

Annual Conference - Overview

Theme of Conference: The global challenge of young people born, raised or recruited into extremist groups, abusive religious organizations, or coercive/exploitative relationships

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The International Cultic Studies Association (ICSA) is conducting its 2018 Annual International Conference jointly with Info-Secte/Info-Cult of Montreal in Philadelphia, Pennsylvania from July 5 – 7, 2018 (preconference workshops on Wednesday July 4, 2018). The conference will address the needs and interests of ICSA's four main constituencies:

- former group members
- families
- helping professionals
- researchers.

The conference will take place at the Loews Philadelphia Hotel on Market Street in downtown Philadelphia. [Hotel details.](#)

Though the conference has a theme focusing on those born or raised in cultic groups, the program will be varied, with numerous sessions pertinent to former members of cultic groups, families, helping professionals, researchers, and others.

We are proud to offer continuing education credit hours to mental health professionals. The Mental Health Preconference Workshop and selected

sessions throughout the conference will offer CE hours. The sessions that offer CE hours are clearly marked in the agenda.

[Mental Health Preconference Workshop
CE Sessions](#)

[Main Conference](#)

International Cultic Studies Association (ICSA) has been approved by NBCC as an Approved Continuing Education Provider, ACEP No. 6893. Programs that do not qualify for NBCC credit are clearly identified. ICSA is solely responsible for all aspects of the program.

Please check with your individual boards to be sure that CE's are accepted.

See links on the left column (links above if viewed through a phone) for details on agenda, abstracts, speakers, meals, directions, hotel, etc.

A special [guided tour](#) of Philadelphia new religious movement sites is planned for the afternoon of Sunday, July 8, 2018. A list of other social events, e.g., fireworks, in Philadelphia can be found [here](#).

Review the [email messages](#) sent to attendees and speakers to make sure that you didn't miss important messages that may have been sent before you registered.

ICSA's annual conference is open to diverse opinions and perspectives. Individuals speaking at the conference - including plenary speakers - do not speak "for" ICSA and may hold widely divergent opinions. ICSA believes that the informational needs of attendees are best met by enabling them to hear from a large variety of views. See ICSA's [article on dialogue](#).

Subject to Change

[Overview:
Annual
Conference](#)

Preconference

Registration/Fees

[Online](#)
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Program

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Details

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Wednesday, July 4, 2018

9:00 – 5:00	Registration
9:30 – 6:00	<p>Mental Health Workshop [Attendance restricted to mental health and related professionals/students/researchers.] CE available.</p> <p>Introduction (Lorna Goldberg) [9:30 – 10:30]</p> <p>Treating 1st Generation Former Members: Clinical Discussion (Linda Dubrow-Marshall) [10:30 – 11:30] Break 11:30 – 11:45</p> <p>Treating People Born or Raised in Cultic Groups: Clinical Discussion(Leona Furnari) [11:45 – 12:45] Lunch 12:45 – 2:15</p> <p>Treating Families: Clinical Discussion (Bill Goldberg) [2:15 – 3:15]</p> <p>Sexuality: Clinical Discussion (Steve Eichel) [3:15–4:15] Break 4:15–4:30</p> <p>Clinical Roundtable (Doug Duncan; Cyndi Matthews) [4:30 – 6:00]</p> <p><i>This workshop will offer 6.5 CE hours.</i></p>
10:00 – 6:00	<p>Family Workshop I: Building Bridges: Leaving and Recovering from Cultic Groups and Relationships (Rachel Bernstein; Joseph Kelly; Patrick Ryan) [10:00 - 2:30]</p> <p>Family Workshop II: Understanding Group Involvement Through the Lens of Culture (Nitai Joeph; Joseph Kelly; Patrick Ryan; Joseph Szimhart) [2:45 – 4:15]</p> <p>Family Workshop III: An Approach to Exit Counseling/Intervention: A Case Presentation (Patrick Ryan; Hana and Jerry Whitfield) [4:30 – 6:00]</p>
10:00 – 1:00	<p>Research Workshop (Rod Dubrow-Marshall, Moderator)</p> <p>Break 11:30 – 11:45</p>
10:00 – 1:00	<p>Former Member Workshop I [Attendance restricted to former members of cultic groups and relationships.]</p> <p>Orientation (Carol Giambalvo; Ann Stamler; Ashley Allen) [10 – 11:30]</p> <p>Break [11:30 – 11:45]</p> <p>Discussion Panel Part I: Creating Understanding Between Generational Subgroups in Cults and Addressing the Question of Responsibility, Shame, and Guilt (Ashley Allen, Moderator; Debby Schriver; Carol Giambalvo; Donna Lark; Jill Mytton; Heidi Hough) [11:45 – 1:00]</p>
2:30 – 6:00	<p>Former Member Workshop II [Attendance restricted to former members of cultic groups and relationships.]</p> <p>Discussion Panel Part II: Creating Understanding Between Generational Subgroups in Cults and Addressing the Question of Responsibility,</p>

	<p>Shame, and Guilt (Ashley Allen, Moderator; Debby Schriver; Carol Giambalvo; Donna Lark; Jill Mytton; Heidi Hough) [2:30 – 3:15]</p> <p>Shame (Lorna Goldberg; Doni Whitsett) [3:15 – 4:00]</p> <p>Break [4:00 – 4:15]</p> <p>Connections/Disconnections (Elizabeth Blackwell; Nitai Joseph) [4:15 – 5:00]</p> <p>Coping with Practical Aspects of Life (Elizabeth Blackwell; Nitai Joseph; Dorca Musseb) [5:00 – 5:45]</p> <p>Discussion/Closing [5:45 – 6:00]</p>	
2:30 – 6:00	<p>Education Workshop (Piotr T. Nowakowski, Moderator)</p> <p>Foundation Principles of Critical Thinking (Tom Baier) [2:30-3:30]</p> <p>CULTS 'R US: Why our students are especially vulnerable (Russell Bradshaw) [3:30 –4:15] Break 4:15–4:30</p> <p>Psychological Manipulation, How Cults Do It and How You Can Resist Them (Arthur Buchman) [4:30 - 5:15]</p> <p>Everyday Cults and the Art of Recognizing and Addressing Destructive Dynamics in Mainstream Groups, Businesses, Churches and in Self-Help Movement (Gerette Buglion) [5:15 - 6:00]</p>	
Thursday, July 5, 2018		
8:00 – 5:00	Registration	
9:00 – 10:30	<p>Welcome (Steve Eichel; Carolle Tremblay)</p> <p>Plenary address – We Disagree-Let’s Talk! Why Diversity and Dialogue are Necessary and How We Overcome Undermining Factors (Lorna Goldberg)</p>	
10:30 – 11:00	Break	
11:00 – 12:30	<p>Panel: Domestic Violence and Interpersonal Abuse I (Linda Dubrow-Marshall, Moderator; Elizabeth Burchard; Minna Davis; Beth Sturman)</p> <p>Thought Reform, Non-traditional Therapy, and Ethics (Jeff Bryson)</p> <p>Ethical Standards for Thought Reform Consultation (Piotr T. Nowakowski)</p> <p>Christian Cults and the Concept of Hell (Robert Pardon; Michael Langone)</p> <p>Carlos Castaneda, Harold Garfinkel and the Breaching Experiments (Robert Marshall)</p>	

	<p>The 'Dark Well' of Family Life: The Ideological Basis for, and Realities of, Child Abuse in the Hare Krishna Movement (Eric Bernasek; Nitai Joseph)</p> <p>Boundaries (Rosanne Henry; Elizabeth Blackwell)</p> <p>[Only former members of cultic groups may attend this session.]</p>	
12:30 – 2:30	Lunch Break	
2:30	<p>Bookstore and Phoenix Project Begin. Continues to Saturday 4:30 pm</p> <p>Phoenix Project is in Anthony Room</p>	
2:30 – 4:00	<p>Panel: Domestic Violence and Interpersonal Abuse II</p> <p>The "Power and Control Wheel": Its Contributions to Understanding Cultic Relationships (Chelsea Brass; Steve Eichel; Abigail Hazlett)</p> <p><i>This session will offer 1.5 CE hours.</i></p> <p>Brief Overview of Catholic Movements Accused of Being Cult-Like (John Paul Lennon)</p> <p>A Shepherding Update: The Case of University of Arizona from Maranatha Campus Ministries to Hope Church and the Current Controversies (David Clark)</p> <p>Communicating to Recruit, Restrain and Retain—the Changing Mormon Narrative (Mark Giles; Ashlen Hilliard)</p> <p>New Challenges from Cultic Movements in Post Qigong Fever China (Tianjia Chen)</p> <p>Korean New Religious Movements: A Jamesian Approach (Chae Young Kim)</p> <p>Open Discussion: Born or Raised in Cultic Groups (Facilitator, Elizabeth Blackwell) [Attendance restricted to people born or raised in cultic groups or relationships.]</p>	
4:00 – 4:30	<p>Break</p> <p>Poster Presentations</p>	
4:30 - 6:00	<p>Using Existing Models of Child Sexual Exploitation (CSE) to Help Professionals Understand Coercive Control (Tara Beazley)</p> <p>Caught in the Vortex: Dynamics of Psychological/Emotional Manipulation and Entrapment in One-on-One Cultic Dyads and Small Groups (Tammy Ichinotsubo-Ezzi)</p> <p>Dreams of Meeting - On Leaving the Closed Brethren (Linda Attoe)</p> <p>The Freedom of Mind Approach to Helping People Raised in Destructive Environments (Steve Hassan)</p> <p>Spiritual Abuse in Islam (Danish Qasim)</p> <p>The Lived Experience of Spiritual Abuse Within Mainstream Christianity (Paula Parish-Foley)</p>	

	Panel: Born and Raised in Tony Alamo Christian Ministries and Transitioning to a New Reality (Debby Schriver; SGAs from Tony Alamo Christian Ministries)	
	The psychological effects of learning to hate: The Lion Cubs of the Caliphate (Monique Lauret)	
	Entheogens and Entactogens: Cults and Drugs (Joseph Szimhart)	
	Open Discussion: First-Generation Former Cultic Group Members (Facilitators, Rachel Bernstein; Dylesia Barner) [Attendance restricted to former members of cultic groups and relationships.]	
7:00 – 9:30 pm	Evening programs Phoenix Project Live! Performance and Literary Readings (there will be a break in the middle of the program)	
Friday, July 6, 2018		
8:00 – 5:00	Registration	
9:00 – 10:30	Working with Dissociative Identity Disorder (DID) (Mary Moore)	
	"Take Me to Your Leader" (Sharon Doni)	
	Child Sexual Grooming in Alternative Religions (Stephen Kent)	
	Reawakening Your Spirituality After a Cult Experience (Doug and Wendy Duncan)	
	Colliding Worldviews: Ministering to Those Traumatized in Bible-based Cults (Robert Pardon)	
	Panel: So We Thought We Could Fly (Diane Hendel; Joseph Kelly; Patrick Ryan; Aryeh Siegel)	
	Panel: Radicalization and Right Wing Extremism (Rod Dubrow-Marshall, Moderator; Rachel Falcove, Mark McGuigan; Discussant: Ron Burks)	
	After the Cult: Who Am I? (Leona Furnari) [Attendance restricted to former members of cultic groups and relationships]	
10:30 – 11:00	Break	
11:00 – 12:30	The Paradoxes and Dilemmas of (re)integrating into Mainstream Society (Doni Whitsett)	
	Understanding the Experience of African American Families and Individuals in Religiously Abusive Organizations (Alisha Powell)	
	Panel: Patty Hearst Revisited (Lorna Goldberg, Moderator; Linda Dubrow-Marshall; Rod Dubrow-Marshall; Cathrine Moestue)	

	Wolves-in-Sheepskin Encounters and Their Disastrous Effects (Anda Moranda)	
	Wellspring Method of Providing Psycho-Educational and Creative Workshops in Supporting Recovery for Survivors (Gregory Sammons; Angelina Sammons)	
	Legal Theories: Overview and Potential Strategies (Robin Boyle Laisure)	
	Difficult Challenges Raised in Custody and Visitation Disputes (Carolle Tremblay)	
	Panel: Scientology's Aftermath for Second Generation Members - Panel Discussion (Rachel Bernstein, Moderator; Christi Gordon; Chris Shelton; Aaron Smith-Levin)	
	Critical Thinking for Former Group Members (Tom Baier) [Attendance restricted to former members of cultic groups and relationships.]	
12:30 – 2:30	Lunch Break	
2:30 – 4:00	Panel: Distrust, Betrayal, and Resilience: Counseling Clients Who Were Harmed Through Previous Psychotherapy (Steve Eichel; Daniel Shaw; Madeleine Tormoen)	
	Overvaluation: The Goal of Thought Reform and the Key to Control (Ron Burks)	
	Spiritual Abuse: Blaming the Victim (Dylesia Barner; Maureen Griffo)	
	DisUnification Churches? An Enquiry into Post-Charismatic Factions (Eileen Barker)	
	Escaping Scientology and Coming to Terms with Your Story (Chris Shelton)	
	Voyeurism in the Media: Creating A New Narrative (Naomi Raddatz)	
	Panel: Litigation over Mind Control: Lessons Learned from Wins and Losses (Masaki Kito; Takashi Yamaguchi; Yukari Yamamoto)	
	Open Discussion: Born or Raised in Cultic Groups (Facilitators, Ashley Allen; Nitai Joseph) [Attendance restricted to people born or raised in cultic groups or relationships.]	
4:00 – 4:30	Break	
	Poster Presentations	
4:30 - 6:00	Family Counseling for Second Generation Adult Cult Survivor (Cyndi Matthews) – <i>This session will offer 1.5 CE hours.</i>	
	Panel: Human Trafficking: Combatting Modern Slavery (Steve Kent, Moderator; Serge Blisko ; Anne-Marie Courage; Megan Lundstrom)	
	How Do You Mend a Broken Heart-Balm Statute? (Paul Grosswald)	
	From Undue Influence to Predatory Alienation (Alan Schefflin)	

	Learning From Those Who Got Away (Ashley Allen; Janja Lalich; Kristi LaMattery; Chaim Levin)	
	Social Dynamics within Cultic Groups: An Exploration of the Social Forces and Processes that Occur in High-Control Groups (Anthony Murphy)	
	Eating Disorders, Self-Mutilation, and Suicidality in Cultic and High-Demand Groups (Sharon Farber)	
	Open Discussion: First-Generation Former Cultic Group Members (Facilitators, Cathrine Moestue; Dan Shaw) [Attendance restricted to former members of cultic groups and relationships.]	
8:00 – 9:00	Paul Martin Lecture: Reflections on Volition and Coercion in U.S. justice (Buz Eisenberg)	

Saturday, July 7, 2018

8:00 – 12:00	Registration	
9:00 – 10:30	Extremism and Cultic Control: Possibilities for Collaboration (Leanne Smith; Chelsea Brass)	
	The Global Challenge Raised by Young People Recruited by Radical Islam: A real Crisis of Intelligibility (Regine Zimmermann)	
	Government Regulation of Religious Extremist Groups: A Case Study of the FLDS (Linda Demaine)	
	How to Get Legislators to Pay Attention (Richard Pompelio)	
	Recovery- From Victimhood to Surviving To Thriving (Dorca Musseb)	
	Helping Former Members Work With Dreams of an Abusive Group: Opportunities for Recovery by Engaging with Dreams (Laura Prickett)	
	Cult in Contemporary China and Social Transformation. (Chunli Zhang)	
	Who Harms Whom: The Offensive and Defensive Strategy in the Chinese Cult Movement (Qing Ye)	
	Research on How the Internet Affects Cults' Appeal to Young People in China (Peng Xue; Baoxiang Fan)	
	Now We are Parents: When Those Who Were Born or Raised in Cults Have Children of Their Own (Eva Mackey)	
	Mentoring: A Model for Intervention With Former Members (Samie Brosseau; Ashley Allen)	
	Panel: Cults and Sexuality (Steve Eichel, Cyndi Matthews, Doni Whitsett) [Attendance restricted to former members of cultic groups and relationships.]	
10:30 – 11:00	Break	
	Poster Presentations	
11:00 – 12:30	Workshop for Former Cult Members who were Parents in the Cult (Lorna Goldberg)	

	Panel: Martyring Children for Faith: The Medical, Legal, and Ethical Ramifications of Religious Child Medical Neglect (Janet Heimlich; Marci Hamilton; Paul Offit)	
	Understanding the Role of Shame in Cult Indoctrination and Recovery (Daniel Shaw) – <i>This session will offer 1.5 CE hours.</i>	
	A Heritage for life? An Interview Study on Cultic Childhood Experiences and Their Impact on Second-Generation Adults (Kathrin Kaufmann; Chantal Kern; Laura Illig)	
	Adult Perspectives on Totalistic Teen Treatment: Experiences and Impact (Marcus Chatfield)	
	Open Discussion: First-Generation Former Cultic Group Members (Facilitator, Carol Giambalvo; Tom Baier) [Attendance restricted to former members of cultic groups and relationships.]	
12:30 – 2:30	Lunch Break	
2:30 – 4:00	How Family Involvement in Cultic Groups Influences Young People: An Analysis Based on Media Coverage and Interviews (Zengyi Zhang)	
	The Four Logics Behind the Facts: An Examination of the Claims of Cult Members Who Were Injured by the Chinese Government (Dingcheng Ren; Qing Ye, Min Wu)	
	Panel: Children, Cults, and Legal Issues (Carolle Tremblay, Moderator)	
	Religion, Children, and European Jurisprudence (Maleine Picotin-Gueye)	
	The Case of Stan Maillaud and Sandrine Gachadoat (Mikael Saint-Croix); Custody, Visitation, and Cultic Groups in France (Daniel Picotin);	
	Expert Witness Issues Related to Custody and Visitation Disputes (Steve Eichel)	
	Panel: The Role of Creative Art in Cult Abuse Recovery (Ashley Allen, Moderator; Nori Muster; Diana Pletts) Special Problems with Writing Fiction about Cults, Extreme Religions and High-Demand Groups (Gordon Neufeld)	
	Panel: Heroes or Psychopaths? Cultic Studies Lessons From Three Controversial Historical Figures (William Goldberg; Stephen Parsons)	
	How Grief Becomes Disenfranchised When Losing a Child to a Cult (Rosanne Henry)	
	Open Discussion: Born or Raised in Cultic Groups (Facilitators, Samie Brosseau; Ann Stamler) [Attendance restricted to people born or raised in cultic groups or relationships.]	
4:00 – 4:30	Break	
4:30 - 6:00	Plenary Address - The Spectrum of Coercive Control (Rod Dubrow-Marshall)	
	Awards	

Posters

How the Evolution of Child Sociology Impacts Child Involvement in Spiritual Practices

Money Pain and Financial Exploitation of Survivors of Childhood Cult Abuse (S)

Psychopathological Characteristics of Members and ex-Members of Psychological Psychology Unit (Vega Gonzalez; Juanjo Santamaria)

Research on Prevention and Control of Destructive Cults based on “Broken Wi

Self-immolation: A Case Study of a Former Cult Member (Fan Hong) [Fr]

Think for Yourself: Outsmarting Mind-Hackers (NJ Safe & Sound)

The Cognition of Destructive Cult of College Students and Its Influential Factors

The cultic susceptible people under new situations of China (Bairong Wang)

Phoenix Project 2018

A = Attending the conference. See speaker page for bio.

1. Alexandra Joyce: poetry and comics
2. Alison Schmitt: abstract paintings
3. Amanda Jones : visual art works
4. Aurelie Simonet: visual works
5. A Carrie Buddington: reading her own work in Phoenix Project Live! Thursday
6. Christine Cole: paintings
7. A Diana Pletts: reading for Laura Chatterton during Live! Presentation, on TH
8. A Esther Friedman: singing her original songs during Live! Presentation, son

9. A Gordon Neufeld: Live! Presentation reading of his own writing, "Fake it 'Til You Lose"
10. A Hana Whitfield: Live! Presentation Reading of her poem; poetry
11. A Helen Zuman: Live! Presentation reading of chapter from her book, Matin
12. A Joe Kelly: Live! reading of a chapter from Judith Bourque's book, Robes
13. A Joyce Ralph: Live! Presentation reading of her writing, "Imagine," 3-D pie
14. Judith Bourque: Live! Presentation reading by Joe Kelly, from a chapter from book preface and cover in exhibit room
15. Kristel Holly: poem
16. Kyla Clouete: poetry
17. Laura Chatterton: Live! Presentation reading of her story, "Pruneface," by D
18. Laura Dutheill: visual art print
19. Linda Whayatt: poetry
20. Maeve Parker: visual art print
21. Mark Ortega: poem
22. A Mary O'Connell: Live! Presentation reading of her poem, poem in exhibit
23. Moxie McGee: two electronic songs during Live! Presentation time, lyrics in
24. A Nori Muster: visual art layout with text
25. A Paul Lennon: Live! Presentation reading of his own poem, poem in exhib
26. A Phillip Daum: visual art
27. Rex Barron: illustration for Mark Ortega poem
28. A Sunny Linkfield: 3-D piece of visual art
29. A Arthur Buchman

Speakers

Ashley Allen, MSW, LMSW, completed her Master's in Social Work at Monmouth University where she was also selected to coordinate and present the School of Social Work's Annual Clinical Lecture Series. Her lecture series focused on children born and/or raised in cultic groups with a special focus on issues of human rights. She has presented on cults, with a particular focus on second-generation adults (SGAs) at various mental-health agencies, universities, and at the National Association of Social Workers (NASW) annual conference in New Jersey. Ms. Allen gained a breadth of experience volunteering at the Cult Clinic of JBFCS in NYC for three years and has gone on to work as a therapist with former cult members in community mental health. Ashley is currently serving as Outreach Coordinator for ICSA, on the Board of Directors for reFOCUS, and as an adjunct instructor at Middle Tennessee State University. Email: AshleyAllenICSA@protonmail.com Phone: 931-450-4392 [NY Committee]

Linda Attoe, M.A., R.P., Psychoanalyst, has a private Psychotherapy practice in the Greater Niagara Region of Ontario, Canada. Her affiliations include: The College of Registered Psychotherapists of Ontario, The International Association for Relational Psychoanalysis and Psychotherapy, The Canadian Art Therapy Association, and the Canadian Association for Psychodynamic Psychotherapy. Linda, a fourth generation member of the Closed Brethren, left this group in 1995. In her Private Psychotherapy Practice, Linda works with individuals, couples, and families and she has a particular interest in working with those who have left or are contemplating leaving high demand groups.

Thomas M. Baier, MHS, LPC, CAC, CCS. Tom Baier is a behavioral health consultant and trainer. He serves as adjunct faculty for the Villanova University Certificate Program in Alcohol and Drug Counseling where he served as Program Coordinator for 10 years as well as teaching in the Drexel University College of Nursing & Health professions in the behavioral health tract. Mr. Baier serves on the board of directors for the Pennsylvania Certification Board (PCB) which credentials professionals for work in the substance abuse treatment field and other areas of behavioral health and where he is a three-term past-president and has served on the Ethics Committee for the past 20 years. Tom is the 1991 recipient of the Lorraine Hinkle Memorial Award for outstanding contributions to the field of drug and alcohol treatment awarded by Villanova University and holds a Master's degree in Human Services (MHS), is a Licensed Professional Counselor (LPC), and holds PA State Certificates as an Addiction Counselor (CAC), and Certified Clinical Supervisor (CCS).

Eileen Barker, PhD, PhD h.c., OBE, FBA, is Professor Emeritus of Sociology with Special Reference to the Study of Religion at the London School of Economics, University of London. Her main research interest is minority religions and the social reactions to which they give rise. She has over 350 publications (translated into 27 different languages), which include the award-winning *The Making of a Moonie: Brainwashing or Choice?* and *New Religious Movements: A Practical Introduction*. In the late 1980s, with the support of the British Government and mainstream Churches, she founded INFORM, an educational charity, based at LSE, which provides information about minority religions that is as accurate, objective and up-to-date as possible. In 2000, Queen Elizabeth appointed her as an Officer of the Order of the British Empire (OBE) for 'services to INFORM', and she received the American Academy of Religion's Martin E. Marty Award for the Public Understanding of Religion. She was the first non-American elected President of the Society for the Scientific Study of Religion. A frequent advisor to governments, other official bodies and law-enforcement agencies throughout the world, she has made numerous appearances on television and radio, and has given guest lectures in over 50 countries. In 2013 Dr. Barker received ICSA's Lifetime Achievement Award.

Dylesia Barner, LCSW, is a licensed clinical social worker and a second-generation adult survivor. She received a Master of Social Work from Norfolk State University in 2013 and a Bachelor of Science degree in Communication from Old Dominion University in 2011. From ages 15-18, Dylesia was a member of a cult of Christianity in Virginia. Having the perspectives of a survivor and a mental health provider, she is passionate about raising awareness about spiritual abuse and how to counsel those who are experiencing or have experienced it. dylesia@dylesiabarner.com

Tara Beazley. Currently within the UK, professionals work with children and young people who are/at risk of being sexually exploited. Existing models of CSE are able to explain the different tactics used by perpetrators to lure in young people, to initiate them into sexually abusive behaviours and to keep them within these situations. As professionals we are able to highlight the difficulties in helping young people away from being sexually exploited due to the coercive control perpetrators have over their victims. My experience has highlighted that both coercive processes in recruiting children and young people are similar. This link between these different types of abusive experiences can help professionals to increase their existing knowledge. This may help them to safeguard children and young people from recruitments into cults in their own practise.

Eric Bernasek is a freelance writer and copyeditor who lives near Montreal, Quebec. He first came in contact with ISKCON (The International Society for Krishna Consciousness) while in college. That initial exposure would eventually lead to full-time involvement. Just before leaving ISKCON, he was employed as a copyeditor and proofreader for the Bhaktivedanta Book Trust, ISKCON's official publishing house. Though the majority of his time in the movement was spent in temples on the East Coast of the US, Eric spent three years in Hungary, on a farm the movement touts as being self-sufficient. It was during this time that he began to reconsider his involvement in the organization.

Rachel Bernstein, MS, LMFT, has been working with former cult members for 25 years. She is a Licensed Marriage and Family Therapist, and Educator, who lives in Los Angeles, CA. She has been a member of ICSA for many years and has presented talks and moderated panels at ICSA conferences. Rachel previously ran the Maynard Bernstein Resource Center on cults, named after her father. She was the Clinician at the former Cult Clinic in Los Angeles, as well as the Cult Hotline and Clinic in Manhattan. She now treats former cult members and the families and friends of those in cults in her private practice. Rachel has facilitated numerous support groups for former cult members, for people who were in one-on-one cults, and for the families of those in cults. Rachel has published many articles, made media appearances, consulted on shows and movies about cults, and has been interviewed for podcasts and YouTube videos. In addition to her private practice, she consults on cases through Freedom of Mind. RachelBernsteinTherapy.com, rbpsychology@gmail.com .818-907-0036

Elizabeth Blackwell was born into a Christian family who became heavily involved in a Bible-based doomsday cult. She was not permitted to obtain a formal education, nor was she allowed contact with anyone outside of the group. In 2009, she sought help in coming to terms with her cult experience and became aware of the many unique challenges and strengths inherent to former members, particularly those who were raised in high-demand groups. She serves on the ICSA's Educational Outreach Committee and is on the board of reFOCUS, a cult survivor support network. Ms. Blackwell graduated Magna Cum Laude with a degree in Psychology from Columbia University. Her undergraduate honors research examined implicit associations towards childhood primary caregivers and their influence on adult threat learning. Her current research explores the phenomenology of who and what feels authentic using semantic and behavioral methods and is funded through the MacArthur Research Network on Opening Governance.

