



Montreal Conference / *Congrès de Montréal* July 5-7, 2012 / 5 au 7 juillet 2012

Holiday Inn Select Montréal Centre Ville Downtown
Montréal, Canada



Conference Handbook *Recueil du Congrès*

**ICSA and Info-Cult 2012 International Conference
Manipulation and Victimization**

***Congrès international de l'ICSA et Info-Secte 2012
Manipulation et victimisation***

**With the collaboration of / *en collaboration avec*
l'Université de Montréal, le Centre international de criminologie
comparée de l'Université de Montréal (CICC) et
l'Association québécoise Plaidoyer-Victimes**

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ICSA Conference Committee

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Michael Langone**

Montreal Conference Planning Committee

Comité de planification du Congrès de Montréal

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Comité d'organisation du colloque scientifique

**Carmen Almendros
Dianne Casoni
Rod Dubrow-Marshall
Marie-Andrée Pelland**

Welcome

Dear participants,

The organizing committee of the annual International Cultic Studies Association (ICSA) Conference welcomes you to Montréal and hopes you will benefit from the program that has been set up for you, as well as from the beautiful sights and sounds of the city. This year's conference has been organized in conjunction with Info-Cult/Info-Secte, a Montréal based information center on cultic groups that was founded in **1980** and which has amassed what many experts consider one of the most important libraries on cults, new religious movements, and related subjects in North America.

This year's theme **Victimization and Manipulation** is a clear indicator of the priority given to former members of cultic groups by *ICSA, Info-Cult/Info-Secte* and *l'Association québécoise Plaidoyer-Victimes*, an association devoted to sensitizing the public to the needs of victims in the province of Québec, and one of our partners in the organization of this year's conference. One of the goals of the conference is to help those who are struggling as a result of their experience in cultic groups; another is to further the training of mental health practitioners who deal with cult related trauma. This year's pre-conference workshops seek to reach out to former members to help them deal with and understand their experiences and to better equip mental health practitioners by helping them to better understand the dynamics of cultic groups, the specific types of victimization that occur as well as the best ways of dealing with it.

For the first time at an ICSA annual conference, there is an embedded scientific conference (**indicated in red on the agenda**) supported by the *International Center for Comparative Criminology (ICCC)*, a research center affiliated to the *Université de Montréal*, a top ranked university that is among one of the oldest universities of North America. All attendees can participate in the sessions of the scientific track, which are indicated in red in the conference agenda.

ICSA conferences also aim to support research initiatives, encourage students and

Bienvenue

Chers participants,

Le comité organisateur du congrès annuel de l'ICSA (International Cultic Studies Association) vous accueille à Montréal et espère que vous profiterez pleinement à la fois du programme qui a été mis en place pour vous, ainsi que de la belle ville de Montréal avec ses sons et ses couleurs. Cette année le congrès a été organisé conjointement avec Info-Secte, un centre d'information sur les groupes sectaires, qui a été fondée en **1980** et est basé à Montréal. Ce centre a amassé ce que de nombreux experts considèrent comme l'une des plus importantes bibliothèques en Amérique du Nord sur les sectes, les nouveaux mouvements religieux, et les sujets connexes.

Le thème de cette année, **Victimisation et Manipulation**, démontre la priorité accordée aux anciens membres de groupes sectaires par *l'ICSA, Info-Secte* et *l'Association québécoise Plaidoyer-Victimes*, une association consacrée à la sensibilisation du public aux besoins des victimes dans la province de Québec et un de nos partenaires dans l'organisation du congrès de cette année. Un des objectifs du congrès est d'aider ceux et celles qui vivent des difficultés suite à leurs expériences dans des groupes sectaires. Un autre objectif est de renforcer la formation des professionnels de la santé mentale qui traitent des traumatismes liés aux sectes. Cette année les ateliers pré-congrès visent à aider les anciens membres à mieux comprendre leurs expériences et à mieux équiper les professionnels de la santé mentale en les aidant à mieux comprendre les dynamiques des groupes sectaires, les types de victimisation ainsi que les meilleures stratégies d'intervention.

Pour la toute première fois à un congrès de l'ICSA, une voie scientifique a été ajoutée à notre congrès (**indiqué en rouge dans le programme**), avec le soutien du CICC (Centre international de criminologie comparée), un centre de recherche affilié avec l'Université de Montréal, une université parmi les mieux classées et une des plus anciennes de l'Amérique de Nord. Tous les participants peuvent assister à cette voie

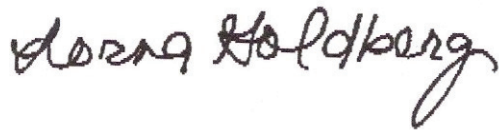
researchers to pursue cult-related studies by offering them a forum to present their work. ICSA conferences aim to support the dissemination of knowledge to researchers, practitioners, and those who have suffered as a result of their experiences in such groups. The organizing committee is confident that this year's conference will contribute significantly to these goals.

The conference could not have taken place without the dedication of the more than 100 speakers who put much time into their presentations and came at their own expense. We appreciate their generous participation.

Finally, I would like to thank the City of Montréal, Mike Kropveld, Carole Tremblay and Marie-Andrée Pelland from Info-Cult/Info-Secte for their generous and unwavering help, Benoit Dupont and Dianne Casoni, of the ICCC for their support, Marie-Helene Blanc and Katia Leroux from l'Association québécoise Plaidoyer-Victimes for their concern about this issue. Thank you as well to Michael Langone from ICSA, the ICSA Board and Committee members, and the many others who have volunteered their time to help organize and run this Conference.

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

Also, on behalf of ICSA and our partner organizations, thank you for joining us today.



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

scientifique.

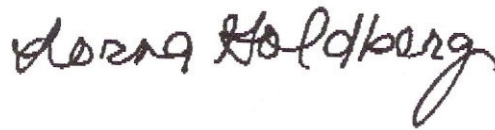
Les congrès de l'ICSA ont également pour but de supporter les initiatives de recherche et encourager les étudiants et chercheurs à poursuivre des études reliées aux cultes en leur offrant un forum pour présenter leurs recherches. Il vise en outre à soutenir la diffusion des connaissances aux chercheurs, aux praticiens et à ceux qui ont souffert à la suite de leurs expériences dans ces groupes. Le comité organisateur espère que le congrès de cette année aidera à atteindre ces objectifs.

Le congrès n'aurait pas pu avoir lieu sans le dévouement des plus de 100 conférenciers qui ont investi beaucoup de temps dans leurs présentations et qui sont venus à leurs propres frais. Nous sommes reconnaissants de leur généreuse participation.

Finalement, je tiens à remercier la ville de Montréal, Mike Kropveld, Carole Tremblay et Marie-Andrée Pelland de Info-Secte pour leur aide généreuse et sans faille au cours des années, Benoit Dupont et Dianne Casoni du CICC pour leur soutien, Marie-Hélène Blanc et Katia Leroux de l'Association québécoise Plaidoyer-Victimes pour leur intérêt concernant ce sujet, ainsi que Michael Langone de l'ICSA, le Conseil et les membres du Comité de l'ICSA, et les nombreux autres qui ont donné de leur temps pour aider à organiser et exécuter ce congrès.

Nous croyons que ce congrès sera hautement stimulant et intéressant et nous espérons votre participation à d'autres congrès et ateliers de l'ICSA.

Au nom de l'ICSA et de nos organisations partenaires, merci de vous joindre aujourd'hui à nous.



Lorna Goldberg, M.S.W., L.C.S.W.
Présidente, ICSA

Welcome to Former Members of High-Demand Groups/Cults

Welcome to ICSA's 2012 Annual International Conference, which will be held jointly with Info-Cult/Info-Secte and in collaboration with the Université de Montréal, International Centre for Comparative Criminology (ICCC) of the Université de Montréal, and l'Association québécoise Plaidoyer-Victimes

We especially want you to be prepared for the conference by giving you some ideas of what to expect. There will be special sessions for "former members only." The "former members only" sessions will cover topics that will help you begin or continue recovery work. One of the sessions that I highly recommend is "Coping with Triggers."

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

While in a group many members become sensitive to the loaded language, the interactions with those in leadership, the cues and sometimes even the pacing of a person's voice during interactions and speeches. This can make us very sensitive when we have similar experiences outside the group. We may react in an overly-emotional manner, or we may retreat into a dissociated state, or we may experience feelings of panic, fear, or anger.

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

Triggers are not something to be afraid of. They can be particularly helpful in pointing

Bienvenue aux anciens membres de groupes à haute exigence /sectes

Bienvenue au Congrès annuel de l'ICSA 2012 qui a lieu conjointement avec Info-Secte et en collaboration avec l'Université de Montréal, le Centre international de criminologie comparée (CICC) de l'Université de Montréal et l'Association québécoise Plaidoyer-Victimes.

Afin de mieux vous préparer pour ce Congrès, nous voulons vous informer de son déroulement. Il y aura des conférences et des présentations réservées aux « anciens membres ». Ces présentations qui s'adressent aux anciens membres couvriront des sujets qui vous aideront soit à commencer ou à continuer votre travail de rétablissement. Je vous recommande fortement une présentation en particulier, qui n'est toutefois offerte qu'en anglais, **Coping With Triggers** (« adaptation aux éléments déclencheurs »).

Un aspect crucial du processus de rétablissement est la capacité de vous servir de votre pensée critique et d'obtenir l'information nécessaire pour comprendre comment les tactiques d'influence d'un groupe fonctionnent, comment ces tactiques peuvent vous avoir affectés alors que vous faisiez partie d'un groupe et comment elles peuvent continuer à vous affecter après avoir quitté le groupe.

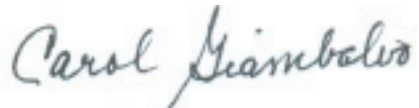
Lors de l'appartenance à un groupe, plusieurs membres deviennent particulièrement sensibles au langage insidieux, à l'interaction avec les dirigeants, aux indices et même parfois à l'intonation de la voix d'une personne durant des échanges verbaux et des discours. Cela peut nous rendre plus vulnérables, en particulier lorsque nous avons à vivre des impressions similaires à l'extérieur du groupe. Nous pouvons alors réagir de façon extrêmement émotive, nous retirer dans un état de dissociation, ou encore ressentir des émotions de panique, de peur et de colère.

Le thème de ce Congrès porte sur l'aspect sectaire des groupes, et vous allez recevoir beaucoup d'information, ce qui pourrait vous rappeler et déclencher des émotions vécues

out our vulnerability. ICSA conferences are safe places for triggers to occur!

ICSA conferences are open to all. The sessions are geared towards different audiences: parents of current or former members of groups; former members; academic researchers; mental health professionals. There may be sessions where you may disagree with or oppose the information presented. Please use your critical thinking and remember that ICSA has provided a safe place where you can disagree AND you can be heard. Given the fact that the conference is open to all, please keep in mind that you do not have to engage in conversations with everyone. It is okay to politely excuse yourself if you are not entirely comfortable with a person who wants to speak to you. If anyone does not respect those boundaries, please speak with one of the "Staff persons" or one of the members of our "Assistance Team".

We hope the conference will be helpful to you.



Carol Giambalvo, Chair
ICSA Former Member Committee

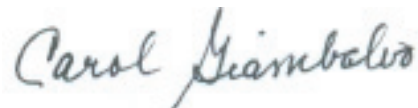
lorsque vous étiez dans un groupe. Il se peut que l'impact émotionnel de cette situation soit difficile à supporter. Si vous vous sentez accablé, vous pouvez prendre une pause, faire une marche ou vous pouvez en parler à un autre ancien membre. N'hésitez pas à faire signe à un membre de l'équipe de soutien, qui porte un badge d'identification, pour en parler.

Ces déclencheurs peuvent effrayer. Toutefois, ils peuvent s'avérer utiles pour nous aider à identifier nos zones de vulnérabilité. Plusieurs participants au Congrès comprennent très bien cela. Les Congrès de l'ICSA sont des endroits où vous êtes en sécurité si vous vivez ces situations et ces déclencheurs.

Les Congrès de l'ICSA sont ouverts à tous. Les conférences et les présentations sont conçues pour différents auditoires : parents de membres actuels ou d'anciens membres; anciens membres; chercheurs universitaires; professionnels de la santé mentale. Il se peut que lors de ces présentations, vous ne soyez pas d'accord ou même en complet désaccord avec l'information que vous entendez. Veuillez utiliser votre pensée critique et vous rappeler que l'endroit où a lieu le Congrès de l'ICSA est sûr. Vous pourrez y exprimer votre désaccord et être entendu. Le fait que le Congrès est ouvert à tous ne vous oblige en rien à converser avec qui que ce soit.

Si vous ne vous sentez pas à l'aise avec une personne qui veut vous parler, il est parfaitement acceptable de vous excuser poliment et de vous retirer. Si vous sentez que ces limites ne sont pas respectées, n'hésitez pas à vous adresser à un membre du personnel ou de l'équipe de soutien.

Nous souhaitons que ce Congrès vous apporte aide et soutien.



Carol Giambalvo, administrateur
Comité de l'ICSA des anciens membres

Notes

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

Speakers and attendees have invested much in this conference, and some have come long distances. Please help us show respect for them by helping us begin sessions on time and maintaining civility during the sometimes lively and provocative discussions.

This is a public conference. If you have matters that are sensitive or that you prefer to keep confidential, you should exercise appropriate care.

Please respect speakers and fellow attendees by turning off all electronic equipment when in meeting rooms, and do not tape or photograph speakers or audience unless you have previously obtained their expressed written consent.

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

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

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

The conference could not have taken place without the dedication of the 100+ speakers who put much time into their presentations and came at their own expense. We

Notes

Un des objectifs du congrès de l'ICSA est d'encourager le dialogue et les points de vue différents. Par conséquent, les opinions exprimées durant le congrès sont celles des conférenciers et ne représentent pas nécessairement les opinions des organisateurs du Congrès, de leur personnel, de leurs administrateurs ou de leurs consultants.

Les conférenciers et les participants ont beaucoup investi dans ce congrès et plusieurs sont venus de loin. Chaque conférencier et participant a droit au respect et à la courtoisie. C'est pourquoi nous vous demandons de vous présenter aux présentations à l'heure et de maintenir de la civilité au cours des débats, parfois vifs et étonnants.

C'est un congrès public. Si vous considérez certains sujets délicats ou confidentiels, nous vous prions d'exercer la discrétion nécessaire.

S'il vous plaît, montrez du respect aux conférenciers et aux autres participants en fermant tout équipement électronique dans les salles de conférence. L'enregistrement audio ou vidéo ainsi que les photographies ne sont pas permis dans les salles de conférence, à moins d'avoir déjà obtenu le consentement écrit du conférencier.

Les médias qui assistent au congrès peuvent provenir de différents milieux conventionnels ou non, et même d'organisations controversées. Si un journaliste vous demande une entrevue, faites preuve de prudence. Sentez-vous libre de refuser une telle demande si vous le préférez. Rappelez-vous que si vous donnez une entrevue, vous n'aurez aucun contrôle sur la partie de l'entrevue utilisée, s'il y en avait.

Les individus avec des badges surlignés en turquoise indiquant Équipe d'assistance (*Assistance Team*) se sont offerts pour parler avec ceux qui pourraient avoir besoin, sur le champ, de traiter des questions personnelles pendant le congrès.

Si vous avez besoin d'aide ou avez des questions à propos du congrès, demandez au personnel du congrès, identifié par un

appreciate their generous participation.

We also want to thank the many 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 ICSA conferences and workshops.

Thank you.

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

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

badge de nom surligné en rose. Pour un certificat de présence, adressez-vous aussi au personnel.

Le congrès n'aurait pas pu avoir lieu sans le dévouement des plus de 100 conférenciers qui ont investi beaucoup de temps dans leurs présentations et qui sont venus à leurs propres frais. Nous sommes reconnaissants de leur généreuse participation.

Nous tenons également à remercier le personnel et les nombreux bénévoles qui ont contribué à l'organisation et au déroulement du congrès.

Nous croyons que ce congrès sera hautement stimulant et intéressant et nous espérons votre participation à d'autres congrès et ateliers de l'ICSA.

Merci,

Lorna Goldberg, M.S.W., L.C.S.W.
Présidente, ICSA

Carolle Tremblay, Esq.,
Présidente, Info-Secte

About the Collaborating Organizations

À propos des organismes collaborateurs

International Cultic Studies Association

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

ICSA's mission is to:

- help those who have been harmed by psychological manipulation and cultic groups
- educate the public
- promote and conduct research
- support helping professionals interested in this area

The following programs and projects advance this mission:

- Periodicals: *ICSA Today*; *International Journal of Cultic Studies*; *ICSA Member Update*; and the *ISCA News Desk Weekly Mailing*
- Conferences
- Workshops for former members, families, helping professionals, and researchers
- A Website, www.icsahome.com, that has more than 300,000 unique visitors per year
- An e-Library with more than 25,000 documents
- Consultation with experts
- Local monthly ICSA meetings and special events
- Research
- Publication of special reports and books

Some members contribute to ICSA's mission by:

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

Members receive:

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

Info-Cult

Who are we?

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

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

What is our goal?

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

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

What services do we offer?

Assistance by phone or electronically, consultation

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

Information

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

Education and Research

- Info-Cult has produced educational videos and a book on the subject, entitled *The Cult Phenomenon: How Groups Function* which is available for free on the Internet;
- Invaluable educational resource for student and teachers - An increasing number of secondary and post-secondary academic institutions are discussing (or introducing) the issue of cults and new religious movements in their classes. As a result, they are referring students to Info-Cult where they can obtain information and assistance with school assignments;
- Meetings in High Schools Cegeps and University as well with community and professional groups.
- International Conferences organized annually in collaboration with the International Cultic Studies Association (ICSA);
- Seminars in association with different organisms and associations worldwide.

Info-Cult
5655 avenue du Parc no 208, Montréal, QC, H4V...
1-514-274-2333 ◇ infosecte@qc.aibn.com

Info-Secte

Qui sommes-nous?

Info-Secte est unique en son genre au Canada. Nous sommes un organisme sans but lucratif de bienfaisance enregistré, dont le financement provient du ministère de la Santé et de Services sociaux du Québec de fondations, d'entreprises, de particuliers et de frais pour certains services.

Depuis sa fondation en 1980, Info-Secte sensibilise le public au sujet des sectes, de nouveaux mouvements religieux et de phénomènes connexes et aide les personnes touchées par le phénomène. Le nombre de groupes et la complexité du domaine s'accroissent avec les années. Avec le temps, Info-Secte a évolué en réponse aux besoins croissants du public et est ainsi devenu une ressource riche d'information et de savoir.

Quels sont nos objectifs?

Comme énoncé dans sa charte, le mandat d'Info-Secte est de « promouvoir la dignité et l'intégrité de l'individu, le respect des droits individuels et collectifs, la liberté de pensée et d'expression, et le droit d'accès à l'information. » Les objectifs sont à trois volets :

- Promouvoir l'étude des phénomènes sectaires;
- Sensibiliser, informer et éduquer la population à ces phénomènes;
- Aider les personnes vivant des difficultés reliées à ces phénomènes.

Quels services offrons-nous?

Écoute et réponse téléphoniques ou électroniques, consultation

- Premier contact de la plupart des gens avec Info-Secte et un service majeur. Les demandes proviennent de gens avec différents besoins et de tous les milieux;
- Expertise utilisée et reconnue par des individus incluant d'anciens membres de groupes des familles, des organismes, des groupes communautaires et des professionnels de différents milieux.

Information

- Notre site internet, www.infosecte.org, offre une source remarquable de renseignements pour ceux qui souhaitent en apprendre plus sur les « sectes », les « nouveaux mouvements religieux » et les phénomènes connexes;
- De l'information et des documents d'actualité en français et en anglais sont transmis régulièrement, aussi gratuitement par internet, à une liste d'abonnés;
- Notre bibliothèque est la plus grande en son genre en Amérique du Nord. Dossiers, archives, émissions audio et vidéo, revues, bulletins, documents gouvernementaux et légaux, rapports universitaires et plus de 3 000 livres.

Éducation et Recherche

- Info-Secte a produit des vidéos éducatives et un livre, en français et en anglais, accessibles gratuitement par internet.
- Ressource remarquable pour étudiants et enseignants. Les institutions scolaires, du secondaire à l'université, traitent de plus en plus du sujet des « sectes » et des « nouveaux mouvements religieux » dans leurs cours. Plusieurs écoles et enseignants réfèrent donc à Info-Secte pour les travaux scolaires.
- Conférences et rencontres dans des écoles secondaires, des cégeps, des universités et des groupes communautaires et professionnels;
- Congrès internationaux organisés annuellement en collaboration avec l'ICSA (*International Cultic Studies Association*)
- Colloques et rencontres en association avec différents organismes à travers le monde.

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

Le Centre international de criminologie comparée (CICC)

Le CICC a été créé en 1969 dans le but de rassembler des chercheurs désireux de comprendre, dans une perspective multidisciplinaire, les processus de régulation des comportements criminels, ainsi que les différentes modalités d'intervention déployées par les institutions publiques, privées et communautaires pour y faire face. Il constitue le plus important regroupement de chercheurs travaillant sur les phénomènes criminels, leur contrôle et la sécurité dans l'espace francophone, et se situe également parmi les principaux centres dans son domaine au niveau international.

Le CICC est composé de 35 chercheurs réguliers provenant de six universités québécoises (Université de Montréal, Université du Québec à Trois-Rivières, Université Laval, Université du Québec à Montréal, Université McGill, Université de Sherbrooke) et de six organismes publics et parapublics, ainsi que de 80 collaborateurs venant du Québec, du Canada et de l'international (France, Suisse, Royaume-Uni, ...) qui participent à nos études et à la diffusion des résultats. Ces chercheurs et collaborateurs sont issus de champs disciplinaires qui incluent notamment la criminologie, la psychologie, la sociologie, le droit, la philosophie et la science politique.

Deux Chaires de recherche du Canada sont également affiliées au CICC. La première (Chaire de recherche du Canada en sécurité, identité, technologie), dont le titulaire est Benoit Dupont, fait porter ses analyses sur les répercussions que produisent les changements technologiques sur la sécurité des individus. La seconde (Chaire de recherche du Canada en surveillance et construction sociale du risque), attribuée à Stéphane Leman-Langlois à l'Université Laval, vise à évaluer les diverses pratiques de contrôle social qui relèvent de la surveillance.

En 2003, le CICC et l'Université du Québec à Trois-Rivières ont créé un regroupement composé à l'époque de 4 chercheurs (6 en 2008), tous professeurs au département de psychoéducation de l'UQTR. Ce regroupement, dirigé par Natacha Brunelle de sa création jusqu'en septembre 2007, puis par Chantal Plourde et finalement Sylvie Hamel, bénéficie d'une double source de financement : l'UQTR et l'Université de Montréal (via la subvention FQRSC Regroupement stratégique du CICC). En 2011, le CICC changera de statuts pour se transformer en centre interuniversitaire rattaché à l'Université de Montréal et à l'Université du Québec à Trois-Rivières, ce qui marquera le renforcement de la place occupée par l'UQTR.

Les membres réguliers sont les chercheurs dont les principaux travaux de recherche s'effectuent dans le cadre du Centre ou dans le cadre d'une équipe ayant obtenu une subvention d'équipe de recherche qui est administrée ou coadministrée par le Centre. Les collaborateurs sont des chercheurs qui participent aux travaux de recherche du Centre, mais de manière plus ponctuelle.

Le centre est né il y a 40 ans d'un partenariat scientifique entre l'Université de Montréal et la Société Internationale de Criminologie. Fort de cet héritage et pour assurer son rayonnement, le CICC fonctionne en réseau avec 19 centres et organismes présents sur les cinq continents qui lui permettent de profiter de programmes d'échanges de chercheurs et de participer aux principales activités de ces organismes. Ces ententes permettent la réalisation d'activités scientifiques diverses.

Le leadership scientifique exercé par les chercheurs du CICC et leurs contributions à l'avancement des connaissances se manifestent par leur productivité en matière de publications, mais aussi par l'importance accordée à la collaboration avec les milieux de pratique qui font connaître leurs besoins, partagent des données empiriques très riches et suscitent de nombreuses activités de transfert de connaissances. Au cours des dernières années, nous avons ainsi contribué à repenser de manière aussi bien théorique qu'appliquée la délinquance sexuelle et son traitement, la sécurité intérieure et sa gouvernance, les

réseaux criminels et leur organisation, l'intervention auprès des jeunes contrevenants, la régulation de la criminalité technologique ou encore le phénomène des gangs de rue. <http://www.cicc.umontreal.ca/>

International Centre for Comparative Criminology (ICCC)

The International Centre for Comparative Criminology (ICCC) was founded in 1969 to bring together researchers seeking a multi-disciplinary understanding of the processes by which criminal behaviour is regulated and the control mechanisms put in place by public, private and community institutions. It is the largest francophone body of researchers in the field of criminal phenomena, control and security, and one of the leading centres worldwide.

The ICCC is comprised of 35 regular researchers from six Quebec universities (University of Montreal, University of Quebec in Trois-Rivières, Laval University, University of Quebec in Montreal, McGill University, University of Sherbrooke) and six public and parapublic organizations, as well as 79 collaborators from Quebec, Canada and other countries (France, Switzerland, United Kingdom, etc.) that participate in our studies and the dissemination of findings. Researchers and collaborators are from such disciplinary fields as criminology, psychology, sociology, law, philosophy and political science.

Two Canada Research Chairs are also affiliated to the ICCC. The Canada Research Chair for Security, Identity and Technology, held by Benoit Dupont, studies the impact of technology on the security of individuals. The Canada Research Chair in Surveillance and the Social Construction of Risk, led by Stéphane Leman-Langlois at Laval University, evaluates various practices of social control through surveillance.

In 2003, the ICCC and the University of Quebec in Trois-Rivières formed a group of four researchers (six in 2008), all of whom are psychoeducation professors at UQTR. Led by Natacha Brunelle until September 2007, then by Chantal Plourde and finally Sylvie Hamel, the group receives funding from the UQTR and the University of Montreal via the Quebec government's ICCC Strategic Alliance Grant. In 2011, in recognition of UQTR's growing role, the ICCC will change status to become an interuniversity centre attached to the University of Montreal and the University of Quebec in Trois-Rivières.

The ICCC's regular members are researchers whose research work is conducted mainly within the Centre or research teams whose funding is administered or co-administered by the Centre. Collaborators are researchers that participate in the Centre's research on an ad hoc basis.

The Centre was born 40 years ago from a scientific partnership between the University of Montreal and the International Society for Criminology. To uphold this heritage and further its influence, the ICCC operates within a network of 19 centres and organizations across five continents that participate in each other's core activities and researcher exchange programs, allowing for various scientific activities to take place.

The scientific leadership of ICCC researchers and their contribution to the advancement of knowledge is reflected not only by their productivity in terms of publications, but also by their involvement in applied settings, which provide opportunities for valuable data collection, information sharing and transfer of knowledge activities. Over the last few years, we have contributed to reshaping the theoretical and applied model for sexual delinquency and its treatment, internal security and its governance, criminal networks and their organization, young offender interventions, criminal technology regulation and the street gang phenomenon. <http://www.cicc.umontreal.ca/en/>

L'Association québécoise Plaidoyer-Victimes

L'Association québécoise Plaidoyer-Victimes a pour mission la défense et la protection des droits et intérêts des personnes victimes d'actes criminels. Au cours des 3 dernières décennies, elle a contribué au développement de nombreux programmes et initiatives qui ont permis l'amélioration des pratiques à l'endroit des victimes, une meilleure compréhension de leurs besoins et l'humanisation du système de justice pénale.

L'Association regroupe quelque 200 membres (organismes ou individus) provenant des organismes d'aide aux victimes, du système d'administration de la justice, du réseau de la santé et des services sociaux, du milieu de l'enseignement et de la recherche ou qui œuvrent en pratique privée.

