

ICSA Annual Conference 2021 (Montreal – Online): Conference Sessions and Workshop Abstracts

Congrès international de l'ICSA 2021 (Montréal – en ligne): Résumés de conférences et d'ateliers

English Sessions / Conférences en anglais ou interprétées en anglais

Session(s)	Abstract(s)
"Jehovah's Leninists": Cultic Dynamics Among Political Radicals (David Schmidt)	<p>"Jehovah's Leninists" will cover a topic often overlooked in the field of cultic studies: cults with no spiritual beliefs at all, whose primary orientation is not religious, but political.</p> <p>This issue will be presented through the lens of one particular Marxist group: the International Socialist Organization. Based on the presenter's own experience with the ISO, as well as testimonies of present and former members, articles, essays, and other media coverage, he will examine the unique way in which cultic dynamics play out in an organization that is entirely irreligious and atheistic.</p> <p>The sectarian and dogmatic tendencies of the ISO will be examined in detail: focus on group conformity, aggressive proselytizing, intolerance of critique of the group (labeled "red-baiting"), limited social interactions outside of the group, the devotion of free time to the group, silencing of dissent, Orwellian doublethink and denial.</p> <p>Most significantly, this denial plays out in unique ways in a group that is political rather than religious. When confronted with their own cultic dynamics, ISO members typically argue that it is impossible for a Marxist group to ever behave like a cult, as they reject</p>

	<p>all religion. "Cults are for people who believe in God!" is a common retort.</p> <p>Finally, the presentation will consider other radical political groups, on the left and right, that show similar cultic tendencies. In this "post-truth" age of "fake news," mental gymnastics are common among many groups willing to deny, not only science but basic reality. The presentation will shed light, not only on cultic studies in general, but more broadly, on how we approach political discourse, knowledge, and truth in this day and age.</p>
<p>12 Steps to Hades-How I Lost My Life to the Recovery Alliance, Inc. (Julie Balassa)</p>	<p>In 1985 I attended my first meeting of the Recovery Alliance, Inc. In 1986 I quit my job and left my home in New York to move into my RAI sponsor's house in Milford, Connecticut. For the next 17 years until the RAI folded in 2003 I attempted to achieve recovery by rigorous application of the 12 Steps of AA as interpreted by the RAI under the autocratic rule of its leader Donald Gilroy, Jr. I was a member, I sat on the Board of Directors, I was kicked out and reinstated, I was enslaved, starved, sleep-deprived, raped, verbally abused, entered into an ill-fated business partnership with Donald and a couple of other members, lost almost every dime, every friend, every shred of dignity, and nearly lost my mind and spirit. Only with the incalculably kind, patient, and skilled guidance of my therapist have I been able to climb out of the pit into which I tumbled on that Monday in October 1985. I believe the cult will always be with me, in my mind, in my heart, in my bones, I believe I will always hear its voice, but I no longer believe its malignant message. In this paper, I attempt to explain the inexplicable, describe the indescribable experience of life in the RAI.</p>

<p>13 Years After the FBI Raid on the Tony Alamo Christian Ministries; our Perspectives of our Journey (Debby Schriver, Lorna Goldberg, Marcus, Vanessa, Shaina 0</p>	<p>The panelists were children when taken from their home in the Tony Alamo Christian Ministries, where their lives were defined by the twisted doctrine of a cult leader. Their journey to the "outside" world continues to be filled with challenges, accomplishments, joy and new beginnings. Life today does not remain disconnected from the past. Each new experience can call the past to mind and stir old feelings. Steps are not always forward. They can be sideways, backward, steep climbs, and even frozen in immobility.</p> <p>Panelists will discuss where their emotional and mental lives are now, the pitfalls that draw them to the past, and the impact of new experiences on their sense of self. They will describe the barriers they encounter, how they cope, and the particular people and services who have impacted them along the way.</p> <p>Participants will be invited to engage with questions and observations.</p>
<p>A Different Understanding of Religious Abuse and Recovery - Discovering Essential Principles for Hope and Healing (Patrick J. Knapp)</p>	<p>Currently, there are at least four major, identifiable perspectives on how people best understand and recover from religious abuse. These basic theoretical viewpoints are (a) a thought-reform or mind-control perspective, (b) a deliberative or Conversionist conceptualization, (c) a psychosocial needs-based perspective and finally (d) a dynamic-systems approach. Both secular and faith-based (Christian) adherents can be variously identified in each of these perspectives. All these viewpoints have their various strengths and limitations. Each is helpful to the extent possible, given the limitations of its respective philosophic or theological assumptions. However, a larger contextual approach may be more helpful to sufficiently understand involvement in and recovery from religiously abusive environments. This talk will integrate features from various conceptual frameworks and suggest essential principles necessary for recovery from such abuse. A fifth perspective SECURE is then introduced and explained. This approach includes the importance of essential recovery principles that are embedded in the concept and practice of the following: finding a Safe haven, derived from attachment theory; acknowledging the essential role and function of Emotion, as found in emotion-focused therapy; realizing the benefits of remaining Cognitively focused, which comes out of cognitive-behavioral</p>

	<p>theory; having Unconditional positive regard, from client center humanistic psychology; having a required Relational support system, as identified in the 12-step plans of recovery; and finally, affirming the need of Education in understanding family systems theory as a unifying and organizing principle to the religious environment. Finally, this presentation will briefly summarize a recently completed doctoral thesis, "A Survey of Religious Abuse and Recovery" (August 2019). Efforts to publish the full thesis are being considered and to that end, discussion following this lecture will be encouraged.</p>
<p>A Holistic Approach to Cult Recovery: Empowering Strategies to Move Out of Suffering and Into Bliss (Kristen Valus)</p>	<p>After 6 years of implementing consistent, traditional therapies in an attempt to heal, ex-De Rose cult member, Kristen Valus' health, finances, relationships, and career were in shambles indicating that something clearly wasn't working. She was stuck in her story, creating drama after drama, deteriorating her health and quality of life. Then, 9 months of homelessness coupled with significant, chronic physical illness mandated big change and she finally discovered a winning combination, methods so effective, that she now shares them through her work as a Holistic Wellness and Certified BrainGAME™ Coach.</p> <p>Insightful and thought-provoking discussion includes her 8-year post-cult recovery experience including the seven key factors triggering her choice to leave, what it was like and challenges faced upon leaving, and the seven different types of traditional and alternative healing modalities used. She shares in depth about what worked, what didn't work, why, and how discovering tools for releasing shame and guilt, improving nutrition, and allowing self-forgiveness served as pivotal moments in her healing journey. Kristen shares her views on the delicate dance necessary in intervention and treatment to avoid robbing ex-members of their spiritual experiences and paths. She uncovers why attempting to integrate fully into mainstream society was not an appropriate direction for her and may not be for other ex-members, and reveals how she was finally able to step out of suffering and into the freedom of living a</p>

	<p>purposeful life she truly loves!</p> <p>Questions and/or respectful and loving comments are welcomed at kristenvalus@gmail.com.</p>
<p>Alice's Mushrooms, Occulture, and QAnon: Insights After Hundreds of Cult Member Interventions Since 1980 (Joseph Szimhart)</p>	<p>Interventions with cult members have a long history. Diogenes criticized Pythagorean youth twenty-five centuries ago as harboring affectation. The family of Thomas Aquinas kidnapped him at age 19 to dissuade him from the new Dominican order. In the current era beginning in the 1970s, cult intervention emerged in fringe professions of deprogramming, exit counseling, and intervention therapies. The speaker's career as an interventionist began in 1980. His discussion will briefly describe three diverse interventions, legal and personal conflicts, and summarize lessons learned.</p>
<p>All In: The Effects of Undue Influence on Members of Corporate Cults (Melissa Wells)</p>	<p>Cult research often focuses on religious or political sects; however, leaders of corporate cults use similar mind control tactics, and these organizations can be just as destructive. This paper examines an employer's use of undue influence to manipulate employees and the effects such control has on the employees' physical and emotional health as well as the impact on their families. The organization in this case study operates as an authoritarian hierarchy. Upper and middle management use extreme time demands, group speak, coerced confession, surveillance, threats of litigation, rigid control of information, and other methods to manipulate individuals. Interviews and surveys with current and past members and their families reveal the long-term and short-term effects of their experience including physical health problems, anxiety, depression, PTSD, and family problems. The goal of this research is to help individuals identify destructive corporate cults and develop strategies for readjusting to life after leaving.</p>

<p>Believing the Unbelievable: How Smart People can get Hooked on the Absurd (Gerette Buglion)</p>	<p>How do smart people end up in cults?</p> <p>Cultic and controlling leaders are masters of wreaking havoc on the healthy cognitive function of their members. They cultivate environments that can compel their people to contemplate deeply about arcane issues while minimizing important life decisions that call for careful thought and discernment. They also employ a host of techniques that lead members to believe in the unbelievable. How do they do this? And perhaps more importantly, how can ex-members employ self-knowledge and understanding of healthy cognitive function to avoid being drawn into another cultic environment? And how can this information be used to dispel negative judgments, build self-esteem and promote understanding for ex-members and the communities around them?</p> <p>This presentation aims to address these questions through the lens of personal experience (Buglion is an ex-member who was a special educator who studied human development and cognition for decades), the seminal work of Daniel Kahneman: Thinking Fast and Slow, the work of neuro-psychologist Dan Siegel, and other resources.</p>
<p>Brainwashing, Coercive Control and Trauma Coerced Attachment: Interdisciplinary Evidence and Implications for Policy and Practice (Linda Dubrow-Marshall; Rod Dubrow-Marshall; Stephen Kent)</p>	<p>As the focus on undue influence and coercive persuasion has developed across disciplines and areas of practice, so too have the definitions and evidence for these phenomena. An enhanced understanding of brainwashing in sociology, across organizations and interpersonal relationships, can be further augmented through psychological advances in defining and evidencing coercive control as an explanatory concept covering both domains of abuse. Evidence for trauma coerced attachment (formerly known as trauma bonds) shed further important light on the identity changes that take place in coercive groups and relationships which triangulates usefully with existing evidence for totalistic identities and their psychological effects. This interdisciplinary panel will explore the evidence for these concepts that have been accumulated across sociology, psychology and the mental health professions more generally and will pose key questions for how further evidence should be sought which focuses on harm, its causes, and successful recovery.</p>

