS), perteneciente al Departamento de Psicología Social y Metodología de la Universidad Autónoma de Madrid. Participación en congresos: *III Jornadas de Violencia, Bienestar y Trauma Psicosocial*, Universidad Autónoma de Madrid, Facultad de Psicología, Madrid, 2010 (Ponencia: Horcajo, J., Díaz, D., y Cancela-Vallespín, A., *La medida implícita del trauma*); *5th European Conference on Positive Psychology*, University of Aarhus, Copenhagen, Denmark, 2010, (Póster: Cancela-Vallespín, A., Díaz, D., Blanco, A. y Rodríguez- Carvajal, R. *Fatalism and Well-being. Development of Fatalism Global Scale*), *II Jornadas de Violencia, Bienestar y Trauma Psicosocial*, Universidad Autónoma de Madrid, Facultad de Psicología, Madrid, 2009.

Margarita Cano. Psicóloga clínica en la Unidad Asistencial Drogodependencias, Hospital de Mataró. Psicóloga clínica, especialista en juego patológico de AIS.

Iván Cano Gómez es estudiante de último año de la Licenciatura en Psicología por la Universidad Autónoma de Madrid, con un perfil orientado hacia la Psicología Social y Comunitaria; del Título Propio "Intervención Psicosocial en Situaciones de Crisis, Emergencias y Catástrofes" por la citada Universidad; del Curso de Resolución de Conflictos en el Ámbito Internacional y Comunitario por el Instituto de Estudios para la Paz y la Cooperación; y posee formación homologada en Educación para la Paz. Actualmente realiza el practicum de su Licenciatura en el ámbito de la violencia de género y la agresión sexual a menores, y el del Título Propio en SAMUR-Protección Civil. Desde octubre de 2010 colabora en el Grupo de Investigación en Violencia y Bienestar Social (GIVBS), perteneciente al Departamento de Psicología Social y Metodología de la Universidad Autónoma de Madrid.

Cristina Caparesi is a doctor in pedagogy and family mediator who develops and coordinates educational and professional services. Her academic concentration was in applied pedagogy, criminology, criminological administration, and sociology of alternative medicines. Since 2007 she has been the coordinator of two public centers accredited by Region Friuli Venetia Giulia (Italy), which offer professional help to workers who are victims of mobbing. Her thesis was entitled, "Education and Socialization in the Family: A Modern Cult." Since 2004 she has been a consultant to a voluntary association in Northern Italy, S.O.S. Abusi Psicologici (<http://www.sosabusipsicologici.it/>), giving assistance and information to the victims of religious and non-religious cults. She is a member of SIPR (Italian Society of Psychology of Religion) and is *ICSA Today's News* Co-Correspondent for Italy. For information and communication: info@sosabusipsicologici.it

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

José Antonio Carrobes, Ph.D., es Catedrático de Psicología del área de "Personalidad, Evaluación y Tratamiento psicológico" y ex Director del Departamento de Psicología Biológica y de la Salud de la Universidad Autónoma de Madrid. Su trabajo se ha centrado en las áreas de Psicopatología y Psicología Clínica y de la Salud. Presidente de la European Association for Behavioural & Cognitive Therapies (EABCT). Ha dirigido un gran número de

Tesis Doctorales y es autor de un importante número y variedad de artículos y libros en su área de especialización. Ha organizado y participado en numerosos Congresos nacionales e internacionales de Psicología, entre los que destaca su participación como Presidente del Comité Científico del "23rd International Congress of Applied Psychology" celebrado en Madrid en 1994. Es miembro del Consejo Editorial de varias revistas nacionales e internacionales.

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). He was invited by the Chinese consulate to be an international symposium speaker on cultic studies in 2010 in Shenzhen, China [Hong Kong harbor] for the Shenzhen International Symposium on Cultic Studies; he was also interviewed for multiple Chinese television programs in China. (cultspecs2@comcast.net)

Alejandra Cowes, Psicóloga, con especialización en psicoanálisis. Miembro fundadora de la Asociación Iberoamericana para la Investigación del Abuso Psicológico (AIIAP). Fue igualmente miembro fundadora, así como directora, del área de psicología de la FAPES (Fundación Argentina para el Estudio de las Sectas). También desempeñó el cargo de vicepresidenta de la fundación Eikon (Fundación para el Estudio de las Imágenes en el Arte y la Cultura). Ha impartido numerosas conferencias en universidades e instituciones educativas, formando parte de planes de prevención y participando como especialista en radio y televisión de la Argentina. En la actualidad, desarrolla su actividad clínica con pacientes afectados por abuso psicológico y grupos sectarios totalitarios en Buenos Aires, Argentina. **Web:** www.aiiap.org. **Mail:** acowes@gmail.com

José Miguel Cuevas Barranquero, Psicólogo clínico y social. Doctorando en psicología social, está elaborando en la actualidad su tesis doctoral en torno al fenómeno de las sectas destructivas en la Universidad de Málaga. Es profesor del Departamento de Psicología Social de la Universidad de Málaga. Miembro fundador de la Asociación Iberoamericana para la Investigación del Abuso Psicológico (AIIAP). A nivel académico, tiene Máster en Terapia de Conducta y es Experto en Adicciones por la Universidad Complutense de Madrid. En el terreno profesional, desde febrero del 2001 se ha dedicado plenamente al campo de las

adicciones, formando parte, como psicólogo del equipo profesional y multidisciplinar del O.A.L. Marbella Solidaria, en la provincia de Málaga, dentro del Plan Municipal de Atención a Adicciones de Marbella. Se ha especializado en la orientación y tratamiento de casos de persuasión coercitiva (dependencia grupal / sectas destructivas). Asimismo, ha asesorado a múltiples medios nacionales e internacionales en sus producciones sobre dinámica sectaria. Es autor del libro "Sectas: cómo funcionan, cómo son sus líderes, efectos destructivos y cómo combatirlas". Web: www.marbellasolidaria.org, www.aiiap.org Mail: josemiguelcuevasbarranquero@gmail.com.

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

Jadwiga Daszkowska, Ph.D., Assistant Professor at the John Paul II Catholic University of Lublin – Off-Campus Faculty of Social Sciences in Stalowa Wola (Poland). Areas of research activity: social pedagogy, pedeutology, pedagogy of leisure time. Research interests relate particularly to the following issues: quality of life, a leisure time, a quality of education. Member of the Polish Pedagogical Association. Author of books: *Jakość życia w perspektywie pedagogicznej* (*Quality of life in a pedagogical perspective*, 2007), *Czas wolny nauczycieli* (*Leisure time of teachers*, 2008). Editor of books: *Czas wolny. Przeszłość – Teraźniejszość – Przyszłość* (*Leisure time. Past – Present – Future*, 2009), *Przemiany wartości i stylów życia w ponowoczesności* (*Changes of values and lifestyles in postmodernity*, 2010). Author of numerous scientific articles in these areas. E-mail: jdaszkowska@gmail.com.

Nelly Delgado Ortiz de Zárate es estudiante de segundo ciclo de Psicología en la Universidad Autónoma de Madrid. Actualmente disfruta de una beca de colaboración para estudiantes de pregrado del Ministerio de Educación, a través de la cual colabora desde octubre de 2010 con el grupo de investigación sobre violencia grupal juvenil del Departamento de Psicología Social y Metodología de mencionada universidad.

Dominica Díez Marcet. Llicenciada en Filosofia i Lletres, especialitat Psicologia, opció Clínica. Universitat de Barcelona. 1989. Postgrau en Psicobiologia Clínica. Unitat de Psicologia Clínica. Dep.. de Psicofisiologia. Facultat de Psicologia de Barcelona. 1989-1990. Diplomatura i Cursos de Màster en Psiquiatria Infanto-Juvenil. Unitat de Psiquiatria Infanto-Juvenil de la Vall d'Hebrón. Del 1989-1991. Cursos del Doctorat de Psiquiatria i Psicologia Mèdica. Facultat de Medicina. Universitat Autònoma de Barcelona. 1991-1993. Suficiència investigadora obtinguda l'any 1993. Actualment realitzant la tesis doctoral sobre *variables psicològiques implicades en l'evolució i recaigudes en el joc patològic*. Col·laboradora d'AIS (Assessorament i Informació sobre grups destructius de la personalitat) del 1991 al 1993. Psicòloga del CDIAP (Centre de Desenvolupament Infantil i Atenció Precoc) i del SAIC (Centre d'Atenció i Consulta per adolescents i adults) d'Apinas d'Igualada. Del 1991 al 2005. Del 2001 al 2005 com a coordinadora de l'equip multidisciplinari. Psicòloga responsable de la Unitat de Joc Patològic i Altres Addiccions no Tòxiques. Divisió de Salut Mental. Fundació Althaia. Xarxa Assistencial de Manresa. Del 2005 fins l'actualitat

Dott.ssa Raffaella Di Marzio, a clinical psychologist, set up a support and counseling centre in Rome, Italy, for all those troubled, directly or indirectly, by experiences associated

with belonging to a cult: the Counseling Center SRS (Sectes, Religions, Spirituality). She is a member of the managing board of SIPR (Italian Society of Psychology of Religion). She has published more than 100 articles about cults, mind control, and New Religious Movements, is a contributor to CESNUR's *Encyclopedia of Religions in Italy* (2006) and to *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 6 voll., ABC-Clio, Santa Barbara [California] 2010), J. Gordon Melton and Martin Baumann Editors. Raffaella Di Marzio has B.A. degrees in Religious Science (Institute for Religious Studies Ecclesia Mater, linked to the faculty of theology of Pontifical Lateran University, 1986), Psychology (University "La Sapienza" of Rome, 1981), Educational Science (Pontifical Salesian University, 1981) and History of Religions (University "La Sapienza" of Rome, 2003). She has been a Catholic religion teacher in a senior high school in Rome since 1981. Dr. Di Marzio is *ICSA Today's* News Co-Correspondent for Italy. She is in demand as a cult expert for TV and radio shows and lectures widely. Websites: <http://cultreligionspirituality.blogspot.com/> (English), <http://www.dimarzio.it> (in Italian and English), YouTube Channel: <http://www.youtube.com/user/raffaelladimarzio#g/a>.

Amy Doughten is a student at Queens University of Charlotte, majoring in Psychology and Political Science. She is a member of Pi Sigma Alpha and Psi Chi. As a second generation adult survivor of a highly controlled religious sect, she is interested in exploring how religious belief can be used to justify extraordinary actions outside societal norms. She hopes to blend her two majors into a productive career that continues the current work being done in political and social psychology. Prior to starting school, Amy held several computer-centric positions in the computer consulting, financial, and recruiting industries.

Linda Dubrow-Marshall, Ph.D., *ICSA Today* Research Co-Editor, is the Manager of the Counselling and Wellbeing Service at the University of Salford, where she is also a lecturer on the MSc Counselling programme. She is a clinical and counseling psychologist (registered with the Health Professions Council) in private practice and a Visiting Fellow at the University of Glamorgan, Wales. She co-founded RETIRN (the Reentry Therapy, Information and Referral Network) in the United States in 1983 and RETIRN/UK in the United Kingdom in 2004. RETIRN is a private practice comprised of mental health professionals who specialize in helping individuals and families who have been adversely affected by destructive cults and other extremist and high demand/manipulative groups, and she attends as co-representative of RETIRN/UK as correspondent to the General Assembly of FECIRS (European Federation of Centres of Research and Education on Sects). Dr. Dubrow-Marshall is certified in clinical hypnotherapy (American Society of Clinical Hypnosis). She is a member of the Mental Health and Research Committees for ICSA. Linda Dubrow-Marshall, Ph.D. Clinical and Counselling Psychologist, Health Professions Council Registered; Accredited Psychotherapist, British Association for Counselling and Psychotherapy; Licensed Psychologist, Pennsylvania, USA, Certified Consultant in Clinical Hypnosis, American Society of Clinical Hypnosis. 70 Merthyr Road, Pontypridd,; Wales CF37 4DD - United Kingdom; Telephone: (+44) (0) 1443-400456; LJDMarshall@aol.com; <http://www.retirn.com>

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

correspondent to the General Assembly of FECRIS (European Federation of Centres of Research and Education on Sects).

Steve K. D. Eichel, Ph.D., ABPP is a licensed and Board-certified counseling psychologist whose involvement in cultic studies began with a participant-observation study of Moonist training in their Eastern seminary (in Barrytown, NY) in the spring of 1975. His first-hand account of indoctrination in Barrytown changed his personal and professional life forever. As one of Art Dole's graduate students at the University of Pennsylvania he completed his doctoral dissertation, which to date remains the only intensive, quantified observation of a deprogramming. He was honored with AFF's 1990 John G. Clark Award for Distinguished Scholarship in Cultic Studies for this study, which was published as a special issue of the *Cultic Studies Journal* and has been translated into several foreign languages. In 1983, along with Dr. Linda Dubrow-Marshall and clinical social worker Roberta Eisenberg, Dr. Eichel founded RETIRN, the Re-Entry Therapy, Information & Referral Network, one of the field's oldest continuing private providers of psychological services to families and individuals harmed by cultic practices. RETIRN currently has offices in Newark, Delaware, Lansdowne, PA and Preston, England (U.K.). Dr. Eichel is especially proud of RETIRN's involvement in the demise of Genesis Associates, a large psychotherapy cult located in Exton, PA. Presently, in addition to his psychology practice, Dr. Eichel is Vice President of the Delaware Board of Examiners of Psychologists, and serves 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. Beginning in November, 2009 Dr. Eichel has been facilitating the monthly Philadelphia ICSA meeting along with Roberta Eisenberg and Patrick Ryan.

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

Jordi Escartín Solanelles, European Ph.D., es Profesor Lector en Psicología Social y de las Organizaciones del Departamento de Psicología Social de la Universidad de Barcelona. Ha realizado estancias de investigación en universidades de Europa (Aarhus Business School en Dinamarca, J.W. Goethe-University Frankfurt en Alemania), América (Universidad de Costa Rica) y Australia (South-Australian University). Además cuenta con diversas publicaciones científicas en revistas tanto nacionales como internacionales. Desde el año 2005 participa activamente en el Grupo de Investigación sobre Violencia Psicológica. Es miembro de la *European Association on Work and Organizational Psychology* y de la *International Association of Applied Psychology*.

Dan Fefferman is a current member of the Unification Church and the director of the International Coalition for Religious Freedom. Having joined the church in 1968, he later graduated from the University of California at Berkeley and the Unification Theological Seminary. He is a former national president of the UC's youth arm, CARP, and also formerly headed the church's efforts in support of then-president Richard Nixon. He was the chief editor of the first edition of the Divine Principle in English and several other UC movement publications. Dan lives in the Washington DC area with his wife and two daughters.

Jose Fernández: Psychologist and Psychotherapist in AIS, Barcelona, (Atención e Investigación en Socioadicciones), specialized in the addictions field, with a constructivist and systemic approach, subjects on which he has postgraduate studies, as well as in

hypnosis. He is involved with the later both as a therapeutic tool and as a field of research. He has been a professional psychotherapist for the last eight years.

Jose Fernández: Psicólogo y Psicoterapeuta en AIS, Barcelona (Atención e Investigación en Socioadicciones), especializado en el ámbito de las adicciones, con un enfoque teórico constructivista y sistémico, en los cuales tiene formación de postgrado. Asimismo, tiene formación de posgrado en Hipnosis, herramienta terapéutica en la que está también activamente implicado como ámbito de estudio. Ha ejercido la psicoterapia a nivel profesional durante los últimos 8 años.

María Ferraz Dobarro, Diplomada en Trabajo Social y Licenciada en Ciencias de la Información por la Universidad de La Laguna; Máster en Agentes de Igualdad por la Universidad de Valencia y Máster Oficial en Igualdad y Género en el ámbito público y privado, especialidad: Intervención con mujeres víctimas de violencia de género (Universidades Jaume I de Castellón, Miguel Hernández de Elche, Autónoma del Estado de México y Tecnológica Metropolitana de Chile). Como experta en violencia de género ha abordado esta forma de violencia desde múltiples ópticas, entre ella la violencia contra las mujeres de carácter ritual, pseudorreligioso o religioso y el impacto que los roles y estereotipos de género provocan en la opresión de las mujeres. Socia de AIS desde la década de los 90.

Yoshiro Fujikura is a Japanese freelance journalist, who writes about cultic issues for magazines and newspapers, and serves as the chief editor of a unique on-line journal "Yaya Nikkan Cult Shinbun" (Almost Daily Cult Newspaper - <http://dailycult.blogspot.com/> - Because all the public blogger-reporters are volunteers, it is too hard to publish articles on a daily basis; hence, the news journal is named "Almost Daily.") Fujikura's first interest in cultic groups dates back to his college days in 1998. As a student reporter for Hokkaido University Newspaper, he wrote a series of articles on Large Group Awareness Training (LGAT) groups that had been very active on campus. Since then, he has been writing articles on not only LGATs but also other groups, including Aum Shinrikyo, Unification Church, and Happy Science (The Institute for Research in Human Happiness), for both major and minor papers and magazines. In addition, he has been leading seven public blogger-reporters for the on-line journal "Yaya Nikkan Cult Shinbun" (Almost Daily Cult Newspaper) since its start in 2009. "Almost Daily Cult Newspaper" is a unique on-line news journal covering topics that major magazines and other Internet news sites generally do not cover. Its seven reporters, including ex-members of cults, gather materials, interview people for testimonies, and visit places for on-the-spot coverage. Because the Japanese public media rarely report cultic issues unless celebrities or sex scandals are involved or unless a government authority makes some announcement, "Almost Daily Cult Newspaper" is currently the only Japanese news media covering cultic issues extensively and intensively. Since its start, its articles published on the Internet have been making a non-negligible impact on cultic issues in Japan.

Leona Furnari, 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 and cult education conferences for many years. She has many years of experience as a school social worker at the middle school level, providing counseling and facilitating support groups for adolescents dealing with grief, family change, and peer relationships, and conducting psycho-social assessments.

Manuel Gámez Guadix, Ph. D., is a postdoctoral research fellow in the department of Personality and Psychological Assessment & Treatment at the University of Deusto, País

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Saray García Silva es doctoranda dentro del programa "Comportamiento Social y Organizacional: Investigación, Desarrollo e Innovación en la Sociedad del Conocimiento" del Departamento de Psicología Social y Metodología de la Universidad Autónoma de Madrid. Desde 2008 forma parte del grupo de investigación sobre violencia grupal juvenil de dicha universidad. En 2009 disfrutó de una Estancia Oficial en el "John Jay College of Criminal Justice" de la City University of New York.

Carol Giambalvo is an ex-cult member who has been a Thought Reform Consultant since 1984 and a cofounder of reFOCUS, a national support network for former cult members. She is on ICSA's Board of Directors, Director of ICSA's Recovery Programs, and is responsible for its Project Outreach. Author of Exit Counseling: A Family Intervention, co-editor of The Boston Movement: Critical Perspectives on the International Churches of Christ, and co-author of "Ethical Standards for Thought Reform Consultants," Ms. Giambalvo has written and lectured extensively on cult-related topics. In 2008 and 2009 Ms. Giambalvo received ICSA's Margaret T. Singer Award.

Kerry Gibson, Ph.D., is a senior lecturer in Clinical Psychology now based at the University of Auckland. She has a longstanding interest in research in children and trauma and has published widely in this and related areas. As a clinical psychologist she has also worked with survivors of various forms of trauma, including political violence, torture and sexual abuse. Kerry recently completed a three-year study looking at retrospective accounts of people who spent their childhood at a New Zealand community called Centrepoin in which the sexual abuse of children was known to have occurred. This research was conducted under the auspices of Massey University where Kerry was, until recently, the Director of the Centre for Psychology. Postal address: Department of Psychology, University of Auckland, Private Bag 92019, Auckland 1142, New Zealand. kl.gibson@auckland.ac.nz Telephone: +64 (09) 3737599 ext. 88556

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Lorna Goldberg, M.S.W., L.C.S.W., Psy.A., President of ICSA, is a psychoanalyst in private practice and Dean of Faculty at the New Jersey Institute of Psychoanalysis. Lorna first became aware of cults when a family member, reflecting the family's longstanding idealism and desire to make a positive change in the world, became involved in a cult in the early 1970s. At first her family supported his desire to explore a new direction, but soon became alarmed about uncharacteristic behaviors they observed and sought explanations for these puzzling dramatic personality changes. Their research took them to the few professionals who were beginning to talk and write about their work with cult members and their families, most notably Dr. John Clark, a psychiatrist associated with Massachusetts General Hospital and Harvard Medical School, and Dr. Margaret Singer, who had started a support group for former members in Berkeley, California. In 1999 she received the Leo J. Ryan Award, along with her husband, William Goldberg, and in 2009 she received the Margaret T. Singer Award from ICSA. Partly because of this group, along with Dr. Clark's continued inspiration, Lorna and Bill started a support group for former members in the NYC

area in 1976. The group is still operating, 34 years later, and their insights from this group resulted in a seminal article in the journal, *Social Work* (1982). In addition to their professional writings, Lorna and Bill also began to see families and ex-members in their respective private practices, spoke to various parent groups associated with what was to become the Cult Awareness Network, and gave presentations to professional associations. After having received a master's degree in social work in 1970, Lorna began her psychoanalytic training in 1976 and was certified as a psychoanalyst in 1984. Lorna's goal for ICSA is that it should continue to succeed at its primary mission to provide help to individuals who have been adversely impacted by cults. She looks forward to expanding ICSA's membership and inspiring more volunteers to become active in its committees and study groups. Lorna's family member has moved on to have a rich, full life that's free of cultic involvement, and Lorna hopes that ICSA will continue to serve as a vehicle to help others do the same.

William Goldberg, L.C.S.W., Psy.A., a psychoanalyst in private practice, has co-lead a support group for ex-cult members with his wife, Lorna, for over 30 years. He has retired from the Rockland County (NY) Department of Mental Health, where he was the Director of Training and Staff Development and where he directed several outpatient clinics and treatment programs. Mr. Goldberg is presently an Adjunct Instructor in the Social Work Department of Dominican College and serves as *ICSA Today's* Mental Health Columnist. Bill received the ICSA Lifetime Achievement Award in 2010.

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

Rosaura González-Méndez, PhD, is Associate Professor in the Department of Cognitive and Social Psychology at the University of La Laguna, Spain. Her current research interests include the etiology and prevention of dating violence. Because of her teaching in Group Psychology, she has been interested in the study of cults, and has been a member of ICSA.

Rosaura González-Méndez, Dra., es Profesora Asociada del Departamento de Psicología Cognitiva, Social y Organizacional en la Universidad de La Laguna, España. Su principal línea de investigación se centra en la etiología y la prevención de la violencia entre las parejas jóvenes. Debido a su docencia en Psicología de los Grupos, ha estado interesada en el estudio de los grupos coercitivos, y durante un tiempo fue miembro de ICSA.