Depuis 1984, l'Association a organisé plusieurs activités de formation, des colloques provinciaux (1986, 1989, 1996, 2004 et 2009), des journées d'étude et des conférences favorisant le partage des connaissances et de l'expertise en victimologie. En août 2000, elle organisa, à Montréal, conjointement avec la Société mondiale de victimologie, le X^e Symposium international de Victimologie, un événement auquel 1 300 personnes provenant de 60 pays ont participé. L'Association publie la revue « Les Cahiers de PV-Antenne sur la victimologie », des manuels de formation et des guides afin de sensibiliser et de mieux outiller les intervenants sociojudiciaires qui répondent quotidiennement aux demandes des victimes et des témoins. Elle est également à l'origine de projets de recherche importants dans le domaine de la victimologie.

Plusieurs victimes d'actes criminels font appel à Plaidoyer-Victimes pour obtenir de l'information sur les services existants, leurs droits, le système judiciaire et les différents recours possibles. La transmission d'informations, la référence aux organismes dans la communauté et le soutien dans les démarches qu'effectuent les victimes sont des activités qui font partie du quotidien de l'Association.

Plaidoyer-Victimes est régulièrement invitée à présenter et à promouvoir les intérêts des victimes dans le cadre de conférences ou de colloques, au Canada et à l'étranger. Au cours des dernières années, lors de l'adoption de projets de lois, politiques ou nouvelles mesures concernant les victimes d'actes criminels, elle a participé à plusieurs consultations et commissions parlementaires et a fait de multiples représentations auprès des instances concernées. Elle participe activement à de nombreux comités, groupes de travail et tables de concertation qui se penchent sur diverses questions dans le domaine de l'aide aux victimes et, plus largement, de la victimologie. Elle entretient également des collaborations avec des organismes qui partagent ses préoccupations dans d'autres provinces canadiennes et d'autres régions du monde.

Tous les mémoires et les commentaires de Plaidoyer-Victimes sont disponibles au www.aqpv.ca.

Abstracts / Résumés

A novel legislative proposal in Italy

Roberto Asquini

Perceiving and supporting a person's right for his or her intellectual, psychological, and moral liberty must be an obligation of a public administration to all citizens. To guarantee the absence of "forgotten areas," where it is truly difficult to support these principles, there is a need for promoting and realizing "positive projects" of support to citizens, to strengthen them against manipulation and control from others.

Unfortunately, these kinds of abuses are always more common in modern societies than many people realize; and they are often manifested in organizations such as so-called cults that exploit individuals and tend to manipulate their will when they are weak.

This model doesn't intend to intervene in arguments and matters that are not within the competencies of a region; instead, it intends to promote educational and psychological support first, and then legal assistance when people or families ask for an intervention. Such actions will prevent the spread of these forms of abuses by offering assistance to victims of abuse.

The prototype is based upon two concepts:

- The promotion and realization of positive projects for supporting citizens against any form of manipulation and control in their relationships through life, thereby preventing or ending the induction of dependency through behaviors and techniques that modify the self-determination of individuals.
- The institution of support centers that will operate with the contribution of professional experts with proven experience in their specific fields in the sociological, pedagogical, psychological, and legal areas, who will directly assist citizens and their families in need of such support.

The model consists of seven articles. Article 1 defines the objectives of the law; articles 2, 3, and 4 define the criteria for and the form in which to present the projects of prevention and assistance. Article 5 defines the criteria for direct interventions in educational, psychological, and legal areas for the victims, and the requirements for persons to qualify to receive free psychological and legal assistance. Article 6 responds to the financial norm, and Article 7 defines the terms of application of the norm.

A personal perspective of residential treatment for the survivor of a cult or abusive relationship: thoughts, stories, and experiences as a support staff and a counselor

Greg Sammons

This presentation will benefit mental health professionals, survivors of cults or survivors of abusive relationships, clergy, educators, students, and anyone else who is interested in learning about the model used in the treatment program developed at Wellspring Retreat and Resource Center.

Attendees will step away from this informative meeting with the knowledge of various dynamics of the treatment model utilized over a 25-year period. The speaker will discuss the challenges of operating a small nonprofit agency, including the day-by-day coordination of training, and of providing a treatment team for the best client care. The presentation will include discussion about following up on the countless inquiries that come in day after day, and preparing workshops and other educational pieces that cater to the individual needs of each client. These topics will be presented to give conference participants an idea of what it takes to run a residential treatment facility that uniquely specializes in treating the cult survivor.

The presenter will also discuss the approaches of Wellspring's short-term residential program vs. its treatment on an outpatient basis for the cult survivor. Participants will get an opportunity to glimpse the perspective of cult recovery from someone who has worked full time in the field of recovery. There also will be a discussion of how Wellspring Retreat and Resource Center networks with the academic community to continue research. The speaker will talk about some of the strategies survivors and families can incorporate to begin the recovery process. This session will be a positive and exciting report of what

works in helping individuals begin their healing and recovery, and of what is expected in the future of cult recovery at Wellspring Retreat and Resource Center.

A practical approach for law enforcement when dealing with cultic groups

Mark Roggeman

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

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

Law enforcement, both local and federal, most often become involved with cults after a tragedy occurs, such as suicide, involvement in financial fraud, or a case that affects children through neglect or abuse, including sexual violations. Most of these groups probably will never do anything that attracts the attention of law enforcement. The problem is that illegal activities that are not known to anyone outside the group do go on because of the group's isolation from the rest of society. This kind of situation is one in which officers become effective in gathering intelligence by getting to know the group. The result is that officers may become aware of illegal activities. I personally had members of a group in southern Colorado reach out to me because they did not know anyone else outside the group. Through this connection, authorities learned that children had died, they believe because medicine was denied as a result of the group's belief that to take medicine reflected a lack of faith.

An article on cultic groups in the FBI Law Enforcement Bulletin of September 2000 stated accurately that the potential for violence on behalf of members of biblically driven cults is determined almost exclusively by the whims of the cult leader. Therefore, effective intelligence and analysis of such cults requires an extensive understanding of the cult leader.

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

After the cult: who am I?

Nancy Miquelon

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

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

...which brings the former cult member to the question: After the cult, "Who am I?"

Living in a cult or closed high-demand group is a traumatic experience that may leave former members feeling as though they are strangers in a strange land, unfamiliar with the language, customs, sense of meaning, and skills that those in the general culture seem to possess. In this interactive workshop, we explore the process of the redefinition of self that takes place upon leaving (and often begins even before leaving) a cultic group. We will discuss psychosocial developmental building blocks of safety, trust, competence, self-esteem, and autonomy, and look at developing healthy relationships with healthy boundaries because these areas 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, doing this opens the door to hopefulness and possibility.

An analysis of the evolution of our center over the years

Vega Gonzalez; Laura Merino; Jose Fernández; Margarita Cano; Teresa Fernández

Atención e Investigación en Socioadicciones (AIS) (Barcelona), Attention and Research in Social Addictions, has been a pioneer in the exit-counseling field in Spain. AIS started its activity in 1976—that is, 35 years ago. We have been looking after families of cult victims ever since. Initially, we met those requests for help with a great deal of common sense and good will; mainly, we brought relief to many bewildered families facing a problem they were not at all ready to deal with.

It was only 10 years later, in 1986, when the therapeutic service at AIS was formally created. We have attended to more than 2,000 cases since then.

During these 35 years, we have accumulated an enormous amount of data. This resource offers us a great vantage point from which to look at the following issues:

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

As a result of the systematization and analysis of such data, based on the entire demand addressed to AIS throughout the past 35 years, we have written this paper to present at the 2012 ICSA conference in Montreal. This presentation offers us a testimony that helps us understand the cult phenomenon since it places cult groups, and the manipulation techniques they use, in a historic context. Thus, it gives us a greater perspective in order to tackle our main task: helping all those harmed by cult action, and their families, to overcome suffering and recover their ability to choose freely.

An indirect cult experience in psychotherapy

Kathleen Meigs

Psychotherapy clients uninterested in joining a religious cultic group may be manipulated and victimized by a professional who is an adherent. This sub-rosa problem may be more widespread than generally understood.

There are many similarities between inducing someone to enter and stay in a personally destructive bond, a professionally exploitive relationship, and a religious cult. There are similar posttraumatic effects on the victim and similarities in the processes of recovery. Commonalities include initial vulnerabilities, bond formation and maintenance, abandonment, and posttraumatic stress disorder (PTSD).

When more than one system is involved, as it was in my own situation, it can be difficult to assess which aspect is predominant. In addition, the manipulation may be conscious or unconscious, unscrupulous or idealistic. In such complex situations, finding clarity is difficult but important.

In this paper, I examine my personal experience as the client of a psychotherapist who was a practitioner of a cult of devotion to Tom Rich, the AIDS-afflicted regent of the deceased "crazy wisdom Buddha," Chögyam Trungpa. In therapy, I was gradually introduced to these beliefs, which included nonconventional morality. After I expressed doubts, I was treated as dangerous and abruptly cut off (indirect "vajra hell"). In looking at the process of this "therapy" and its eventual unwinding, I hope to shed light on issues of enticement and abandonment common to all three systems, and how therapy damage can be mitigated in the absence of insight on the part of the professional. I do not provide a general answer but rather an experiential examination of one instance of indirect cult influence.

Questions for future research include the following: How often are clients injured by religious subgroups in this indirect manner? How does one extricate from such bonds and heal? How can potential clients evaluate professionals' unusual ethical beliefs? How can professional organizations regulate conflicting loyalties?

Are ICSA, Info-Cult, and the Unification movement ready for mutual dialogue?

Dan Fefferman

Over the past two decades, the ICSA, Info-Cult, and the Unification Movement (UM) have gone through important changes. But does this mean they are ready for dialogue with each other? In some ways, the answer is yes, in other ways, no.

The ICSA, formerly called the American Family Foundation and known as an adamantly "anticult" group protecting families from the destructive influence of "cults" such as the Unification Church (UC), has broadened its focus considerably. Today, the ICSA and Info-Cult define themselves more in terms of helping people who have been harmed by cults, rather than of "fighting cults," per se. They have invited scholars considered by some to be "cult apologists" to chair their conference sessions, and they have given a place on their panels to certain leaders of groups that the AFF formerly denounced. The case of the Hare Krishna Movement (ISKCON) is best known, but the ICSA has also given time to members of the Falun Gong; and at its last meeting in Barcelona, UC members for the first time presented their side of the story of the UC in Japan.

The UC too has broadened in some ways. It no longer comprises primarily single people living in insulated church centers or traveling on fundraising and "witnessing" teams. Instead, most of its members are now living outside of centers in nuclear families, attending church on Sunday and tithing, holding "outside" jobs, and so on. The advent of Internet discussion groups and an open schism within the Moon family have further contributed to a less monolithic and more open culture. At the same time, the UC maintains its basic characteristic as a messianic movement that follows the teachings of Rev. Sun Myung Moon.

The question arises: Given these and other changes, are the ICSA, Info-Cult, and the UM ready for dialogue? The author will present examples and thoughts about ways in which they are ready, and ways in which they are not. He will give some suggestions of how dialog can be furthered, as well as some areas in which cooperation will have to be limited if both sides of the discussion are to maintain what they perceive as their organizational integrity.

Back from the brink: a cultic church movement recovers its balance

Larry Pile

In 1971, I moved to Tucson, Arizona to join a small, informal house church. I stayed in Tucson only for a year and a half, moving on to Columbus, Ohio with a large team of college- and post-college-aged men and women to attempt to found a new house church there. These churches, which have spread across the United States and into a number of other countries, currently range under the denominational umbrella of Great Commission Churches (GCC). [Another organization, Great Commission Ministries (GCM), operates on university campuses. It is now separate from GCC, although one or two GCC directors serve on the GCM Board of Directors.]

The period of the 1970s and much of the 1980s was a turbulent one in the history of GCC. There were many high moments as vibrant churches were established throughout the country, but also serious lows characterized by excommunications and the stifling of numerous individuals who ventured to voice criticisms and disagreements with certain teachings and practices.

Over the years, former leaders and members wrote letters, made phone calls, and had face-to-face meetings with top leaders of GCC in an effort to bring about what the former regarded as needed reforms. In 1985, several former leaders of GCC (including Paul Martin and Larry Pile) arranged two weekend conferences for ex-members who were still hurt and confused by some GCC teachings and by certain recent events. These conferences were held in Kansas City, Missouri and Norman, Oklahoma; approximately seventy to eighty people attended each conference. In addition, a former elder of the GCC church in Norman surprised most conferees by showing up at the gathering in Norman over Labor Day 1985 and revealing that he had recently severed his ties with Great Commission.

The bulk of my paper will summarize these and other events, and the blizzard of correspondence that went back and forth between former and current members and leaders. All of this has finally resulted in GCC's complete reversal of that original excommunication, along with the reconciliation of many who have been estranged for as long as 35 years. Consequently, all major, and most minor issues concerning GCC's teaching and practice that have kept current and former members apart for so long have now been resolved to Wellspring's satisfaction. This is an almost unheard of turn of events, made possible in large

part by the departure of founder Jim McCotter in 1987. At the same time, we recognize that there may still be problems in the future, just as there also may be within and among churches of mainline denominations.

Bilingual Workshop / atelier bilingue : music as a therapeutic and psychoeducational tool in recovery work with former members / la musique comme outil thérapeutique et psychoéducatif dans la réhabilitation et la réinsertion sociale des anciens membres

Debbie Carroll

Bilingual Workshop / atelier bilingue : music as a therapeutic and psychoeducational tool in recovery work with former members: a workshop presentation / la musique comme outil thérapeutique et psychoéducatif dans la réhabilitation et la réinsertion sociale des anciens membres

Open to former members, mental health professionals, researchers, academics, educators, and the public-at-large, this workshop-presentation will allow participants to experience firsthand the potential value of music as a therapeutic and psychoeducational mode of intervention in recovery work with first- and second-generation former members. There will also be a theoretical and research component.

One of the underlying principles of music therapy is that one's musical behavior can be a reflection of one's nonmusical behavior. Group music-making experiences can tell us something about who we are, how we see ourselves, how we organize ourselves through time and space, how we interact with others, what roles we naturally play (e.g., leader, follower, partner), and how we respond to the roles that others play. Through a series of exercises followed by discussion, participants will explore ways in which music-making can spark insight; facilitate the "trying on" of different roles and ways of thinking and doing; and also address issues of trust, taking control, and empowerment—all this within the context of a fun, aesthetic, creative, relevant, and meaningful play space. [According to Winnicott (1971), psychoanalyst and play therapist, the aim of psychological healing is to guide the patient from a state of not being able to play into a state of being able to play. I particularly like this image of play as a metaphor for a healthy state of mind with a balanced dose of self-expression and self-control.]

Ouvert aux anciens membres, professionnels de la santé mentale, chercheurs, académiques, pédagogues ainsi que le grand public, cet atelier-présentation permettra aux participants de vivre de première main le potentiel de la musique comme outil thérapeutique et psychoéducatif dans la réhabilitation et réinsertion sociale des anciens membres de première et seconde génération. Il y aura également un volet théorique et recherche.

Un des principes sous-jacents de la musicothérapie, c'est que notre comportement musical peut être un reflet de notre comportement non musical. Les expériences musicales de groupe peuvent révéler quelque chose de qui nous sommes, comment nous nous voyons, comment nous nous organisons à travers le temps et l'espace, comment nous interagissons avec les autres, les rôles dont nous avons tendances à jouer (ex. leader, suiveur, partenaire) et comment nous réagissons aux rôles joués par les autres. Par le biais d'une série d'activités suivie d'une discussion, les participants découvriront comment le jeu musical peut favoriser l'introspection, l'expérimentation avec diverses façons de penser et de faire, et aussi l'amélioration de la confiance en soi et la prise de contrôle - tout cela dans un espace de jeu sécuritaire à la fois esthétique, créatif et significatif.

Boundaries: recognition and repair after leaving a destructive cult

Rosanne Henry

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 overconcerned about and overinvolved in each other's lives. This behavior 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 and 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.

“By their fruits ye shall know them”—perhaps: how good and bad works can deceive—the case of the Legion of Christ

Michael Langone, Moderator; Paul Lennon; Peter Kingsland;

The cultic studies field includes many cases in which the commendable actions of certain groups incline some observers to view the groups as good. Conversely, the blameworthy actions of certain groups incline some observers to view those groups as bad. Contrary to the well-known Biblical saying, however, the situation is often more complex and differentiated than it appears; and one cannot necessarily judge a group by its fruits, especially when one is not aware of all the fruits. This panel will focus on an illuminating example of a Catholic movement that successfully deceived Church authorities for many years, until the disgraced founder was relieved of his duties by the Pope. The case to be explored is that of the Legion of Christ, a congregation within the Roman Catholic Church, and its lay sister organization, Regnum Christi. The Legion’s founder and leader successfully deceived Church authorities for decades. Former Legion priest, J. Paul Lennon, will discuss the Legion’s fruits, in appearance and in reality, and point out some bad fruits. Peter Kingsland, a parent of a Regnum Christi member, will discuss why, in his opinion, the Legion and Regnum Christi are cultic groups. Then the speakers will discuss lessons to be derived from the case of the Legion of Christ.

Can the law be an enemy of cult victims?

Steve Hassan; Alan Schefflin

From my more than 30 years of experience working with victims of all types of cults and con artists, I will explore the theme of how the law can function as the enemy, rather than the protector, of victims. In particular, the talk will explore the frustrations of victims when they discover how the laws protect the manipulators.

Clinical issues: families

William Goldberg

This session will use the discussion of clinical cases to explore issues clinicians encounter when they are working with families concerned about a loved one’s involvement (present or past) 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: second-generation former cultists

Leona Furnari

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 adults/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

Gillie Jenkinson

Following interesting and lively discussions at a number of ICSA conferences, including the 2011 Barcelona 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 condition will be strictly adhered to for reasons of confidentiality.

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

Cognitive Processing Therapy (CPT)

Madeleine Tobias

Cognitive Processing Therapy (CPT) seeks to counteract known "errors in thinking" that cause cognitive disorders. Although CPT was originally designed by Patricia Resick, PhD, as a 12-week manualized treatment for sexual-assault victims, it has since been broadened to include victims of combat trauma or the suicide of a loved one. With some minor modifications, this writer has used CPT in the past few years with ex-members of destructive cults and childhood abuse.

CPT can be done in a variety of formats: in individual therapy with or without a trauma account, or in a group format with or without a trauma account (which is done in individual therapy). The trauma account is written by the client and then utilized in sessions 3 through 5 for desensitization by repetitive exposure (readings) by the client. "Stuck points," or negative beliefs, are identified and explored within a cognitive framework.

CPT also targets, by addressing cognitive distortions, the depression, anxiety, guilt, and anger that are often aftereffects of cultic involvement.

Communication Methods Used to Manage People with High Conflict Personalities in Family Law Disputes: A Very Brief Overview

Martha Shea

Family Law practitioners are now able to respond to difficult and high conflict personalities during negotiation, mediation, collaboration, or litigation with methods that have evolved during the last 15 years. These methods have been developed through the collaborative efforts of psychologists, neurologists, attorneys, and social workers in order to be able to maintain a conversation that will facilitate the resolution of conflicts arising in Family Law. This brief workshop is a simple introduction to some of the current principles and theories which are being used in Canada and in the United States.

Comprendre l'expérience de la polygamie

Dianne Casoni; David Koussens; Marie-Andrée Pelland

La polygamie est reconnue comme un crime au Canada depuis 1906. L'article 293 du Code criminel canadien stipule à cet effet que la polygamie sous différentes formes ou l'union conjugale avec plus d'une personne est un comportement interdit au Canada. Cet interdit a d'ailleurs été réitéré par la Cour suprême de la Colombie-Britannique le 22 octobre 2011. Les juges ont alors reconnu la légalité de l'article 293, parce que bien qu'elle contrevienne à l'article 2 et 7 de la Charte canadienne des droits et libertés, l'intention première de cet article consiste à protéger les femmes, les enfants et la société des torts causés par cette pratique. Toutefois, outre les accusations portées contre deux leaders polygames de communautés mormones fondamentalistes, en 2009, au Canada, aucun autre homme n'a été reconnu coupable de polygamie au cours des dernières décennies. Malgré cette inertie judiciaire, cette pratique suscite une réaction sociale importante chez les Canadiens monogames. Au nombre de ces réactions notons, les témoignages et affidavits rendus devant la Cour Suprême de la Colombie-Britannique durant les procédures judiciaires, les nombreux rapports rédigés sur la question de la polygamie au Canada (Conseil du Statut de la femme du Québec, 2010, Campbell et Coll, 2005; Cook, 2006; Luthensen, 2005;), le dépôt de plainte devant le tribunal des droits de la personne (Canadian Federation of University Women), la formation de groupes de sensibilisation Committee Concerned with Polygamous Issues et Stop polygamy (Oziewicz, Globe and Mail, 2000). Dans ces divers documents, deux positions diamétralement opposées sont présentées. D'une part, pour plusieurs, la polygamie est une pratique étrangère, une pratique différente, voire déviante. La polygamie est construite comme une violation de droits fondamentaux des femmes et des enfants issues de ces unions. Dans ce contexte, ces acteurs demandent une meilleure protection des victimes et une criminalisation active des hommes polygames. D'autre part,

d'autres acteurs s'interrogent sur les effets de la réaction étatique sur l'expérience des femmes et des enfants vivant dans une famille polygame. Ils s'interrogent sur l'effet négatif que peut avoir la criminalisation. Ces derniers exigent donc un plus grand soutien des femmes, un soutien qui ne passe pas nécessairement par le rejet de leurs pratiques de la polygamie.

Qu'y a-t-il à comprendre de la polygamie? Dans le cadre de cette table ronde intitulée « Comprendre la polygamie », nous proposons cette question sera le fil rouge de nos discussions. Ainsi, criminologues, juristes, psychologues, sociologues seront réunis, afin de rendre compte de ce phénomène, de s'interroger sur la place et le sens de cette pratique chez les individus qui se reconnaissent polygames. La table ronde vise également à comprendre l'effet de la réaction sociale et pénale sur les individus pratiquants.

Constructive activism: what can I do?

Michele Colon; Tyler Newton; Paul Grosswald

Families affected by controversial groups often feel helpless and frustrated concerning the plight of their loved ones. Constructive activism is a productive way to channel these feelings, to increase the amount of information publicly available about a group, and ultimately to prevent others from becoming victims. Controversial groups go to great lengths to eliminate any negative information about them (Singer, 2003), which creates an even greater need for public information. This workshop will cover methods that families can use to inform the public about controversial groups in their area, what type of information should be made available, and the potential legal pitfalls they can face while speaking out. Constructive activism reempowers the family, enabling them to make a positive difference in their lives and in the lives of others. This workshop will cover the following topics:

1. Topics covered by Ms. Colon:

(the Why)

- The importance of making information that is critical of the group available to the general public. Cults do not disclose the group's true requirements, expectations, and agenda at the time of recruitment (source). Making this information available to others will allow people to make an informed decision about whether or not they will become a member of the group. This information also will help people leave who are questioning their membership in a controversial group.

(the What)

- The importance of networking.
- How different people bring different resources to the table.
- The importance of numbers, and how a support group can also serve as a resource pool.
- The importance of providing historical information about the group. Pointing out how the group's doctrine or practices have changed over time demonstrates that the group is not subject to the strict rules that the members are expected to adhere to. Documentation of failed apocalyptic predictions and contradictory statements found in the group's own literature are the best tools. We will cover challenges that may be faced in obtaining literature, and how these can be overcome.
- The importance of former member testimony. A collection of personal accounts from former members will provide the most accurate description of what the group is really like. While reading the former members' personal accounts, current members of the group will likely be able to identify with the struggles of group membership, thoughts of leaving, or being disfellowshipped by the group. We will discuss anonymity and challenges in finding former members and family members willing to post their stories online.
- The importance of showing how behavior within the group fits the definition of a cult. We will cover drawing comparisons to various thought-reform models described by Lifton, Singer, Hassan, and the like, and common cult replies and how to handle them.
- The importance of researching publicly available records. Finances often can be the exit ramp necessary for a questioning cult victim.

2. Topics covered by Mr. Newton: (the How)

- Cover the basics of setting up a Web site or blog to publish information about a group. Can even a small site be effective? What is the best way to get started? How do you expand if need be later? How to back up your site and why. How to contact persons of interest in foreign countries if the

group is based overseas. How do services such as Skype and Google Translate help make this possible by bridging language and distance barriers? Show examples. Briefly explain online privacy. Briefly cover what a "WHOIS" search is and what it discloses. Discuss what to consider when selecting a hosting company. What is an IP address and how can it be used? How can these controversial groups obtain and use this information to their advantage? Discuss how to block your IP address. The importance of aliases for former members and family members of current members when posting on public forums. Briefly cover Web site optimization (Google Analytics, stat counter, etc.). What does this information tell you? How does it guide you to proceed in respect to what information is popular and most relevant to your readers?

- Briefly cover how to have tracts or pamphlets cheaply and professionally made by online retailers. Offer key points on maintaining a scholarly approach. The importance of peer review of online content when possible. The importance of professionalism in journalism.
- Going door-to-door. Often, people are unaware that there is a controversial group operating in their neighborhood. Empowering the neighbors with knowledge of what is happening in their town increases pressure on the group. Cover strategies for talking with neighbors and getting others involved.

3. Topics covered by Mr. Grosswald: (the Legal)

- Legal implications of activism.
- What is libel and defamation?
- What lengths do cults go to in order to silence their critics? How can you protect yourself? Cite examples.
- Should you be concerned about being sued for posting information online?
- How to find an attorney if need be. Typical costs, and how to avoid legal troubles.

Coping with triggers

Carol Giambalvo; Joseph Kelly

This session is designed to inform former members with information about triggers:

- Defining what triggers are.
- Defining dissociation and how groups train members how to dissociate.
- Informing that triggers often bring on a dissociative/trance state, which are a very normal defense mechanism—natural occurrences to an unnatural event.
- What are some of the events in the life of a cult member that may later cause triggers in memory?
- What are the ways a group can orchestrate an experience, often utilizing trance states, and often leading to triggers after leaving?
- What are the ways a group can induce a hypnotic state without one's knowledge (or permission), and why are these so powerful?
- Information about ways to identify (label it) triggers and distract oneself when a trigger is occurring.

During the presentation of information, participants are invited to question or comment.

Criminalisation de l'abus de faiblesse

Henri de Cordes

En Belgique, la commission d'enquête de la Chambre des représentants relative au danger des sectes recommandait dans son rapport de 1997 de réprimer pénalement l'abus de situation de faiblesse.

En décembre 2000, le C.I.A.O.S.N, « constatant [que] cette recommandation n'[avait] pas été transcrite dans le droit positif belge [et] considérant qu'une telle modification du Code pénal [était] de nature à protéger les intérêts des personnes qui ont été les victimes, notamment, d'organisations sectaires nuisibles recommand[ait] au Ministre de la Justice de présenter au gouvernement un avant-projet de loi introduisant dans le Code pénal des dispositions visant à sanctionner l'abus de situation de faiblesse ».

Une première proposition de loi « visant à réprimer l'abus frauduleux de la situation de faiblesse des personnes afin de les pousser à un acte ou une abstention » a été déposée en 2003 par un député.

Le gouvernement déposait en juillet 2006 un projet de loi « visant à réprimer l'abus frauduleux de l'état d'ignorance ou de la situation de faiblesse des personnes », projet non abouti en raison de la dissolution des chambres législatives en 2007.

Sous la nouvelle législature, des propositions de loi étaient déposées au Sénat et à la Chambre. Le ministre de la Justice s'est alors déclaré "disposé à soutenir une proposition de loi qui reprendrait ou qui s'inspirerait du projet déposé par [s]on prédécesseur ". La dissolution des assemblées parlementaires en mai 2010 entraîna la caducité des propositions.