<p>Bullet Journaling for Self-Connection and Personal Empowerment (Sara Claggett)</p>	<p>Being in a cult is hard, coming out of a cult can be even harder. The aftermath can bring many challenges and losses...loss of community, loneliness, not knowing where we fit in the world anymore, potential health and psychological symptoms such as PTSD or disassociation issues. It takes time to become fully aware of the damage that has been done, and once you do, it can be overwhelming to face. You can face questions such as “Where do I go from here? What is my life supposed to look like?”</p> <p>As we pursue healing, it is important to restore a sense of self, personal agency, and to cultivate goals and dreams for one’s life. One powerful tool that can be used to help in the process is a bullet journal. The basic structure of the journal is simple, but it can have a profound effect if used regularly. It can be a tool to help a person learn to stay connected with their self and to start to craft goals and dreams for their life. It also becomes a place where you can track progress on the goals you set. Seeing that progress becomes an encouragement that motivates you to keep going.</p> <p>I will share my personal story of being born and raised in a Bible-based cult. The concept of a bullet journal will be explained and how it can be used as a tool to connect with oneself and overcome disassociation and spirals of trauma reactions. The basic structure is derived from a book called “Bullet Journal” by Ryder Carroll. I will also share pages from my own journal and how they helped me to stay associated and if there is time, we will create some sample pages together. (Bullet journaling does not require artistic skills.)</p>
<p>Children in Sectarian Religions and the Relative “Success” of State Interventions (Susan Palmer; Marie-Eve Melanson; Mateus Grillo)</p>	<p>This session will address the issue of state interventions sectarian religions when children are perceived to be in danger. It will showcase the research conducted between 2018 and 2019 in the 4-year SSHRC-funded research project, administered by McGill’s School of Religious Studies. Featured Speakers will include the Principal Investigator and four Research Assistants on the project</p>

<p>Church Isn't Supposed to Hurt! Seven Sins of Christian Churches That Manipulate and Abuse Members (Kenneth Garrett)</p>	<p>Church isn't supposed to hurt! No church would ever promote itself by saying, <i>“Hi Neighbor! Visit us and experience the excruciating discipline of a life of religious exclusivism, isolation, and fear! Lose your money, your friends, your self-esteem, and maybe even your family! Join us this Sunday! Free coffee!”</i> However, these painful experiences are precisely what is found by those who are recruited into unhealthy, abusive churches. Tragically, a place that promised to bless and empower is instead found to be a place that traumatizes, weakens, and controls its members. Along the way, a faith system that should bring joy, empowerment, and spiritual wholeness gains a reputation as a dangerous, unfriendly, isolated belief system.</p> <p>This workshop examines seven toxic qualities of churches that abuse their members, and how they correspond to the qualities of healthy, faithful Christian churches and ministries. Dr. Garrett is a survivor of an abusive, cult-like Christian church, is senior pastor of Grace Church, Portland, OR, and has earned a Doctor of Ministry degree focused on the study of abusive churches. He has authored <i>In the House of Friends: Understanding and Recovering from Spiritual Abuse in Christian Churches</i> and is the founder of <i>SAFE: Spiritual Abuse Forum for Education</i>, an organization that works to educate its members about spiritual abuse and to provide friendship and encouragement to those who have left any spiritually abusive faith group/cult.</p>
<p>Coercive Control and Persuasion in Relationships and Groups – Intersections and Understandings (Rod Dubrow-Marshall; Andrea Silverstone; Carrie McManus; Linda Dubrow-Marshall)</p>	<p>This panel will examine contemporary understandings of coercive control in relationships and groups with practitioners from both sides of the Atlantic. The way in which the term ‘coercive control’ is now being used and applied in different jurisdictions will be discussed and how changes to the law are reflecting advances in our understanding of how coercive control works psychologically across contexts. It will be also be explored how a heightened dialogue between practitioners and researchers across the fields of intimate partner violence and cults/sects and extremist groups is leading to an enhanced appreciation of commonalities in the process of psychological indoctrination. Positive implications for prevention, exit and recovery and rehabilitation across these areas will also be discussed along with recommendations for policymakers.</p>

<p>Counseling 1st/2nd Generation Cult Survivors: From Both Healer and Survivor Perspectives (Cyndi Matthews; Stevie Powers)</p>	<p>Based on a survey of 416 individuals born and raised in high demand religious organizations and a survey of 116 counselors who work with former cult members, presenters will share and compare the results of what clients would like to happen in therapy and what mental health professionals are actually doing during counseling. Results from the surveys that will be presented include client and counselor perceptions of most effective practices, essential topics to cover, helpful assessments, and types of therapy.</p>
<p>Crazy Little Thing Called awe (Yuval Laor)</p>	
<p>Doing Objective Sociology? What Kind of a Joke is this now? (Eileen Barker)</p>	<p>A quarter of a century ago, at the height of the so-called 'cult wars', I entitled my Presidential Address to the Society for the Scientific Study of Religion "The Scientific Study of Religion? You Must be Joking!" My conclusion then was that, even if a scientific study of religion were a joke, it was a very serious joke. I still agree with that conclusion, and, indeed, with most of the content of my paper. But life has moved on; the so-called 'cult scene' has moved on; and so, to some extent, have I moved on. The present paper discusses some of the changes that both the cultic context and I have since undergone, considering in particular how participation in ICSA conferences and collaborating closely with several of its members has affected my understanding of the potentiality and limitations of the social sciences – especially in so far as these address the study of what I call new religious movements.</p>
<p>Education is the Key to Intervention A Unique College Course Approach to Helping Service Providers Understand, Empathize, and Intervene in Cultic Situations (Kelly Fornwalt; Lisa Kohn)</p>	<p>Education is the key to intervention. If we, as helping professionals, don't understand what it's like to be in a cult or to leave a cult, if we think only certain people are attracted to these groups, or if we think there is something "wrong" with people who are involved in them, we can potentially do more harm than good. We owe it to those with whom we work (specifically those in, or formerly in, cultic situations) to undo misconceptions, let go of assumptions, and break down biases before we can support our "clients". "Cults, Groupthink & the Power of Persuasion", an elective course within the School of Social Work at Michigan State University, addresses this need for education and shifts the mindset of helping professionals and the general public so they are able to provide competent, respectful, and empathic care. It uses innovative pedagogy to dive into understanding cultic situations, to reveal the "what", "how" – and most interestingly – the "why" of behaviors and</p>

	<p>events. This course uses the power of storytelling and personal accounts, including the life and insight of Lisa Kohn, author of “To the Moon and Back: A Childhood Under the Influence”, to encourage and inspire those who take it! Learning through other’s personal experiences allows students to grow in a unique way that transcends the classroom! This presentation will discuss the purpose of the class, the teaching methods and content used, the goals within it, and the ways students explore various topics to enhance their knowledge base. Even though this is in the School of Social Work, the content can be used outside of a university setting (i.e., police, judiciary, community organizations, etc.).</p> <p>“It (cults) has always been an interest of mine...I'm glad I know more about this topic that I can better serve my clients!” – student</p>
<p>Exploring Fundamentalist Religion and Childhood: One Lived Experience of the Impact on Mental Health and Wellbeing (Gill Harvey)</p>	<p>The purpose of this study is to explore Counselors' experiences of the influence of a fundamentalist religious upbringing on mental health and wellbeing in adulthood. Co-researchers have been obtained from the Abrahamic religions namely Judaism, Christianity and Islam, with purposeful sampling being used in order to select equality of representation and information-rich stories from the six or seven co-researchers. The methodology utilized is collaborative Narrative Inquiry combined with a relational-centered reflexive approach. This will provide the opportunity for co-researchers to share their own stories around the influence of a fundamentalist religious upbringing and/or their client stories using unstructured interview/s. As well as storytelling, the co-researchers will be encouraged to integrate photographs, journals, art projects, genograms etc. if willing, as this may bring to light aspects of experiences that may not be accessed verbally. Co-researchers will also be actively involved at the analysis stage in line with the chosen methodology. The basic philosophical values upon which the research design rests is the storied nature of our lives; that self is constituted through the stories we tell, that telling our stories can be a transformative experience; that stories always change with each retelling; and story-telling is an important medium for making sense of our life experiences. My interest in the research topic has developed from my personal story of a fundamentalist religious upbringing with cultish elements as well as work with clients who have also</p>