Serge Blisko is head of an Inter-ministerial office: Mission for Vigilance and Combating Sectarian Aberrations (MIVILUDES), established under the authority of the Prime Minister in November 2002, responsible for observing and analyzing any sectarian aberrations that may occur, in other words, the criminal offences that may be committed by certain movements under the pretext of assisting in the personal or spiritual development of vulnerable persons. MIVILUDES is responsible for “observing and analyzing the phenomenon of sectarian movements, the actions of which are detrimental to human rights and fundamental freedoms or pose a threat to public order, or are contrary to laws and regulations” (Decree No. 2002-1392, art. 1, para. 1). Serge Blisko (born 6 January 1950, in Nancy) is a physician (MD). From 1983 on, he held local and national mandates. He was a member of the National Assembly of France from 1983 to 1986 and again from 1997 to 2012. He was mayor of the thirteenth borough of Paris from 2001 to 2007. He is chairman of the board of Sainte-Anne Hospital in Paris specializing in psychiatry , neurology, neurosurgery, neuroimaging and addiction.

Robin Boyle Laisure, JD, Professor of Legal Writing, St. John’s University School of Law, is on the editorial board of ICOSA’s International Journal of Cultic Studies. She lectures on topics concerning cults and the law. Her recent article, Employing Trafficking Laws to Capture Elusive Leaders of Destructive Cults, is published by the Oregon Review of International Law (2016). She also wrote Current Status of Federal Law Concerning Violent Crimes Against Women and Children: Implications for Cult Victims, published in the Cultic Studies Review (2002). Two articles have appeared in the Cultic Studies Journal: How Children in Cults May Use Emancipation Laws to Free Themselves (1999) and Women, the Law, and Cults: Three Avenues of Legal Recourse - New Rape Laws, Violence Against Women Act, and Antistalking Laws (1998). In 2005, she received the Faculty Outstanding Achievement award from the President of St. John’s University.

Russell H. Bradshaw, EdD [A.B. (Wesleyan University), EdM, EdD (Harvard University), Cand. Polit. (University of Oslo)] was Associate Professor at Lehman College, City University of New York (retired September 2015). He has taught psychological and historical foundations of education and directed the MA program in Teaching Social Studies: 7–12. Dr. Bradshaw’s master’s and doctoral dissertations described alternative-living and child-care arrangements in Sweden (Samhem and Kollektivhus). During his undergraduate studies he received a stipendium to live in Samoa and wrote his honors thesis on religion’s effect on cultural stability and change in Western Samoan

villages. Dr. Bradshaw's continuing interest in alternative living and child-care solutions led him to an intensive experience of a Hindu-based religious cult in New York City. Dr. Bradshaw has received fellowships and grants from Wesleyan, Harvard, and Uppsala (Sweden) universities and from the City University of New York. He and his wife Gunilla currently live in Norrtälje, Sweden several months a year, where they are continuing their work for ICOSA's New York Educational Outreach Committee. [NY Committee]

Chelsea Brass, MPAff, is a health policy and planning professional and doctoral student in interpersonal communication at the University of Texas at Austin with a planned emphasis on public health and safety campaigns as well as a goal of designing clinical interventions for trauma center patients deemed at-risk of highly-controlling domestic violence. Chelsea received a Master's degree of Public Affairs at the University of Texas at Austin and a completed a bachelor's degree at the University of California at Santa Barbara in Global and International Studies, with a regional focus on South and Central America, an emphasis on socioeconomic and political processes. She serves on the advisory board of International Cultic Studies Association and the Open Minds Foundation. She is co-creator of the Coercive Control Collective, an organization focused on sharing research and news about the concept of coercive control and advocating for the use of a coercive control framework for understanding extreme forms of abuse across disciplines, including policy initiatives, education and prevention efforts in the United States.

Samie Brosseau (born Batach Yaqara Brosseau), is the Founder and Director of Liberation Point, a New Jersey 501(c)(3) which provides assistance to cult victims and their families. She was born into the Twelve Tribes (formerly known as the Northeast Kingdom Community Church) and managed to escape at age 18. She received her BS from the University of Massachusetts-Amherst and currently resides in New York City. Her life is dedicated to helping cult victims successfully transition into their new life of independence through mentoring and various forms of assistance. She is currently developing a mentoring program for those born or raised in cults who are living independently for the first time. Website: www.liberationpoint.org Email: samie@liberationpoint.org Phone: (413) 306-1282

Jeff Bryson completed his BA in Bible and Religion at Ohio Valley College in 1986, and went on to complete an MAR in counseling with an emphasis in marriage and family therapy from Harding School of Theology in 1992. Later in life, he began work on his doctorate at Capella University, graduating two months after his 50th birthday in 2014

with a Ph.D. in Public Safety, specializing in Criminal Justice. He began his career working in community mental health, and began specializing in the treatment of anorexia/bulimia and sex offenders over 20 years ago. In 2005 he joined Paul Martin and the team at Wellspring Retreat and Resource Center. Jeff was formerly in an employer cult and has faced a fundamental Christian cult in his family. His dissertation at Capella University was a qualitative exploration, Parental Use of the Sex Offender Registry: A Routine Activities Approach. Jeff holds the LPC and ALPS in WV, the IMFT in OH, is a Clinically Certified Sex Offender Treatment Specialist (CCSOTS), is a clinical member of the Association for the Treatment of Sexual Abusers (ATSA), and a clinical fellow of the American Association for Marriage and Family Therapy (AAMFT). He served three years on the AAMFT ethics committee (2015-2017), and was the chair of the committee his last year.

Arthur Buchman is an American-born psychologist and leadership coach in private practice living since 1990 near Copenhagen, Denmark, where he also works via Skype. Born in 1942, 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 has experience in two different cults, a yoga group and a pseudo-Christian occult music group. Arthur has developed The Life Cycle of Cult Involvement that he has presented at ICSA and other international conferences. He has been ICSA Today's News Correspondent for Scandinavia. Arthur is currently writing a book and presenting a workshop titled, "The Instant Optimist - a practical method for building and maintaining a dependable positive attitude." Arthur Buchman is one of the few mental health professionals in Europe who has expertise as an ex-cult member and is available to travel to help people and their families to recover from a cultic experience. Website: www.arthurbuchman.com Email: arthur@arthurbuchman.com Phone: +45 2825 4444.

Carrie Buddington is a former member of The Community of Jesus, Inc., a Bible-based Christian community. She joined in 1970 when she was a newly converted Christian, and she raised her three children at the Community. She worked in many of their offices and became a Senior Sister in the Convent. One by one her children left, and finally in 2010 she was also able to leave. Having been denied requests to pursue education while at the Community, she is currently attending Boston College for a bachelor's degree in psychology while working full time as an Academic Support Assistant at Boston College, and plans to work toward a master's degree in social work. She is a member of the International Cultic Studies Association and looks forward to being able to assist others who have left cultic groups to start a new life. As part of processing what

she has lived with for 40 years, she is writing a blog: mylifecoj@wordpress.com Her story appears in ICSA Today 6.3, and photographs and poetry in ICSA Today 7.3.

Gerette Buglion is proprietor of Dream Haven of Vermont, www.dreamhavenvt.com which specializes in offering refuge for those who are healing from trauma related to a high control groups or cults. She works with individuals who are currently receiving counseling and have the support of their therapist to engage in a healing retreat and also works with family members and others who have been indirectly impacted by cultic dynamics or coercion. She is a certified Reiki Practitioner, has over 20 years of practice as a Dream Mentor, has been a professional housemother in therapeutic sessions and is a nature guide, cook and cleaner. All of these skills and more are integrated into the experience of creating self-designed retreats for guests. As a former member of a New Age/ Psychological cult for over 19 years she states, "When I snapped out of that destructive dependence in May of 2014, I began my life anew, deeply humbled and passionately riveted to the study of destructive groups. Throughout this time, reiki has been a foundation stone of my own healing process. Professional counseling for spiritual abuse, the healing balm of nature, the loving support of my family and friends and reiki, have nurtured me to a level of well-being that inspires me to turn with compassion towards others.

Elizabeth R. Burchard, LSW, is a clinician at Jewish Family Services in Northern New Jersey. She has a passion for challenging power and control in cultic relationships through counseling, advocacy, and education. She holds a BA in Biochemistry from Swarthmore College and an MSW from Fordham University. A member of a small New Age cult from 1977-1997, Elizabeth authored *The Cult Next Door: A Manhattan Memoir* about her experience. Since 2000, Elizabeth has spoken in academic and professional settings about the intricacies of cult dynamics. She refers to cultic groups as "domestic violence in a fabricated family" and conversely, intimate partner violence as a "one-on-one" cult. Contact information: www.thecultnextdoor.com; thecultnextdoor@gmail.com

Ron Burks, PhD, holds an MDiv and an MA in counseling from Asbury Theological Seminary and a PhD in Counselor Education from Ohio University. He worked for many years at Wellspring Retreat and Resource Center in Albany, Ohio. He and his wife Vicki wrote *Damaged Disciples: Casualties of Authoritarian Churches and the Shepherding Movement*, published by Zondervan. His other publications include a chapter on a connection between cults and addiction in the medical reference, *Substance Abuse: A Comprehensive Textbook*, published by Williams and Wilkins. He and Vicki now live

near Tallahassee, Florida where both are licensed mental health counselors and operate an intensive outpatient substance abuse program at Tallahassee Memorial Hospital. Ron is a former president of the Wellspring board and is a clinical advisor to both Wellspring and Meadowhaven, a treatment center near Boston.

Marcus Chatfield will graduate this summer with a master's degree in the Family, Youth, and Community Sciences at the University of Florida. He earned his Individualized Bachelor of Arts degree from Goddard College. In 2014, he self-published his undergraduate thesis, "Institutionalized Persuasion: The Technology of Reformation in Straight, Incorporated and the Residential Teen Treatment Industry." He is a former member of Straight, Inc., where he participated in 16 months of daily, all-day-long, group confession and confrontation sessions that were designed to prevent teenage substance use. He is interested in the history and dynamics of residential programming and the prevention of institutional child abuse. In fall 2018, he will begin working as a PhD student in American History.

Tianjia Chen, PhD, Assistant Professor, College of Humanities & Social Sciences, University of Chinese Academy of Sciences, is now councilor of Beijing Society for History and Sociology of Science. He received his PhD degree in History of Science from Peking University. His academic interests include cultural history of science and religion in China, pseudoscience and cult phenomenon, STS. For further information, please contact with him via email: ctj@pku.edu.cn

David Clark is a thought reform consultant from Philadelphia, Pennsylvania. Mr. Clark has been active in this field for more than 30 years. Mr. Clark has been on the Board of the Leo J. Ryan Education Foundation and reFOCUS. He is FECRIS's New York main representative to the United Nations [2011-] and science committee member [2015]. 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. 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. 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 at a conference on cults and gangs, sponsored by Creighton University's Department of Psychiatry and the Douglas County (NB) Sheriff's Department (April 18, 2008). David has been the North American Vice President of the DIALOG Centre International since 2011. In 2016 he received an ICSA Lifetime Achievement Award at the Annual Conference in Dallas, Texas.

Anne-Marie Courage. For 24 years, Anne-Marie Courage worked in different French ministerial departments in particular the Ministry of Economic and Financial Affairs, the Ministry of Labor, Employment and vocational training. She is the current counsellor of economic affairs, labor employment and vocational training for the inter-ministerial mission for vigilance and Combating sectarian Aberrations (Miviludes). In this framework she has the duty to protect the legal rights of the citizens and to exercise oversight over the illegal activities as regards economic and financial issues, such as undue influence, financial crimes, to bring any violations of human rights protection rules to the attention of the judicial authorities.

Phillip Daum is an interdisciplinary artist from Idaho Falls, Idaho. His work emphasizes how perspectives intersect within spaces, concepts, and conversations. His paintings explore the magnitude the medium has to share stories that are difficult to express. His process is introspective and therapeutic. Daum's other work directly engages in reframing and reclaiming the digital and public world. These pieces disrupt and draw attention to cultural phenomena, creating a dialogue among participants and viewers—beginning the process of positive social change. In 2010, as Daum was finishing his Bachelor's Degree in Fine Arts at Washington State University, he was recruited into a small high-pressure religious group led by a charismatic reverend. They traveled through several states for nearly four years. Daum returned home to Idaho in December of 2013. Since then, he has been an Elementary School Art Teacher, managed arts programs for several non-profits, and exhibited in Idaho, Colorado and Texas. Daum is currently engaging in a durational performance art piece entitled "Seeking Time." An underlying goal of which is to complete his first book about his cultic experience.

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.

Sharon Doni (Israeli LCSW) has served as the clinical manager of the Israeli Center for Victims of Cults since 2010. Sharon counsels cult victims and their families, provides guidance to the center's staff and is actively involved in the ongoing process of the assessment of various potentially destructive groups. With over 20 years of clinical experience working with adults and adolescents in individual and group settings, Sharon has gained an extensive skill set working with trauma, ranging from single event trauma to complex PTSD. She has worked with victims of physical and sexual abuse, cult victims and holocaust survivors. Sharon's work is rooted on psycho-dynamic and humanistic theories as well as deep knowledge of the trauma field. Her work combines various healing techniques such as Focusing and EMDR that support the recovery of patients, especially trauma victims such as cult survivors. Sharon holds a BSc from the Hebrew University, Jerusalem, Israel and an MSCW from Bar Ilan university, Ramat Gan, Israel.

Linda Dubrow-Marshall, PhD, Reg. MBACP (Accred.), is Research Coeditor of ICSA Today and is a cofounder of RETIRN (please also see www.retirn.com), a private practice that provides services to individuals and families who have been affected by cultic influence and abusive relationships. Linda has developed a new MSc Psychology of Coercive Control program at the University of Salford and is leading the program with Rod Dubrow-Marshall. She is also the Programme Leader of the MSc Applied Psychology (Therapies) Program at the University of Salford. She is registered with the Health and Care Professions Council, United Kingdom, as both a clinical and a

counselling psychologist, and she is a registered counsellor/psychotherapist with the British Association for Counselling and Psychotherapy. She is a licensed psychologist in Pennsylvania, USA, and a registered psychologist with the National Register of Health Service Psychologists, USA. She attends as corepresentative of RETIRN/UK as correspondent to the General Assembly of FECRIS (European Federation of Centres of Research and Education on Sects). Dr. Dubrow-Marshall is a Consultant in Clinical Hypnosis (advanced certification) with the American Society of Clinical Hypnosis and is certified by the Eye Movement Desensitization and Reprocessing Institute. She has a Certificate of Proficiency in the Treatment of Alcohol and Other Psychoactive Substance Use Disorders issued by the American Psychological Association. She is a member of the Mental Health and Research committees for ICSA.

Rod Dubrow-Marshall, PhD, MBPsS, is a Professor of Psychology and is Visiting Fellow at the Criminal Justice Hub, in the School of Nursing, Midwifery, Social Work and Social Sciences at the University of Salford, UK. Rod is a Social Psychologist who has been researching the psychology and aetiology of undue influence and cults or extremist groups for over twenty years, and he has developed the Totalistic Identity Theory as an evidence-based theory to explain and tackle ideological extremism and ideologically driven violence. He is also an active researcher in a variety of other areas including organizational behaviour and healthiness, the social psychology of identity and prejudice, and public policy and education. A graduate member of the British Psychological Society, Rod is a member of the Board of Directors of the International Cultic Studies Association and is also Chair of the ICSA Research Committee and Network and he is co-Editor of the International Journal of Cultic Studies (since its inception in 2010). In 2006, he was awarded The Herbert L. Rosedale Award, jointly with Dr. Paul Martin, for their psychological research on undue influence. Rod co-founded the Re-Entry Therapy Information and Referral Network (RETIRN) UK in 2004 with Dr Linda Dubrow-Marshall, where he serves as a consultant in helping individuals and families who have been adversely affected by destructive or damaging cults and other extremist and high demand/manipulative groups or relationships. He operates out of offices in Pontypridd, Wales and Buxton, Derbyshire, UK (please also see www.retirn.com). Rod has also served on more than a dozen Governing Boards of Schools, Colleges and Universities over the last two decades and he is currently a governor and director of the Akaal Primary School in Derby and is also a longstanding member of the Board of the homelessness charity the Wallich (headquartered in Cardiff, Wales). In addition, he is a member of the Board of Directors of the Buxton International Festival and is Chair of the Board of the Preston Guild Link charity (in Lancashire, UK) which is fundraising for the next Preston Guild cultural festival in 2032! Rod is also an experienced senior leader and manager in higher education having served for 15 years

in the roles of Deputy Vice-Chancellor at the University of Derby, Pro Vice-Chancellor at the University of Central Lancashire in Preston and as Dean of Humanities and Social Sciences at the University of South Wales and Dean of Applied Social Sciences and Humanities at Buckinghamshire New University. [IJCS Editors; Research Network; Directors]

Wendy Duncan, MA, LBSW, has a Master's Degree from Southwestern Baptist Theological Seminary and is a licensed social worker in the state of Texas. She has spent most of her career in the mental health field. Wendy and her husband, Doug, are former members of a pseudo-Christian, Bible-based cult and several years after leaving, they became active in cult awareness activities. They are frequent presenters at ICSA conferences. Wendy co-facilitates a monthly support group for former members of cults in the Dallas metroplex. Wendy is also the author of *I Can't Hear God Anymore: Life in a Dallas Cult*. Website: www.dallascult.com Email: info@dallascult.com Phone: (214) 607-1065. Dallas, Texas. Doug Duncan, MS, LPC, was a member of an aberrant religious group for over twenty years. After defying the cult leader and marrying Wendy, they eventually left the cult and Doug began the task of rebuilding his life. He enrolled in a master's program in counseling and earned a degree and license to practice therapy. After working on their cult recovery issues by reading all the available cult literature, attending conferences, and becoming involved with ICSA, Doug and Wendy started a ministry to increase the awareness and understanding of cults. They are frequent presenters at churches, civic groups, and conferences, as well as facilitators of a support group for former members of cults and high-demand groups. Additionally, Doug offers

Steve K. D. Eichel, PhD, ABPP, ICSA President, is Past-President of the American Academy of Counseling Psychology and the Greater Philadelphia Society of Clinical Hypnosis. He is a licensed and Board-certified counseling psychologist whose involvement in cultic studies began with a participant-observation study of Unification Church training in their Eastern seminary (in Barrytown, NY) in the spring of 1975. His doctoral dissertation to date remains the only intensive, quantified observation of a deprogramming. He was honored with AFF's 1990 John G. Clark Award for Distinguished Scholarship in Cultic Studies for this study, which was published as a special issue of the *Cultic Studies Journal* and has been translated into several foreign languages. In 1983, along with Dr. Linda Dubrow-Marshall and clinical social worker Roberta Eisenberg, Dr. Eichel founded the Re-Entry Therapy, Information & Referral Network (RETIRN), one of the field's oldest continuing private providers of psychological services to families and individuals harmed by cultic practices. RETIRN currently has

offices in Newark, DE, Lansdowne, PA and Pontypridd, Wales and Buxton, England (U.K.). In addition to his psychology practice and his involvement with ICSA, Dr. Eichel is active in a range of professional associations. He has co-authored several articles and book reviews on cult-related topics for the CSJ/CSR. In 2016 he received ICSA's Herbert L. Rosedale Award at the Annual Conference in Dallas, Texas.

Stewart 'Buz' Eisenberg, Attorney at Law with Weinberg & Garber, P.C., graduated summa cum laude with a BA from University of Massachusetts Amherst and with a J.D. from Western New England College School of Law. Over the course of his career Buz has handled many complex civil and criminal litigation, including a substantial number of civil cases that resolved with 6- and 7-figure recoveries. Because of his deep commitment to due process and the notion that access to the halls of justice should not depend on one's ability to pay, since 1981 he has devoted a significant portion of his practice representing those who otherwise could not afford to pay, without compensation. By way of example, Buz was a member of the defense team in *State v. Blanks*, a Georgia death penalty case. That case ended when the Federal Courts vacated the death penalty imposed by the State of Georgia. As a result, a young man's stay on death row ended. Since 2004, Buz has represented eight men detained in Guantanamo Bay by the U.S. military, all eight of whom have been released from their captivity in Gitmo. In one notable 2009 trial, *Farhi Saeed bin Mohammed v. Bush, et al*, the United States District Court for the District of Columbia ruled that evidence procured by torture was unreliable, and his client was subsequently transferred to his native Algeria where he has resided since 2010. Moderator of the town of Ashfield since 2001, Buz has served on many other local boards and committees, including the Ashfield Planning Board; Ashfield Zoning Board of Appeals; The Ashfield Bylaws Review Committee; the Franklin County Bar Advocates, Inc. providing legal services to low-income residents of Franklin County; on the board of Community Health Center of Franklin County; as a Cooperating Attorney with American Civil Liberties Union since 1981; as a Cooperating Attorney with the Center For Constitutional Rights since 2004; and as President of the International Justice Network since 2007, and currently serves on the Coordinating Committee member of the ACLU of Massachusetts Immigrant Protection Project. Buz was the recipient of the Distinguished Service Award by Massachusetts Citizens Against the Death Penalty in 1992, the Massachusetts Bar Association Pro Bono Publico Award in 1999, the Distinguished Service Recognition by Western Massachusetts Legal Services, Inc. (for 25 years of service, including as its President) in 2006, the Southern Center for Human Rights Frederick Douglas Human Rights Award and the Boston Bar Association's President's Award in 2007 and the Beacon of Justice Award by the National Legal Aid & Defenders Association in 2008.

Hong Fan, PhD, Associate Professor, Division of Humanities and Social Sciences, the People's Public Security University of China, Beijing.

Sharon K. Farber, PhD, is a Board Certified Diplomate in Clinical Social Work in private practice in Hastings-on-Hudson, NY., treating children, adolescents, and adults. She specializes in treatment of trauma and trauma-induced disorders, such as eating disorders and self-injury. She has published several papers and three books, *When the Body Is the Target: Self-Harm, Pain, and Traumatic Attachments*, *Hungry for Ecstasy: Trauma, the Brain, and the Influence of the Sixties* and *Celebrating the Wounded Healer Psychotherapist: Pain, Post-Traumatic Growth and Self-Disclosure*. In her *Ecstasy* book, which Lorna Goldberg reviewed in the *International Journal of Cultic Studies* (Vol.5, 2014), she has a chapter called "Cult-Induced Ecstasy and Psychosis." Her interest in cult involvement grew out of her experience of seeing her brother's ability to think critically be taken away by Transcendental Meditation. She has written on cult involvement in her *Psychology Today* blog at <https://www.psychologytoday.com/blog/the-mind-body-connection>. She has done workshops for several years at the Cape Cod Institute and has presented a number of times at ICSA conferences on the question of forgiveness, cult-induced eating disorders and self-injury, and the use of expressive writing for healing from the cult experience. She has been trained in EMDR. She is an adjunct professor at New York University School of Social Work. She runs a group for clinicians who want to learn to write in a lively and engaging way about their work.

Esther Ruth Friedman, MA, LMHC, is an expressive arts therapist and licensed mental health counselor with a Master's Degree from Lesley University. She is also a former member who is establishing a Boston area practice designed specifically for ex-cult members: *The Gentle Souls Revolution, Healing Arts*. She recovered her voice, and life, through writing, songwriting and music. In turn, she has helped others using the insights and tools gleaned, including family members of current members, active members who have reached out for help exiting, and former members who needed support while transitioning back into their lives. In 2014, she volunteered to interview defendants who were being, or had been, threatened by cultic litigation for an ICSA study on free speech, and reported on their experiences. She presented her findings in 2015, at ICSA's conference in Santa Fe, which included an interview with Attorney Peter Skolnik, who has been providing legal counsel to Rick Ross, Cult Education Institute, since 2000. She published an article about that interview in *ICSA Today*. She believes recovery from cultic groups requires the exercise of free speech, through which former

members take the narrative back, reclaim their voices and thus, their identities. (781) 951-4433; gsr6418@hushmail.com

Leona Furnari, MSW, LCSW, is a psychotherapist in Boulder, CO, specializing in recovery from trauma, including recovery from abusive groups, spiritual abuse and harmful relationships. Ms. Furnari is a former member of an Eastern/New Age group, and it was that experience that led to her commitment to help others recover from abusive groups or cultic experiences. She has been a regular facilitator/presenter at ICSA's former-member workshops and cult-education conferences since 1998. She has worked in child protection, community mental health, and as a school social worker. She is an EMDR International Association certified therapist and consultant. In 2010 ICSA awarded her the Margaret L. Singer Award for advancing the understanding of coercive persuasion and undue influence. Website: www.leonafurnari.com Email: info@leonafurnari.com Phone: (303) 444-0992 [Workshop Facilitators]

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

Mark Giles, APR, BPE, CD, MDS, pcsc, is a military officer specializing in public affairs and influence activities, including psychological operations. Referred to as one of Canada's chief cult experts, he recently returned from overseas service with the Canadian Armed Forces information operations cell in Latvia. Previously the head of communications for Interpol, the Canadian Forces Military Police and National Investigation Service, and Atomic Energy Canada (PHAI), he served for 10 years as a police officer with the Calgary Police Service and more than four years as a monthly columnist with Blue Line, Canada's national law enforcement magazine. Raised in the Mormon Church, he stopped practicing in the 1980's after spending two years as a full-time missionary in Belgium and France – resigning his church membership in 2001. Now a passionate presenter, he has spoken on cults, communication and control at the

Canadian Public Relations Society conference in 2011, and the ICSA and Ex-Mormon conferences in 2016.

Lorna Goldberg, LCSW, PsyA, Board member and past president of ICSA, is a clinical social worker and psychoanalyst in private practice and Director, Institute for Psychoanalytic Studies. In 1976, she and her husband, William Goldberg, began facilitating a support group for former cult members that continues to meet on a monthly basis in their home in Englewood, New Jersey. In 1989, Lorna and Bill received the Hall of Fame Award from the Authentic Cult Awareness Network and, in 1999; they received the Leo J. Ryan Award from the Leo J. Ryan Foundation. In 2009, she received the Margaret T. Singer Award from ICSA. Lorna joined ICSA's Board of Directors in November 2003. Along with Rosanne Henry, she co-chaired ICSA's Mental Health Committee until her term as President of ICSA from 2008 to 2012. Lorna has published numerous articles about her therapeutic work with former cult members in professional journals, most recently: Goldberg, L. (2012). Influence of a Charismatic Antisocial Cult Leader: Psychotherapy With an Ex-Cultist Prosecuted for Criminal Behavior. *International Journal of Cultic Studies*, Vol. 2, 15-24. Goldberg, L. (2011). Diana, Leaving the Cult: Play Therapy in Childhood and Talk Therapy in Adolescence. *International Journal of Cultic Studies*, Vol.2, 33-43. She also wrote a chapter on guidelines for therapists in the book, *Recovery from Cults*, edited by Michael Langone. Lorna has co-written with Bill Goldberg, a chapter on psychotherapy with targeted parents in the book, *Working with Alienated Children and Families* (2012), edited by Amy J.L. Baker & S. Richard Sauber. She is also co-editor of ICSA's *Cult Recovery: A Clinician's Guide to Working With Former Members and Their Families*, published in 2017.

William Goldberg, LCSW, PsyA, is a clinical social worker and psychoanalyst with over forty years' experience working with former cult members. He and his wife, Lorna, co-lead a support group for former cult members, which has been meeting for over forty years. It is the oldest group of its kind in the world. In 2007, Bill retired from the Rockland County, NY Department of Mental Health, where he directed several programs and clinics. He is presently an adjunct professor in the social work and social science departments of Dominican College and he is on the faculty of the Institute for Psychoanalytic Studies. Bill has published numerous articles in books and professional journals. 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. He is also co-editor of ICSA's *Cult Recovery: A Clinician's Guide to Working With Former Members and*

Their Families, published in 2017. Website: BLGOLDBERG.COM. Email: bill@blgoldberg.com Phone: (201) 894-8515 Englewood, New Jersey.