En août 2010, une proposition de loi était à nouveau déposée à la Chambre. La Chambre l'a adopté en juin 2011 avant que le Sénat l'amende un mois plus tard. Le vote final est attendu à la Chambre fin 2011.

Cult and counterculture: the paradox of submission

Steven Gelberg

It has been widely acknowledged that during the countercultural '60s and '70s, widespread experimentation with LSD and other psychedelic substances steered many young seekers to Hindu, Buddhist, and other Eastern religious paths. Because some psychedelic experiences appear to reproduce or mimic particular states of transcendent awareness and ecstasy described in Eastern religious texts, many seekers felt drawn to explore those root experiences via various forms of meditation and chanting. Additionally, the interplay between psychedelia and Eastern mysticism became explicit in the personal lives of major countercultural figures, including the Beatles (who brought attention to Maharishi Mahesh Yogi and, in the case of George Harrison, to the Hare Krishna movement) and Allen Ginsberg, the poet and countercultural icon who for years actively promoted the chanting of the Hare Krishna mantra (he later moved on to Tibetan Buddhism).

The Hare Krishna movement germinated within the historical and cultural context of the counterculture and drew most of its early members from among spiritually inclined hippies seeking mystical consciousness (the author was a member of that subspecies). Knowing well its pool of potential recruits, the Krishna movement explicitly advertised itself within the counterculture as the next logical step for psychedelically oriented hippies in search of the ultimate high. Widely distributed cards and flyers proclaimed, "Chant Hare Krishna and Stay High Forever!"

However, once the prototypical freedom-loving hippie found him- or herself ensconced within the local Krishna temple, what presented itself was not an egalitarian commune of individualistic, naturally high mystics, but a highly regimented, hierarchical, authoritarian, and celibate monastic community that required strict separation of the sexes and absolute submission and conformity to a group ethic. Nonetheless, in many cases, the visitor felt compelled to stay and commit rather than leave.

How is it, one might wonder, that a person with a strong cognitive and lifestyle orientation toward the Emersonian and Thoreauvian romanticism of radical individualism and personal freedom, inner-guided conscience, and nonconforming, intuitive self-expression, would submit to a mode of life apparently so diametrically opposed?

Through autobiographical reflection as well as psychological and sociological analysis, this essay will explore the logic and illogic of this kind of radical transition, and discuss whether the Krishna movement lived up to its paradoxical promise of freedom through submission.

Cult-induced ecstasies: dissociation and psychosis

Sharon Farber

From time to time, we all need a respite from the workings of our minds, and we may turn to meditation or relaxation techniques, which can be very beneficial when used in moderation. However, these rituals and techniques are used by different kinds of cults, not moderately but excessively, which results in shutting down the mind and the process of thinking. This result is accomplished by the engineering of intense experiences that the brain cannot metabolize and digest. Along with this process comes the parallel strain of actively suppressing one's emotional responses, which can ultimately numb a person's capacity for human feeling, rendering that person robotic.

The cult experience can induce radical personality change and ongoing states of dissociation, as well as ecstatic and psychotic states. The techniques used to produce altered states may be a combination of meditation, biofeedback, hypnosis and self-hypnosis, chanting, relaxation techniques, visualization, neurolinguistic programming, indoctrination, and yoga (Singer and Lalich, 1996). Individuals who have been accustomed to achieving altered states of consciousness through the use of illicit drugs may be attracted to Eastern religious groups that emphasize meditation, which induces an altered state. For

many, the meditative state serves as a substitute for the drug-induced state.

Common to many of these groups is a dangerously seductive paradigm, known as “You create your own reality” (YCYOR), a belief that is nothing more than magical thinking, the notion that one’s ideas are omnipotent. To fully understand the destructiveness of the YCYOR belief, one must understand that what we each perceive as reality is unique for each of us and is our own subjective psychic reality. We are only able to construct our reality based on the sensory input that enters our brain (Newberg and d’Aquili, 2000). When that sensory input overwhelms the brain of someone in a cultic group, his brain’s ability to process it becomes so impaired that he can become convinced that up is down, in is out, two plus two equals five, and that he has superhuman strength and can fly. And so under the influence of this psychotic delusion, a person might go to the top of a mountain or apartment building, spread his arms like wings, and try to fly. He may be killed in the process.

The cults often hold out the promise of an experience that will transform one’s life. Unfortunately, the implication that the transformation will be a positive one is quite misleading; for many people, the transformation is not at all positive. Even after they have left the cult, many continue to go into uncontrollable, ongoing states of dissociation. Some find that their mind may snap, slowly and gradually, or more abruptly; and they may become psychotic. The distress levels of former members are comparable to those of in-patients in psychiatric hospitals.

Whether they are Eastern meditational groups, radical self-improvement or therapy cults, pyramid schemes—whatever they are, the risk of involvement is great, even potentially life-threatening. Case examples from the presenter’s new book, *Hungry for Ecstasy: Trauma, the Brain, and the Influence of the Sixties*, will be presented.

Cults and psychological manipulation: a workshop for mental health professionals

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

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

Cults and religious freedom around the world

Willy Fautre

Willy Fautre, Director of Human Rights Without Frontiers in Brussels, will discuss the human-rights dimensions of the cult phenomenon as they manifest in different countries.

Cults and totalistic identities on the Web

Rod Dubrow-Marshall; Linda Dubrow-Marshall; Steve K. D. Eichel

Research is presented in this paper that identifies and locates an increase in undue and cultic influence and identity within the exponential growth of social networking and use of the World Wide Web. The Internet provides new opportunities for both cultic recruitment and processes that deepen cultic involvement, and new ways in which undue influence manipulates people into feeling unable to leave their group, therapist, or guru. It also has been widely noted how terrorist organizations and other extremist groups have been using the Internet widely since its inception to grow their networks and promulgate their ideas (see Weimann, 2005). The growth of new media and social networking has also created a new breed of terrorists whose identity is created online and who have little or no contact with others. An example of undue influence in cyberspace is the formation of proanorexia Web sites, which have been described as the Cult of Ana, where Ana is worshipped and people find acceptance for psychologically unhealthy behaviour (Seed 2007).

The propensity for social networks and Web worlds to both dominate and splinter social identity extends understandings of self-identity and social categorization (see Turner, 1987), and relates to concepts of

totalistic identity (see Dubrow-Marshall and Martin, 2008), where totalistic identities are transitory states akin to “pseudo identities,” yet with powerful and long-lasting emotional consequences. Identity in this sense not only has become multiphrenic (see Gergen, 1991), but also exists across many and varied social spheres across the World Wide Web, particularly amongst the young; this combination continually blurs the distinction between self-reality and self-phantasy—a form of “doubling” as outlined by Lifton (1999). An analysis is also provided of how an individual terrorist in his or her “second life” can also be an apparently loving spouse and conscientious co-worker in his or her first life. A model is advanced, based on analyses of social media and its effects on self-identity and psychological health, of multiphrenic and totalistic identities, which may offer important insights into cognitive processes, emotional well-being, and the process of cult conversion and its effects.

Cults on trial: a workshop for the forensic mental health expert

Steve K. D. Eichel

Introducing the “cult issue” into the courtroom has yielded mixed results and can be especially challenging to the mental health expert. In addition to conflicting interpretations of the science of coercive persuasion and “thought reform,” the forensic expert must be familiar with potential First Amendment issues. The expert may even have concerns about potential retaliation from groups that have a vested interest in keeping these issues out of the courtroom.

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

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

Debriefing and wrap-up for former members

Carol Giambalvo

This session is a support session for former members in which all will have the chance to express what the conference was like, positively or negatively, for them. Suggestions are invited for future former-member sessions. Attendees are invited to put their names and email addresses on a list to be emailed to each so that attendees may have support. Finally, all persons are invited to share how they are feeling at this moment and anything else they would like to share. As in other invitations for individual sharing, it is fine to “pass.” Participants are advised of future recovery workshops, of the reFOCUS (free) e-newsletter on recovery, and that local ICSA meetings are being held in some communities.

Discours sur le châtimeut corporel des enfants chez les protestants conservateurs québécois francophones : l’influence des différences générationnelles

Adriana Pacheco

La Bible prescrit dans plusieurs de ses versets d’utiliser le châtimeut corporel comme moyen pour chasser une inclination au mal qui serait innée chez les enfants et d’effectuer ce châtimeut à l’aide d’une verge. De ce fait, de nombreux protestants conservateurs emploient des objets (cuillers en bois, bâtons, baguettes) pour administrer ce châtimeut à leurs enfants. Dans la présente communication nous analysons les points de vue d’une quarantaine de protestants conservateurs québécois sur cette pratique. Elle résume certaines conclusions d’une étude qualitative réalisée en 2006 incluant des observations non participantes à des services religieux et des ateliers d’enseignement doctrinal dans quatre congrégations protestantes

conservatrices (deux Églises évangéliques, une pentecôtiste et une baptiste), ainsi qu'une série d'entretiens auprès de 39 membres de ces congrégations. L'analyse des données a permis de dégager chez les participants différentes attitudes face au châtement corporel selon leur génération en tant que protestants conservateurs, notamment une forte déviance chez les individus élevés dans le protestantisme conservateur par rapport au discours de leurs Églises d'appartenance.

Discussion: cult victims and the law

Alan Schefflin; Steve Hassan

After Professor Schefflin's presentation on the brainwashing case law and Mr. Hassan's presentation on how the law can hurt cult victims, the two presenters will discuss how the legal profession needs to be educated to help victims by recognizing and acknowledging the role of extreme influence ("brainwashing") in victimizing members of cultic groups.

Discussion: ethics, activism against, and dialogue with cultic groups

Michael Kropveld, Moderator; Eileen Barker; Michele Colon; Willy Fautre; Dan Fefferman; Martin Gurchich; Tyler Newton; Larry Pile; Elmer Thiessen

Mr. Kropveld will moderate a discussion in which selected presenters from previous sessions dealing with dialogue, activism, and ethics will discuss how a proper balance can be found among sometimes-competing objectives.

Discussion scientifique

Guillaume Garih, Moderator; Dianne Casoni; Lorraine Derocher; Adriana Pacheco; Marie-Andrée Pelland; Aurore Schwab; Anas Talbi

Mr Garih sera le modérateur pour un débat dans lequel des conférenciers sélectionnés parmi ceux qui ont déjà présenté sur des problèmes liés à la recherche vont partager leurs pensées et leurs interrogations sur divers sujets explorés dans les sessions précédentes. Les questions du public seront les bienvenues.

Ethics of evangelism: a philosophical defense of proselytizing and persuasion

Elmer Thiessen

After providing some background to my recently published book, *The Ethics of Evangelism: A Philosophical Defence of Ethical Proselytizing and Persuasion*, I will give a brief overview of the contents of the book. I also will briefly survey a couple of dominant themes in the book and analyze a few concrete examples of evangelism/proselytizing. A handout of fifteen criteria to distinguish between ethical and unethical evangelism/proselytizing/ religious persuasion will be distributed. I also want to allow time for some questions and discussion.

Exploring possible cult dangers at a spiritualist camp

Elliot Benjamin

In this presentation I will describe the parts of my PhD psychology dissertation research at a Spiritualist camp in Maine that pertains to a researcher-based experiential determination of possible cult dangers at the camp. Exploring possible cult dangers at a Spiritualist camp is timely and important research in today's world because the alleged phenomenon of communications with deceased persons through visiting mediums has become a "hot topic" in the public arena. It has even gained some interest in mainstream psychology: I recently gave a talk about my experiential afterlife research at the American Psychological Association conference in Washington, DC.

As a first step in evaluating the plausibility of bona-fide afterlife communications of mediums, I have explored the environment that many mediums utilize for these communications, which is Spiritualist churches and camps. Through having experienced a variety of individual sessions and group sessions with mediums, plus workshops, séances, church services, and mediumship-development classes, I have experientially learned about the pervasive environmental influence surrounding mediums and participants at Spiritualist camps. At my presentation, I will describe a number of firsthand experiences at these various Spiritualist camp activities and events, with a focus on the possible cult dangers involved. To evaluate the extent of these possible cult dangers, I will utilize the Bonewits Cult Danger Scale and compare my numerical qualitative and quantitative results with those of a number of other

religious/spiritual groups that I have evaluated in this way, as described in my *Modern Religions* book. However, I will purposely not reveal my conclusions at this time, to save this information for the “punch line” of my presentation.

Four decades of family cult interventions: what have we learned?

David Clark

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

This workshop will examine the history of the leading groups that families and cult members seeking help encountered starting in the 1970s; these families required intervention assistance to bring about members’ reevaluation and reflective critical thinking. Early cultic concerns focused on groups that expressed more extreme traits and characteristics, but we needed meaningful ways to assist families with their loved ones with whom they had very limited access. Group characteristics were more pronounced and more easily recognized by the general public. Over the decades, cultic groups have become more sophisticated in presenting images that appear more mainstream to the outside world. Some groups have changed and reformed their organizations, but why this has happened needs careful examination. Other cultic groups claim change, but questions remain about the inward realities; families victimized by some of these troubling groups still repeatedly allege cultic abuses and deceptions.

As the decades have changed, the cult-intervention models have also evolved to use different approaches. My contribution will focus on the information educational model, which emphasizes critical and reflective thinking that facilitates reevaluation. With implementation of this model, recovery generally follows, especially when participants make an honest comparison, and qualified resources with competent counsel are available. Each decade provides groups that stand out; but some groups that had been prominent in previous decades also have fallen into decline, especially after their founding charismatic leaders die.

It is important to share and understand what has consistently proven to help and work in terms of assisting cult members and their families over the past four decades. Consistent testimony and measured results have demonstrated the effective intervention models that bring about healing and recovery, and we hope to examine these together.

From perception to reality: the case of ISKCON in Belgium

Martin Gurvich

Using newspaper clippings, magazines, and TV programs, I will give a detailed presentation of the two very opposing perceptions of ISKCON in Belgium: the Flemish (and Dutch, as well) on the one hand, and the French speaking on the other (mostly Belgian, but also French). I will also discuss how ISKCON is probably the best example of how the perceptions in one country are so different from those in another country in regard to the same organization. In other words, I will use the example of ISKCON to discuss a broader phenomenon. I will also discuss the maturing of ISKCON and its relations with cult-watching organizations, government, media, and so on.

Government regulation of persuasion in the United States: implications for legal claims resulting from cultic persuasion

Linda Demaine

A core ideal of democracies is the unimpeded exchange of ideas. The government treads lightly in placing constraints on how individuals influence one another, and it exercises restraint in its own interactions with the citizenry. A key underlying presumption of this system is that people are well positioned to assess the validity of the persuasive attempts directed at them, and to resist persuasive attempts that encourage them to act contrary to their own interests. This talk identifies the circumstances in which the U.S. government deems this presumption to fail; it reviews the types of persuasion subject to government regulation within the United States. In doing so, it sheds light on which types of persuasion the government expects people to resist and which types of persuasion the government deems sufficiently

harmful to justify legal regulation. Understanding how the government views different types of persuasion can help persons who believe that the government should protect citizens from cultic persuasion to convince lawmakers that such protection is warranted. The talk also covers the forms this intervention has taken in the limited contexts in which the government has decided to regulate persuasion (for example, a preemptive right versus damages if a harm is sustained). Considering the types of intervention currently permitted provides further insight into the government's perception of persons' vulnerabilities to persuasion and serves as precedent for the government to provide similar interventions when persons are subject to cultic persuasion.

Healing the rift between former cult member parents and their second-generation adult (SGA) children

Lorna Goldberg; Masoud Banisadr; Lois Kendall

This panel will include a second-generation former cult member who studied SGAs and the first generation as part of her doctoral dissertation (Lois Kendall, PhD), a first-generation parent former cult member who has published his autobiography (Masoud Banisadr, PhD), and a mental health professional familiar with postcult concerns of SGAs and first-generation parents (Lorna Goldberg, MSW). Dr. Kendall will focus on the practical reality of the concerns and issues that can arise and how to move forward after the cult. Dr. Banisadr will address these concerns from a first-generation parent perspective. Ms. Goldberg will describe some of the postcult issues and emotions that might emerge for parents after cult departure and when they attempt to repair relationships with adult children.

How grief becomes disenfranchised when one loses a child to a cult

Rosanne Henry

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

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

How the government, lawyers, citizens, and victims confront controversial groups, especially the Unification Church, in Japan

Masaki Kito; Takashi Yamaguchi; 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 concerning the systematic and organized spiritual sales by the Unification Church; many arrests, searches, and convictions have taken place. Lawsuits have been filed against the government, seeking compensation for damages caused by the spiritual sales, on the grounds that the government has neglected to take action against the Unification Church.

We will be reporting about the criminal prosecution against the Unification Church members and other groups, civil court cases concerning various groups such as Home of Heart, Kigenkai, and the Unification Church.

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

Il n'y a pas de morale dans le zen! - deux cas de mise en question des enseignants zen

Christopher Hamacher

Le bouddhisme zen a longtemps été considéré comme étant presque immunisé contre les scandales qui affectent de temps en temps les autres regroupements religieux. La méthode rationnelle du zen, basée uniquement sur l'expérience méditative de l'individu, a été considéré comme une alternative saine aux

approches plus théistes et moralistes, dont les dirigeants ont si souvent clandestinement violé leurs propres règles de conduite. La présomption qui a sous-entendu le zen est que la méditation elle-même éliminera la souffrance chez le pratiquant accompli, sans recours à de telles règles rigides de comportement. Cependant, cette présomption commence lentement à être mise en question, puisque plusieurs enseignants zen occidentaux ont entre-temps été accusés de conduite à peine moins scandaleuse que celle de leurs collègues non-bouddhistes.

Informed consent, undue influence, and cults: Japanese perspectives

Masaki Kito; Takashi Yamaguchi

Lawyers and the courts has played a major role in countering cult movements in Japan. Japanese lawyers have adopted the Western theories of informed consent and undue influence, and have developed them to further the arguments in civil cases that urged the courts to recognize and set out the legal rationale for evaluating illegalities of cultic activities. They have done this to the point, in one case, that the court straightforwardly acknowledged the illegality of "mind control." In this session, we will refer to cases and introduce the logic behind the rulings set out by the courts. We hope that our presentation will be useful for US and European colleagues from both academic and actual legal practice perspectives. We also will make some arguments, based on cases we have handled concerning cults and free speech, especially relevant to libel and copyright, the seemingly popular "tools" utilized by cults for suppressing free speech.

Intégrisme religieux entre manipulation et victimisation (Mécanismes et prévention)

Anas Talbi

La manipulation psychologique des être humains n'est pas l'exclusivité des sectes fanatiques ou des seuls intégristes, toutes religions confondues. Nous sommes, tous, soumis à son pouvoir, à commencer par le discours politique, par le charme et la séduction entre deux personnes ou bien la publicité commerciale et autre matraquage médiatique. Les récentes révolutions du printemps arabe ont clairement dévoilé à tel point les masses populaires étaient constamment soumises à une odieuse désinformation audiovisuelle allant du faux montage jusqu'à l'interdiction complète du droit à l'image. Néanmoins, nous allons nous pencher sur la question de la manipulation psychologique au sein des mouvements islamistes, comme chez les talibans et autres groupes intégristes à travers le monde. La manipulation psychologique chez ces mouvements se résume essentiellement dans l'instrumentalisation du discours religieux pour endoctriner et embrigader certains adeptes et les servir pour des fins pas toujours catholiques.

L'endoctrinement, lui, consiste à affaiblir les défenses psychologiques chez la personne en profitant de sa détresse morale, de son ignorance ou de la confiance qu'elle a en quelqu'un. Dans son excellent film « Le destin », Youssef Chahine, réalisateur égyptien de renommée internationale, a bien décrit le processus d'aliénation mentale qu'exercent, sur les adeptes, les sectes et les fanatiques. Ce processus ne doit pas être différent de celui pratiqué dans la manipulation psychologique de certains jeunes de culture musulmane vivant au Pakistan, Afghanistan et Moyen-Orient ou même en Europe, au Canada ou en Amérique, et qui se sont retrouvés impliqués dans la criminalité terroriste. Ces jeunes qui sont parfois manœuvrés par des islamistes chevronnés, ne seraient-ils pas, eux-mêmes, davantage de simples victimes que de dangereux terroristes ? Ne devraient-ils pas être précocement protégés par le code pénal qui sanctionne l'abus de faiblesse, de fragilité et de l'état d'ignorance de personnes vulnérables ?

Cependant, nous appréhendons une « nouvelle inquisition » qui permettrait à la justice de décider de ce qui est discours religieux normal ou discours sectaire intégriste, ce qui pose toujours le problème du dilemme entre sécurité et liberté !

L'isolement social : une situation pouvant justifier une intervention en matière de protection de l'enfance en milieu religieux fermé

Lorraine Derocher

Cette communication vise à partager les résultats d'une étude réalisée sur l'intervention judiciaire en matière de protection de l'enfance au sein de groupes religieux fermés, en France et au Québec. L'objectif principal a été de comprendre le défi que peut représenter l'intervention étatique en matière de protection de l'enfance dans les organisations dites « sectes », plus précisément dans les communautés fermées à la société.

Notre analyse de la jurisprudence nous amène à conclure que, au-delà des situations de danger dans

lesquelles certains de ces enfants se retrouvent dues notamment aux agressions sexuelles, aux négligences médicales, à la maltraitance physique ou à la non-fréquentation scolaire, les juges québécois et français s'accordent pour cibler l'isolement social comme étant la situation qui compromet le plus le développement ou la sécurité de ces enfants. Au Québec, l'isolement est clairement indiqué dans la Loi sur la protection de la jeunesse comme pouvant constituer une forme de maltraitance psychologique et en France, il peut être considéré comme une forme de danger, dépendamment de l'évaluation du juge.

Notre recherche a permis d'établir l'isolement social comme une catégorie identifiable dans les décisions en matière de protection de l'enfance concernant des « sectes », même dans les cas où l'enfant n'a subi aucun autre type d'abus. Lorsque l'isolement est appréhendé comme une situation de danger, les décisions accordent alors plus de poids au meilleur intérêt de l'enfant qu'à la liberté de conscience ou de religion parentale.

Par des exemples pris dans la jurisprudence, notre communication vise à démontrer combien la notion d'isolement est importante lors d'interventions en matière de protection de l'enfance au sein de communautés religieuses fermées.

La dynamique des croyances

Christophe Nowakowski

Cette présentation couvre les sujets suivants :

- Le sens général de la croyance.
 - Cette partie s'intéresse aux différentes interprétations du concept de croyance, selon le contexte, et au fait que la croyance est un processus normal et non pathologique. Elle aborde la distinction philosophique entre la connaissance et la croyance.
- La croyance d'un point de vue psychologique, selon différentes théories : la théorie psychanalytique, la théorie de la dissonance cognitive et la théorie de l'autodétermination.
 - Cette partie explore le fait que même si une croyance n'est pas pathologique en soi, selon les circonstances elle peut avoir des fonctions cachées, et, dépendamment de la théorie que l'on adopte, peut être perçue comme un mécanisme de défense, un moyen d'éliminer la dissonance cognitive ou un moyen de satisfaire un besoin psychologique fondamental.
- La croyance comme processus individuel et la formation des croyances comme un processus interpersonnel.
 - Cette partie illustre comment, dans certaines conditions, des croyances peuvent être formées dans un contexte interpersonnel, parfois avec un certain degré de coercition, ce qui correspond à une emprise psychologique.
- La croyance d'un point de vue spirituel et ses liens avec la neurobiologie.
 - Les croyances peuvent être acquises par la rationalité, par la perception et par l'expérience subjective. Cette distinction est faite dans certaines traditions spirituelles, mais elle fait également du sens d'un point de vue neurobiologique, puisque différents circuits neuronaux sont sollicités dans les trois cas. Cette section explore cette idée.
- L'exploration des croyances en psychothérapie.
 - La dernière partie examine les pathologies possibles de la formation et du maintien des croyances, et ce qui peut être fait dans un cadre psychothérapeutique.

Le dilemme des prisonniers : un modèle psychanalytique d'aliénation structurante

Arthur Mary

Nous partons de l'article de Lacan sur « Le temps logique et l'assertion de certitude anticipée » en reprenant son usage du dilemme des prisonniers afin de proposer le modèle d'une structure de sujétion. Ainsi, la règle du jeu énoncée par le directeur de la prison – qui aussi bien pourrait être le gourou d'un groupe d'adeptes – a pour effet de faire émerger une modalité de calcul et de prise de décision qui n'appartient en propre à aucun des prisonniers. Pourtant chacun des prisonniers, du fait des spécificités de la règle du jeu, agit suivant une logique qui n'est pas la sienne et qui le conduira à sa perte.

(Ce rapport d'extériorité décrit au mieux ce qu'il en est du sujet de l'inconscient, soit ce que Freud indexe du terme dialectique d'Unheimliche, « non-familièreté » de l'inconscient.) A la lumière de ce modèle, que peut-on dire des effets de production d'une subjectivité spécifiquement sectaire ? Il importe pour cela de cerner au mieux ce qu'il en est de la règle du jeu en vigueur dans le collectif considéré ; et notamment,

quand cette règle avoisine le solipsisme du psychotique. Nous tirerons enfin un dernier profit de l'article sur « le temps logique » pour mettre ses conséquences cliniquement à l'épreuve de la parole d'adeptes et anciens adeptes dans les assertions de la certitude.

Principales références :

Lacan, J., (1945), « Le temps logique et l'assertion de certitude anticipée, un nouveau sophisme », *Ecrits*, t. 1, Seuil, Paris, 1966.

Sass, L., (1994), *Les paradoxes du délire, Wittgenstein, Schreber, et l'esprit schizophrénique*, Ithaque, Paris, 2010.

Wittgenstein, L. (1969), *De la certitude*, Gallimard, 2006.

Le terrorisme et la parole

Regine Zimmermann

Le terrorisme est un phénomène complexe à cause de sa flexibilité, son adaptabilité, sa capacité de mutation, selon les champs d'application. Il apparaît pourtant, qu'il fonctionne toujours selon les mêmes mécanismes pour faire un usage calculé de la violence, pour créer la peur destinée à contraindre ou intimider des gouvernements, des sociétés, des personnes, en vue d'atteindre des objectifs politiques, idéologiques, religieux.

Le terrorisme religieux le plus récent, sous sa forme moderne s'inscrit contre l'infidèle, l'incroyant, au nom d'un Dieu intransigeant, despote et cruel. C'est le pouvoir de donner la mort « légitimement » sur la foi de belles paroles et « devoirs de conscience ». C'est le pouvoir de ceux qui aspirent à un pouvoir dominant, même occulte et en sont les inspireurs.

Le fait nouveau est quand le terrorisme part de la parole, et se sert plus particulièrement de la Parole de Dieu, pour, à travers ses leaders, collaborateurs, exécutants, avoir le dernier mot : celui qui ôte tout sens à leur conduite exaltée et destructrice.

Depuis Yalta, au XXème siècle, les frontières du bien et du mal, les valeurs morales ont changé au point que tuer l'homme désigné comme l'ennemi n'est plus seulement une obligation mais passe pour un fait glorieux. Cette évolution significative de la parole pourrait bien avoir eu une incidence jusqu'alors insoupçonnée. Si aujourd'hui, la parole n'est plus que le langage effectuant, une « mémoire dans son acte propre », ce dernier peut effectivement devenir le vecteur d'un terrorisme, à la fois formulé et subliminal. Nous chercherons donc à :

Faire le lien entre discours sectaire et discours terroriste, dans leurs structures signifiantes et existentielles.

rendre possible un décodage selon les critères d'analyse du langage (stylistique, grammaire, vocabulaire, etc.)