	<p>grown up in similar environments, many of whom have either never told their story or when they have attempted to, their therapist has not been able to grasp the importance of working with this topic when it presents. In the longer term, it is envisaged that continuing professional development courses for counselors and psychotherapists (and maybe also for those in related caring roles such as Ministers of Religion) will be developed as a result of the research findings so that fellow professionals can be more fully informed about the importance of recognizing and working with such matters.</p>
<p>Freedomain: the Makings of an Online Cult (Angela Wilson)</p>	<p>This presentation will focus on one group, in particular, FreeDomain Radio, and how it both appears to be a political cult and demonstrates how the anti-science movement is closely tied with patriarchy, misogyny, and white supremacy. An examination of the social media posts by FreeDomain Radio's Canadian leader and the reactions from his followers show the link between these three beliefs, as they appear in his climate change denial posts, and his followers' endorsement of them.</p>
<p>From Deprogramming to the Intervention 101 Approach: The Evolution of Cult Interventions (Rachel Bernstein; Joseph Kelly; Patrick Ryan)</p>	<p>This talk will explore the history of cult interventions. We will examine the approaches that have been used, and the development of our family-centered, non-confrontational, respectful way to understand and effectively respond to the complexity of a loved one's cult involvement.</p>

<p>Gaslighting, Thought Stopping, and Hot Seats: Manipulation in Cultic and Spiritually Abusive Groups (Wendy Duncan, Moderator; Doug Duncan; Molly Koshatka; Cyndi Matthews)</p>	<p>A vital task for those recovering from involvement in a cultic group is to figure out what happened. Why did we get involved with the group in the first place? Why did we stay? What were the red flags that we did not see or that we dismissed? This panel discussion will focus on how manipulative techniques are used in abusive groups and how we can identify manipulation in other settings. One of the primary tactics that will be explored is gaslighting, which is a term taken from a movie made in the 1940s, Gaslight, in which a husband makes his wife think that she is going insane by denying her reality, perceptions, and memory. Abusive leaders use this technique to cause their followers to second guess and doubt themselves. The individual begins to feel that they cannot trust themselves and this prevents them from challenging their leader. Another tactic is thought stopping. Robert Lifton uses the term, “loading the language” to describe how words and phrases are used in thought reform environments to inhibit people’s cognitive thinking abilities and to dispel doubts and questions. Cultic and religiously abusive groups use clichés, jargon, and buzz words that are easily remembered to reduce a complex concept into the “truth’ that the leader is peddling. Yet another manipulative method often used by abusive leaders is public confession where the leader puts one of his followers on the “hot seat” and describes the “sin” that the individual has committed. This is done publicly and has the effect of instilling terror and anxiety in members. Other times, the leader may ask his followers to confess their own sins so that he can use their guilt and shame to leverage greater control over them. The panel will discuss how these techniques are used by various groups to maintain control over their members.</p>
<p>How In-depth Knowledge of Techniques Used by Dating Violence Perpetrators Could Help the Support System of Someone Involved in a Cult to Intervene (Louisa Stoker-Braun)</p>	<p>It is astounding how similar the techniques used by cult leaders are to those used by dating violence perpetrators. Though the support system might feel that going against a group is very different from going against an individual, the same intervention strategies could be used when the focus is being placed on the ‘victim’ instead. Talking to someone who is being wooed, isolated or controlled etc. by a group, is not that different from talking to a person to whom the same is being done by an individual. Either way, they need to realize what is going on. Since most cult members are being manipulated to cut off mentally as soon as they notice some hint of criticism against their</p>

	<p>group, talking about this seemingly unrelated topic, even using an example of someone they know, often helps cult members to recognize and condemn the devious techniques, which makes it easier to give examples closer to home at a later stage. When the support system of a person involved in a cult could spot and understand the manipulation techniques used, the effect thereof on the person they love would also not be as shocking to them, e.g. if the person does not put any effort into contacting them etc. And when they do not take the effect of the manipulation personally and shy away from their loved one, they will have a greater chance of drawing attention to and counter each individual manipulation technique when they notice it being used.</p>
<p>How to Appeal to the Reconfigured Consciences of Ex-cult Members (Hank Stoker)</p>	<p>Religious cults, by definition, are groups that aim to control their members' earthly and eternal lives. Through different methods and techniques, they succeed in changing their members from self-reliant to dependent on their specific group, and especially on the leader(s). An important collaborator used to control individuals, that is usually not receiving enough attention by those who reach out to these people, is their conscience. One's conscience does not only give one a perspective on the morally wrong in ones doing it also forces one to do something about it. One's conscience is much more than a moral consciousness of what human beings ought and ought not to do. People act according to their conscience. While assuming a certain moral knowledge, one's conscience has the compelling nature to force a person to what seems to be good and right and proper, even if it is against the person's will. For this reason, it is such a powerful instrument in the hands of cult leaders - especially when they succeed to change members' views of what is good and right and proper.</p>

Intergenerational Connection:
Grandparents and their Potential
Impact on the Second Generation
(Lois Kendall)

The quality and quantity of a child's relationships are very important. More is better. For those children and young people currently in cults, those who have left, as well as those considering leaving, social support from grandparents can be crucial. This paper will discuss the different roles identified by Kornhaber (2002;201) that grandparents can play in the lives of their grandchildren. The roles include:

1. Ancestor
2. Buddy
3. Hero
4. Family Historian
5. Mentor
6. Nurturer
7. Role Model
8. Spiritual Guide
9. Student
10. Teacher
11. Wizard

Each role will be discussed with reference to multi and second-generation current and former members including utilizing examples from second-generation autobiographies. For example, Kornhaber (2002;2017) identifies the grandparent's role of historian as that of bringing the past alive and suggests that children naturally question their elders to learn what life was like in the old days. If grandparents can provide a sense of history and family roots to their grandchild, the second generation may have a sense of belonging to something other than the sect. Current or former second-generation members might be reminded that there was a time when their parents were not in this particular group and they might be given the opportunity to ask questions such as: What were my parents like before they joined this group?

The paper will address the issue of contact between the second generation and their grandparents and also go on to look at grandparents and the second generation's shared concern for the first generation.

Kornhaber, A. (2002) *The Grandparent Guide*, New York: McGraw Hill.

Kornhaber, A. (2017) *The Grandparent Guide*, Independently Published.

<p>Jehovah's Witnesses Dynamics and Interpersonal Relationships (Jackie Johnson)</p>	<p>Most individuals who are not commonly familiar with Jehovah's Witnesses assume they are a benign Christian-based religion, famous for their door-to-door ministry, whose members claim to live their lives by Bible standards. In theory, this may sound harmless to those who aren't well-versed in the specific teachings of Jehovah's Witnesses. However, the group's fundamentalist beliefs that pertain to dating, courtship, and marriage – although claiming to be based on Bible teachings – incorporates the group's leanings toward male dominance and female subjugation. When examined more closely, we have a chance to assess how Jehovah's Witnesses' teachings on relationships affects healthy partner dynamics.</p>
<p>Lived Experiences of Lesbian, Gay, and Bisexual Former Cult Members – Counseling Implications (Cyndi Matthews)</p>	<p>Lesbian, Gay, and Bisexual (LGB) individuals growing up in religious cults can face opposition to their sexual orientation. They may struggle with depression, anxiety, drug/alcohol abuse, self-mutilation, and suicidal ideation. Research by presenters will describe lived experiences of LGB individuals who grew up in religious cults. Best practices based on this research, APA & ACA Codes of Ethics, along with ASERVIC and ALGBTIC competencies will be presented.</p>
<p>Unification Church (Moonie) SGAs: The Future is Unwritten (Lisa Kohn; Teddy Hose; Jen Kiaba)</p>	<p>A panel of three-to-five Moonie SGAs (Lisa Kohn, Jen Kiaba, Teddy Hose, and hopefully one or two others) will discuss their different experiences of living in, leaving, and learning to thrive after being part of the Unification Church (the "Moonies").</p>
<p>My 20 Years in the Sullivanian Cult (Ellie Bernstein)</p>	<p>I was a member of the Sullivanians from my mid-twenties to my mid-forties. The Sullivanians were a group (at tops 250 members) that lived on the upper west side in Manhattan and existed from about 1970 to 1991. The general make-up of the group was middle-class white highly educated young adults-surprisingly easily humiliated. As a good part of my adult life was spent in the group it created a feeling that this is what the world is-and this is who you are in it. Only after I left did I understand the damage and character assassination that I had experienced.</p> <p>Although I was an artist and painter-in my mid-forties I decided to become a documentary filmmaker. As a successful filmmaker, I have directed and produced a series of films about social justice issues. Currently, I have decided to do a film about the group and my experience in it.</p> <p>I have a 7-minute video trailer of the film which I would</p>

	<p>like to show as part of my presentation. I would also talk about the long term impact the Sullivanian community has had on my life. It appears this template won't accept the Vimeo link-if needed I can send the link in an email.</p>
<p>Playing God: A new Integrated Approach to Motivated Dark Triad Behavior Helps Explain Willingness to be Brainwashed (Jeremy Sherman)</p>	<p>Origins of life researcher Jeremy Sherman makes a connection between life's distinguishing features and theological appetites to explain dark triad behavior, not as three distinct traits but the language-fueled idealization by which one could escape all doubt and self-doubt. To survive, organisms engage in functional, circumstance-responsive effort. "Functional" means useful, good-for, beneficial. "Circumstance-responsive" means having know-how for dealing with one's circumstances, "effort" is power, not mere energy but the ability to channel energy into work that benefits the organism. With language, humans can imagine absolutely perfect functional fitted effort, in other words being all-good, all-knowing, and all-powerful – like a God or his emissary on earth. These three traits correspond to the three traits of the dark triad personality. Theologians have long debated how God could have all three qualities at once. To play God one doesn't need to present all qualities at once. Sherman will argue that, in practice, the dark-triad personality engages in a shell game while feigning the fourth trait attributable to God: Total consistency and integrity. This approach helps explain the appetite for cults and for playing God in general.</p>
<p>Psychosocial Factors That Make us Vulnerable to Buddhist Cultic Groups: 'McMindfulness', The Happiness Trap, Deception and Hidden Abuse (Michelle Haslam)</p>	<p>Buddhist cultic groups are perhaps more likely than other religious groups to draw a vulnerable person in. The explosion of the mindfulness movement and meditation 'on prescription' often leads people to develop an interest in exploring Buddhist practices and philosophy. The self-help movement, combined with a lack of awareness of cultic dynamics and Buddhist abuse, is leading more and more vulnerable people to recruitment. Hidden and whitewashed histories of Buddhist abuse, poor safeguarding and lack of trauma-informed meditation are leading people to be harmed.</p>