Toru Goto is the head of Japanese Victims' Association against Religious Kidnapping and Forced Conversion. He is a member of the Unification Church, born in Japan in 1963. Mr Goto is a victim of kidnapping and long-term forced "deprogramming" due to his religious beliefs. He suffered two kidnappings: the first for a month, and the second, beginning in September 1995 and ending in February 2008, consisted of 12 years and five months of confinement by his family in consultation with professional deprogrammers. He is currently involved in a civil law case against his captors and faith-breakers.

Evangeline Griego is a veteran independent filmmaker, director, and media activist making her feature length Documentary directorial debut with the film, *God Willing*. Previously, Griego produced *Sir! No Sir!* with David Zeiger, which premiered at the Los Angeles Film Festival and was nominated for the Independent Spirit Award. Griego's

company, About Time Productions, in association with Red Envelope Entertainment (Netflix) produced the documentary *Chevolution*, which premiered at the Tribeca Film Festival. She also directed the "Breathless in LA" segment of the seven-part environmental series, *Sierra Club Chronicles*, which aired on the Sundance Channel. Griego also directed the award winning documentary, *Paño Arte: Images from Inside* and the bilingual documentary, *Border Visions/Visiones Fronterizas* funded by the U.S. Environmental Protection Agency.

Friedrich Griess, educated as an electrical engineer, was in 1983 confronted with disastrous consequences when one of his four children joined a questionable group. Since then he has been engaged in activities of consulting and prevention, being a board member of the Austrian Gesellschaft gegen Sekten - und Kultgefahren (association against the dangers from sects and cults) and from 2005 - 2009 the president of the European umbrella organization FECRIS. His Website is <http://griess.st1.at>

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

Atteneri Hernández-Torres, is a student of Psychology at the University of La Laguna, Spain. Because of her interest in dating violence, she has acquired additional education in that subject. Currently, she is starting her first steps as a researcher studying the possible association between preferences regarding choice of partners and violence among youth.

Atteneri Hernández Torres, es estudiante de Psicología de la Universidad de La Laguna en España. Su interés por la violencia de género la ha llevado a adquirir una formación complementaria en dicha temática. Actualmente, está iniciando sus primeros pasos como investigadora, estudiando la posible asociación entre las preferencias en elección de pareja y la violencia entre los jóvenes.

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

Luke Higuchi was born in Osaka Japan and joined the Unification Church in May of 1985. He graduated from Ootani University in Kyoto, where he majored in philosophy and specialized in the field of religion. In 1988, he married a Korean wife, but because his family disapproved of his faith and his marriage, Mr. Higuchi was abducted and held in a Japanese mental hospital for three months. He was also confined in his relatives' house for one month. After he escaped, he returned to the Unification Church and came to United States in 1993, where he worked for a non-UC-related corporation for 10 years and became the father of two daughters. He currently serves as the president of the Survivors Association

Against Forced Abduction (SAFE), representing victims of forced conversion attempts from both Japan and the USA.

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

Vicente Jara Vera, Lay member of the Order of Preachers (Dominicans). Bachelor of Theology at Universidad Pontificia de Comillas (Madrid). Telecommunications Engineer from the Universidad Politécnica of Madrid. Computer Security and Cryptanalysis researcher. Since 1992 member of the SAES (Servicio de Ayuda y Estudio del Sectarismo/Helpdesk and Study of Sectarianism) at Ecumenical Centre "Misioneras de la Unidad/Missionaries of Unity" of Madrid. Founding member of RIES (Red Iberoamericana de Estudio de las Sectas/Latin American Network for the Study of Cults). Current director of the "Conoce las sectas/Know the cults" programme on Radio Maria of Spain. Author of numerous print and digital articles, as well as lectures on the sectarian issue. Specializes in magic, occultism, satanism and demonology.

Vicente Jara Vera, Miembro seglar de la Orden de Predicadores (dominicos). Bachiller en Teología Católica por la Universidad Pontificia de Comillas (Madrid). Ingeniero Superior de Telecomunicaciones por la Universidad Politécnica de Madrid. Investigador en Seguridad Informática y Criptoanálisis. Desde el año 1992 es Miembro del SAES (Servicio de Ayuda y Estudio del Sectarismo) del Centro Ecuménico de Madrid "Misioneras de la Unidad". Miembro fundador de la RIES (Red Iberoamericana de Estudio de las Sectas). Actual director del programa "Conoce las sectas" en Radio María de España. Autor de numerosos artículos en revistas impresas y digitales, así como de conferencias sobre el tema sectario. Especializado en magia, ocultismo, satanismo y demonología.

Håkan Järvå, a former scientologist and now licensed psychologist in Sweden, is editor and co-author of the book *Sektsjuka* (Cult Illness) and a lecturer for the psychology department at the University of Gothenburg on the subject of manipulation, influence, and cult illness. He offers psychotherapy to former members of cults and is also employed as a consultant by the ex-member organization, Hjälpkällan, to train their nationwide network of volunteer workers

Gillie Jenkinson, MA is a Director of Hope Valley Counselling Limited and specialises in offering counselling and psychotherapy to those who have left cults or coercive relationships/groups and those who have been abused. Ms. Jenkinson is a trained counsellor and psychotherapist with an Advanced Diploma in Pastoral Counselling and an MA in Gestalt Psychotherapy. She is accredited and registered with the United Kingdom Council for Psychotherapy (UKCP) and is a member of the British Association for Counselling and Psychotherapy (MBACP). She served two internships at Wellspring Retreat Centre for ex-cult members, Ohio. She has many years experience working with survivors of rape, sexual abuse, and cults, as well as with clients with other issues. She is a trained Supervisor (Diploma in Supervision). Ms. Jenkinson runs an ex-member support and education group in London and regularly speaks and trains on recovery issues. Ms. Jenkinson has presented

her research, "What helps Ex-cult members recover from an abusive cult experience," at the BACP Research conference (2006) and ICSA Conferences in Madrid (2005) and Denver (2006); also a number of papers at ICSA conferences on cult pseudo-personality. She presented at ICSA New York Conference (2010) with Sue Parker Hall on "Anger, Rage and Cults." She has two papers published in *Cultic Studies Review*; "An Investigation into Cult Pseudo-Personality: What Is It and How Does It Form?" (2008) and "Cult Pseudo-Creativity vs. Creativity in Recovery" (2010). She has co-authored a chapter entitled "Pathological Spirituality" with Dr. Nicola Crowley for a medical text book entitled *Spirituality and Psychiatry*, published by RCPsych Publications in UK - 2009. She is the Mental Health Editor for *ICSA Today*.

Joseph F. Kelly, a graduate of Temple University, has been a thought reform consultant since 1988. He spent 14 years in two different eastern meditation groups. He has lectured extensively on cult-related topics, and is a co-author of "Ethical Standards for Thought Reform Consultants," published in ICSA's *Cultic Studies Journal*. He is the *News Desk* Editor of *ICSA Today* and sends out ICSA's weekly *News Desk* e-mail. For many years, Mr. Kelly has also co-facilitated ICSA pre-conference workshops for ex-members. Recently, he helped to initiate ICSA's monthly meeting in Philadelphia.

Lois Kendall, Ph.D. Dr. Kendall's doctoral research examined the psychological effects of former sect membership with a specific focus on those raised in such groups. Dr. Kendall has worked in the academic sector and has nine years lecturing experience in psychology. She has developed workshop curricular for those raised in sects and also has extensive experience working in the charity sector. Dr. Kendall was born and raised in an English sect, which she left when she was 17. She is *ICSA Today's* Membership Editor.

Masaki Kito, Esq., is a founding partner of LINK LAW OFFICE Kito and Partners in Tokyo, established in 2001. He has been an advocate for the victims of various cultic groups for over 20 years in Tokyo. He is the vice chairperson of Consumer Affairs Committee of the Japan Federation of Bar Associations (JFBA) and the chairperson of Consumer Affairs Committee of Daini Tokyo Bar Association (DTBA). He is a member of the National Network of Lawyers against Spiritual Sales, Legal Team Representing Victims of Aum Shinrikyo, and the Japan Society for Cult Prevention and Recovery (JSCPR). He is one of the leading public commentators on cults in Japan, making frequent appearances in the various media, including TV and radio programs on NHK (Japan's national public station) and commercial stations, major newspapers, and magazines. He is also renowned as a specialist of the broader range of consumer affairs and also a specialist of issues concerning the Internet. As an expert, he is frequently invited to meetings and study sessions hosted by diet members of both majority and minority parties (Liberal Democratic Party and The Democratic Party of Japan).

Michael Kropveld is Executive Director and Founder of Info-Cult, the largest resource centre of its kind in Canada. Since 1980 Mike has assisted thousands of former members and members of "cults," "new religious movements," and other groups, and their families. He has spoken, in Canada and internationally, to hundreds of professional and community groups on cultic phenomena. He is also involved in counselling and is consulted on the issue by, among others; mental health professionals, law enforcement agencies, and media. He has served as an expert witness on cult-related criminal and civil cases. He has appeared on hundreds of radio and television programs locally, nationally and internationally. In 1992 he was awarded the 125 Commemorative Medal "in recognition of significant contribution to compatriots, community and to Canada" by the Government of Canada. He co-authored the book *The Cult Phenomenon: How Groups Function* (March 2006), and its French version (*Le phénomène des sectes: L'étude du fonctionnement des groupes*). Both versions are downloadable at no charge from www.infocult.org, 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.

Fuzuki Kuroda, Ph.D., Clinical Psychologist in Japan, is Associate Professor at the Sugiyama Jogakuen University and a member of the Japan Society of Cult Prevention and Recovery. She focuses on the various psychological problems for post-cult trauma syndrome. Her primary work is counseling ex-members.

Michael D. Langone, Ph.D., a counseling psychologist, is ICSA's Executive Director. He was the founder editor of *Cultic Studies Journal* (CSJ), the editor of CSJ's successor, *Cultic Studies Review*, and editor of *Recovery from Cults*. He is co-author of *Cults: What Parents Should Know* and *Satanism and Occult-Related Violence: What You Should Know*. Dr. Langone has spoken and written widely about cults. In 1995, he received the Leo J. Ryan Award from the "original" Cult Awareness network and was honored as the Albert V. Danielsen visiting Scholar at Boston University. Dr. Langone is *ICSA Today's* Editor-in-Chief.

Xavier Leger was a member of the Legion of Christ from 1999 to 2006. Before joining the Legion he studied at the Faculté Libre de Philosophie Comparé in Paris. He is presently an active member of AVREF (*Association Vie Religieuse Et Famille*). He is also a member of Regain Network (Religious Groups Awareness International Network (www.regainnetwork.org)). In December 2008, together with a number of families and former Legionaries, he created a web page, www.exlcblog.info: *Prévention l'égard de la Légion du Christ et du Regnum Christi*.

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

Olatz López: profesor Lector del departamento de Metodología de las Ciencias del Comportamiento de la Universitat de Barcelona. Doctoranda del mismo departamento con el tema de estudio de las Adicciones comportamentales a las tecnologías de entretenimiento de los adolescentes. Las directoras que dirigen la tesis son las Dras. M^a Luisa Honrubia y Montse Freixa, profesoras titulares del mismo departamento y co-autoras del trabajo que se presenta.

Magdalena Luka, Ph.D., doctor of pedagogy, psychologist, Assistant Professor at The John Paul II Catholic University of Lublin (Poland); judicial mediator. Areas of research activity: social work, pedagogy of work, theory and practice of mediation; e-mail: magdalenaluka@wp.pl

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intervención psicológica con aplicaciones clínicas de la realidad virtual en el ámbito escolar (específicamente fobia escolar).

Lorena Manzano: Estudiante de Licenciatura de Psicología y becaria del MEC en el mismo departamento, que colabora en una tarea relacionada con esta investigación.

María Jesús Martín Lopez, Ph.D., is a researcher in the Social Psychology and Methodology Department of Autonomous University of Madrid. She has obtained the following awards: 2nd Award of the 8th Edition of Research Awards of the Economic and Social Council of Madrid Community (2006); 1st Award "Virgilio Palacio" (2004); 2nd National Award of Educative Research (Modality: Ph.D. thesis), from the Education and Science Ministry (2003). She is author of national and international publications about risk behavior, juvenile violence and organ donation. She is author of "Juvenile extra-group violence" (2005) and co-author of "Risk behaviours: violence, sexual risk behaviour and illegal drug consumption among the youth" (1998), along with others.

Javier Martín-Peña, Ph.D., is a researcher and also teaches in the Social Psychology Department at University of Barcelona (Spain). His PhD research was about the terrorist threats perpetrated by ETA network in the Basque Country and the psychosocial consequences for the victims.

Javier Martín-Peña es investigador y docente en el Dpto. de Psicología Social de la Universidad de Barcelona. Su tesis doctoral fue sobre las amenazas terroristas aplicadas por el entramado de ETA en Euskadi y las consecuencias psicosociales para las víctimas. Licenciado en Psicología en la Universidad de Barcelona. Actualmente, colabora en el Departamento de Psicología Social, en el proyecto de investigación: "Análisis y evaluación de las estrategias de control, manipulación y violencia psicológica utilizadas para el sometimiento o la exclusión del otro" (SEJ2004-01299-PSIC) dirigido por el Dr. Álvaro Rodríguez Carballeira.

José Manuel Martínez Garcia, Ph.D., is a Lecturer in the Social Psychology and Methodology Department at Autonomous University of 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 his author of national and international publications about risk behaviors, juvenile violence, and organ donation. Co-author of "Risk behaviours: violence, sexual risk behaviour 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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Josep Matali es Licenciado en Psicología y Especialista en Psicología Clínica por la Universidad de Barcelona. Ha trabajado en distintos hospitales general y en la actualidad es el coordinador de la Unidad de Conductas adictivas del Adolescente del Servicio de Psiquiatría y Psicología del Hospital Sant Joan de Déu (Barcelona). Ha realizado conferencias y publicado artículos y capítulos de libro fundamentalmente en el campo de las adicciones y de los trastornos de la personalidad.

Erin McMichael, B.A., M.F.A. candidate, was raised as a second generation Jehovah's Witness in southwestern Ontario. Her academic research and creative practice are directly influenced by her religious upbringing and her formal shunning from the Witness movement shortly after turning 17. Erin graduated from the University of Toronto in 2003 With Distinction, holding a double major in Cultural Anthropology & Religion Studies. A graduate

student in Ryerson University's Documentary Media program, she is due to defend her Masters of Fine Arts thesis in August of 2011. Her thesis is composed of a documentary film and an accompanying support paper, profiling the experiences of another young woman who was also shunned or "disfellowshipped" from the Witness movement during her teen years. Via the filmic portrait of another woman's memories, Erin documents the subjective emotions and the psychological impact of a specific cultural practice alongside themes of: trauma, testimony, isolation, shame, and invisibility. Ms. McMichael also began production on a feature-length documentary in 2008 that concerns the international scope of shunning practices among the Jehovah's Witness movement.

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José Luis Vázquez Borau (Barcelona 1946), personal and conversational philosopher and theologian, specially dedicated to the study and teaching about the religious world. President of the *Instituto Emmanuel Mounier de Cataluña* and the director of the *Comunidad Ecueménica Horeb-Carlos de Foucauld*. He is the author of more than fifty works of philosophy, anthropology, spirituality, cults and biographical sketches. Member of RIES (Network Latin American of Study of the Sects). Communication: *Importance of the formation of the Intelligence (notional, emotive and spiritual) of the young persons in the school opposite to the manipulation of the destructive sects.*

José Luis Vázquez Borau (Barcelona 1946), filósofo y teólogo personalista, dedicado especialmente al estudio del mundo de las religiones. Presidente del *Instituto Emmanuel Mounier de Cataluña* y director de la *Comunidad Ecueménica Horeb-Carlos de Foucauld*. Es autor de más de cincuenta obras de filosofía, antropología, espiritualidad, sectas y biografías de personajes. Miembro de RIES (Red Iberoamericana para el Estudio de las Sectas). Comunicación: *Importancia de la formación de la Inteligencia (nocional, emotiva y espiritual) de los jóvenes en la escuela frente a la manipulación de las sectas destructivas.*

Loreto Villagrán Valenzuela, es alumna del Doctorado de Comportamiento Social y Organizacional dictado por la Universidad Autónoma de Madrid (UAM). El 2006 obtiene la titulación de psicóloga por parte de la Universidad de Concepción de Chile. En ése país se desarrolló en el ámbito clínico y en el ámbito organizacional. El 2007 ingresa al programa de doctorado de la UAM, a partir de obtención de la "Beca Presidente de la República de Chile". Entre el 2007 y 2009 colabora en la UAM en el proyecto de investigación de Caracterización de la Experiencia Emocional (SEJ2005-06307/PSIC). A fines del 2009 obtiene el Diploma de Estudio Avanzados (DEA) con el trabajo "Predicción de los antecedentes inmediatos de las conductas de riesgo". Desde el 2010 se encuentra preparando su tesis doctoral bajo la dirección de Amalio Blanco Abarca, y colabora en el Grupo de Investigación en Violencia y Bienestar Social (GIVBS), perteneciente el Departamento de Metodología y Psicología Social de la UAM.

Evgeny Volkov, Ph.D., Assistant Professor at the National Research University – The Higher School of Economics (HSE), Nizhniy Novgorod Branch, Russia, is a social psychologist and member of the Administrative Council (Board of Directors) of Family and Personality Protection Society (Ukraine), ICSA and FECRIS member. Mr. Volkov specializes in counseling, trainings, and expert testimony in the field of social influence and critical thinking. He teaches courses on psychology, conflict resolution, critical thinking, and social engineering, including a course "Psychological Defense Against Psychological and Spiritual Abuse." Mr. Volkov has over 140 publications, including "The Criminal Challenge to Practical Psychology: A Phenomenon of Destructive Cults and Mind Control," "Methods of Recruitment and Mind Control in Destructive Cults," "The Basic Models of Mind Control (Thought Reform)," and "Consultation with Victims of an Intensive Mental Manipulation: Basic Principles, Specificity of Practice." His translations of books on social influence and cults (by R. Cialdini, R. Lifton, E. Aronson, A. Pratkanis, S. Hassan, C. Giambalvo, W. Ford) are widely known in Russia. Mr. Volkov also teaches psychologists, psychotherapists, social workers, and educators at seminars and gives trainings in many cities of Russia and NIS. He consults with municipal, governmental and non-governmental organizations, lawyers, and journalists, and has participated in many TV-shows and TV documentaries about cults and psychological abuse. He also consults individuals and families adversely affected by psychological and spiritual abuse in various groups and organizations. His paper for FECRIS conference in Marseille in 2004 "The healthy thinking as means of preventive maintenance and a therapy of the pathological thinking in destructive cults" was published in the international book, *The Phenomenon of Cults from a Scientific Perspective* (Crakow, 2007). Mr. Volkov's site (in Russian) – <http://evolkov.net> (some parts in English – <http://evolkov.net/en/index.html>), blog – <http://evolkov.blogspot.com>

Malcolm Wrest ran away from home in Melbourne, Australia on Christmas Day 1981 to join the Jesus Christians, with which group he remained until mid 1985. After his exit from this organization, he lost contact with them, until critical analysis of the Jesus Christians became more publicly available on the Internet. Since 2006 he has been actively contributing to these sites and has since renewed personal contact with a number of other former associates of the organization, who are involved in the ongoing debate concerning the activities and methods of this organization. Mr Wrest has resided in Korea since 1999, where he lives with his wife and two children. He is currently supplementing his education with some select units in Law.

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

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

Paul G. Young was a member of the Children of God sect for 20 years. During much of this time he was posted in various communities in Spain, including the Barcelona community, until just weeks before they were arrested and held in custody by local authorities. The ensuing legal battle went all the way to the Supreme Court of Spain. After leaving the Children of God (a.k.a. Family of Love) Paul returned to Toronto Canada in 1992, graduating from the University of Toronto in 2002. Paul has spoken about the destructive nature of cults and mind control on many occasions both on radio and television. Paul has counseled parents and families of cult members, and participated in exit counseling with current cult members. Paul currently teaches English and Spanish with the Toronto District School Board.

Paul G. Young fue miembro de la secta religiosa "Los Niños de Dios" durante casi 20 años. Por muchos de estos años residió en comunidades de la secta en España, incluso el centro de Barcelona, hasta pocas semanas anterior al arresto de toda la comunidad bajo una serie de acusaciones. Los niños menores de edad pasaron al cuidado de los Servicios de Protección de Menores de Barcelona. La contienda legal llegó hasta El Corte Supremo de España. Cuando Paul decidió dejar la secta "Los Niños de Dios" (conocido también como "La Familia de Amor"), él volvió a Canadá, su país de origen, en 1992. Paul graduó de la Universidad de Toronto en 2002. Paul ha hablado repetidas veces en radio y televisión acerca de la naturaleza destructiva de las sectas y la práctica de "mind control". Paul se ofrece para aconsejar a padres y familiares de las víctimas de cultos abusivos y ha participado en "exit counseling" para ayudar a miembros activos.

Susana Zazo Díaz: N^o Col.: M-19086. Licenciada en Psicología por la Universidad Autónoma de Madrid. Cursando el tercer año de doctorado en el departamento de Psicología Social y Metodología en la misma universidad. Línea de investigación: *análisis del trauma psicosocial en mujeres víctimas de violencia de género*. Máster en Terapia Cognitivo Conductual. Técnico especialista en Violencia de Género. Ejercicio de la psicología en el ámbito clínico y social desde el 2005, con población clínica y mujeres embarazadas y madres en grave riesgo de exclusión social. Colaboradora con PSIKERED, red nacional de psicólogos, para el acompañamiento al duelo desde el 2010. Ponente en el XIV Congreso Nacional de Derecho Sanitario de la Comunicación "Violencia hacia las embarazadas: vulnerabilidad sanitaria, social y legal de la gestante en España". Madrid 2007.

Régine Zimmermann is a free-lance conference interpreter living in Geneva (Switzerland). She deals now with interpreting formation in the ethno-psychological context of Immigration. She has been personally affected by the adverse effects of aberrant behavior and spirituality within a new religious movement. Since that experience, she developed post-graduate expertise in the field of science of education and the "Religious Fact" and deals with the sectarian deviations specific to religious groups, through a transdisciplinary approach.

Abstracts, English Sessions

Resúmenes para las sesiones en inglés



A Case of Psychosis in a Cultic Leader and a Collectively Built Mystical Delirium

Arthur Mary

T. is the founder of a small cult of about twenty members. He built a system of delirium on the basis of a decisive hallucination (Christophany) and according to his intuition of a universal logical law. His system became more and more stable as people joined his community. T. regularly found materials among some members' hallucinations or dreams to support his delirium.

Meticulous attention is given to the articulation between the psychotic structure of T. and the structure of the group he organized; strangely enough, the group compensates the psychotic foreclosure (*Verwerfung*) of the symbolic order. Transference (within the group and toward the leader) determines the functioning of the group in accordance with the singularity of its various members.

Some violent drives eventually lead us to suppose that T. goes through decompensation episodes. Those acts of violence provoked many leavings. Their underlying logic may lead T. to trial and prosecution.