Ces jugements de valeur métalinguistiques, pourraient bien alors servir à évaluer la réalisation des desseins de l'auteur, dans le but non seulement de se libérer de la manipulation par le langage mais encore des théories qui font la justification de ces manipulations.

Legal issues: open discussion

Carolle Tremblay, Moderator; Roberto Asquini; Francois Bellanger; Linda Demaine; Willy Fautre; Masaki Kito; Alan Schefflin; Takashi Yamaguchi

Ms. Tremblay will moderate a discussion in which selected presenters of prior sessions dealing with legal issues will share their thoughts and ask each other questions on the various issues that were explored in earlier sessions. Audience questions also will be invited.

Les libertés de religion: une théorie plurielle du principe de liberté de religion dans l'étude comparative de certaines réponses juridiques face aux dérives sectaires et au fanatisme

Guillaume Garih

Les incidents liés aux sectes et à leurs victimes ont influencé législateurs et juges dans leurs manières d'interférer avec la liberté de religion. L'approche canadienne, par exemple, est "minimaliste" en comparaison avec la loi drastique anti-secte française, qui a vu le jour après les meurtres et suicides

collectifs de l'Ordre du Temple Solaire. Les comparaisons de ce genre révèlent des conflits dans la définition de liberté de religion, particulièrement en vue de son objectif qui serait « [l]e pluralisme, conquis à travers les siècles, [et qui] n'est pas sécable d'une société démocratique, cette dernière étant dépendante de ce principe [ma traduction]» aux dires de la Cour Européenne des Droits de l'Homme. En tentant de comprendre les problèmes légaux rattachées au pluralisme ainsi que dans le but d'offrir un cadre d'analyse pour comparer les systèmes légaux de différents pays quant au principe de liberté de religion, ce travail propose une nouvelle division du principe de liberté de religion en deux sous-composantes (liberté de religion per se et libertés méta-religieuses).

Les sectes et nos enfants : pistes pour une liberté religieuse responsable

Lorraine Derocher

La quête de sens, l'attrait pour la vie communautaire, pour certaines valeurs familiales ou environnementales stimulent l'individu vivant dans une société moderne marquée par l'individualisme, l'éclatement des familles et la prédominance des valeurs économiques à se joindre à une communauté de sens. L'individu cherchant à assouvir sa soif de mieux-être oublie parfois qu'un contexte religieux peut glisser vers le radicalisme, l'extrémisme ou une rupture avec la société environnante. Dans cette perspective, le parent, sans mauvaise intention, a parfois placé son enfant dans une situation à risque. Ce dernier deviendra victime d'une situation qu'il n'a pas choisie.

Certains droits des enfants sont parfois bafoués en milieu sectaire: isolement social, négligences médicales, écoles illégales, non-déclaration des naissances, châtiments corporels, agressions sexuelles, etc. L'individu qui n'a pas exercé son jugement critique ne sait pas que certains univers croyants sont portés à déraper au point de s'adonner à certaines activités illégales ou de placer les mineurs dans des situations à risque, tant pour leur développement physique que psychologique. Le parent réalisera peut-être trop tard qu'il a placé son enfant dans une situation difficile.

La jurisprudence démontre que l'appartenance religieuse parentale prime parfois sur le meilleur intérêt de l'enfant. Certains parents se trouvent en conflit normatif lorsque les règles religieuses sont contraires aux lois de protection de l'enfance. Dans d'autres cas, l'observance religieuse parentale a systématiquement préséance sur le bien-être de l'enfant. Dans un contexte où les états occidentaux garantissent généralement le droit à la liberté de croyance et de religion, comment le parent peut-il jouir de cette liberté tout en demeurant responsable et tout en prenant en compte la protection de son enfant? Notre communication vise donc à donner des pistes de discernement pour le parent en quête qui veut exercer son jugement critique en matière religieuse.

Listening to the still small voice: reclaiming the self after leaving religious totalistic groups

Catherine De Boer

Memberships in social groups are central to one's self-understandings and can provide individuals with purpose, meaning, and feelings of competence and value. At times, these memberships also can test and potentially compromise one's self-understandings. In either case, disengagement from a social group has identity implications, and "finding," "(re)claiming" or "discovering" one's self is a crucial component of a successful leaving. Using disengagement from religious totalistic groups as its focus, an argument will be made that some individuals leaving such groups not only face identity challenges typical of other social-group leavings, but in addition may also need to cope with the impacts of mind control, trauma, abuse, and the ego destruction they experienced in the group. These unique challenges can make achievement of identity congruence postmembership especially difficult.

This presentation will highlight findings from two research studies that investigated the identity implications of disengagement from a variety of social groups. The first study (2007) investigated voluntary disengagement; a current study is investigating forced leavings. These qualitative studies using a narrative analysis had as their central aims (a) to discover whether a disengagement process exists, and if so, to discover the defining characteristics and phenomenological aspects; (b) to describe the shifts in identity that accompany the process; and (c) to consider clinical or treatment implications.

This presentation will make the following claims: (a) that social group disengagement is a definable social process, and what we know about this broader phenomenon bears relevance to exiting religious totalistic groups; (b) the degree to which the associated identity-based challenges are acknowledged and addressed could determine the trajectory of the individual's life, postgroup membership; and (c) a good

outcome includes the achievement of identity congruence and personal agency. Specific treatment strategies and practice implications will be discussed.

Media coverage of “evil cults” in China newspapers

Zengy Zhang

In several decades, Chinese media have paid more and more attention to victims of cultic groups. In this proposal, I'd like to describe the nature of victimization by “evil cults” as portrayed in Chinese media by analyzing newspaper coverage from 2000 to 2010. In this study, we used the Fulltext Database of China Major Newspaper (FDCMN), in which there is a total of 566 newspapers (153 national ones and 413 local ones), with 7,950,000 reports, reviews, and others from January 1, 2000, to December 31, 2010.

Methodology. At first, we used the term *evil cult* to be a keyword to search in titles or subtitles, as well as in full text, to learn the overall character of the media coverage. Second, we combined the keyword *evil cult* with other keywords such as *death*, *hurt*, *suicide*, *kill*, and *spirit control* to search in full text and find the most related reports. Third, we did a content analysis of the selected reports to describe the victimization of the evil cult groups reported by China newspapers.

Findings and Discussion. (1) From Jan. 1, 2001 to Dec. 31, 2010, there are 9,156 reports that contain the phrase “evil cult” in FDCMN, and their annual distribution is as follows: 2006(1554), 2007(1413), 2008(1173), 2010(979), 2009(947), 2001(875), 2002(540), 2005(515), 2003(450), 2004(391), 2000(319). (2) In the reports, we found 493 core reports with the phrase “evil cult” in their titles or subtitles after we excluded 78 news stories about establishing national or local associations of anti-evil cult, and these reports distributed as following by amount: 2001(130), 2009(54), 2010(54), 2008(48), 2007(43), 2000(38), 2006(32), 2005(30), 2003(22), 2004(22), 2002(20). (3) In the 493 core reports, the top three ranking national newspapers were *People's Daily*(81), *Xinhua Daily Telegraph*(48), *Popular Science & Technology*(34). According to the categories of victimization caused by evil cults, there are 54 (focused on death), 56 (kill), 66 (suicide), 16 (poison); and according to the means used by evil cult, there are 78 (mentioned spirit control), 74 (cheat), 34 (promising health). (4) After we did a content analysis of 163 reports published in the three national newspapers mentioned above, we tried to describe how evil cults victimize their practitioners or others. (5) We discuss the certainty of our conclusion based on the quantitative analysis above within the background of anticult movements in China.

Mind manipulation: a mathematical model to explain influence, mind control, and brainwashing

Masoud Banisadr

To build their childish world and satisfy their tendency toward “all or nothing,” cult leaders have no choice but to isolate themselves and their little world psychologically, physically (if they can), or both, and to find some sort of mind-manipulation technique to change free men and women recruited from the wider society into toy-like objects of their dream world.

To explain mind manipulation, I have divided the concept into three different categories or phases and have tried to show these phases through the introduction of a mathematical model.

The first stage is the use of rational and influence techniques, both to change the beliefs of new recruits and as a tool for recruitment. The second stage is mind control: After beliefs have been changed, the cult leader's main task will be to stabilize or freeze new beliefs and to neutralize new recruits' tendency to return to their previous system of beliefs. Finally, to fulfill his desire in fully changing free men and women into transformer-like toys that can be bent and shaped as he wishes, a destructive cult leader has to change each disciple's personality into a collective “cult personality.”

New Zealand organizations focusing on the problems of cults

Piotr T. Nowakowski; Stephen Mutch, PhD

This paper is a continuation of the research on Australian organizations that focuses on the problem of cults. At the 2011 Annual International Conference in Barcelona, the authors presented a paper entitled “Australian Organizations Focusing on the Problem of Cults.” Research methodology consisted of micro and macro questionnaires. The micro questionnaire was circulated directly to organizations that focus on the cult problem; it 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.” The questionnaire 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 some formal changes) were distributed in New Zealand. The collected data was supplemented by the information publicly available from Web sites managed by the organizations subjected to analysis and from other published material. The authors have examined the outcomes, compared the similarities and differences between those New Zealand, Australian, and also European cult-watch organizations concerned, and have drawn some observations. The ongoing research has both quantitative and qualitative characteristics. The research is intended to add to the growing information base about those organizations involved in cult-watch activities.

Panel: manipulation and victimization by the Exclusive Brethren: conceptual, legal, historical, and psychological issues

Jill Mytton; Peter Caws; Gordon Martin; Steve Ballard

This symposium of four papers will explore how the Exclusive Brethren’s leadership coerces and sacrifices vulnerable individuals under the guise of doctrine and does real harm; how the group turned an essentially harmless although restrictive evangelical sect into a closed and repressive machine; how pushing dissidents out systematically violates their human, legal, and economic rights; and how the effect of this treatment can lead to a variety of psychological problems. The presenters are all former members of the Exclusive Brethren.

Panel: manipulation and victimization—paper 1: selfish manipulators and sacrificial victims among the Exclusive Brethren

Peter Caws

Manipulation is linked linguistically to selfishness and greed; *manipulus* means “a handful,” and the manipulator is generally trying to get his or her hands on something, most often for personal advantage. Victimization is similarly linked to ritual slaughter; *victima* means “sacrificial animal,” but it applies (or applied) to human sacrifice, as well. In cases of manipulation, the welfare of the victims is not the goal—rather, they are exploited, sometimes for religious purposes. Can these concepts be applied to the coercion and exploitation practiced by the Exclusive Brethren? The rhetorical force of this cluster of terms—*manipulation, victimization, coercion, exploitation*—makes it likely that their application to the behavior of the Brethren will be met with indignation by members of this group. What I see as manipulation will be regarded by them as doing what is best for the victim; what I see as victimization, as saving his or her soul. There will be protestations of innocence and of good intentions. But when we examine the doctrines and motivations of the Brethren who “cut off” family members and deprive them of love and livelihood, it becomes clear that what is important is not the happiness or salvation of those who are driven out, but the supposed purity of life—and standing among their fellows—of those who are forced to drive them out. These things are selfishly and ruthlessly protected at the expense of the suffering of others. The claim to purity of life (the vaunted “separation from the world”) is often hollow and inconsistent with professed beliefs, and the social structure that compels the brutality shown to the victims is for the most part authoritarian and oppressive, driven by ignorance and fear. The acts of the Brethren are not innocent; the language of manipulation and victimization, coercion and exploitation, is richly justified.

Panel: manipulation and victimization—paper 2: from conscience to corporation

Gordon Martin

A personal account of an upbringing amongst the Exclusive Brethren in an era when conscious choice was the rule, and families were not divided by the sect, to the present day, when the group functions in an international corporate environment, will be presented. The consequences of this dramatic change and its negative effects on individuals will be explored. The system of control under the two regimes will be examined and related to technological, information, and social changes in the world at large. Reference will be made to Stanley Deetz’s descriptions of the corporation, and to Marshall McLuhan’s thoughts on

how not only content, but form itself can shape perceptions and behavior.

Panel: manipulation and victimization—paper 3: excommunication: the consequences, and a member’s right to a fair hearing

Steve Ballard

Excommunication and *shunning*, or being “withdrawn from” are words used by closely knit religious groups; the practices that these words refer to are commonly designed to correct members’ actions or words when those actions or words (in the eyes of the administration) undermine or contradict the group’s norms or mores. The courts are slow to exercise jurisdiction over the question of membership in a voluntary association, especially a religious one. Jurisdiction has been exercised, however, where property or civil rights turn on the question of membership. Where such rights are affected, as they are very likely to be in an enmeshed group in which one’s livelihood and property rights are often intertwined with the religious group, the courts will intervene to ensure that the principles of natural justice are followed. The content of the principles of natural justice is flexible and depends on the circumstances in which the question arises. However, the most basic requirements are that of notice, opportunity to make representations, and an unbiased tribunal.

A member must be given notice of the cause for which he is to be expelled. It is insufficient merely to give notice that the conduct of a member is to be considered at a meeting. The member who is to be expelled also must be given an opportunity to respond to the allegations made against him. The Exclusive Brethren Church in Canada has consistently failed to meet the standards required by Canadian law in withdrawing from its members and has caused considerable financial and other harms to members who wish to leave. These basic legal rights should be communicated both to the Exclusive Brethren and their members.

Panel: manipulation and victimization—paper 4: manipulation and victimization: the impact of the doctrines of separation on the experiences of being raised in and leaving the Exclusive Brethren

Jill Mytton

Influence from parents, teachers, and other sources that promotes and facilitates normal childhood development is an important part of the early years of an individual’s life. This paper will present a qualitative study that explores the idea that, in some Exclusive Brethren families, the influences brought to bear on children, based on the doctrine of “separation from evil,” can actually be counter-facilitative, thus hindering and restricting cognitive, social, interpersonal, and moral development. Not only can this cause harm such as trauma during one’s childhood, but, I argue, these negative influences can have serious implications for one’s mental health in adulthood. This harm impacts in particular when the individual decides to leave the group.

Former members were interviewed and asked to talk about their experiences of being raised in the Exclusive Brethren and subsequently leaving as adults. Their stories were analyzed using narrative analysis. This analysis is not yet complete, but themes are emerging around the experiences of childhood as being confined and restricted; having a sense of isolation from the world and of being directed; experiencing the pressure to conform; being subjected to unspoken rules and blind obedience, living in a world of secrets; experiencing an internal conflict, especially between the true inner self and a proxy self, and the “trampling on the natural”; having the sense of a false life; and experiencing fear of reprisals and trauma, control over relationships, and cognitive dissonance. Leaving means facing the fear of the outside world, the loss of family and friends, and the difficulties of transitioning to life in the outside world.

The paper will conclude by noting what the interviewees have said about what helped them in the leaving process and how they have gone some way toward overcoming the deprivations and traumas of their childhood.

Panel: research from Poland

Piotr T. Nowakowski

Professor Nowakowski will moderate a panel in which three of his colleagues will discuss recent research from Poland.

Panel: research from Poland—paper 1: teenagers' leisure time and cults: Polish context

Jadwiga Dazsykowska

Teenagers' leisure time, especially the time without supervision of adults (parents, class tutors, teachers), is an opportunity for cult recruiters to encourage youth to join a group. The most common practice of any destructive group is filling teenagers' after-school free time. Financial problems of schools or cultural institutions facilitate cult activities, such as theatre workshops, art classes, relaxation groups, language courses, and martial arts classes. Sometimes, parents do not seem to be aware of the real objective of such offers, which may be recruitment to a cult. In her paper, the author describes the Polish context of the activities of cults during teenagers' leisure time. The author tries also to categorize this phenomenon and refers to some myths about cults and leisure time. Particular attention is paid to prevention with reference to schools, cultural institutions, and recreation sites where young people spend their free time.

Panel: research from Poland—paper 2: how cults exploit their members' work: Polish perspective

Magdalena Luka

Work is associated with the fate of man. Through his job, man acquires the means to live, but he also needs work as a means of self-realization. Sometimes, however, the work is of a different nature. This happens in cults. The guru manages the life of his adherents; he also sets goals for them. They are often involved in collecting funds for the organization. Examples of such practices in the world are the Unification Church and the Rajneesh organization, in which leaders have earned their towering fortunes using the work and financial resources of their followers. Such phenomena occur in Poland, too, although on a smaller scale.

Panel: research from Poland—paper 3: the case of Ryszard Matuszewski: leader of the Himavanti Confraternity Order

Mirosław Rewera

Ryszard Matuszewski is the founder of the Polish quasireligious movement Himavanti Confraternity Order, which raises many controversies and is generally considered as a destructive cult. The Confraternity was founded in 1983. It is not registered because the Ministry of the Interior and Administration many times has rejected applications for the registration of this organization as a religion. The Himavanti Confraternity Order propagates the worship of God named Shiva and Goddess named Parvati. It teaches several methods of tantra, yoga, and ayurveda. Ryszard Matuszewski, known for his anticlerical speeches, was sentenced by the court for threats against the Prior of the Jasna Góra Monastery. He also was accused of the persecution of the former members of his organization, and even for preparing an assassination attempt on Pope John Paul II's life. Active members of the Confraternity claim that Matuszewski, as their master, is a victim of many years' persecution by the hierarchy of the Catholic Church.

Panel: research from Spain

Carmen Almendros, Moderator

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 manipulative groups.

Like the Group Psychological Abuse Scale (GPA; Almendros, Carrobbles, Rodríguez-Carballeira, and Jansà, 2003; Chambers, Langone, Dole, and Grice, 1994), the EAPA-G follows a scientific perspective based on empirical measures to try to assess psychological abuse in group contexts. However, the EAPA-G is based on a different definition and classification of psychological abuse strategies perpetrated by manipulative groups (Rodríguez-Carballeira et al., 2005).

To date, the EAPA-G has been administered to three groups self-identified as former members of abusive groups: One group was formed by Japanese citizens, another group was formed by Spanish citizens (in progress), and the other one was formed by people from English-speaking countries. The instrument was also administered to three samples of university students who were former members of nonabusive groups: One group was composed of Japanese students, another group was composed of Spanish students, and the other group was composed of North American students. The aim of this work is to study the preliminary results of the EAPA-G obtained in these six samples.

The scale, still in development, seems to have adequate psychometric properties in all of the versions—Japanese, Spanish, and English, and in terms of reliability, construct validity, convergent validity with the GPA, and discriminatory power. Therefore, the EAPA-G seems to be a useful instrument to measure psychological abuse perpetrated in manipulative groups belonging to different sociocultural contexts.

Panel: research from Spain—paper 1: preliminary results of the EAPA-G across different cultural contexts: USA, Japan, and Spain

Omar Saldana; Álvaro Rodríguez-Carballeira, PhD; Carmen Almendros, PhD; Javier Martín-Peña, PhD; Jordi Escartín, PhD; Clara Porrúa; Ana Varela-Rey

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Panel: research from Spain—paper 2: psychological abuse and justification of violence: a comparison across different intimate contexts (Partner and Group)

Jose Carrobles

This work empirically compares the responses of victims of abuse in different intimate relationships: group and partner violence, an area of study that has little precedence in the available literature (Wolfson, 2002). A group of self-identified former members of abusive groups (FMG) participated in our study, which was composed of 128 people from originally English-speaking countries (71.1% women). In addition, a group of 95 Spanish women victims of intimate-partner violence (IPV) participated in a study that included parallel forms of the instruments used with the FMG, adapted to the intimate context. Additionally, samples of university students in the different countries were gathered for both the abusive groups (n = 206 North-American) and abusive-partner studies (n = 490 Spanish). Several instruments for the measurement of psychological abuse, justification of violence (IPV), 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 group, whereas the latter showed more degree of involvement, and a higher level of psychological abuse. Also, the IPV group reported a high degree of justification of violence in the aggressor. Results should be taken with caution regarding the developmental stage of the measures employed for the present work.

Panel: research from Spain—paper 3: family emotional climate: a new instrument for its measurement in relatives of cult members

Juan Godoy

Family is the primary environment for better physical, psychological, and psychosocial growth of the children. Consequently, good or poor family relationships are important factors in 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 the situation can cause suffering to each and every one of its members (Godoy, 2010, 2011). One important family issue is the family's emotional expression,

with so-called expressed emotion (EE) (i.e., frequent expression by any of the relatives of criticism, hostility, and emotional over-involvement) being the most studied 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, 2002).

The main measures of the FEC are the Camberwell Family Interview (CFI), which consists of a semistructured interview with the relative and the Five Minutes Speech Sample (FMSS), a recorded report of the responses of the relative to an open question about the relative's thoughts and feelings and how the two of them work together. 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 E5 (Godoy & Muela, 2011; Godoy, Muela & López, 2002), a measure of the FEC. The application of the E5 is as generalizable as possible 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 necessary to evaluate explicit behaviors typical of EE in everyday situations that are common to all interactions between people living together. The E5 includes seven thematic sections, each with different representative situations, all rated on an 8-point, Likert-type scale.

The E5 has been adapted for its use with relatives of current and former members of cultic groups. The new version of the instrument (E5-c) will be presented, with a focus on the importance of having a tool for an appropriate assessment of the FEC, and with consideration of its impact on the family members' well-being. Implications for intervention through family intervention programs will be discussed.

Paul R. Martin Lecture: Freedom and the psychology of breaking away from totalism

Ron Burks

Thought reform in the model proposed by Robert Lifton involves eight processes that have the effect of controlling three aspects of human personality that enable the appreciation of freedom: cognition, including reasoning ability, accurate emotional experience, and moral development and decision making. Freedom is about making choices. Choosing is hard work. The ex-member has a greatly diminished capacity to choose. For some, choosing is willfulness, a vice that was once spiritually fatal. At the same time, learning to make choices is the antidote to thought reform and the foundation for managing boredom, establishing purpose and meaning, and finding a new life context. The problem with choices is that real, unaided free choices imply uncertainty. If we were always sure about which way was the right way we would not be making an unaided free choice. Choice means things are not always obviously right or wrong.

Positionnements des protestants conservateurs québécois francophones face aux lois de protection à l'enfance

Adriana Pacheco

Cette communication porte sur la manière dont les protestants conservateurs francophones du Québec résolvent les conflits entre leurs croyances religieuses relatives au châtime corporel et les lois qui encadrent l'usage du châtime corporel à l'égard des enfants au Québec, à savoir, l'article 43 du Code criminel et la Loi sur la protection de la jeunesse. Sont analysées les différentes positions adoptées par des protestants conservateurs québécois face à cette incompatibilité, ainsi que les éléments qui influencent leur processus décisionnel en ce qui concerne le choix de transgresser la loi quand elle entre en conflit avec leurs préceptes religieux. Ces résultats sont issus d'une étude qualitative réalisée en 2006 incluant des observations non participantes à des services religieux et des ateliers d'enseignement doctrinal dans quatre congrégations protestantes conservatrices (deux Églises évangéliques, une pentecôtiste et une baptiste), ainsi qu'une série d'entretiens auprès de 39 membres de ces congrégations.

Practice safe spirituality

Gillie Jenkinson

I will facilitate an interactive session for both mental health professionals and former cult members (XMs) on the subject of religion/spirituality (R/S), including returning to R/S after one exits a cult. I understand that this can be a very difficult subject to address, but I also think that it is important to provide a forum to do so for those interested. The London XM Group addressed this subject, and the feedback was that it was very helpful.

I am interested in the interface between altered states of consciousness, psychosis, and the idea of “spiritual emergency,” and how cults might use these as part of mystical manipulation in a thought-reform system. The term *spiritual emergency* was first coined by Stanislav and Christina Grof to “describe a range of dramatic experiences and unusual states of mind that suggest both a crisis and an opportunity of rising to a new level of awareness of ‘spiritual emergence.’” (Read and Crowley, “Spirituality and Psychiatry,” *RPsych*, 2009) I am also interested in discussing how people return to R/S after such experiences.

The session will start with me giving information on altered states, psychosis, and spiritual emergency, and then facilitating a discussion. I would hope for participants attending to explore these issues, share their stories, and give their thoughts and opinions both as mental health professionals and as XMs. I will explore how to practice safe R/S and will end the session with a discussion about how to tell whether a particular R/S is safe; I also will give a checklist of aspects to be aware of when one returns to R/S.

Pre-conference event: overview and preparation for the conference: former members

Carol Giambalvo; Joseph Kelly

The opening session of the conference for former members is an opportunity for former members to meet and be able to identify with other former members, orienting them for the conference and informing them of the special sessions “for former members only,” preparing them for possible triggers that may occur, and discussing the importance of critical thinking to recovery and attendance at the conference. We briefly discuss triggers, and the possibility of triggers occurring when we are learning about and discussing cultic experience. Triggers are not something to be afraid of. They actually can be helpful, pointing out areas of our vulnerability—this is a safe place for them to occur. A special session on triggers is offered as the first session during the conference.

After introducing the presenters, we inform the attendees about what can be expected when the conference begins. The following information is presented:

- ICSA conferences are open to all.
- There may be speakers and sessions where information is presented that you disagree with or are in direct opposition to; please use your critical-thinking skills. Also remember that ICSA has provided a safe place where you can disagree and you can be heard.
- We have a team of people you can talk to—feel free to pull them aside and tell them you need to talk. They are identified as “Assistance Team” on their name tag.

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

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

The following conference sessions are open to former members only:

- Coping with Triggers
- After the Cult: Who Am I?
- Session for Those Born/Raised in Groups (Second-Generation Adults)
- Critical Thinking
- Boundaries
- Wrap-Up

All other conference sessions are open to former members except where noted on the schedule.

Pressure to believe, behave, and become: identity-negotiation stories from people who grew up in a cult

Patricia Millar

This research explored how identity transitions are accomplished when individuals experience distress in relationship to the social systems in which they are embedded. Study participants grew up in cultic groups, where they were parented by committed members. Twenty-two people who chose to leave or were ejected from 12 cultic groups provided low-point, high-point, and turning-point stories for an exploratory narrative analysis.

Life-story narratives revealed a jarring disconnect between what participants were expected to believe and become and how they experienced themselves. The research interviews provided richly textured data about the experience of growing up “cult,” the process of leaving, and what helped or hindered as participants navigated new social contexts. A categorical content analysis showed that participants experienced pressure and a sense of isolation. Adverse events such as neglect, abuse, and violence were reported. Many experienced the loss of family and friends as the exit cost for leaving. The research showed that a crystallization of discontent motivated participants to leave despite resource deficits and considerable uncertainty.

During the process of constructing identities more congruent with an emerging sense of self, participants rejected worldviews inculcated during childhood. The study results challenge theories that situate identity negotiation as a stage-specific dilemma that occurs during adolescence. The analysis indicates that exposure to diverse views, experimentation, exploration of personal truth, role models, critical thinking, and reality testing were important to successful adaptation. A key finding suggests that existing therapeutic approaches grounded in cult education and recovery from abuse would benefit from a complementary focus on identity development.

Recovering your sexual self after the cult

Steve Eichel; Carla Brown; Linda Dubrow-Marshall; Patricia Millar

Most cult observers are aware of the common tendency of cultic groups and leaders to manipulate and abuse members’ sexuality. Cultic sexual degradation can vary greatly between groups and even within a group (e.g., “inner” circle vs. “lay members”). “Flirty fishing,” polygamous marriage, devotional-leader sex, child sexual abuse, coerced group sex, and enforced celibacy are only a few examples. Other groups concentrate on prescribing sexual behavior through arranged marriages, or within existing marriages. In almost all cases, people who exit cultic relationships continue to feel shame and confusion. Women may continue to struggle with how sexual objectification and the violation of significant boundaries are obstacles to relating even casually to men. For those who struggled with minority or alternative sexual orientations, the demonization of their nonheterosexual desires often lingers long after they physically exit the group. These concerns may be examined during exit counseling or other interventions; however, even therapists sometimes avoid these issues. Those who leave on their own and never seek or find the appropriate sources of help can be left with sexual conflicts that persist long after the termination of ongoing cultic influence. In some cases, postcult shame causes loss of sexual desire and functioning. In other cases, leaving a cultic relationship can launch a former member into a period of intense (and sometimes dangerous) sexual experimentation. Still others find themselves getting lost in sexually compulsive behavior, such as engaging in multiple anonymous partners, inappropriate relationships, or Internet pornography.