	<p>The #metoo movement has now hit Buddhism, and the adverse effects of meditation are now being acknowledged.</p>
<p>Radicalization in Quebec: Conspiracy Theories and Passionate Involvement (Mathieu Colin; Solange Lefebvre ; Maria Mourani ; Marie-Andrée Pelland)</p>	<p>A recent study on media and radicalization in the province of Quebec was conducted using both qualitative and quantitative methods of inquiry. The present panel presents some of the results from interviews with persons associated with different ideologies ranging from the far-right to the far left and to Islamic perspectives, as well as from interviews with families and social actors involved with such cases. Observations related to conspiracism and to what is being referred to as a passionate commitment will be described and discussed.</p>
<p>Raised in a Cult: Psychological and Social Adjustment of Second- and Third-Generation Former Cult Members (Sofia Klufas)</p>	<p>Former cult members often find themselves struggling to reintegrate into mainstream society and typically describe long periods of recovery post-exit. The current study aimed to qualitatively explore the experiences of individuals raised in cults (1) during, (2) in the process of leaving, and (3) post-cult involvement in order to understand how cultic influences might impact their ability to socially and psychologically adjust to life outside of the cult upon defection. Qualitative interviews were conducted with 8 participants from across North America and Europe who self-identify as second- and/or third-generation former cult members. Responses were qualitatively analyzed for totalistic patterns of influence which may dissuade members from leaving the group or simply deviating from its norms. Participants reported a wide range of emotional responses and psychological difficulties which they perceived to be the result of their cultic upbringing including but not limited to hyper-arousal, anxiety, doctrine-related fears, feelings of isolation, depression, anger/outbursts, and suicidal tendencies. Identity reconstruction and social adjustment challenges such as relationship loss due to shunning, difficulty connecting with others, language differences were also reported by participants. Raised-in cult members are a distinct population from converted cult members as they have been exposed to cultic influence throughout the course of their developmental period. While the experiences of these two groups are comparable in many ways, previous research has demonstrated that raised-in cult members are at higher risk for social and psychological difficulties (Furnari, 2005).</p>

<p>Recent Legal Developments in the U.S. and Canada (Robin Boyle, Lea Lavy, Donald J. Netolitzky)</p>	<p>My presentation would follow from the Manchester conference by continuing the dialogue of topics that I raised in my 2019 presentation and other topics raised in sessions by other presenters. I will address the following topics:</p> <p>First, the theme of the conference. Service providers in the United States have been involved with victims of human trafficking, such as by trying to expunge their criminal records. Following up from the discussions at the Manchester conference about human trafficking, and linking it with the theme of the 2020 conference, I would discuss some of the ways victims have been helped in the US.</p> <p>Second, the conclusion of the Nxivm trial. Defendants will be sentenced in September '19, and that would be of interest given that at least three sessions at the Manchester conference addressed the Nxivm case.</p> <p>Third, child marriage laws. There are still 13 states with no minimum age requirement and some of these states many develop age requirements this upcoming year.</p> <p>Fourth, developments in immigration law for when people leave cults in a foreign land and seek asylum in the US claiming that the cult was a "social group."</p> <p>Fifth, legislative developments in New Jersey regarding the pending Predatory Alienation bill.</p> <p>If time permits, I will discuss the thorny legal issue pertaining to undue influence and the work of Alan Schefflin and Steve Hassan (BITE model).</p>
<p>Scientology's Legal System (Phil Lord)</p>	<p>This paper provides an overview of the legal system of the religion of Scientology. To the members of the religion, this legal system supersedes and fully displaces the mainstream legal system. Scientology's legal system is self-contained and independent, with rules, enforcement mechanisms, and correctional facilities. The overview provided in this paper will be useful to courts and to further research in the nascent yet vital field of Scientological legal research.</p>

<p>Self-Persuasion in Extreme Groups (Linda Demaine)</p>	<p>Persons who attempt to induce large-scale changes in other persons' beliefs, attitudes and behaviors necessarily rely on their targets to play an important role in effecting these changes. Hopeful influencers are unlikely to succeed without substantial involvement of cognitive and emotional processes within their targets because interpersonal influence involves an interaction between stimuli external to targets and targets' internal reactions to these stimuli.</p> <p>Psychologists have considered these internal processes largely under the conceptually related topics "self-persuasion" and "self-deception." To date, theory and research on self-persuasion and self-deception focus mainly on everyday situations and are therefore directly relevant to low-level influence attempts by, for example, advertisers, car salesmen and mainstream clergy. The goal of the current project is to review the existing knowledge base and extend it to extreme influence situations that operate in high-demand groups.</p> <p>The project includes several interrelated areas of inquiry, including the following:</p> <ul style="list-style-type: none">• It draws on theory and empirical findings in psychology to distinguish between changes to beliefs, attitudes, and behaviors induced by external stimuli and such changes resulting from self-persuasion and self-deception.• It considers the sources of self-persuasion and self-deception, including evolutionary and cultural explanations for their existence; and addresses the costs and benefits of self-persuasion and self-deception.• It considers the difference between self-persuasion fueled by accurate, logical, and relevant information versus self-persuasion based on self-deception.• It considers whether and how the role of self-persuasion and self-deception depends on the extremity of external stimuli – for example, within Margaret Singer's influence continuum, whether and how self-persuasion and self-deception differ when the influencer engages in advertising versus propaganda versus indoctrination versus thought reform.• It considers the degree to which legal decision-makers understand and account for evolutionarily and culturally instilled self-persuasion and self-deception
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	<p>when deciding whether to attribute responsibility for resulting changes to a target of extreme influence.</p>
<p>Social Contagion in Groups and Society (Joseph Kelly; Patrick Ryan)</p>	<p>This panel will explore social contagion in cultic groups, social groups and in society.</p> <p>How group "experiences" are influenced by social contagion, specifically the "flying experience" in the TM Movement. Media and social contagion (satanism, alien abduction). How social groups can affect one's sense of self or identity.</p>
<p>Spiritual Abuse Among Cult Ex-Members (Deborah Glasscock)</p>	<p>There is very little scholarly research available on the topic of spiritual abuse. The presenter recently completed phenomenological research on spiritual abuse of cult ex-members within the United States. Seven different ex-members from six different groups operating in various regions of the U.S. completed in-depth interviews about their experiences of spiritual abuse. Their interviews were transcribed and analyzed. Sixteen similar constituents emerged that form the structure of the phenomenon of spiritual abuse. The research question for the study asked: What is the lived experience of spiritual abuse? This brief presentation will highlight the findings of this research, present a theoretical model of cultic spiritual abuse, and suggest a possible definition of spiritual abuse.</p>

<p>Susceptibility Factors - A Personal Reflection (Elizabeth Perry)</p>	<p>This session will explore one woman's discovery of susceptibility factors at play in her life which made her vulnerable to 16 years of cult involvement. Included will be a review of previously identified susceptibility factors, along with an expansion into how Adverse Childhood Experiences and early life relational trauma laid the groundwork for her dysfunctional adult social identity.</p>
<p>The Cult of Trump: How to Speak Respectfully and Strategically to Promote Re-Evaluation (Steve Hassan)</p>	<p>I wrote my 4th book, The Cult of Trump for Simon and Schuster and it was published on October 15th, 2019. In it, I discuss the stereotypical profile of many cult leaders: that of malignant narcissism and compare Trump with Moon, Hubbard, LaRouche, Jones, and others. I discuss his childhood and influences, including his father Fred, Norman Vincent Peale, Roy Cohn and others and go into the history of propaganda and disinformation, then persuasive communication patterns of a cult leader's playbook. Then to influencers like Putin, The Family, Opus Dei, New Apostolic Reformation, Libertarians, the Alt-right, the NRA and other groups with agendas which include Dominionism as well as shrinking the government. I discuss the followers and then have a chapter on how to talk with true believers, using my Strategic Interactive Approach. It is clear that calling names only further polarization. So does saying the other side is brainwashed. Effective communication demands understanding how people are believing and how they are operating.</p>
<p>The Insatiable Desire to Possess: Mimetic Rivalry in Cultic Dynamics (Tammy Ichinotsubo-Ezzi)</p>	<p>René Girard, philosopher and social anthropologist among other things, developed mimetic theory: that all desire is imitated from another (i.e., the model), not just in the immediate moment, but also through influences accumulated overtime throughout the individual's history. Of particular importance is how certain individuals' mimetic (i.e., copied) desire is not satisfied by mere imitation of the model. Rather, physical closeness to the other turns the efforts to acquire what the model has, whether it be material possessions or non-material traits and admirable personality characteristics, into a rivalry with the model for those things he or she possesses. In the mind of the individual desiring, only one person can possess what is desired. In cultic situations, especially with a traumatic narcissist at the helm, the mimetic desires of the cult leader manifest in efforts to acquire what the followers possess, often leading to direct rivalrous violence, particularly if the object to be taken</p>