Vega González Bueso, Degree in Psychology from the University of Barcelona. Diploma Specialist Clinical Psychology from the University of Barcelona. Diploma in Nursing from the University of Barcelona. Master in Language Disorders, University Polytechnic of Catalonia. Graduate Judicial Expertise University Polytechnic of Catalonia. Currently Manager/ Director of AIS (Care and Research Social Addictions). Clinical psychologist specialist. Professor at the University of Valencia and the University of Barcelona in the subject Groups of Psychological Manipulation (coercive sects). Since 2003 also works within the scope of care and research for people affected by their membership in groups or sects using coercive psychological manipulation. Email: vgonzalez@ais-info.org Phone: 93301.30.24

Christi Gordon, 2nd generation survivor of Scientology, was thrust into a world of neglect, abuse, deception, exploitation and danger at a very young age. Having been exposed to systematic abuse within the organization from age 2 to 21, Christi fully appreciates the plight of those children currently trapped within it, as well as the danger to future children. As victim and witness to the physical, mental, and sexual abuse of children within Scientology and its paramilitary division, the Sea Organization, Christi is determined to speak out on behalf of those children who were harmed or are still at risk. While Christi's family members continue to struggle with and psychological damage caused by the trauma they experienced in Scientology, Christi has spent years courageously overcoming her own past injuries and developmental handicaps. Seeking connection and a better understanding of her own experience, she spent decades reuniting and helping create a thriving 2nd generation community, providing a network of peer support and resources. Christi now wishes to share her experiences in an effort to empower others who lost their childhood and family to Scientology, so they know they're not alone, what happened to them was wrong and not their fault. By increasing awareness, Christi hopes to help prevent future child victims. Christi has been featured on A&E's "Scientology the Aftermath," Season 2 Episode 8, "The Greatest Good", and Season 2 Episode 14, "Ask Me Anything." She also contributed to Sirens Media "Disconnected," as well as a variety of podcasts. For more information about Christi's experiences and abuse in Scientology, its paramilitary Sea Organization and Cadet Organization, and her time in the Rehabilitation Project Force, please visit www.christigordon.com.

Maureen Griffo, MA, MEd, an ex-member of The Church of Bible Understanding as well as several fringe churches, is Chair/Coordinator of reFOCUS and also was one of four collaborators who established the Leo J. Ryan Education Foundation. Ms. Griffo moderated an online chat/support group for former members for many years. Currently she is spearheading the ICSA New York City Educational Initiative. She has begun a support group on spiritual abuse ("Wounded Pilgrims"), which meets the first Friday of each month (starting in November 2017) at St. Andrews Roman Catholic Church in Bay Ridge, Brooklyn. She has a Master's in Sociology with a focus on cultic practices as well as a Master's in Education with a focus on special education. She works with children with severe emotional and developmental disabilities in New York City. [NY Committee]

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

Professor Marci Hamilton is the CEO and Academic Director of CHILD USA, which conducts evidence-based legal, medical, and social science research to identify laws and policies affecting child protection. With these facts, CHILD USA shines a light on the better pathways to truly protect all children from abuse and neglect. Professor Hamilton is a leading national expert on legal remedies to child sex abuse, including statute of limitation reform. Prof. Hamilton has been extensively quoted in national media, and is the author of two seminal books: *Justice Denied, What America Must Do to Protect Its Children* and *God vs. The Gavel: The Perils of Extreme Religious Liberty*, which was nominated by Cambridge for a Pulitzer Prize. Prof. Hamilton has received many honors and awards for her pioneering work to protect the vulnerable, including the Voice of Courage Award, Voice Today, 2016; the Annual Religious Liberty Award, American Humanist Association, 2015; the Free thought Heroine of the Year, Freedom from Religion Foundation, 2014; the Frank Carrington Champion of Civil Justice Award, National Crime Victims Bar Association, 2012; Pennsylvania Woman of the Year, 2012; and the E. Nathaniel Gates Award, Cardozo Law School, for outstanding scholarly work and public advocacy, 2008. Earlier in her career, Prof. Hamilton clerked for Justice Sandra Day O'Connor at the United States Supreme Court and Judge Edward R. Becker of the United States Court of Appeals for the Third Circuit, and graduated magna cum laude from the University of Pennsylvania Law School, where she served

as Editor-in-Chief of the University of Pennsylvania Law Review. She is a Penny and Robert Fox Family Pavilion Distinguished Scholar in the Program for Research on Religion, Fox Leadership Program, University of Pennsylvania and holds the Paul R. Verkuil Research Chair at the Benjamin N. Cardozo School of Law, Yeshiva University.

Steven Hassan, M.Ed. LMHC, NCC, has helped thousands of individuals and families recover from undue influence (mind control). With over 40 years of experience, he is sought after as one of the foremost authorities on undue influence and controlling groups and individuals. Steve understands the subject from a unique perspective as both a former cult member and as a clinical professional. Steven is the Founding Director of the Freedom of Mind Resource Center, a coaching, consulting, and training organization dedicated to supporting individuals to have the freedom to think clearly and to freely consider how they want to live their lives. Steven pioneered a breakthrough method called the Strategic Interactive Approach (SIA), an effective and legal alternative for families to help cult members. The SIA teaches family and friends how to strategically influence the individual involved in the cult. He is the author of *Combating Cult Mind Control: The #1 Best Selling Guide to Protection, Rescue, and Recovery from Destructive Cults* (1988, 1990, 2015), *Releasing the Bonds: Empowering People to Think for Themselves* (2000) and *Freedom of Mind: Helping Loved Ones Leave Controlling People, Cults & Beliefs* (2012, 2013). He is also the Co-Developer of *Ending the Game*, a non-coercive curriculum designed to educate and empower sex trafficking victims to leave pimps and traffickers. Steven provides training workshops and seminars for mental health professionals, educators, government, and law enforcement officers worldwide, as well as for families of cult members. He writes and speaks out about the importance of viewing ISIS/Daesh and other terrorist groups as destructive cults. As of 2018, Steven is a founding member of the International Society for Therapeutic Jurisprudence. An active member of the Program in Psychiatry and the Law, Steven is embarking on a vigorous research effort with the aim of publishing in peer-reviewed journals while pursuing a doctorate at Fielding University. This incredible think tank of forensic experts is interested in learning about vital areas of undue influence. By updating the law in the United States and around the world victims of undue influence will be served. It is also critical to ensure proper institutional policies to protect human rights. Dr. Michael Commons has invited Steven to create a division within his not-for-profit dareassociation.org which has its own website at www.freedomfromundueinfluence.org in order to help facilitate this research.

Abigail Dalglish Hazlett is a researcher and victim advocate. Abigail has presented on the issue of sexual violence to a variety of audiences and, while in school, she co-

founded a community organization focused on the prevention of sexual violence and advocacy for victims. Her undergraduate research examined Christian clergy's training in handling sexual violence in their congregations. She hopes to use her research to develop a training that can be implemented into seminary school curricula. She now resides in Austin, Texas with her husband and two children. She will begin graduate work in Communication Studies at the University of Texas at Austin in Fall 2018, focusing on trauma's impact on victims and their relationships, as well as institutional responses to trauma and abuse. She is co-creator of the Coercive Control Collective, an organization focused on sharing research and news about the concept of coercive control and advocating for the use of a coercive control framework for understanding extreme forms of abuse across disciplines, including policy initiatives, education and prevention efforts in the United States.

Janet Heimlich is the founder of the Child-Friendly Faith Project, a national nonprofit organization whose mission is to end religious child maltreatment or RCM, child abuse or neglect that is enabled by religious belief. She is the author of *Breaking Their Will: Shedding Light on Religious Child Maltreatment* (Prometheus Books, 2011) which novelist Anne Rice called "well researched and well written" and was lauded by such experts as Bishop John Shelby Spong, Dr. Richard Dawkins, and Dr. Ronald Enroth. As a freelance reporter for National Public Radio, Ms. Heimlich won nine journalism awards, including the regional Katie and the Houston Press Club's Radio Journalist of the Year. She has also written nonfiction articles for such publications as *Texas Monthly*, the *Austin American-Statesman*, and the *Texas Observer*. Ms. Heimlich lives with her teenage daughter in Austin, Texas.

Diane Hendel, NP-C, MSN, MBA, is a nurse practitioner specializing in geriatric primary care. She is the co-founder of TM-EX, a nonprofit providing counseling and education to former members of Transcendental Meditation. She has been interviewed by, and appeared in, major media, including *The Washington Post*, *Philadelphia Inquirer*, BBC Radio, and *60 Minutes Australia*. In 1990, she sued the TM organization in Federal Court for racketeering and fraud.

Rosanne Henry, MA, LPC, is a psychotherapist practicing in Littleton, Colorado. For the past twenty years she has been active in the counter cult movement working closely with the former Cult Awareness Network and ICSA. She presently sits on the board of ICSA and heads the Mental Health Committee. She has facilitated ICSA's Recovery workshops for twenty-five years. Rosanne's private practice specializes in the treatment

of cult survivors and their families. She is a former member of Kashi Ranch. In 2010 ICSA awarded her the Margaret L. Singer Award for advancing the understanding of coercive persuasion and undue influence. She is also co-editor of ICSA's *Cult Recovery: A Clinician's Guide to Working With Former Members and Their Families*, which is due to be published in 2017. Website: www.CultRecover.com Phone: (303) 797-0629 [Directors, Workshop Facilitators, Mental Health Network]

Ashlen Hilliard has long been a student of cults, and an advocate for helping individuals navigate away from them into supportive and positive cultures. A long-time resident of Utah, she's dedicated her life to helping individuals who have left the Mormon Church. She has a B.A in Communication from Florida College, with a minor in Religious Studies. Her passions include public speaking, intercultural studies, and educating others about cults. She gained experience in a variety of workplace settings and has continued research. Most rewardingly, she started volunteering with "Holding out Help," a non-profit organization devoted to providing pathways of independence to those who have left abusive polygamous family situations in FLDS communities. Part of her task has been to assist in constructing and teaching classes that teach essential life skills such as budgeting or applying for college. She hopes to continue her education in the coming years, and provide new conversations to the International Cultic Studies Association community.

Tammy Ichinotsubo-Ezzi, PhD has been a psychologist in private practice in the state of California for 20+ years and a spiritual director for 10+ years with a focus on working with trauma survivors, particularly survivors of childhood abuse, spiritual/religious abuse and narcissistic family dynamics and other high-demand relationships. She is Board Certified as an Expert in Traumatic Stress through the American Academy of Experts in Traumatic Stress. She previously taught as an Assistant Professor at Alliant University, California School of Professional Psychology in Alhambra, CA and as a Lecturer at Antioch University and the University of California, Irvine. She also served as the Spiritual Development Coordinator at Mary and Joseph Retreat Center in Rancho Palos Verdes, CA for six years.

Laura Illig is a social worker from Aachen, Germany. She is currently pursuing a Master in clinical-therapeutic social work.

Nitai Joseph was born into the fringes of the International Society for Krishna Consciousness (Hare Krishna) and at 18 joined an offshoot sect called Sri Caitanya Sanga. Over the course of 7 years, he lived as a monk in their temples in North and Central America. As part of the group's leadership, he held positions as the guru's personal assistant, temple manager, administrator, editor, and so on. He later moved off the group's properties but remained heavily involved. Slowly he came to realize that he had been the subject of extreme psychological and financial manipulation and began seeking out support and information to make sense of his past. Now living in Asheville, North Carolina, Nitai works and maintains a blog about his experience and cultic conditioning in general. He plans to make the most of a troubled past and return to school for psychology and enter into the realm cult awareness and recovery.

Kathrin Kaufmann is a social worker from Aachen, Germany. She is currently pursuing a Master in clinical-therapeutic social work..

Stephen A. Kent, PhD, Professor of Sociology, University of Alberta, teaches undergraduate and graduate courses on the sociology of religion and the sociology of sectarian groups. He has published articles in numerous sociology and religious study journals. His 2001 book, *From Slogans to Mantras: Social Protest and Religious Conversion in the Late Vietnam War Era*, was selected by Choice: Current Reviews for Academic Libraries as an Outstanding Academic Title for 2002. In 2012 he received The Margaret Thaler Singer Award for advancing the understanding of coercive persuasion and undue influence from the American Cultic Studies Association.

Chantal Kern is a social worker from Aachen, Germany. She is currently pursuing a Master in clinical-therapeutic social work.

Chae Young Kim, Korean, is Professor of Religious Studies in Sogang University (Jesuit Foundation). He served as president for Korean Association for Religious Studies from 2014-2016. He is serving now as an editorial board member in international journal, *Religion and British Journal of Religious Education*. He published several English articles in *The Heythrop Journal*, *The Journal of Humanistic Psychology*, *Journal of Dharma*, and *The Journal of Religion and Health* and coauthored books on religious studies and philosophy of religion in Korean. He is the translator of William James' *The Varieties of Religious Experience* and Ernest Becker's *The Denial of Death* into Korean.

He has been researching and writing on psychology of religion, contemporary Korean religious experience and its interpretation theories in relation to William James, Wilfred Cantwell Smith, Carl Gustav Jung, and Bernard Lonergan.

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

Janja Lalich, PhD, is a researcher, author, and educator specializing in self-sealing systems (cults, terrorist groups, situations of undue influence, and ideological extremism), with a particular focus on recruitment, indoctrination, and methods of influence and control. She is Professor Emerita of Sociology at California State University, Chico and has been studying the social psychology of controversial groups and exploitative and abusive relationships for 30+ years. Dr. Lalich has written and lectured extensively, has advised the international intelligence community on terrorism and indoctrination, and has served as consultant and expert witness in civil and criminal cases. Her most recent book, coauthored with Karla McLaren, M.Ed., is *Escaping Utopia: Growing Up in a Cult, Getting Out, and Starting Over* (Routledge, 2017). Her critically acclaimed book, *Bounded Choice: True Believers and Charismatic Cults* (University of California Press, 2004), is based on her comparative study of the Heaven's Gate cult, which committed collective suicide in 1997, and the Democratic Workers Party, a radical U.S.-based political cult active in the 1970s and '80s, of which Lalich was a leading member (giving her first-hand experience with cultic behavior). That book elucidates Dr. Lalich's bounded choice theory, a major theoretical development that offers a new and sophisticated approach for understanding the internal dynamics of self-sealing groups. Dr. Lalich's 2006 book, *Take Back Your Life:*

Recovering from Cults and Abusive Relationships (Bay Tree Press), is a fully revised and expanded edition of her first book, Captive Hearts, Captive Minds (Hunter House, 1995). Take Back Your Life is the number-one cult recovery resource used by clinicians, helping professionals, former cult members, and their friends and families. Her work has been translated into German, Italian, Spanish, Chinese, Korean, Serbian, French, Japanese, Russian, and Polish. Dr. Lalich has appeared on news programs such as Meet the Press, Anderson Cooper's AC360 on CNN, the CBS Evening News, NPR's The Morning Edition and BBC's Thinking Allowed. She has been featured in or an adviser to numerous documentaries and other programs on the cult phenomenon, which have been aired on National Geographic, The Learning Channel, The History Channel, British and Japanese public television, and others. She has been interviewed by and quoted in major print media across the nation and worldwide, from People magazine to the Harvard Business Review to Harper's, from the New York Times to the San Diego Union-Tribune, and a variety of Internet-based outlets such as Vice.com, Al Jazeera America.com, Time/CNN Impact, and MSNBC.com.

Monique Lauret. Psychiatre, psychanalyste française, membre d'Espace analytique Paris et Membre de la Fondation Européenne de la psychanalyse. Installée à Toulouse, transmet et enseigne la psychanalyse, en France, en Europe et en Chine. Ses axes de pensée et de recherche sont les questions d'Ethique, de réflexion sur nos sociétés et de transmission de la psychanalyse.

J. Paul Lennon, STL, MA, After retiring from his "day-job" as a Child and Family Therapist in 2014, Paul has been contacted by individuals and parents involved with various Catholic and Christian groups. He still counsels and supports members and former members of the Legion of Christ and Regnum Christi as well as members of other heretofore bona fide but high-demand Catholic groups, associations, and orders. He continues to coordinate ReGAIN, Inc, where he can be contacted. Presently living in La Antigua, Guatemala, he is available to residents and visitors involved with or concerned about questionable groups.

Sunny Linkfield is a survivor of Straight Incorporated. This abusive teen rehab center, convinced thousands of parents that normal behavior was a sign of druggie behavior. Sunny was an over achiever but became a moody teenager, experimenting with pot, alcohol and a few other drugs. After her parents read an article in Reader's Digest, they dropped her off in a warehouse called Straight Inc. Sunny is now a make-up artist/esthetician and a trainer in retail cosmetics. She was recently interviewed in the

new documentary, *Fix My Kid*, and was also the lead make-up artist for the film. Ms. Linkfield is active with the International Cultic Studies Association. She has been interviewed for NBC Nightly News and has spoken at Columbia University about the troubled teen industry. In April, 2013, Sunny spoke with Congressman Miller's office to modify the bill: Stop Abuse in Residential Treatment Centers for Teens Act. She also organized a seminar in DC on The Abuses in the Troubled Teen Industry. Sunny is active in raising awareness abroad on these abusive teen programs and is fighting for the US to ratify the United Nations Convention for the Rights of a Child. Currently, the US and Somalia are the only two countries who have not ratified the treaty.

Megan Lundstrom is the founder and director of national anti-trafficking non-profit, Free Our Girls. After graduating from UNC in 2016 with a BS in Finance, Megan is currently enrolled in the MS program for Sociological Theory. In addition to her role as executive director, Megan speaks extensively on her experiences as a survivor of domestic pimp-controlled sex trafficking, and uses both her lived experiences and expertise in the area to advise community sectors on improving existing systems, closing service gaps, and develop prevention and response protocols. Megan is a survivor consultant for the Department of Homeland Security's Blue Campaign, co-facilitates an intervention program for commercial sex buyers in Colorado, and is the Larimer County CSEC HRIT Consultant.

Robert Marshall received the 2016 Hazel Rowley Prize from BIO, the Biographers' International Organization, for *American Trickster*, his biography-in-progress of Carlos Castaneda. His investigative feature, "The Dark Legacy of Carlos Castaneda," was chosen for Best of Salon in 2007. He is also the author of the novel *A Separate Reality*, which was published in 2006 by Carroll & Graf and nominated for a Lambda Literary Award for debut fiction. His work has appeared or is forthcoming in *Salon*, *The Michigan Quarterly Review*, *Confrontation*, *Event*, *Public Books*, *Crack the Spine*, *Ducts*, *Eclectica*, and numerous other publications. A visual artist as well as a writer, his artwork has been exhibited internationally, at venues including Studio 10 Gallery, Baxter Street, Richard Anderson Fine Arts, Art in General and White Columns. He was the founder of Writers Resist Trump and is the director of the Pretext Reading Series. He is the recipient of fellowships and grants from Macdowell, Yaddo, the Banff Centre, and the New York Foundation for the Arts. He lives in New York City.

Cyndi Matthews, PhD, LPC-S, NCC is an experienced counseling clinician working in private practice and a counseling professor at the University of North Texas-Dallas. Her

passion for social justice and advocacy is exemplified in her counseling practice and current research, both of which focus on effective counseling interventions for marginalized populations, such as cult survivors, domestic violence survivors, and LGBT populations. Based on her scholarship and clinical expertise she has researched and developed theory for counseling with former second generation adult (SGA) cult recovery survivors. Website: www.drcyndimathews.com Email: cyndersm@verizon.net Phone: (469) 316-7290

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

Cathrine Moestue, Cand. Psychol., grew up in Oslo, Norway in an upper-middle-class family with four siblings. While attending Folkuniversity in Stockholm (1984–85), she encountered teachers who claimed to have a program to “save starving children” and lured her to participate. The group, which drew on communist teachings, isolated her from her family and made her feel guilty for her privileged upbringing. After years of working hard to “save the world,” she became disillusioned and, after several attempts, in 1992 she successfully escaped this destructive group by running away. She worked in the advertising industry and managed a radio company before earning her degree in psychology at the university of Oslo and becoming a psychologist and eventually seeking therapy to deal with her traumatic experience. She is a psychologist in private practice in Oslo and is currently working on her memoirs.

Mary Moore is a Licensed Clinical Social Worker currently practicing in Maryland. She participated in Divine Light Mission, later renamed Elan Vital and The Prem Rawat Foundation, from 1973 to 2001, having been recruited in her first year of college. While in the group, she pursued a career in accounting and software, helping to found and grow a company which went from 3 to 500 employees from 1981 to 1998. She worked as a Senior System Consultant, Software Designer, and VP of Marketing. The

organization's top management originated within the group, but is no longer affiliated, having been sold by the owners a few years ago. She realized she had been in a cult in 2004 after talking with a former member, reading Margaret Singer's *Cults in our Midst*, and visiting the ex-member website. She attended an ICSA former member workshop that summer, then returned to college, obtaining Bachelor's and Master's degrees in Social Work. She has attended four ICSA conferences, as a former member and mental health practitioner. She has developed a practice that focuses on couples' therapy, trauma work using EMDR, play and sand tray therapy. She has begun co-facilitating a cult recovery support group in the Washington DC area since 2014. Website: marymoorelcsw.com Email: 1207.mary@gmail.com Phone: 410-980-3155

Anda Moranda. Graduating with honors from a Polytechnic University, Anda holds a Master's Degree in engineering. Refusing the highest honor of joining the Communist Party as a student brought her praises from the religious friends despite the expected troubles. For several years Anda worked as an electronics engineer in her native country, under the constant watch and harassment of government officials and secret police. Her citizenship was taken away after she managed to leave her native country seeking medical help in the West. Anda arrived in the US where she was granted political asylum and later gained new citizenship. She left a successful career in the US, sold her house, her car and disposed of all her earthly possessions to follow in Jesus' footprints to be able to fulfill the dream of her youth and entered a Christian ministry. Anda's experiences with coercive control have led to an interest in using her personal story to educate others and raise public awareness.

Anthony Murphy, (MPhil), University of Eindhoven, NL, is 55 years old and works as the Head of Department at the International Business and Management Studies (IBMS) Department at Eindhoven University in the Netherlands. In his former career, he had a commercial background working as an Investment Banker up until 1997 – after which he entered higher education. His academic specialization is in Political Economy. Originally from Liverpool, UK, he moved to the Netherlands in 2008 and has since been promoted to the position of HoD. He spent 9 years living in a high-control group from 1981 to 1990. He thinks that using his theoretical tools, combined with hindsight and personal experiences, enables him to share his important findings with others.

Dorca Musseb was born into a Jehovah's Witnesses family in Puerto Rico. At 16, having moved to the U.S., Dorca resisted her intensely abusive environment and finally walked away. Struggling to survive, she built a new life that included studying art at the School

of Visual Arts in New York City and securing a series of jobs as a motion graphic designer in the entertainment industry. She has attended ICSA's annual SGA workshop since it started, and moderates a Facebook page for workshop participants.

Nori Muster, MS, is the author of *Betrayal of the Spirit: My Life Behind the Headlines of the Hare Krishna Movement* (University of Illinois Press, 1997), *Cult Survivors Handbook: Seven Paths to an Authentic Life* (2000), and *Child of the Cult* (2010). She was an ISKCON member from 1978-1988, then earned her Master of Science degree at Western Oregon University in 1991 doing art therapy with juvenile sex offenders. She is currently a freelance writer and adjunct professor, based in Arizona. Her website for cultic studies information is surrealist.org/cults/

K. Gordon Neufeld, MFA, is the author of *Heartbreak and Rage: Ten Years Under Sun Myung Moon, A Cult Survivor's Memoir* and *Cult Fiction: One Writer's Creative Journey Through an Extreme Religion*. He was a member of the Unification Church from 1976 to 1986. Following his departure from the group, he graduated from the University of British Columbia Master of Fine Arts program in Creative Writing. His opinion piece about the Reverend Sun Myung Moon's mass marriages appeared in *First Things* magazine in January, 2003. He has read from his work three times at ICSA conference Phoenix Project exhibits. *Living Water* (a story read at ICSA's 2010 annual conference) was published in *The Windsor Review* in the Spring 2011 issue. He is working on a novel and a collection of short stories. Mr. Neufeld now lives with his wife and step-daughter near Schenectady, New York.

Piotr T. Nowakowski, born in 1974, Ph.D. Hab. in social sciences, Associate Professor at the John Paul II Catholic University of Lublin – Off-Campus Faculty of Law and Social Sciences in Stalowa Wola (Poland). Areas of academic activity: social prevention, social work, pedagogy of social rehabilitation, public security, pedagogy of mass media, philosophy of education; author of headings in the *Universal Encyclopedia of Philosophy* (published by: Polskie Towarzystwo Tomasza z Akwinu). Books written: *Sekty: co kazdy powinien wiedziec* (Cults: what one should know, 1999), *Sekty: oblicza werbunku* (Cults: faces of recruitment, 2001), *Fast food dla mózgu, czyli telewizja i okolice* (Fast food for mind, i.e., television and surroundings, 2002), *Modele człowieka propagowane w wybranych czasopismach młodzieżowych: analiza antropologiczno-etyczna* (Models of man propagated in selected youth magazines: the anthropological and ethical analysis, 2004). Books edited: *The phenomenon of cults from a scientific perspective* (2007), *Sekty jako problem współczesności* (Cults as a problem of

contemporary reality, 2008), Higher education in Nigeria: selected aspects (2010), Wokól pigulki gwaltu (Talking about date rape drugs, 2011). Dr. Nowakowski is ICSA Today's News Correspondent for Eastern Europe. [Education Network]

Mary O'Connell was a member of SGI, a Buddhist-based group, for close to 20 years. Her life was saved when she happened to find ICSA (then AFF) online. Subsequently, she met Lorna Goldberg, LCSW, PsyA, and past president of ICSA, who has helped her recover, imagine a new life, and create that new life. She is the Member Profiles Editor of ICSA Today.

Paul Offit, MD, is a pediatrician specializing in infectious diseases and an expert on vaccines, immunology, and virology. He is the co-inventor of a rotavirus vaccine that has been credited with saving hundreds of lives every day. Offit is the Maurice R. Hilleman Professor of Vaccinology, professor of Pediatrics at the Perelman School of Medicine at the University of Pennsylvania and the director of the Vaccine Education Center at The Children's Hospital of Philadelphia. He has been a member of the Centers for Disease Control and Prevention (CDC) Advisory Committee on Immunization Practices. Offit is a board member of Every Child by Two and a founding board member of the Autism Science Foundation (ASF). Pandora's Lab is his ninth book.

Robert Pardon, MDiv, ThM, is the Executive Director of the New England Institute of Religious Research (NEIRR) and MeadowHaven. During the past 10 years he has specialized in Bible-based communal groups and aberrational Christian groups. He also consults with law enforcement regarding destructive groups, and gives expert witness testimony. Both he and his wife, Judy, speak nationally and internationally on cults. Much of his work involves counseling, leading support groups, working with those born 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. MeadowHaven can accommodate individuals or families who require long-term (up to a year) care to recover from trauma and cultic abuse. In 2014, Rev. Pardon received, with his wife, Judy, ICSA's Herbert L. Rosedale Award.