This panel will discuss some of the common sexual dynamics that have been experienced, observed, and documented in cultic groups and relationships. We also will provide an overview of postcult sexuality issues and concerns. We will speculate about some trends in sexual recovery we have observed in former members, as well as the possible effects of mainstream culture, both positive and negative, on facilitating or obstructing that recovery. Finally, we will discuss what cult interventionists and therapists might need, including specialized training in sexuality counseling, to better assist their clients in making steps toward reclaiming or recovering an integrated, sex-positive sense of the Self.

Review of the brainwashing case law

Alan Scheflin

This presentation will describe how American courts have responded to claims of brainwashing and/or mind control. More than 700 judicial opinions have been analyzed, and will be discussed with particular relevance to litigation involving cultic situations.

Second-generation adult, faith-based, cult-recovery victims’ integration into society: implications for counselors and former members

Cyndi Matthews

Former second-generation adult (SGA) cult members find integrating into society after being a part of a cult or high-intensity, faith-based group difficult and challenging (Singer, 2003). Ethical, diversity-competent practice requires that counselors be prepared to assist, empower, and advocate for former SGA

group members dealing with the challenges of coming out of the cultic group and integrating into society. Understanding former cult members' experiences can facilitate the counseling process as those former members develop a new identity and self-confidence, work through former abuses and subsequent anger, and develop problem-solving abilities.

This presentation is based on the results of the presenter's qualitative research that explores survival and coping strategies utilized by SGA cult-recovery victims of high-intensity faith groups as they integrate into society, and the implications for counselors. Participants will gain a working knowledge of the challenges experienced by, and an understanding of key factors that help and hinder, former SGA cult members through the integration-into-society process. Participants also will increase their awareness of how to counsel and discuss with former cult members their former lives in the cult, integration into society, and the life-long hardships they may face.

The term *cult* is used to mean "an ideological organization held together by charismatic relationships and demanding a high level of commitment (Zablocki, 1997, p. 97)" that has the potential for abuse, manipulation, dependency, exploitation, and loss of autonomy (Langone, 1993; Singer, 2003). Former cult members can face lifelong issues related to difficulty making decisions, finding a personal spiritual path, dealing with loneliness, and doubting their personal worth. They can be faced with rejection from family, peers, religious leaders, and even themselves. More than one third of counselors will work with former cult members at some time during their counseling practice (Lottick, 2005). Counselors can help former faith-based cult group members negotiate this process more effectively by understanding which factors are most salient to successful integration into society and successful personal development. If counselors are aware of the factors that can help contribute to making this process a positive experience, they may be able to help counsel, warn, discuss, and encourage former cultic members in their integration into society.

SGA former cult members from high-intensity, faith-based groups were interviewed for this qualitative study using a constructivist grounded-theory design. Based on the SGAs' experiences leaving their cults, implications for subsequent counseling were ascertained and will be presented for professional counselors and former members. A contextual picture will be utilized to increase understanding and competence of professionals when they are dealing with these individuals. Former members may also find this information helpful in understanding their own background and previous experiences.

Sects, cults, and the attack on jurisprudence

Stephen Kent; Robin Willey

This article examines the antijudicial doctrines and actions of various religious and religiously related sects and cults in the United States and Canada, supplemented with select examples from elsewhere around the globe. When these groups reject the "rules of the legal game," they then follow their own laws, including ones about legal procedures and decorum. These self-established procedures and their related court decorum easily translate into outright hostility toward the law and those who enforce it. Moreover, once they are operational, some sects and cults develop or acquire professionals (such as lawyers, police, and other law-enforcement personnel) whose commitments to the welfare of clients may conflict with their own loyalties to their respective groups. Widespread, for example, in the North American Northwest are variations of the "sovereign citizen" movement, whose members have delegitimized federal, state, and provincial governments and who act aggressively toward law-enforcement and court officials. Using different tactics, Scientology has abused the law to harass opponents, including opposing counsel and presiding judges. Most serious are cases of attempted murder and homicide against police, lawyers, judges, and other law-enforcement personnel. The type and range of cultic-based or sectarian-motivated acts of aggression against people in the legal system coincide with growing safety concerns for their welfare throughout North America for reasons not related to sectarianism or religious violence.

Spiritual manipulation in pseudo-Christian cults: a panel discussion with former members

Wendy Duncan; Doug Duncan; Molly Koshatka

Religious cults depend on fear and intimidation to maintain their hold over group members. In order to manipulate followers, the cult leader is revered and group members believe that God has specifically chosen him and given him absolute authority. The cult leader's claim that God has imparted a unique and special revelation justifies his existence as the leader and his right to exercise control. Members of

pseudo-Christian cults are taught to accept the cult leader's authority as divinely mandated. Any doubt or questions are quickly extinguished by the leader or the group culture that dismisses external influences that contradict the groups stated mission or vision. Through spiritual manipulation, the leader is able to obtain control over the devotees. The tactics of manipulation include the use of guilt, peer pressure, intimidation, ridicule, and fear. Over time, the cult member is deluged with fears of thinking independently, making wrong decisions, losing salvation, losing his relationship with God, experiencing extreme calamity if he leaves the group, and numerous other horrors.

A panel discussion of three former members of pseudo-Christian cults will focus on the spiritually manipulative techniques employed by their former cults. The panel will focus on four primary areas:

- Manipulative techniques used by leader(s)
- The role of fear in pseudo-Christian cults
- Obstacles in transitioning out of a spiritually manipulative group/religion
- Reconnecting with faith after cult affiliation

Starting Out: discussion of an online resource book for ex-cultists

Livia Bardin

This is a participatory workshop to receive and discuss feedback from people who have used the recently published reference book, *Starting Out in Mainstream America*. Available at startingout.icsa.name, *Starting Out...* provides practical information for people raised in cults or who have left cults after long involvement and who are out of touch with life in mainstream America. The book also may be helpful to people assisting others who have left cults. Ms. Bardin will ask participants to comment about their experiences in using the book: Did they find what they needed? Was the information easy to access? Clear? Useful? Are there suggestions for improving the book? Depending on interest, the workshop may also include training on how to use the book.

Teen Mania: exploitation in a teen cult?

Wendy Duncan; Doug Duncan

Teen Mania is an organization that has touched the lives of thousands of young people and their families in its 23-year existence. Its stated purpose is to "provoke a young generation to pursue Jesus Christ and take His life-changing message to the ends of the world." Disturbingly, the organization's techniques "to provoke" these teenagers and young adults into following Jesus raise serious concerns about potential undue influence and exploitation. Teen Mania's methods have received little examination; furthermore, well-known and respected Christian leaders endorse the organization. The group's tactics have received only minimal exposure, allowing it to "fly under the radar."

Since first hearing of potential problems at Teen Mania 3 years ago, Doug and Wendy Duncan have investigated them, speaking with many former "interns" (the term used for the devotees) and with top leadership in the organization. They have also viewed numerous videotapes of actual events that, in their opinion, are shockingly abusive. The Duncans will present an overview of this group with a focus on the alleged manipulation and exploitation that has been reported to them.

The case of freedom of belief vs. freedom of speech

Francois Bellanger

Freedom of belief and freedom of speech are basic and essential freedoms. Most fundamental freedoms protect individuals against the State, although often individuals may need protection from one another. This raises, for example, the question of the right of the members of a cult to invoke their freedom of speech to contest the cult rules that prohibit them from criticizing the group. Would the State have a duty to intervene in such a situation to protect these members' rights? And if so, because any intervention may be considered as a limitation of the cult's freedom of belief, to what extent? Those two freedoms may also conflict in other circumstances. To what extent may a cult, or a group fighting a specific cult, criticize each other publicly? The former may act on the basis of its freedom of belief, while the latter will defend its freedom of speech. The paper will address these issues to determine the relative role of freedom of belief and freedom of speech for cults, anticult groups, and cult members.

The cult life cycle model

Arthur Buchman

The Cult Life Cycle Model presents the basic elements that combine to lead a person into and out of harmful cult involvement. The model summarizes well-established answers to the most common questions about cultic involvement: How can someone get drawn into a harmful cult situation? Why did they stay and endure treatment that seemed to outsiders clearly abusive? How did they get free? What helped them recover? The cycle starts with life before the cult, goes through the stages of vulnerability, recruitment, in the cult, and then transitions out of the cult to recovery.

In keeping with the theme of this conference, the presentation will explain how *manipulators* use *influence techniques* to gain compliance and use *thought-reform control tactics* to entrap a person into a *cultic group* and make it very *difficult to leave*. Each of the italicized terms is elaborated in this presentation with specific pages from the most recognized professional literature on cults. The model describes the interpersonal process of each phase of the cycle and includes psychological resources that defend or might have helped defend against cultic abuses.

The intention for the Cult Life Cycle Model is to provide a framework of information with readily available references that anyone can use to understand and explain how someone can be recruited and induced to stay in a harmful cult, and what helps them to leave and recover. The hope is that this information may contribute to preventing cultic recruitment and shortening the period of cultic involvement, and may aid in someone's exiting a cult and recovering from the experience.

Note: The Cult Life Cycle Model is a work in progress that is fairly well fleshed out, having been presented and well received in Poznan, Poland and Berlin, Germany this spring; and it will appear in the book of the Poznan conference.

The cult of parenthood: observations and responses from a clinical perspective

William Goldberg

Bill's work with former cult members and his recognition of manipulative strategies and techniques have helped him to recognize the cult-like dynamics of some families, when one parent attempts to turn his or her children against the other parent. As with cultic influence, this manipulation can be subtle or blatant. Bill's work in this area has been influenced by the research findings of Amy J. L. Baker, among others.

In this presentation, Bill will discuss some of his clinical work with parents who have been targeted by this type of situation, as well as his work with children who have been manipulated. He will compare and contrast this experience with cults and suggest the parallels, which can help investigators of both phenomena respond to the situation in a more effective manner.

The dilemma of parents and cultists

Helen Pomery

The dilemma of escaping an abusive group, but leaving your loved ones inside and at the mercy of a cult leader is a terror I would wish on no one.

Issues to discuss:

- Facing the reality and the impact of the loss.
- Recognizing that
 - The journey is one of continual grief, pain and learning.
 - Life involves a whole range of experiences and emotions.
 - Processing the trauma and the loss is complicated.
 - Losing a child to a cult is a lonely and isolating experience.
 - Keeping hope alive is crucial; so are other coping strategies.
- Resisting in the face of invalidation and shunning.
- Discussion points on what helps and hinders parents in their journey.
- How do parents keep positive and well in their quest to see their children set free?

The dynamics of belief

Christophe Nowakowski

This presentation covers the following topics:

- The general meaning of belief.

This section covers how the concept of belief is interpreted differently depending on the context, and the fact that belief is a normal and not a pathological process; it also touches on the philosophical distinction between knowledge and belief.

- Belief from a psychological perspective, as seen through the eyes of psychoanalytic theory, cognitive-dissonance theory, and self-determination theory.

This section centers on the fact that even if belief in itself is not pathological, under certain circumstances belief serves a hidden function, which, depending on the theory that one espouses, can be seen as a defense mechanism, a way of eliminating cognitive dissonance, or a way to satisfy a fundamental need.

- Belief as an individual process and belief formation as an interpersonal process.

This section illustrates how under certain conditions beliefs can be formed in an interpersonal context, and at times with a degree of coercion, thus resulting in undue psychological influence.

- Belief from a spiritual perspective and its links with neurobiology.
- Beliefs can be acquired rationally, perceptually, and experientially.

This distinction is made in certain spiritual traditions, but it also makes sense from a neurobiological point of view because obviously different neural circuits are used in the three cases. This section explores this idea.

- Examination of beliefs in psychotherapy.

Finally, the last section examines the possible pathologies of belief formation and maintenance, and what can be done about them in psychotherapy.

The guru pedophile unmasked

Susan Palmer

This study examines the proliferation of news reports and criminal cases concerning charismatic prophet-founders ("cult leaders") charged with child molestation and/or statutory rape since the early 1990s. Various cases in Canada, the United States, and France will be described, and the problematic issues of physical evidence and the reliability of witnesses will be addressed. A tripartite typology of these cases is proposed. In the first type, the "falsely accused" appears to have been framed by cultural opponents who resort to the strategy of making unfair and stigmatizing allegations of secret sexual misconduct in the past—allegations that are almost impossible to disprove. In the second type of cases, we find "traditional patriarchs": polygamists or proponents of "spiritual marriages" to virgins that are based on sacred texts or modeled by the ancient prophets of the Abrahamic religions. In the third, we find prophet-founders of new religious movements (NRMs) who fit the psychological profile of a pedophile and have elaborated religious rationales for their deviant acts. It is argued that, in the cases presented, we might analyze these sex crimes (which involve "sex magick," taboo-breaking, and the ritual control of sexuality) as charisma-building mechanisms, in which the goal is to initiate or convey spiritual knowledge to the next generation—or an attempt at regeneration and to attain immortality.

The historical perspective of Eastern-based influence in North America

Joseph Gass

Since the 1890s, North America has been exposed to the wide and diverse body of knowledge, beliefs, and practices broadly called *yoga*. Almost since its introduction, there has been reported manipulation and abuse by individuals and groups using this Eastern-based information as their platform.

This presentation is intended to provide a social and historical perspective by highlighting some cultural influences and illustrating some examples of spiritual, psychological, and financial abuse. It will start with a brief overview of the history of yoga with its roots in the Asian continent, and follow with its presence

and influence in North America from the late 19th century to today. This presentation may help former members of Eastern-based groups put their experience into perspective, and may also provide counselors with material for psychoeducation.

The invisible victims of cults

Lee Marsh

As a moderator of a large Internet discussion board, I have repeatedly seen a disturbing type of relationship among our board members. We often see people who have never been involved with a cult who are distressed to discover that they are involved with a person who was raised a Jehovah's Witness or has begun to study with them. A second subgroup involves former cult members where one spouse leaves the cult but remains in the marriage with the cult member.

These two groups are invisible because almost all of our attention is on former cult members or the children of cult members. Persons in these two groups rarely go for counseling to deal with the issues in the marriage; and even if they do, they and the therapist may fail to recognize the serious impact of the cult on the relationship, and in how the cult member treats the unbelieving mate (UBM). The effects of living in a marriage when one partner is a cult member and the other is not can be extremely stressful on the UBM.

Similarly, a person who has never been a Jehovah's Witness has no idea how far the cult intrudes into the lives of the cult members or how much they have to give up in their lives, especially when the spouse decides to return to the cult. Every aspect of their lives is controlled, from the amount of time the members spend on cult-related activities, to intimacy in the bedroom.

Those who are ex-Witnesses may have done a great deal of research and are able to recognize the extreme control and manipulation of the leaders over the lives of Witnesses. They may have been excommunicated or disfellowshipped and have had experience with judicial committees, where they were judged harshly and labeled as sinners or apostates. Those who don't do the research often continue to believe that the Witnesses are harmless or even correct in their beliefs, and so leave the believing partner the freedom to raise their children in the cult and force all the beliefs onto the children.

A quick poll on the Internet discussion board for Jehovah's Witnesses that I help moderate showed that UBMs believe that most of the stress in the relationship is due to the insistence that the beliefs of the cult member take precedence over any beliefs of the UBM. Cult members often dismiss the feelings and beliefs of the UBM and behave in an emotionally abusive manner toward the UBM.

A third group that is of concern consists of the minor children who grow up in these homes and often witness arguments between parents regarding the amount of time the children have to spend going to meetings and living the Witness lifestyle. The children often find themselves in the middle of these arguments, and many grow up to resent both parents: the one that insisted they obey all the cult's rules, and also the parent who did not stop the cult member from raising them in the cult. Children who witness the emotional abuse often find that they have to take sides to placate the cult member and his or her beliefs. Some children fully adopt the cult ideologies, while others rebel. Either response has the potential for extremely difficult challenges in the future. Those who choose to leave may also remain invisible unless they make an effort to investigate the cult they were raised in.

Each group of UBMs and the children who grow up in these homes are rarely identified and often suffer in silence for years before they find some support, usually on the Internet. Because of the invisibility of the UBMs, it is extremely difficult to provide them with the supports they need.

The making of committed members: a case study of Yiguan Dao in Taiwan

Yunfeng Lu

It is a received wisdom that the survival of new religious movements depends on their ability to recruit new members and increase the commitment of both new and existing members. This article tries to develop a model to understand the making of a sectarian group. Empirically, I will analyze the strategies adopted by Yiguan Dao, a sect in Taiwan, to recruit and sustain members. Since 2002, I have interviewed dozens of Yiguan Dao believers, taken part in their activities, and collected a large number of spirit writings and other sacred texts created by Yiguan Dao. Based on the analysis of these data, this article argues that there are at least four stages for Yiguan Dao to recruit neophytes.

The first stage is to seek potential recruits. Those such as immigrant workers and college students who lose their interpersonal attachments that previously bound them to the conventional faith have become the main targets. It is easier for the sect to convert them. In practice, Yiguan Dao has exerted its influences on the work forces by means of "combining missionary work and business activities" (*Sangjiao heyi*). The second stage is to build friendship and trust. At this stage, it is not the time to bring up personal spiritual experience or anything else that might trigger religious disagreement. Rather, the missionaries would help people to cope with substantial problems. In the third stage, the target person might be invited to the Yiguan Dao believers' home and hear a profession from the believers. The final stage is to hold the ritual of conversion, namely "pointing the Dao." But such a ritual is just a beginning of a long process of educating the neophytes. After that, the new recruits will be invited to attend a series of training courses and dharma assemblies. These practices, together with the mechanism of vows, guide the new recruits to becoming core members, step by step. In this process, the sectarians fulfill more and more strict requirements, if they are willing to. The Buddhist saying that "first using desirable things to attract people and then bringing them into the wisdom of Buddha" is quite applicable to the process of religious commitment in Yiguan Dao.

In the conclusion, the article briefly discusses the similar strategies employed by other new religious movements to recruit neophytes, arguing that the model presented in this article is in a sense universal.

The neurobiology of belief

Christophe Nowakowski

This presentation can be delivered either in English or in French.

A central issue both in theoretical studies of the cultic phenomenon and in helping patients who have lived through a cultic experience is the issue of beliefs. Obviously, beliefs, not necessarily of a spiritual or religious nature, are a ubiquitous phenomenon, and they can be conceptualized as a psychological function. Beliefs are not necessarily pathological, but in certain cases they can be, and often it is impossible to draw the line precisely between what is pathological and what is not.

Increasingly, science is trying to understand psychological phenomena from the perspective of neurobiology, and certainly in the past 15 to 20 years great strides have been made to understand many psychopathologies from that perspective. This progress is most evident in trauma-spectrum disorders and depression; but with the advent of new investigational tools and a better understanding of the neurobiological maturation of the nervous system after birth, it is possible to ask ourselves more specific questions, such as about the neurobiological substrate of beliefs.

This presentation is not an original research, but rather a review of the accumulated knowledge so far. It will focus on three issues: First, any scientific inquiry requires a precise definition of the phenomenon being studied; thus, *belief* will be provisionally defined, with particular attention to different kinds of beliefs, depending on their mode of acquisition and their psychodynamic function in the overall functioning of the psyche. Second, current knowledge about the neurobiological substrate of these different forms of belief will be reviewed. Third, avenues for future research will be proposed.

The popularity of Christian evangelical patriarchy in the United States and the resultant vilification and abuse of women and children

Cynthia Kunsman

In response to a wide array of societal changes and the open acceptance of less traditional and more liberal lifestyles within the overall culture, a growing and significant number of vocal Protestant Christians within the United States have sought to influence society to return to an idealized version of traditional, conservative religious practices. Issues concerning gender and trends that are believed to threaten the institution of the traditional, nuclear family provoke negative emotion, ranging from general anxiety to specific fears of a perceived and seemingly inevitable apocalyptic demise of the Christian faith and of the nation, among religious conservatives. Increasing numbers of Christian Evangelicals have adopted extreme ideologies and programs of authoritarian patriarchy as a veritable panacea that is capable of rescuing and restoring stability to the beleaguered family, a traditional Christian faith, and all society. Of special interest in this discussion is the abuse and resultant morbidity suffered by women, who are vilified under these contemporary programs of patriarchy, as well as the morbidity and mortality suffered by children, who live under the aggressive disciplinary practices that are inflicted for the benefit of their

spiritual health and meant for their spiritual purification.

This presentation will examine the rise in popularity of four related groups who follow and share variations of Evangelical Christian patriarchy: (a) Complementarianism (teaching ontological and teleological subordination of women that affects 16 million American Christians); (b) Biblical patriarchy within the Christian homeschooling movement; (c) Reform programs for teens operated by Independent Fundamental Baptist affiliates; and (d) Child-training methods of Michael Pearl (popular within the homeschooling community, and the practice of which has resulted in documented cases of asphyxiation, renal failure, and death).

The purposes, value, and effectiveness of marriage as a tool for maintenance and continuation of the group and its ideologies, as utilized on The Path

Diana Pletts

The practice of arranged marriage is ubiquitous in authoritative, manipulative groups known as cults, and it is opposed to the norm of romantic love and marriage that occurs in American and Western European culture. This presentation will explore the practice and uses of arranged marriage in a group known as The Path, a Christian-psychology cult of the 1970s, which was based in New York State. It will demonstrate how marriages were arranged, controlled, and used for purposes of maintaining and continuing the group.

This presentation also will show the importance of arranged marriages in carrying out the central functions of the group, such as personality "healings from the past" and preparations for the End Times.

Discreet examples of romantic relationships created, destroyed, and manipulated for the ends of the leaders and the group ideologies will be offered. Possibly, a second former Path member telling her story will be a portion of the presentation.

Philosophical inquiry regarding the morality of such arrangements will provide a conclusion.

The theft of the spirit

Paul Young

In our generation, a growing interest in native spirituality by mainstream affluent society has opened the door for the fraudulent marketing of plagiarized portions of sacred native belief and practice. Borrowing liberally from authentic ethnographic studies and adding entirely fictionalized accounts of encounters with mystics and teachers, these "plastic shamans" are getting rich. They offer up distorted fragments of native traditions to a ready public, people hungry for spiritual alternatives to the void left in the wake of declining interest in traditional Western religions.

Carlos Castaneda was one of the first, and certainly the most influential of the "plagiarizing prophets." Castaneda's fraudulent claims gained credence by virtue of the fact that he was a student of anthropology at the University of California. His first book on the *Teachings of Don Juan...* and his supposed experiences with various hallucinogens (...*A Yaqui Way of Wisdom*) was published by the UCLA Press as legitimate research and serious scholarship. Almost immediately, recognized experts in the field of native cultural studies began to question and doubt the authenticity of Castaneda's supposed experiences with his teacher Don Juan. When challenged to present the most basic of evidence of his encounters, Castaneda was unable to provide even a few pages of field notes or a bus ticket to prove that he had ever visited Mexico, the theater of his mystical journeys to other realms.

As a result, although his writings continued to be published, they were classified as fiction. His readers and followers, however, continued to believe that what he was describing reflected real experience. An entire generation was inspired and encouraged by Castaneda's writings to liberally experiment with a wide gamut of hallucinogenic substances in the erroneous belief that these drugs could reveal spiritual truths.

Castaneda set the stage for a long list of imitators who have gotten rich from works of fiction, which they claim as fact, selling "magic" crystals and feathers, charging enormous fees for speaking tours and weekend workshops. Native elders and genuine aboriginal teachers aggressively challenge these false teachers and denounce what they see as a continuing disrespect toward native culture by white society. They insist on a recognition of their traditional methods of teaching, in which culture and authority over spiritual learning are passed on by word of mouth, from elder to younger, with all the necessary

preparation and respect. Today, valid native teachings that are rooted in thousands of years of human experience are in danger of being forgotten. Meanwhile, cleverly concocted, shallow, and fictitious renderings are being devoured by an uninformed public.

Some would argue that there is little or no harm in allowing these "spiritual frauds" to proliferate. After Castaneda's death in 1998, Amy Wallace wrote a memoir of her years in the Castaneda cult. She recounts many examples of individuals, inspired by Castaneda's writing and having ingested some of the compounds he describes in his novels, suffering serious poisoning and permanent mental damage as a result. Many people in the inner circle of Castaneda's private household "harem" committed suicide after his death, believing they could join him in the afterlife.

The themes and methods used in parental alienation

Abe Worenklein

It is essential to ensure that the professionals treating an alienated child have a thorough understanding of the many themes and programming methods that are used in the alienation process. The presentation will discuss and demonstrate the process of alienation. In addition, there will be some discussion of risk factors that are often found in situations in which a child is more likely to become or to remain alienated.

The truth of the New Age, a philosophical analysis of the truth concepts within the New Age movement

Olivier Faelens

This paper tries to understand the interpretation of "truth" that can implicitly or explicitly be found in cults of the New Age type, in comparison to what we may describe as mainstream concepts of truth. The research is of a comparative form, analyzing certain New Age cult texts from a cultural-philosophical perspective. After a brief introduction on how we may define New Age, this paper shall attempt to elucidate how the concepts of essence (of self, God and world), spiritual experience, and spiritual truth and wisdom are interpreted within these cults. Of particular interest is how this vocabulary is rooted in the daily practices and lives of the cult members; this discussion will entail an examination of three case studies involving three different New Age cults. What shall be seen is how, contrary to a postmodern interpretation wherein these concepts are relativized, New Age cults actually understand and live their concepts in what may be described as a "neoromantic" manner that entails a reenchantment with essentialism. However, there is a tension because New Age cults nevertheless make strong use of postmodern language and often stress the relativistic aspects of existence. It is therefore the ultimate hypothesis of this paper that this ambiguity can be understood as an effort to enhance the postmodern worldview, while protecting that worldview from the postmodern loss of an absolute or overall reference point or essence. It is hoped that, by understanding the New Age cult worldview in this way, both relatives of cult members and therapists shall be in a better position to engage in dialogue with the cult members, particularly because one's concept of truth determines, for an important part, how we communicate with each other.

The Udine Center on Psychological Abuse: a program based on the law of Friuli Venezia Giulia

Cristina Caparesi

The Udine Center to help victims of mobbing (workplace abuse) is a project run by the Friuli Venezia Giulia Region with the objective of giving free consultations to workers who are victims of psychological abuses at work. The center offers professional aid, with a staff that includes an educator, a coordinator, a psychologist, a lawyer, a legal doctor, and an occupational physician. This year the Center celebrates 5 years of activity, and it is time to check the results. Stats will be presented to highlight the work that has been going on during this period. From a quantitative point of view, we'll look at the number of workers, grouped by gender, age, and profession, and the type of help that has been given; from a qualitative point of view, we'll look at the type of abuse, orientation given to the worker, and the results obtained.

The wisdom and folly of intervention with cult members

Joseph Szimhart

Based on an assessment of more than five hundred exit-counseling attempts with cult members since 1980, this cult information consultant will discuss when and whether it is possible to determine the wisdom of intervention. The paper will present several brief descriptions of failed interventions and

contrast these with successful ones. Coercive intervention will enter the discussion only as an historical artifact known as deprogramming. The paper will concentrate on noncoercive approaches. Intervention in representative noncoercive cases is defined as a surprise confrontation to invite the cult member into a respectful, educational exchange of ideas, insights, and facts. Intervention of any type presumes to expand the cult member's purportedly constricted mind-set and intends to reveal the processes that manipulate loyalty. An intervention, whether failed or successful, has significant personal and even transformative impact on all those who were intimately involved in the process. Failed intervention inevitably leads to questions about proper timing, hiring the right consultant, self-doubt, and making things irreparably worse. The paper will also discuss representative cases of successful intervention that later, even decades later, led to unwanted and unexpected outcomes. The discussion will address those who say, "I wish we had never gotten the person out of the cult." The presentation should reveal not only how elated participants can feel immediately after a successful intervention, but also how emotionally draining, intellectually jarring, and soul wrenching intervention can be, beyond the potentially formidable financial investment, no matter what the outcome. The presenter will supply handouts with an outline and a list of educational references for all those who attend.