Subsequently, we will focus on his trial in 2010. Particularly, how can such an ordinary and simple character create, on the one hand, the illusion of a skillful manipulator among his victims and those who support them (lawyers, victims' associations, and even the forensic psychiatrist), and, on the other hand, the phantasm among his partisans (lawyers, support committee) of a conspiracy against T.? Those two defensive modalities—a perverse seduction theory and a conspiracy theory—both reject a traumatic enjoyment (from a victim's perspective) or an overflowing enjoyment (from the psychotic leader's perspective). Finally, we will show how the trial itself tended to reflect T.'s delirium to such an extent that the distinction between his messianic nature or his divine substantiality was eventually discussed.

Acute Care Fails to Ring True in a Chronic Malady

Malcolm Wrest

Anecdotally (drawn from my own experiences in gradually withdrawing *mentally* from a cult) I must say that I first "escaped" without having actually been personally persuaded that I had in any way previously been misled at all. There was (for many years) no "conceptual break" in the imagined connection of my life with the fortunes of the cult that once manipulated me, despite my then-physical departure and considerable geographic distance from them.

I had escaped the manipulative circumstances under which I had once lived (and hence had only just begun to free myself of the psychological circular reasoning that justified these circumstances as "necessary"), ...really only through the serendipitous circumstances of "collateral discordance"... (i.e., seemingly perpetual personal disputes with the leadership hierarchy, unrelated—or so I thought at the time!—to the core values of the organization to which I continued to remain committed). Hence, despite my physical separation from the day-to-day control and supervision of the cult, I continued to carry the ideology of the organization with me for a number of years, fully intending to remain true to the ideals that

I had then internalized as my own. I simply explained my departure to myself as a "temporary aberration" from the "normal" course of events.

Thus I had *not*, in any way, relinquished most of the values that I had been taught, nor did I perceive the cult as "bad"; and one of the most prominent perceptions of my physical independence was that I came to feel extremely isolated, knowing that I now had to protect the ideals, which I planned to continue striving for, within the fortress of my own psyche, from the utterly nonsympathetic and "hostile" external world. This was quite a traumatic burden to impose upon myself, and one that led to considerable stress and depression. From my perspective at the time, though, wider society was sick and needed counseling, *not* me; hence, I remained extremely resistant to consent to popular concepts of what constitutes exit-counseling because to even agree to receive such counseling would be tantamount to compromising what I inherently continued to consider to be the "truth" (even if erroneously). And insistence upon such counseling would have led only to further trauma for me at that point in my rehabilitation.

I submit that the mind will tend to heal itself, much as the physical body will, if given the chance to recuperate, and that the most immediately helpful step for those who, like myself, are in such positions of initial exit is to deliberately widen the world available to them by introducing them to constructive opportunities to engage positively in society. In this way, they may perceive themselves to be living out the ideals that once drew them into the cult in which they were formerly members, but where they could not live out such ideals in a nonantagonistic, nonmanipulative setting of their own choosing.

My experience was that beginning to be able to express my nonconformity in a venue external to the cult's control, but nevertheless a venue that allowed me to honestly engage with society, amounted to the process of my own recovery (even as, at that time, my cult perception of the wider world was still largely intact). This interaction in the broader social context ultimately allowed me to develop the independent critical thinking that, in reflection, helped me see through the core values I had once been taught to hold with very little question.

Then again, exit counseling, which simply would have sought to reinforce in me that the values of the cult in which I had once belonged were irredeemably "wrong," or that the beliefs that I had once held were all "bad," in most instances would have immediately alienated me. I may well have chosen to repress my sentiments (to avoid traumatic confrontation), but I certainly would not have relinquished those values and beliefs, in the short or medium term. From the perspective of my experience, formal exit counseling would have been counterproductive, unless I had specifically requested it..., and I never did (...my suspicion still remains that, in general, it would have constituted no more than a temporary, acute "fix" for the chronic malady I suffered from)! The healing process, in my opinion, is a long-term, rehabilitative exercise of assisting individuals (such as myself), progressively reconfiguring the paradigms they hold, through personal journeys, on which they are able to rediscover their own psyches for themselves, in a nonthreatening setting.

A Dual-Process Theoretical Model Applied to the Cult Phenomenon

Hakan Jarva

I have found the following model very useful both in talking to clients and when trying to explain the cult phenomena to laymen. The advantage of the model is that it can be used in explaining manipulative methods and the social control in the group, and also to explain the psychological problems that arise after one leaves a cult or extremist organization. The model comes from cognitive psychology and is called *dual process theory*. It's a well

researched field, and from this theoretical framework one could also make several hypotheses that could be experimentally tested on both cult members and ex-members.

We can think about the brain and the organism as a multinational company. At the top is the executive. In the brain, that's what we call the *executive functions*, or *system 2 processes*. These include the ability to think critically, to plan, and to organize one's life. This is like in a big company, the boss has limited knowledge of what goes on in the levels below him. He knows theoretically that something is going on, but he has no or little conscious knowledge of it. For example, I think many have experienced this. We drive in our cars to work in the morning, and suddenly we are at work without really knowing how we got there. The auto pilot was driving. This is unfortunately how we spend most of our lives; we run on auto pilot.

Research indicates that around 80 percent to 90 percent of the activities in the brain and the body happens without our conscious knowledge of the activities. This is what we call *system 1 processes*. The human mind is born with a certain set of automatic responses, and it is also rigged for trying to automate new things as much as possible because doing so is more economical, cognitively speaking. That's mostly a good thing, but problems arise if you automate unwanted behavior or later on want to modify your own behavior.

This way of functioning also makes individuals vulnerable for being manipulated. When analyzing manipulative methods, one can see that an overwhelming majority of them are directed at utilizing system 1 processes. The purpose is to bypass system 2 processes, critical thinking, and analytical thought, and to trick the automatic (system 1) processes to make the decisions you want.

In a cult, one could say that the executive gets fired and replaced by a representative from the cult. Cults often target the executive functions. Most cults talk about a higher power, and that one should abandon oneself to this higher power in some form. Many cults also teach some kind of method or technique, such as thought-stopping techniques, to turn off the executive functions. This doesn't necessarily have to be a bad thing, but it puts the individual in a position where he can be used and manipulated by people with bad intentions. Whether cults use hypnotic techniques has long been discussed. I think one should rephrase this to a hypothesis that cults use techniques that shut down certain executive functions in an individual. This rephrasing also opens up for neuroscience. The so-called frontal lobe attentional network, including the anterior cingulate cortex, is central to the executive functions and can be experimentally tested both on members of cults and on ex-members.

Cults encourage total commitment. They want you to spend all your free time with the cult, and the best thing would be if you could move in with them or start working full time for them. The result is that your whole organism becomes geared to being a member of that group; the group's way of thinking and feeling—such as fears, guilt and shame—becomes automated. The more time you spend in a cult, the more the whole organism gets wrapped up in this way of thinking and feeling. When you then leave the cult after some years, we could say that the executive director returns to the top of this company and kicks out the cult representative. But what you often don't realize is that you now are boss over a company whose loyalties are still toward the cult. Things that made you feel scared in the cult still make you scared, and things that were taboo in that group still are taboo, emotionally. If you break the taboo, you will feel shame and anxiety because that's what you would feel as a member of the group.

I try to explain these processes to new clients before I start any therapy. I talk about the multinational company, how the executive gets fired, or, in the case of being born in a cult, has never practiced being an executive. And that when one leaves the cult, one still has a whole company with loyalties to the old boss. Therapy, I explain to them, is to get rid of the

unwanted personnel who shout and make a fuss when they break the old group's taboos, and to train to be a boss over their own company.

After the Cult: Who Am I?

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

[This session is for ex-members only.]

According to Judith Herman in *Trauma & Recovery* (1992),

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

This brings the former cult member to the question: "After the cult, who am I?" Living in a cult or closed high-demand group is a traumatic experience that may leave former members feeling as though they are strangers in a strange land, unfamiliar with the language, customs, sense of meaning, and skills that those in the general culture seem to possess. In this interactive workshop, we explore the process of the redefinition of self that takes place upon one's leaving (and often begins even before one's leaving) a cultic group. We will discuss psychosocial developmental building blocks of safety, trust, competence, self-esteem, and autonomy; and we will look at developing healthy relationships with healthy boundaries because these often require revisiting after experiences in high-demand groups. Although it may be a scary process to confront the traumatic experiences and also take risks in redefining oneself, this process opens the door to hopefulness and possibility.

A Historical Case Study Analysis of the Establishment of Charismatic Authority in Cultic Groups and its Role in the Recourse to Violence [Poster]

David Hoffmann

Research surrounding questions regarding cultic behaviors, leadership and issues of sectarian violence has led to the study of charismatic leadership. However, prominent cultic scholars have identified that there remains a rather large void in research when analyzing charismatic leadership within the context of sectarian groups and new religious movements. This paper will attempt to bridge that gap through a historical case study analysis of a 16th century protestant reformation group, the Anabaptist Kingdom of Münster (AKM), under the influence of a charismatic leader. More specifically, this research will focus on the various tools utilized by the group's leader, Jan van Leiden, to establish charismatic authority and how this affected the group's recourse to acts of violence. The analysis was facilitated through the use of four current theoretical concepts on cultic behavior and violence, which were applied to the particular exigencies surrounding the cultic group and leader chosen for research. These four theoretical concepts were then applied to a historical case study of the AKM, using two primary source accounts from participants in the events that unfolded in Münster during Leiden's reign. The application of these theories to the cultic group being analyzed led to the identification of four major strategies utilized by Jan van Leiden to establish charismatic authority over his followers: (1) the use of millenarianism, (2) the bilateral parasitic relationship between leader and followers, (3) the use of religious ecstasy and prophecy, and (4) the desire for social and religious change. Building upon these four strategies, an additional three factors were determined to be a major cause in cultic violence in the AKM as a result of the Leiden's establishment of charismatic authority:

(1) millennial violence, (2) the notion of a shared identity and violence, and (3) systemic, physical and cultural factors leading to violence.

Altered Paths: How Personal and Social Identities Change After One Leaves Cultic Groups

Patricia Millar, M.A., Ph.D. Candidate

I am conducting a mixed-methods narrative study of identity development with individuals who spent at least five years before age 21 in a group that is cultic, high-demand, or has closely managed boundaries. The majority of study participants left during a period of life that Jeffrey Arnett has proposed should be called “emerging adulthood.” Developmental psychologists beginning with Erik Erikson have identified young adulthood as a period fundamentally concerned with identity formation and personal ideology. I contend that identity and ideology concerns are developmentally important for anyone who leaves a cultic environment, regardless of age.

Emerging adulthood is a contentious idea within developmental psychology, and it primarily applies to young adults in developed countries who do not have children or who build a lifelong career in their early 20s. Research indicates that the five standard milestones used to define “adult”—completing university, leaving home, getting married, having a child, and establishing financial independence—are being achieved later, or not at all, by many young adults. Research also indicates that those who grow up in cultic groups are delayed in reaching normative developmental milestones.

One’s leaving a cultic group, often poorly prepared for life “on the outside,” is an area that warrants investigation. Because of the intense ideologies and associated demands of living in a cultic system, for those who leave the cult to find a place in society presents unique challenges. For many, the transition from the received identities and ideologies of youth to the newly forged identities and belief systems of adult life can be a difficult one, especially when the cost of leaving a childhood affiliation is high.

The study is based in the United States, a society known for its global reach and pluralism. Because of the panoply of belief systems that individuals can encounter upon leaving a cultic group, this study explores how individuals engage with competing discourses during times of transition to form a meaningful sense of self in society. By seeking out narrative accounts of the change process, I hope to discover what helped or hindered study participants as they embarked on what we can understand as an identity transition.

Narrative researchers see life stories as the essential expression of identity because it is in telling stories that we are defined to self and other. The life story interviews in this study center on high points, low points, turning points, and key events in the transition process. Participants are asked for detailed accounts of specific events, what the events meant to them at the time, what meaning the individual gives to those events now, and how the events affected who the participants are today.

The point of narrative analysis is to focus on individual participants’ point of view—*their* themes, *their* struggles, *their* beliefs, and *their* interpretation of how culture or history or parents or cult leaders affected them. The goal is to access vivid descriptions of lived experience. Survey responses were collected from 25 participants, and interviews were conducted with the majority of survey respondents. The findings presented in Barcelona will be based on data from all 25 participants.

An examination of the validity of Group Health Scale by administrating to former members of Japanese cultic groups

Kimiaki Nishida, Ph.D.; Fuzuki Kuroda, Ph.D.

The purpose of this study is to investigate cross-cultural similarities and differences of normative belief to healthy group activity. Chambers et al. (1994) and Almendros et al. (2005) have developed the GPA scale for the purpose of measuring psychologically abusive group activities in western countries. However, in Japan we independently had developed the Group Health Index, which is composed of 114 items. We have collected a sample composed of about 1,500 people who judged the groups to which they had belonged such as religious entities, including destructive cults, school clubs, social organizations, and companies. It is now important to examine and compare the two scales on behalf of finding the global standards of harmful psychological abuse in group activities. Therefore, we planned questionnaire surveys for the purpose of understanding what group activities are unacceptable to the people in different societies.

We developed the Group Health Scale (GHS). It was originally developed for measuring harmful group activities which subtly abuse the members physically and psychologically. The scale consisted of four dimensions, which measured the group characteristics of totalistic group identity, deprivation of private life, sealing critics, and absolute compliance. They are confirmed harmful activities on the base of democratic human rights by administrating some preliminary surveys on normative beliefs of group activities in Japan, Spain, and United States.

In this study, we examined the validity of the scale by administrating a variety of former members of religious controversial groups. They described their group experiences on a five point scale. As a result, we empirically confirmed that the members of controversial groups are treated badly as they maybe have no awareness of their unhealthy treatment. It suggested they didn't join the groups, if they knew about the treatment before they became members.

Anger, Rage, Pseudo-Personality, and Cults

Anger, Rage, and Relationship

Sue Parker Hall, M.Sc.

Cult Pseudo-Personality

Gillie Jenkinson, M.A.

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

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

unintegrated, and cult members may operate from a state of cold rage, which often continues after they leave the group.

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

Applying Conflict Resolution and Mediation to Cultic and Related Problems

Dott.ssa Cristina Caparesi; Anuttama Dasa; Dott.ssa Raffaella Di Marzio; Patricia Millar, M.A., Ph.D. Candidate; Discussant: Eileen Barker, Ph.D.; Moderator: Michael Kropveld

Session 1

What is Conflict Resolution and How Does It Differ from Mediation?

Patricia Millar, M.A., Ph.D. Candidate

Conflict resolution (CR) is a broad term used to describe an array of different ways to address conflict between two entities, whether individual, group, or nation. When interests or ideologies collide, there are ways to move forward that are destructive and there are alternative ways to resolve disputes between human actors, hence another term used interchangeably with CR, alternative dispute resolution (ADR). Mediation is a method for resolving conflict that involves a neutral third party. Several different approaches to mediation exist, each with different aims, including transformative, facilitative, and evaluative. Other forms of CR include negotiation, diplomacy, and peace-building efforts.

Some Approaches to Mediation and their Application to Cultic Groups

Dott.ssa Cristina Caparesi

Cultic groups are the scenery for a lot of conflicts both in the inside among their members, and on the outside between cult members and society. In this talk I will describe some approaches to mediation which could be applied to cultic groups' conflicts in order to find long-lasting resolutions.

The following approaches will be considered: family mediation; mediation for repairing relationships, mediation for cooperation.

1. *Family mediation*. This is a process through which a mediator helps a couple of ex-spouses to find long-lasting agreements for the education of their children and the right to visit them. This approach is particularly useful in the case of separation/divorce when one member of the couple stays in a religious/cultic group environment and the other one leaves. Finding agreements for the education of children and deciding ways to allow visits to the non-resident parent could prevent parental alienation syndrome.
2. *A mediation approach for repairing relationships*. This type of mediation applies in all cases where there is a traumatic event which has originated a break. In cultic groups traumatic events may contribute to peers' breaking from each other, as in the case of a family and cult member or ex-member/cult-member. In this type of mediation the two parties give their vision of the trauma-inducing situation, express opinions, and ask questions of one another; the mediator's role is to help each person find a new shared

vision of the event that includes the other person's account in a sort of a new narrative that will consider what is common to both of the parties involved.

3. *Mediation of cooperation.* This is a process of learning that facilitates cooperation among different subgroups of an organization/workplace. It is particularly suitable when systems with different cultural and organizational backgrounds have to cooperate for some reason, e.g., establishing a new organization (even temporary) with common roles and objectives, finding new frames of reference and new objectives, giving voice to all the parties involved, determining the final agreements. Cults, like any other organization, have their own culture, habits, roles that could produce conflicts whenever they have to relate with the outside world.

Mediation is not always possible, nor does it always succeed. Much depends on the mediator's ability but sometimes also on the parties' will or the way the situation evolves.

Mediating to Settle Conflicts in Cultic Groups: Some Useful Methodologies

Dott.ssa Raffaella Di Marzio

This paper reports the author's experience giving volunteer assistance and information in a listening centre, and then through a Centre for Online Consultancy and Information in Italy. The paper covers nearly 15 years of experience and is addressed to people involved in cults, to relatives concerned about a loved one affiliated with a cult or new spiritual movement, and to people helping cults' victims. The paper gives an overall evaluation of the author's experience in mediation attempts among conflicting groups and/or people. The mediation process will be described in three different contexts:

- Between concerned parents and affiliated children
- Between families and NRMs that children joined
- Between NRMs' satisfied members and NRMs' hostile ex-members

Session 2

Changing Groups Through Dialogue: A Macro Approach to Conflict Resolution—The Case of ISKCON

Anuttama Dasa

The International Society for Krishna Consciousness (ISKCON) while rooted in millennium-old traditions of India, appeared abruptly in the western world in 1965, drawing young converts, the ire of some parents, and concerns about overzealous proselytizing (brainwashing?) wherever it took root. Since 1996, ISKCON has opened itself to both critique from, and dialogue with, the ICSA (formerly AFF). Despite initial skepticism from both sides, and outside questions regarding the integrity of the conversation itself, it is my observation that open communication mediated extremes and encouraged change and maturation. I will briefly overview the history, discuss the challenges this presented to ISKCON, and offer some preliminary thoughts on a map for further progress.

Discussion

Michael Kropveld, Moderator; Eileen Barker; Cristina Caparesi; Anuttama Dasa; Raffaella Di Marzio; Patti Millar

Are There Cultic Aberrations in the Catholic Church?

Michael Langone, Ph.D., Moderator; Xavier Leger; J. Paul Lennon, M.A.; Mother Agnes-Mariam de la Croix; Rev. Alessandro Pennesi; Regine Zimmermann

Session 1

Are There Cults in the Church? A Catholic Perspective

Rev. Alessandro Pennesi

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

Sectarian Drifts in French Catholic Religious Groups – AVREF's actions

Jacques Heliot

The Families and Religious Life Association (AVREF: Association Vie Religieuse et Familles) was formed in 1998 by the parents of those in religious orders. They had become aware that religious superiors of some Catholic groups were using unacceptable methods, in a kind of "drift" toward sectarianism, to deprive their family members of freedom and, in numerous cases, were destroying their personality. The object of the association was to bring together the friends and members of those in the religious order so as to facilitate mutual help among these persons and a dialogue with the ecclesiastical authorities to bring about changes, where necessary. Since its foundation, AVREF has tried to achieve its objectives whilst benefiting from its experience and a fund of information concerning the most frequent drifts within the religious Catholic movements.

In France there are at least ten religious Catholic groups of at least an average size, where such drifts exist. Most of them have been founded in France, some have spread abroad. A small number were founded beyond our borders. Many thousands of people in France are directly concerned. The ecclesiastical authorities are not all conscious of the extent of the problem.

The Case of the Legion of Christ: History and Current Status

J. Paul Lennon, M.A.

Paul Lennon, a former priest with the Legion of Christ, founded www.regainnetwork.org, a site that ministers to former members of the Legion and its lay organization, Regnum Christi. Mr. Lennon will give a brief history of the Legion from its founding, describing how the founder, Maciel Marcial, was able to deceive Church authorities for decades, and how the perseverance of certain former members of the Legion ultimately resulted in the Church's recognition of the correctness of their allegations and the need to reform the Legion.

Session 2: How Do Cultic Aberrations Within the Catholic Church Arise? How Should the Church and the Secular World Respond?

Guilt's Central Role in Cultic Dynamics

Regine Zimmermann

Lacan says that guilt has two pathological aspects: not being able to get free of guilt, and not being able to experience guilt. This paper will discuss how certain new Catholic movements manipulate guilt to gain and maintain harmful levels of control over members.

Ideology's Role in Cultic Dynamics

Xavier Leger

This paper will supplement Ms. Zimmermann's discussion of guilt mechanisms by exploring how cultic groups, certain Catholic communities in particular, can corrupt a positive ideology so as to gain control over group members and convert them into fanatics.

Discussion

Michael Langone, Ph.D., Moderator, Jacques Heliot, J. Paul Lennon, M.A., Xavier Leger, Rev. Alessandro Pennesi, Regine Zimmermann, Mother Agnes-Mariam de la Croix

Australian Organizations Focusing on the Problem of Cults

Stephen Mutch, Ph.D., LLB (UNSW); Piotr T. Nowakowski, Ph.D.

This paper is a continuation of the research on European organizations focusing on the problem of cults. At the 2009 Annual International Conference in Geneva, Piotr T. Nowakowski presented a paper entitled *Analysis of European Organizations Focusing on the Cult Problem*. Research methodology consisted of micro and macro questionnaires. The *micro* questionnaire was circulated directly to organizations focusing on the cult problem and sought responses to various aspects of their profiles and activities. The *macro* questionnaire was addressed to "respondents who currently deal with the phenomenon of cults and/or related issues and have knowledge about organizations focusing on this/these problem(s) in their own country." It sought to ascertain (from the vantage point of the respondents) the reach, professionalism, and effectiveness of these organizations, how they are seen to cooperate to achieve common objectives, and where domestic responses to the phenomenon might be improved. The questionnaire also sought feedback on the level and quality of international collaboration with these local organizations.

To obtain consistency in approach, the same questionnaires (apart from grammatical refinements) were distributed in Australia. The authors have examined the responses, compared the similarities and differences between those Australian and European cult-watch organizations concerned, and have drawn some observations.

The ongoing research has both quantitative and qualitative characteristics. The collected data is supplemented by the information publicly available from Web sites managed by the organizations subjected to analysis and from other published material. The research is intended to add to the growing information base on those organizations involved in cult-watch activities.

Boundaries: Recognition and Repair after Leaving a Destructive Cult

Rosanne Henry, M.A., LPC

[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 process pressures members to quickly adapt to the cult environment and promotes cohesiveness at the expense of autonomy.

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

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

Clinical Issues: Working with Families

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

This session will use the discussion of clinical cases to explore issues clinicians encounter when working with families or other relatives concerned about a loved one in a cultic group. 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

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

Three mental health professionals with extensive experience in working with first-generation former cultists will present their recommendations for best practice in providing clinical services to this challenging population. They will highlight principles of ethical and effective practice, and will address potential obstacles to gaining the trust of clients when their trust has been so betrayed in the past. The role of psycho-education in the therapeutic process will be elucidated. The opportunities for psychotherapists to integrate a variety of psychotherapeutic approaches and models within their work with first-generation former cultists while addressing unique clinical themes common to first-generation former cultists will be discussed. Suggestions will be given on how to address developmental deficits caused by time "away" in the cultic group or relationship. Pseudo-identity and pre- and post-cult identity issues will be examined. The presenters will refer to case studies to illustrate the principles of best practice.