Paula Rose Parish-Foley is an ordained Minister working with the Presbyterian Church in Wales, Methodist Church and the United Reformed Church in the UK. She is the lead

Minister of 3 churches and preaches on the Methodist circuit in South Wales UK. Her experience as a religious cult member, together with working with ex-cultic members, has led her to a Master of Arts in Counselling at the University of Derby, UK. The subject of her thesis was, Spiritual Abuse in the Judeo-Christian Tradition. Paula Rose has worked with those harmed by high-control and cultic groups in her native Australia, the USA, and around the UK. Paula Rose specializes in conducting retreats which help to bring understanding of the high-control experience, enabling health and healing. Her own family was devastated by the effects of a cultic group the effects of which continue to this day. Paula Rose works in whatever capacity afforded to her for the spiritual freedom and health of others.

Stephen Parsons is a retired Anglican priest living near Carlisle, England. His interest in cultic and high demand religious groups goes back to the 80s when he researched material for a book on Christian healing. He realised that among practitioners of spiritual healing there were some whose healing practice was abusive and exploited the vulnerability of the sick. This led eventually to a study of abusive Christianity, *Ungodly Fear*, which collected and interpreted stories of individuals who had joined certain fundamentalist Christian groups in the UK but suffered in the encounter. Since the book appeared in 2000, and especially since retirement in 2010, he has been reading widely in the areas of social psychology and psychoanalytical theory to understand this phenomenon of abuse within certain churches. He runs a blog, www.survivingchurch.org which attempts to set out the fruits of this study and reflection. He has the hope that it will be of use to those coming to terms with an encounter with a religious institution or church that exploits and abuses.

Maleine Picotin-Gueye was born in Bordeaux in May 1988 the 26th. She is a graduate of a Master 2 advanced private law (civil career) and of a criminal sciences certificate at the University of Bordeaux. She studied at the lawyer school of Bordeaux in 2016 and taught the right of persons and family, then the civil law in a private institute preparing the students in law for the lawyer school examination course. She has worked as a jurist for six years before practicing as a solicitor at the Bordeaux bar since 2018. She works mainly in juveniles' right, right of the persons and the family, criminal law and right of sectarian aberration.

Sofie Pirkle , Cult and Trauma Recovery Expert, has since 1994 taught thousands of survivors of spiritual trauma, religious abuse, toxic leadership and cults - many who are now Community Leaders, Wounded Healers or Artistic Entrepreneurs - to become

Luscious and Lucrative Badass Leaders. Discerning subtle differences between a controlling, dependent cult-like environment and an empowering safe culture, whether in their families, business, Congress, or Hollywood, her clients go from being Survivors to Badass Leaders, recovering from thousands of dollars up to millions of dollars identifying subtle yet money-sabotaging situations, client repellent, financial abuse and exploitation. Dancing with her 2 small children, eating extra spicy Thai food with her husband of 13 years in sunny Oakland, CA, Sofie is a cult survivor herself, born and raised in Scientology. Using the wisdom of the body and the power of art to escape, heal the soul, and make her true impact, with experience in litigation as a translator of cult language and doctrine, Sofie has a unique knack in understanding how chronic and complex symptoms of post-traumatic stress, and growth, can range anywhere from mildly irritating to debilitating. Sofie's courageous devotion to supporting your journey will touch your heart and ease your soul.

Diana Pletts, MA, is the founder and director of the Phoenix Project, an art and literary exhibit of works by ex-cult members. A former member of a group called the Path, Diana completed her cult-interrupted college education following exit counseling at Wellspring. Diana has worked as a writer and an adjunct college professor, and loves taking visual art classes at the local university. She was Arts Editor for ICSA Today for seven years. In 2015 ICSA presented Diana with the Margaret T. Singer Award.

Alisha Powell, PhD, LCSW, graduated from the University of Denver with her graduate degree in social work (MSW) and completed her undergraduate degree (BSW) at Oakwood University. Alisha also completed post-graduate studies in Marriage and Family Therapy and completed her doctorate in social psychology at Walden University. She has experience working in a variety of settings that have included long-term care, hospitals, outpatient clinics, and residential treatment centers working with clients from all walks of life. As a teenager, Alisha lived with her family on a compound, and she has personal experience as a former member of a cult. Alisha currently works as a therapist and as an adjunct instructor in social work. Her areas of special practice include couples therapy, assessment, mental health and working with minority populations. Alisha is also passionate about being a lifelong learner and has completed Level I and II of Gottman Couples Therapy Training and is pursuing a certification as a discernment counselor. In her spare time, Alisha enjoys traveling and trying new restaurants.

Laura Prickett is a spiritual director, dream group facilitator, workshop leader, and former member of the International Church of Christ (ICC), a high-demand group that

she joined at age 18. Laura holds a Certificate in Spiritual Direction from the Chaplaincy Institute, Berkeley, California, where she is enrolled in the Interfaith Studies program, leading to ordination as an interfaith minister. She holds a Certificate in Dream Group Facilitation from the Marin Institute for Projective Dreamwork, and a Master of Community Planning from the University of Rhode Island. She has led workshops and presentations at Unitarian Universalist congregations, the Chaplaincy Institute, and conferences of professional organizations, including the American Planning Association and the American Society of Civil Engineers. Laura was a member, leader, and missionary in the ICC from 1981 to 1989. After exiting the ICC, she established a career in community planning and worked at personal healing from a predominantly psychological perspective. However, her nighttime dreams continued guiding her toward spiritual and religious issues. She cultivated an independent spiritual path, and more recently felt called to study dreamwork, interfaith spiritual direction, and interfaith ministry. She is a member of Spiritual Directors International and the International Association for the Study of Dreams.

Danish Qasim is the founder of InShaykhsClothing.com a website dedicated to helping Muslims that have suffered spiritual abuse. Danish graduated from U.C. Berkeley in 2010 with a B.A. in Religious Studies. Upon graduating he dedicated himself to full time traditional Islamic studies. He is now completing his Master's in education and community leadership at the Western Institute for Social Research in Berkeley, CA.

Naomi Raddatz was born into and raised in the church of Scientology. She will draw on interviews with her colleagues in the film community to speak on the issue of Voyeurism In The Media and the importance of personal narratives.

Joyce Ralph is a former member of a high-demand, high-control religious cult in southern California. Joyce grew up in Minnesota with no spiritual or religious guidance. At age 19 she joined the United States Marine Corps. She was stationed in southern California and had just served her 4 year commitment when a good friend recruited her into her first destructive group. She was drawn to the togetherness that was evident in the group. Not knowing anything about the Bible, she accepted the narcissistic behavior as normal. After 2 years she walked away and into the arms of another couple and another religious cult. This one even worse than the first one. After 5 years of spiritual, emotional and some physical abuse she found an opportunity to walk away. Because of the trauma however she was unable to speak having to force out anything she wanted to say. A neighbor directed her to Wellspring and they directed her to MeadowHaven.

After years of therapy Joyce is now able to share her testimony and has gained her voice back. Joyce is now enjoying the creative arts to aid in her healing. Painting and photography are her favorites. She also recently joined a writing club to help her express herself through writing to tell her story. She will be returning to college in the fall after a 3-year break from her studies in Psychology. After living for many years in the south Joyce has made her home in Massachusetts. She continues to receive support from MeadowHaven. She has also added a new addition to her home, a retired-from-racing Greyhound named Chase!

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

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

Mikael Sainte-Croix was born in April 1984 the 23rd in Biarritz. He graduated from the University of Bordeaux with a Master 2 in international law. He entered in the lawyer

school and became a lawyer in 2012. He works in Daniel Picotin's office since 2014 and is a generalist lawyer. He intervenes in right of the persons and family, criminal law, international law, juveniles' right and right of sectarian aberration.

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

Juanjo Santamaria Lorenzo, Ph.D., Degree in Psychology and Master in Clinical Psychology (University of Barcelona), specialist in behavioral addictions, new technologies and mental health, and eating disorders. Nowadays he is a post-doctoral researcher at AIS (Atención e Investigación de Socioadicciones), Barcelona, Spain. He has previously worked as a Clinical psychologist and researcher at the Bellvitge University Hospital-IDIBELL, Barcelona, Spain for more than 8 years, and has been involved in both national and international research projects. He has also worked as assistant professor at the University of Barcelona. He has published more than 30 research articles in scientific journals.

Alan W. Schefflin, JD, LL.M., is Emeritus Professor of Law at Santa Clara University School of Law in California and a member of ICOSA's Board of Directors. Among his several dozen publications is *Memory, Trauma Treatment, and the Law* (co-authored with Daniel Brown and D. Corydon Hammond), for which he received the 1999 Guttmacher Award from the American Psychiatric Association, one of 18 awards he has received. Professor Schefflin is also the 1991 recipient of the Guttmacher Award for *Trance on Trial* (with Jerrold Shapiro). A member of the Editorial Advisory Board of ICOSA's *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 was also awarded in 2001 The American Board of Psychological Hypnosis, Professional Recognition Award. This Award was created to honor his achievements in promoting the legal and ethical use of hypnosis. Professor Schefflin has delivered over 100 invited addresses at professional conferences. In 2004 ICSA awarded Professor Schefflin the Herbert L. Rosedale Award in recognition of leadership in the effort to preserve and protect individual freedom. [Directors]

Debby Schriver. A native of Chicago, Debby Schriver earned undergraduate and graduate degrees at the University of Tennessee, Knoxville. Her major studies were in educational counseling psychology and early American literature. Schriver's curiosity in the psychological and sociological ways that people develop, particularly during the formative years, found a professional home in higher education. At the University of Tennessee she served as Associate Dean of Student Conduct and Orientation for 13 years and Manager of Employee Training and Organizational Development for 18 years. Her books include: *To Read My Heart, the Journal of Rachel Van Dyke 1810-1811* (Co-edited with Lucia McMahon, University of Pennsylvania Press, 2000); *In the Footsteps of Champions: The University of Tennessee Lady Volunteers, the First Three Decades* (The University of Tennessee Press, 2008); *Ice 'n' Go: Score in Sports and Life* (Co-authored with Jenny Moshak, The University of Tennessee Press, 2013); *Whispering in the Daylight, The Children of Tony Alamo's Christian Ministry and Their Journey to Freedom* (The University of Tennessee Press, 2018 release date). Schriver is actively involved in civic organizations, particularly those that direct their services to children. She is a Girl Scout volunteer, member of the Board of Directors for the YWCA (East Tennessee) and serves as a member of the Foster Care Review Board for the Knox County Juvenile Court.

Daniel Shaw, LCSW, is the author of *Traumatic Narcissism: Relational Systems of Subjugation*, published by Routledge. His affiliations include: Psychoanalyst, Private Practice, New York City and Nyack, NY; Faculty and Clinical Supervisor, The National Institute for the Psychotherapies (NIP), New York, NY; Clinical Supervisor and Faculty, Westchester Center for the Study of Psychoanalysis and Psychotherapy, NY; Adjunct Clinical Supervisory, Smith College of Social Work, MA; former co-chair, Continuing Education Committee, The International Association for Relational Psychoanalysis and Psychotherapy. Shaw spent thirteen years as a staff member in Siddha Yoga (SYDA) Foundation. There he wore many hats, including: manager of the residential Manhattan facility, educator, spokesperson, public relations coordinator, community organizer, and

writer/director of public programs. Shaw exited Siddha Yoga in 1994, published an Open Letter about Siddha Yoga on the internet in 1995, and helped create the Leaving Siddha Yoga website, one of the first internet websites for ex cult members. Shaw is the author of Traumatic Abuse in Cults: A Psychoanalytic Perspective, published in the Cultic Studies Journal, numerous psychoanalytic papers, and the editor of a special issue on the traumatizing narcissist in ICSA's International Journal of Cultic Studies.. Mr. Shaw is available through Skype and leads the monthly New York area ICSA group with Chris Carlson. This group offers support, education and interaction for all those who have been harmed by, or want to learn about high demand groups. Website: www.danielshawlcsw.com Email: danielshawlcsw@gmail.com Phone: (845) 548-2561 [NY Local Meeting, NY Committee]

Chris Shelton works to educate the public about extremist/high control groups such as the Church of Scientology, through videos, podcasts and print publications. Known as the “Critical Thinker at Large” to nearly 15,000 YouTube subscribers, Chris has been producing video content from Denver, CO since 2014. Following his exit in 2012 from Scientology’s management group, the Sea Organization, Chris cultivated the specialized communication and organizational skills he developed through various roles in Scientology’s management group, the Continental Liaison Office of the Western United States. Chris was a second-generation Scientologist, brought into the group at age three by his parents in California, and began working for Scientology after completing high school. After nearly 25 years of membership, Chris left Scientology. Motivated to expose his experiences in Scientology and to educate the general public on the beliefs, policies, practices, and dangers of the group, Chris published *Scientology: A to Xenu* (Graphicwerks, 2014), has produced dozens of solo broadcasts, has interviewed more than 100 guests for video and his “Sensibly Speaking” podcast, edits the interviews and promotes them through social media channels. Chris appeared on Leah Remini: Scientology and the Aftermath (A&E, 2017) in Season One, Special Episode One. Three strong influences in his post-Scientology recovery include Carl Sagan's *The Demon Haunted World*, James Randi, skeptical.com, and Michael Shermer, who contributed to the reshaping of his worldview and his desire to promote critical thinking and reason as a counter to undue influence and thought reform techniques. Just one of Chris’s near future goals includes university studies in undue influence and anti-extremism.

Aryeh Siegel has an MSW from Case-Western Reserve University and an MPH in health planning from UC Berkeley. He also completed PhD coursework in behavioral science research at UCLA. He started Transcendental Meditation in 1970 and became

a TM teacher in 1974, founding and directing TM's Institute for Social Rehabilitation from 1974-1977. He co-authored a study of TM at Folsom Prison that is still referenced by TM some forty years later. He practiced TM's advanced techniques four hours a day for four years, with no results. After waking up and leaving TM, he directed a community mental health center for four years and co-directed the planning and allocations department of a large social welfare organization for nine years. He has been a commercial real estate broker for the past thirty-five years. In 2015, he noticed a reemergence of TM in the media and learned that the David Lynch Foundation wanted to teach TM to a million public school kids while claiming TM wasn't a religion. Knowing this was false; he took a year from his business to write a book exposing the religious underpinnings of the TM technique and the cultic aspects of the TM organization. His new book, *Transcendental Deception, Behind the TM Curtain – bogus science, hidden agendas, and David Lynch's campaign to push a million public school kids into Transcendental Meditation while falsely claiming it is not a religion*, sets the record straight. www.tmdeception.com

Leanne Smith earned a BA from the University of Washington Tacoma where she majored in Interdisciplinary Studies with a concentration in politics and values, and minored in human rights. She has been a legislative coordinator for Amnesty International since 2005. Her interest in cultic studies comes from her experience growing up in the Jehovah's Witness religion.

Aaron Smith-Levin, having been raised in Scientology, worked for the organization full-time, as a staff member and a Sea Org member, from the age of 12 to 26 years old. He held various positions in Philadelphia, Clearwater and Los Angeles, all relating to the training of Scientology auditors. Aaron left the Sea Organization in 2006 and officially left Scientology in early 2014. Since 2015 Aaron has been educating the public about Scientology and exposing abuse within the organization through his YouTube channel "Growing Up In Scientology", which has ~10,000 subscribers. Aaron's story of growing up in Scientology with his identical twin was featured in Season 1 Episode 6 of A&E's *Leah Remini: Scientology & the Aftermath*. Aaron is the Vice President of The Aftermath Foundation, a non-profit created by contributors of *Leah Remini: Scientology & the Aftermath* to help those leaving Scientology get on their feet in the outside world as smoothly as possible (www.TheAftermathFoundation.com). Aaron lives in Clearwater, FL with his wife and three daughters.

Joseph Szimhart began research into cultic influence in 1980, after ending his two-year devotion to a New Age sect. He began to work professionally as an intervention specialist and exit counselor in 1986 on an international scale. From 1985 through 1992, he was chairman of an interdenominational, cult information organization in New Mexico. Since 1998 he has worked in the crisis department of a psychiatric emergency hospital in Pennsylvania. He continues to assist families with interventions and former members in recovery, including consultations via phone and Internet. He maintains a cult informational website, lectures, consults for the media, and has published articles, book reviews, and papers related to the cult problem. His first novel, *Mushroom Satori: The Cult Diary*, was released in 2013 through Aperture Press. He has an art studio at Goggleworks Center for the Arts in Reading, PA. In 2016 he received an ICSA Lifetime Achievement Award at the Annual Conference in Dallas, Texas. Website: <http://jszimhart.com/> Email: jszimhart@gmail.com Phone: (484) 529-1936 [Arts Committee]

Madeline (Maddy) Tormoen, LPC, PsyD, recently achieved her doctorate degree in Psychology with a specialization in Organizational Leadership. Maddy chose to focus her dissertation on the topic of iatrogenic (harmful) counseling processes. Maddy graduated in October of 2017 after completing her dissertation titled, *Distrust, Betrayal, and Resilience: Counseling Clients Who Were Harmed Through Previous Psychotherapy*. Maddy received her M.S. in Counseling Psychology in 1987 from the University of Oregon. After working for several years as a counselor, Maddy pursued her athletics full-time as a professional athlete in the sport of duathlon which provided her an opportunity to travel the world. Maddy retired from her career as a professional athlete in 1995 and has since worked as a counselor with incarcerated youth and adults. Maddy is now interested in sharing her dissertation findings with professionals to raise awareness of the risks associated with psychotherapy and the interventions experienced psychotherapists recommend to assist clients who were harmed through previous psychotherapy.

Carolle Tremblay is an attorney in Montreal. She has a bachelor's degree in social work (BSW) with a minor in economics from Laval University, Quebec City, Quebec (1983) and bachelor's degrees in law (B.C.L. and LL.B.) from McGill University, Montreal, Quebec (1984–1988). She is a private-practice lawyer specializing in family law with the Law Firm Joli-Coeur Lacasse. She has been involved in cult-related legal cases since 1994. Carolle is frequently interviewed by the media on cult-related matters and is President of Info-Cult/Info-Secte in Montreal, Quebec since 2003. In 2012 The International Cultic Studies Association awarded Ms. Tremblay the Herbert L. Rosedale

Award in recognition of leadership in the effort to preserve and protect individual freedom.

Bairong Wang is a vice-professor at the Center for the Study of Cultic Groups & Religious Culture, a teacher at Beijing Union University of China. He graduated from Renmin university as a PhD, field in jurisprudence and religious culture. He has published a book on religion and law and written several papers on law.

Hana Whitfield: BS Nursing, with Post Graduate studies in Pediatrics, Orthopedics, Infectious Fevers and OB-Gyn. Was involved with Scientology for twenty years. Studied under L Ron Hubbard in the early 1960's and worked personally with him from 1967 through 1975. Left Scientology in 1984. Hana is an Exit Counseling-Intervention Specialist (conducting exit counseling, family mediation, religious conflict resolution, and family workshops) since 1989 working with families (United States, Canada, England, Europe, South Africa and Australia) with loved ones in Scientology. She has appeared on TV and in Radio shows internationally. She and Jerry, her husband, work together.

Doni Whitsett, PhD, LCSW, is a Clinical Professor at the USC Suzanne Dworak-Peck School of Social Work where she teaches various courses in practice, behavior, mental health, and human sexuality. She has been working with cult-involved clients and their families for over 20 years and gives lectures to students and professionals on this topic. She has presented at national and international conferences in Madrid, Poland, Canada, and in Australia, where she helped organize two conferences in Brisbane. Her talks have included The Psychobiology of Trauma and Child Maltreatment (2005, Madrid) and Why Cults Are Harmful: A Neurobiological View of Interpersonal Trauma (2012, Montreal). Her publications include The Psychobiology of Trauma and Child Maltreatment (Cultic Studies Review, Vol. 5, No. 3, 2006), A Self Psychological Approach to the Cult Phenomenon (Journal of Social Work, 1992), Cults and Families (Families in Society, Vol. 84, No. 4, 2003), which she coauthored with Dr. Stephen Kent, and Why cults are harmful: Neurobiological speculations on inter-personal trauma. ICOSA Today, Vol. 5, No. 1, 2014. Dr. Whitsett also has a specialty in Sexuality and was awarded a Fulbright Specialist Scholarship in 2016 to study, teach, and do research on this topic in China. Email: whitsett@usc.edu Phone: (323) 907-2400

Takashi Yamaguchi, Esq, practices law in Tokyo at the Link Law Office, founded by Masaki Kito. He represents and advises the victims of various cultic groups, as well as individuals and entities confronted by those groups. He is a member of the National Network of Lawyers Against Spiritual Sales, a board member and executive director of the Japan Society for Cult Prevention and Recovery (JSCPR), and one of the founders of the All Japan Network of Universities for Counter Cult Measures. He is Japanese English bilingual and is admitted to practice law in JAPAN and the State of California.

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

Qing Ye, PhD, was born in Anhui, China. She received PhD degree in philosophy from Peking University in 2008, and B.S. and M.S. degrees from Anhui Normal University and University of Science and Technology of China, in 1995 and 2003, respectively. She is now an associate professor in China Center for Modernization Research, Chinese Academy of Sciences in Beijing. Her current research interests include social history of science, policy of science and technology and cultic studies. Cults study in the process of the modernization of countries is a particular concern for her. For further information, please contact with her via email: <<mailto:yeqing429@163.com>> yeqing429@163.com.

Chunli Zhang , Professor of religious sociology and criminal sociology of Chinese people's Public Security University, also serves as the director of the Institute of contemporary religious and social security , the director of Section of Sociology of Department of Criminology, Being appointed university academic leader, Director of China Criminology Research Association; Secretary general of criminal sociology of China Sociology Research Association, Director of Beijing sociology Research Association. Graduate of the History Department of Beijing Teachers College (Bachelor of history 1984), Peking University(,Master of law,1997)..and Renmin University (Doctor of sociology,2006).Teaching and research in religion, sociology, criminology, Research on crime problems , religious and social security problems ,Presided over the completion of scientific research projects(1999-2016) more than ten items about religious and cult issues: Including National Social Science Fund Project: "An empirical study on the mechanism of China's religious development and social stability in the age of Globalization" State Foreign Experts Bureau and the Ministry of public security

project “The development of the world religions and the social stability of China . Participated in the completion of four national research projects on crime in China (1987-2003)and so on.published more than 40 papers and works .

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

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

Helen Zuman is the author of *Mating in Captivity* (She Writes Press 2018), a memoir of five years at Zendik Farm. She entered Zendik in 1999, shortly after graduating from Harvard with a BA in Visual & Environmental Studies and a hunger for meaning, belonging, and skills not taught in school. After leaving the Farm in 2004, and realizing it fit the cult pattern, she wrote an FAQ that helped many affected by Zendik understand what had happened to them and their loved ones. Since then, she's come to see cults as byproducts of social starvation, a condition we can treat by re-villaging. She and her husband currently re-village primarily at Earthaven, a (non-cult!) community near Asheville, North Carolina, and in the tiny city of Beacon, NY. Connect with Helen at helenzuman.com.

Abstracts

The following are the abstracts that were submitted to ICSA. They are provided to help you choose which conference sessions to attend among the more than 100 available. We have not as yet performed any editing for capitalization, grammar, or style. The abstracts are divided into three sections: (1) presentations (2) panels (3) preconference workshops (4) posters

Presentations

A Shepherding update: the case of University of Arizona from Maranatha Campus Ministries to Hope Church and the current cult-like controversies continue

David Clark

The University of Arizona in the twenty-first century began receiving complaints about Faith Christian Church and later Hope Church both descendants of Maranatha Campus Ministries. Why are there ongoing shepherding like problems and alleged similar cultic practices prevailing? Reoccurring reports are appearing in Florida with ongoing harm multiplying and university students are encountering "brainwashing" allegations with real victims crying out for help. What is similar to the shepherding movement historically and what new developments are different? Where harm and abuse are reoccurring, it is important to understand how to recognize it and respond to it. The need is serious and providing healing and recovery to the hurting will be presented and resources provided. Learn about the tools and approaches available to address this ongoing phenomenon on our University campuses.

Adult Perspectives on Totalistic Teen Treatment: Experiences and Impact

Marcus Chatfield

This presentation will summarize thesis research conducted by graduate student, Mark Chatfield, from the Family, Youth, and Community Sciences department at the University of Florida. This qualitative study analyzes semi-structured interviews with adults who, as adolescents, resided within totalistic treatment milieus such as, juvenile justice programs, residential treatment centers, boot camps, wilderness therapy courses, religious conversion programs, and therapeutic boarding schools. The term “totalistic” refers here to degrees of insularity and program characteristics associated with autocratic treatment programs, the psychology of totalism, and total institutions, which utilize a closed group dynamics approach to affect global personal change. Little is known about the way totalistic teen treatment programs affect adult development. Many studies seek to quantify program effectiveness relying on limited outcome measures which do not consider the full range of effect or the potential for negative impact. Although professional ethics assume that providers will utilize the least-restrictive and least-intrusive methods of care, little is known about the subjective experience of restrictiveness and intrusiveness within these settings. The design of this research is informed by literature which emphasizes the need to consider the perspectives of the treatment recipients alongside descriptions of what the outcomes are intended to be, or imagined to be, by. This study is guided by larger questions about the nature of persuasion and healing, and the role of indoctrination in treatment settings. Central questions guiding this study are: What is the difference between teen treatment and thought-reform? When are treatment programs comparable to cultic organizations? Related to these larger questions are more-tangible, and empirical, research questions: 1) How were totalistic teen treatment methods experienced? 2) How do participants describe the immediate effects of the program? 3) How do they describe the long-term impact of the program?

After the Cult: Who Am I?

Leona Furnari

After the Cult - Who Am I? 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...." 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 or relationship is a traumatic experience that may leave former members feeling as though 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 re-definition of self that takes place upon leaving (and often begins even before leaving) a cultic group or relationship, for both first generation former members and those born or raised in these environments. We will discuss psychosocial developmental building blocks of safety, trust, competence, self-esteem & autonomy, and look at developing healthy relationships with healthy boundaries, as these often require revisiting after experiences in high demand groups. While it may be a scary process to confront the traumatic experiences and also take risks in re-defining oneself, this opens the door to hopefulness and possibility. [Attendance restricted to former members of cultic groups and relationships.]

Boundaries: After the Cult

Rosanne Henry and Elizabeth Blackwell

People exit cults confused about their own identities and how to relate to others in mainstream culture. Identity issues stem from the diffuse or excessively blurred boundaries within cult systems: Just like enmeshed families cultists become over-concerned and over-involved in each others' lives. This pressures members to adapt to the cult and promotes cohesiveness at the expense of autonomy. In contrast to these diffuse boundaries within the cults leadership enforces rigid boundaries between the cult and the outside world which fosters isolation and dependency. For those born/raised in

these cult/families boundaries were violated earlier and even more systematically resulting in a loss of safety and security in important relationships. A shame control model of abusive family interactions is presented to explain these boundary violations along with the developmental implications. Experiential and neurobiological views of boundary management are discussed along with strategies backed by research.

Brief overview of Catholic Movements accused of being Cult-like

J.Paul Lennon

When compared to European Catholics, United States Catholics appear to have very little knowledge and awareness of "Catholic Cults in Our Midst". Attempting to fill this vacuum, the present paper presents a smorgasbord of Catholic movements and groups which have come to the attention of Catholic researchers during recent decades. In general terms, Catholics, and especially the Catholic Hierarchy, tend to assume that "The Church", because of its doctrinal orthodoxy, is free from cults, sects and other questionable groups; these being considered an outside threat to be guarded against. The Trojan Horse in the City of God is usually associated with dangerous progressive doctrines, such as Liberation Theology and Base Communities, zealously held at bay by the Rome's watchdog Sacred Congregation for the Doctrine of the Faith. Recently, priests, professors, professional psychologists and sociologists, some Catholic, have begun to question the above assumptions, by going beyond doctrinal orthodoxy (*modus credendi*) and questioning the way of life (*modus operandi*) of some associations accused of harming the members spiritually, psychologically and sexually. Other Catholic institutions begin to appear in the news and to catch the eye of the perceptive Catholic: the Legion of Christ and its Regnum Christi Movement, Italian foundations like Communion and Liberation and the Focolare Movement. Once we have the courage to scratch the surface, other groups, large and small, appear on the horizon of being potentially harmful to their members. Can we find more questionable Catholic movements operating in the USA and Canada "in the heart of the Catholic Church"? A recent French study, *From Bondage to Freedom*, listed fourteen harmful Catholic communities, five of which have already received official interventions. The presentation will explore and describe these questionable Catholic groups and movements in an effort to heighten Catholic and Christian awareness."