Urban legends and other misconceptions concerning the threats posed by cults

Piotr T. Nowakowski

What is an urban legend? This is a popular story alleged to be true that concerns bizarre, humiliating, humorous, frightening, or supernatural events. One of the most popular urban legends widespread in Poland and other Eastern European countries, mainly in the '60s and '70s, was the story about black Volga (in Polish, *czarna wolga*), which allegedly was used to kidnap people, especially children.

The author makes an attempt to analyze—from the angle of urban legends—the alleged or real threats posed by cultic groups. He will base his material on the information repeated in news stories, especially those retrieved from the Internet or passed down via oral or written (e.g., forwarded email) communication. Also, the representatives of organizations that focus on the problem of cults will be asked whether they encounter urban legends in their work and, if their response is "Yes," what kind of urban legends they have been. If an event concerning cultic groups is to be called an urban legend, it should exhibit most or all of the common characteristics of an urban legend. Namely, it should be narrative (a story), alleged to be true, plausible enough to be believed, of spontaneous (or indeterminate) origin, likely to take the form of a cautionary tale, and attributable to putatively trustworthy secondhand sources (e.g., "a friend of a friend," "my sister's accountant"); besides, its veracity should be unproven, it should vary in the telling, and it should circulate by being passed from individual to individual, either orally or in written form.

In more or less close correlation to the above mentioned is the problem of basic misconceptions concerning the threats posed by cults, which also will be discussed in the paper. Because of methodological issues, mainly the Polish aspect will be discussed; however, the discussion won't be limited to this geographical area. The author will try to classify urban legends and other misconceptions about threats posed by cults, and also will give some thought to their reasons and consequences. The research will have qualitative characteristics.

Victimes de crime d'honneur : entre religion, culture et tradition

Aurore Schwab

C'est du point de vue de l'Histoire des religions que je souhaite partager l'analyse des rapports onusiens des rapporteuses spéciales sur la violence envers les femmes, ses causes et ses conséquences. Adoptant une approche comparatiste, je souhaite soulever des problématiques liées à la distinction entre culture et religion, en particulier la volonté affichée dans les rapports examinés de comprendre la pratique du crime d'honneur comme uniquement culturelle. Tout lien avec la religion est systématiquement écarté, tant bien même il est suggéré que les défenseurs des pratiques traditionnelles, y compris du crime d'honneur, invoquent la liberté de religion. Les raisons pour lesquelles une telle différenciation entre religion et culture s'est mise en place au sein du système onusien sont, à mon avis, principalement politiques et juridiques. Car situer le problème dans un champ culturel plutôt que religieux permet à la fois d'éviter d'aborder la question sensible de la pratique religieuse et une confrontation directe entre deux droits de l'Homme fondamentaux, la liberté de religion et le droit à la santé. Cette différenciation certes juridiquement judicieuse est anthropologiquement très compliquée. Ainsi, comment comprendre la pratique du crime d'honneur qui, selon certains rapports, traduit l'acte de « tuer rituellement » une

personne puis de la « dépecer » ? Est-ce un « simple » meurtre ? Une mise à mort rituelle ? Et quelle est la place des victimes d'après les rapports du système des Nations Unies ? Comment comprendre les femmes qui cautionnent cette pratique, sont-elles aussi victimes d'une tradition, d'une culture ou d'une religion ? Enfin, quelle sont les différences entre une victime de crime passionnel et une victime de crime d'honneur ? L'analyse des discours et des controverses de droit international permettra notamment de mieux comprendre comment les victimes du crime d'honneur sont perçues par certains membres du système des Nations Unies.

What is religious child maltreatment?

Janet Heimlich

This presentation gives an overview of the research that went into the writing of the book, *Breaking Their Will: Shedding Light on Religious Child Maltreatment* (Prometheus Books, 2011). The presentation covers the following:

- Definition of religious child maltreatment (RCM). RCM is child abuse and neglect that is enabled by religious beliefs held by perpetrators, victims, and the surrounding community. Examples include justifying excessive physical punishment with religious doctrines or scripture; taking advantage of one's religious status to abuse a child and procure his or her silence; denying a child needed medical care because of beliefs about faith healing and divine intervention; terrorizing a child with threats of a punitive god or eternal damnation; and failing to report abuse to protect the image of a religion, faith leader, or religious community.
- America's resistance to facing the issue. Americans generally resist the idea that religion, or religious beliefs, could be linked to something as heinous as child maltreatment. It is time to accept that religion can be both helpful and hurtful to children.
- Identifying faith environments that are unhealthy for children. Children who live in religious authoritarian cultures are at the greatest risk, particularly when the culture has a strict, social hierarchy; is unusually fearful; and is socially separatist.
- Solutions to eradicate religious child maltreatment. First, parents who are raising their children in religious authoritarian cultures should find more tolerant environments. Second, laws should be changed to be more victim friendly. For instance, all clergy should be required to report suspected cases of child abuse and neglect, and we should repeal religious exemptions that fail to protect children from religious medical neglect. Finally, secular agencies, such as child protective services and law enforcement, should build trust with isolated faith communities to increase members' awareness of child abuse laws and available services.

Whose side are you on? An exercise in fence hopping

Eileen Barker

The question in my title was asked by a "cultist" who saw me at an "anticult" conference. Of course, as a sociologist of religion, I might have replied that I was on no one's side—or, possibly, on everyone's side—in my attempt at understanding some of the controversies in "the cult wars." But the position taken in this response is not always the perception of those whom we are studying—or even of our colleagues. Steven Mutch [*Cultic Studies Review*, 5(2), 2006] has argued that a methodological division of labour is necessary when one is studying new religions: One has to choose to specialize in either "leaver research" (ex-members) or "invited-access research" (current members). Whilst accepting that there are some very real problems in "sitting on the fence," I draw in this paper on my experience in "the fields" to argue that not only is it possible, but also, for certain purposes, it is methodologically desirable to "fence-hop" in an attempt to understand as many sides as possible—and, thereby, the dynamics that exist between them.

Why cults are harmful: a neurobiological view of interpersonal trauma

Doni Whitsett

In our continuing efforts to understand the psychological and social effects of having lived in a cult, and, especially, of having been born and raised in one, we are now able to draw from the world of neuroscience to broaden and deepen our understanding. The more we have learned about the brain, and how it forms in early childhood through interaction with older brains, the more we recognize how a particular type of environment can come to shape our cognitions, emotions, perceptions, and, ultimately, our behavior. Two theories have been proposed for looking at this integration: Modern Attachment theory (Schoore, 2010)

and Interpersonal Neurobiology (Siegel, 2011).

Modern Attachment theory uses the findings from neuroscience to confirm concepts put forth by John Bowlby and Mary Main. It confirms the fact that the attachment templates (secure, insecure, and disorganized) identified by Bowlby and subsequent researchers have biological substrates that are hardwired into the brain.

Interpersonal Neurobiology also emphasizes the fact that the brain develops within an interpersonal environment, and it is that environment that will determine how integrated or dissociated the brain (and person) will be (Cozolino, 2010). The concept of *linkages* and *differentiation* (Siegel, 2011) will be used to show how a healthy system is both linked and differentiated. The cult, with its groupthink, groupfeel, groupact dynamic, provides an extreme example of an entity that offers linkage but forbids differentiation of its members.

Linkings have benefits; they're cozy. People feel like they belong, like others understand them; and they have companions with whom to do things. But this cozy sense of belonging comes at the high price of giving up one's individuality, or differentiation.

An area of the brain that *links* the lower and higher cortical regions is the prefrontal cortex (PFC). This paper will delineate the nine functions that have been found to be regulated by the PFC, making it arguably the area that makes us the most human. These functions include empathy and affect regulation. Implications in terms of symptomatology when things go awry will also be addressed.

Workshop for former group members who were parents in the group

Lorna Goldberg

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

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

1. The cult leader's establishment of the child-rearing process
2. The cult leader's interference with parental involvement, nurturing, and protection of children
3. Parental role (as defined by the cult) and cult relationship with children
4. Consequences of cult marriage
5. Consequences of cult life for children
6. Empathy and special feelings experienced for children
7. Present relationships with children and suggestions for improvement

Writing workshop—coming to terms with your story: a preconference writing workshop for postcultic recovery

Karen Pressley, Facilitator

Wednesday, July 4, 2012 (10:00 AM–5:00 PM)

After leaving a high-demand group, how do you come to terms with the people, events, and countless details of the memories that shaped that time of your life? Outside of counseling or talks with caring friends and family members, exploring the fertile subject matter of your experiences can be an otherwise daunting, seemingly irreconcilable task without a means of connecting the dots and coming to terms with your personal story. Your story is composed of countless moments, scenes, and choices that may hold difficult, tragic, repressed, or even magical events and circumstances. This Writer's Workshop focuses on the healing qualities of writing that can help you to make sense of your experiences, reestablish your well-being, and rediscover your personal voice. We'll use techniques that help you to create meaningful accounts that not only document memories, but that can help to diffuse the impact they might have on your thoughts and emotions. These techniques are based on research that shows that writing is a productive, healing process that has been found to reduce physical and emotional illness in people who write regularly.

As a participant in this workshop—and whether or not you consider yourself a skilled writer—you are addressed as a writer with a voice, an author with an authoritative position over your life story. If you

have been more accustomed to being the object rather than the subject of your circumstances, particularly if you have been denied authority in the group, writing about your life can play a significant part in erasing years of invisibility and interpretation by others. With the goal of “write or be written,” you will learn writing techniques that will enable you to express the hard-won, deep layers of truth that you might discover but not otherwise share as part of daily social communication. As one writer said after developing a memoir, “Each time the authentic words break through, I am changed.”

The teacher of this workshop is a writing professional, a university instructor of composition, a published author, and a former 16-year cult member. She believes that writing is empowering, whether you write to lay bare your soul with absolute frankness for others to read and learn by, or you simply want to make sense of your life for personal healing purposes. By guiding you to put pen to paper as you explore your experiences through these specialized writing techniques and exercises in this three-part workshop, she will show you how writing can bring the very needed joy that comes from transforming your subject matter into material that helps you to grow while you create something of value for yourself and, if you choose, to share with or to help others.

The writing workshop will take place on Wednesday, July 4, 2012 (10:00 am to 5:00 pm), the day before the ICSA Annual Conference in Montreal, which takes place July 5–7. The location will be the conference site: Holiday Inn Select Montreal Centre Ville Downtown.

Speaker Profiles / Profils des Conférenciers

Carmen Almendros, PhD, is Associate Professor in the Biological and Health Psychology Department at the Universidad Autónoma de Madrid, Spain. She is on ICSA's Board of Directors and is *International Journal of Cultic Studies* Co-Editor. She published a book and several articles on psychological abuse in group contexts, cult involvement, leaving cults, and psychological consequences of abusive group membership. Her research interests also include the study of parental discipline and psychological violence in partner relationships. She is principal researcher of a project entitled *Psychological Abuse, Influence, and Adaptation to Violence in Partner Relationships*, which was financed by the Comunidad de Madrid and Universidad Autónoma de Madrid. She was the 2005 recipient of ICSA's Margaret Singer Award, given in honor of her research into the development of measures relevant to cultic studies.

Roberto Asquini was born on September 7th, 1964, in Udine, where he lives at Feletto Umberto. He's married and has two children. He has run a small business in the field of informatics and administration and has had experiences in teaching professional courses.

In addition to his professional activity, he has significant experience in administration and politics. In the current legislature, he is a Regional Counselor and the President of a Mixed Group active in the right-center coalition. Previous to this, he had been Vice-President of the Regional Council (previous legislature, 2003–2008), and in the legislatures of 1998 to 2003, he had been the President of the Committee for Budget. He has also been elected twice (the first time at the age of 27) as a Member of the Parliament's Deputy Chamber, also serving in the first Berlusconi government as Under-Secretary of the Finance Ministry. He presided over cultural-political and athletic associations as a voluntary service. From 1995 to 1998, he served as Counselor in Udine Town Hall.

His interest in the sectarian phenomenon began in 2005, when he served as a consultant to the Regional Council, run by Riccardo Illy, on crazy therapies, and began a relationship with SOS-Abusi Psicologici (at that time the association was known as CESAP-FRIULI).

One can read his report at

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

The answer of the Regional Committee is available at

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

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

Since then, he has participated in gatherings and meetings on the subject, becoming more aware of the problems connected to sectarianism. In addition to supporting political goals, such as increasing security for citizens and families, tax reduction, and simplification of bureaucratic administration, he is committed to supporting the renewal of the political class and educating a new generation of young people in order to include them in the public institutions.

Masoud Banisadr, PhD, was born in Tehran in 1953. In 1976, he traveled to the United Kingdom, where he earned a PhD in chemical engineering and engineering mathematics at Newcastle University in 1981. Dr. Banisadr joined the Mujahideen-e-Khalq Organization (MEK) in 1979 and served as its representative in the United States from 1990 to 1996. He left the MEK in June 1996. He wrote a memoir of his experiences entitled *Masoud: Memoirs of an Iranian Rebel*, published by SAQI Books, London in 2004. He has been active in exploring and explaining cult manipulation and has written many articles in Farsi about cults, available on his Web site.

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

Eileen Barker, PhD, PhD hc, OBE, FBA, is Professor Emeritus of Sociology with Special Reference to the Study of Religion at the London School of Economics, University of London. Her main research interest is "cults," "sects," and new religious movements, and the social reactions to which they give rise; but since 1989 she also has been investigating changes in the religious situation in postcommunist countries.

She has around 300 publications (translated into 27 different languages), which include the award-winning *The Making of a Moonie: Brainwashing or Choice?* and *New Religious Movements: A Practical Introduction*.

In the late 1980s, with the support of the British government and mainstream churches, she founded INFORM, an educational charity, based at the London School of Economics, which provides information about minority religions that is as accurate, objective, and as up-to-date as possible. In 2000, Her Majesty Queen Elizabeth II appointed her as an Officer of the Order of the British Empire (OBE) in the New Year's Honours list for "services to INFORM."

She was elected to Fellowship of the British Academy (FBA) in 1998, and in 2000 she received an honorary doctorate from the University of Copenhagen and was the recipient of the American Academy of Religion's Martin E. Marty Award for the Public Understanding of Religion. She was the first non-American to be elected President of the Society for the Scientific Study of Religion; she is Honorary Life President of ISORECEA (International Study of Religion in Eastern and Central Europe Association); an Honorary Research Fellow of Institute of Philosophy, Academy of Science, Kiev; and in 2011 she was elected as an Honorary Fellow of the London School of Economics.

She is a frequent advisor to governments, other official bodies, and law-enforcement agencies throughout the world, and has been invited to give guest lectures in more than 50 countries.

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

François Bellanger, PhD, Professeur de Droit (Université de Genève), avocat a été expert légal au sujet dérives sectaires pour le Département de la Justice du Canton de Genève (Suisse). Il est un des auteurs du rapport officiel sur les pratiques sectaires illégales publié à Genève en 1997 ("Audit sur les dérives sectaires") et a publié plusieurs articles sur les dérives sectaires et la liberté religieuse. Il est actuellement Président du Centre Intercantonal d'Information sur les Croyances (CIC) à Genève.

Elliot Benjamin has a PhD in mathematics from the University of Maine and a PhD in psychology from Saybrook University. He is currently the director of the Transpersonal Psychology program at Akamai; he teaches psychology at various locations, both on-campus and online, and he teaches mathematics online. Elliot has published more than eighty articles in the fields of humanistic and transpersonal psychology, spirituality and awareness of cult dangers, creative art and mental disturbance, progressive politics, pure mathematics, and mathematics enrichment, and a book entitled *Modern Religions: An Experiential Analysis and Exposé*, available at www.lulu.com Elliot lives in Maine and enjoys playing the piano, tennis, and ballroom dancing.

Carla Brown is Director of the Edmonton Society Against Mind Abuse (ESAMA) in Edmonton, Alberta, Canada. She has led support groups, taught recovery classes, and coached men and women in recovery from cultic groups. She is currently doing public education and outreach in the community to promote the awareness of cultic groups and their harmful effects. She is a member of ISCA and is well-known as an advocate for freedom in all areas of psychological abuse.

Arthur Buchman, MA, is an American-born psychologist and leadership consultant living in Copenhagen, Denmark since 1990, where he maintains a private practice and leads a training organization, NLP World. He holds a BA in economics and an MA in psychology. Arthur specializes in helping people recover from depression, phobias, trauma, relationship conflicts, and cult involvement. He was a member of two different cults, first a yoga group and then an occult, pseudo-Christian music group. He has written articles on cult recovery for NLP Posten in Danish. Arthur Buchman is currently writing a book and presenting a workshop titled *The Instant Optimist, a Practical Method for Building and Maintaining a Dependable Positive Attitude*. Mr. Buchman is *ICSA Today's News* Correspondent for Scandinavia.

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

Cristina Caparesi is a doctor in pedagogy and Family Mediator. Her academic concentration was in applied pedagogy, criminology, and criminological administration. In the field of psychological abuse, her interest was first directed to cultic studies with her thesis, entitled *Education and Socialization in the Family: A Modern Cult* (University of Trieste, 2000). 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 for conflicts and abuses in cultic environments. Since 2007, she has been directing two public centers accredited by Region Friuli Venetia Giulia (Italy), which offer professional help to workers who are victims of work harassment. She is the president of EXITs.c.s. onlus, a social cooperative specialized in giving social services, in particular to victims of psychological abuse (stalking, gender violence, work harassment, bullying, etc.) through the development of educational services, assistance, and information. She is *ICSA Today's News* Co-Correspondent for Italy.

Cristina Caparesi è una pedagoga che si è perfezionata in pedagogia applicata, criminologia e criminalistica, sociologia delle medicine alternative e lavora come libera professionista nella progettazione e coordinamento di servizi educativi e formativi. Laureatasi con la tesi "Educazione e socializzazione in the Family, una setta contemporanea", dal 2004 è consulente per l'associazione di volontariato S.O.S. Abusi Psicologici (<http://www.sosabusipsicologici.it>) con la quale ha presentato progetti per la sensibilizzazione e l'informazione sul pericolo del condizionamento psicologico attuato da gruppi distruttivi. Dal 2007 coordina i Punti di Ascolto Antimobbing delle Province di Udine e Pordenone. È socia della SIPR (Società Italiana di Psicologia della Religione) ed è co-corrispondente dell'ICSA Today per l'Italia. Per informazioni e comunicazioni: info@sosabusipsicologici.it

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

Dr. Debbie Carroll, LGSMT, MTA, is a music therapy professor at the Université du Québec à Montréal (UQÀM), where she has been educating and supervising students since 1985. She received her postgraduate diploma in music therapy from the London Guildhall School of Music and Drama (LGSMT) and worked as a music therapist in Germany (Heidelberg and Mannheim) and Canada (Montreal). Dr. Carroll is an accomplished pianist and music therapy clinician with extensive experience in special education and child/adolescent psychiatry. As a researcher, she has examined children's intuitive musical understandings and the role of music (specifically rhythm and melody) in improving the expressive language of children with Down syndrome. She has also developed a guide for teaching clinical improvisation techniques, which focuses on the specific use of music to establish contact with a client; elicit, structure, guide and/or redirect responses; and also to work on intrapersonal and interpersonal issues. Dr. Carroll has presented her work nationally and internationally. In 2009, she was awarded a lifetime membership from the Canadian Association for Music Therapy in recognition for her outstanding commitment to the organization and to the field of music therapy. Dr. Carroll also serves as a board member of the Institut Santé et société (Institute for Health and Society) at UQÀM.

Dr. Debbie Carroll, LGSMT, MTA, est professeure en musicothérapie à l'Université du Québec à Montréal (UQÀM) depuis 1985, et est membre du conseil de l'Institut Santé et société à l'UQÀM. Elle a obtenu un diplôme post-gradué du London Guildhall School of Music and Drama (LGSMT), et a travaillé

comme musicothérapeute en Allemagne (Heidelberg et Mannheim) et au Canada (Montréal). Dr. Carroll est une pianiste accomplie avec une expertise clinique en adaptation scolaire et sociale, et en milieu pédopsychiatrique. Comme chercheuse, elle a examiné les connaissances innées musicales des enfants d'une perspective socio-constructiviste, ainsi que le rôle de la musique (spécifiquement la mélodie et le rythme) au cours du développement du langage verbal chez les enfants trisomiques. Elle a également développé un guide pour enseigner les techniques d'improvisation cliniques en musicothérapie, qui se concentrent sur l'utilisation spécifique de la musique pour établir un contact avec le client, susciter, structurer, guider et/ou rediriger ses réponses, et aussi pour travailler sur les aspects intrapersonnels et interpersonnels. Dr. Carroll a présenté ses recherches aux congrès nationaux et internationaux. En 2009, elle est devenue Membre à vie de l'Association de musicothérapie du Canada (AMC) en reconnaissance pour son engagement exceptionnel à l'organisation et au domaine de la musicothérapie.

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

Dianne Casoni, PhD, Professeur titulaire, École de criminologie, Université de Montréal. Professeur associé, Département de psychologie, Université du Québec à Montréal. Psychanalyste, membre de la Société canadienne de psychanalyse et de l'Association psychanalytique internationale. Professeur Casoni est l'auteur de plus de 70 articles et chapitres de livres sur la psychologie légale, l'agression sexuelle des enfants, le traitement psychanalytique des victimes de trauma et la compréhension psychodynamique des groupes sectaires. Elle a récemment publié un livre sur la psychodynamique délinquante et édité un livre sur le terrorisme, en français, en collaboration avec Louis Brunet.

Peter Caws, PhD, is University Professor of Philosophy and Professor of Human Sciences at the George Washington University in Washington, DC. He has degrees in physics (from London) and in philosophy (from Yale) and has published widely in the philosophy of science, ethics, existentialism, and structuralism, among other things. He grew up in England among the Exclusive Brethren, and his articles on "Belief and Morals Among the Taylorites" appeared in the *Evangelical Times* in the year 2000. His book *Religious Upbringing and the Costs of Freedom: Personal and Philosophical Essays* (edited with his student and colleague Stefani Jones, PhD) has been published by the Pennsylvania State University Press (June 2010) (pcaws@gwu.edu).

David Clark is a thought-reform consultant from Philadelphia, Pennsylvania. Mr. Clark has been active in this field for more than twenty 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 more than 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).

Michele Colon, MS, RN, serves on the Board of Directors of the Intellectual Freedom Foundation, a New York-based not-for-profit corporation dedicated to activism against controversial groups. She was herself a victim of a cultic group and has written many articles online through the Foundation's current project (www.examinethewmscog.com).

Jadwiga Daszykowska, PhD, Assistant Professor at the John Paul II Catholic University of Lublin – Off-Campus Faculty of Social Sciences in Stalowa Wola (Poland). Areas of research activity: social pedagogy, pedeutology, and pedagogy of leisure time. Research interests relate particularly to the following issues: quality of life, leisure time, and quality of education. Member of the Polish Pedagogical Association. Author of books: *Jakosc zycia w perspektywie pedagogicznej (Quality of Life in a Pedagogical Perspective, 2007)*, *Czas wolny nauczycieli (Leisure Time of Teachers, 2008)*. Editor of books: *Czas wolny. Przeszosc – Terazniejszosc – Przyszosc (Leisure Time. Past – Present – Future, 2009)*, *Przemiany wartosci i stylów zycia w ponowoczesnosci (Changes of Values and Lifestyles in Postmodernity, 2010)*. Author of numerous scientific articles in these areas.

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

Henri de Cordes was the parliamentary assistant of the Deputy, Antoine Duquesne, author of the report of the inquiry committee of the Belgian House of Representatives on the illegal practices of cults (1996–1997). In April 1999, he was appointed Vice-President of the Information and Advice Center on harmful sectarian organizations (Brussels, Belgium). On June 9th, 2005, the Chamber appointed him President for a 6-year term. He is the author of *L'Etat belge face aux dérives sectaires (Belgian State Faced with Sectarian Deviations)*, which covers the period 1997 to 2006. (henri.de-cordes@ciaosn.be)

Henri de Cordes a été l'attaché parlementaire du Député Antoine Duquesne, rapporteur de la Commission d'enquête parlementaire de la Chambre des représentants de Belgique sur les activités illégales des sectes (1996-1997). En avril 1999, il a été désigné président suppléant du Centre d'Information et d'Avis sur les organisations sectaires nuisibles (Bruxelles) créé par la loi du 2 juin 1998 en réponse à une recommandation de la commission d'enquête. Le 9 juin 2005, la Chambre l'a nommé président du Centre pour un mandat de six ans. (henri.de-cordes@ciaosn.be) <http://www.ciaosn.be/>

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

Lorraine Derocher is presently pursuing her PhD at the Université de Sherbrooke (Quebec, Canada). She is interested in finding new ways to intervene in problematic situations that involve neglected or abused children living in religious authoritarian groups. She has published *Vivre son enfance au sein d'une secte religieuse: Comprendre pour mieux intervenir* (Presses de l'Université du Québec, 2008), which explores the challenges faced by those who were raised in cultic groups when they leave their group. She is currently writing her second book, *Les «sectes» et nos enfants - Pistes pour une liberté religieuse responsable* (Presses de l'Université du Québec). As a sociologist of religion, Lorraine Derocher

teaches and gives also training to professionals such as social workers, policemen, psychologists and teachers. She gives lectures on new religious movements, on the issue of children raised in closed religious environments and, more specifically, on how to approach problematic situations that involve a religious dynamic. She is working for a research group called Société, Droit et Religions de l'Université de Sherbrooke (Society, Law and Religion of the Université de Sherbrooke), and she was the coordinator of l'École d'été sur les religions et la modernité (Summer School on Religions and Modernity) at the Université de Sherbrooke where "Cults and Religious Extremism" was the theme for 2010.

Lorraine Derocher, sociologue des religions, est doctorante en Études du religieux contemporain à l'Université de Sherbrooke (Québec, Canada) où elle s'intéresse aux modes d'intervention en regard des enfants élevés au sein de groupes sectaires totalitaires, tant en France qu'au Québec. Elle est l'auteure de l'ouvrage *Vivre son enfance au sein d'une secte religieuse – Comprendre pour mieux intervenir* (Presses de l'Université du Québec, 2008). Son propos traite des défis liés à l'intégration en société pour ceux et celles qui ont vécu leur prime enfance au sein de groupes fermés et qui décident un jour de quitter leur milieu. Elle écrit présentement son deuxième ouvrage: *Les «sectes» et nos enfants - Pistes pour une liberté religieuse responsable* (Presses de l'Université du Québec).

Lorraine Derocher enseigne et donne des formations aux professionnels - travailleurs sociaux, policiers, psychologues et enseignants. Elle donne des conférences portant sur les nouveaux mouvements religieux et plus spécifiquement sur les façons d'aborder les situations lorsque une dynamique religieuse est présente. Elle travaille au groupe de recherche Société, Droit et Religions de l'Université de Sherbrooke (SoDRUS). Elle a également coordonné l'École d'été sur les religions et la modernité à l'Université de Sherbrooke, volet «Sectes et extrémisme religieux» en 2010.