Clinical Issues: Working with Second-Generation Former Cultists

Facilitators: Leona Furnari, M.S.W.; Rosanne Henry, M.A., LPC

This session will use the discussion of clinical cases to explore issues clinicians encounter when working with people who were born or raised in cultic groups—i.e., "second-generation former cultists" (SGAs). Presuming at least a basic familiarity with the relevant

clinical literature and at least minimal experience in the field, the presentation and discussion will focus immediately on common clinical concerns and ways of addressing them.

Clinical Roundtable for Mental Health Practitioners

Facilitator: Gillie Jenkinson, M.A.

Following interesting and lively discussions at a number of ICSA conferences, including the 2010 Rome conference, a Clinical Roundtable for Mental Health Practitioners is being held again.

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

This session may cover issues of, for example, how to apply the psychoeducational approach, floating and grounding, cult pseudopersonality, confidentiality, trust, identity, problems with relationships, effective therapeutic approaches for these client groups, assessment, communication skills, and so on.

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

Coercive Persuasion Dynamics: A Transversal Criminal Offence

Ferran Alonso, M.A. in Psychology, Ph.D. Candidate

The *Resolution on Cults in Europe*, approved by the European Parliament in March 1997, considered that some cults operating through a cross-frontier network within the European Union are engaging in activities of an illicit or criminal nature and in violation of human rights, such as maltreatment, sexual abuse, unlawful detention, slavery, the encouragement of aggressive behaviour or propagation of racist ideologies, tax fraud, illegal transfers of funds, trafficking in arms or drugs, violation of labour laws, the illegal practice of medicine, and so on.

With regard to this premise, the European Parliament reaffirmed the right to freedom of thought, conscience, and religion, and to freedom of association. But, at the same time, the resolution called on the Member States to ensure that the legal and police authorities make effective use of existing legal provisions and instruments at the national level and that they cooperate actively and more closely, particularly within Europol, to combat the attacks on the fundamental rights of individuals, of which certain cults are culpable.

In my opinion, the main feature that distinguishes any one criminal group from a mind-control group is the "systematic and intensive use of means or techniques to control or to alter the personality of the citizens." This phenomenon represents a great challenge to police and judges since this offence is based on psychosocial dynamics that could lead to diverse illegal activities.

For this reason, the main goals of this speech are

- To clarify the phenomenon describing the coercive persuasion dynamics.

- To review the academic research in this field.
- To determine the illegal practices through the different legal frameworks.
- To verify the diverse criminal manifestations of this phenomenon: the religious or spiritual cults, organized crime groups (human trafficking and prostitution), street gangs, jihadist terrorism.
- To offer some empirical research and conclusions.

Creativity, Communication, and Cultic Groups: Using Communication Models to Explore How Members Cope, Create, and Communicate

Karen Pressley, M.A.

At ICSA 2010, the presentation by Dr. Miriam Boeri and me, *Creativity and Cults from Sociological and Communication Perspectives: The Processes Involved in the Birth of a Secret Creative Self*, discussed the assumption that all individuals are born with a creative self that expresses itself in varying degrees, which may become oppressed while one is a group member under totalitarian cultic leadership. We used a symbolic interactionist understanding of self and our communication model to suggest that cultic leaders abuse their power when they suppress individual creativity; this suppression may stimulate the birth of a secret creative self (sCS) in members. After a member leaves a cult and is free of suppression, the birth (and life) of a sCS may develop into a strong creative self (SCS) that is more resistant to power dynamics outside the cult, and may result in highly elevated levels of creative expression. Our Hegemonic Communication Model (HCM) of Power Dynamics in Cults Affecting Creativity illustrates the thought processes that a powerless cult member may use to negotiate his/her circumstances while dominated by a controlling leader. The 2010 presentation drew from only two case studies of the authors (Miriam Boeri, Children of God; Karen Pressley, Scientology). The 2011 presentation will discuss the application of the HCM and will present new case studies of former members of cultic groups such as Scientology, Twelve Tribes, Unification Church, and Children of God to support our hypothesis. This presentation will address several research questions posed by the 2010 study such as How influential is the birth of a sCS on leaving a cult? Why do some cult members never give birth to a sCS but instead merge with their cult leader's views that obscure their creative self? Are only individuals who already have a healthy sense of creative self (precult) able to resist suppression while under a dominant leader?

Deprogramming in Japan

Dan Fefferman

By some accounts, forced "deprogramming" is an ongoing phenomenon in Japan, where prosecutors have declined to bring charges against parents who confine their adult children in order to persuade them to leave a particular group. The Unification Church (UC) alleges that more than 4,300 of its members have been kidnapped and confined over the past four decades. The author, a current member of the UC, will present evidence supporting this claim, which is disputed by anti-UC groups such as the National Network of Lawyers against Spirituals Sales, a frequent participant in ICSA conferences.

Several reasons may be cited for the continued tolerance of deprogramming in Japan, including:

- the Japanese tradition of viewing such cases as a "family matter" rather than a human rights violation of a cult/NRM member;
- the isolation and marginalization of the UC in Japan due to its focus on fundraising to support the movement's projects worldwide;

- convictions of several UC members for so-called “spiritual sales”;
- no opposition to deprogramming from mainline churches such as existed in the parallel legal and public relations battles in the United States;
- actual abduction and confinement is done almost always by family members themselves, while exit counselors work as consultants and advisors.

An important recent case is that of Mr. Toru Goto, now 45, who reports being confined against his will for more than 12 years, ending in 2008. His case was reviewed by prosecutors but dropped in December 2009. UC-related groups are mounting an international outcry against this and ongoing alleged abductions. Anti-UC groups claim that few, if any, real abductions have occurred, and that the recent human-rights push is a campaign to distract the public and the international community from the UC’s alleged illegal activities in Japan. Mr. Fefferman has invited several witnesses to tell their own stories so that participants can make up their own minds regarding the veracity of these various claims.

Developments in Poland

Mediation Between Cult Members and Their Loved Ones

Magdalena Luka, Ph.D.

Mediation is a conversation of sides, in the course of which they are aspiring to solve conflict and find agreement between persons. It is of help in all conflicts—among others, family, employee, peer, neighborly, economic, and academic disputes. Family mediation is one way of solving conflicts among family members. The range of cases that can be subject to mediation is very wide. Unlike other ways of solving conflicts, mediation is based on developing an efficient process of communication. It seems that considering how the process of intercommunication is organized, mediation also can be used for initiating and supporting the communication between members of cults and their families.

Bogdan Kacmajor: Leader of the Former Cultic Group “Niebo”

Mirosław Rewera, Ph.D.

Bogdan Kacmajor was a leader of the Christian Assembly of Treatment with Holy Spirit—Heaven, which with time was transformed into a strongly toxic cult. The years from 1990 to 2002 were a period of its greatest attractiveness. Formally, Kacmajor’s assembly was supposed to “treat with the Holy Spirit in the name of Jesus Christ by the laying on of hands”; however, in reality, they used blackmailing, threat, and psychological manipulation, both within the group (the guru knowingly used mechanisms of psychomanipulation, abusing his subjects psychically, physically, and materially) and externally—i.e., toward potential members of the assembly and other people, such as officials of government institutions. Moreover, the “Heaveners” frequently broke the law and justified their deeds using sophisticated arguments, especially with a religious background.

Cults and the Educational System in Poland

Jadwiga Daszykowska, Ph.D.

Psychomanipulative activity of cults constitutes a problem when we talk about the generation of young people. In Polish schools, preventive activities are undertaken which are supposed to protect children and youth from being recruited to cultic groups. Educational authorities in Warsaw do not openly encourage school headmasters to execute these undertakings. There is a lack of coherent policy by

state authorities in the scope of prevention against cults. Nongovernmental organizations conduct the majority of actions in this field.

Disengagement from Political Extremism and Organized Crime

Robert Örell

Robert Örell, director of the two Swedish NGO's Exit and Passus (headed by the NGO foundation Fryshuset's youth centers). Exit has worked with supporting disengagement from the neo-Nazi environment since 1998, and Passus, based on Exit's method and experience, has worked toward disengagement from criminal gangs since 2010.

The work at Exit and Passus is focused on an individual and solution-based approach. Out of the individual client's unique situation, these organizations make a customized solution. Exit and Passus also offer training and consultation to professionals in their work to meet the target groups. The training and consultations offer tools in how to respond to these individuals, determining what kind of actions are constructive, and what the processes and factors are that influence extremist activists. The two organisations also offer family support for relatives of individuals in extremist environments and criminal gangs, focusing on how to constructively meet and influence their extremist and criminal relatives.

The presentation at the ICSA and the AIS conference will focus on lessons learned from working with disengagement from an extremist environment and criminal gangs. How do Exit and Passus work with their clients? How can we use our different experience and knowledge in working with other similar groups? What are the likenesses and differences to take into consideration when working with different groups?

Robert has personal experience of leaving an extremist environment in 1999, and has for eight years worked at Exit. Robert has a treatment education (2001–2002) and basic psychotherapy training (2005–2007). He has presented his work at Exit and Passus in other conferences such as *Youth, Radicalization and Disengagement in Scandinavia* at the University of Copenhagen (2009), and *The Cities Conference on Polarisation and Radicalisation* by the Ministry of the Interior and Kingdom Relations in the Netherlands (2009). He also arranged the International conference *Disengagement Amongst Youths* in Stockholm, together with the University of St. Andrews and the British Council (2009).

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

Donna Adams-Weiss, Ph.D., LPC

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, preexisting 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.

EAPA-G: Preliminary Results of an Instrument for the Measurement of Psychological Abuse in Group Contexts [Poster]

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

After an initial delimitation and categorization of the psychological abuse strategies employed by manipulative groups, a scale was developed to try to evaluate this kind of psychological violence. The Escala de Abuso Psicológico Aplicado en Grupos (EAPA-G) is a new instrument intended to assess the intensity of implementation of various abusive strategies perpetrated by these groups.

The assessment of psychological abuse based on empirical studies is quite recent, especially in group contexts. Of particular note is the development of the Group Psychological Abuse Scale (GPA; Chambers, Langone, Dole and Grice, 1994; Almendros, Carrobes, Rodríguez-Carballeira and Jansà, 2003), an instrument that measures the same phenomena from a different perspective.

The present work describes the preliminary results of the EAPA-G on two samples of people self-identified as former members of manipulative groups: One group was formed by Japanese citizens (N=122) and the other one by people from English-speaking countries (N=144). The instrument was also administrated to two groups of university students who were former members of a variety of non abusive groups: One group was composed of Japanese students (N=136) and the other one by North American students (N=206).

Beside the EAPA-G, a questionnaire battery was also administered to the former members of manipulative groups to assess the characteristics of the victims and their environment, the situation of victimization, and psychological distress. This paper presents the first comparative results on the EAPA-G of samples taken from the two cultural environments.

Preliminary analyses show that the EAPA-G has adequate psychometric properties in terms of reliability, convergent validity with the GPA, and discriminatory power. Therefore, the scale, still in development, seems to be a useful instrument to measure psychological abuse perpetrated in group contexts.

Evidences of Coercive Persuasion for Indoctrination of Jihadists Terrorists: Towards Violent Radicalization [Poster]

Ferran Alonso, Humberto M. Trujillo, Juan J. Ramírez

This work analyzes two processes of psychological manipulation for indoctrination and violent radicalization of jihadist terrorists in Spain: coercive persuasion and psychological group abuse. This research is based on the trustworthy information used in findings of the Spanish "Audiencia Nacional" (the Spanish High Court charged with terrorist trials) about the affidavits NOVA Operation I, II, and III. This research facilitates a reliable analysis of the possible processes of psychological manipulation that could have been applied in the terrorist group. The psycho-social approach analyzes the individual-group interaction, group dynamics, the internalization processes of the violent extremist ideology, and the ideologist/leader role. Outcomes showed evidences of thought reform applied on the members of this terrorist group

Ex-Cult Member Parents and Their Second-Generation Adult Children (SGAs)

Lorna Goldberg, M.S.W., L.C.S.W., Psy.A.; Lois Kendall, Ph.D.

This panel will include a second-generation ex-cult member who studied SGAs and the first generation as part of her doctoral dissertation (Lois Kendall, Ph.D.), and a mental health professional familiar with postcult concerns of SGAs and first-generation parents (Lorna Goldberg, M.S.W.). Dr. Kendall will address the issues from an SGA perspective. Ms. Goldberg will describe some of the postcult issues and emotions that can emerge for parents after cult departure and when they attempt to repair their relationships with adult children.

Exposure to Gender Violence in Children of Battered Women [Poster]

Iliana Palafox Luevano, Mireia Martinez Artola

Gender violence affects not only women but also their children. UNICEF (2006) estimated at 188.000 the number of children exposed to domestic violence in Spain. So far there is no official record of the number of children affected by this situation; the data provided by Corbalán y Patró (2005) indicate that 85% of the sons and daughters of battered women were witnesses of violence against their mothers, and 66.6% were direct victims of physical and /or psychological abuse.

A first step to contribute in this area is to have adequate instruments to assess violence exposure in children of battered women. This study aimed at the translation and adaptation of the Child Exposure to Domestic Violence Scale (CEDV) created by Edleson, Shin, and Johnson (2008).

It was designed to assess the violence to which children have been exposed, the violence that has been committed directly on the children, how often he or she intervened when violent events occurs, as well as exposure to violence in the community and other risk factors. The scale consists of 46 items (the original version is 42); in this version we have added some items to expand the section of violence received directly. The response scale is 5-point Likert. The first 10 questions also require the child to indicate how he knew of the occurrence of violence at home.

Participants in the study consisted of children with an age range from 11 to 17 who have been exposed to gender violence at home and attended specialized services for themselves or their mothers.

God Willing

Evangeline Griego

God Willing is a powerful exploration of a 35-year-old American religious sect known as "The Church" or "The Brotherhood." It also outlines the struggles of families whose children turn away from them to become "Brothers" and "Sisters" in the group, renouncing their past lives and the world – often, without ever turning back. Founded in 1971 by shadowy messianic figure Jim Roberts, the group has survived for decades as a separatist society that preaches a strict path to salvation, proselytizes for new members, adheres to strict ascetic values, subsists on discarded food and refuse, and shuttles its members from town to town, often on the run from concerned parents and family members who try to see or communicate with their children. Director Evangeline Griego is among the forsaken: her nephew Daniel Garcia was missing for almost four years. Across the nation, the family members who were left behind with mere scraps of explanations have banded together to support one another and to search for any meager signs of what has become of their loved ones. Haunting, moving, and eye-opening, *God Willing* shines a light on the quiet pain of

these bereft families and asks us all to consider the boundary at which free will leaves off and fear takes over.

Health Assessment of Women Survivors of Gender Violence [Poster]

Mireia Martinez Artola, Iliana Palafox Luevano

For years, research on violence against women has focused on the creation and systematization of knowledge related to the recovery of women in situations of violence (Roca-Cortés, N., Paine, M., Albarracin, M., Cordoba, L., and Espin, J. 2007). The goal of the present study was to describe the symptomatology of physical and psychological health of women survivors of gender violence by an intimate partner and the various relationships established between them. The study developed a protocol that constitutes health for five scales that assess physical symptoms with the adaptation of the WHO (2003), anxiety and depression HADS scale of Zigmond and Snaith (1983), self-esteem with Rosenberg scale (1965), posttraumatic stress disorder with DTS Davidson (1999) and despair with the scale of Córdoba (2005) with the aim of creating a useful tool for evaluating the intervention.

The results indicate that the symptoms most women present in the sample are anxiety, depression, and posttraumatic stress disorder. Besides being significant all relationships, among variables in the symptomatological protocol the most intense were between anxiety and depression, and anxiety-depressive symptoms and hyperactivity and desperation and self-esteem. These results highlight the importance of having appropriate tools to describe the recovery process of women survivors of violence, as well as the degree of impairment in their psychological and physical health and with the objective of designing intervention plans as effective as possible.

High-Demand Groups ("Cults"): A Window on the Process of Social Influence

Russell Bradshaw, Ed.D.

As alienation and insecurity take hold in advanced post-industrial nations, and bitter desperation explodes in impoverished developing societies, we have witnessed spectacular examples of how cultic high-demand groups emerge. These groups are often characterized by charismatic leadership. For example, since 9/11/01 (in New York City), Osama Bin Laden and Al Qaeda and other Islamist terror groups have managed to consistently maintain themselves in the world spotlight. Incidents such as the 2005 subway bombings in London, carried out by "home grown" idealistic jihadist converts, have only increased world attention.

There have been brief moments in the spotlight for other groups from various religious and ideological backgrounds: Jim Jones and the People's Temple (Jonestown, Guyana), David Koresh and the Branch Davidians (Waco, Texas), Shoko Asahara and Aum Shinrikyo (Tokyo, Japan), Charles Manson and the Family (California), The Solar Temple (Switzerland, Canada, France), Heaven's Gate (Rancho Santa Fe, California), Movement for the Ten Commandments of God (Uganda) to name some of the most spectacular and gruesome.

Yet these groups, in spite of their well-deserved notoriety, TEND TO DEFLECT ATTENTION from the thousands of other less conspicuous, yet much more representative examples of the genre: totalist, high-demand groups (also popularly called "cults"). Nevertheless, these low profile groups cause much suffering in their own right, and often in our everyday lives, our families, and communities.

The beliefs and actions of the spectacular groups are so incredible and repulsive that the average person can't understand how any "normal" individual **could ever join** such a cult.

The explanation is **obvious**: mentally or psychologically weak or damaged INDIVIDUALS mindlessly follow a narcissistic sociopath. The more or less tragic results, in terms of human suffering, are only a natural consequence of this dysfunctional situation. In essence, "it's their own fault"...We blame the victims.

However, cultic studies have overwhelmingly found that these "cults" are merely a more extreme and concentrated example of **how human social groups work in general**. ALL groups are coercive to some degree, ALL groups exert some pressure on members to conform, all groups feel they have the best answers and beliefs; and virtually all people have weaknesses and some degree of neurosis (see for example, *Vital Lies, Simple Truths: The Psychology of Self-Deception*, 1985, Daniel Goleman). By examining extreme examples, normally subtle and almost "invisible" social and individual psychological variables and processes may become more explicit.

High-demand groups exhibit the general principles of influence common in ALL groups (see for example, *Influence: Science and Practice*, 2009, Robert Cialdini). In these groups, however, the most common "influence processes" (Reciprocation, Consistency, Social Proof, Liking, Authority and Scarcity) are utilized to an unusually "high" degree. This is why cultic studies and research is more concerned with the **generic processes themselves** than in making judgments about which specific groups, belief systems, religions, world views, political parties or corporations might be labeled "cults." **ANY group with any belief system can BECOME a cult**, if totalist and high demand psycho-social processes are allowed to "creep in," or are imposed by charismatic leaders. It is this situation that is the true focus of modern, empirical cultic studies.

At some point on the social influence spectrum, a group becomes **unethically deceptive, psychologically coercive and/or manipulative** (see Thiessen, 2009, *Cultic Studies Review*, Vol. 5, No. 3 pp 374-389 for a good overview). These are the groups commonly referred to as potentially "dangerous cults."

Psychologists and social workers complain that high-profile cults overshadow and obscure the workings of "everyday cults" next door, quite invisible right in our midst. The suffering of "ordinary" cult members is often minimized in comparison to the incredible suffering inflicted by "front page" cults. **It is on these levels that spectacular cults "hijack" our attention and actually may hinder our understanding of how cultic groups in general function.**

It is because of the general incomprehensibility of a "normal person" ever joining (or being recruited by) a high-demand group that I have chosen to focus my paper on this critical, yet often misunderstood process. I offer a general summary of the mundane psycho-social influences common to all human groups, but especially evident in high-demand groups. I use examples from a particular case study to illustrate the generic processes utilized in recruiting and retaining members in a relatively "average" high-demand group: the Sri Chinmoy Centre.

How the Japanese Government, Lawyers, Citizens, and Victims Confront Controversial Groups, Especially the Unification Church

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

Since 2007, law-enforcement and government consumer-protection agencies have begun cracking down on accounts of illegal spiritual sales. The police in particular have shown strong concern regarding systematic and organized spiritual sales by the Unification Church; many arrests, searches, and convictions have taken place. Lawsuits have been filed against

the government seeking compensation for damages caused by the spiritual sales, on the grounds that the government has neglected to take action against the Unification Church.

The Unification Church seemingly has chosen to respond to these investigations and social criticism by promoting the "antideprogramming conspiracy campaign." But it met failure when the truth about the Toru Goto case, the "12 years 5 months of confinement" case, which has now become the main attraction for the "antideprogramming" propaganda by the UC, was officially turned down by the Committees for the Inquest of Prosecution. The Inquest of Prosecution is a jury-like independent panel that consists of 11 randomly chosen citizens from the voting roll. The ruling on this case by the panel debunks the claims of Toru Goto and the UC, and at the same time reveals inconvenient facts.

We will be reporting about the criminal prosecution against the Unification Church members and other groups, and civil court cases concerning various groups such as Home of Heart, Kigenkai, and the Unification Church. We will be making a report about the ruling issued by the Committees for the Inquest of Prosecution on the Goto Case.

We will also introduce the unique attempts by individual citizens attempting to stop the deceptive recruitment and proselytization by the Unification Church on the streets.

How the Law Can Help Families and Ex-Members

Carolle Tremblay, Esq.

This session will explore the existing legal options that can help families and ex-members who have a cult-related problem. Applicable laws will be discussed and case examples provided.

How the Right to Freedom of Religion Can Diminish Freedom of Religion

Stephan Pretorius

More people out of desperation turn to the Bill of Rights to address the harm that is done to members involved in harmful religious groups. Hope is set on the Bill of Rights to address the harmful practices and dynamics of religious groups that infringe on other basic human rights of their members. Part of the Bill of Rights is the right to freedom of religion. Although the intention of the right to freedom of religion is to ensure tolerance and acceptance among different religions, resulting in universal peace for everyone, the application of this right seems problematic. First, as a result of the wide and somewhat unclear definition of religion and religious and cultural diversity, the concept of religious freedom has lost its precision and clarity. Second, the specific right focuses on the visible expression of religion and does not take into account the invisible underlying emotional and spiritual dynamics responsible for the visible expression of religion.

The right to religious freedom is double sided. Not only does it aim to ensure free worship for everyone, but it also aims to protect minority religious groups mostly consolidated under the terms *sects* and *New Religious Movements*, which were previously disregarded. The term *New Religious Movements* encompasses a wide spectrum that includes harmless as well as harmful religious groups also known as *cults*. The protection therefore afforded by the right to freedom of religion for harmless religious groups unfortunately also befalls harmful religious groups. The same right that aims to protect people against unethical coercion to ensure free worship is also used by those who make themselves guilty of unethical cohesion to claim their right to existence. The general application of the right of religious freedom poses a threat to harbor unethical and harmful behavior instead of protecting against it.