	<p>is the substantial “beingness” of the other (e.g., confidence, security, empathy, trust, etc.). At some point, this can escalate into the need to sacrifice the model in some way in order for the cult leader to eliminate the rival and to attempt to fully gain possession. The model has now become a scapegoat. This presentation offers an introduction to Mimetic Theory and applies it to the dynamics inherent in cultic relationships, whether in groups, families or one-on-one dyads. Also discussed is how this perspective can provide a context for former cult members, as well as family and friends, to process how they became ensnared in the coercive control tactics of the cult leader fueled by mimetic desire, while reclaiming their sense of themselves and how it can provide an avenue to explore their vulnerabilities without shame, potentially transforming those into areas of renewed strength.</p>
<p>The Life Cycle of Cult Involvement (Arthur Buchman)</p>	<p>The Life Cycle of Cult Involvement gives a unique overview of the cult experience from start to finish, summarizing in a one-page chart the factors that lead someone into and out of a harmful cult experience.</p> <p>While some of this material has been included in previous ICSA conferences, this 2020 presentation is based on my Ph.D. research and focuses on new explanations of the psychological mechanisms that empower the influence and control methods used by cults as well as extremist groups and in domestic abuse. Specifically, the theories of cognitive dissonance and learned helplessness furnish fresh answers to the central questions about cultic phenomena: How can people get drawn into a harmful cult situation? Why do they stay and endure treatment that outsiders recognize as abusive? What enables them to leave? What helps them recover?</p> <p>The cycle starts before the cult, goes through recruitment, time in the cult, transitioning out, recovery and concludes with after the cult. This model explains how manipulators use influence techniques to gain compliance, use control tactics to entrap a person into a cultic group and make it very difficult to leave. For each time period and concept, the chart describes its psychology and includes links to specific references as well as relevant help resources.</p> <p>The Life Cycle of Cult Involvement provides a relatively</p>

	<p>complete framework of public domain information for prospective, current and former members, their families and friends, helping professionals and agencies as well as researchers. The intention is that this comprehensive, one-stop source of information may contribute to preventing recruitment, shorten the period of membership, lessen the harm while inside, aid in exiting a cult, and facilitate recovering from the experience.</p>
<p>The Mystical Geography of Quebec (Martin Geoffroy; Susan Palmer)</p>	<p>Presentation a new book on NRM in Quebec</p>
<p>Therapeutic Milieu for Substance Abuse Treatment in Prisons and Jails: Implications for Coercive Control (Jeff Bryson)</p>	<p>Many jails and prisons in the United States have adopted the federal Residential Substance Abuse Treatment (RSAT) model for addressing inmate substance abuse issues. While the therapeutic milieu presents problems in a non-incarcerated population, the prison/jail setting can be particularly fraught with abuses. This session reviews the foundations of therapeutic milieu treatment for substance abuse, and identifies the abuses that can occur from staff-inmate and inmate-inmate.</p>
<p>Thinking About Crowd Psychology: as it Touches on Cults and Organized Religions (Stephen Parsons)</p>	<p>For nearly two hundred years, writers have noted the way that individuals, when in a crowd or group situation, experience an alteration in their conscious awareness. The effect of being in a crowd was described by some as sometimes involving a form of mental contagion. Feelings of strong passions can spread across large groups with almost magical speed. There is also, in the membership of a crowd or group, heightened susceptibility to uncritically absorbing ideas and suggestions coming from leaders. This 'weakness' has been exploited by cult leaders and politicians alike.</p> <p>The paper is an attempt, first, to review the early classic literature surrounding crowds and group behavior. The early writers noted the irrational behavior of crowds and described it a form of madness. More recently a group of psychoanalytic</p>

	<p>writers starting with Wilfred Bion (1897-1979) have produced some fascinating writing about unconscious processes in groups and the way that there are predictable but irrational/primitive patterns of behavior in many groups. These sometimes interfere with and even destroy the rational intentions of group work. The insights of Bion and his successors have, unfortunately, fallen out of fashion in recent years.</p> <p>The main part of the paper will be exploring how the literature of group and crowd dynamics may be better understood by the present generation of cultic scholars. The old ideas around contagion need to be restated in modern terms. We live in a world where many people, arguably, are unable to think clearly because they are the unwitting victims of crowd dynamics operating in many different ways within their lives. This affects their ability to deal rationally or critically with the messages that come from political and religious leaders alike.</p>
<p>Treating Cultic Abuse with Art Therapy (Nori Muster)</p>	<p>This session will demonstrate how to use creative art to treat people who exit cults, or cult-like situations. It will introduce a form of art therapy known as the Gestalt Art Experience, founded by the late Dr. Janie Rhyne, a Gestalt therapist who studied under Fritz Perls. Participants will also learn the categories of cultic abuse and neglect, including the different experiences of those raised in a group, compared to those who joined their groups as adults.</p>

English Workshops / Ateliers en anglais

<p>Building Bridges; Leaving and Recovering from Cultic Groups and Relationships: A Workshop for Families (Rachel Bernstein; Joseph Kelly; Patrick Ryan)</p>	<p>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.</p>
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<p>Former Member Workshop (Doni Whitsett and Lorna Goldberg) [Limited to only former members]</p>	<p>This workshop is designed for former members of high demand/high control groups and/or coercive control relationships to have an opportunity to talk about the issues with which they are struggling. The facilitators will begin the workshop with a short stimulus discussion about a few common issues and strategies that might be useful. Participants will then be encouraged to just jump in. Listening to one another and sharing stories will help former members realize they are not alone in their journey towards healing.</p>
<p>Healing From Sexual Abuse Related to Coercive Control (Doni Whitsett) followed by the Open Discussion: Healing From Sexual Abuse Related to Coercive Control (Doni Whitsett) [Limited to only former members]</p>	<p>Sexual and psychological trauma can impact normal sexual development. Such experiences can rob a survivor of enjoying sexual health and reaching their sexual potential. This session is an opportunity for former members of high demand groups and/or coercive control relationships to discuss sexual issues and learn coping strategies to enhance their sexual lives.</p>
<p>Mental Health Workshop Part 1: Working with First-Generation (Linda-Dubrow Marshall, Richard Turner, Ashley McLean)</p>	<p>This workshop will focus on how mental health professionals can best address working with first-generation former members. Ashley McLean will discuss the difficulties associated with the treatment of former members of pseudo therapeutic cults based on her research and personal experiences as a former member. Richard Turner will discuss his perspective about mental health issues and how to best help first-generation former members to recover, including pathways and barriers to recovery, based on both personal and professional experience. Dr. Linda Dubrow-Marshall will then discuss general principles for how mental health professionals can best facilitate the recovery of first-generation former members based on an appreciation of individual differences amongst common sequelae of the experience of being in an abusive group and the need for flexibility in helping people to recover.</p>

<p>Mental Health Workshop Part 2: Working with Born-or-Raised (Lorna Goldberg, Jacqueline Johnson)</p>	<p>This workshop will provide mental health professionals with a basic knowledge of some typical SGA/MGA reactions to leaving a cult and address how the therapist might intervene. Character issues developed in the cult will be described, such as the incorporation of the cult's pressure to look "good" and perform to perfection. Along with this, the development of a harsh conscience will be examined. Additionally, it will be considered that, as a result of a childhood filled with trauma from abuse and/or neglect, a large number of clients display the effects of complex post-traumatic stress disorder. The therapist's role is to help clients move towards self-awareness by gaining an understanding of how their cult childhood impacts on present thoughts and behavior. Symptoms of complex post-traumatic stress (e.g. emotional dysregulation and dissociation) will be addressed and clients will be helped by examining precipitating events along looking at alternative possibilities and grounding techniques. As a result of this examination, the therapist helps clients access inner beliefs and emotions. Therefore, clients begin to move from expression of emotion somatically or through action (sometimes self-destructive) to expression of emotion through language. Clients' assumptions that stem from cult life also will be explored as part of the therapy process; and, thus, clients gain an understanding of whether or not these assumptions have more to do with the past than the present. At times, these assumptions are directed at the therapist and the therapist will be open in her examination of whether or not clients' reactions were elicited by her behavior. The goal is to allow clients to gain more control over present life and gain access to a larger repertoire of reactions. Post-cult family relationships also will be addressed. Case examples will be provided throughout the workshop.</p> <p>Time will be allotted for questions and the discussion of case material.</p>
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<p>Mental Health Workshop Part 3: Clinical Roundtable (Gillie Jenkinson; Vicky Kalis; Ramzia Akbari-Noor) [Limited to only mental health practitioners]</p>	<p>Following interesting and lively discussions at a number of ICSA conferences, a Clinical Roundtable for Mental Health Practitioners is being held again on Zoom for ICSA Montreal 2021 Conference. This 1hour 50min session (with a 10 min break) will be an interesting opportunity for clinicians to discuss clinical vignettes (highly disguised for confidentiality) to illustrate a specific clinical problem and to highlight their questions regarding certain circumstances that occur within therapy with cult leavers—first, second and multi-generation—as well as issues that arise with family members. It is also an opportunity to support one another in this specialist work.</p> <p>The subjects that might be covered could be, for example: how to apply the psycho-educational approach, floating and grounding, cult pseudo-personality, confidentiality, trust, identity, problems with relationships, effective therapeutic approaches for these client groups, assessment, communication skills, dissociation, self-harm, post-cult adjustment, post cult recovery, secondary trauma and the impact on the therapist, so on.</p> <p>The Clinical Roundtable will be facilitated but structured so that mental health professionals have an opportunity to participate in the discussion (it is not a presentation as such but a discussion forum). This session is open only to those who are mental health professionals with an advanced degree in one of the mental health fields or those in training in this field. This will be strictly adhered to for reasons of confidentiality.</p> <p>The only cases that will be discussed will be those presented by a clinician in the session (that is, vignettes cannot be discussed if the clinician does not attend and present them). This session will NOT be recorded.</p> <p>Discussion preference will be given to clinicians who submit their clinical vignettes and discussion issues in advance to Dr. Gillie Jenkinson at info@hopevalleycounselling.com.</p> <p>In order to ensure your place on the Clinical Roundtable you will be asked to verify your training credentials after registering so we can ensure only mental health practitioners join the meeting. Your name will be added to a list of participants and you will not be let into the meeting if your name is not on the list.</p>
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<p>Research Workshop (Rod Dubrow-Marshall; Carmen Almendros; Marie-Andrée Pelland; Cyndi Matthews)</p>	<p>The Research Workshop will focus on key areas of research currently taking place on cults and extremist groups and related areas of coercion (intimate partner violence, trafficking and gangs). Researchers will be able to discuss the challenges they may be facing or may have faced in proposing new research projects in these areas, including getting institutional approval (IRB or ethics committee), finding participants, clarifying aspects of research design and getting support from faculty. Experienced researchers will be on hand to answer questions and all those present will be able to share their ideas on current and future research including possibilities for collaboration. In previous years researchers have found this pre-conference workshop a helpful way to progress their thinking and plans and as a way to develop networks to advance their research. The workshop will also discuss specific proposals concerning the establishment of an online researchers' forum and the development of the journal and other conduits for research outputs (including conferences in different regions/countries). If you are planning to attend the workshop and would like a specific topic discussed then please contact the Research Network and Committee Chair, Rod Dubrow-Marshall, at rpdmarsall@gmail.com.</p>
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French Sessions / Conférences en français ou interprétées en français