Linda Dubrow-Marshall, PhD, MBACP (Accred.), is Research Co-Editor of *ICSA Today* and is a cofounder of RETIRN, a private practice that provides services to individuals and families who have been affected by cultic influence. She is a Lecturer in Applied Psychology (Therapies) at the University of Salford. She is registered with the British Health Professions Council as both a clinical and a counselling psychologist, and she is an accredited counselor/psychotherapist with the British Association for Counselling and Psychotherapy. She is a licensed psychologist in Pennsylvania, United States of America. She attends as corepresentative of RETIRN/UK as correspondent to the General Assembly of FECIRS (European Federation of Centres of Research and Education on Sects). Dr. Dubrow-Marshall is a Consultant in Clinical Hypnosis (advanced certification) with the American Society of Clinical Hypnosis and is a member of the Mental Health and Research committees for ICSA.

Roderick Dubrow-Marshall, PhD (Nottm), is *International Journal of Cultic Studies* Co-Editor; *ICSA Today* Research Co-Editor, and Chair of ICSA's Research Committee. He is Provost (Pro Vice Chancellor), University of Central Lancashire, England. His principal research is on social influence, including the psychological effects of cultic group membership, influence in organizational settings, and the psychological processes involved in social group identity and prejudice. In 2006, he was awarded The Herbert L. Rosedale Award, jointly with Dr. Paul Martin, for their psychological research on undue influence. He cofounded 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 he attends as corepresentative of RETIRN/UK as correspondent to the General Assembly of FECIRS (European Federation of Centres of Research and Education on Sects).

Doug Duncan, MS, LPC, is a professional counselor licensed in the state of Texas and practicing in Dallas. His main focus in his counseling practice is on people who are attempting to recover from experiences with spiritually abusive cults, churches, and other organizations. As a recovering former member of an aberrational group, Doug is sensitive to the particular concerns of people struggling to overcome the legacy of spiritual abuse. Also, along with his wife, Wendy, he facilitates a support group in Dallas for former members of cults and abusive groups. Lately, Doug has focused on helping people improve upon their critical-thinking skills as a vital piece of their recovery from groups that practice thought reform.

Wendy Duncan, MA, LBSW, has a master's degree from Southwestern Baptist Theological Seminary and is a licensed social worker in the state of Texas. She has spent most of her career in the public mental health field, and she is the author of *I Can't Hear God Anymore: Life in a Dallas Cult*. Along with her husband, Doug, she facilitates a support group for former members of cults and abusive groups. Wendy is dedicated to helping people who have been in spiritually abusive churches and Bible-based cults explore,

once they have progressed in their recovery to a point where they are ready, how they might reconnect with God in a healthy way as an aspect of their spiritual healing.

Steve K. D. Eichel, PhD, ABPP, an ICSA Director, is a cofounder of RETIRN, the Re-Entry Therapy, Information & Referral Network. He is a past president of the American Academy of Counseling Psychology, Vice President of the Delaware State Board of Examiners of Psychologists, and Chair of the Psychology & Law Committee of the Delaware Psychological Association. Dr. Eichel is a licensed and Board-certified counseling psychologist whose involvement in cultic studies began with a participant-observation study of Moonist training in their Eastern seminary (in Barrytown, New York) in the spring of 1975. His doctoral dissertation to date remains the only intensive, quantified observation of a deprogramming. He was honored with AFF's 1990 John G. Clark Award for Distinguished Scholarship in Cultic Studies for this study, which was published as a special issue of the *Cultic Studies Journal* and has been translated into several foreign languages. In 1983, along with Dr. Linda Dubrow-Marshall and clinical social worker Roberta Eisenberg, Dr. Eichel founded RETIRN, one of the field's oldest continuing private providers of psychological services to families and individuals harmed by cultic practices. RETIRN currently has offices in Newark, Delaware; Lansdowne, Pennsylvania; and Preston, England (UK). In addition to his psychology practice, Dr. Eichel is on the Board of ICSA and is a cofounder of the Delaware Association for Sexology. He has coauthored several articles and book reviews on cult-related topics for the *CSJ/CSR*. (steve@DrEichel.com) (<http://www.dreichel.com>)

Olivier Faelens has been cooperating with the Study and Advice Group of Sects (SAS) since 2010. As a young adult, he had been a member of a sectarian movement of the New Age type. This was the beginning of a long search to understanding the workings of the sectarian/cultist phenomenon. He mainly takes an existential and philosophical approach. Olivier has a Bachelor of Arts in Philosophy with a minor in law from Antwerp University, and three Master's of Arts in Philosophy; International and Comparative Politics; and World Religions, Interreligious Dialogue, and Religion Studies from the Katholieke Universiteit Leuven. He also has worked as an intern at the Belgian federal government's Information and Advice Center concerning Harmful and Sectarian Organizations (IACSSO). At SAS, Olivier helps in the redaction of the monthly news bulletin and receives people with concerns about cult-related matters. Alongside his activities with SAS, Olivier also is writing a book on the New Age from a cultural-philosophical perspective, as well as taking courses in psychotherapy and economics at Leuven and the Vrije Universiteit Brussel.

Sharon K. Farber, PhD, is a Board Certified Diplomate in Clinical Social Work in private practice in Hastings-on-Hudson, New York. She is the recipient of an NIMH fellowship, and has been elected to the National Academies of Practice as a Distinguished Practitioner. She has taught at medical schools, schools of social work, training institutes, and the Cape Cod Institute. She has been an invited speaker in the United States, Canada, and abroad. She is the author of several papers and two books, *When the Body Is the Target: Self-Harm, Pain, and Traumatic Attachments* (2000, 2002), and *Hungry for Ecstasy: Trauma, the Brain, and the Influence of the Sixties* (in press). She has served on the editorial board of the *Clinical Social Work Journal*, has received an award for psychoanalytic writing, is a consultant to the writing program *New Directions in Psychoanalytic Thinking* in Washington, DC, and leads a course for clinicians who want to write. She is currently an adjunct professor at New York University School of Social Work.

Willy Fautré is Director of Human Rights Without Frontiers International (Brussels, Belgium). He was a Chargé de Mission at the Cabinet of the Ministry of Education (Belgium). He is a frequent author and lecturer on human rights, religious freedom and related issues. Most recently he authored: "The Sect Issue in France and in Belgium," in *Law and Religion: National, International and Comparative Perspectives*, eds. W. Cole Durham and Brett G. Scharffs (Wolters Kluwer: Aspen Publishers, 2010); *On Religious liberty in a democratic society - Aspect of law, religion and philosophy in constitutional theory and reality*, published by Gerhard Besier and Hubert Seiwert, Technical University Dresden (Germany), 407 p. (2009); *Models of State-Church Relationships in the Modern World*, in Russian language, published by Tula State Pedagogical University on 24 February 2009. Contributions pp 106-136; "Legal Regulations of Religious Communities in EU Member States: A Human Rights Perspective," pp 67-74, in *Mitna Sprava Naukovo-Analytishnii Journal*, Academy of Law, Odessa, Ukraine (2009).

Dan Fefferman is an early and still-current member of the Unification Church in North America, having joined in 1968. He has held various leadership positions in the Moon movement, including serving as the executive director of the "Forgive-Love-Unite" campaign in support of US President Richard Nixon, secretary-general of the movement's US anticommunist work under the Freedom Leadership Foundation,

president of the UC's campus group CARP, and publications director of the American Freedom Coalition. A graduate of the University of California in political science in 1971 and the Unification Theological Seminary's divinity program in 1986, he currently heads the International Coalition for Religious Freedom (www.religiousfreedom.com) in the Washington, DC area. He has been participating in ICSA/Infocult annual conferences for the past decade.

Theodora Ferrant is a master's student in the department of philosophy and ethics at Dominican University College in Ottawa, Ontario. Her research interests include the Roman Catholic Church, Thomas Aquinas, tolerance, conscience, politics, and ethics. Prior to Dominican College, she attended three extremely conservative Catholic schools throughout her high school and undergraduate studies: Immaculate Conception Academy (Wakefield, Rhode Island), Our Lady Seat of Wisdom Academy (Barry's Bay, Ontario), and Ave Maria College (Ypsilanti, Michigan). Her lifelong experiences within the Regnum Christi movement and amongst a close-knit Catholic community in the Ottawa Valley have influenced and continue to influence her interest in the nature of Catholicism and the nature of community.

Guillaume Garih, after living 18 years in France, left "la ville des lumières" for Canada, in order to study Cognitive Science at Carleton University. Although he ended up settling for a Bachelor of Arts in Psychology, he is now a second-year law student at the University of Ottawa, in the bi-jural and intensive « Programme de droit canadien » and is in the process of obtaining a Juris Doctor and a Licentiate of Laws simultaneously.

Joe Gass spent a year in a high-demand Eastern-based group. He has a BS in Health Sciences and currently works in the health communications industry.

Steven Gelberg, MA, while a member from 1970 to 1987, served as the Krishna Movement's principal liaison to the international academic community (e.g., he edited *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West*, Grove Press, 1983) and its Director for Interreligious Affairs. He is author of a number of scholarly articles on ISKCON (and related historical, social-scientific, and cultic issues) published in various academic books and journals. He subsequently earned a master's degree (comparative religion) from Harvard Divinity School in 1990. He currently lives with his wife near San Francisco, where he is an accomplished fine-art photographer and is working on a book, *Photography and Imagination*. His essay, "On Leaving ISKCON," is available online at <http://surrealist.org/betrayalofthespirit/gelberg.html>

Carol Giambalvo is a former 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 ICOSA's Board of Directors, is Director of ICOSA's Recovery Programs, and is responsible for its Project Outreach. She is author of *Exit Counseling: A Family Intervention*, coeditor of *The Boston Movement: Critical Perspectives on the International Churches of Christ*, and coauthor 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 ICOSA's Margaret T. Singer Award.

Débora Godoy Izquierdo, PhD, is Full Associate Professor in Psychology at the University of Granada (Spain). She has taught a wide diversity of pregraduate and postgraduate courses related to health psychology. Her main research lines are related to the psychological factors involved in the protection and promotion of health, well-being, quality of life, happiness, and prevention, and treatment of disorders and diseases. Among other research lines, she is currently researching love and romantic relationships and their relationships with abuse and violence against women. A particular focus is made on women and gender studies throughout her teaching and research. She has been principal researcher of a variety of investigation projects and has participated as researcher in others. She has numerous publications, including books and chapters in prestigious publishing companies, as well as scientific articles in well-known national and international academic journals. She has been the recipient of scientific awards and recognitions. Lastly, she has experience in academic administration tasks within the rector's office.

Juan Fco Godoy García, PhD, is Professor in Psychology at the University of Granada (Spain). He has taught a wide diversity of pregraduate and postgraduate courses related to health psychology in different Spanish, European, and North American universities. His main research lines are related to the psychological factors involved in the protection and promotion of health, well-being, and happiness; prevention and treatment of disorders and diseases; clinical neuropsychology; psychology of physical exercise and sport; and personal models of beliefs about health and disease. He has been principal researcher of a variety of investigation projects and has participated in the development of patents. He

has numerous publications, including books and chapters in prestigious publishing companies, as well as scientific articles in well-known national and international academic journals. He has been the recipient of diverse scientific and professional awards and recognitions. Lastly, he has ample experience in academic administration tasks at the levels of direction of departments and within the rector's office.

Lorna Goldberg, LCSW, PsyA, President of ICSA, is a psychoanalyst in private practice and Dean of Faculty at the Institute of Psychoanalytic Studies. In 1976, she and her husband, William Goldberg, began facilitating a support group for former cult members that continues to meet on a monthly basis in their home in Englewood, New Jersey. In 1989, Lorna and Bill received the Hall of Fame Award from the Authentic Cult Awareness Network and, in 1999; they received the Leo J. Ryan Award from the Leo J. Ryan Foundation. In 2009, she received the Margaret T. Singer Award from ICSA. Lorna joined ICSA's Board of Directors in November 2003. Along with Rosanne Henry, she co-chaired ICSA's Mental Health Committee until she became President of ICSA in 2008. Lorna has published numerous articles about her therapeutic work with former cult members in professional journals, most recently in the *international Journal of Cultic Studies*. She has written a chapter on guidelines for therapists in the book, *Recovery from Cults*, edited by Michael Langone.

William Goldberg, LCSW, PsyA, is a clinical social worker and psychoanalyst who has been working with former cult members for almost forty years. He has published many articles in professional journals including *Cultic Studies Journal* and *Cultic Studies Review*, both as an independent author and as a coauthor with his wife, Lorna Goldberg. Bill retired from the Rockland County (New York) Department of Mental Health, where he directed several outpatient programs and clinics. He also served as Coordinator of Staff Training and Development and as the Consumer Advocate for the Department. He is presently an adjunct instructor in the Social Work and Social Sciences departments of Dominican College in Blauvelt, New York. Bill and Lorna co-lead a support group for former cult members. The group meets on a monthly basis in their home in Englewood, New Jersey. This group, which is the oldest group of its kind in the world, has been meeting for 36 years. Bill is a frequent speaker at ICSA conferences, and he and Lorna have been the recipients of the Authentic CAN Hall of Fame Award, and the Leo J. Ryan Award. In 2010, Bill was the recipient of ICSA's Lifetime Achievement Award.

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's 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 that use coercive psychological manipulation.

Paul S. Grosswald is on the Board of Directors of the Cult Information Service. He is an attorney known for his work in fighting cultic groups, and he serves as legal advisor to the Intellectual Freedom Foundation.

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

Krishna communities in Europe, with more than 120 devotees. He is known in the Hare Krishna movement as Mahaprabhu dasa, his initiated Hindu name.

Christopher Hamacher graduated in law from the Université de Montréal in 1994. He has practiced Zen Buddhism for 15 years and has recently become concerned with the numerous cases of abuse by Zen teachers in the West. He currently lives in Munich, Germany.

Christopher Hamacher a obtenu son diplôme en droit de l'Université de Montréal en 1994. Il pratique le zen depuis environ 15 ans et dirige son propre groupe depuis 2006. Il s'inquiète cependant des nombreux cas récents d'abus par des enseignants zen occidentaux. Il habite à Munich et est employé comme traducteur juridique.

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

Janet Heimlich received a BA in Communications from Stanford University in 1984, after which she began a career of producing and writing corporate and commercial film and video presentations in California. In 1996, she moved to Austin and turned her interests toward journalism. For 8 years, Ms. Heimlich freelanced as a reporter for National Public Radio and other national radio networks. Working for NPR, she earned a reputation for exposing injustices in the death penalty and prison systems and won nine journalism awards, including the prestigious Katie, given by the Press Club of Dallas; the Houston Press Club's Radio Journalist of the Year; and the Texas Bar Association's Gavel Award. In addition to her radio work, Ms. Heimlich has written nonfiction articles for such publications as *Texas Monthly*, the *Austin American-Statesman*, the *Texas Observer*, *Tribeza*, and *Edible Austin*. Her book *Breaking Their Will:*

Shedding Light on Religious Child Maltreatment (Prometheus Books, 2011) is the first to take an in-depth look at child abuse and neglect caused by religious belief. Video promo of book:

<http://www.youtube.com/watch?v=iIJun2T0OZw&feature=plcp&context=C3d0fb09UDOEgToPDskIOAbqV8S68a2pzdZOLiW7u> Press page: <http://religiouschildmaltreatment.com/press/press-kit/>

Rosanne Henry, MA, LPC, is a psychotherapist practicing in Littleton, Colorado. For the past 20 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 15 years. Rosanne's private practice specializes in the treatment of cult survivors and their families. She is a former member of Kashi Ranch.

Gillie Jenkinson, MA, is a Director of Hope Valley Counselling Limited and specializes 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 Center for former cult members, in Ohio. She has many years' experience working with survivors of rape, sexual abuse, and cults, as well as with clients with other issues. She is a trained Supervisor (Diploma in Supervision). Ms. Jenkinson runs an ex-member support and education group in London, and regularly speaks and trains on recovery issues. Ms. Jenkinson has presented her research, "What Helps Ex-Cult Members Recover From an Abusive Cult Experience," at the BACP Research conference (2006) and ICSA Conferences in Madrid (2005) and Denver (2006), and also a number of papers at ICSA conferences on cult pseudo-personality. She presented at the 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 coauthored a chapter entitled "Pathological Spirituality" with Dr. Nicola Crowley for a medical text book entitled *Spirituality and Psychiatry*, published by RCPsych Publications in the United Kingdom (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 coauthor 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 email. For many years, Mr. Kelly has also cofacilitated ICSA preconference workshops for ex-members. Recently, he helped to initiate ICSA's monthly meeting in Philadelphia.

Lois Kendall, PhD: Dr. Kendall's doctoral research examined the psychological effects of former sect membership, with a specific focus on those raised in such groups. Dr. Kendall has worked in the academic sector and has 9 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.

Stephen A. Kent, PhD, Professor of Sociology, University of Alberta, teaches undergraduate and graduate courses on the sociology of religion and the sociology of sectarian groups. He has published articles in numerous sociology and religious-study journals. His 2001 book, *From Slogans to Mantras: Social Protest and Religious Conversion in the Late Vietnam War Era*, was selected by *Choice: Current Reviews for Academic Libraries* as an "Outstanding Academic Title for 2002."

Peter Kingsland is a retired professional mechanical engineer who lives in Surrey, British Columbia. Surrey is a suburb of Vancouver, Canada. Although Peter is not an expert in psychology or cults, he has been actively interested in cultic groups and their founders for over twenty years, since his daughter joined a women's religious group that is a lay apostolate associated with an order of Roman Catholic priests. Peter has been proactively making others aware of the group. Working together with Paul Lennon, Peter is co-editor of ReGAIN, a website that provides outreach to unite and support those touched or adversely affected by the Legionaries of Christ religious order and the Regnum Christi Movement, both of which are under reform by a commissioner from the Vatican. He has written a number of articles based on his experience. He has attended a previous ICSA conference and at one time retained a cult and mind control expert in an attempt to improve his daughter's situation. His daughter remains a member of her group as of June, 2012. Peter remains an active practicing Roman Catholic. He has contributed a chapter for one of Paul Lennon's latest books about the Legion and Regnum Christi: *Father Macial Maciel, pedophile, psychopath and Legion of Christ founder, from R.J. Neusaus to Benedict XVI, 2nd edition*.

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 more than 20 years in Tokyo. He is the Vice Chairperson of the Consumer Affairs Committee of the Japan Federation of Bar Associations (JFBA) and the chairperson of the 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 also is renowned as a specialist of the broader range of consumer affairs and is a specialist of issues concerning the Internet. As an expert, he is frequently invited to meetings and study sessions hosted by Diet members of both majority and minority parties (Liberal Democratic Party and The Democratic Party of Japan).

Molly Koshatka, a former Bible-based cult member and graduate of Wellspring, will be on the "Spiritual Manipulation in Pseudo-Christian Cults" panel. Molly is currently enrolled in a postgraduate program in counseling. During her undergraduate time, Molly led a support group on a college campus for former cult members. Molly has managed to make remarkable progress in her recovery from a 10-year involvement in a cult. Unfortunately, she still has several family members who remain in the small, Bible-based cult in North Texas that she left 4 years ago.

David Koussens (PhD, sociologie) est professeur adjoint et coresponsable de l'École d'été sur les religions en modernité avancée au département d'études religieuses de l'Université de Sherbrooke. Il est membre régulier du Groupe de recherche Société, droit et religions de l'Université de Sherbrooke et membre collaborateur du Centre d'études ethniques des universités montréalaises. Il a été chercheur doctoral invité au Groupe Sociétés-Religions-Laïcités du Centre national de recherche scientifique (2008), Max Weber Fellow à l'Institut universitaire européen de Florence (2010-2011), Visiting Scholar à la London

School of Economics and Political Science (2011) et chercheur postdoctoral au Centre de recherche en éthique de l'Université de Montréal (2011).

Michael Kropveld is Executive Director and Founder of Info-Cult, the largest resource centre of its kind in Canada. He serves on ICSA's Board of Directors. 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 also is involved in counseling 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 coauthored 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."

Michael Kropveld - Directeur général et fondateur d'Info-Secte - le plus grand centre de documentation en son genre au Canada. Depuis 1980, Mike a aidé des milliers d'anciens membres de « sectes », de « nouveaux mouvements religieux » et d'autres groupes ainsi que leurs familles. Il a donné des conférences sur le phénomène des sectes, au Canada et internationalement, à des centaines des groupes communautaires et professionnels. Il agit également à titre de conseiller et a été consulté par des professionnels de la santé mentale, des agences de sécurité publique et des médias parmi tant d'autres en plus de servir de témoin expert dans certains procès criminels ou civils liés aux sectes. Il a participé à des centaines d'entrevues à la radio et à la télévision au niveau, local, national et international. En 1992, il a reçu du gouvernement du Canada la Médaille Commémorative du 125e « en reconnaissance de sa contribution significative à ses compatriotes, à la communauté et au Canada ». Il a été auteur conjoint du livre *Le phénomène des sectes : L'étude du fonctionnement des groupes*, et de sa version anglaise *The Cult Phenomenon : How Groups Function*. Les deux versions sont téléchargeables gratuitement sur www.infosecte.org ou peuvent s'acheter en version imprimée. En 2007, le prix Herbert L. Rosedale de l'ICSA (International Cultic Studies Association) lui a été « décerné en reconnaissance du leadership dans l'effort pour préserver et protéger la liberté individuelle ».

Cynthia Mullen Kunsman (ASN, BSN, Gwynedd Mercy College; MMin, Chesapeake Bible College and Seminary; ND, Clayton College) is a registered nurse and naturopath, with additional studies in hypnotherapy and PTSD, who works as a consultant in areas of forensic medicine and medical case review. She is an award-winning teacher and researcher in critical-care nursing, toxicology, and the safe use of natural products in the clinical practice of traditional medicine. Following a 4-year involvement in a Shepherding-Discipleship group, which was affiliated with Christian Growth Ministries, she and her husband were exit counseled by Doris Quillet in 1997. She hosts www.UnderMuchGrace.com, a Web site designed to articulate the anticult message specifically to Evangelical Christians emerging from the Quiverfull, Patriarchy, and Shepherding/Discipleship movements. She has presented lectures concerning Quiverfull/Patriarchy at countercult apologetics conferences including Evangelical Ministries to New Religions (2008), has authored articles on the subject for religious publications, and was a contributor to *Quivering Daughters*, a 2010 book about the daughters of the Patriarchy movement by Hillary McFarland. A founding supporter of and special consultant for the Freedom for Christian Women Coalition, she also assists with the Take Heart project, which supports women who have left the Quiverfull movement. She is married to Gary W. Kunsman, PhD, DABFT, and resides in Michigan.

Michael D. Langone, PhD, a counseling psychologist, received a doctorate in Counseling Psychology from the University of California, Santa Barbara in 1979. Since 1981, he has been Executive Director of International Cultic Studies Association (ICSA), a tax-exempt research and educational organization concerned about psychological manipulation and cultic groups. Dr. Langone has been consulted by several hundred former cult members and/or their families. He was the founder editor of *Cultic Studies Journal (CSJ)*, the editor of *CSJ's* successor, *Cultic Studies Review*, and editor of *Recovery from Cults: Help for Victims of Psychological and Spiritual Abuse* (an alternate of the Behavioral Science Book Service). He is coauthor of *Cults: What Parents Should Know* and *Satanism and Occult-Related Violence: What You Should Know*. Currently, Dr. Langone is *ICSA Today's* Editor-in-Chief. He has been the chief

designer and coordinator of ICOSA's international conferences, which in recent years have taken place in Barcelona, New York, Rome, Philadelphia, Geneva, Denver, Brussels, Atlanta, and Madrid. In 1995, he was honored as the Albert V. Danielsen Visiting Scholar at Boston University. He has authored numerous articles in professional journals and books, including *Psychiatric Annals*, *Business and Society Review*, *Sette e Religioni* (an Italian periodical), *Grupos Totalitarios y Sectarismo: Ponencias del II Congreso Internacional* (the proceedings of an international congress on cults in Barcelona, Spain), *Innovations in Clinical Practice: A Sourcebook*, *Handbook of Psychiatric Consultation with Children and Youth*, *Psychiatric News*, and all of ICOSA's periodicals. Dr. Langone has spoken widely to dozens of lay and professional groups, including the American Association for the Advancement of Science, Pacific Division, American Group Psychotherapy Association, American Psychological Association, the Carrier Foundation, various university audiences, and numerous radio and television stations, including the *MacNeil/Lehrer News Hour* and *ABC 20/20*.

Michael D. Langone, PhD, psychologue clinicien, est directeur général de l'International Cultic Studies Association (ICSA). Il est éditeur et fondateur du *Cultic Studies Journal* (CSJ), de son successeur, *Cultic Studies Review*, et éditeur de *Recovery from Cults*. Coauteur des livres *Cults: What Parents Should Know* et *Satanism and Occult Related Violence: What You Should Know*, Dr. Langone a fait de nombreuses entrevues et conférences publiques en plus d'avoir publié de nombreux textes et ouvrages au sujet des sectes. En 1995, il a reçu le prix Leo J. Ryan du Cult Awareness Network (d'origine) et a eu l'honneur d'être professeur invité dans le cadre de la chaire Albert V. Danielsen à l'université de Boston.

J. Paul Lennon, STL, MA, Child and Family Therapist, Board Member, Regain Network (Religious Groups Awareness International Network). Mr. Lennon was a Legionary of Christ brother from 1961 to 1969 and an LC priest from 1969 to 1984. He served as a Diocesan priest from 1985 to 1989 and received an MA in Counseling from the Catholic University of America in 1989. He was a Community Development Specialist from 1990 to 1995 and a home-based therapist to Hispanic Families from 1995 to 1998. He was the cofounder of Network 1992. For the past 10 years he has worked as a Child and Family Therapist in Arlington, Virginia. 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.

Yunfeng Lu is an Associate Professor of Sociology and Executive Director of the Center for the Study of Chinese Religion and Society at Peking University. His academic interest focuses on sociology of religion and social psychology. He is the author of *The Transformation of Yiguan Dao in Taiwan: Adapting to a Changing Religious Economy* (Lexington Books, 2008). His articles have appeared in *The Sociological Quarterly*, *Sociology of Religion: A Quarterly Review*, *Journal for the Scientific Study of Religion*, *Sciences in China*, and a couple of journals in Chinese.

Dr. Lu graduated from the sociology department of Nanjing University (BA, 1998, MPhil, 2001) and City University of Hong Kong (PhD, 2005). He also serves as a nonresident research fellow of Baylor Institute for Studies of Religion, where he spent two years (2005–2006) as a postdoctoral researcher. Prof. Lu has organized a series of conferences to promote social scientific study of religion in China, including Beijing summit on Chinese Spirituality and Society (2008) and a series of workshops on sociology of religion (2009, 2010, 2011). He also acts as guest editor for a couple of journals, both in English and Chinese.

Dr. Lu's current work is focused on four areas: (a) new religious movements in contemporary China, (b) the governance of religion in China, (c) the role of religion in the public sphere, and (d) urbanization and religion. He is currently engaged in research and writing on each of these topics.

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

Lee Marsh is a retired social counselor with 20 years' experience in private practice specializing in trauma counseling, sexual abuse, domestic violence, addictions, homelessness, and cult/spiritual abuse. Ms. Marsh is the former director of the Centre for Incest Healing in Montreal and the former Coordinator for the Compulsive Coping Behavior Program in Winnipeg. She has spoken regularly on issues of incest and high-control groups in both television and radio. Ms. Marsh was involved with the Jehovah's Witnesses for 22 years. She also was interviewed for the *Walking Wounded* documentary series about Jehovah's Witnesses. For the past few years, Ms. Marsh has been a moderator on the largest discussion board for ex-Jehovah's Witnesses (www.jehovahs-witness.net), where she has contributed to many articles on a wide variety of abuse issues and writes a column for www.freeminds.org

Arthur Mary: Clinical psychologist; PhD student at the Nice-Sophia Antipolis University, "Interdisciplinary Centre, Narratives, Culture, Psychoanalysis, Languages and Societies" (E.A. 3159); member of the "Clinical Research Team in Psychoanalysis and Psychopathology" (Toulouse-Le Mirail University).