It became evident from the report of the United Nations that the concept of New Religious Movement is in need of further clarification in order to address the issue of freedom of religion (United Nations General Assembly Human Rights Council 2006).

In order to apply the right to religious freedom and to avoid two pitfalls: namely, the infringement of the freedom of religion, or the exploitation of freedom of religion and belief for purposes other than those for which it has been recognized (United Nations General Assembly Human Rights Council 2006:par.44), the term *New Religious Movements* must be clarified. Harmful and harmless religious groups must be clearly distinguished. Although any regulatory mechanism in terms of religion is mostly rejected, it is an essential condition in the context of the convention of human rights as a whole. The right to religious freedom is subjected to limitations prescribed by law and necessary in a democratic society in the interests of public safety, for the protection of public order, health, or morals, or for the protection of the rights and freedoms of others. A regulatory mechanism will serve as a preventative measure that is more beneficial than a cure sought through a legal process. The freedom to exercise the religion of your choice does not unequivocally ensure that worship in all religious groups is a free act of will!

How They See Me (Without Seeing Me)

Erin McMichael

How They See Me (Without Seeing Me) is a filmic portrait of Liza Lee, who was raised as a Jehovah's Witness until she was formally ex-communicated from her southwestern Ontario congregation at the age of 18. The hidden reality of a "disfellowshipped" person is partially revealed through recordings of Lee's unresolved emotions toward her family, her community, and the religious organization that governs both of them. The film provides a glimpse into the subjective viewpoint of one such person through the lens of a filmmaker who was also disfellowshipped at an early age.

How They See Me documents a formally coded shaming process that has historically been either concealed or misrepresented by those who enforce it. Because of the invisibility of disfellowshipping practices within the wider culture, the severity of the social, emotional, and psychological consequences among those affected remains uncharted. By presenting Lee's recounted memories, the film documents states of interiority particular to the shunned alongside related themes of trauma, shame, testimony, and (in)visibility. Lee's willingness to recount her experience challenges the coercive logic behind the practice of disfellowshipping. In sharing her story she offers a corrective reading of the status that has been imposed upon her and thousands of others.

Influence of a Charismatic Antisocial Cult Leader: Psychotherapy with an Ex-Cultist Prosecuted for Criminal Behavior

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

This paper describes an aspect of clinical work with a woman convicted of a criminal act while she was a member of a cult. Her values and ideals were changed during her cult affiliation. Both prior to joining and while in the cult, she displayed a strict and rigid conscience and an ego ideal of perfection that was dependent on her wish to please the authority figures in her life. Whereas this individual did not appear to display a conscience with antisocial features prior to her group involvement, she revealed an array of antisocial behaviors while in the cult. It will be theorized that this change was caused by a newly developed defensive identification with her cult leader. To better explain this process, the author will discuss the following: (1) the quality of charisma, group influence, and the

appeal of the charismatic cult leader; (2) how the cult leader interacted with this client's unique character features to transform her moral code; and (3) the patient's and society's vulnerability to charismatic leaders.

Inside and Out

Paul Young

I am a former member of the Children of God/Family of Love group. I joined in 1971 and left 20 years later. I was living in the community in Barcelona, Spain with my wife and children until 3 weeks before the raid in July 1990. Ten adults and 21 children were apprehended. The adults were charged with illegal association, operating an illegal school, fraud, and inflicting mental damage on children. The case continued through the courts until October of 1994, when an appeal of the original dismissal was rejected by the Supreme Court.

I want to present on the radically different view of these events from inside and outside the group. As a member of the group during the time these events unfolded, I want to compare that experience of how the event was processed and reported on by the group leadership with the media reports on the investigation of the Children of God and subsequent presentation of criminal charges.

This would include a study of the control of information within the group, and the problematic of top-down absolutist authority structures. I will look at how outside authority is negated. I want to include discussion of effective techniques for penetrating the wall that shields members from reasoning and arguments that originate outside the group structure.

I want to discuss the effects on the psychology of members who are maintained in a constant state of uncertainty and looming crisis. This produces an "us versus them" mindset where internal bonding and loyalty to the group leader is paramount, even when the "prophet" is shown to be wrong (the "Thelma and Louise" syndrome).

I will explore the attraction that lies in the offer of attaining special status through cult involvement, and how this necessitates the lowering of status and subsequent objectification and depersonification of outsiders.

Mapping Thoughts and Reality in Education and Counseling: New Dimensions in Preventing and Curing Social Dependency

Evgeny Volkov, Ph.D.

A mapping of thinking and reality as a visualization method is not something new. But the occurrence of new information technologies and software gives rise to a cartographical method with not only new technical possibilities, but one also open for new horizons, including research, prevention, and healing from social dependence and destructive cults. A possibility exists to easily and quickly create radial or polycentric maps by means of the free software (Freeplane, Freemind, XMind, Visual Understanding Environment, Concept Map, Compendium, EDraw MindMap, and others); the software creates the most favorable conditions not only for training critical thinking and logic, but also for visualization, structurization, and fixing of emotions, associative relations, metaphors, and images. The structured visualization allows for visible, appreciably objective, and even material (although virtual) thoughts, feelings, relations, relationships of cause and effect.

The mapping method overcomes both limitations of the usual linear text and of partial methods of visualization because it allows combining the coherent and organized picture of

a word, images, and communications. The mapping allows us to create a rather informative and evident scheme of the interconnected elements as ideologies, and the practices of this or that cult, to reveal repeating patterns and their variations in the research of destructive cults. Such a picture of cults from “the bird’s eye view” is invaluable not only for research, but also for preventive education, and also for counseling and rehabilitation of ex-cultists.

This mapping of thinking makes visible all sources and threads of reasoning, which gives us the chance to reveal the manipulations and sophisms in cultic texts and cultic communications. The same method works very well for forming critical thinking and reasoning skills for a given discussion both in school and university education, and in the rehabilitation of ex-cultists.

The mapping of a reality, including the biography of the client, will allow ex-cultists to more quickly and effectively return to their own selves and to modify their world outlook according to the experiences they have had.

I will present a review of possibilities of the mapping method in education and counseling for problems of social dependence and other addictions, and I also will briefly describe some cases.

Mystical Manipulation in New Religious Movements

Alice Herron, M.A.

The second point in Robert Jay Lifton’s Eight Point Model of Thought Reform is Mystical Manipulation. He suggests that the potential convert to a group becomes convinced of the higher purpose and special calling of the group through a profound encounter or experience. In this paper, I explore the evidence to support this proposition. I look at research findings from various psychologists who have studied mystical encounters, including some who have carried out experiments in an attempt to trigger and manipulate the experiences. I look to see whether there is any evidence that members of NRMs are prone to having these experiences, and whether it is possible for a third party to induce and control the experience. I suggest that the incidence of mystical experiences inside NRMs may indeed be higher than that found in the general population, but I question whether the leader can control the timing, content, or consequences of these experiences. I suggest that other factors, both hereditary and cultural, in the convert’s background may be more influential than Lifton’s model suggests.

Not a Question of Theology. Sectarian Harmony vs. Sectarian Violence, Same Sects in Different Environments—Pakistanis in Spain

Ana Ballesteros Peiró, Ph.D. Candidate

When trying to explain sectarianism in Islamic and Pakistani contexts, we sometimes tend to look too much at religion. Although it is good to know Islam in its context, most explanations for sectarian violence and terrorism in Pakistan have very mundane explanations.

Because the sectarian phenomenon in Pakistan is mainly a political manifestation, it is rooted in society and reflects the economic struggles of a collectivist culture facing growing modernisation. The country was born as the land of the Muslims of South Asia, the land of the pure. Thus, the ethos consists of religion and purity. Nevertheless, it was not meant to be an Islamic country (based on *Sharia*), but a modern democracy. As the founding fathers’ dreams faced reality, alienation grew among the people. The country was founded on

religious differences with Hindus, and now the country is developing its own inner differences among Muslims in the quest for purity.

Many social, political, and economic troubles have undermined progress, and the elites have found in religion the best way to maintain their privileges and the status quo. The instrumental use of religion was thus legitimised for any group competing for power. Simple thinking, blind patriotism, repression of dissent, and recourse to Islamisation were constants. The different schools of Islamic thought developed their militant wings in order to defend themselves from the other sects. As intolerance grew, sectarian attacks stepped up in numbers; and the victims could be anyone, whether in a mosque or in a procession. Those preaching sectarian harmony started being killed, and according to the violent factions, everyone was an infidel (except them).

When Pakistanis migrate, they bring with them their sectarian affiliations. They open mosques of their own affiliation, and they reproduce their religious life as much as the environment allows them to. But the sectarian attacks are not reproduced.

What factors stop them from carrying out the same attacks? Do they really hate other Muslims because of their religious thoughts? The different contexts can explain why violence is more likely to happen there. It is not then a matter of theological differences, but a political-social-economic-psychological explanation that is needed to explain Islamic sectarianism in Pakistan.

“Outside The Range of Usual Human Experience”: Reframing Religious Shunning Practices Among Jehovah’s Witnesses as Imposed Emotional Traumas

Erin McMichael

Disfellowshipping is a term coined by the Watchtower Bible & Tract Society, the legal entity based in Brooklyn, New York that governs the religious group known as Jehovah’s Witnesses. The term refers to a rigid set of excommunication policies and processes that “the Society” introduced in 1952, citing 1 Corinthians 5:11 and 2 John 10 as its scriptural basis. In 1975, however, in the wake of a surge of bad publicity following the organization’s fifth failed prophesy concerning the coming of Armageddon, the list of potential reasons for imposing this social sanction was expanded, and the Society also began to encourage family members to “sever” social ties with disfellowshipped relatives. According to statistics published annually within January 1st issues of *The Watchtower*, approximately 40,000 individuals are disfellowshipped each calendar year. Common reasons for disfellowshipping include fornication, adultery, homosexuality, apostasy, voting in any political context, military service, and refusing to acknowledge the “authority” of congregational Elders and/or the Watchtower Bible & Tract Society.

In addition to imposing a highly shameful status upon the individual, the disfellowshipping process effectively halts communication between those exiled and their former community. The emergence of the Internet during the 1990s, however, has provided a previously unimagined means with which former members are able to locate each other, communicate their common experience, circulate documents, and even mobilize. Various online communities have been created worldwide and in multiple languages, providing a public platform with which thousands of displaced former Witnesses are publishing their testimonies en masse.

A brief survey of the numerous chat rooms, Web sites, blogs, and YouTube accounts dedicated to disfellowshipping indicate that a predominant allegation among former members concerns the traumatic psychological effects of their own disfellowshipping. A second claim is that shunned persons are doubly traumatized: not only with respect to the

literal social isolation that inevitably results, but the isolation of bearing this unknown and uncharted experience itself in a world that remains unaware of its existence. A common sentiment among former Witnesses is that once a disfellowshipped individual manages to acclimatize to the world outside of the movement, the invisibility of the phenomenon itself and the utter uniqueness of their experience continues to isolate that individual further.

This paper will examine the traumatic nature of shunning among Jehovah's Witnesses.

Paul R. Martin Memorial Lecture: Current Cultic Studies Research

Carmen Almendros, Ph.D.

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

Paul R. Martin, Ph.D. founded the Wellspring Retreat and Research Center in Albany, Ohio (USA). It was the first residential treatment center for ex-cultists that used a standardized psychological assessment battery to collect data on ex-cult members before, during, and after treatment. To date, Wellspring has collected data on over 1,000 persons, a research data pool that has yet to be mined fully. Dr. Martin published the first research report derived from the Wellspring data pool in 1992 in ICSA's journal. Since then, psychological research in this field has expanded considerably. This lecture will provide an overview of this research aimed at a lay audience.

Conferencia en Memoria de Paul R. Martin: Investigación actual sobre grupos de manipulación psicológica

Dra. Carmen Almendros

La Conferencia en Memoria de Paul R. Martin es en homenaje y celebración del trabajo de Paul Martin destacando, en términos accesibles y para una audiencia interdisciplinar, los avances significativos que han tenido lugar en la investigación sobre grupos sectarios y abuso en dichos grupos, así como en el tratamiento exitoso de las víctimas de tal abuso.

El Dr. Paul R. Martin fundó *Wellspring Retreat and Research Center* en Albany, Ohio (EE.UU.). Este fue el primer centro de tratamiento residencial para ex-miembros de grupos sectarios que empleó una batería de instrumentos estandarizados de evaluación psicológica para recoger datos sobre los ex-miembros antes, durante y después del tratamiento. Wellspring ha recogido, hasta la actualidad, datos de más de 1000 personas, siendo una fuente de datos que todavía está, en parte, por explotarse. En 1992 el Dr. Martin publicó el primer informe de investigación derivado del fondo de datos de Wellspring en la revista de ICSA. Desde entonces, la investigación psicológica en este campo se ha expandido considerablemente. Esta conferencia proporcionará una visión general de esta investigación para una audiencia no especializada.

Psychotherapy as Manipulation: Retrospective Accounts of Growing Up at an Intentional Community

Kerry Gibson, Ph.D.; Mandy Morgan

This paper draws from an in-depth narrative study of 29 participants who grew up at a controversial New Zealand community called Centrepont. This community operated between 1978 and 2000 in Auckland and was estimated to be home or temporary home to some 200 to 300 children during this time. The community was closed after the conviction of the leader, Bert Potter, and other senior members of the community, on child sexual

abuse and drug charges. The research was commissioned in order to better understand the experiences and needs of former members of the community. This paper describes the way that psychotherapeutic discourse and practices were used to manipulate and normalise sexual practices at the community. Beliefs of the community included those that undermined parental responsibility for children, as well as those that promoted open communication and sexuality as being beneficial to community members. These ideas were put into practice through communal living arrangements that included open sleeping, showering, and toileting facilities, as well as regular psychotherapy groups and communal meetings that supported the beliefs of the community. This ideological and practical context created an environment in which child-adult sexual contact was normalized. After the former child members of Centrepont left the community, these beliefs and strategies left them confused about the appropriateness of these practices in relation to the norms of the "outside" world.

Releasing the Bonds: Empowering People to Think for Themselves

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

Strategies for Counseling

- Identify client's situation: assessing precult identity strengths and vulnerabilities; cult involvement; how they are now; identify needs
- Reaccess resource states, valued beliefs, and important relationships
- Psychoeducation: explain social psychological principles; provide models of brainwashing, thought reform, and mind control
- Use of metaphor and indirect methods to side-step thought-stopping
- Three-stage phobia intervention
- Dissociated review of cult memories (good and bad)
- Associated recreation of experience with "here and now" resources
- Integration of positive learning into more healthy, balanced self

Strategic Interaction Approach (SIA)

- Process oriented and solution oriented. Empowering persons to think for themselves, not to get them out of cult.
- Organize a team of family members, friends, former members, and other resource people to work together to help the individual. These individuals are also important for support and recovery period after intervention.
- Create effective agents through psychoeducation about specific cult beliefs and behaviors, as well as destructive mind-control issues.
- Use coaching, role-playing, possibly infiltration.
- Utilize Internet as communication hub. Web sites, social networking, and other resources to find points of access and influence.
- Effective communication strategies: Bypass thought-stopping, encouraging thinking, reflection, and reality-testing. Therapeutic metaphors, case examples or "other" situations and groups that might be problematic.
- Asking key questions to help empower people to reconnect with their inner voice and reclaim their personal power.

Research on Assessment and Intervention with Cult-Affected Individuals

Carmen Almendros, Ph.D., Coordinator, José Antonio Carrobes, Ph.D., Juan F. Godoy, Ph.D.,

Parenting Practices, Discipline, and Victimization Among People Born or Raised in Cultic Groups

Jose Antonio Carrobes, Ph.D., Carmen Almendros, Ph.D., Manuel Gámez-Guadix, Ph.D., Álvaro Rodríguez-Carballeira, Ph.D.

Inappropriate disciplinary practices have been found among children in “isolated authoritarian groups” (see Bardin, 2009). Both studies by Bardin (2005) and Kendall (2006, cited by Kendall, 2010) have found high rates of childhood physical abuse, sexual abuse and neglect as reported by adults who were born or raised in cultic groups. Inappropriate discipline and low nurturance have been related to facets of child abuse and neglect (Locke & Prinz, 2002), and the detrimental effects of dysfunctional parenting practices have been largely documented, especially those concerned with corporal punishment (Gámez-Guadix, Straus, Carrobes, Muñoz-Rivas, Almendros, 2010). This presentation will review the literature on parental discipline and will present preliminary results on a survey being conducted among English-speaking people born and/or raised in groups the subjects deemed to be cultic or abusive. The survey included a battery of standardized instruments for the measurement of discipline, negligence, psychological abuse, physical abuse, and sexual abuse, which were taken from the International Parenting Study Questionnaire (Straus & Fauchier, 2007). Compared to reports from comparison groups, the majority of respondents reported that discipline was often or sometimes too hard for what they did wrong and a higher degree of punitive methods, such as corporal punishment and psychological aggressions were used as corrective discipline strategies. For a majority of the subjects, the child rearing practices took place in a religious setting, by a religious authority, or because of a religious prescription, while all reported the practices were influenced by the group’s belief system.

Family Emotional Climate: Assessment and Intervention

Juan F. Godoy, Ph.D.

Family is the primary environment for the proper physical, psychological, and psychosocial growth of children. Consequently, good or poor family relationships are important for the future of children’s health and pathology. On many occasions, when the family has a problem, as, for example, when a relative belongs to a cult, the family suffers and can cause suffering to each and every one of its members. One important family issue is family emotional expression, being the most studied of so called “expressed emotion” (EE) (i.e., frequent expression by any of the relatives of criticism, hostility and emotional over-involvement) in the prevention of relapses in schizophrenia (Godoy, 2001). We believe that this negative family emotional climate (FEC) is better understood and termed as “chronic family emotional stress” (Muela & Godoy, 2002a).

The *Camberwell Family Interview* (CFI), which consists of a semi-structured interview with the relative, is the most commonly used instrument for the assessment of EE. However, the CFI is rich in contents but expensive in time for its application. An alternative strategy has been the *Five Minutes Speech Sample* (FMSS), a recorded report of the responses of the relative to an open question about their thoughts and feelings about the relative and how the two of them work together. Even if the FMSS is brief in time for its application, it provides very limited information. In order to solve the disadvantages of both measures we developed the “Entrevista Estructurada para la Evaluación de la Emoción Expresada” (*Structured Interview for the Assessment of Expressed Emotion*) or 5E (Godoy, Muela & López, 2002), a measure of the FEC, being as general as possible in its application to a variety of diseases/disorders and/or relationships (e.g., families of persons with

schizophrenia or drug addiction, affective disorders, spouses or siblings of cancer patients) and as specific as to evaluate specific behaviors typical of EE in everyday situations that are common to all interactions between people living together. The 5E includes seven thematic sections, with different representative situations each, rated on an eight-point Likert-type scale.

An essential complement of its appropriate evaluation is to provide some kind of intervention to improve the family emotional climate. For this type of family intervention the most empirically supported methodology is based on the programs called "family psycho-educational interventions," like those applied in drug addictions problems, affective disorders or in the prevention of relapses in schizophrenia (Godoy, 1991, 1995, 2001; Muela & Godoy, 2001a,b, 2002).

Measuring Psychological Abuse and Influence in Abusive Group and Partner Relationships

Carmen Almdros, Ph.D.

The present work empirically compares the responses of victims of abuse in different intimate relationships: group and partner violence, which has little precedence in the available literature (Wolfson, 2002). Two groups of self-identified former members of abusive groups (FMG) participated in our study. One was composed of 128 people from originally English-speaking countries (71.1% women) and the second included 118 Japanese (55.4% women). Beside these, a group of 72 Spanish women victims of intimate partner violence (IPV) participated in a study that included parallel forms adapted to the intimate context of the instruments used with the FMG. Additionally, samples of university students in the different countries were gathered for both the abusive groups (n=206 North-American; n=136 Japanese) and abusive partner studies (n=490 Spanish). Several instruments for the measurement of psychological abuse, influence and involvement in the abusive relationship were used. A cross-sectional design for obtaining data was used. The IPV group reported suffering more physical abuse than the FMG groups, whereas the last showed more degree of involvement, and a higher level of psychological abuse and influence strategies. Results should be taken with caution regarding the developmental stage of the measures employed for the present work.

The Alpha Course and the New Apostolic Reformation with New Age Controversies and Cultic Concerns

David Clark

The Alpha Course began in 1991 at Holy Trinity Brompton in the United Kingdom, but it has travelled around the world since then. Why has it been surrounded with popularity in the millions, and controversy? It is important to examine its roots, with the Third Wave Movement having been immersed in Latter Rain history. Many hear about the Alpha Course but have little knowledge about its influence and where it comes from in their area. There are New Age concerns, and the methodology of the course has elements outsiders find difficult to work through and deliberate.

This workshop will examine the broad-based appeal of the Alpha Course and the troubling methodology that plagues its history. We will examine the broader context of the wider influences that are needed to make an informed assessment of its eclectic and syncretistic blending. There is a fundamental paradigm shift, from community-based traditional church outreach, to Alpha Course directives to its leaders, to invite-your-friends replacement techniques. Why is there such a shift and focus on attending "Alpha Events"?

Members and former members of this course describe disturbing phenomenon, such as “snort like a pig and bark like a dog,” which has eerily familiar manifestations attributed to the Toronto Blessing, along with the Third Wave movement/New Apostolic Reformation. Some also consider it a brainwashing exercise that adds to the concerns over those who interact with this course. It must be noted that the founding of the Alpha Course at Holy Trinity Brompton, United Kingdom, has also promoted the Toronto Blessing.

It is important to understand that the focus on guided personal experiences akin to explanation is central to New Age philosophy. It is important to equip members, former members, and families with critical-thinking skills that are relevant to their deliberations concerning this course. It also is important to educate those who are trying to heal and recover from an experience that could be challenging to sort out.

The Continuum of Dependency: From Healthy Relationships to Cultic Dependency

Linda Dubrow-Marshall, Ph.D.

It is widely accepted that a feature of cultic involvement is developing dependency upon a leader and/or group to the point of impairing the ability for independent decision making. Hassan (2000) has highlighted the role of fear and phobia indoctrination which can make the thought of leaving a group terrifying. It can feel very lonely and isolating to have left a group, and former members are vulnerable to future exploitation from others. The multiple tasks of recovery include: reclaiming a sense of former identity; understanding the cultic experience and incorporating this into sense of self; addressing developmental goals which were often arrested while in the group, and fostering growth and a sense of meaning. Relationships are particularly challenging for former members who felt hurt by their cultic relationships, and they may struggle to establish their own autonomy as well as to reconnect with others and form new relationships. This presentation will focus on how to help former members to establish healthy relationships from three vantage points: the former member, family members, and mental health professionals.