Carlos Castaneda, Harold Garfinkel and the Breaching Experiments

Robert Marshall

Carlos Castaneda, the famed faux-anthropologist and hero of the psychedelic era, became, in the last decade of his life, a full-fledged cult leader. He taught thousands of followers Tensegrity, a movement technique he claimed had been passed down by twenty-four generations of Toltec shamans. In this presentation, I will focus on Castaneda's relationship with his mentor at UCLA, the brilliant and controversial sociologist Harold Garfinkel. Garfinkel, who sat on Castaneda's dissertation committee, was famous for his "breaching experiments," in which he aimed to reveal the "socially agreed upon" nature of reality. In these experiments, participants' sense of reality was methodically broken down. In one instance, students were sent home for vacation with the following assignment: without revealing what you're doing, behave toward your family as if you are a lodger at an inn. This violation of – in Garfinkel's view – society's hidden rules frequently led to considerable emotional disorientation among participants and family members. Years later, when Castaneda launched Tensegrity, he would employ this technique, among others learned from Garfinkel (to whom he dedicated his last book) in order to help followers break their attachments from their families. They needed to do this in order to become "sorcerers," who would, if they followed Castaneda closely enough, be able to follow their leader into another dimension. Following his death in 1998, five members of his inner circle attempted to do this by making "the leap" – committing suicide. Death itself, they believed, was a social construct. More broadly, I will argue that Castaneda's practice as a cult leader was essentially a breaching experiment taken outside the confines of academia. Where, unlike the trials conducted by Garfinkel, Milgram, Zimbardo and others, it never – until Castaneda's death – came to an end.

Caught in the Vortex: Dynamics of Psychological/Emotional Manipulation and Entrapment in One-on-One Cultic Dyads and Small Groups

Tammy Ichinotsubo-Ezzi

While it is understood that the dynamics involved in one-on-one cultic dyads and small groups are very similar to larger group cult dynamics, as well as situations of interpersonal violence, there is little in the literature that has explored these inner workings to any great depth. Rather, the characteristics of cult leaders and the methods of thought reform in larger cultic groups are often extrapolated to one-on-one cultic dyads and small groups with the awareness that such experiences are often more intense and may be more traumatizing due to the focus of attention on only one person or on a small group of individuals. This presentation, based on personal experience, experiences of others and the existing literature, particularly on traumatizing narcissism, will begin to explore specifically the methodical, often slowly and carefully executed, processes frequently involved in the creation of a cultic dyad or small group. The use of personal characteristics and vulnerabilities, belief systems and even core values as means to manipulate, entrap and control will be addressed, including understandings of power differentials in relationships that may make certain individuals more vulnerable. Similarities and differences with large group cultic dynamics will also be highlighted. The presentation will conclude with recommendations for family members of those involved in cultic dyads or small groups, for those aiding in the healing process, and for former members as they attempt to regain their lives.

Child Sexual Grooming in Alternative Religions

Stephen Kent

This presentation identifies various strategies and techniques that sexual predators in alternative religions use to gain access to, and then violate, children for sexual purposes. Using legal documents, scholarship, and journalistic sources, we identify activities and assertions that abusers use to either disarm parents or guardians or draw them into the abuse environment themselves. We also discuss both psychologically manipulative and violent strategies that abusers use to actually commit their crimes. We conclude by offering comments about the prevalence of such violations in alternative religions, and strategies that concerned parties might consider to reduce the risk to children in these groups.

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

Robert Pardon

If the Divine call does not make us better, it will make us very much worse. Of all bad men religious bad men are the worst. Of all created beings the wickedest is one who originally stood in the immediate presence of God.”-C. S. Lewis Bible-based, cultic experience erodes the very core of one’s existence and throws the victim into an existential crisis. Disconnected from one’s self, others, and God dismantles the basic tenets of life and faith. It is not enough for the therapist to just lead the “client” to psychological “wholeness” if their soul/spirit is left untouched. All Bible based cults are not only thought reform environments, but specific “spiritual cultures” in and of themselves (language, beliefs, spoken and unspoken taboos, rituals, values and shared symbols). To be effective in counseling those “culturally” different there must be an awareness and appreciation of the vastness that exists between the ex-member’s spiritual worldview and value assumptions, and that of the therapist. The Chinese character for crisis is made up of two symbols; one for opportunity and one for despair. The prepared therapist working with this “client in crisis” has an opportunity to help them begin to find healing and avoid despair. This workshop will explore issues and approaches that are specific to Bible-based cults:

First contact; do’s and don’ts, vulnerability and honesty, etc.

Considerations (client); assessments, global spiritual functioning, fears and failures (spiritually), etc.

Considerations (therapist); basic understanding, finding appropriate homework, basic books, specific group, resources, etc.

Approaches; self-esteem issues, boundaries, destructive Biblical thought reform, etc.

Communicating to Recruit, Restrain and Retain - The Changing Mormon Narrative

Mark Giles; Ashlen Hilliard

The Mormon (LDS) Church – a faith-based, high-control organization – relies heavily on communications expertise and considerable spin to recruit, restrain and retain its membership. With real growth (recruiting) now almost flat in the Americas and Europe—and members “leaving in droves”, according to some sources—the Mormon Church is maneuvering to maintain control (restrain), while retaining members and its brand as an expanding, influential global institution. This slowly flattening growth appears to correspond to the advent of the information age, as potential recruits and members are increasingly exposed to credible online accounts of controversial history, doctrinal changes and incidents of cover-up. While this threat to the church is real and of concern to its leaders, it has vast wealth at its disposal to support strategic communications campaigns and build multi-million dollar temples across the globe to support its brand. Doing so stretches the perception-reality gap in its favor, influencing the external audience—especially the more vulnerable and often less informed in Africa and other third-world regions—and the internal audience—its base of active members, as well as “redeemable” inactives—to perceive and believe that the church is stable and still growing rapidly. It’s a strategy the Church of Scientology also appears to employ, distracting its members—and other key stakeholders—from the hard reality that the organization is in decline. Mark Giles, a former Mormon missionary now referred to as one of Canada’s chief cult experts, and Ashlen Hilliard, a passionate ex-Mormon advocate who has worked with those leaving fundamentalist Mormon polygamous communities, will provide some historical analysis, discuss the Mormon Church’s recruiting problem and its indoctrination efforts to keep members on the “true” path (restrain and retain), and highlight where the “battle” of audience opinion may move in the years ahead.

Cult in Contemporary China in the perspective of social transformation.

Zhang Chunli

This project intends to grasp the status of cult and explores its causes in contemporary China, thus to provide better policy suggestions to deal with the cult. Based on a large number of empirical investigations, this paper shows that the multi-facials characters of the cults in contemporary China. Besides being harmful, study shows other social and

culture features. It is fusion of a variety of cultural elements and have hierarchical organization system, it has involved of many people and continue to develop new branches. The interaction between domestic and foreign cults makes cult problems more complex. The characteristics of cult problems in contemporary China are closely related to the transformation of Chinese Society. The imperfection of social development makes the cults have a living space—the change of social members' living style and the imperfection of social support system, The growth of spiritual and the lack of culture, diversity and conflict. Based on this point , the contemporary cult prevention countermeasures should be establish a series of social measures, including building social trust , perfect social support system, establish a good cultural ecosystem, make full use of legal means ,accurate positioning, accurate strike, strengthening exchanges and cooperation of international anti cult.

Cultic Theory & Intervention for Pimp Controlled Sex Trafficking

Megan Lundstrom

In 2017, Free Our Girls conducted 53 qualitative interviews and gathered quantitative data from over 1500 female victims and survivors of domestic pimp/gang/familial sex trafficking. These are the two largest data sets on domestic sex trafficking in US history currently. The quantitative data will be published in 2018 and the qualitative interviews will be published in a book in 2019. For the past 4 years, Megan has been researching pimp controlled sex trafficking using cultic theory and framework and adapting successful cultic intervention models. Presentation at the ICSA conference would introduce this theory on domestic pimp controlled sex trafficking to cultic theory professionals with the goal of receiving additional feedback and guidance on future theory development, as well as having this high-demand group formally recognized within cultic studies.

CULTS 'R US: Why our students are especially vulnerable. [Presented in preconference education workshop.]

Russell Bradshaw

The six social influence processes described by Robert Cialdini in his book INFLUENCE (5th ed. 2009) are well known. He has now added a seventh: "unity" or "shared identity" to his earlier descriptions of: reciprocation, consistency, liking/similarity, social proof, authority and scarcity (both physical & emotional). The concept of UNITY however, seems to be of another order of importance - since it apparently includes all of the other six. Further, it is not only a social influence process, but also a GOAL of all these processes. Humans have survived by using the evolutionary advantage provided by social groups (see E.O. Wilson, The Social Conquest of Earth, 2012)- - and Cialdini's seventh social process/goal of "shared identity"/"unity" focuses precisely on the group's survival. "Shared Identity" is a major goal of cultic groups, and the speaker will illustrate this process with a case study of his own cultic group experience.

Difficult challenges raised in custody and visitation disputes

Carolle Tremblay

The numerous and difficult challenges raised in custody and visitation dispute from an attorney's point of view: Sharing three decades of experience in custody cases.

1- The children's rights and their best interest as the starting point of all decision. The international legal acknowledgment. Is there a best interest and a best best interest?

2- The parental rights and obligations : Where do we stand in term of freedom of thoughts, beliefs, religious beliefs, and the legal parental right to make decision for the children about medical treatment and schooling

3- In cultic / closed groups who is really making the decision concerning the children and who is in fact the opposing party in a custody/visitation dispute?

4- The necessity to fully understand how a group and its leader function, the beliefs and the vocabulary used prior to taking position or giving legal advice. The duty to inform the Court

5- How to avoid the trap of freedom of beliefs

6- Criminal act and international kidnapping: No one is lilywhite

7- The child may be torn simply by being in contact with the ex-member parent: The necessity to share knowledge with an expert.

8- The emotional condition of an ex member client seeking custody and/or visitation rights

9- Examples of various cases

10- Conclusion”

DisUnification Churches? An Enquiry into Post-Charismatic Factions”

Eileen Barker

Even when they do not expect to do so, charismatic founders of new religions have a tendency to die. It is then that the sometimes fragile threads that held his (or occasionally her) authority as supreme can start to snap. This paper looks at the schisms that have emerged since the death of Sun Myung Moon in particular, but also

at some other religions that have lost the leader from whom they had accepted a near-unquestioned authority. What, the paper asks, are the competing narratives? To what extent are these drawn from the departed founder, and to what extent are they innovations serving particular beliefs and/or interests? Under what conditions might the warring factions re-unite, or are they unlikely ever to accommodate to the others' strongly held positions?

Dreams of Meeting - On Leaving the Closed Brethren

Linda Attoe

This paper reflects on the dreams and process of M's psychoanalysis, recounted in the first person, as M considers leaving the Closed Brethren where she is a fourth generation member. For purposes of this paper, M is a composite of several women, including the author, who have grown up in the Closed Brethren, left this high-demand group, and sought out psychoanalysis or psychotherapy. The Closed Brethren originated through divisions within the Plymouth and Exclusive Brethren. Most Closed Brethren groups use abusive practices such as shame and shunning to control their members, often resulting in dissociation of life experiences during childhood. Mental health concerns such as depression, anxiety, and post traumatic stress disorder are more prevalent in adults who have grown up in this high-demand environment. This paper proposes and illustrates that the psychotherapy of choice for women who have left the Closed Brethren is one based in contemporary relational psychoanalysis, as considered through the lens of thinkers such as Jessica Benjamin, Philip Bromberg, Marie Hoffman, Daniel Shaw, and Donald W. Winnicott.

Eating Disorders, Self-Mutilation, and Suicidality in Cultic and High-Demand Groups

Sharon Farber

Disordered eating and/or self-mutilation can play a significant role in the life of someone involved in a high-demand or cultic group. These forms of self-harm can serve as a non-verbal protest, a dissociated enactment of the wish to cut the cord that binds the member to the leader. Two primary factors combine to produce self-harm: the imbalance of power in the relationship between the group's leader and the members, and the tendency toward dissociation, which arises out of trauma. Group leaders inflict overwhelming trauma on members, affecting the nervous system profoundly. The trauma response includes a pattern of intrusive hyperarousal alternating with numbing or dissociative responses which can cause the mind to snap and shut down, resulting in an ongoing dissociated state of consciousness. This snapping can happen suddenly or slowly or may be a more gradual process of subtle changes resulting in profound personality change. Those who become attached to group leaders who neglect, hurt, or abuse them also become attached to the pain experienced at their hands. That is, having become attached to people who inflict pain and suffering, they develop an attachment to pain and suffering, to others who inflict pain and suffering, and they are prone to develop the same kind of relationship to themselves. Two cases will be presented. One is that of a woman born into a high-demand group, who developed a life-threatening case of anorexia while in the group, but began to recover after leaving. The other is a case of a young man who became involved in a theatre group in adolescence, who went on to cut and burn himself, developed something of an eating disorder, and had suicidal thoughts while involved. His dissociative floating at times became so severe that he went in and out of psychotic states.

Entheogens and Entactogens: Cults and Drugs

Joseph Szimhart

The majority of ancient religions began with or surrounding the use of a mind-altering substance. These substances known as entheogens and entactogens appear to enhance the user's connection with the divine and a sense of oneness with creation. Others may be concoctions that invite death as a transformational experience. Changes of perception to enhance consciousness remain at the core of most modern cults that may or may not employ a psychotropic substance. The speaker will give a brief history of drugs at the core of ancient cult experience as well as address psychoactive substance use in contemporary cults, therapies, and religions. The speaker will direct a

discussion regarding the danger and the value of substance use within a self-sealing belief system.

Escaping Scientology and Coming to Terms With Your Story

Chris Shelton

A former Scientologist of 27 years, author and speaker Chris Shelton will discuss the influence and control systems of the Church of Scientology and how he rose in the ranks of the organization only to eventually realize that it was not everything it represented itself to be. Using information from his book, *Scientology: A to Xenu - An Insider's Guide to What Scientology is Really All About*, Chris discusses what it took to come to an awakening about the reality of Scientology, dealing with PTSD as well as types of support and therapy that were helpful in his healing process and personal restoration. Shortly after escaping from Scientology, Chris discovered the importance of critical thinking and healthy skepticism and how the tools of logic helped him to recognize and recover from the controlling factors of Scientology in his emotional and mental recovery, as well as be able to provide information and direction for other former members of not only Scientology but other high-control groups as well.

Ethical standards for thought reform consultation work

Piotr T. Nowakowski

The author analyzes ethical standards for thought reform consultation work. He means especially the codified standards formulated by organizations and individuals conducting such service. The examples of the ethical standards codified by a cult awareness organization is the Declaration of the Dominican Centres of Information on New Religious Movements and Cults (Poland) or the ethical standards of the Cult Education Institute (USA). The point of reference are also professional papers such as "Ethical Standards for Thought Reform Consultants" by Carol Giambalvo, Joseph F.

Kelly, Patrick L. Ryan, & Madeleine Tobias, where particular standards were also codified in a clear and contentful way.

Everyday Cults - and the Art of Recognizing and Addressing Destructive Dynamics in Mainstream Groups, Businesses, Churches and in the Self-Help Movement [Presented in preconference education workshop.]

Gerette Buglion

This presentation engages participants in recognizing how cultic dynamics can and do manifest in mainstream organizations of all kinds in every layer of society. It cultivates an atmosphere of active participation while developing tools to appropriately address these destructive practices. Everyday Cults are groups that are commonly considered socially acceptable - dismissed as harmless, alternative, or 'weird' - but are, in fact, slowly stripping members of their autonomy, potentially leading to mind control and emotional, financial and other abuses. Using examples of Everyday Cults in self-help, business, civic, and religious groups, Buglion will guide participants to recognize specific cultic traits and how they have morphed to appear more acceptable in current mainstream culture. A core tenant of the presentation is that destructive practices can exist in any group. Therefore, Buglion will also discuss the essential need for truly healthy leadership and the capacity for group members to be able to identify healthy leadership as well as the techniques used by cult leaders. Drawing from proven strategies of effectively confronting cultic abuse (from ICSA journals and books), Buglion will offer how one can adapt them to a mainstream environment in a non-confrontational and self-empowered manner. Buglion will offer precise and replicable strategies for addressing the prevalence of Everyday Cults. She encourages others to engage in community and education forums in a non-threatening way that promotes understanding, inspires compassion and motivates listeners to look more critically at their own lives and the groups around them. This presentation is part of a research project on Everyday Cults, being launched by Buglion.

Family Counseling for Second Generation Adult Cult Survivors

1.5 CE hours for mental health professionals

Cyndi Matthews

Family Counseling for second generation adult cult survivors (SGAs) is different from that of first generation adults. First generation survivors often need to integrate back into the outside world and into their families while processing their trauma and abuse. Second generation adult survivors need to process not only the abuse and trauma they suffered, while figuring out who they are, but also negotiate a new normal for family relationships. Many SGAs leave their families in the cult and may be cut off from or suffer from strained relationships with families they leave behind. Other SGAs may leave the cult with their family, but may need to determine new ways of figuring out relationships without cult involvement. Couples and family members may be walking uncharted territory in working out new relationships in the outside world. This session will give help/tools for working with SGA survivors and their families. Case studies will be utilized to increase understanding of family counseling principles with SGA families.

Family involved in Cultic Groups Influence on Young People: An Analysis Based on Media Coverage and Interviews

Zeng Zhang

Family is a core concept both in Chinese culture and society, and a key to understand almost all social phenomenon, including cultic problem. There are 9765 reports related to cultic groups in the full text database of Chinese Major Newspapers from 2001 to 2010. The People's Daily has 82 reports with more detail on cases of cultic victims from 1999-2010, and these reports referred to 69 cases of death, and more than 40 injured cases. In the website of Kaifeng, a website devoted itself to exposing cultic groups, there are hundreds of writings written by ex-members with detail information about how they were involved in cultic groups, and how family members, relatives and neighbors influenced each other. These reports contain a lot of information about how young people were persuaded by their parents and involved in cultic groups, and in what kind of life condition young people live in the family that parents were ex-members in a cultic

group. These reports also provide some clues to make interview for more information about how the children suffered in their growing process. In our study, at first, we will make qualitative analysis of the reports and writings, to describe personal influencing patterns, such as parent-child, child- parent, brother-sister, relatives, and neighbors. Second, we will describe how young people born, raised in cultic family, suffered, were abused by their parents or organizations by interview. At last, we will make some suggestions for young people to exit or be away from extremist groups.

Foundation Principles of Critical Thinking [Presented in preconference education workshop.]

Thomas Baier

Human thinking, left to itself, is inevitably biased, distorted, partial, uninformed or downright prejudiced. Yet the quality of our life and that of what we produce, depends precisely on the quality of our thought. Sloppy or shoddy thinking is costly, both in money and in quality of life. Excellence in thought, however, must be systematically cultivated. Critical thinking is that mode of thinking - about any subject, content, or problem - in which the thinker improves the quality of his or her thinking by skillfully taking charge of the elements inherent in thinking and imposing intellectual standards upon them. This talk will explore the fundamental skills and techniques for foraging through the plethora of "fake news" and information as a means of skillfully overcoming our native egocentrism and sociocentrism.

From Undue Influence to Predatory Alienation

Alan Schefflin

Victims of coercive influence for decades have suffered real harms, but can they get real legal remedies? Unfortunately, courts have been reluctant to grant relief, or even

allow these victims to have their day in court. Now, for the first time, there is reason to hope that judges will finally permit these cases to go to trial. This talk will discuss the search for a legal theory to open the courtroom door. From brainwashing, to undue influence, to predatory alienation, judges may now be willing to listen to victims and their mental health experts who can give scientific legitimacy to the reality of psychological injury caused by what the California legislature used to call "artful and designing" persons. The development of the Social Influence Model, and why it is already having success, will be explained.

Government Regulation of Religious Extremist Groups: A Case Study of the FLDS

Linda Demaine

The present project examines government regulation of destructive groups claiming to be religious and therefore protected by the First Amendment of the U.S. Constitution. The project examines notable precursors of government action, forms of government action, and primary consequences of this action. This part of the project focuses on government regulation of the Fundamentalist Latter Day Saints (FLDS), given the group's long duration, high profile, strong power base, and creative flouting of the law. For several decades, from the 1953 Short Creek Raid until the early 21st century, federal and state governments minimally intervened in the FLDS despite mounting evidence of child abuse and other illegal activity by group members. The government's laissez faire approach to the group lessened to some degree with the 2008 raid on the Yearning for Zion Ranch in Eldorado, Texas, Warren Jeffs' resulting conviction for child sexual assault, and Texas' seizure of the Ranch. More recently, the U.S. Department of Justice (DOJ) has pursued several actions targeting the group leadership, pursuing a strategy akin to that previously used against the mafia. In one case, for example, the DOJ alleged First Amendment violations based on the towns of Hildale and Colorado City having acted as arms of the FLDS; Civil Rights Act violations, based on discrimination against non-FLDS living in the Hildale-Colorado City region; and Fair Housing Act violations, stemming from denial of housing and utilities to non-FLDS. There are signs, however, that the government's response has been largely ineffectual. The present project documents historic and modern federal and state attempts at FLDS regulation and considers avenues for enhanced government involvement in FLDS operations (however unlikely to be taken). With this perspective, one might better

advocate for at least an incremental increase in effective government regulation of other purportedly religious, destructive groups operating in the U.S.

Helping Former Members Work with Dreams of an Abusive Group: Opportunities for Recovery through Engaging with Dreams

Laura Prickett

People who have exited a cult, extremist group, or abusive religious organization may experience dreams that involve returning to the group or feeling as though they have never left. Former members can find these dreams disturbing, and may experience them as nightmares. And yet, these dreams offer rich material that can help with recovery. This session will present the findings of a research study, in which the use of a simple self-administered “dream interview” created a safe environment in which to explore the images, feelings, and associations that dreams of an abusive group conveyed to the former member. The presentation will show how the dream interview process helped address issues commonly experienced by former members, such as a lingering tendency toward polarized (“black and white”) thinking, difficulty trusting oneself after having been trained to rely on authority figures, loss of a primary source of meaning and guidance, and difficulty establishing a sense of belonging in a community and developing healthy relationships. For example, we will see how directing questions to characters in a dream that the dreamer considered “scary” (such as leaders of the former group) helped the dreamer reduce the level of fear that a nightmare had induced, observe parallels between emotional patterns in the former group and in one’s post-group life, develop strategies for self-care, and enhance one’s sense of personal empowerment through the self-administered interview process. The session will include an explanation of the theoretical grounding of the dream interview approach in Gestalt theory, research on nightmares and attachment styles, the Jungian concept of the shadow, client-centered dreamwork, and the International Association for the Study of Dreams’ ethical guidelines. Attendees will be provided with tools and guidance for using the dream interview approach, including a questionnaire worksheet for conducting self-administered dream interviews.

How Do You Mend a Broken Heart-Balm Statute?

Paul Grosswald

Most people assume that the reason cults can get away with breaking up families is because they receive enormous legal protection from the religious freedom clauses in the United States Constitution. In actuality, cults that break up families receive more legal protection from little-known laws called "Heart-Balm Statutes" than they do from the Constitution. Courts have repeatedly held that religious practices such as "shunning" family members are not protected by the Constitution, yet the Heart-Balm Statutes preclude family members victimized by shunning from bringing lawsuits. In this presentation, Mr. Grosswald will argue that the shunning of family members causes such a grave harm to individuals and to society that victims of the practice should be entitled to sue for damages. Mr. Grosswald will discuss the history and purpose of the Heart-Balm Statutes, and will argue that the purpose of such statutes is not satisfied when they are used to block lawsuits by families who have lost contact with loved ones in cults. In fact, the use of Heart-Balm Statutes to protect cults that break up families was never contemplated or anticipated by the legislators who created the Heart-Balm Statutes. Thus, Mr. Grosswald will argue that society needs to re-think the Heart-Balm Statutes. He will urge the audience to begin talking with their elected officials to advocate for a change in the law, so that families victimized by cult-related shunning will have a legal remedy.

How Grief Becomes Disenfranchised When Losing 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 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 or cannot be openly

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

How to Get Legislators to Pay Attention

Richard Pompelio

This talk will describe the process by which NJ Safe and Sound was able to get a bill through the NJ Legislature. Need to communicate with Pompelio regarding specifics. We are also interested in asking him to contribute to the planned legal book.

Korean New Religious Movement Founder's Religious Experience and its Corrective Healing Design of the Current Religions: A Jamesian Approach

Chae Young Kim

The purpose of this paper will outline psycho-spiritual features exposed in various personal religious experiences of Korean New Religious Movements' founders and their corrective healing design of the current religions, Buddhism, Confucianism, Christianity and other national folk religions in Korea. In each Korean NRMs, like the case of the other region, those religious experience materials are dispersed from a key founder's through an ordinary participant's experiences but not yet collected or accumulated systematically. Nevertheless ordinary participant's experience materials are too numerous to handle them in a single paper. So in this paper four key founder's religious experiences and their corrective healing design of the current religions in Korean NRMs will be chosen for a comparative sketch. They are Choe, Je-U(Suun1824-1864) of

Eastern Learning, Kang, Il-Sun(Jeungsan1871-1909) of Jeungsan related diverse religious movements, Kwon, Shin-Chan(1923-1996) and Yu, Byeung-Eun of Salvation Sect, Yoon, Hong-Sun(Julia 1947-) of Naju Mary's Arch of Salvation. For the development of this essay, William James' perspective of religious experience and its healing dimension elaborated in his Gifford Lectures, The Varieties of Religious Experience will be introduced to articulate psycho-spiritual features in the four key founders' religious experiences and their corrective healing design of the current religions in Korea. Above all, James' typological understanding of religious persons including religious founders as the sick soul type and the healthy- mindedness type.

Learning from Those Who Got Away

Ashley Allen, Janja Lalich

This panel will describe what worked and what didn't work for individuals who were born and/or raised in a cult when they entered mainstream society. Discussions include dealing with aftereffects, family relations, therapy, group support, personal relationships, career and education concerns. The data are drawn from interviews with 65 adult children of cults, as well as panelists' personal testimony.

Legal Theories: Overview and Potential Strategies

Robin Boyle Laisure

The presentation will cover various legal theories that have been used, or could potentially be used, primarily in the United States. The legal theories to be addressed will include a discussion about the federal Human Trafficking Statutes, Stalking Laws, and Emancipation Laws for minors. These theories will be explained as they relate to cult phenomena.