Arthur Mary - Psychologue clinicien, doctorant en psychologie à l'université de Nice-Sophia Antipolis, « Centre Interdisciplinaire, Récits, Culture, Psychanalyse, Langues et Sociétés (CIRCPLES) » (E.A. 3159), associé à l'« Equipe de Recherche Clinique en Psychanalyse et Psychopathologie » (Université de Toulouse-Le Mirail).

Gordon Martin was brought up amongst the Exclusive Brethren in the 1930's and 40's, but never joined the communion. His recollections of that era are not unhappy ones. He enjoyed a normal life with his school buddies, and met a variety of people during six years of delivering newspapers. In 1959-60, when more stringent laws of separation came in, his parents withdrew from the "assembly," although his sister and her family remained in the fellowship. His career began as an elementary school teacher, and over the following years included publishing, writing, film-making, marketing, and sessional teaching at five Canadian universities including McGill, Dalhousie, Concordia, Bishops, and Ryerson. His home is in Montréal.

Cyndi Matthews is an experienced clinician who is currently a doctoral candidate in counselor education and a counselor at Texas A&M University-Commerce. The emphasis of her studies is on race, class, and gender; social justice; and diversity issues in counseling. For the past several years, her clinical work has been primarily with individuals seen as marginalized. Her passion for social justice is exemplified in her current research, which focuses on effective counseling interventions within marginalized populations. Based on her scholarship and clinical expertise, she has researched and developed theory for working with and counseling former second-generation adult cult-recovery victims.

Kathleen E. Meigs, a lifelong resident of California, attended Stanford University and the University of California at Los Angeles, graduating with a BA in history. She worked in libraries and newspapers and for more than a decade in social science editing for academic presses. She has a long-standing interest in psychology and spirituality, as well as writing. Her paper is presented from the perspective of a client who sought marriage counseling and healing from betrayal bonds from a licensed MFT, and whose recovery work has included research in the field of religion and cults, professional exploitation, and trauma. Ms. Meigs is not affiliated with any program or institution, and she submits this paper as an informed experiential contribution to understanding one type of religious abuse.

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

Laura Merino Gómez. Psicóloga. Psicoterapeuta. Licenciada en la Universidad de Valencia. Master en Psicología Clínica y de la Salud. Orientación cognitivo/conductual. Psicóloga asistente en la Unidad de Tabaquismo y Alcoholismo del CAP de Mollet del Vallés (ICS), labor desarrollada también en el ámbito privado. Actualmente, psicóloga de AIS, especializada en la atención e investigación del fenómeno sectario así como en Socioadicciones.

Patricia Millar, PhD, has held senior consultant and management roles in organization development and learning solutions since 1992, most recently in a Fortune 100 company. She supports leaders and teams as a process consultant, helping to improve group dynamics such as communication, conflict resolution, strategy-setting, and problem-solving. As a postdoc, Patti will work as a transition coach and process consultant, helping individuals to take up new phases of their lives with greater confidence, and assisting groups of people to create equitable and sustainable ways of working and living together. Patti's cultic studies research focuses on the relationship between personal and group identity and the processes associated with identity transitions in adult life.

Nancy Miquelon is a licensed professional counselor in Colorado and a clinical mental health counselor in New Mexico. She has been practicing psychotherapy for 19 years, specializing in the treatment of trauma. Nancy is a cofounder and current board member of reFOCUS, a former-cult-member referral and support network. She is also a regular workshop facilitator at the International Cultic Studies Association

Recovery Workshop in Colorado. Nancy was a member the Emissaries of Divine Light for 13 years. She now resides and works with her husband in Dulce, New Mexico, with the Jicarilla Apache Nation. She is currently a child and family counselor in the Dulce Middle School.

Stephen Bruce Mutch, PhD, LLB (UNSW), is Honorary Associate in the Department of Modern History, Politics, and International Relations at Macquarie University, Sydney, Australia. A retired solicitor and parliamentarian, Stephen served in the New South Wales Legislative Council (State Senate) and then the Australian House of Representatives from 1988 to 1998. His 2004 doctoral thesis is entitled *Cults, Religion and Public Policy: A Comparison of Official Responses to Scientology in Australia and the United Kingdom*. Dr Mutch lectures on Australian governments and public policy and Australian foreign policy. He also conducts colloquiums for the Macquarie University Global Leadership Program on Religion, Secularism, and the State.

Jill Mytton, MSc, CPsychol, is a Chartered Counselling Psychologist. Currently, she is a visiting lecturer in the School of Psychology, London Metropolitan University, and lecturer on the Professional Doctorate in Counselling Psychology at the New School of Psychotherapy and Counselling. She currently is studying for a doctorate at the Metanoia Institute affiliated to Middlesex University. She is the only psychologist listed on the British Psychological Society media list for Cults and Thought Reform and has been involved in several TV and radio broadcasts. Her primary research interest is the mental health of second-generation adults (SGAs)—i.e., those born or raised in cultic groups. She has presented at several conferences, including INFORM London, April 2008; the annual Division of Counselling Psychology conference Dublin, June 2008; and the ICSA annual conferences in Geneva, July 2009; New Jersey, July 2011; and Rome, September 2011. She was born and raised in the Exclusive Brethren, leaving at the age of 16, when her parents decided to leave. Apart from a small private practice, she also runs an email support group for former Exclusive Brethren and has become the first point of contact for leavers of several groups.

Tyler Newton, MS CS, is on the Board of Directors of the Intellectual Freedom Foundation. He has over 10 years of experience as an industry professional in the field of computers and serves as the foundation's primary technology advisor.

Christophe Nowakowski, MD, is a psychiatrist in private practice working in clinical medico-legal evaluations and testimony in front of the courts. One category of clients that he works with extensively is people who have been psychologically affected by cults, particularly the second generation. This work is part of a more general interest in the stress spectrum disorders, including posttraumatic stress disorder, the dissociative disorders, and the effect of traumatic experiences early in life. Dr. Nowakowski works in Montreal and collaborates with Info-Cult. His direct clinical work with this clientele, as well as the necessity of explaining what is happening or has happened to them in court, put him in a situation to explore and explain the various theoretical models used to understand the process of undue influence and the clinical consequences of this process. In this context, he has pondered the central phenomenon of beliefs in the life of those who are influenced by cults, and on methods to help the client reexamine them from a different perspective in psychotherapy.

Christophe Nowakowski MD est un psychiatre en pratique privée qui fait surtout des évaluations médico-légales et témoigne devant la cour. Une catégorie de clients à laquelle il consacre beaucoup de temps sont les personnes qui ont été psychologiquement affectées par diverses sectes, et plus spécifiquement les gens de deuxième génération. Ce travail fait partie d'un intérêt plus général dans les troubles du spectre traumatique, incluant l'état de stress post-traumatique, les troubles dissociatifs et les effets des situations traumatiques pendant les années formatrices de la vie. Le Dr Nowakowski travaille à Montréal et collabore avec Info-Secte. Son travail clinique avec cette clientèle, ainsi que la nécessité d'expliquer leur vécu à la cour, l'ont amené à explorer et expliquer les divers modèles théoriques utilisés pour comprendre l'influence psychologique abusive et les conséquences cliniques de ce processus. Dans ce contexte il a exploré le phénomène des croyances dans la vie de ceux qui ont été influencés par diverses sectes, ainsi que les moyens pour amener ces clients à réexaminer leurs croyances dans le contexte de la psychothérapie.

Piotr T. Nowakowski, PhD, born in 1974; doctor of pedagogy; Assistant Professor at The John Paul II Catholic University of Lublin – Off-Campus Faculty of Social Sciences in Stalowa Wola (Poland). Areas of scientific activity: philosophy of education, aretology, pedagogy of mass media, pedagogy of resocialization; author of headings in the *Universal Encyclopedia of Philosophy* (published by: Polskie Towarzystwo Tomasza z Akwinu). Books include *Sekty – co kazdy powinien wiedziec* (1999), in English:

Sects – What One Should Know; *Sekty – oblicza werbunku* (2001), in English: *Sects – Faces of Recruitment*; *Fast food dla mózgu, czyli telewizja i okolice* (2002), in English: *Fast Food for Mind—i.e., television and surroundings*; *Modele człowieka propagowane w czasopismach młodzieżowych. Analiza antropologiczno-etyczna* (2004), in English: *Models of Man Propagated in Selected Magazines for Young People. An Anthropological and Ethical Analysis*; *The Phenomenon of Cults from a Scientific Perspective* (editor, 2007); *Higher Education in Nigeria: Selected Aspects* (editor, 2010). Dr. Nowakowski is ICSA Today's News Correspondent for Eastern Europe.

Adriana Pacheco. PhD, criminologie, École de criminologie, Université de Montréal. Intérêt particulier de recherche : la violence en contexte religieux, notamment envers les enfants.

Adriana Pacheco: Originally from Mexico, immigrated to Canada in 1993. PhD in criminology, University of Montreal (2010). Principal field of research interest: crimes committed with religious motivations, particularly violence toward children.

Susan J. Palmer, PhD, is a researcher and writer in the field of new religious studies. Her best known books are *Moon Sisters, Krishna Mothers, Rajneesh Lovers* (Syracuse, 1994); *The New Heretics of France* (Oxford University Press, 2011); *Aliens Adored: Rael's UFO Religion* (Rutgers, 2004). *Millennium, Messiahs, and Mayhem* (coauthored with Thomas Robbins, Routledge, 1998); and *Children in New Religions*, (coauthored with Charlotte Hardman, Rutgers, 1999). Palmer received her PhD in Religious Studies from Concordia University in 1992. She lives in Montreal, where she teaches at Dawson College and Concordia University in religious studies.

Robert Pardon, MDiv, ThM, is the Executive Director of the New England Institute of Religious Research and MeadowHaven. During the past 5 years he has specialized in Bible-based communal groups. Much of his work involves counseling, support groups, working with those born and/or raised in groups, and helping former members rebuild their lives. To facilitate the recovery process, MeadowHaven, a long-term rehabilitation facility, was opened in 2002. It can accommodate individuals or families who require long-term (up to a year) care to recover from trauma and cult abuse.

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

Marie-Andrée Pelland, Ph.D., est professeure adjointe au département de sociologie de l'Université de Moncton au Nouveau-Brunswick, Canada. Elle a obtenu son diplôme de 3e cycle de l'École de criminologie de l'Université de Montréal. Ses travaux traitent de la question de l'effet des conflits avec la société sur le fonctionnement des groupes religieux minoritaires. Sa thèse s'intitule : « Allégations d'entorse aux lois : Effets sur la réalité sociale d'un groupe de mormons polygames canadiens ».

Larry Pile has been a staff member and Director of Cult Education and Research for Wellspring Retreat and Resource Center of Albany, Ohio from May 1988 to the present. He is currently semiretired and conducts workshops on a voluntary basis. His duties have included preparing and conducting workshops on a wide variety of spiritual and practical issues and topics designed to help people who had suffered abuse as members of high-control, destructive organizations and relationships. The type of abuse suffered was always emotional and spiritual, often physical, sexual, and financial. The goal of the workshops is to help victims/survivors come to an understanding of what happened to them, how it happened to them, and how to move on with their lives. The subjects covered may include, but are not limited to, the characteristics of thought reform/mind control, traditional Christian doctrine, comparative religion, different world views, and cultic dynamics vs. legitimate and healthy secular and church life. Larry also has been responsible for maintaining communication with the organization's constituents in the general public and the Church at large by means of editing periodic newsletters, writing personal letters, and replying to phone requests/emails for information about specific cults and aberrational groups and the like. These responsibilities have necessitated conducting extensive research on a vast number of organizations labeled by some as cults, partly to determine whether the label is appropriate, and partly to provide the results of research to inquirers or to use in workshops or articles Larry has written for Wellspring's newsletter and journal, as well as other periodicals. He has written an online book about Great Commission Association of Churches (*Marching to Zion*, accessible through www.gcmwarning.com) and is currently at work on a commentary on the biblical book of Galatians, geared toward survivors of abusive churches and other totalistic organizations and relationships.

Diana Pletts, MA, directs and coordinates The Phoenix Project, which provides a time, space, and place for cult survivors to present their cult- and recovery-related artwork. Diana is working, herself, to regain and work out her own artistic vision, which was abandoned when she became a member of the Path, a charismatic Christian End-Times group. Diana has spoken on cults at colleges and churches, on the radio, and at Chautauqua Institution in New York State. She also edits the Arts and Literary section of *ICSA Today*.

Helen Pomery lives in Queensland, Australia. Helen was married for 30 years, and she has three children and eight grandchildren. After years of discipline by the elders of Brisbane Christian Fellowship, she was excommunicated for being disobedient to headship and subsequently lost her marriage, two children, and four grandchildren to the cult. Morag Zwartz has written an expose of this particular religious cult in her book, *Apostles of Fear*, and Helen's story features as the case study. Helen has been actively involved in political lobbying in Australia, and her story has been widely reported in the media. She is the Correspondent for Australia for *ICSA Today*.

Karen Pressley is an Instructor of English composition at Southern Polytechnic State University in Atlanta, and is the managing director of KAP Communications Inc., specializing in writing, editing, and desktop publishing (www.karenpressley.com). Karen holds a MA in Professional Writing and a BS in Communication (Media and Public Relations). As a former 16-year Scientologist, she directed its Celebrity Centre International Network and later worked at the church's International Management headquarters. Since departing Scientology in 1998, she is consulted regularly on Scientology issues by media, former cult members, and their families. She is a guest speaker for radio and television shows, conferences, seminars, and academic classes. Her first two books about Scientology, *Chasing After the Wind* (Broadman & Holman, 2001) and *Escaping Scientology: An Insider's True Story* (New Hope, 2006), were suppressed from publication. She authored several entries for *Baker Dictionary of Cults* (forthcoming, 2011) and numerous articles on Scientology. In 2009, Karen developed the Hegemonic Communication Model (HCM) that shows how a cult member's personal expression, critical-thinking skills, and creativity are affected by charismatic leaders. HCM is illustrated in "Creativity and Cults from Sociological and Communication Perspectives: The Processes Involved in the Birth of a Secret Creative Self," coauthored with sociologist Miriam Boeri for *The Last Draw: Cults and Creativity*, a special issue of the *Cultic Studies Review* (Vol. 9, No. 1, 2010), presented at the 2010 ICSA conference. Her forthcoming book, *Experiencing Creativity: Breaking Free From Spiritual Abuse and the Emergence of the Creative Self*, provides a theoretical framework for understanding how cult rhetoric suppresses members' critical thinking, personal expression, and creativity. Her latest projects include development of a writing workshop for former cult members that focuses on writing to heal through the power of the narrative, to speed recovery and improve critical-thinking skills in postcult life.

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

Álvaro Rodríguez-Carballeira, PhD, is Full Professor of Social and Legal Psychology at the University of Barcelona (Spain). From 1999 to 2008 he had been Head of the Social Psychology Department at such University. He has been Research Project Manager of the research group *Invictus Investigación* (www.ub.edu/grupvp) since 2003, which focuses on the psychology of influence, violence, and harassment. Specifically, it is concentrated on manipulative groups, couple violence, workplace bullying or mobbing, and terrorism. In recent years, the group has published several national and international publications. During the 1980s, before and after a 1985 internship at ICSA, he worked with families and victims affected by cult membership. Dr. Rodríguez was awarded ICSA's 2011 Margaret Singer Award "for advancing the understanding of coercive persuasion and undue influence."

Mark Roggeman has been researching cult groups for more than thirty years by studying them and also by infiltrating several cult groups. He has assisted families with information and help with exit counseling of their loved ones. He was involved extensively with investigations of the Concerned Christians group, which was based in Denver and believed the world was to end in 2000 in Israel. He assisted law enforcement with the deportation of some of the members. Mark also has been a member of the Denver Police Department for 39 years and has educated law enforcement on how to deal with destructive cults. He was a presenter at the National Gang Crime Research Center annual conference held in Chicago on three occasions, addressing the issue of cults and gangs. He is a regular speaker for Regis University and at the Auraria campus, which houses three colleges located in downtown Denver. He also served as a

member of the Board of Directors of the "original" Cult Awareness Network during the early eighties and was a founding member of the Denver Affiliate. He was a contributing author to the book *Cults and Consequences*, edited by Rachael Andres and James R. Lane, published by the Jewish Federation, 1988.

Omar Saldaña Tops graduated in advertising-public relations and in psychology. Currently he is a PhD student, and he works in the Social Psychology Department at the University of Barcelona, where he collaborates with the research group led by Professor Álvaro Rodríguez Carballeira (Invictus Investigación, www.ub.edu/grupvp). His research interests are focused on influence, manipulation, and abuse processes in group contexts. Contact: omar.saldana.tops@gmail.com

Gregory Sammons, MEd, PC, resides in Albany, Ohio with his wife Angelina. The Sammons have four children, Brandon, Caylan, Tara, and Denver; daughter-in-law Annie, and granddaughter Vivianne. Greg began working at Wellspring Retreat and Resource Center in March of 2001. He has filled nearly every role at the small residential agency over the past 10 years. After his beginnings as the Clinical Residence Manager, Greg was inspired to go back to graduate school to complete his master's in Counseling Education. Greg's degree covers the area of clinical and rehab counseling. His areas of competence include abusive group/relationship counseling, mental health counseling, personal and social counseling, addictions counseling, and diagnosis and treatment. Greg has presented various topics at highly regarded conferences, including those sponsored by the American Counseling Association, Ohio Counseling Association, and Ohio Rehabilitation Association. Greg currently provides all clinical counseling and assessment at Wellspring Retreat and Resource Center in Albany, Ohio.

Alan W. Schefflin, JD, LL.M., is Professor of Law at Santa Clara University School of Law in California and a member of ICSA's Board of Directors. Among his several dozen publications is *Memory, Trauma Treatment, and the Law* (coauthored with Daniel Brown and D. Corydon Hammond), for which he received the 1999 Guttmacher Award from the American Psychiatric Association, one of 16 awards he has received. Professor Schefflin is also the 1991 recipient of the Guttmacher Award for Trance on Trial (with Jerrold Shapiro). A member of the Editorial Advisory Board of ICSA's *International Journal of Cultic Studies*,

Professor Schefflin received the 2001 American Psychological Association, Division 30 (Hypnosis), Distinguished Contribution to Professional Hypnosis Award. This is the "highest award that Division 30 can bestow." He also was awarded in 2001 The American Board of Psychological Hypnosis, Professional Recognition Award. This Award was created to honor his achievements in promoting the legal and ethical use of hypnosis. Professor Schefflin has delivered more than one hundred invited addresses at professional conferences. For detailed information about Professor Schefflin, see his entry on the University of Santa Clara Law School Web site.

Aurore Schwab est candidate au doctorat en Histoire des religions à la Faculté des Lettres de l'Université de Genève. Elle étudie les rapports onusiens autour des pratiques du crime d'honneur, dans une perspective d'Histoire des religions. Ses recherches sont financées par le Fonds national suisse (FNS). Ses directrices de thèses sont la Prof. Francesca Prescendi (Unité d'Histoire des religions, Université de Genève) et la Prof. Isabelle Schulte-Tenckhoff (Département d'Anthropologie et de sociologie du développement, Institut de Hautes Etudes Internationales et du développement, Genève). A l'Université de Genève, elle a obtenu un Bachelor of Arts en Histoire des religions, Langue et littérature françaises modernes et en Etudes genre ainsi qu'un Master of Arts en Histoire des religions.

Aurore Schwab is a PhD candidate in the Department of History of Religions, Faculty of Arts, at the University of Geneva. The subject of her thesis is *Cultural and Religious Values in Diplomacy. The Study of United Nations Reports about Honour Killing Practices*. Her studies are financed by the Swiss National Science Foundation (SNSF). Her thesis supervisors are Prof. Francesca Prescendi (Dept. of History of Religions, University of Geneva) and Prof. Isabelle Schulte-Tenckhoff (Dept. of Anthropology and Sociology of Development, Graduate Institute of International and Development Studies, Geneva). Aurore Schwab has a Bachelor of Arts in History of Religions, French Language and Literature, and Gender Studies, and a Master of Arts in History of Religions, University of Geneva.

Joseph Szymhart began research into cultic influence in 1980, after ending his 2-year devotion to a New Age sect called Church Universal and Triumphant. He began to work professionally as an intervention specialist and exit counselor in 1986 on an international scale. From 1985 through 1992, he was chairman of an interdenominational, cult information organization in New Mexico. Since 1998, he has worked in the crisis department of a psychiatric emergency hospital in Pennsylvania. He continues to assist families with interventions and former members in recovery, including consultations via phone and

Internet. He maintains a cult informational Web site, lectures, consults for the media, and has published articles, book reviews, and papers related to the cult problem.

M. Anas Talbi est titulaire d'un doctorat en Droit privé et Sciences criminelles de l'Université de Pau (France) en 2002 sur le thème « Jeunes délinquants d'origine maghrébine en France : entre crise identitaire et crise de la réponse sociale. De la délinquance juvénile à la tentation islamo-terroriste ». Il enseigne actuellement la criminologie à la Faculté de Droit, Université Cadi ayad, Marrakech, (Maroc). Il donne aussi des séminaires sur la victimologie, la pénologie et le droit pénal international dans plusieurs universités en France, au Sénégal et au Maroc.

Elmer Thiessen moved to Waterloo, Ontario in 2007, after having retired from teaching philosophy and religious studies at Medicine Hat College, in Alberta, for more than 35 years. His official position now is that of a "roving philosopher," open to short-term teaching and research positions anywhere in the world. His most recent teaching assignments include a philosophy of religion course for seniors at Wilfrid Laurier University, and an introductory philosophy course at Meserete Kristos College in Ethiopia.

He has published numerous articles and book reviews, both in professional journals and religious magazines. His research specialty has been the philosophy of education; here, he has published two books, *Teaching for Commitment*, and *In Defence of Religious Schools and Colleges* (McGill-Queen's University Press, 1993; 2001). His most recent work is entitled *The Ethics of Evangelism: A Philosophical Defence of Ethical Proselytizing and Persuasion*, published in 2011 by Paternoster Press and IVP Academic.

Madeleine L Tobias, MS, RN, CS, was a psychotherapist at the Vet Center in White River Junction, Vermont since 1994. She was the Clinical Coordinator and Military Sexual Trauma Specialist there, treating both men and women veterans for combat and sexual trauma. She has been trained in and utilizes two of the recommended Veterans Administration and Department of Defense Clinical Practice Guidelines for the treatment of PTSD, EMDR, and Cognitive Processing Therapy (CPT). She is currently working on adapting CPT for the treatment of ex-members of cults.

Prior to moving to northern New England in 1993, Madeleine was in private practice as a psychotherapist in central Connecticut since 1979. She is the coauthor of *Captive Hearts/Captive Minds* and *Take Back Your Life*. She has presented and published articles on recovery issues for both ex-members of cults and treatment issues for veterans with PTSD. She has served as the mental health consultant on a variety of exit-counseling teams from 1989 to 1994.

Mady retired in May and is now living in Virginia, where she will be resuming her private practice and consultation. An ex-member of a psychotherapy cult, she has been dedicated to improving the lives of those traumatized in cults.

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

Carolle Tremblay est avocate à Montréal. Elle détient un baccalauréat en service social et une mineure en économie, diplômes obtenus à l'Université Laval, Québec. Elle est diplômée (B.C.L./L.L.B.) de la Faculté de droit de l'Université McGill, Montréal, Québec (1984-1988). Elle œuvre en pratique privée depuis 1989 dans le domaine du droit de la famille. Au cours des dix (10) dernières années, elle a agit dans des litiges impliquant une problématique sectaire et participé à plusieurs activités médiatiques et entrevues sur des questions reliées. Carolle Tremblay est présidente d'Info-Secte, Montréal, Québec. (carolletremblay@tremblaykidd.com)

Doni Whitsett, PhD, LCSW, is Clinical Professor of Social Work at the University of Southern California School of Social Work. Dr. Whitsett teaches various courses in practice, behavior, and mental health. Dr. Whitsett has been working with cult-involved clients and their families for almost 20 years and gives lectures to students and professionals in this area. Her publications include "The Psychobiology of Trauma and Child Maltreatment" (*Cultic Studies Review*, Vol. 5, No. 3, 2006), "A Self psychological Approach to the Cult Phenomenon" (*Journal of Social Work*, 1992) and "Cults and Families" (*Families in Society*, Vol. 84, No. 4, 2003), which she coauthored with Dr. Stephen Kent.

Robin Willey is currently completing his master's under the supervision of Professor Stephen Kent at the University of Alberta. His research interests include Marxist and post-Marxist social theory, sexual abstinence, and the Christian purity movement.

RaeAnne Wiseman: Through academic training in history and employment as a counselor at a Seattle homeless shelter, RaeAnne Wiseman has come to understand and appreciate the variety of human perspectives. Her focus is on faith-based beliefs and how they are initially conceived and sustained throughout the life of an individual. In 2011, RaeAnne founded Existentialists Anonymous to provide her community with an intellectual and emotional outlet for discussions on religion, death, and their meaning. This organization aspires to provide life-affirming secular hospice care to its members while facilitating their ideal farewell.

Abe Worenklein, MSc, PhD, is a clinical and forensic psychologist in private practice in Montreal, a professor at Dawson College, and a lecturer at Concordia University. In addition to his practice in clinical and forensic evaluation and psychotherapy, he is certified as a family mediator. Dr. Worenklein has been declared an expert witness in Superior Court and in Youth Court several hundred times, primarily in Quebec, Ontario, and British Columbia, but also in the United States and the Caribbean; he has presented on this topic at numerous professional conferences in Canada, the United States, and Europe. He has been quoted in significant judgments dealing with parental alienation and high-conflict divorces. He is a member of the Canadian Register of Health Service Providers in Psychology and has been certified by the Association of State and Provincial Psychology Boards. Dr Worenklein is on the committee to have Parental Alienation accepted into the DSM-V and ICD-11, and has spoken on many occasions on the radio regarding parental alienation and its effects on alienated children. He is also on the International Editorial Board of the *American Journal of Family Therapy*. Dr Worenklein has recently authored/coauthored two chapters on parental alienation soon to be published in two different professional books.

Takashi Yamaguchi, Esq, is a member of the Tokyo Bar Association and practices law at Link Law Office, founded by Masaki Kito. He represents victims of cultic groups, such as Unification Church, Home of Heart, and others in and out of court. He is a member of the National Network of Lawyers Against Spiritual Sales and also is 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 cotranslated 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; he graduated 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 has participated in exit counseling with current cult members. Paul currently teaches English and Spanish with the Toronto District School Board.

Zhang Zengyi, PhD, is the Dean of the Department of Journalism and Science Communication, Graduate University of Chinese Academy of Sciences. He earned his PhD in philosophy (2003), Peking University, Beijing, China, and was a visiting scholar at the Program in Science, Technology and Society, Massachusetts Institute of Technology, from 2008 to 2009 as well as at The Blaise Pascal Institute (Center for the Studies of Science, Religion and Society), Vrije Universiteit, Amsterdam. His main research interests are (1) the relationship between science and religion, especially creation-evolution controversies in 20th-century America, on which he published the book, *Creation-Evolution Controversies for a Century: The Demarcation of Science in Social Context* (2006); and (2) mass communication, especially content analysis of media coverage of science and religion (including new religion).

Régine Zimmermann is a freelance conference interpreter living in Geneva (Switzerland). She deals now with interpreting formation in the ethnopsychological 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 postgraduate expertise in the field of science of

education and the “Religious Fact,” and she deals with the sectarian deviations specific to religious groups through a transdisciplinary approach.