Guidelines for former members to help them to evaluate relationships will be given, which will illustrate the continuum of dependency from healthy relationships to cultic dependency. The concept of intimacy as closeness to oneself in times of solitude or closeness to others in moments of sharing and connecting (Dowrick, 2002) will be examined in terms of how the cultic experience may have interfered with genuine intimacy, as contrasted with the pseudo-intimacy often fostered in cultic groups. Bornstein and Languirand’s definition of healthy dependency (2003, p.19) “The ability to blend intimacy and autonomy, lean on others while maintaining a strong sense of self, and feel good (not guilty) about asking for help when you need it” will be examined, and their Relationship Profile Test (pp. 26-28) will be distributed as a means of self-evaluation in constructing a relationship profile.

The difficulties that family members face in reintegrating their family member back into the family after what is often a traumatic schism created by the cultic group’s demand to dissociate from relationships with people who are not in the cult will be addressed. It is often tempting for family members to want their loved one to return to their prior selves, and they may find it difficult to tolerate changes in thought and feeling that persist or evolve after the period of estrangement. They may wish that their relatives return to their previous hairstyle, religious beliefs, vocation, place of residence or other familiar and comforting characteristics when this might no longer be the choice of the former member. Some former cultists may want their families to take care of them and find it difficult to function autonomously, while others may feel resentful that their families intruded upon their private space in an attempt to help them to exit the group. Guidelines for families to help establish healthy relationships with the former cultist will be considered.

The challenges for mental health professionals to establish a therapeutic relationship with former cultists will be addressed. It is frequently difficult to establish a relationship in which the client feels safe and can trust the therapist after having had an abusive relationship in which he/she felt betrayed and exploited. Clients often have skewed ideas about give and take in relationships and they may have unrealistic expectations about the role of the psychotherapist or feel uncared for because they have confused intimacy with pseudo-intimacy.

Finally, the mirroring of the difficulties in relationship from all these perspectives will be summarised with an appreciation of the continuum of dependency both in developing healthy relationships with self as well as with others.

The Duluth Model: Psycho-Educational Programme or Salem Witch Trials' Ideological Closed System of Logic?

Sue Parker Hall, MSC, MBCP

The Duluth, Minnesota model and the Integrated Domestic Abuse Programme (IDAP) are the state-funded, dominant interventions for domestic violence (DV) or intimate partner violence (IPV) in the United States of America and United Kingdom, respectively.

Erin Pizzey, UK author and domestic violence expert, talking about the IDAP model, states, "...this ludicrous political ideology has funded the persecution of men and fathers and boys for the last thirty years with the full connivance of all the agencies involved including the government" (*Domestic Violence—The Duluth Model 1/2*;

<http://www.youtube.com/watch?v=8XM3EsGxbAg&feature=related> (accessed 17/10/10); Donald Dutton, Canadian psychology professor and domestic violence expert asserts, "the Duluth model is reminiscent of thought reform practiced by the Maoist Red Guards" (*Rethinking Domestic Violence*, 2007, UBC Press, Vancouver).

The feminist, gender assumptions inherent in these standardised, "one-size-fits-all" psychoeducational programmes will be challenged by drawing on a range of research findings that indicate a contradictory conceptualisation of DV. The underlying ideology and practice will be analysed using Thaler Singer's six conditions for thought reform, and it will be argued that these interventions engender psychological and environmental control processes (Thaler Singer, 2003, *Cults in Our Midst*, San Francisco, Jossey Bass).

An argument will be developed for a nongendered understanding of domestic violence and for an approach that is nonprogrammatic; is psychotherapeutic rather than psychoeducational; and considers an individual's unique history, mental health status, relationship dynamics, and personal account of the problematic incident(s); where the male or female client's self is respected; and clients are met in a therapeutic relationship as subject rather than object.

This presentation will include YouTube clips and vignettes of male clients who have felt shamed and misunderstood as a result of the methodology of the Duluth model.

The Question of Forgiveness, and It Is a Question

Sharon K. Farber, Ph.D.

There is widespread acceptance in Western culture that it is a good thing to forgive, for reasons of religion, spirituality, and health, and so promoting forgiveness has become increasingly popular in psychotherapy. It has become a greeting-card slogan, a cliché in

which everyone has to forgive and “move on.” But hardly anyone talks about just what forgiveness is, what “moving on” means, and how to do it.

The question of forgiveness often emerges in the minds of those who have been involved in cults, questions about whether to forgive the leader, or if one is born into a cult, whether to forgive one’s parents. Unfortunately, there is confusion about what forgiveness really is and how to conceptualize it clinically. There are discrepancies regarding the degree to which forgiveness is conceptualized as either an interpersonal/relational or an independent/self-enhancing process.

Most world religions include teachings on the nature of forgiveness, with Christianity teaching that Jesus asked for God’s forgiveness of those who crucified him. In the New Testament, Jesus speaks of the importance of Christians forgiving others. Despite the ethnic and religious pluralism in the United States, we grow up in America absorbing Christian values in the same way we breathe air and drink water, as if by osmosis.

Forgiveness is a value-laden concept that is often imposed on us or we impose on others or ourselves. It is often not thought about, simply accepted as a given that we *should* forgive. Unfortunately, then, many people who do not forgive feel that they are somehow deficient. We seem to have developed a mindless cult of forgiveness. Those of you who have been members of a cult know that the first step to freeing yourself is to begin to question the beliefs in which you were indoctrinated. So today, even though I have never been an exit counselor, I want to serve as something of an exit counselor by helping you to examine and question the concept itself. I raise the question of whether we really need to forgive, and I suggest that there are times when something other than forgiveness may be the right thing. I will address the question of whether we can achieve closure and healing without forgiving, and whether there are some things that we cannot forgive.

The very popular positive psychology movement focuses on the health benefits that being happy supposedly confers. It points to studies that indicate that people who forgive are happier and healthier than those who hold resentments, and so forgiveness began to be prescribed by the medical community, as if one could forgive as easily as swallowing a pill.

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

The Role of Religious Commitment As It Relates to Moral Disengagement and the Justification of Acts of Violence

Amy Doughten

Moral disengagement involves the self-justification of the rightness of behavior previously considered reprehensible. Personal ideology, external identity differences, events, or experiences can increase moral disengagement; however, few studies have examined what antecedents may predict its probability. A possible antecedent may be the strength of a person’s commitment to an idea or belief system. This commitment may be so strong that it overrides normal self-regulatory behavior, producing moral disengagement. It is possible that ideologically-inspired terrorism reflects religious commitment so strong that it leads to moral disengagement. This study explores the possible connection between commitment to a religious belief system and moral disengagement. Participants completed scales to measure individual commitment to a religious belief system and baseline moral disengagement. Half of the participants read a story of brutal torture with an introduction containing religiously-based reasons to morally justify the torture; the other half of the participants read the same story but without the religiously-based justification. Participants

then re-took the moral disengagement scale. Results indicated a significant change in moral disengagement, but the variance could not be conclusively attributed to religious commitment. Possible covariates were analyzed, including gender, age, and religious affiliation. None appeared to account for the variance. Additional research may determine if the results are attributable to an unidentified confound, a flaw in the study design, or an actual correlation between moral disengagement and religious commitment. If a correlation exists, it could aid law enforcement and military personnel to better assess potential risk levels for violence and/or terrorism from ideologically-motivated individuals.

The Therapeutic Relationship When Working with Former Cult Members

Leona Furnari, L.C.S.W.

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

The Unique Attempt of the Online Specialty Journal *Yaya Nikkan Cult Shinbun* (Almost Daily Cult Newspaper)

Yoshiro Fujikura and Eito Suzuki

The *Almost Daily Cult Newspaper* (*Daily Cult News*) is a news blog, which is officially registered to Google news, that specializes in the issues of social problems concerning cults, religion, and spirituality. It was founded on Oct 1st, 2009, by Yoshiro Fujikura, a Japanese journalist who has zealously done much coverage in this field. There are seven correspondents including Fujikura, all of whom are volunteers. Not all groups or individuals covered by the *Daily Cult News* are necessarily considered as cults because this paper handles all topics concerning the friction between religion and spirituality and society. The *Daily Cult News* believes that wit, humor, and sarcasm, in addition to earnest coverage leveled at issues often passed over by conventional media, will help foster and refine "cult watch culture" among "Netizens." One such attempt was the conferment of the "academic title" of "Dr. Away" to the Mr. Daisaku Ikeda, who is the founder and the chair person of Soka Gakkai International. Although the nature of the topic attracts criticism and occasional pressure, the *Daily Cult News* continues to make a stand for free speech in the areas concerning cults, religion, and spirituality.

Toward a Critical Psychology of Cults and Sects—Empowerment and Recovery Through Action Research

Rod Dubrow-Marshall, Ph.D.

This paper reviews contemporary research developments in the psychology of cults and sects through the lens of critical psychology (e.g., Fox & Prilleltensky, 1997), a growing

movement of activist research in Europe (and the United States of America), which seeks to challenge injustice and champion human rights (cf. Parker, 2009). An analysis is set out that frames much of the recent research in psychology and sociology on cults as existing within a framework of such a critical stance. To what extent is it possible to define research on cults in the social sciences, in this sense, as "action research"? The extent to which such critical framing allows for empirical findings and for purposes of expert witness testimony is also examined. Is an action orientation in contradiction to scientific approaches?

The focus of empowerment for victims in the history of cultic studies can furthermore be examined as an activist movement in its own right, and one in which research does and can play a vital liberatory role in furthering understanding, personal growth, recovery, and reflexivity, and the ability of victims to seek justice. In these ways the "subject" of research becomes both empowered and agentic in seeking new solutions to problems of abuse and tyranny across a variety of settings (cf. Henriques, Hollway, Urwin, Venn, and Walkerdine, 2001). Recent research on new regulatory mechanisms for victims of abuse in the mental health system in the United Kingdom is highlighted and presented as an example of research that, through empowering its participants, is part of an emerging field of critical research on undue and unethical influence.

Twenty-Eight Years' Experience Dealing with Sectarian Problems in Europe

Friedrich Griess

This paper deals with the obstacles found when trying to counteract noxious effects of totalitarian organisations, commonly called *cults*, first as a concerned parent and later as a responsible person within a national and international parent's initiative. The main obstacle seems to be the broad public unawareness of the cult phenomenon, mind control, and the like, even by professionals who are believed by the public to be experts. Especially the concept of mind control does not seem to have achieved acknowledgement in all scientific branches. Depending on their special subject, theologians, psychologists, psychiatrists, sociologists, and lawyers have different opinions about the cult phenomenon, some viewing concerned parents as not willing to acknowledge the autonomy of their children. In European countries, lay people usually believe that, for every problem, the public authorities have means to solve it; and they are very much surprised that this is not the case at all in this area. There is often disagreement about whether the cult problem is to be treated from a religious or from a secular point of view, and whether representatives of religions can be considered to be neutral experts. As religious freedom enjoys high protection by international agreements, any totalitarian group, even if not really of religious origin, tries to catch this protection for its own purpose. Fortunately, some international agreements clearly state that religious freedom cannot overrule other human rights. In a global discussion, also the difference in perception between Europe and the United States of America about the term *religion* must be taken into account. Finally, there is disagreement about whether the problems can be solved by dialogue with cult lobbyists and even with the cults themselves, which may have a negative impact, in the eyes of the cult victims, on the trustworthiness of the participants, or whether a sort of "cold war" must be maintained.

Understanding and 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. This session discusses how dissociative states may be produced, some of the events in the life of a cult member that may bring on dissociation, and how to cope with the “triggers,” the stimuli that may bring on dissociative or trance-like states.

Where Have All the Young Ones Gone? The Challenge of Aging in New Religious Movements

Eileen Barker, Ph.D.

Will you still need me,

Will you still feed me,

When I'm sixty-four? [Paul McCartney, 1967]

In the late 1960s and throughout the 1970s and 1980s, a wide variety of new religions became visible in the West, attracting young converts who often dropped out of college or gave up their careers to work long hours for the movements with little or no pay. Half a century or so later, those converts are now in their fifties or sixties, and approaching an age when, in the wider society, they would be considered of pensionable age; some are beginning to develop medical problems, and quite a few are anxious about what their future might hold.

This paper addresses some of the challenges that the new religious movements (NRMs) and their members are facing with this demographic shift from a movement consisting of enthusiastic young converts with few dependents to one in which there may be a substantial proportion of children and a growing number of aging members able to offer only a limited contribution to the resources of the NRM as they find themselves increasingly dependent on others.

These aging members may have donated whatever personal assets they had to their movement; they may have worked for years without paying into any pension schemes; and they may not have any insurance policy for medical care or other contingencies. They may not be sure where they can live in the future, and they may be experiencing psychological anxieties, feeling of little worth, and perhaps suffering from identity crises and/or disappointment at the ways in which the theological beliefs they espoused in their youth seem not to have resulted in the fulfilments for which they had held such high expectations.

Questions about who is responsible for these aging members may give rise to a range of answers. Some might consider that responsibility lies with the organisation as a whole, others that it lies with the local branch, and yet others that it is with the individuals themselves or their families—yet others might consider it is up to the state. Some simply believe that God will provide. Of course, the fact that it is believed that responsibility lies in one direction, does not mean that that group, society, or individuals agree. Furthermore, claims may be made by former members who say that they devoted a substantial part of their working lives to their erstwhile movement, and that it owes them some sort of recompense.

Amongst the variables that will be considered in the paper's discussion of the situation are the laws and services of the different countries in which the NRMs operate; the theology and the financial situation of the movement; and both its culture and its structure. Although the paper will concentrate on what *is* the situation, it also will consider what various organisations (both NRMs and nonmembers) consider *ought* to be the situation. A brief comparison with the arrangements of a few longer-established religions will be included.

Abstracts, Spanish Sessions

Resúmenes para las sesiones en español



Adolescentes recluidos: Relación entre depresión y adicción a Internet

Josep Matalí, Louis San (Hospital Sant Joan de Déu)

En los últimos años han empezado a aparecer voces de alarma sobre la peligrosidad y las repercusiones derivadas de realizar un sobreuso de Internet, situación que ha comportado que los Servicios de Psiquiatría infanto-juveniles y en concreto las unidades de conductas adictivas han detectado un aumento de las demandas de tratamiento por dicho motivo.

Actualmente existe una gran controversia en el campo científico en relación a la existencia de la adicción a internet. La discusión se centra entre si la adicción a internet es un trastorno mental es si mismo o es la manifestación de otros problemas de base. La gran mayoría de adolescentes que consultan por un abuso de internet presentan un trastorno mental comórbido, siendo los trastornos afectivos uno de los más prevalentes.

A través de casos clínicos evaluados y tratados en la Unidad de Conductas Adictivas se pretende revisar tanto los precursores como las consecuencias de estos cuadros clínicos de difícil manejo, siendo la soledad, el déficit en las habilidades sociales, la fobia social, los problemas en la dinámica familiar, y los problemas académicos algunos de los principales.

Discurso de los protestantes conservadores quebequenses francófonos sobre el castigo corporal de los niños: la influencia de las diferencias generacionales.

Adriana Pacheco

La Biblia prescribe en varios de sus versículos, principalmente en Proverbios 22:15, el uso del castigo corporal como medio para alejar la inclinación al mal que en los niños sería innata, y efectuar dicho castigo con una vara. Por ello, numerosos protestantes conservadores emplean objetos (cucharas de madera, bastones, varas) para castigar a sus hijos. En la presente comunicación se analizan los puntos de vista de 39 protestantes conservadores quebequenses francófonos sobre dicha práctica. Resumimos algunos resultados de un estudio cualitativo realizado en 2006 que incluyó observaciones no participantes *in situ* de los servicios religiosos y los cursos de enseñanza doctrinal en cuatro congregaciones protestantes conservadoras (dos Iglesias evangélicas, una Iglesia pentecostal y una Iglesia bautista) además de entrevistas a miembros de dichas congregaciones. El análisis de los datos permitió definir, en los protestantes conservadores estudiados, diferentes actitudes hacia el castigo corporal según su generación como protestantes conservadores, en particular una desviación acentuada en los individuos criados en el protestantismo conservador, respecto al discurso de sus Iglesias.

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EAPA-G: Primeros resultados de un instrumento para medir el abuso psicológico en contextos grupales [Poster]

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

Tras una primera delimitación y categorización de las estrategias de abuso psicológico empleadas por grupos manipulativos, se elaboró una escala para tratar de evaluar esta forma de violencia psicológica. Así, la Escala de Abuso Psicológico Aplicado en Grupos

(EAPA-G) es un nuevo instrumento que pretende evaluar la intensidad de aplicación de las diversas estrategias abusivas perpetradas por dichos grupos.

La evaluación del abuso psicológico basada en estudios empíricos es bastante reciente, especialmente en contextos grupales. Cabe destacar el desarrollo de la Escala de Abuso Psicológico en Grupos (GPA; Chambers, Langone, Dole y Grice, 1994; Almendros, Carroble, Rodríguez-Carballeira y Jansà, 2003), que mide el mismo fenómeno desde una perspectiva diferente.

En el presente trabajo se exponen los primeros resultados que se han obtenido al administrar la EAPA-G a dos colectivos auto-identificados como ex-miembros de grupos manipulativos, uno de ciudadanos japoneses (N=122) y otro de personas de países de habla inglesa (N=144). También se ha administrado a dos muestras de universitarios pertenecientes a grupos no abusivos, una formada por estudiantes japoneses (N=136) y otra formada por estudiantes norteamericanos (N=206). En el caso de las muestras de afectados, junto a la EAPA-G, también se ha administrado una batería que incluía otros cuestionarios para evaluar las características de las víctimas y de su entorno, la situación de victimización, así como el malestar psicológico. En el presente trabajo se exponen los primeros resultados comparativos extraídos de las muestras procedentes de los dos entornos socioculturales.

Un análisis preliminar parece mostrar que la EAPA-G posee unas propiedades psicométricas adecuadas, tanto en lo que se refiere a la fiabilidad, como a la validez convergente con la GPA y al poder discriminatorio. Así pues, la escala en desarrollo parece ser un instrumento viable para medir el abuso psicológico perpetrado en contextos grupales.

El fatalismo: sus consecuencias para la salud

A. Cancela-Vallespín, S., Zazo, I., Cano, L., Villagran, y C. Reyes

En este estudio hemos querido abordar las consecuencias que el fatalismo, teniendo en cuenta su doble vertiente de fatalismo colectivista e individualista, provoca sobre la salud mental de las sociedades donde se inserta. Con este fin, los datos recogidos componían dos muestras diferentes, una de población general española y otra de civiles colombianos desplazados de sus hogares por conflictos violentos. A pesar de que el estudio del fatalismo ha recibido mucho interés por parte de un gran número de autores, no existe en la actualidad ningún instrumento que permita medirlo desde una perspectiva global. Para poder medir el fatalismo desde esta perspectiva se desarrollaron las Fatalism Global Scales (FGS). Todas las escalas elegidas como criterio de validación estuvieron relacionadas en la dirección esperada con las FGS. Además, todas las dimensiones mostraron una buena consistencia interna (α de Cronbach 0,73 a 0,92). Respecto a los resultados sobre la relación entre fatalismo y salud mental hay que señalar que en el fatalismo individualista cuanto mayor es el fatalismo menores son todos los niveles de bienestar, tanto social como personal. Sin embargo, en el caso del fatalismo colectivista, cuanto mayor es el fatalismo menores son los niveles de bienestar social pero mayores los indicadores de bienestar hedónico.

El género como categoría de análisis de los nuevos movimientos religiosos: La manipulación de las mujeres hacia la subordinación

María Ferraz Dobarro

El concepto de género viene a decir que *lo femenino* y *lo masculino* no son hechos naturales sino construcciones sociales y culturales, y por tanto, sobre la diferencia biológica se ha construido una desigualdad cultural, desigualdad que ha perjudicado históricamente a las mujeres. A lo largo de la Historia, prácticamente todas las sociedades han convertido las diferencias anatómicas entre los sexos en desigualdad social, económica, política, cultural,

religiosa,... La desigualdad de género es el eje alrededor del cual se vertebran otras desigualdades sociales, pero es la raíz por la cual en la sociedad se han instaurado unas relaciones asimétricas fruto de las cuales hombres y mujeres se apropian de forma diferente de espacios, poderes, recursos, derechos y oportunidades, con las implicaciones que esto conlleva en todas las dimensiones de la vida cotidiana.

Prácticamente todas las grandes religiones (cristianismo, judaísmo, islamismo, hinduismo,...) pasando por las creencias animistas, totémicas, chamánicas, neopaganas,... han situado a las mujeres en una posición de subordinación (salvo algunas excepciones como los cultos diánicos de la Wicca, por ejemplo). En la actualidad, una de las amenazas que está afectando al cumplimiento de los derechos de las mujeres tiene que ver con el auge de los fundamentalismos religiosos, principalmente en el mundo islámico pero también en contextos occidentales (recuérdese los integristas católicos del Opus Dei o algunas corrientes evangélicas).

Dado que resulta inviable hacer un recorrido exhaustivo por el papel de las mujeres en todas las religiones, queremos apuntar algunos elementos de análisis sobre los condicionamientos de género en las creencias religiosas, especialmente en los nuevos movimientos religiosos y la denominada "New Age".

Dentro de estos "Nuevos Movimientos Religiosos" (NMR), el papel de las mujeres se ha limitado a ser un acompañamiento coral del varón, en unos casos como esclava sexual (ejemplo: Niños de Dios) y en otros como reproductora de los roles tradicionales de género en el ámbito doméstico.

A partir de la década de los 60 en Estados Unidos se generó un movimiento que pretendía alcanzar la espiritualidad a través de un sincretismo de corrientes orientalistas mezcladas con el avance de las nuevas tecnologías (meditaciones de *Megabrain*, cuarzos para curar dolencias, hipnosis, Reiki, control mental, cursos de milagros,...) que generó pronto efectos perversos. La *Nueva Era* que preconizara Marilyn Ferguson en su clásico *La conspiración de Acuario* (1980) se convirtió en una trampa para las mujeres. El elitismo e individualismo de la *New Age* no encajaba con las reivindicaciones de la Segunda Ola del movimiento feminista (coincidentes en el tiempo) por lo que se empieza a producir lo que Susan Faludi denominara en 1991, la reacción patriarcal (*Backlash*). Mientras miles de mujeres en el mundo se afanaban en luchar por sus derechos, desde las corrientes conservadoras de la *Nueva Era* se les transmitía a las mujeres el mensaje de la desigualdad y subordinación.

El escenario grupal y la violencia psicológica de pareja: presencia, funciones y efectividad en la recuperación de mujeres supervivientes y otros protagonistas

Dra. Neus Roca Cortés, Júlia Masip

Los grupos constituyen un agente natural psicosocial del crecimiento y sostenimiento de la vida de las personas. Los grupos pueden ser tanto escenarios de opresión como, en una vertiente positiva y saludable, escenarios de creación y autorrealización. Los grupos son elementos esenciales de la inclusión social en los diferentes ciclos vitales, la identidad y el bienestar subjetivo de las personas. La tradición de investigación e intervención en grupos los revela como escenarios privilegiados para el cambio individual siendo también así en el caso de la liberación y recuperación del abuso psicológico (Roca Cortés, Neus et al 2007). El apoyo social constituye una dimensión clave para la recuperación de una situación de violencia, pero es necesario entender que los escenarios grupales poseen valores añadidos - y únicos - al apoyo social interpersonal y familiar (Neus Roca Cortés, 2011).