The 'Dark Well' of Family Life: The Ideological Basis for, and Realities of, Child Abuse in the Hare Krishna Movement

Eric Bernasek, Nitai Joseph

The international Hare Krishna movement, including ISKCON (The International Society for Krishna Consciousness) and its offshoots, has an unfortunate track record when it comes to the abuse and neglect of the children in its care. ISKCON in particular had very serious problems with child abuse and endangerment within its secondary schools (referred to as “gurukulas” within the movement). Those problems spanned at least two decades and were first exposed in 1996, leading to a multi-million dollar lawsuit. Though ISKCON officials and rank-and-file members alike presently insist that the organization’s problems in this area are now ancient history, having been successfully addressed and corrected, reports of new incidents continue to surface. The cause for these problems can in part be attributed to institutional shortcomings, but the movement’s underlying ideology – and the representation of that ideology within its foundational texts and mythology – contributes significantly to a culture that invites neglect and abuse of its most vulnerable members. This presentation will briefly summarize the history of child abuse within the Hare Krishna movement, including accounts of recent allegations, before proceeding to an analysis of the movement’s core texts, the statements of its leaders, and the representation of those ideological concepts within the movement’s mythology. It is our intent to show that the Hare Krishna movement’s problems with child abuse are, if not caused by fundamental ideological tenets, at least exacerbated by them, and that ultimately those concepts prevent the movement’s members from instituting the sort of changes that might prevent those problems from continuing to recur.

Mentoring: A model for intervention with former members

Samie Brosseau, Ashley Allen

Mentoring has a long history in child welfare and professional/organizational psychology. With that history comes a significant research base and an increasingly nuanced understanding of mentoring in all its various forms. Research has supported mentoring as providing many benefits including increased self-efficacy (Lau, Zhou, & Lai, 2017), increased self-confidence and self-esteem (Lucas & James, 2017), increased professional identity and greater career satisfaction (Eby et al., 2008; Johnson, Jensen, Sera, & Cibora, 2017), better physical health and professional competence (Eby et al., 2008), and reduction in delinquent behaviors both as an intervention and as prevention (Schwartz, Chan, Rhodes, & Scales, 2013; Rhodes, 2016; Lucas & James, 2017). At its root, mentoring is a relationship, and with that comes all of the complexities that relational systems encompass. However, mentoring relationships are also situated within their environment and thus the communities and cultures within which they exist are essential to understanding the mentoring relationship. This presentation will explore what mentoring is, how it functions, and the forms it can take (i.e. formal mentoring matches, natural mentoring, and hybrid/mixed type mentoring). This presentation will also introduce mentoring into work with former cult members, especially those born or raised in cults. And it will look at mentoring program development and implementation in a non-profit organization serving former cult members, Liberation Point.

New Challenges from Cultic Movements in Post Qigong Fever China

Tianjia Chen

It has been over twenty years since the mass qigong fever movements in China. Great change has taken place in social milieu, policy making, public opinion and the movements themselves. The most successful and controversial movements such as Zhong gong, a Confucian, socialist and corporate styles operation and many others have undergone various transformation. Based on first handed field research in several provinces in China, this study would try to scrutinize new challenges posed by cultic movements in Post Qigong Fever China in three aspects as follows. The first aspect is the transformation and dynamics of cultic movements, especially new characteristic and tendency of extremist of the movements in rural areas and big cities alike when the

leader is deceased. The study would not focus on a single group and try to draw a bigger picture. The second aspect is cult awareness in education sectors facing new global challenge. In new media age various form of online cult crime targeted at Chinese youngsters is on the rise. The current situation would be evaluated. The third aspect is exit counseling and social support. Based on interviews of exit counselors, volunteers, the study would reveal several current difficulties in helping professionals in China. As a researcher and educator in Chinese Academy of Sciences, a seven year membership of ICSA provides the author beneficial resources on cult prevention and education on campus. Possible future cooperation with the newly established Center for Cultic Studies (CCS) in University of Chinese Academy of Sciences would be discussed.

Now We Are Parents - What Have We Learned: A Moderated Discussion for People Born or Raised in Cults Who Now Have Children of Their Own

Eva Mackey

Second generation adult (SGA) former cult members have many unique challenges, not least of which is parenting their children. Most people model their parenting after their own parents'. This is not possible for adult children of cults who are acutely aware of the dysfunction of their cultic upbringing. We have no healthy role models to follow and may feel completely lost. Issues arise that are unique to our situation and it is impossible to get guidance from popular parenting literature. For example; how do you explain your bizarre history to the children and how do you explain strained relationships with family members? Discipline will be a struggle as well since adult children of cults did not experience healthy forms as discipline in their own childhood. When children were disciplined in the cult it was experienced as abuse because it was never intended for the benefit of the children. It was intended for the benefit of the cult leader and to promote his/her agenda. These issues are compounded by the SGA's tendency toward perfectionism. We are easily overcome by feelings of inadequacy with regard to our parenting ability. These topics and strategies for healthy parenting will be discussed.

Overvaluation: the goal of thought reform and the key to control

Ron Burks

Former members of cults initially blame themselves for trusting in a belief, worldview or a person that later turned out to be a fraud. Those who get help after leaving learn quickly that entering into a cult mindset is more complicated than they could imagine and self-blame is a simple but unreasonable conclusion. The many views on thought reform answer the “what happened” question but not really the “how” question. How did my brain “see the light” and conclude the cult was probably the only place I could find truth. It has long been suspected that cult indoctrination involves the survival reward center of the brain, the same area that gets hijacked by repeated doses of alcohol or drugs. Massive investment in research on the science of addiction has identified three other areas as contributing to ongoing use of alcohol or drugs long after negative consequences have far outweighed any benefit for the addict or alcoholic. These areas of the brain have been identified as being vulnerable to repeated chemical messages from the survival reward center. Together, they are supposed to perform reality checks and assign relative values to behaviors that provide something greater than expected. The implication is that thought reform techniques might induce a form of process addiction, keeping members dependent on the group and its leaders long after it makes sense.

Phoenix Project of Ex-Member Art and Literary Works: Exhibition Gallery and Live! Performance

Diana Pletts, Phoenix Project Director

The Phoenix Project is a two pronged showcase of creative works which have been produced by former cult members. It consists of an exhibit room with cult related visual and literary works, and a Live! Presentation Time consisting of live readings, music, and video.

The Project offers a time and place for former cult members to tell their own stories in their own ways about their group involvement, and offers them an experience of empowerment, as it simultaneously sheds light on the reality of life in a high-Demand cult organization.

The creative works illustrate some aspect of the cult or high demand experience: entry into the cult, the former world of ex-members, their healing or recovery, or their time of transition from their cult or high-demand organization.

Creations range among the art forms, and include visual artworks in two and three dimensions, literary art presentations such as drama, poetry and short story, video works, and compositions of music.

The Project's name is derived from the mythological bird, the Phoenix, which rose from the ashes of destruction with renewed life: this is a hopeful symbol for cult survivors.

We hope that you will enjoy this presentation of artworks, and that you will be enlightened regarding cults and post-cult life.

Plenary Address: We Disagree-Let's Talk! Why Diversity and Dialogue are Necessary and How We Overcome Factors that Divide Us

Lorna Goldberg

Unlike closed cult groups, ICSA firmly is committed to freedom of thought and expression. ICSA conferences provide an open arena for people from different backgrounds with diverse points of view. The speaker believes, in general, that dealing with conflicting viewpoints can be a healthy phenomenon. Dialogue expands our reality by helping us gain new insight into others as well as ourselves. In this presentation, the speaker will consider some factors that undermine ICSA's goal for dialogue among

diverse groups and will suggest some ideas that might help members to connect. To understand the undermining factors, the speaker will focus upon the concept of transference and, also, upon the human tendency to stereotype those from groups that are different from their own. The speaker suggests that we should not let our expectation of others shape our reality. It is only possible to hear and learn from one another if there is a willingness to move past our assumptions. It helps to keep in mind the need to be humble, remembering that all are equals deserving of respect.

Psychological Manipulation, How Cults Do It and How You Can Resist Them [Presented in preconference education workshop.]

Arthur Buchman

The essence of the cultic experience is that we have all been manipulated. Psychological manipulation is a type of social influence that aims to change a person's behavior or perception through abusive, deceptive, or underhanded tactics. This talk will explain the manipulative process, including Paul Martin's brilliant description of the characteristics of the manipulator. My current PhD research will show how one of the primary mechanisms for getting people to behave in ways that are not in their best interests is exploiting cognitive dissonance. Cognitive dissonance is the psychological conflict resulting from incompatible beliefs and attitudes held simultaneously. Cults create cognitive dissonance by getting people to commit to behavior which goes against their personal beliefs. Cults manipulate people with methods of undue influence to take advantage of the vulnerability and turmoil resulting from internal inconsistency. The presentation will include resources and solutions for 'cult-proofing' yourself and others against psychological manipulation.

Psychopathological characteristics of Members and ex-Members of Psychological Abusive Groups attending a Clinical Psychology Unit

Vega González-Bueso, Juanjo Santamaria

Most of the authors conclude that the basic defining elements characterizing Psychological Abusive Groups are the abusive nature of their strategies, the continued duration of their application, and the goal of the submission of the group members (Rodríguez-carballeira et al., 2013; Rodríguez-Carballeira et al., 2015). These authors define these type of groups as a process of systematic and continuous application of pressure, control, manipulation, and coercion strategies to dominate other people to achieve their submission to the group. It seems clear that these intrinsic characteristics and practices will have negative consequences in members mental health, but the available evidence on psychological aspects of cult members is scarce and the findings on that topic need to be interpreted with caution (Aronoff, Lynn, & Malinoski, 2000). More controlled, specific and clinical research is needed to clarify the psychopathological characteristics of cult members and ex-members, to improve the prevention and the treatment of these patients. The objective of this work is to present the psychopathological characteristics of members or ex-members of PMG attending the Psychological Manipulation Groups Unit in AIS-PROJUVENTUD.

Reawakening Your Spirituality After a Cult Experience

Doug and Wendy Duncan

Spiritual abuse is widespread and can be found in all religions. Cultic/spiritual abuse occurs when leaders use their position of authority to manipulate, control, and dominate. The cult leader portrays himself as the truth-bearer and members are led to believe that God has specifically chosen him to bring light into the world. The cult leader's claim that God has given him a unique and special revelation justifies his role as the leader and his right to exercise control over his members. Followers are taught to accept the leader's authority as divinely mandated. In whatever manner the abusive leader uses God, karma, salvation, the threat of damnation, the promise of enlightenment, or other spiritual promises/threats, the result is the same: spiritual abuse. Any doubts or questions are quickly extinguished by the leader utilizing intimidation, humiliation, and fear. Over time, the devotee adopts the cult's view of God and has difficulty leaving because of the fear that doing so means they are leaving "The Truth" and even God himself. When an individual manages to separate from a cultic or spiritually abusive

group, he faces myriad issues of a physical and psychological nature. Defining and reclaiming post-cult spirituality is often postponed while the individual sorts through day-to-day life outside the cult. However, acknowledging the damage and recapturing one's spiritual identity is a core task of recovery. How can we reawaken our spirituality? How do we fill that emptiness of the soul? How do we get past the feelings of confusion and disillusionment? How do we recapture a sense of purpose? This presentation will focus on:

Obstacles in transitioning out of a spiritually manipulative group/religion

Expunging the image of the god of the cult

Recovering your faith

Reconnecting with your spiritual self"

Recovery- From Victimhood to Surviving To Thriving

Dorca Musseb

There is a great need to talk about the recovery process. The one line that's always heard is "recovery is individual" and while this is absolutely correct, it may be very confusing to people who were born and raised in a cult since individuality is not something that we know anything about. My talk will be about my own path to recovery. My hope is that by telling my personal journey, the levels and steps to it as well as commonalities between mine and what I've seen other SGAs go through, it'd shed some light in what it truly takes to recover. My hope is to encourage those that hear for the first time how long it's taken others to recover and to let them know that there is a light at the end of that tunnel. I will also cite examples of others SGAs and their journeys (with their permission) and talk about the similarities and differences. I hope to present statistics on recovery and speak about different methods and what's worked for me and what hasn't as well as what's worked for others and what hasn't.

Reflections on Volition and Coercion in U.S. justice

Buz Eisenberg

In this talk, Attorney Buz Eisenberg will reflect on his experiences in civil and criminal litigation, including the use of coercive interrogation practices on terror suspects. Buz will explore legal, moral, and ethical issues regarding volition and coercion. Buz's reflections are intended to serve as a springboard for our conference. Conference participants may compare and contrast the lessons Buz shares from the legal and human rights arena with practices such as those used to try to exit members from extremist groups or cults over the years from 'deprogramming' to 'exit counselling', and indeed with certain practices of extremist groups themselves. How can we create and foster benign forms of dialogue and questioning in these comparative contexts based on practices of healthy and mutual influence? Implications for policy and practice across these contrasting areas of practice will be discussed.

Religion, Children, and European Jurisprudence

Maleine Picotin-Gueye

Maleine PICOTIN-GUEYE will develop the law applicable in France and the European jurisprudence on the question of the influence of the religion, the belief and sectarian aberration about the establishment of the child's main residence. To this end, she will treat this question according the criteria selected by the family court but also by the juvenile court judge.

Social Dynamics within Cultic Groups: An Exploration of the Social Forces and Processes that occur in High-Control Groups

Anthony Murphy

This paper takes a sociological approach to cultic research. Here, specific and powerful social forces emerge when an individual joins or is born into a cultic group. These dynamics grow in intensity according to the cult's level of isolation from wider society and the degree of coercive control practiced on the individual members. Part of this social dynamic is obviously the pivotal role played by the guru or leader. However, a considerable proportion of cultic experiences occur in social settings with 'peers' in the absence of the cult leader – particularly in cults of a larger scale. This paper will explore these 'peer-to-peer' cultic social dynamics in order to give a fuller picture of the day-to-day experiences of individuals who get caught up in cultic groups. Based on an analysis of these social experiences, I hope to give some important insights into how and why people not only join cults but why they subsequently choose to remain. Issues to be covered include: Personal and sexual relationships between group members; The competition between cult peers for 'power' within a particular cult hierarchy; Money and possessions; The private and public spaces for individuals in a cult; And other related aspects of the social environment within a cult. Sociological, psychological and other more biographical sources will be used for this presentation. In addition, the author will draw upon his own experiences of living in a high-control 'artistic' commune based in Austria known as the 'Friedrichshof Commune' between 1981 and 1990.

Special Problems with Writing Fiction about Cults, Extreme Religions and High-Demand Groups

Gordon Neufeld

The speaker will look at the occasional challenges presented to a serious literary author who wishes to write about people caught up in extreme religions or high-demand groups. The speaker will cite examples from contemporary literature and from his own work (his upcoming short story collection, *Prophet and Loss*, will be available at the conference). The speaker will look at the challenges presented by writing about groups the author never personally participated in, and about writing across gender and culture.

Spiritual Abuse in Islam

Danish Qasim

I will go over my experiences of educating on spiritual abuse and working with victims of spiritual abuse in the Muslim community. I am the founder of www.inshaykhsclathing.com I will cover often used justifications for Islamic manipulation. This includes false analogies from the Quran and from Islamic spirituality. I will go over signs of spiritual abuse, what parents should look for in their children, and what women should be aware of when learning from male teachers. The problem of men taking secret second wives then divorcing them without any legal recourse is a growing issue and those women are often mobbed and marginalized. Then I will go over consequences of spiritual abuse, such as apostasy when atheist arguments of religious figures using religion as a control mechanism begins to resonate with victims of spiritual abuse. Also, I will go over victim self-blame, and communal blame of the victim. Anger is a healthy reaction to being conned, and being treated with no dignity hurts self-respect. Seeing this as a spiritual problem puts the blame on the victim rather than the abuser. Being bullied and ostracized gives victims PTSD that can last a lifetime and creates a negative association with religion. Then I will go over a brief taxonomy of bystanders to answer the question of why other leaders don't do anything about it. This ranges from a culture of covering up abuse to ineptitude. Depending on time, I also want to go over how early Islamic scholarship opposed spiritual abuse. Finally, I want to leave the audience with ways to respond to spiritual abuse, to become up-standers, and to show support to those who have been abused and marginalized in their own communities.

Spiritual Abuse: Blaming the Victim

Dylesia Barner, Maureen Griffo

In the context of spiritual abuse, the phrase victim blaming refers to actions or words that hold spiritually abused persons partially or completely responsible for the maltreatment they endure. Victim blamers may use language to insinuate that weakness in the victim – not impairment in the abuser – led to spiritual abuse.

Unfortunately, because victims of spiritual abuse often blame themselves for their involvement with spiritually abusive individuals and/or in spiritually abusive organizations, victim blaming only exacerbates already present anxiety, confusion, depression, and worthlessness. This presentation will educate attendees about spiritual abuse victim blaming, also addressing some of its underlying causes and its impact on victims. Implications for clergy members and mental health providers as well as exit challenges faced by victims that should be considered by those in connection with them will also be presented. Recognizing victim blaming as a global challenge faced by those who have been spiritually abused, the presenters seek to educate attendees about the importance of empathetic, attentive, and advocacy-oriented support.

Take me to your leader

Sharon Doni

The talk will describe my personal experience of entering a religious group to determine whether it was a destructive one. The process took place in Israel in the summer of 2015 and was part of my job as the clinical manager of the Israeli Center for Cults Victims. I was approved by the group's leader to meet him and his followers both individually and as a group. My experience was emotionally intensive and overwhelming; it, at the same time, has deepened my emotional insights about cults and, especially, regarding groups that are allegedly placed in the "grey area". The primary reason for my intervention was the fact that the leader of the group has recruited minors on the verge of legally becoming adults. This fact made their families extremely worried about the well-being of their children in the face of the deteriorating relationships with the quickly becoming estranged children. During my talk I would like to illuminate the following topics:

What are the behaviors we need to pay attention to in such a process while distinguishing between the text and the sub text, the explicit and implicit, the hidden and the obvious?

Why is it important to intervene even when the group's destructiveness is still in question?

What are the advantages and disadvantages of such a process, especially, with regard to prevention and rescuing of group members?

What are the potential ramifications of such a process on the therapist?

Which actions were taken following the process? How did the process affect the group?

During my talk, I will be referring to various professional terms including projective identification, transference and counter transference, Narcissistic disorder, mind control, means of safety for the therapist, etc.

Extremism and Cultic Control: Possibilities for Collaboration

Leanne Smith, Chelsea Brass

In previous research we have established that the use of group psychological abuse and cultic manipulation is part of the dynamic in some violent Islamist extremist organizations and terrorist groups. This suggests that ICSA and its members, with the knowledge and experience they have accumulated over the years, can contribute to the effort to address and prevent extremism. If so, there may be opportunities to collaborate with individuals and organizations working to prevent extremism and to share information across disciplines. This presentation will include a discussion with David Phillippi, program coordinator of Parents For Peace, an organization founded by family members of people caught up in extremism that is dedicated to prevention and support. We will discuss what his group is doing to address and combat extremism, and get his perspective on how those in the cultic studies field can contribute to and collaborate with groups like his.

The Case of Stan Maillaud and Sandrine Gachadoat

Mikael Saint-Croix

Stan Maillaud was a policeman and created an organization named: Gathering of Resisters for the Revolution.

He is an activist anti-pedophile, if we can call him that, and helped a woman, Sandrine Gachadoat, to kidnap her children under the father custody by affirming to everyone false claims: that their father was a pedophile. The father received no news from his children during 2 years and 4 months before she got arrested. This case is presented to show what are the legal ways in France to fight against a mind control caused by a mother over her children and spreading false claims.

The Four Logics behind the Facts: An Examination on the Claims of Cult Members were Injured by Chinese government

Dingchen Ren; Qing Ye, Min Wu

Western human-rights lawyers, parliaments, governments, and international human-rights organizations have accused Chinese mainstream society of systematically injuring cult members in an organized way. However, several foreign embassy officials, journalists and scholars have questioned of the authenticity of these arguments following field trips in China. We have conducted a systematic review of the evidence provided by each party, and interviewed the relevant persons involved, including allegedly injured cult members, their families and doctors who have dealt with so-called injuries. As a result, we found that no evidence exists to support claim of injury. This raises the question of why injury claims continue to circulate in the international community without the support of reliable evidence? We examine the authenticity of the alleged "injured" cases, and using both documentary material and field work, we discovered four logics hidden within the "injury facts". (1)Market logic: under the guidance of market logic, the organizers take "cult" as its flagship marketing product, and re-packaged it into Qigong, religion or traditional culture. The cult organizers treat "injured claims" as a hot marketable product which functions as ideological communication, so that it remains widely circulated and undiminished. This lengthens the life-span of this product and sustains its impact. In addition, profits are shared with partners and subsequently strengthens association with users. There is a strong relationship between the market objectives of the doctrine and its political purpose.

(2)The weak logic: cults implement moral strategy by playing the human rights and politics card, dressing themselves as “victims” to in order to attract sympathy. By means of emotional catharsis and street performances, rather than through evidence, they expect and induce their sympathizers to ignore contrary evidence. (3)The strong logic: the cult and its sympathizers pursue a hegemonic discourse with a strong pre-occupation of Western norms, and continue to repeat the unconfirmed “facts”and claims without regards to contrary evidence. Within this logic framework, they portray Chinaas weird with no progress in human rights. They completely ignore bioethics principles existing throughout traditional Chinese culture, because Chinese political system is markedly different from the West. (4) “Snot” logic: making themselves like “nose” which is difficult to shake off once it’s be touched. This kind of rogue actions are boring, and avoided like the plague. We will also examine the relationship between the four logics and discuss the mechanisms by which Chinese cults exist and disseminate abroad. The four logics are also major challenge for the Chinese government who offer reformation and rehabilitation programs for young people (especially the second or third generation of cults) who are recruited into extremist groups and are out of control.

The Freedom of Mind Approach to helping people raised in destructive environments

Steve Hassan

I presented in Stockholm at ICSA a general overview of my work with Second generation members of cults, but I would like to discuss my details about how I do my work- Particularly the work I do in my intensives in my office in Boston where we get down to identifying, neutralizing and laying down healthy patterns. My training by expert psychologist Daniel Brown who published the book, Attachment Disturbances in Adults: Treatment for Comprehensive Repair applied to psychoeducation concerning mind control programming and destructive hypnosis. For people with sufficient ego strength, and motivation, and time, I work with a person and key people in their family for six hour days, Monday, Tuesday, Thursday and Friday (3 hours in morning, 1.5 hour lunch and 3 hours in afternoon.). This level of focus allows the former member to make enormous progress that might take years of weekly counseling.

The global challenge raised by young people recruited by radical Islam: A real crisis of intelligibility

Regine Zimmerman

When a penal sanction has ceased to be dissuasive because young people, in the name of faith, aspire their death and death of others. When - for certain not far from childhood-, they are not only defined by their random acts of carnage taking young innocent lives, but fully assume the desire of having to kill as many people as possible; it can be said that they have installed a new form of criminality , a new victimology (linked to ideological options turning into a political agenda) and a new criminal anthropology. Why and how seemingly young normal Muslims from any family background can be radicalised to such a degree that they are prepared to commit such acts? The dialectic should be a phenomenological one, embracing all the phenomenon involved such as the developmental status of teenagers, religious and pathological belief effects on the mind and behaviour other than dissociative, the cultic phenomenon in itself; installing a totally new form of alienation which introduces the notion of heroism, martyrdom and turn-key paradise to support the insupportable. A social phenomenology will explain the relationship with society and the level of tolerance which is socially and morally acceptable. A phenomenology of the "" cogito"", will focus the mental phenomenon producing inhumanity and barbarism and conversely, the problem of rational reconstruction of the moral judgment .(from Piaget to ""Kohlberg moral stages"") There is a chain of responsibility. New representations have to be created at a governmental level, in order to identify the basic principle of this new born era, in which analysis is defied and hereby all our core societal standards.

The Lived Experience of Spiritual Abuse Within Mainstream Christianity

Paula Parish-Foley

I will outline the usefulness of exploring personal experience and subsequent meaning making processes. This is followed by an exploration of the problematic issue of definition of spiritual abuse. I believe that the term Spiritual Abuse is a very broad term

and can encompass a wide range of religions, spiritualities and experiences. As a result, this area has suffered from definition ambiguity for many years and continues to be debated by a range of social and behavioural scientists. Therefore i will focus my presentation in the context of the main stream Christian church. In my research i have found that this is a hidden population, which makes robust research problematic. This presentation therefore provides a basis for further study. Existing research and models of cultic abuse will be briefly presented. And I will compare those dynamics with that of spiritual abuse. As this segment will explain, the idea that cultic behaviours share a number of features with spiritual abuse. The presentation demonstrates a deficiency in the exploration of the internal and lived experience of SA. particularly in the UK and argues that to investigate this phenomenon holistically, the subjective, internal processes must also be examined. This presentation briefly explores the phenomenon through three case studies of those who have experienced it in differing ways.

The paradoxes and dilemmas of (re)integrating into mainstream society

Doni Whitsett

This paper presents the frequently encountered paradoxical phenomenon that clients often present which can be confusing to them and to the clinician. On the one hand, former members are relieved to be free to live their lives as they choose. On the other hand, they often miss the positive aspects of being in a cult, e.g. sense of purpose in life and the comraderie of people who shared their world view. This ambivalence is probably even more pronounced in people who were born and raised in a cult, given that they left behind the only world they knew and bravely entered a new world as a “stranger in a strange land.”¹ This paper addresses these ambivalences, adapting a framework by Castro, Kintzle, and Hassan at USC’s Center for Innovation and Research (CIR) on Veterans and Military Families. These authors presented “paradoxes and dilemmas” which combat veterans encounter as they reintegrate into mainstream society and suggest that many of these dilemmas can generalize to other populations of trauma as well.² Thus, it is very applicable to the ex-member cult population. The following paradoxes and dilemmas will be discussed in the presentation:

Mixed emotions paradox (glad to be out but missing positive aspects of group life)

“Back-there” paradox (similar to above: miss the sense of purpose, comraderie, etc.)

Survivor paradox (happy to be out but feel guilty about leaving others behind)

Morpheus paradox (physically/mentally exhausted but have troubled sleep, nightmares)

Aschasia paradox (want to enjoy life but unable to relax)

Intimacy paradox (want to be close to others but mistrustful and guarded)

Excitement paradox (glad to be in a less stressful environment but miss the adrenaline highs)

Verbalizing paradox (want others to understand but fearful of self-disclosure)

The paper will address these dilemmas and suggest ways of handling them in therapy.

The psychological effects of learning to hate: The Lion Cubs of the Caliphate

Monique Lauret

What are the psychological effects on an individual's development as a result of an extreme experience of hate and violating the fundamental prohibition on murder? The testimony of the "Lion Cubs of the Caliphate", child soldiers trained by Daech, will be analyzed with regard to identity issues, the overwhelming of defense mechanisms and the processes at work; and in so doing, to explore the options of offering psychological services to those leaving this dehumanizing confinement.

The Role of Creative Art in Cult Abuse Recovery

Ashley Allen, Moderator; Nori Muster; Diana Pletts

Creative art offers a holistic means of communication for those recovering from cultic abuse. The non-linear nature of art mirrors how people experience emotions. Moods

and emotions may come over a person all at once, then unravel into multiple feelings. Art is a great way to work through emotions, and creating art may draw out buried feelings, bringing them to the surface for the recovering person. Over the last decade, the International Cultic Studies Association has provided a forum for ex-members to experience art and show their own art. Many conferences host the Phoenix Project gallery and Phoenix Live event for readings and performance art. ICSA also publishes ex-member artwork in their journals and on the Internet. Nori Muster, MS, will describe the evolution of art therapy, beginning about 1900 when Austrian psychoanalyst Sigmund Freud first recognized the relevance of symbolic content in his patients' dreams, stories, and art. Nori will focus on two modern art therapy modalities: Humanist and Gestalt, and demonstrate an art therapy exercise. Diana Pletts, MA, will discuss negative messages cults teach members about creativity and art. She will detail the resulting difficulties people experience from these messages, and explain the benefits former members state they have experienced from creating their art and presenting it in the Phoenix Project.