<p>13 ans après la descente du FBI au Tony Alamo Christian Ministry: nos perspectives de notre trajet. (Debby Schriver, Lorna Goldberg, Marcus, Vanessa, Shaina)</p>	<p>Les panélistes étaient enfants lorsqu'ils furent pris de leur maison au Ministère chrétien Tony Alamo où leurs vies étaient définies par la doctrine tordue d'un chef de secte. Leur parcours vers le monde « extérieur » continue d'être rempli de défis, d'accomplissements, de joie et de nouveaux commencements. La vie d'aujourd'hui ne demeure pas déconnectée du passé. Chaque nouvelle expérience peut rappeler le passé et remuer de vieux souvenirs. Les pas ne vont pas toujours vers l'avant. Ils peuvent être de côté, en arrière, des montées abruptes et même gelés dans l'immobilité. Les panélistes discuteront où en sont maintenant leur vies émotionnelles et mentales, les embûches qui les ramènent au passé et l'impact de nouvelles expériences sur leur sens de soi. Ils décriront les barrières rencontrées, comment ils se débrouillent et les gens et les services particuliers qui les ont touchés en cours de route. Les participants seront invités à poser des questions et offrir leurs observations.</p>
	<p>The panelists were children when taken from their home in the Tony Alamo Christian Ministries, where their lives were defined by the twisted doctrine of a cult leader. Their journey to the "outside" world continues to be filled with challenges, accomplishments, joy and new beginnings. Life today does not remain disconnected from the past. Each new experience can call the past to mind and stir old feelings. Steps are not always forward. They can be sideways, backward, steep climbs, and even frozen in immobility. Panelists will discuss where their emotional and mental lives are now, the pitfalls that draw them to the past, and the impact of new experiences on their sense of self. They will describe the barriers they encounter, how they cope, and the particular people and services who have impacted them along the way. Participants will be invited to engage with questions and observations.</p>

<p>Analyse d'expériences de victimisations par des figures d'autorités religieuses dans les provinces de l'Atlantique (Canada): Un silence systémique prolongé (Marie-Andrée Pelland ; Christine Thériault)</p>	<p>Les provinces de l'Atlantique sont touchées depuis la fin des années 80 par plusieurs scandales d'allégations ainsi que par de nombreuses affaires impliquant la condamnation judiciaire de prêtres catholiques pour crimes sexuels. Toutefois, les données rendues publiques sur ces scandales de crimes à caractères sexuels commis par des figures d'autorités religieuses catholiques touchant les provinces de l'Atlantique sont éparées et fragmentaires. Bien que la commission de vérité et de réconciliation du Canada (2015) ait analysé en profondeur les violences physiques et sexuelles subies par les résidents des pensionnats autochtones, le rapport permet peu de comprendre la réalité particulière des autochtones des provinces de l'Atlantique. La visée de cette présentation consiste donc à comprendre le phénomène de victimisation par des figures d'autorité catholiques dans les provinces de l'Atlantique entre 1989 et 2018. Afin de cerner l'ampleur de ce phénomène, les informations accessibles dans la base de données de l'Institut canadien d'information juridique (CANLII), les données publiées par les diocèses de ces provinces et plus de 560 articles publiés dans les journaux ont été analysées. De plus, pour comprendre l'expérience de survivant de l'Atlantique, plus de dix entretiens ont été réalisés auprès d'hommes qui ont subi des sévices sexuels au cours de l'enfance par des prêtres catholiques. Les résultats permettent de dénombrer les prêtres condamnés ainsi que ceux contre lesquels des allégations ont été formulées. Les données présentées permettent également de saisir comment le silence entourant les agressions a perduré pendant plus de cinquante ans afin de protéger l'institution religieuse et les prêtres agresseurs sexuels. Les stratégies utilisées pour maintenir ce silence par les croyants, par les agresseurs et par les figures d'autorités catholiques seront analysées. Les conséquences de ces stratégies sur les victimes seront également présentées.</p>
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<p>Dynamique des relations interpersonnelles chez les Témoins de Jéhovah (Jackie Johnson)</p>	<p>Pour la plupart de ceux et celles qui ne leur sont pas familiers, les Témoins de Jéhovah sont généralement perçus comme un groupe religieux bénin et d'origine chrétienne qui est célèbre pour son ministère de porte-à-porte et dont les membres mènent leur vie selon les normes bibliques. En théorie, ce portrait peut sembler inoffensif pour ceux et celles qui ne connaissent qu'en surface les enseignements des Témoins de Jéhovah. Cependant, les croyances fondamentalistes du groupe à propos des rencontres, des fréquentations et du mariage – que l'on prétend être fondées sur les enseignements bibliques – révèlent également les inclinaisons du groupe vers la domination masculine et l'assujettissement des femmes. Seul un examen approfondi permet de mieux évaluer comment les enseignements des Témoins de Jéhovah peuvent affecter la dynamique des relations entre partenaires.</p>
<p>Expériences vécues d'anciens membres LGB (lesbiennes, gais et bisexuels) et implications pour le counseling (Cyndi Matthews)</p>	<p>Les personnes lesbiennes, gays ou bisexuelles (LGB) qui grandissent au sein de groupes religieux peuvent voir leur orientation sexuelle être réprimée. Elles peuvent faire face à certaines difficultés et y développer de la dépression ou de l'anxiété, des dépendances (drogues, alcool, etc.) ou encore, des penchants morbides (automutilation, idées suicidaires, etc.). Les recherches présentées dans cette conférence décriront d'abord les expériences des personnes LGB ayant grandi dans ce type de groupes. Puis, des conseils pratiques seront présentés à partir des résultats de ces recherches et des compétences reconnues par les associations de counseling ASERVIC et ALGBTIC, en tenant également compte des codes d'éthique des associations américaines (APA et ACA).</p>

<p>Faire de la « sociologie objective » ? Quel est l'état de cette « plaisanterie » désormais ? (Eileen Barker)</p>	<p>Il y a un quart de siècle, alors que le conflit des perspectives à propos des sectes (entre pro et anti) battait son plein, j'avais fait une allocution présidentielle à la Society for the Scientific Study of Religion qui s'intitulait : "The Scientific Study of Religion? You Must be Joking!" (trad. libre : L'étude « scientifique » de la religion? Vous devez plaisanter !). Ma conclusion consistait alors à dire que même si l'étude « scientifique » de la religion était une « plaisanterie », cette plaisanterie était néanmoins très sérieuse. Je suis toujours d'accord avec cette conclusion aujourd'hui, tout comme je le suis d'ailleurs avec la majeure partie du contenu de cette communication. Or, la vie ayant évolué ; la soi-disant « scène » des sectes ayant aussi évolué ; c'est ainsi que, dans une certaine mesure, j'ai moi-même évolué également. Cette présentation s'intéresse donc aussi bien aux changements liés au contexte et au domaine sectaire qu'à l'évolution de ma perspective, en tenant compte du fait que mes participations aux congrès de l'ICSA et mes étroites collaborations avec plusieurs de ses membres ont affecté mon appréciation du rapport entre les potentialités et les limites des sciences sociales, particulièrement lorsque celles-ci sont mobilisées pour étudier ce que je nomme les « nouveaux mouvements religieux » (NMR).</p>
<p>L'Église n'est pas censée faire mal! Sept péchés d'églises chrétiennes qui manipulent et abusent de leurs membres (Ken Garrett)</p>	<p>L'église n'est pas censée faire mal! Aucune église ne ferait sa promotion en disant : « Bonjour voisin! Visitez-nous et faites l'expérience de la discipline atroce d'une vie d'exclusivisme religieux, d'isolation et de peur! Perdez votre argent, vos amis, votre estime de soi et peut-être même, votre famille! Joignez-vous à nous ce dimanche! Café gratuit! ». Ces expériences douloureuses toutefois sont précisément ce que trouvent ceux qui sont recrutés par des églises malsaines et abusives. Tragiquement, un endroit qui promet de bénir et émanciper se trouve à être un endroit qui traumatise, affaiblit et contrôle ses membres. En cours de route, un système de foi qui devrait apporter joie, pouvoir sur sa vie et plénitude spirituelle acquiert une réputation de système de croyance dangereux, antipathique, isolé. Cet atelier examine sept qualités toxiques d'églises qui abusent de leurs membres et comment elles se comparent aux qualités d'églises et de ministères sains et croyants. Dr Garrett est un survivant d'une église chrétienne abusive et qui semble de caractère sectaire, est pasteur sénior de Grace Church à Portland en Oregon (États-Unis) et a acquis un doctorat en Ministère centré sur l'étude d'églises abusives. Il a écrit The House of</p>