Hemos observado en nuestras investigaciones sobre recuperación de las mujeres en situación de violencia de pareja la presencia de diferentes tipos de grupos naturales e

instrumentales. Además de romper con el aislamiento, uno de los elementos clave del abuso psicológico en la relación de pareja (Álvaro Rodríguez et al., 2010), proponemos ampliar sus funciones y logros en el doble objetivo de liberación de la violencia psicológica y de la recuperación plena del control sobre su propio proyecto de vida.

La efectividad de las aplicaciones de los grupos instrumentales ha sido ampliamente contrastada (Richard Bednar y Thomas Kaul, 1994; Donelson Forsyth, 2001) pero es más escasa la investigación de grupos aplicados a la atención y recuperación de mujeres en situación de violencia. Hemos investigado la efectividad de un grupo abierto de apoyo psicosocial a mujeres en situación de violencia (Neus Roca Cortés, Montse Paíno et al, 2007) así como los procesos grupales de apoyo y terapéuticos que aparecen como explicativos de su eficacia. Sus resultados nos indican claras mejoras siendo consonantes con los obtenidos en otras investigaciones (Leslie M. Tutty, 1996), pero también nos indican limitaciones que alumbran nuevos caminos de investigación e intervención grupales.

Asimismo, hemos descrito y analizado procedimientos de intervención grupal en los diversos niveles de intervención social y comunitaria que permiten prevenir, detectar y atender a las mujeres que han sufrido abuso psicológico en sus relaciones de pareja pero también a otros protagonistas de esta violencia como son los hijos e hijas expuestos a ella y también los hombres maltratadores (Neus Roca Cortés y Júlia Masip Serra, 2011).

Concluimos que los escenarios grupales positivos, propios o instrumentales, toman especial relevancia para la recuperación de las mujeres supervivientes de una situación de violencia y para la temprana detección de nuevas violencias psicológicas. Los grupos constituyen la concreción de la dimensión social de la liberación de la adhesión psicológica.

El trauma psicosocial: aplicación del 'Modelo del Estado Completo de Salud' a una muestra de mujeres víctimas de violencia de género

S. Zazo, I., Cano, L., Villagrán, C., Reyes, y A. Cancela-Vallespín

La finalidad general de esta investigación consiste en analizar como la exposición a una situación límite puede afectar a la salud en mujeres víctimas de violencia de género. En este sentido, partiremos de la definición de salud que hace la OMS como "un estado de bienestar completo, físico, social y psicológico, y no solamente la ausencia de enfermedad o de invalidez". Para ello se procederá a la aplicación del Modelo del Estado Completo de Salud en esta población, analizando si en su aplicación individualizada se cumplen sus dos axiomas principales a) la ausencia del trastorno (bajas puntuaciones en los criterios diagnósticos) no garantiza la presencia de salud (altas puntuaciones en las medidas de salud), al constituir la presencia-ausencia del trauma y la presencia-ausencia de salud dos polos de dos dimensiones diferentes, aunque relacionadas y, b) la presencia de salud mental supone la existencia de un funcionamiento psicosocial positivo: metas claras en la vida, alta resiliencia, relaciones positivas e íntimas con otras personas... así hasta un total de 13 síntomas de salud mental (operativizados empleando medidas de bienestar). Siguiendo esta línea, se analizarán los efectos del trauma sobre la salud de estas mujeres (especialmente sobre los indicadores de bienestar social) que no pueden ser estudiados desde un modelo médico (Trastorno por Estrés Posttraumático) porque van más allá de lo estrictamente psicológico-individual.

Evaluación clínica y forense en casos de sectas :

Miguel Perlado, José Miguel Cuevas

La evaluación psicológica en casos de sectas: de la consulta al juzgado

Miguel Perlado

Psicólogo clínico. Psicoterapeuta (iPsi/FEAP). Psicoanalista (IPB/SEP). Miembro de la Junta Directiva de iPsi Formación Psicoanalítica. Miembro de la International Cultic Studies Association (ICSA). Miembro fundador y actual presidente de la Asociación Iberoamericana para la Investigación del Abuso Psicológico (AIIAP). Ha trabajado en diferentes dispositivos públicos y privados de salud mental. En los últimos doce años, se ha especializado en la ayuda a familiares, miembros y ex miembros de sectas y otras relaciones abusivas, habiendo atendido hasta el momento más de ochocientos casos relacionados con sectas. Ha publicado numerosos trabajos en revistas especializadas y colabora regularmente en la formación de profesionales de la salud mental en temas de abuso psicológico. Colaborador de diversos medios de comunicación en temas de abuso psicológico y sectarismo. Desarrolla su actividad clínica con pacientes afectados por sectas y otras situaciones de abuso psicológico, así como con sus familias, en Barcelona (España). Web: www.miguelperlado.com, www.aiiap.org, Mail: mperlado@copc.es.

El autor revisará en esta presentación -fruto de su experiencia de más de doce años atendiendo a familiares, miembros y ex miembros de sectas, así como de intervenir judicialmente en numerosos asuntos legales- algunas reflexiones en torno al rol y la función del psicólogo ante casos de evaluación pericial relacionada con sectas.

Partiendo de la conceptualización más amplia de abuso psicológico, y del vínculo sectario como una modalidad abusiva que persigue instaurar una dependencia existencial hacia el grupo, se abordarán los errores más habituales por parte de profesionales de la salud mental sin formación específica en casos de sectas, así como las herramientas más pertinentes para la evaluación diagnóstica y forense de casos relacionados con sectas.

Asimismo, se describirán las dificultades habituales a la hora de trabajar con especialistas del Derecho y de plantear la prueba pericial en un contexto en que demostrar el daño es una de las piezas esenciales del proceso. Para ejemplificar todos estos aspectos, el autor aportará viñetas clínicas de intervenciones específicas en ámbitos del derecho civil, matrimonial o penal.

El rol del psicólogo ante casos judiciales relacionados con sectas: análisis de un caso

José Miguel Cuevas Barranquero

El autor describe cómo se ha desarrollado la evaluación psicológica de diversos ex adeptos de un grupo sectario de tipo hinduista, que solicitaron ayuda terapéutica especializada, así como de diversas familias que requirieron de ayuda en relación al mismo grupo.

Las consecuencias de vinculación a un grupo sectario son variadas y fluctúan significativamente en función de diversos aspectos: personalidad previa, presencia o no de patología dual, recursos socio-familiares del adepto, recursos personales, tiempo de vinculación al grupo, el impacto del grupo en cuestión, etc.

A través de la exposición clínica, el autor abordará los daños psicosociales frecuentemente asociados a dinámicas de sectarismo (dependencia patológica, abuso psicológico) así como determinadas patologías inducidas (cuadros psicopatológicos), a la vez que otros daños asociados (sanitarios, económicos, legales, etc.).

Asimismo, el autor describe la estrategia que se ha seguido en este caso, con objeto no sólo de prevenir e intervenir sobre la dependencia patológica generada por el

grupo, sino también para dialogar con las familias, lidiar con los medios de comunicación y asesorar a una asociación de afectados constituida a tal efecto.

Evaluación de la salud de las mujeres supervivientes a la violencia de género [Poster]

Mireia Martínez Artola, Iliana Palafox Luevano

Desde hace años la investigación sobre violencia hacia las mujeres ha centrado su trabajo en la creación y sistematización de los conocimientos relacionados con la recuperación de las mujeres en situación de violencia (Roca-Cortés, N., Paíno, M., Albarracín, M., Córdoba, L., y Espín, J. 2007).

En el presente estudio se pretende describir la sintomatología de salud física y psicológica de las mujeres supervivientes a la violencia de género masculina en la pareja y las diferentes relaciones que se establecen entre ellas. A partir de la creación de un protocolo de salud constituido por cinco escalas que evalúan la sintomatología física con la adaptación de la OMS (2003), la ansiedad y la depresión con la escala HADS de Zigmond y Snaith (1983), la autoestima con la escala de Rosenberg (1965), el trastorno por estrés postraumático con DTS de Davidson (1999) y la desesperanza con la escala de Córdoba (2005) con la finalidad de crear un instrumento útil para la evaluación de la intervención.

Los resultados señalan que la sintomatología más presente en las mujeres de la muestra es la ansiedad, la depresión y el trastorno por estrés postraumático. Además de resultar significativas todas las relaciones entre las diferentes variables sintomatológicas del protocolo, las más intensas se establecen entre ansiedad y depresión, síntomas ansiosodepresivos e hiperactividad y desesperanza y autoestima. Estos resultados ponen de relieve la importancia de disponer de instrumentos adecuados que puedan describir el proceso de recuperación de las mujeres supervivientes a la violencia de género, como también el grado de afectación en su salud psicológica y física con el objetivo de diseñar planes de intervención lo más efectivos posibles.

Evidencias de persuasión coercitiva en el adoctrinamiento de terroristas yihadistas: hacia la radicalización violenta [Poster]

Ferran Alonso, Humberto M. Trujillo, Juan J. Ramírez

En este trabajo se evalúan dos procesos de manipulación psicológica para el adoctrinamiento y la radicalización violenta de un grupo de terroristas yihadistas en España, la persuasión coercitiva y el abuso psicológico grupal. Para ello se ha utilizado la documentación contrastada de una sentencia judicial de la Audiencia Nacional española, sobre los atestados de la "Operación NOVA I, II y III", la cual permite un análisis fiable de los posibles procesos de manipulación psicológica que se hayan podido aplicar, sobre los miembros de dicho grupo. Se ha analizado la interacción individuo-grupo, las dinámicas grupales generadas, los procesos de interiorización de la ideología extremista violenta y el rol del líder o ideólogo. Los resultados muestran evidencias de la aplicación de procedimientos de reforma de pensamiento, sobre los miembros del mencionado grupo terrorista

Exposición a la violencia de género en hijos e hijas de mujeres maltratadas [Poster]

Iliana Palafox Luevano, Mireia Martínez Artola

La violencia de género es un tema de gran relevancia social, que afecta no sólo a las mujeres, sino también a sus hijos e hijas. UNICEF (2006) estima en 188,000 el número de menores expuestos a violencia doméstica en España. Hasta ahora no existe un registro oficial sobre el número de menores que se ven afectados por esta situación, los datos aportados por Corbalán y Patró (2005) indican que el 85% de los hijos e hijas de mujeres maltratadas fueron testigos de la violencia ejercida contra sus madres, y el 66.6% fueron víctimas directas de maltrato físico y/o psicológico.

Un primer paso para contribuir en el tema es contar con instrumentos adecuados que permitan evaluar la exposición a la violencia en hijos e hijas de mujeres maltratadas. El presente trabajo tuvo como objetivo la traducción y adaptación de la Child Exposure to Domestic Violence Scale (CEDV) creada por Edleson, Shin y Johnson (2008).

La escala ha sido diseñada para valorar la violencia a la que han estado expuestos los menores, la violencia que se ha ejercido directamente hacia los chicos y chicas, la participación que han tenido durante episodios de maltrato a la madre, así como también la exposición a la violencia en el ámbito comunitario y otros factores de riesgo. La escala consta de 46 ítems (la versión original es de 42), ya que en esta versión se han añadido algunas preguntas más para ampliar la sección de violencia recibida directamente. La escala de respuesta es de tipo Likert de 5 puntos. Las 10 primeras preguntas requieren además que el menor indique la forma en que se enteraba de la ocurrencia de la violencia en su hogar.

Participan actualmente en el estudio menores con un rango de edad de 11 a 17 años, que han estado expuestos a violencia de género y que acuden a algún servicio de atención especializada, para ellos o para sus madres.

Relación sectaria / Relación perversa

Liderazgo, abuso y perversión en organizaciones sectarias

Alejandra Cowes

Psicóloga, con especialización en psicoanálisis. Miembro fundadora de la Asociación Iberoamericana para la Investigación del Abuso Psicológico (AIIAP). Fue igualmente miembro fundadora, así como directora, del área de psicología de la FAPES (Fundación Argentina para el Estudio de las Sectas). También desempeñó el cargo de vicepresidenta de la fundación Eikon (Fundación para el Estudio de las Imágenes en el Arte y la Cultura). Ha impartido numerosas conferencias en universidades e instituciones educativas, formando parte de planes de prevención y participando como especialista en radio y televisión de la Argentina. En la actualidad, desarrolla su actividad clínica con pacientes afectados por abuso psicológico y grupos sectarios totalitarios en Buenos Aires, Argentina. Web: [HYPERLINK "http://www.aiiap.org"](http://www.aiiap.org) www.aiiap.org. Mail: [HYPERLINK "mailto:acowes@gmail.com"](mailto:acowes@gmail.com) acowes@gmail.com

A partir de la delimitación del concepto de abuso psicológico, esta presentación se propone confrontarla con una categoría nosológica de larga trayectoria en la confluencia del pensamiento psiquiátrico, psicológico, sociológico y jurídico: la que se formula en la figura del psicópata. Proponemos reexaminar la categoría de la psicopatía, a la luz de una perspectiva atenta al plano de las relaciones intersubjetivas, enmarcándola en un modo particular de establecimiento de lazos sociales, en este caso bajo el signo de las estructuras perversas.

Distinguiendo las condiciones antisocial y psicopática, la presentación abordará el modo distintivo por el cual esta última requiere del concurso activo de otro sujeto (y otros) operativo en el lugar de objeto instrumental de su deseo. Correlativamente, se

analizará de qué modo estos particulares lazos perversos ingresan, como relaciones patológicas, en los fenómenos de liderazgo cuando se presentan en el marco de organizaciones sectarias.

Partiendo del terreno fundacional freudiano y las contribuciones de la teoría lacaniana, reubicaremos la psicopatía en un terreno donde la estructura perversa permite, más allá de caracterizar un tipo particular de "personalidad psicopática," indagar en las dimensiones intersubjetivas de la relación entre el líder perverso y su partenaire.

Finalmente, se lanzarán algunas propuestas en torno al marco epistemológico y a una teoría en construcción para la intervención, en el terreno de la clínica, con pacientes afectados por estas patologías.

Transgresión y perversidad en relaciones seudoterapéuticas

Miguel Perlado

El autor presentará algunas reflexiones clínicas acerca de situaciones pretendidamente terapéuticas en las que se transgreden los límites profesionales, dando pie a relaciones sectarias atravesadas por la perversidad y el dominio del otro. Junto a la descripción clínica de estas desviaciones terapéuticas, el autor revisará la literatura existente en torno a las así llamadas "sectas de psicoterapia" y sus múltiples variantes.

Desde diversos ángulos teóricos, pero especialmente desde aportaciones del psicoanálisis moderno y las neurociencias, reflexionará sobre la proliferación de un "psicomercado" que tiende a girar cada vez más en torno a propuestas catárticas y de descarga, promovidas por no profesionales, prácticas que buscan del paciente que se convierta en creyente y que se desliza hacia un ambiente incestual que intoxica las posibilidades de cambio psíquico, instaurando patrones cognitivos rígidos y una mayor disociación. Finalmente, se propondrán criterios para diferenciar entre propuestas terapéuticas benignas de aquellas otras malignas.

Grupos juveniles violentos en la Comunidad de Madrid (España): Análisis de la situación actual¹.

María Jesús Martín, José Manuel Martínez y Ana Ballesteros

La Organización Panamericana de la Salud, define la violencia como "*el uso intencional de la fuerza o el poder físico, de hecho o como amenaza, contra uno mismo, otra persona o un grupo o comunidad, que cause o tenga muchas probabilidades de causar lesiones, muerte, daños psicológicos, trastornos del desarrollo o privaciones*".

Para la realización de este trabajo se ha preferido definir los grupos de interés en función de la violencia exogrupal que ejercen, definida como *una agresión física, verbal o simbólica realizada por uno o más personas que, en tanto que miembros de un grupo, tratan de provocar intencionalmente daño físico o psicológico a una o más personas identificadas como miembros de un grupo rival o distinto, en tanto persona o personas ajenas/distintas a su propio grupo*.

El presente trabajo muestra la incidencia de este tipo de comportamiento en la Comunidad de Madrid (España). Para ello, se analizan los resultados obtenidos a partir de una muestra representativa de jóvenes de 14 a 29 años residentes en dicha comunidad. Concretamente,

¹ Este trabajo ha sido realizado con la financiación y la colaboración de la Agencia para la Reeducación y Reinserción del Menor Infractor de la Comunidad de Madrid (ARRMI), y la Fundación Diagrama Intervención Psicosocial.

se realizaron 1.210 entrevistas personales auto-cumplimentadas, mediante selección aleatoria, lo que proporciona un error estadístico para datos globales de +2.88% para un nivel de confianza del 95,5% (dos sigma) y una distribución poblacional de p/q=50/50. La muestra se distribuyó por municipios, con cuotas de sexo.

El instrumento utilizado fue un cuestionario de investigación diseñado al efecto para la población destinataria. La aplicación de este cuestionario fue realizada en el domicilio de los encuestados por un total de 15 entrevistadores debidamente formados para la realización del trabajo de campo.

Los resultados obtenidos muestran que un 6.6% de los jóvenes entrevistados señala haber realizado la conducta violenta durante el último año. El sexo, la edad, la ocupación, el nivel de estudios y el nivel de ingresos parecen influir al respecto. Los mayores porcentajes de actos violentos se dan entre los chicos (un 10.0% frente al 2.9% de las chicas); los más jóvenes (un 13.9% frente al 1.7% de los mayores); los desempleados (11.6%) y los estudiantes (9.0%); aquellos que no han acabado los estudios secundarios (11.8%) y quienes dicen desconocer los ingresos de su hogar (9.5%).

Con la finalidad de poder establecer comparaciones con otros países europeos, se solicitó a los participantes que indicaran si consideraban que su grupo era una "banda", dada la elevada aceptación del término "gang", tanto en Estados Unidos como en otros países europeos. Los resultados obtenidos muestran que, en el caso de la Comunidad de Madrid, no llega al 1% el porcentaje de jóvenes que consideran que su grupo de amigos es una "banda" (0.9%). La edad es la única variable que influye al respecto, y son los más jóvenes quienes califican a su grupo de amigos de "banda" en mayor proporción (1.8% frente al 0.3% de aquellos de 20 a 24 años y al 0.7% de los de 25 a 29).

Por otra parte, el 1.9% de los jóvenes que indican no pertenecer a una banda en la actualidad (que representan un 99.1% del total) aseguran que, aunque no lo hagan en estos momentos, sí han pertenecido alguna vez a una banda. La única variable que introduce diferencias significativas en este caso es la nacionalidad, siendo los jóvenes nacidos fuera de España quienes reconocen haber pertenecido a una banda (2.4%) en mayor proporción que los nacidos en España (1.7%).

Estos datos podrían ser interpretados en función de las connotaciones negativas que la palabra "banda" suscita entre los jóvenes españoles, en general, y madrileños, en particular. mariajesus.martin@uam.es

Importancia de la Formación de la Inteligencia (Nocional, Emotiva y Espiritual) Frente a la manipulación de las Sectas Religiosas

Jose Luis Vázquez Borau

Para poder capacitar a los jóvenes de una madurez crítica, emotiva y espiritual, que les permita resistir ante los envites de las sectas religiosas, la sociedad, mediante los educadores, les debería proveer: a) de un conocimiento suficiente del Hecho Religioso, mediante el estudio de la Historia de las Religiones en la Educación General Obligatoria; b) de un equilibrio emocional, fruto de una educación para la convivencia, donde los valores del respeto a la persona predominen sobre su manipulación y dominio; y, c) de una educación espiritual que fomente la vida interior de las personas, mediante el silencio, la meditación y la oración.

La acción de las sectas en las redes sociales de Internet

Luis Santamaría del Río

En un trabajo anterior el autor investigó la presencia de las sectas y la nueva religiosidad en el ciberespacio. Cinco años después, aquella ponencia ha quedado obsoleta, y no responde a la situación actual del panorama mundial de las comunicaciones sociales. La realidad de Internet ha dado el salto a las redes sociales, que han alcanzado gran popularidad, convirtiendo a la Red no sólo en un lugar de información y comunicación, sino, sobre todo, de relaciones humanas. En esta ponencia se intenta sistematizar y analizar la presencia de las sectas en las redes sociales, con una atención especial a la más utilizada, Facebook. ¿Las sectas confían en las redes sociales? Si hay un uso de ellas, se mostrará si la finalidad es dar a conocer el grupo, el líder y sus doctrinas, o si se da un paso más, utilizando la ocasión de relación para pasar al proselitismo. También se analizará la controversia contra las sectas, ya sea por parte de familias afectadas, expertos, asociaciones antisectas, etc. luissanrio@hotmail.com

La medición del trauma psicosocial y sus dimensiones, y su aplicación en víctimas de violencia intencional

L. Villagrán, C., Reyes, A., Cancela-Vallespín, S. Zazo, y I., Cano

Tradicionalmente el trauma se ha analizado desde una visión clínica a la que subyace un modelo de salud exclusivamente centrado en el sujeto en el que brilla por su ausencia todo lo relativo al contexto socio-histórico en el que dicho sujeto se desenvuelve. Esta es la visión que ha guiado el diagnóstico y el diseño de las intervenciones en este campo. Nuestra propuesta parte de un supuesto obvio: el sujeto que sufre la experiencia traumática es un sujeto socio-histórico; no es un sujeto suspendido en el vacío, sino un sujeto dentro de un contexto. Desde este punto de vista, el trauma adopta necesariamente un cariz psicosocial a lo largo de las cuatro siguientes dimensiones: a) la situación pre-traumática: condiciones externas al sujeto que dan lugar a la experiencia traumática; b) el derrumbe de metáforas o desintegración del mundo interior: se refiere a la brusca sacudida de las creencias subsiguiente a la experiencia traumática; c) las cogniciones y emociones intergrupales: reacciones cuyo referente se sitúa en la pertenencia categorial a la categoría de víctima o victimario, y d) el rompimiento de los marcos sociales o destrucción comunitaria: es el quiebre del orden social, de los marcos y redes sociales sobre las que se instalan las relaciones interpersonales e intergrupales. Las dimensiones señaladas serán fundamentales para cumplir con nuestro objetivo que corresponde a diseñar y validar un instrumento de medición, que nos permita recopilar información sobre el trauma psicosocial en víctimas de violencia intencional, y comparar como éste se manifiesta en víctimas de violencia política o mujeres víctimas de violencia de género, entre otras, analizando como se manifiestan las diferentes dimensiones a través de diferentes contextos.

Latin King: ¿asociación ilícita o grupo educativo?

Saray García Silva; Nelly Delgado Ortiz de Zárate; Bárbara Scandroglio, Ph.D.; Jorge S. López Martínez, Ph.D.