The Same Modus Operandi of Religious Cults and Large Group Awareness Training

Robert Chaen

I will cover: My experience coaching-counselling-mentoring Youth – which is the 2018 Theme. 3 Biggest Youth Problems: 1. Sexual harassment, drugs-alcohol-internet addictions 2. Jihadists (20,000+ foreigner youths have joined ISIS), extremist, racist cults 3. Mental illnesses. 5 Youth Solutions: 1. Entrepreneurship 2. Learning 3. Charity 4. mental health 5. All Arts forms. The Same Modus Operandi of Religious Cults and Large Group Awareness Training e.g. The Cult Bait (free food, talks), The Cult Kill (stereotyping the degree to push the follower), The Cult Slavery (long-term strictness, daily brainwashing), including some case studies.

Thought Reform, Non-traditional Therapy, and Ethics

Jeff Bryson

Mental health therapists have increasingly used new and un-tested techniques, and have increasingly used non-therapy techniques in their practice, such as essential oils, and facial tapping. This session analyzes these trends in light of research design, and professional ethics. The session focuses on the dangers of using strategies that have a higher risk for manipulation and exploitation of clients.

Understanding The Experience of African American Families and Individuals in Religiously Abusive Organizations

Alisha Powell

This presentation will discuss the appeal of abusive religious organizations to African American families and individuals due to a myriad of historical and social factors. The presenter will draw upon her personal experience of living on a religious compound as a teenager and her professional experience of working with African American families and individuals. Ways to better relate and understand the experience of African American families and individuals will be discussed. Implications for social change and increasing cultural competence of mental health professionals and the general population will also be discussed.

Understanding the Role of Shame in Cult Indoctrination and Recovery

1.5 CE hours for mental health professionals

Daniel Shaw

Shame is what cult leaders hope to cultivate in followers; and shame, subtle and gross, is what may linger on, often not fully recognized and not clearly linked to the cult experience. With the presence of shame, conscious or not, it can be very hard to allow for the experience of dignity. Without reclaiming dignity, shame can hold the recovering cultist back. Using the theory of the traumatizing narcissist's relational system, as well as attachment theory and trauma theory, this presentation will examine in depth the nature of shame. What makes shame a powerful tool for the cult leader? How does shame get used to control the follower? How can one identify and manage the vestiges of shame that cling, often long after exiting a cult? The theory of traumatic narcissism asserts that the cult leader must deny any vulnerability to shame so as not to lose his delusion of omnipotence. In order to ward off the presence of shame (associated to dependency) in himself, the cult leader cultivates dependency/shame in his followers. With the combination of love (charisma) and fear (authoritarianism), the cult leader creates an experience of disorganized attachment in the follower. Attachment to a needed other becomes disorganized, and the follower becomes prone to dissociation, when the one needed for a sense of security is terrifying. Loving the one that terrifies you literally blows the follower's mind, a traumatic situation. Dissociation is the escape from traumatic experience when it feels like there is no escape. In this presentation, the various threads of these psychological theories will be woven together to explain the central role that shame plays in the cultic dynamic, and to point toward the universal need to be able to claim the right to one's dignity in the process of cult recovery.

Using existing models of Child sexual exploitation (CSE) to help professionals understand coercive control in cults

Tara Beazley

Currently within the UK, professionals work with children and young people who are/at risk of being sexually exploited. Existing models of CSE are able to explain the different tactics used by perpetrators to lure in young people, to initiate them into sexually abusive behaviours and to keep them within these situations. As professionals we are able to highlight the difficulties in helping young people away from being sexually exploited due to the coercive control perpetrators have over their victims. My experience has highlighted that both coercive processes in recruiting children and young people are similar. This link between these different types of abusive experiences can help

professionals to increase their existing knowledge. This may help them to safeguard children and young people from recruitments into cults in their own practise.

Voyeurism in the Media: Creating A New Narrative

Naomi Raddatz

In this discussion I will examine the fetishization of cults in the media, specifically film and television. The first part of the discussion will be a brief history of consumer demand for cult stories, the fascination with cults and cult leaders, and a survey of cults in pop culture and film. In the second part I will discuss my own experience, leaving a cult that has always been prominently depicted/featured in pop cultural discourse - Scientology. I will discuss how the narrative created by the mass media was the biggest factor in my reluctance to leave, as I fully believed I would never be accepted by the outside world given my background. In the third section I will offer the perspectives of three people who have grappled with this question on a grassroots level, who have agreed to be interviewed for this purpose. Starting with the question, "How does a victim transcend the pop culture narrative that stigmatizes them" I will share stories and perspectives from the organizers of Black Lives Matter, the advisor and director of the hit television show "Transparent" and the Oscar-nominated writer of Beasts of the Southern Wild. In closing I will explore creative ways to approach separating the born-into (SGA) experience from the prevailing Hollywood narrative of cult victim, in an effort at self-discovery and releasing ourselves of shame and stigma.

Wellspring method of providing psycho-educational and creative workshops in supporting recovery for survivors

Gregory and Angelina Sammons

In this session speakers will present an overview of standard and supplemental workshop material and strategies in providing supports for child through adult survivors. This presentation is meant for professionals, survivors and families. The workshop material being reviewed has been developed and implemented over the past 30 years of service and ranges from multi-media venues to creative art and music sessions. The attendees will receive valuable resources.

A Heritage for life? An Interview Study on Cultic Childhood Experiences and Their Impact on Second-Generation Adults

Kathrin Kaufmann, Laura Illig; Chantal Kern

Every person has the right of life, freedom and safety (article 3 Human Rights). „Everyone has the right to the free evolvment of their personality...“ (article 2 constitution BRD) Which influence does the growing up and educational upbringing of children in new religious systems have on the free personality evolvment and identity development of an individual? Do pedagogically-intended educational and manipulative methods exist in new religious groups, which in particular influence the personality evolvment of children and young adults? Upon exit of a new religious group, is there a special need for managing and structuring everyday life of the former member? In their master's thesis research project, „Who am I? Cultic meaning of childhood experiences – a heritage for lifetime“, three students from the Catholic University Aachen, studying „Social Work with clinical-therapeutical major, address the central issues of ritual research in the German-speaking area, which has rarely been given special consideration so far. Under application of a scientific guideline in compliance with the theory of personality and identity development, qualitative interviews with former members who were born and raised in destructive groups have been utilised in the data collection process.

Who Harms Whom: The Offensive and Defensive Strategy in the Chinese Cult Movement

Qing Ye, Dingcheng Ren, Min Wu

"Throughout the 1980s cults in China prevailed. During the 1990s, mainstream Chinese society began to constantly criticize cults for inflicting injury on both their members and others, and each cult defended its actions as a passive defense party. However, since the Chinese government outlawed the cult, the positions have become reversed, and the cult organization now accuses mainstream society in China of harming their members. Consequently, Chinese mainstream society has become the passive defense party. In the past 20 years, the mainstream society in China and cults have endured several rounds of both attack and defense involving injury of cult members, and both sides have attained gains and losses. Based on examination of the reports of injuries on both cult members and others, and related field work, we attempt to answer the following questions: (1) Do cult members harm themselves or others as a consequence joining the cult? (2) Who hurts whom in fact? Who speaks for the victims and who spread rumors? (3) What changes occurred in the status of the attacker and the defender and what led to these changes? (4) What methods do the attacker and the defender use? What are the strategies used by both sides of the game, and what impact do they have? (5) What changes may happen in the future game? We also attempt to understand the thought processes and actions of cults and anti-cults in the game, and to surmise the later game models. Concurrently, these offensive and defensive strategies will also be reflected in a struggle between extremist groups' recruitment of young people and Chinese mainstream society's dedication to helping young people to exit the cult.

Wolves in Sheep Skin Encounters and Their Disastrous Effects

Anda Moranda

I was born and raised in a Christian home during one of the most famous Atheist dictatorships of Eastern European Communist regime, and learned from early age what discrimination and persecution means. Meeting secretly in homes in a country where the law prohibited such gatherings, listening to whispering testimonies when family friends talked about tortures and sufferings endured in prison, witnessing a favorite family music teacher face a mock trial and an unfair prison sentence, were just a few of

the multitude of terrifying memories that marked my childhood. And that was just a beginning. Since I was 7 years old, I faced the major division that ripped apart my heart and family, after my father embraced the teachings of a “new religion” brought into the country by some foreign missionaries. They claimed to preach the Gospel based on Matthew 10 teachings, when Jesus sent his disciples in pairs of two, after having given their all to the poor to follow in Jesus footprints. The nameless celibate ministry, in which the ministers did not own a home and encouraged us “the saints” to meet in homes, was a way of preaching that appealed to my father who was searching for the “Truth” as described in the New Testament teachings. Being attracted by the kind support of the visiting Workers (ministers of the "Truth",) at the time I was suffering major distress and injustice in the Atheist school environment, this is how my life journey began.

Working with DID for Mental Health Professionals

Mary Moore

The presenter will discuss several case studies working in private practice with clients suffering traumas which resulted in Dissociative Identity Disorder. The traumas survived include incest, a parent with mental illness, and sexual abuse from family members at an early age. While none of these cases were specifically children growing up in cults, the process of working with these clients may be helpful to other mental health professionals.

Panels

Panel: An Approach to Exit Counseling/Intervention: A Case Presentation [Presented during the family preconference workshop]

Hana Whitfield; Jerry Whitfield; Patrick Ryan

Presentation will begin with introduction of exit counselors, and a brief history of length of time in their group, and exit counseling/intervention history. An illustrative case will be discussed in depth.

Panel: Born and Raised in Tony Alamo Christian Ministries and Transitioning to a New Reality

Deborah Schriver, SGAs from Tony Alamo Christian Ministries)

On September 20, 2008, the FBI raided the TAMC compound in Fouke, Arkansas. Six young girls were taken into custody that night, and during the next few weeks other children were taken. The children were placed in foster care, and they refused to talk freely with DCS workers, social workers, therapists, or foster parents. Only after Alamo was sentenced to 175 years with no parole did the children begin to talk to their foster parents. Still, they were guarded. Hoping to help the children express their thoughts and feelings to heal, the foster/adoptive parents contacted Debby Schriver to work with the children to write their stories. Now these SGAs and third-generation adults are speaking out loud publicly for the first time. They will share their experiences growing up in Tony Alamo Christian Ministries, their forced exit from the only home they knew, and their thoughts and fears during the raid and subsequent days in foster care. They will discuss their transition to life outside the cult and speak to their unfinished work and successes. Topics will include their current relationships with parents still in the cult, their feelings about Tony Alamo's 2017 death, and the support systems they have created with peers from the TACM and other spiritually abusive groups. They will discuss the ways writing their stories with a stranger helped them to move forward. Tonia and Jess Griffin will discuss the gaps in the foster care system and what they did to ensure a home that would be safe and nurturing to these children.

Panel: Children, Cults, and Legal Issues

Carolle Tremblay, Moderator)

Religion, Children, and European Jurisprudence (Maleine Picotin-Gueye)

Maleine PICOTIN-GUEYE will develop the law applicable in France and the European jurisprudence on the question of the influence of the religion, the belief and sectarian aberration about the establishment of the child's main residence. To this end, she will treat this question according the criteria selected by the family court but also by the juvenile court judge.

The Case of Stan Maillaud and Sandrine Gachadoat (Mikael Saint-Croix)

Stan Maillaud Case. Stan maillaud has been a policeman and created an organization named: Gathering of resitants for the revolution. He is an activist anti-pedophile, if we can call him that way, and helped a woman, Sandrine GACHADOAT, to kidnap her children under the father custody by affirming to everyone false claims: that their father was a pedophile. The father received no news from his children during 2 years and 4 months before she got arrested. This case is presented to show what are the legal ways in France to fight against a mind control caused by a mother over her children and spreading false claims.

Custody, Visitation, and Cultic Groups in France (Daniel Picotin)

Belonging to a cultic group can lead to a separation between spouses if the two don't adhere at the same time. A family court judge will inevitably have to settle questions of children's rights, residence and visitation. The Jurisprudence of the Court of Cassation states that being a cult member does not hinder the right to visitation. However, the judge does check the practical consequences of life in the cult as it relates to the education and development of children, whose sole interests must prevail. This presentation will present concrete examples of current jurisprudence that takes into account decisions of the European Court of Human Rights.

Expert Witness Issues Related to Custody and Visitation Disputes (Steve Eichel)

Panel: Christian Cults and the Concept of Hell

Robert Pardon, Michael Langone

The inculcation of fear is a control tactic that is commonly observed in cultic groups. Those that are ostensibly Christian will often use threats of hell as one means of instilling fear designed to strengthen leaders' hold on group members. Though most mainstream Christians accept the concept of hell, cultic groups distort and misapply the concept. Frequently, those who leave cultic Christian groups can benefit by understanding how mainstream Christians conceive of hell and how cultic groups use hell as a control tactic. This panel will explore: (1) Historical and cultural contexts that may contribute to cultic formulations of hell (e.g., Dante's Inferno, what we would today consider inhumane punishments for misdeeds). (2) Contemporary ideas about hell that are inconsistent with cultic views. (3) Cases of former cult members whose recovery involved a reevaluation of the views of hell that resulted from their group experience.

Panel: Creating Understanding Between Generational Subgroups in Cults and Addressing the Questions of Responsibility, Shame, and Guilt [Presented during former member preconference workshop.]

Ashley Allen, Heidi Hough

After leaving cultic groups, those who joined as adults, those who were born or raised in cults, and families of those involved in cults often come together at such places as conferences and workshops to gain knowledge to aid in processing their experience, network with other professionals working in the fields, and share their work in this field with others. Because of the different experiences and perspectives between these constituencies, painful feelings and triggers can arise. In an effort to create more understanding, we suggest a panel of various sub-groups within the cultic studies field to exchange ideas on the difficulty of connecting post-cult. We will have an ex-member that is first-generation and had previous knowledge of the world before joining, an ex-member who was born into the cult but had parents who were first generation and therefore still had an idea of how the outside world works, an ex-member who was third

or fourth generation in a cult and therefore even the parents were already born into a closed system, a family member of someone who was involved in a cult, as well as a moderator who works with all four sub-groups.”

Panel: Distrust, Betrayal, and Resilience: Counseling Clients Who Were Harmed Through Previous Psychotherapy

Madeline Tormoen, Steve Eichel, Daniel Shaw

The risks associated with psychotherapy have not been sufficiently addressed. This researcher used multiple case study design to develop a description of the therapeutic interventions 32 experienced psychotherapists recommended for assisting psychotherapy clients who were harmed through previous therapy. Participants answered questions through the use of an anonymous online survey related to the treatment of betrayal trauma, management of countertransference, fostering of resilience, and the report of professional misconduct to oversight agencies. Participants suggested the following interventions are helpful when psychotherapists assist clients who were harmed through previous therapy: (a) acknowledgment of the client's betrayal; (b) clarification of the roles, boundaries, and expectations associated with psychotherapy; (c) strict boundary maintenance, peer consultation, and careful countertransference management; (d) respect for client distrust, mutual power, and a humble therapeutic presence; (e) empowerment and validation of the client; (f) containment of the trauma and request for frequent client feedback; (g) conscientious assistance with the report of misconduct; (h) reduction of self-blame; and (i) promotion of post-traumatic growth. The benefits of distrust and advantages of formal feedback tools were discussed. A need for clarification of the specific responsibilities psychotherapists should assume in relation to the report of professional misconduct to oversight agencies was identified. The presence of professional betrayal of harmed psychotherapy consumers was acknowledged. Key Words: Iatrogenic Outcome, Betrayal Trauma, Interpersonal Trauma, Countertransference Management, Resilience, Ethical Oversight, Trauma Recovery, Psychotherapy Abuse, Sexual Exploitation, Rupture of the Therapeutic Bond, Client Feedback.

Panel: Domestic Violence and Cults

Linda Dubrow-Marshall, Moderator

Mind Control in Domestic Violence and Cults: The Struggle to Break Free

Elizabeth Burchard

Across the spectrum of power and control, domestic violence (DV) and destructive cults share commonalities such as deception, isolation, environmental control, and identity demolition. These factors exacerbate exploitation and human rights violations. From this perspective, intimate partner violence (IPV) may be viewed as a cult with one member, and a cult as "domestic violence in a fabricated family." In truth, no one makes a conscious decision to engage in a cultic relationship. Intimate abusers don sheep's clothing during a "honeymoon" period, and high-demand groups deceptively recruit with love-bombing and sophisticated techniques of social and psychological manipulation. Mind control is utilized to create and maintain a framework of oppression, while the innate, profoundly human drive to form attachments reinforces trauma bonds. Due to misconceptions about cultic systems, members may be mistakenly viewed as exercising "choice" through free will to remain committed in an abusive setting. This myth perpetuates a biased, "blame-the-victim" mentality. Recognizing the aggregate forces at play allows us to enter the cultist's inner world and to empathize with their entrapment in a web of fear, shame, unhealthy boundaries, and cognitive distortions--a prison without bars. Relevant to DV, IPV, and cults, this presentation will explore techniques of undue influence that facilitate seduction, indoctrination, and maintenance, and will dissect the anatomy of a "mind lock" that impedes escape, even when seemingly possible. Familiarity with cultic systems of oppressive control is critical to supporting populations of victims, survivors, and their families.

Panel: Heroes or Psychopaths? Cultic Studies Lessons for Today from Re-examining Three Controversial Figures from History

William Goldberg, Stephen Parsons

When considering modern day cults and cult leaders our proximity to events can make it difficult to form objective understandings of these phenomena. It can be instructive to take the long view by examining historical cults and their leaders. This panel will look at three historical figures who inspired great devotion in their followers but arguably also caused much harm. The story of Joan of Arc is well known and has taken on a semi-mythical quality. The story includes visions and messages from saints and angels, her heroic leadership of the French army while still a teenager, and her fiery execution at the age of 19. Stephen Parsons will re-evaluate her story using modern literature on psychology, religious experience and cultic leadership. John of Leiden emerged in the early 16th Century as a leader of the Anabaptists, a persecuted religious minority, and became a key figure in the brief establishment of millenarian theocratic rule in the German city of Munster. Tony Jenkinson will draw parallels between his story and modern cultic leadership. Auguste Comte was a 19th Century French philosopher whose influence continues today in such concepts as the philosophy of science, altruism and secular humanism. In seeking to create a modern substitute for religion he ended up creating a cult. William Goldberg will discuss Comte and the group that he created and how it compares with contemporary cults. The panel will draw lessons which cast light on how we may view, deal with and perhaps prevent modern cults.

Stephen Parsons will present "Joan of Arc – charismatic/cult leader?" Joan of Arc died nearly 700 years ago but her life has continued to fascinate all who study her. Although she was executed by burning at the age of just 19, Joan had exercised an extraordinary influence over those who followed her. She appears to have possessed a variety of charismatic gifts, some of which may be described as paranormal. Of special interest is the way that Joan claimed to be guided by voices and visions of the Saints. Her utter conviction in the reality of these experiences was attractive to the soldiers and common people who followed her and it inspired their devotion and trust. In taking a fresh look at Joan, the paper will first examine some of the up-to-date literature which looks at the way psychosis is sometimes related to religious experience. We also note how the students of cults are often unwilling to grapple with phenomena which fall outside a modern materialist paradigm. In our attempt to re-evaluate Joan we seek to explore how the mysterious aspects of religious experience (prophecy, visions, healings and auditory phenomena) can be spoken of in a coherent way. Although Joan lived in an epoch quite different to our own we meet in her many of the mysterious aspects of human/religious experience which also give to modern cults (and healthy religious movements) much of their power. To understand Joan afresh is to understand something of the primal energy

which inspires cult leaders and others and allows them to motivate their followers. At the same time cultic leadership may take followers into dark places of dependence and danger.

William Goldberg will present "Auguste Comte and his religion of humanity". No matter how idealistic a movement may be, it can become corrupted. In fact, whenever a group or an individual believe that they have found the unique and perfect answer to society's ills, they may believe that it is their obligation to set themselves up as the arbiter of how others should lead their lives. The result of such thinking can be the formation of a cult. A historical example of this occurrence is the case of Auguste Comte. Comte coined the term sociology as well as the word altruism. He was a proponent of Enlightenment philosophy and his motto was, "Know yourself to improve yourself." He believed that as science inevitably replaced religion as a foundation of peoples' lives, the loss of faith would lead to a void. His solution was to create a "religion of humanity." He established himself as the philosophical focus of this secular religion and the love of his life, Clotilde de Vaux, as the religion's icon of kindness and compassion. His followers were encouraged to weep in front of her portrait when they encountered hard times. Comte, in his zeal to combat what he saw as the mystical and superstitious aspects of religion, had created a cult. Comte's movement has not died. His Chapelle De L'Humanite in Paris, to this day, is used as a venue for secular weddings, baptisms, funerals and sermons. His movement's greatest success was in Brazil, and one of his followers designed the country's flag. His Templo da Humanidada is located in Rio de Janeiro, and a small group of worshippers still gather at that temple every Sunday. This presentation will use Comte's group as an example of the distortions that occur when fanaticism combines with an absence of checks and balances. Parallels will be drawn with contemporary cults.

Panel: Litigation over Mind Control: lessons learned from wins and losses (Fraudulent Solicitation in Japan - legal Remedies and American Implications)

Masaki Kito, Takashi Yamaguchi, Yukari Yamamoto

Speakers discuss lessons learned from legal cases against Unification Church and other cultic groups, and challenges we all face in making the court understand dynamics

of mind-control. Key Words: cultic groups, mind control, spiritual sales, child abuse, damage suits, criminal cases, legal approach, victims' narratives.

Panel: Martyring Children for Faith: The Medical, Legal, and Ethical Ramifications of Religious Child Medical Neglect

Janet Heimlich, Marci Hamilton, Paul Offit

The public is aware of high-profile cases of so-called “faith healing” child deaths, in which adults deny medical care to sick children and justify such neglect with religious doctrines. But these cases reveal only a glimpse of the problem. Untold numbers of children growing up in anti-medicine religious groups are denied care which can lead to physical and emotional suffering, long-term illness, disability, as well as death. This panel examines the role that physicians, attorneys, and child advocates can play to raise awareness of this issue so that all children, including those raised in extremist religious groups, are equally protected from medical neglect. Dr. Paul Offit, a pediatrician specializing in infectious diseases and an expert on vaccines, immunology, and virology and the author of *Bad Faith: When Religious Belief Undermines Modern Medicine*, will discuss the 1991 measles outbreak in Philadelphia. Arguably the worst outbreak of measles in the vaccine era, it centered on two fundamentalist churches that served as the epicenter for 1,400 cases and 9 deaths in a several-month period. Janet Heimlich, an award-winning journalist, the founder of the Child-Friendly Faith Project, and the author of *Breaking Their Will: Shedding Light on Religious Child Maltreatment*, will explain how to identify the risk factors of religiously enabled abuse and neglect. Marci A. Hamilton, one of the country’s leading church-state scholars and the Fox Professor of Practice at the University of Pennsylvania and founder, CEO, and Academic Director of CHILD USA, and the author of *God vs. the Gavel: The Perils of Extreme Religious Liberty*, will speak about the frameworks for religious liberty that protect and endanger children. She will elaborate on how the legal system incentivizes claims of religious liberty at the expense of the vulnerable.

Panel: Open Discussion: Former Members (Thursday, Friday, Saturday 11:00 – 12:30 pm)

This daily session is an opportunity for former members of cultic groups or relationships to talk freely about whatever may be on their minds, including (but not limited to) reactions (positive or negative) to sessions they attended, problems navigating the conference, difficulties interacting with people or just feeling overwhelmed. Facilitators will be former members and mental health professionals. Attendance is restricted to former members of cultic groups and relationship.

Panel: Open Discussion: Second-Generation Former Members (Thursday, Friday, Saturday 2:30 – 4:00 pm)

This daily session is an opportunity for people born or raised in cultic groups to talk freely about whatever may be on their minds, including (but not limited to) reactions (positive or negative) to sessions they attended, problems navigating the conference, difficulties interacting with people or just feeling overwhelmed. Facilitators will be second generation former members and mental health professionals. Attendance is restricted to people born or raised in cultic groups.

Panel: Patty Hearst Revisited

Lorna Goldberg, Moderator; Linda Dubrow-Marshall; Rod Dubrow-Marshall; Cathrine Moestue

Patty Hearst, was kidnapped and transformed into a member of a terrorist group during her captivity. Theories abound to explain her behavior. Was she a willing participant? Was she forced? Had she been brainwashed by her captors? Some argue that Patty Hearst had been transformed, probably having gone through a dissociative process leading to a cult-created identity. But even in a tragic case like this, where a physical

kidnapping has occurred, many have difficulty accepting such notions. This panel, moderated by Lorna Goldberg, will include presentations by Cathrine Moestue, who went through a similar process as Patty Hearst in Norway, and Linda and Rod Dubrow-Marshall, who recently examined Professor Steven Kent's extensive collection of documents concerning the Hearst case. The panel will explain why Patty Hearst's experience is relevant today.

Panel: Scientology's Aftermath for Second Generation Members

Rachel Bernstein, Moderator; Chris Shelton, Aaron Smith-Levin, Christi Gordon

A panel of three second generation (former) Scientologists will discuss personal experiences growing up in Scientology's Sea Organization. Rachel Bernstein, MS, LMFT, will lead the discussion of topics with questions to the panel, such as: the gap between the parents' dedication to the group and the presence in their children's lives; being raised in group child care facilities lacking education and parental nurturing; conditions of child labor and sexual abuse; factors that kept members from reporting alleged crimes and abuse to authorities; difficult relationships with parents and adult leaders in later years. The panel will include ample question and answer time.

Panel: So We Thought We Could Fly

Diane Hendel, Joseph Kelly, Patrick Ryan, Aryeh Siegel

A retrospective interactive discussion of how five middle-class American college students came to believe they could levitate to save the world. An exploration of hypnosis, the suppression of doubt, guru worship and the cultivation of an experience of levitation, creating world peace and the expansion of consciousness. Then (1978) and now.

Panel: The "Power and Control Wheel": It's contributions to understanding cultic relationships

1.5 CE hours for mental health professionals

Steve Eichel, Chelsea Brass, Abigail Dalglish Hazlett

The "Power and Control Wheel," also known as the "Duluth Wheel," is a model for understanding intimate partner violence, or IPV (aka "domestic violence") that has been well-received and accepted by professionals working with victims and perpetrators of IPV. Former group members and those working in the field already understand that, like many other abusive social organizations and relationships, when ideology and individual cult practices are stripped away, cults are about power and control. As such, we have found the power and control wheel to be indispensable in understanding and communicating abuser tactics and the accompanying victim experience. We believe that those underlying dynamics of power and control are central to the study of abusive groups and organizations, as the cultic group structure is characterized by abusive dyadic and familial-style interactions. Furthermore, group influence appears to reinforce and mimic the abuse of the dyadic tie between leader(s) and each respective follower. The power and control dynamic within abusive relationships is intrinsically similar to the dyadic and/or familial dynamics core to the victim experience in abusive organizations such as cults. If our insights regarding shared, underlying dynamics of coercive control ring true, these fields (along with other related fields) should not be siloed; we should be intentional about applying any insights from one field to serve another. Victim advocates Abigail Dalglish Hazlett and Chelsea Brass will discuss their research on the application of the Power and Control Wheel to cultic relationships, paying close attention to where there is overlap between IPV and cultic dynamics. Dr. Steve Eichel will discuss how the Power and Control Wheel complements and solidifies the undue influence and thought reform paradigms that have traditionally been applied to cultic relationships.

Panel: Understanding Group Involvement Through the Lens of Culture [Presented during family preconference workshop.]