	<p>Friends :Understanding and Recovering from Spiritual Abuse in Christian Churches et est fondateur de SAFE : Spiritual Abuse Forum for Education, un organisme qui travaille à éduquer ses membres sur l'abus spirituel et à offrir amitié et encouragement à ceux qui ont quitté tout groupe ou secte spirituels et abusifs.</p>
<p>La géographie mystique du Québec (Martin Geoffroy; Susan Palmer)</p>	<p>Présentation d'un nouvel ouvrage sur les nouveaux mouvements religieux (NMR) au Québec.</p>
<p>La secte de Trump : Comment parler respectueusement et stratégiquement en vue de promouvoir la réévaluation (Steve Hassan)</p>	<p>J'ai écrit mon 4e livre, The Cult of Trump et celui-ci a été publié par Simon and Schuster le 15 octobre 2019. J'y discute du profil stéréotypé que partagent de nombreux leaders de sectes : celui du narcissisme malin, ce qui me permet de dresser une comparaison entre Trump et Moon, Hubbard, LaRouche, Jones et d'autres. Je traite de son enfance et de ses influences, incluant son père Fred, Norman Vincent Peale et Roy Cohn et je m'intéresse aussi à l'histoire de la propagande et de la désinformation ainsi qu'à la rhétorique et aux stratégies de persuasion souvent utilisées par les leaders de sectes. Puis, j'aborde d'autres influences comme Poutine, la Famille, l'Opus Dei, la Réforme néo-apostolique, les libertariens, l'alt-right, la NRA et d'autres groupes de pression dont l'agenda est basé sur le dominionisme ou sur une réduction de l'État. Je m'intéresse ensuite à ses adeptes et je consacre un chapitre sur la manière de discuter avec de vrais croyants, en utilisant mon approche stratégique interactive. En ce sens, il est évident que les insultes ne font qu'accentuer la polarisation, tout comme le fait de dire que les personnes de l'autre côté du spectre ont subi un lavage de cerveau. La communication efficace exige d'abord de comprendre comment les personnes en arrivent à croire et comment celles-ci fonctionnent.</p>

<p>La sortie de l'emprise : Interet de l'abord psychanalytique (Monique Lauret)</p>	<p>La sortie d'une emprise mentale ou d'une emprise sectaire ne se fait pas sans difficultés. Sortir et se dégager physiquement d'un autre ou d'un groupe prédateur n'est pas équivalent à en sortir psychiquement. C'est simplement un premier pas vers la libération. Le temps de sortie et de libération psychique peut être très long, voire évoluer sur de nombreuses années. Il prend un temps plus ou moins long selon l'implication interne inconsciente. Se soumettre à un groupe sectaire entraine une perte du sens moral, du sens logique et une perte du sens de la réalité, scellant ainsi l'assujettissement de l'individu au groupe, l'abandon de soi sous le contrôle groupal ou d'un autre tout-puissant. L'épreuve de réalité est totalement occultée par l'idéal de groupe. Réaccéder à l'épreuve de réalité et à sa vie propre, singulière, nécessite un temps de travail psychique de désintrinsication des motifs inconscients, des désirs et des fantasmes qui ont participé de l'enchainement aliénant. La psychanalyse peut apporter son aide dans ce travail intérieur de façon à libérer les forces psychiques d'un individu et lui permettre de reprendre le sens et le cours de sa vie.</p>
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<p>La victimisation en contexte sectaire : Construire un portrait statistique de l'expérience de victimisation de membres et d'anciens membres canadiens (Marie-Andrée Pelland ; Céleste Goguen)</p>	<p>Les données canadiennes sur la victimisation en contextes sectaires sont peu nombreuses. À l'exception de documents informatifs sur les types de victimisation des enfants (Derocher, 2018) ou des recherches portant sur des groupes particuliers (Kent et Wiley, 2017; Kent, 2012; Pacheco, Casoni, 2008) ou des témoignages biographiques ou dans les journaux de victimes ou de survivant (Bouchard, 2001; Lozeau, 2013; Nguyen, 2019), aucune donnée disponible ne permet de cerner l'ampleur du phénomène de victimisation en contexte religieux au Canada. Les données ne permettent pas non plus de cibler les types de victimisation subis par des croyants, d'anciens croyants ou encore des enfants nés dans ces groupes. Cette présentation a donc d'une part pour but de présenter les efforts préliminaires pour définir les victimisations observées dans les écrits scientifiques en contextes sectaires et la spécificité de celles-ci. Les stratégies pour mesurer les victimisations subies par des enfants aux mains de différentes autorités catholiques dans différentes recherches et commissions d'enquête seront également analysées. La portée de ces stratégies de collecte de données et les conséquences de ces efforts pour comprendre le phénomène de la victimisation en contexte religieux seront discutées (Commission-vérité et réconciliation du Canada, 2015; Higgins, 2012; Hugues, 1992; John Jay College of Criminal Justice, 2004; Royal Commission into Institutional Response to Child Sexual Abuse, 2017). D'autre part, un premier outil de cueillette de données statistiques sera présenté afin de sonder les croyants, les anciens croyants canadiens sur leurs expériences de victimisation en contexte religieux. Enfin, les enjeux liés aux stratégies de recrutement de participants canadiens seront analysés et discutés.</p>
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<p>Le châtimeut corporel des enfants en milieu protestant conservateur: risques de dérives violentes et difficultés d'intervention (Adriana Pacheco)</p>	<p>Dans cette communication, nous discuterons du phénomène du châtimeut corporel des enfants en tant que pratique liée à un cadre doctrinal chez les protestants conservateurs, c'est à dire chez les membres de congrégations protestantes qui font une interprétation assez littérale de la Bible (baptistes, évangéliques, pentecôtistes, etc.). Nous nous pencherons en particulier sur les cas, de plus en plus fréquents au Québec, de dérives violentes afin d'analyser les différents éléments qui entourent cette problématique. Sur ce point, nous examinerons entre autres les cas de certains pasteurs qui ont comparu récemment devant la justice pour avoir administré des châtimeuts corporels très sévères à des enfants de membres de leurs Églises.</p> <p>Dans un premier temps, nous résumerons le discours des protestants conservateurs qui vise à légitimer le châtimeut corporel et qui découle d'une interprétation particulière de plusieurs versets bibliques relatifs à la nature de l'enfant. Puis, nous analyserons les différents éléments qui favorisent l'administration de punitions physiques sévères et fréquentes, comme la radicalisation de la doctrine à l'intérieur de la congrégation, la méconnaissance des lois qui encadrent les pratiques punitives parentales, ainsi que l'emprise du pasteur sur les membres du groupe religieux. Enfin, nous discuterons sur les difficultés d'intervention pour les organismes de protection de l'enfance, à commencer par la difficulté de détecter les situations d'abus physique en raison de l'isolement des groupes par rapport à la société.</p>
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<p>Le modèle de la bergerie - Un outil destiné au criminaliste pour appréhender la dangerosité objective d'un groupe religieux minoritaire (Arnaud Palisson)</p>	<p>Pour expliquer simplement la relation leader-adeptes au sein d'un groupe religieux minoritaire, on recourt traditionnellement à l'allégorie du berger et de ses brebis. Si ce modèle présente quelques vertus en victimologie, il tend toutefois à banaliser les comportements illicites qui se produisent dans une secte nocive. Cette représentation est donc à proscrire dès lors que l'on s'intéresse aux mouvements religieux sous l'angle du droit criminel.</p> <p>L'auteur propose une profonde refonte du modèle du berger, afin de représenter plus précisément la hiérarchie sectaire et de mieux appréhender l'éventuelle dangerosité sociale du groupe et/ou de ses membres.</p> <p>Ce nouveau "modèle de la bergerie" compte non plus deux mais trois niveaux de membres (leader/cadre/adepte). Par ailleurs, à chaque niveau, un membre peut se voir attribuer un état psychologique parmi trois possibles.</p> <p>En se basant sur des critères objectifs issus du droit répressif, le modèle de la bergerie permet de repérer les groupes religieux délinquants et, parmi eux, de distinguer les églises radicales des églises malveillantes. Ce modèle permet également de préciser les responsabilités pénales, au plan individuel et collectif.</p>
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<p>Le système juridique de la Scientologie (Phil Lord)</p>	<p>Cette présentation donne un aperçu du système juridique de la religion de la Scientologie. Pour les membres de la religion, ce système juridique déplace et remplace complètement le système juridique traditionnel. Le système juridique de la Scientologie est autonome et indépendant, avec des règles, des mécanismes d'application et des établissements pénitentiaires. L'aperçu fourni dans cette présentation sera utile aux tribunaux et à la poursuite des recherches dans le domaine naissant mais vital de la recherche juridique scientologique.</p>
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<p>Les violences basées sur l'honneur en contexte sectaire : un concept pertinent (Madeline Lamboley ; Marie-Andrée Pelland)</p>	<p>Les violences basées sur l'honneur, plus connues dans un contexte interculturel, s'intègrent dans un contexte global d'inégalités des sexes, entraînant des situations de violence sur fond d'honneur et de patriarcat touchant principalement de jeunes femmes qui ne connaissent pas leurs droits. Une femme transgresse les normes sexuelles appropriées ou l'honneur si elle tombe en amour, s'engage dans une relation extra-conjugale, demande le divorce, ou encore choisit son propre mari. L'honneur devient alors une justification pour perpétrer des abus sur une femme, et ce, avec le support d'une communauté pour qui, il est essentiel que le comportement de celle-ci soit contrôlé (Boudjak, 2007). Il est alors « normal » de punir, allant de l'ostracisme social, en passant par le harcèlement, ainsi que toutes autres sortes d'actes de violence, le meurtre étant la punition ultime (Siddiqui, 2005). Ces observations soulèvent de nombreux défis en matière d'intervention. Si les violences basées sur l'honneur, bien que timidement, sont mieux connues dans un contexte migratoire des communautés culturelles, qu'en est-il en contexte sectaire ? Il s'agira dans cette communication de définir le sens et la portée du concept d'honneur en contexte sectaire et de cerner l'importance de l'emprise de celui-ci dans le contrôle des conduites des femmes membres de ce type de groupes. Enfin, les différentes formes de sanctions présentes en contexte sectaire pour les possibles manquements à l'honneur seront explorées. Des exemples tirés de différents groupes canadiens dont les mormons polygames, le groupe Lev Tahor ou encore chez les Témoins de Jéhovah permettront d'interroger la pertinence de ce concept pour l'approfondissement des connaissances dans le champ de recherche de groupes dits sectaires.</p>
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<p>Machine-jihad : événements, affects et sens (Maria Mourani).</p>	<p>Le phénomène des jeunes Occidentaux rejoignant des groupes armés à l'étranger n'est pas nouveau. Depuis 2012, le départ de jeunes Européens et Nord-américains, attirés par les conflits en Syrie et en Irak, est devenu un objet de préoccupation majeure. À partir de l'approche rhizomique de Deleuze et Guattari – qui revient à penser l'humain comme un devenir – et de la méthodologie du récit de vie, nous avons tenté de comprendre la germination du devenir-jihadiste chez des jeunes Canadiens, Belges et Français. À l'émergence de ce moment où l'on perçoit les choses autrement lors de cette rencontre virtuelle ou réelle, humaine ou non-humaine, qui affecte, fait agir et donne sens à une ligne de fuite, un devenir.</p> <p>En portant notre regard sur les différents « agencement-vie » de l'acteur, en l'occurrence la famille, l'école, etc., ainsi que le cyberspace – régulièrement mis à l'index comme un lieu de propagande, de recrutement, de prosélytisme, d'opérationnalisation d'attaques terroristes et de financement – nous porterons notre analyse sur ce qui affecte l'acteur et déclenche sa transformation. Nous examinerons, notamment, les effets de la haine et l'amour. Entre un amour idéal, voire utopique, et une haine non-refoulée, où la pulsion relève davantage de déclencheurs psycho-sociaux qu'idéologiques, il s'agit de mieux comprendre ces événements qui forcent l'acteur à penser et ressentir autrement, alors qu'une autre façon de vivre et de sentir s'enveloppe en lui dans un monde, virtuel ou réel, de plus en plus anesthésié à la violence.</p>
<p>Questions et enjeux sur un procès de dérive sectaire devant la Cour d'assises (Maleine Picotin-Gueye)</p>	<p>Il sera fait la présentation d'une affaire de dérive sectaire traitée par le cabinet devant la Cour d'assises de PONTOISE. Nous décrirons les enjeux de l'accompagnement juridique et psychologique pour les victimes mais aussi du point de vue des exit counselors qui ont dénoncé les agirs de ce manipulateur à la suite d'une enquête et ont également par la suite accompagné les victimes durant tout le temps de la procédure avec la préparation de celles-ci pour l'audience. Aussi, nous évoquerons le rôle des avocats dans cette configuration de gestion d'un groupe de victimes et le déroulement du procès, et notamment l'appréhension des questionnements que peut se poser le juré d'assises pour pouvoir permettre une bonne compréhension en peu de temps d'un sujet tel que l'emprise mentale.</p>