La construcción de la percepción social de la organización Latin King y de sus miembros, mayoritariamente compuesta por jóvenes de origen latinoamericano, ha sido negativamente modulada por los medios de comunicación, caracterizándolos algunas veces de banda criminal y en otras ocasiones de secta. El presente trabajo recoge los resultados obtenidos durante el proceso de Investigación-Acción Participativa llevado a cabo con la agrupación Latin King de Madrid; este trabajo fue iniciado a petición de los propios integrantes de la agrupación en octubre de 2007 y transcurrió hasta julio de 2009. A través del mismo se han obtenido datos a partir del seguimiento de las reuniones formales e informales llevadas a cabo por el grupo durante este tiempo, así como de las entrevistas individuales y de grupo,

siendo uno de los principales objetivos comprender la realidad social de los Latin Kings desde un punto de vista psicosocial. Mediante un abordaje cualitativo, a partir del material recogido se han aplicado sistemas de análisis basados en el Método de Comparación Constante, con el uso de aplicaciones informáticas de apoyo (Atlas.ti y Transana), permitiendo un análisis exhaustivo de las diversas situaciones de la vida grupal y delineando los principales procesos de construcción de la identidad y de la influencia grupal. Los resultados arrojan una visión diferente del grupo a la presentada por los medios de comunicación: los procesos identitarios y socializadores de la organización Latin Kings no se ajustarían a la definición de secta, ni a la de una organización criminal, sino al término de agrupación de la calle, un concepto que nos aleja del discurso criminalizador y nos aproxima más hacia una comprensión psicosocial de un fenómeno que comparte numerosos elementos con la realidad de otros grupos juveniles, permitiendo llevar a cabo intervenciones y prevenciones más eficaces de las que han tenido lugar hasta el momento.

Medición implícita del Trauma Psicosocial: Priming Perceptivo y Paradigma del Olvido Dirigido

C. Reyes, A., Cancela-Vallespín, L., Villagrán, I., Cano, y A. Zazo

El Trauma Psicosocial se asocia a situaciones traumáticas que afectan la imagen y la evaluación que las personas hacen de sí mismas, de los demás y del mundo. Nuestro propósito es obtener evidencia, mediante una medición implícita, de las dimensiones cognitivas del trauma. Con este objetivo se llevaron a cabo dos estudios. En el primero de los estudios, se evalúa el trauma mediante la ejecución de tareas que miden priming perceptivo. Para este objetivo se diseñó un experimento que mide estímulos "traumáticos" y "neutros" a través de la prueba de completar raíces de palabras, y una tarea de reconocimiento. El estudio 2 evalúa el trauma mediante el paradigma del olvido dirigido. El objetivo es conocer las alteraciones que el olvido dirigido pueda presentar en víctimas de situaciones traumáticas, a través de la utilización de imágenes "emocionales" y "neutras" del sistema internacional de imágenes afectivas (IAPS).

Relación entre la violencia política y el trauma psicosocial a través de un modelo de sujeto socio-histórico y sus implicaciones en la reconstrucción de la memoria histórica.

I. Cano, L., Villagrán, C., Reyes, A., Cancela-Vallespín, y S. Zazo

Según la OMS, la ubicuidad de la violencia constituye, a día de hoy, un serio problema de Salud Pública. Concretamente, la violencia política se relaciona con la existencia de conflictos de desigualdad. Tradicionalmente, el impacto de la violencia política en la salud mental de las personas ha sido contemplado a través de una perspectiva biomédica que acentúa las características psicológico-individuales y desemboca en el concepto de Trastorno por Estrés Postraumático (TEPT). Actualmente, el dolor y el sufrimiento generado por acontecimientos causados de forma deliberada, sistemática, específica, voluntaria y premeditada de unas personas contra otras no queda suficientemente contemplado en las definiciones del TEPT, incluidas las últimas propuestas del DSM-V (actualmente en desarrollo, hasta 2013). En primer lugar, en este estudio analizamos las raíces históricas del concepto de TEPT. Expondremos a continuación las raíces filosóficas, epistemológicas y teóricas que sustentan el giro conceptual hacia un modelo de sujeto socio-histórico, que es el verdadero, y único, protagonista tanto de la acción violenta como de las consecuencias que dicha acción conlleva. Este modelo de sujeto nos permite adjetivar al individuo, ampliar el concepto de TEPT al de trauma psicosocial y vincular las causas del trauma con el trauma mismo a través de la intencionalidad, la subjetivación, la teoría de la identidad social y la

teoría de la autocategorización. En segundo lugar, realizamos un análisis del poder subyacente a los procesos de legitimación y deslegitimación ligados al concepto de trauma psicosocial, a través del análisis del sentido del sufrimiento y la trama de significados. Por último, analizamos el papel de los procesos de recuperación explícita de la memoria, a partir de la evidencia neurocognitiva en relación con la reconstrucción de los recuerdos y el pensamiento narrativo. A través del análisis de estos tres aspectos, surgen importantes implicaciones en relación con la reconstrucción de la memoria histórica como aspecto esencial para el abandono de una concepción de paz negativa y la construcción de una verdadera cultura de paz positiva.

Relaciones Violentas ¿Dependencia o Depradacion?

Las relaciones violentas ¿Qué piensan los profesionales?

Juana Dolores Santana-Hernández y Rosaura González-Méndez

Las políticas desarrolladas en los últimos años para combatir la violencia de género han tenido como principales objetivos sensibilizar a las mujeres para que denuncien el maltrato que sufren en sus relaciones, y establecer las condiciones más favorables para que puedan abandonarlas de forma definitiva. Esto ha contribuido a un aumento paulatino en el número de denuncias, pero también ha provocado un incremento de mujeres muertas a manos de sus parejas o ex parejas. En especial, entre algunos colectivos más vulnerables como las mujeres inmigrantes y las que están en situación irregular (Amnistía Internacional, 2007). Según datos oficiales, en la mayoría de estos homicidios no ha habido denuncia previa (sólo en un 30% de los casos según datos del Consejo General de Poder Judicial, 2007). Lo que sugiere que son precisamente las mujeres que no denuncian las que afrontan mayor riesgo. Para las que sí lo hacen, los jueces pueden dictaminar diversas medidas de alejamiento del agresor y de protección. No obstante, los jueces no siempre las conceden y, cuando lo hacen, no siempre resultan eficaces debido a que los agresores, o las propias víctimas, las incumplen. Asimismo, los recursos humanos disponibles para el sistema de protección son claramente insuficientes para cubrir las demandas existentes. En este trabajo se recogen y analizan las opiniones de personas que ocupan diferentes roles en el sistema de protección de las mujeres (abogadas, psicólogas y trabajadoras sociales), así como de policías, jueces y fiscales especializados en violencia de género. El objetivo ha sido conocer su visión sobre las víctimas, sobre las circunstancias que dificultan la denuncia y la ruptura, así como las condiciones que afectan a la seguridad de las mujeres, una vez que se deciden a hacerlo. Finalmente, se analizan los fallos que detectan en el sistema de protección y las propuestas de mejora que sugieren los propios profesionales.

Las relaciones violentas. La opinión de las víctimas

Rosaura González-Méndez y Juana Dolores Santana-Hernández

Uno de los problemas que preocupa a los profesionales que trabajan con mujeres víctimas de la violencia de género es que, para muchas de ellas, el proceso de ruptura es largo y tortuoso, y puede revertirse en cualquier momento. En muchos casos, las mujeres dejan la relación para luego volver una o varias veces con su agresor, lo que incrementa el riesgo al que están expuestas (Aldridge y Browne, 2003; Campbell, Webster y Glass, 2009; Echeburúa, Fernández-Montalvo, de Corral y López-Goñi, 2008; Serran y Firestone, 2004). Para explicar este proceso suele hacerse referencia tanto a los obstáculos externos que encuentran las mujeres a la hora de tomar una decisión (falta de recursos y apoyo social) como a las barreras internas que deben superar (negación de la violencia, dependencia afectiva, miedo al

agresor, etc.). Aunque desde las instituciones se ha trabajado para reducir el peso de los primeros, sigue habiendo problemas en la aplicación de la ley que protege a las mujeres (Ley 1/2004 de Medidas de Protección Integral contra la Violencia de Género). En este sentido, este trabajo recoge la opinión de las propias afectadas en relación al funcionamiento de la red de servicios de protección. Asimismo, analiza su visión sobre la naturaleza de su relación con el agresor, sobre el riesgo que corren y sobre las medidas que adoptan para protegerse. El hecho de que las víctimas no sean totalmente conscientes de las dificultades que van a encontrar tras la ruptura también parece contribuir a que regresen con su agresor (Martin, Berenson, Griffing, Sage, Madry y Bingham, 2000; Anderson, 2003). En este sentido, la dependencia emocional puede ser un factor importante en algunos casos, especialmente cuando todavía no se ha tomado la decisión de romper, pero quizás no tanto para quienes ya han dado ese paso.

Las relaciones violentas en la adolescencia ¿Quién elige a quién?

Rosaura González-Méndez y Atteneri Hernández-Torres

La investigación con adolescentes y jóvenes ha demostrado que la violencia puede manifestarse ya en las primeras relaciones. De hecho, la prevalencia de agresiones en las parejas adolescentes es incluso más alta que en las parejas adultas (Archer 2000; Capaldi, Shortt y Kim 2005; Moffitt y Caspi, 1998). Aunque la "norma" parece ser que estos primeros comportamientos dejen de producirse en relaciones posteriores (Nocentini, Menesini y Pastorelli, 2010), lo cierto es que las adolescentes que sufren violencia en sus primeras relaciones tienen más riesgo de volver a sufrirla en su vida adulta (Himelein, 1995; Lavoie et al., 2001; Rickert, Weimann, Vaughan y White, 2004; Smith, White y Holland, 2003).

Este trabajo analiza algunos de los mecanismos que podrían explicar la revictimización en sucesivas relaciones. En este sentido, una posible explicación guarda relación con las oportunidades para encontrar pareja. Tal como señalan Capaldi y Gorman-Smith (2003), las parejas disponibles (assortative partnering) varían tanto por la selección activa de ambientes de interacción (asistir o no a fiestas, etc.) como por la restricción no intencionada de los mismos (abandonar los estudios limita las oportunidades de relación con quienes siguen estudiando). Así, por ejemplo, una adolescente con comportamiento antisocial tiene más probabilidades de emparejarse con jóvenes que también presentan este perfil, incrementándose así el riesgo de violencia en sus relaciones (Capaldi y Gorman-Smith, 2003).

Una conexión más clara entre elección e historia de violencia en relaciones anteriores la encontramos en el trabajo de Zayas y Shoda (2007). Al analizar las preferencias de jóvenes de ambos sexos, detectaron que las mujeres que habían sufrido maltrato psicológico mostraban preferencia por varones con personalidad abusiva (poseivos, celosos extremos, dependientes, con conductas agresivas, impulsivas y amenazadoras); y que los varones maltratadores tendían a buscar mujeres con apego ansioso ambivalente, baja autoestima e historias de maltrato. De esta forma, concluyeron que ambas partes (hombres agresores y mujeres víctimas) tenían tendencia a buscarse mutuamente. Este trabajo aporta datos sobre las preferencias de elección encontradas en una muestra de adolescentes. Asimismo, plantea una explicación alternativa a la apuntada anteriormente: que las adolescentes que sufren violencia en sus relaciones podrían tener mayor tendencia a dejarse elegir por sus parejas, lo que las convierte en blancos de la insistencia de los agresores.

Satanismo hoy: perspectiva general y presencia en España

Vicente Jara Vera

En este trabajo intentaremos seguir profundizando en algunas de las preguntas más ubicuas y complicadas que existen acerca del fenómeno del satanismo moderno: ¿Qué es el satanismo? ¿Qué relación tiene con la magia? ¿Qué tipos de magia existen? ¿Son todas iguales? ¿Hay varias clases de satanismo? ¿Por qué algunas personas se sienten atraídas por el fenómeno demoníaco? ¿Es propio de toda sociedad el sentir atracción por el mal? ¿Cuál es el perfil del adepto a estos grupos? ¿Cuántos grupos o sectas satánicas existen? ¿Dominan el mundo, o pretenden dominarlo? ¿Cuáles son sus rituales, sus prácticas y qué simbología usan? ¿Qué dicen los satanistas de sí mismos?

En este trabajo analizamos el fenómeno del satanismo en general y lo enmarcamos dentro del satanismo de otras épocas. Analizamos sus diferencias y vemos su evolución. Mostramos una clasificación en sus diferentes vertientes y manifestaciones, más allá de las habituales de satanismo y luciferismo. Veremos la relación que hay entre el satanismo y la criminalidad. Estudiamos las causas de su difusión entre los países occidentales en la actualidad y las razones de su existencia actual.

Y finalmente recogeremos el último informe de presencia de grupos satánicos en España, realizado por la RIES, la "Red Iberoamericana de Estudio de las Sectas", así como la comparativa con los anteriores informes existentes. Veremos un listado de grupos y analizaremos la evolución en el número de sectas satánicas dentro de los últimos años, sacando algunas conclusiones a partir de los datos.

Finalizaremos con algunas indicaciones a tener en cuenta antes este fenómeno así como la actuación que se está realizando a nivel social, civil e institucional ante el fenómeno del satanismo. vicente_jara@hotmail.com

Socialización de los hijos /as en familias afiliadas a "sectas"

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Esta investigación retrospectiva analiza las circunstancias que vivieron hijos/as socializados en familias con una afiliación grupal radical o sectaria. Para ello se aplicó personalmente, en 19 grandes ciudades, un formulario de entrevista estructurado, con 426 variables, a una muestra de 99 sujetos, 65 hijos/as de familias afiliadas y 34 grupo control. La edad promedio es de 29 años, con reparto equilibrado en cuanto a sexos y estatus social. La edad media de los sujetos al afiliarse su familia al grupo de creencia es 2,71 años y la de abandono es 21,26 años.

Del estudio comparativo se concluye que: 1) La afiliación parental a un grupo de creencia incidió negativamente en la calidad de las relaciones intrafamiliares, en la expresión de los roles parentales y, en general, en las circunstancias vividas por los sujetos investigados en su infancia y adolescencia. Esas pautas familiares negativas se incrementan cuando el grupo es poco permeable socialmente. 2) Los aspectos negativos en la vida familiar están más relacionados con el modo radical con que las figuras parentales vivieron sus creencias, que con la afiliación en sí misma. 3) Los efectos esperables de estilos parentales de relación/educación de tipo autoritario y/o indiferente explican mejor las vivencias familiares y personales insatisfactorias de los sujetos que la afiliación grupal o la vivencia radical de sus doctrinas.

En las familias afiliadas y/o con progenitores con estilos de relación/educación autoritario y/o negligente, los hijos/as experimentaron en mayor grado: ambiente familiar desfavorable, con deficiente relación afectiva y comunicativa; estilos de vida discrepantes

del entorno social, con pautas de conducta parentales limitadoras, aislantes y frustrantes; conductas parentales represoras; transmisión de valores de conformidad, tendentes a potenciar rigidez de carácter y subordinación; bajo cumplimiento parental de derechos del menor; estrategias parentales coactivas para imponer normas familiares; administración parental de más castigos que premios; conductas parentales de maltrato emocional; vivencias negativas de insatisfacción, soledad y falta de libertad; conductas dependientes y de no afrontamiento ante conflictos personales; situaciones cotidianas generadoras de temor, culpa intensa y aislamiento; relaciones sociales cotidianas deficientes, por ser escasas, insatisfactorias, desconfiadas, dificultosas y superficiales; tendencia a la insatisfacción vital y estados depresivos; a la pasividad social; a la perspectiva vital religioso-trascendente; y a tolerar con dificultad la frustración y la ambigüedad. En la edad adulta se tiende a la inseguridad y dependencia; al retraimiento social; a actuar bajo pautas de perfeccionismo y sobreexigencia; y al pensamiento mágico.

Los resultados de esta investigación sugieren que: las tipologías de las figuras parentales, sus estilos de relación/educación predominantes, son lo fundamental para poder explicar y valorar las conductas y vivencias —positivas o negativas— observadas. Mientras que la afiliación familiar a un grupo de creencia, o a una “secta”, actúa como un catalizador que puede acentuar —y teñir ideológicamente— tendencias ya presentes en los progenitores antes de su afiliación. Estas conclusiones en torno a la familia con “parentalidad sectaria” son de especial importancia para los profesionales dedicados a la protección de los menores desde el campo de la salud, trabajo social, docencia y Administración de Justicia.

¿Sólo dependencia emocional o económica? Creencias y género en las mujeres supervivientes de una situación de violencia.

Dra. Neus Roca Cortés, Clara Porrúa, Dr. Álvaro Rodríguez-Carballeira, Mireia Martínez

La peculiaridad del abuso psicológico en la relación de pareja radica en la naturaleza afectiva de la relación en que transcurre. En esa relación de intimidad se depositan proyectos de sexo, amor y familia constitutivos de la identidad personal y social y de la orientación vital. La dependencia económica y emocional son aspectos claves de la explicación del mantenimiento de una relación abusiva de dominio-sumisión pero no puede desligarse de las creencias sobre las relaciones entre hombres y mujeres que sustentan sus protagonistas. Y estas creencias no pueden obviar un análisis desde el género.

En esta comunicación exploramos el papel de las creencias y de los grupos en el proceso de recuperación de las mujeres de una situación de violencia de pareja. Indagamos sobre las diferencias de significado para hombres y mujeres del amor, de las relaciones de pareja, de la maternidad y la familia, así como de la naturaleza del hombre y la mujer que comportan posiciones de ventaja, riesgo y/o vulnerabilidad construidas socialmente más allá de la personalidad individual. Asimismo comprobamos su presencia y/o modificación en las mujeres supervivientes que se recuperan de una situación de violencia de pareja en dos estudios.

Nuestro grupo de investigación ha retomado el debate iniciado en décadas anteriores (David B. Sugarman y Susan L. Frankel, 1996) sobre el papel de las creencias sobre los roles sexuales en la etiología y mantenimiento de la violencia de pareja contra las mujeres pero desde una perspectiva psicosocial de la recuperación. En una muestra de mujeres en situación de violencia hemos estudiado longitudinalmente la relación entre el nivel de recuperación y el signo de sus creencias sobre las relaciones hombres y mujeres, la pareja, el amor, la familia. El registro de la recuperación ha comportado la creación de un modelo conceptual de evaluación (Roca-Cortés, Neus 2007, 2011) y un instrumento. Los resultados

indican una relación significativa y parcialmente predictiva entre creencias orientadas al feminismo y niveles de recuperación elevados, especialmente en las dimensiones de reacción a la violencia, autonomía de decisión, laboral y económica, red social y percepción de salud. El análisis cualitativo muestra el predominio de discursos ambivalentes y registra progresos orientados a creencias feministas en la segunda entrevista al cabo de un año. Profundizando en el proceso de recuperación hemos observado matices en los contenidos de las creencias, mitos que ocultan o minimizan la violencia y en qué momentos de la historia de la relación se activan o se cuestionan.

La dimensión cognitiva, como elementos psicosocial de la adhesión psicológica, se muestra relevante para la recuperación de las mujeres supervivientes de una situación de violencia y para la temprana detección de nuevas violencias psicológicas sean de pareja, de grupo o laborales. Discutimos el alcance e implicaciones del mismo término "dependencia emocional". Por otro lado, se ven refrendadas las prácticas profesionales que trabajan sobre y desde las creencias sobre los roles sexuales tanto en el inicio como en el final de los tratamientos de sus supervivientes, así como sus intervenciones grupales. El derecho a vivir libre de violencia, especialmente de la manipulación psicológica, constituye nuestro objetivo principal.

Tratamiento jurídico y policial de las dinámicas de persuasión coercitiva: Las erróneamente llamadas "sectas" o "sectas destructivas"

Ferran Alonso

Cuando se habla de *secta*, *secta destructiva*, *sectarismo* o sí aquél o el otro manifiesta un *comportamiento sectario* o una *actitud sectaria*, todo el mundo cree entender una misma idea o concepto. La realidad, sin embargo, es muy diferente, ya que el uso de esta palabra comodín puede derivar en no pocas tergiversaciones y malentendidos.

La heterogeneidad y la complejidad de un fenómeno llamado "sectario" junto a la palabra que lo define, "secta" (así como sus variantes compuestas: *secta destructiva*, *secta totalitaria*, *secta coercitiva*) provocan un alto nivel de confusión. A la ambigüedad semántica se le añade la tradición negativa del término, siempre asociado al fenómeno religioso y con connotaciones peyorativas de persecución y marginalidad. En este sentido, se hace imprescindible realizar inicialmente una revisión conceptual del término con el fin de enmarcar el fenómeno e identificar las diferentes zonas de solapamiento.

La ponencia, una vez clarificado conceptualmente el fenómeno, repasa tanto los comportamientos ilegales tradicionalmente asociados a éste como aquellos derechos y libertades a proteger y, cómo se hallan contemplados en el ordenamiento jurídico europeo y estatal. La característica diferencial de este tipo de asociaciones o grupos es la práctica sistemática y abusiva de técnicas que anulan o disminuyen la capacidad volitiva, vulnerando, en consecuencia, derechos fundamentales de la persona. Este rasgo diferencial no impide que, de manera colateral y simultánea, puedan producirse otros delitos a partir del uso de prácticas de alteración o control de la personalidad del individuo.

A raíz de las implicaciones penales del fenómeno, se derivan una serie de responsabilidades policiales. Las tareas a desarrollar por parte de la policía respecto de estas prácticas ilegales incluyen tanto las de carácter reactivo como las preventivas y asistenciales.

Por último, se introduce una visión transversal de las dinámicas de persuasión coercitiva, las cuales pueden estar presentes en otros ámbitos tradicionalmente no relacionados, como es el caso del terrorismo de ideología yihadista y, concretamente, determinados procesos de captación y adoctrinamiento intenso.

Un análisis descriptivo de las estrategias de terrorismo psicológico aplicadas por ETA en Euskadi

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Las formas o estrategias de violencia psicológica aplicadas por ETA en Euskadi, como parte de un hostigamiento hacia sus objetivos y víctimas, ha contado con escasa investigación. Este acoso, denominado "violencia de persecución" ha consistido en una presión continua mediante distintas coacciones sobre un elevado número de personas amenazadas por la banda. Generalmente, estas personas han sido seleccionadas por la banda y su entorno en función de su vinculación política, posicionamiento público o profesión, lo cual ha tenido serias consecuencias psicosociales para la salud de las víctimas y su entorno cercano. Así, esta investigación analiza las estrategias de violencia psicológica aplicadas por ETA en Euskadi. Previamente, a partir de entrevistas personales y testimonios de víctimas de ETA, se desarrolló una taxonomía de las estrategias de violencia psicológica, que comprendió formas de agresión directas e indirectas. La taxonomía abarcó aspectos de tipo emocional, cognitivo, comportamental y referidos al entorno. De esta manera, se presenta un estudio exploratorio a partir de la administración de un cuestionario sobre una muestra de personas amenazadas por ETA. Los resultados obtenidos señalaron a la amenaza como factor común y predominante en las distintas formas de acoso. Las estrategias de violencia psicológica con mayor frecuencia fueron las de tipo cognitivo, emocional y de contexto. Finalmente, se discutirán las limitaciones, implicaciones e investigación futura de este estudio