Robert Chaen; Nitai Joseph; Joseph Kelly; Patrick Ryan; Joseph Szimhart; Doni Whitsett

Cult involvement is a form of acculturation that demands adaption and assimilation for new members and maintenance of belief and behavior for those born into a cult. If we define a cult as an eccentric or highly specialized social system that tends to be self-sealing, we can predict tensions with surrounding cultures. Those tensions can be psychological and behavioral among cult members, as well as among non-members among the surround toward the cult. A new cult member's individual cultural formation may include special tensions different from new members from other cultures.

Language, sexual codes, individualism or the lack of it, and social status can affect how one is treated and how one adapts to cult life and management. A panel of presenters will address aspects of acculturation and the special problems cults present to members attracted from various cultures. The panel will also discuss how concerned families of cult members need to adjust certain cultural prejudices and stereotypes to better grasp a cult member's behavior. Also, we will discuss how interventionists and therapists can better relate to a cult member's experience when considering the special cultural perspectives that a cult member brings to cult involvement.

Panel: Workshop for Former Cult Members who were Parents in the Cult

Lorna Goldberg

This group, open only to former cult members who were parents while in the cult, will deal with the aftereffects of this experience. Parents who leave cults have to handle all the post-cult issues of former cult members; but, additionally, they have to deal with the consequences of having raised their children in a cult. Topics for discussion may include:

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. Impact of Cult Marriage

5. Impact of Cult Life for Children

6. Empathy and Special Feelings Experienced for Children

7. Post-Cult Reactions

8. Present Relationships with Children and Suggestions for Future Interactions”

Preconference Workshops

Education

Piotr Nowakowski, Moderator

Foundation Principles of Critical Thinking

Thomas Baier

Human thinking, left to itself, is inevitably biased, distorted, partial, uninformed or downright prejudiced. Yet the quality of our life and that of what we produce, depends precisely on the quality of our thought. Sloppy or shoddy thinking is costly, both in money and in quality of life. Excellence in thought, however, must be systematically cultivated. Critical thinking is that mode of thinking - about any subject, content, or problem - in which the thinker improves the quality of his or her thinking by skillfully taking charge of the elements inherent in thinking and imposing intellectual standards upon them. This talk will explore the fundamental skills and techniques for foraging through the plethora of "fake news" and information as a means of skillfully overcoming our native egocentrism and sociocentrism.

A cultic case-study illustrating the concept of "UNITY": A seventh social influence process. Based on, PRE-SUASION: A revolutionary way to influence and persuade (2016, ROBERT CIALDINI), Chapters 11 and 12.

Russell Bradshaw

The six social influence processes described by Robert Cialdini in his book INFLUENCE (5th ed. 2009) are well known. He has now added a seventh: "unity" or "shared identity" to his earlier descriptions of: reciprocation, consistency, liking/similarity, social proof, authority and scarcity (both physical & emotional). The concept of UNITY however, seems to be of another order of importance - since it apparently includes all of the other six. Further, it is not only a social influence process, but also a GOAL of all these processes. Humans have survived by using the evolutionary advantage provided by social groups (see E.O. Wilson, The Social Conquest of Earth, 2012)- - and Cialdini's seventh social process/goal of "shared identity"/"unity" focuses precisely on the group's survival. "Shared Identity" is a major goal of cultic groups, and the speaker will illustrate this process with a case study of his own cultic group experience.

Everyday Cults - and the Art of Recognizing and Addressing Destructive Dynamics in Mainstream Groups, Businesses, Churches and in the Self-Help Movement

Gerette Buglion

This presentation engages participants in recognizing how cultic dynamics can and do manifest in mainstream organizations of all kinds in every layer of society. It cultivates an atmosphere of active participation while developing tools to appropriately address these destructive practices. Everyday Cults are groups that are commonly considered socially acceptable - dismissed as harmless, alternative, or 'weird' - but are, in fact, slowly stripping members of their autonomy, potentially leading to mind control and emotional, financial and other abuses. Using examples of Everyday Cults in self-help, business, civic, and religious groups, Buglion will guide participants to recognize specific cultic traits and how they have morphed to appear more acceptable in current mainstream culture. A core tenant of the presentation is that destructive practices can exist in any group. Therefore, Buglion will also discuss the essential need for truly healthy leadership and the capacity for group members to be able to identify healthy leadership as well as the techniques used by cult leaders. Drawing from proven strategies of effectively confronting cultic abuse (from ICSA journals and books), Buglion will offer how one can adapt them to a mainstream environment in a non-confrontational and self-empowered manner. Buglion will offer precise and replicable strategies for addressing the prevalence of Everyday Cults. She encourages others to engage in community and education forums in a non-threatening way that promotes understanding, inspires compassion and motivates listeners to look more critically at their own lives and the groups around them. This presentation is part of a research project on Everyday Cults, being launched by Buglion.

Psychological Manipulation, How Cults Do It and How You Can Resist Them

Arthur Buchman

The essence of the cultic experience is that we have all been manipulated. Psychological manipulation is a type of social influence that aims to change a person's behavior or perception through abusive, deceptive, or underhanded tactics. This talk will explain the manipulative process, including Paul Martin's brilliant description of the characteristics of the manipulator. My current PhD research will show how one of the primary mechanisms for getting people to behave in ways that are not in their best interests is exploiting cognitive dissonance. Cognitive dissonance is the psychological conflict resulting from incompatible beliefs and attitudes held simultaneously. Cults create cognitive dissonance by getting people to commit to behavior which goes against

their personal beliefs. Cults manipulate people with methods of undue influence to take advantage of the vulnerability and turmoil resulting from internal inconsistency. The presentation will include resources and solutions for 'cult-proofing' yourself and others against psychological manipulation.

Family

Patrick Ryan, Moderator; Rachel Bernstein; Nitai Joseph; Joseph Kelly; Joseph Szimhart; Hana Whitfield; Jerry Whitfield; Doni Whitsett

Building Bridges: Leaving and Recovering from Cultic Groups and Relationships: A Workshop for Families

Rachel Bernstein; Joseph Kelly; Patrick Ryan; Doni Whitsett

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

Understanding Group Involvement Through the Lens of Culture

Nitai Joseph; Joseph Kelly; Patrick Ryan; Joseph Szimhart

Cult involvement is a form of acculturation that demands adaption and assimilation for new members and maintenance of belief and behavior for those born into a cult. If we define a cult as an eccentric or highly specialized social system that tends to be self-

sealing, we can predict tensions with surrounding cultures. Those tensions can be psychological and behavioral among cult members, as well as among non-members among the surround toward the cult. A new cult member's individual cultural formation may include special tensions different from new members from other cultures. Language, sexual codes, individualism or the lack of it, and social status can affect how one is treated and how one adapts to cult life and management. A panel of presenters will address aspects of acculturation and the special problems cults present to members attracted from various cultures. The panel will also discuss how concerned families of cult members need to adjust certain cultural prejudices and stereotypes to better grasp a cult member's behavior. Also, we will discuss how interventionists and therapists can better relate to a cult member's experience when considering the special cultural perspectives that a cult member brings to cult involvement.

An Approach to Exit Counseling/Intervention: A Case Presentation

Hana Whitfield; Jerry Whitfield; Patrick Ryan

Presentation will begin with introduction of exit counselors, and a brief history of length of time in their group, and exit counseling/intervention history. An illustrative case will be discussed in depth.

Former Members

Detailed Agenda

Former Member Preconference Workshop I

This session is an opportunity for former members of cultic groups or relationships to prepare for the emotional and practical demands of the coming conference. For those who have experienced the psychological manipulation of abusive leaders or partners,

making choices may be a new experience. The abundance of sessions and of participants at the conference may feel overwhelming. Former members have also been indoctrinated to feel we must “be up to” any task, and feel guilty about taking a break, seeking help, attending to our emotional, psychological or physical needs. We may also have difficulty interacting with people we regard as authorities. At this session, facilitators who are themselves former members and/or mental health professionals will discuss practical and emotional challenges former members face, including making choices, triggers, interacting with people we regard as authorities, and taking care of ourselves.

The session will include a panel discussion about the similarities and differences among generational subgroups (first, second, and multi-generational former members)

Open to all former members

Former Member Preconference Workshop II

Former members of cultic groups or relationships often have internalized the demeaning attitude of the leader or partner, and as a result struggle with feelings of not being good enough. If we left family members or partners behind in a group or relationship, how do we connect, or not connect, with them? Especially for people born or raised in cultic environments, how do we navigate the practical aspects of a life for which we have not been prepared?

This session will include continued discussion about the similarities and differences among generational subgroups, and presentations followed by discussion on each of these subjects: Shame; Connections/Disconnections; and Coping With Practical Aspects of Life. These subjects will be explored with an emphasis on our inherent strength and resiliency.

Open to all former members

Mental Health

Rosanne Henry, Moderator. Facilitators, speakers, and discussants not yet finalized.

In this preconference workshop, Lorna Goldberg will present an overview of treatment issues. Then there will be case-focused discussions on treating first generation former cult members, treating people born or raised in cultic groups, and treating families. There will also be a clinical discussion on sexuality and cults and a clinical roundtable.

Research

Rod Dubrow-Marshall, Moderator

This research workshop will focus on graduate research in cultic studies and related fields from the perspectives of graduate students and faculty advisors.

Posters

How the Evolution of Child Sociology Impacts Child Involvement in Spiritual Practices

Dylesia Barner

Though sometimes supported by followers, the evangelical customs upheld by many religions are capable of leading parents, guardians, and other parishioners to abuse children by training them for proselytization or holding them to unreasonable expectations, such as living without fault (Cooper, 2012). These behaviors – sometimes

severely and repetitiously patterned in religious settings – represent psychological maltreatment as they have the capacity to convey to children that they are inadequate, contemptible, or only suitable to be exploited (Cooper, 2012). Though sometimes well-intentioned, the approaches used to indoctrinate children support outmoded concepts of child sociology, which has evolved from viewing children as property, to viewing them as inexperienced, assailable, and powerless, and currently to viewing them as people who have privileges and rights (Segura-April, 2016). This evolution has impacted how child participation is viewed, leading many professionals to consider models such as Roger Hart's Ladder of Participation when assessing if child-involved pursuits are exploitative, frivolous, or appropriate (Hart, 1992; Segura-April, 2016). In this presentation, the facilitator will define and provide examples of childhood spiritual abuse, share concepts about theology in children and data about peer influence that support the potential for spiritual abuse, and guide attendees through the process of assessing spiritual abuse in children.

Cooper, C. (2012). Confronting religiously motivated psychological maltreatment of children: A framework for policy reform. *Virginia Journal of Social Policy & The Law* 20(1), 11; 24-25.

Hart, R.A. (1992). *Children's participation: From tokenism to citizenship*. Florence: UNICEF.

Segura-April. (2016). Appropriate child participation and the risks of spiritual abuse. *Transformation*, 33(3), 177-178.

Money Pain and Financial Exploitation of Survivors of Childhood Cult Abuse

Sofie Pirkle

Survivors of Childhood Cult Abuse can have a particularly harder time making and keeping their money, which keeps their nervous system in fight, flight or freeze, and their money in feast or famine. Struggling with cult induced phobias can do serious damage to their relationship with money and therefore life. Designed to hit people at the root of their ability to keep money to survive and thrive, keeping them addicted to the group, beliefs and behaviors, even after escaping the cult or group, cult hopping can be very common. Their basic financial survival need to be a part of a group or movement from childhood, to be worthy of having money and living a good life, can last a lifetime. Syndromes of "Save the World", "Damaged Goods", grandiose expectations of

themselves manifest in sneaky self-destructive ways leading to an addiction to helping others, and making money doing so, to help the world. Large aspects of the “Transformational Leadership, Conscious Entrepreneur, Life Purpose” industry, including seminars and online programs, are born from cults, cult-like manipulation techniques and large group awareness trainings, based in creating a sales environment rather than a learning environment, disguised as self-help, businesses help and world help. Money is often seduced out of survivors by “investing” in the next layer of belonging with the veil of “taking your impact to the next level.” Many “Conscious Leaders” within these industries are unconscious of the cult-like and financially exploiting environments they are creating, and for many, if it is brought to their attention, don’t want to look at it or educate themselves, as it can affect their entire business structure and bottom line. Survivors of Childhood Cult Abuse and their advocates could benefit from understanding and preventing this current layer of financial exploitation.

Psychopathological Characteristics of Members and ex-Members of Psychologically Abusive Groups Attending a Clinical Psychology Unit

Vega Gonzalez; Juanjo Santamaria

Most of the authors conclude that the basic defining elements characterizing Psychological Abusive Groups are the abusive nature of their strategies, the continued duration of their application, and the goal of the submission of the group members (Rodríguez-Carballeira et al., 2013; Rodríguez-Carballeira et al., 2015). These authors define these type of groups as a process of systematic and continuous application of pressure, control, manipulation, and coercion strategies to dominate other people to achieve their submission to the group. It seems clear that these intrinsic characteristics and practices will have negative consequences in members mental health, but the available evidence on psychological aspects of cult members is scarce and the findings on that topic need to be interpreted with caution (Aronoff, Lynn, & Malinoski, 2000). More controlled, specific and clinical research is needed to clarify the psychopathological characteristics of cult members and ex-members, to improve the prevention and the treatment of these patients. The objective of this work is to present the psychopathological characteristics of members or ex-members of PMG attending the Psychological Manipulation Groups Unit in AIS-PROJUVENTUD.

Research on Prevention and Control of Destructive Cults based on “Broken Window Theory”

Baoxiang Fan

Youngsters are the future of the world, but their growth is affected by various social trends of thought and new media. Destructive cults use the "broken windows theory" to do great harm to teenagers. In this paper, through the analysis of the realistic challenges of youth education, destructive cults use "broken windows effect" poisoning youngsters and so on, to illustrate its huge harm and adverse effects of destructive cults; based on the "broken windows theory" destructive cults prevention and control, the researchers put forward corresponding countermeasures and suggestions from the national social level and the individual level of young people, especially for youth training, education and guidance.

Self-immolation: A Case Study of a Former Cult Member

Hong Fan

In 2001, a 19-year-old girl named Chen Guo burned herself with her mother at Tiananmen Square in Beijing China. She was a pretty sophomore of The Central Conservatory of Music at that time but became a practitioner of FLG, a cult group banned by Chinese government, following her mother. She was survived but severely burned, lost her hands, ears, nose and lips. The horrible event irrevocably changed her life forever. I have been tracking early cult members for several years. Chen Guo is one of my study subjects. As the only child of a single-parent family, Chen`s life was strongly influenced by her mother. Now I am planning to interview with Chen and her relatives. I will take her experience as a case to explore why a young girl was obsessed to cult and find out what role her mother played in this tragedy. Through this study, a thorough inquiry about cult family and their children will be made to tell people how to prevent tragedy like this and explore what can be done to help those who are harmed like her.

Think for Yourself: Outsmarting Mind-Hackers

NJ Safe and Sound

Just as a hacker takes over a computer to deny users access to crucial networks, mind-hackers use undue influence to override their targets' critical thinking skills and gain control over how they make decisions about their life. Mind-hackers often employ predatory tactics of alienation to disrupt healthy relationships and isolate their targets from those they trust, in order to exploit, control, or take advantage of them. Since 2012, NJ Safe & Sound volunteers have advocated for the need to protect families in cases of undue influence and predatory alienation, regardless of the age of the targeted victim. With unanimous support from the NJ Senate and Assembly, PL 2017 Ch. 64 called for a study of predatory alienation and its effects on young adults and senior citizens. As a result, researchers from the Rutgers University School of Social Work and Center on Violence Against Women and Children (VAWC) have issued recommendations on how public policy might address the manipulative tactics that Internet predators, terrorist extremists, human traffickers, pimps, abusive partners, gangs, swindlers, and other destructive individuals and groups use to isolate teenagers and adults of all ages from their relatives and friends in order to exploit them. The report noted the need for:

a common comprehensive screening and assessment tool for medical, social services, law enforcement, and education personnel to use to identify predatory alienation and undue influence;

an educational campaign about healthy relationships in the NJ school curriculum and for senior citizens;

a definition of undue influence that can be applied in cases involving coercive control, exploitation, and predatory alienation.

People who are being unduly influenced typically don't realize they're being manipulated or coerced to act against their own best interests. Those around them—their family and friends—often do. But they may not know what to say or do to help. In the absence of public policy that addresses undue influence and predatory alienation, NJ Safe & Sound created this “Think for Yourself” educational resource to spread awareness of the difference between ethical and unethical influence and to offer victims of predatory alienation some guidance.

Bus Tour

Social Event in Philadelphia: ICSA 2018 Annual Conference

Sunday, July 8, 2018

Pat Ryan, Joe Kelly, and Joe Szimhart (see people profiles) are organizing a special guided bus tour of Philadelphia new religious movement sites after the ICSA conference. The tour will take place from 1 pm to 6 pm on Sunday, July 8, 2018. The fee for the tour is \$35.

The tour is scheduled to include the Father Divine historical landmark and library, the Kelpius Cave, and narrated drive-bys of the site of the MOVE bombing, the United Lodge of Theosophists, the Quaker Meeting House and School, the Masonic Temple, and the Mummery Museum. The tour will conclude with a stop at the White Dog Café, which was a residence of Theosophists in the 19th century. Pat and the two Joes will provide an interesting commentary on the various sites to be visited.

[Register for Conference AND Bus Tour](#)

[Register for Bus Tour Only \(for people who are already registered for the conference\)](#)

[Details of ICSA tour: 2018](#)

Joseph Szimhart

The tour is scheduled to include the Father Divine historical landmark and library, the Kelpius Cave, and narrated drive-bys of the site of the MOVE bombing, the United Lodge of Theosophists, the Quaker Meeting House and School, the Masonic Temple, and the Mummery Museum. The tour will conclude with a stop at the White Dog Café, which was a residence and meeting place of the Miracle Club of early Theosophists in 1875. Pat and the two Joes will provide an interesting commentary on the various sites to be visited.

Not quite The Magical Mystery Tour; we are not “coming to take you away.” We will visit and return from sites related to alternative social paths ranging from mystical to radical to dangerous.

We will pass by the MOVE site where a row of buildings burned down in 1985 after law enforcement dropped an ill-advised incendiary device through the roof of the MOVE residence. MOVE is a Philadelphia-based black liberation group founded by John Africa (born Vincent Leaphart) in 1972. All members adopt Africa as a last name. The group lived in a communal setting, abiding by philosophies of anarcho-primitivism while irritating neighbors with sloganeering through a loud speaker. MOVE is not an acronym, but it stands for change. <https://en.wikipedia.org/wiki/MOVE>

The Cave of Kelpius, an existing landmark, is a remnant of a small, short-lived ascetic movement established by Johannes Kelpius (1667-1708) along the Wissahickon Creek. Known locally as the “Hermits of Wissahickon” but self-proclaimed as the Society of the Woman in the Wilderness, the sect believed in the immanent end of the world in 1694. Members tended to be well-educated; Kelpius earned a master’s in theology in Germany. While adopting a Pietist philosophy influenced by Jacob Boehme, some monks nevertheless sustained professions in the community. Kelpius was thought to have discovered the Philosopher’s Stone as well as immortality. He died at age 41. <http://kelpius.org/>

United Lodge of Theosophists: Shortly after Madame Blavatsky died in 1891, the Theosophists splintered into several sects that argued over who was properly representing the channeled messages from the Great White Lodge or Brotherhood of super-human beings that secretly guide the affairs of men and nations. Theosophists, like esoteric Freemasons, have been greatly influenced by the mysterious Rosicrucian movement founded around 1614-17. The United Lodge of Theosophists was founded by Robert Crosbie in 1909 and established in Philadelphia in 1925. The ULT moved to its current location on Walnut St. in 1945.

Reverend Major Jealous Divine or Father Divine (1877-1965) founded the International Peace Mission movement. He began preaching in the South of America around 1907 and established a communal following around 1914 in New York. Greatly influenced by

19th Century New Thought teachings, Divine held to a positive thinking message with grandiose themes that included a call for world peace and calling himself "God." A small, slight black man at 5' 2," Divine nevertheless was a powerful speaker who held a charismatic relationship with those who believed in him. Divine and his movement managed to accrue great wealth without overtly demanding money. The elegant mansion we will visit in Gladwyne became his home in 1953. The chateau and the library are testaments to Divine's incredible powers of persuasion if nothing else. Jim Jones who founded the People's Temple, famously met with Father Divine several times between 1960 to 1971 before launching his own church employing many of Divine's ideas and techniques. https://en.wikipedia.org/wiki/Father_Divine

The Masonic Temple in center city Philadelphia was built in 1873 using Romanesque and Norman themes in architecture. It has been called one of the "great wonders" of the Masonic world. Coupled with the egalitarian ideas fomented by the European Enlightenment, Freemasonry had great impact on the formation of the American Constitution. George Washington and Benjamin Franklin were Freemasons. However, after the "Morgan Affair" in 1826, public sentiment turned against the Masons causing them to turn inward. Christian movements including Catholicism viewed the Deist philosophy of Masonry as heretical, forbidding Christians to join. However, Freemasons have been known for supporting charities and democratic, capitalist ideals, thus attracting many prominent businessmen. Membership among Masonic lodges has declined considerably since the late 20th Century.

<http://philadelphiaencyclopedia.org/archive/freemasonry/>

A Free Quaker Meeting House was established in 1783 on Arch & 5th Streets near Independence Hall. in support of the American revolution. It was at odds with Quakerism or Religious Society of Friends in England launched by George Fox in 1647. A prominent Quaker, William Penn, founded Pennsylvania on a land grant in 1680. Penn saw his venture as a "holy experiment" where religious freedom was granted to all monotheists. William Penn's statue sits atop Philadelphia's City Hall. Quakers favor direct and individual communion with and from God especially during meetings where Friends wait patiently until the Spirit moves them. In some cases, this movement was somatic causing a quaking of the body, thus the nickname. Quakers were anti-slavery advocates early in their history. A more modern and larger Quaker Meeting House is now at 1515 Cherry St in center city. <http://www.ushistory.org/tour/free-quaker-meeting-house.htm>

The Philadelphia Mummers Museum is located at 110 S. 2nd St. Mummers in Philadelphia are costumed citizens celebrating the New Year with family and friends. They belong to clubs in one of 5 Divisions: The Comic, The Fancy, the Wench Brigade, the String Band and the Fancy Brigade Divisions. As the oldest continuous folk parade in America since 1901, in Philadelphia it has developed into the grandest of Mummers traditions, the annual Mummers Parade. Ten thousand participants and hundreds of thousands of parade-viewers take to the streets and sidewalks or view on television on New Year's Day. Mummery began in ancient times as a Saturnalia dedicated to the Greek myth of Momus, the personification of satire, mockery and censure. Mummer can also be connected to the late Middle English word mommer and the Old French word momeur relating to miming, masking and folk play. <http://mummersmuseum.com/>

The White Dog Café is a popular casual mid-priced restaurant on 3240 Sansom St. near the Universities of Drexel and Pennsylvania. Some of you may wish to end the tour by eating here. For some personal history with this café, read Joe Szimhart's blog: http://jszimhart.com/blog/white_dog_cafe that elaborates on the miracle that saved Madame Blavatsky's gangrenous leg in 1875. The legend states that a small white dog that appeared at her residence laid on her leg and it healed. Early Theosophists met with Blavatsky here to form the "Miracle Club" that was renamed as The Theosophical Society. <https://www.whitedog.com/>

Hotel

Located in the nation's first skyscraper, Loews Philadelphia Hotel combines living history with warm sophistication—just like the city we call home.

ICSA has a special conference sleeping room rate of \$139/night, good from July 1, 2018 to July 10, 2018 for those who wish to add vacation time to the conference.

Reserve your sleeping room online. [If you are interested in sharing a room with somebody, go here.]

Phone (ask for the ICSA special conference rate of \$139/night): 1-888-575-6397. The special rate is guaranteed only until June 11, 2018 or until rooms are no longer available. Reserve soon. (Cancellations must be made at least 24 hours prior to arrival in order to avoid a charge equal to one night's room and taxes.)

Hotel Details

Located at 1200 Market Street, Philadelphia, PA 19107

581 guestrooms, including 12 suites and 54 Club Rooms

47,000 square feet of indoor function space, with three ballrooms

Located in the heart of Center City, close to the Liberty Bell

Located near the Pennsylvania Convention Center

Bank & Bourbon restaurant serves traditional American fare with a modern twist

Pool on site

Complimentary Wi-Fi in every guest room—and in public spaces

Check in: 4 PM | Check out: 11 AM

A credit card is required at check in for incidental charges. If no valid credit card is available, a cash or debit card deposit of \$100 per night will be obtained and required.

(Late check-out available at an additional charge.)

Valet Parking: \$49 inclusive of 22.5% tax overnight

Business Center: Lobby level, 24 hours

In Room dining available 24 hours

Fitness Center & indoor pool: 5th floor, 5 AM–10 PM

[Click here for a map & driving directions to the hotel](#)

Guest must be 21 years of age to check in to Loews Philadelphia

All guestrooms are non-smoking (smoking results in a penalty fee)

Getting There

Amtrak

The closest Amtrak terminal to the hotel is Amtrak Philadelphia 30th Street Station. I have looped in our hotel concierge to assist with best modes of transportation from the Amtrak station to the hotel. 30th street station is about 10 minutes from the hotel by cab or Uber (\$5 - \$10). You could also hop on a septa train from 30th street station and get off at Jefferson station which is located just across the street from the hotel (\$6.75 - To Center City. Fares purchased on the Train charged On-Board price - Cash ONLY.) Or take the Regional Rail Line to Jefferson Station (Free). You may purchase a SEPTA Key Quick Trip from the Fare Kiosks located on the Train Platforms (center boarding platform kiosk accepts cash/credit & debit, baggage claim side platform kiosk only accepts credit/debit only). Airport Line Regional Rail Schedule:
http://www.septa.org/schedules/rail/w/AIR_1.html

Jefferson Station to Loews Hotel. Walking. 4 min (0.2 mi) via N 11th St and Market St. Directions: Jefferson Station, Head south on N 11th St toward Market St (292 ft), Turn right onto Market St, Destination will be on the left (0.1 mile). Loews Philadelphia Hotel, 1200 Market St, Philadelphia, PA 19107

From the Airport

There is a train station at the airport. It takes ½ hour and the stop is Jefferson station. There are also cabs and Ubers available. If your guests take a cab make sure they ask for the flat rate of \$29.50. If they don't use the flat rate it'll be closer to \$40. I suggest to check the price of Uber and choose accordingly.

Parking Options

13th and Market (1 block away) #25 on Map

\$28/24hr

No discount unless you can predict the number of people.

Philadelphia Airport

Off-Site Long Term w/ Shuttle Rate Per Day – Book Now! \$8

Economy Lot Parking Rate Per Day \$11

<http://airportparkingguides.com/philadelphia-airport-parking-guide/>

See directions above for ways in which to get from airport to Loews.

Fees

Fees

Item	Register by March 31st	After March 31st
ICSA Members	\$175	\$250
Nonmembers — <i>includes free one-year web membership and member rate for immediate family.</i>	\$225	\$300
Full-time students (bring student ID, or include copy of ID) <i>includes free one-year student membership and member rate for immediate family</i>	\$65	\$80
Daily registration —specify day(s): WED [] TH [] FR [] SA []	\$150	\$175

Discounts: Speakers may deduct \$50 from 3-day registration, only if they register by 31 March. Those with financial need should contact ICSA, specifying the nature of that need, to explore discount possibilities.

Ways to Register:

[Online](#)

[Fax/Mail Form](#)

Phone: 1-239-514-3081