<p>Table ronde : Au sujet de la radicalisation au Québec: théories du complot et engagement passionnel (Mathieu Colin; Solange Lefebvre ; Maria Mourani ; Marie-Andrée Pelland)</p>	<p>Une étude récente sur les médias et la radicalisation a été conduite au Québec en utilisant des méthodes à la fois qualitatives et quantitatives. Le panel présente certains résultats d'entrevues avec des personnes associées à un éventail d'idéologies, allant de l'extrême droite à l'extrême gauche et de perspectives islamistes. De plus, des entrevues avec des familles et des acteurs sociaux engagés dans de telles situations seront discutées. Des observations liées au conspirationnisme, des relations parfois décrites comme un engagement passionné, seront décrites et discutées.</p>
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French Workshops / Ateliers en français ou interprétés en français

<p>Atelier de recherche (Rod Dubrow-Marshall, Carmen Almendros, Marie-Andrée Pelland and Cyndi Matthews)</p>	<p>Cet atelier de recherche présentera certaines des recherches actuellement en cours sur les sectes, les groupes extrémistes ou sur des domaines connexes liés à la coercition. Les chercheurs pourront aussi y discuter des difficultés auxquels ils peuvent être confrontés dans la proposition de nouveaux projets de recherche dans de tels domaines, notamment ceux relatifs à l’approbation de l’institution ou des comités d’éthique, à la recherche de participants, à la clarification de leur démarche de recherche et à l’appui d’une faculté. Des chercheurs expérimentés seront disponibles pour répondre aux questions et tous les participants de l’atelier auront l’occasion de partager leurs idées sur leurs projets de recherche en cours ainsi que sur des projets futurs, incluant des possibilités de collaboration. Dans les années précédentes, les chercheurs ont évalué que cet atelier pré-conférence fut utile dans l’avancement de leur recherche, tant au niveau du développement de leur réflexion qu’au niveau de la planification et du réseautage. L’atelier présentera aussi des propositions sur la mise en place d’un forum en ligne pour les chercheurs, sur la soumission d’articles à la revue de l’ICSA ou sur divers canaux de diffusions des résultats de recherche, incluant des congrès. Si vous prévoyez participer à l’atelier et souhaitez soumettre un certain sujet à la discussion, veuillez contacter : Rod Dubrow-Marshall, Président du comité Research Network, à : rpdmarshall@gmail.com.</p>
<p>Atelier pour les professionnels en santé mentale - Travailler avec d’anciens membres de première génération (Linda-Dubrow Marshall, Richard Turner, Ashley McLean)</p>	<p>Cet atelier donnera aux professionnels de la santé mentale des outils pour mieux travailler avec d’anciens membres de première génération. En se basant sur ses recherches et ses expériences personnelles en tant qu’ancienne membre, Ashley McLean discutera des difficultés associées avec le traitement d’anciens membres de groupes pseudothérapeutiques. Également fort de ses expériences personnelles et professionnelles, Richard Turner présentera son point de vue sur différentes problématiques en santé mentale et sur la meilleure façon d’aider les anciens membres de première génération à se rétablir, en tenant compte du cheminement individuel et de ses obstacles. Enfin, la Dre Linda Dubrow-Marshall exposera ensuite comment les professionnels de la santé mentale peuvent mieux faciliter le rétablissement des anciens membres de première génération, à partir d’une prise en considération des paramètres propres à chaque situation (malgré une potentielle uniformité des séquelles), ainsi que de</p>

	<p>l'importance d'intégrer de la flexibilité à sa posture générale.</p>
<p>Atelier pour les professionnels en santé mentale - Travailler avec d'anciens membres nés ou élevés dans un groupe (Lorna Goldberg, Jacqueline Johnson)</p>	<p>En présentant les réactions typiques d'adultes de seconde génération ou d'adultes de différentes générations (SGA/MGA) suite à leur départ du groupe, cet atelier fournira des outils aux professionnels de la santé mentale afin qu'ils puissent être en mesure de mieux intervenir. Plusieurs enjeux relatifs à la personnalité développée dans le groupe y seront décrits, tels que l'intériorisation des diverses pressions ressenties au sein du groupe, notamment celles liées au paraître, à la performance et au perfectionnisme. Par conséquent, le développement d'une conscience rigoriste sera aussi examiné. Une attention sera aussi portée au fait qu'une grande proportion de la clientèle doit composer avec les effets d'un trouble complexe de stress post-traumatique, suite à une enfance remplie de traumatismes d'abus et/ou de négligence. Le rôle du thérapeute consiste à amener les individus à acquérir une meilleure connaissance de soi en les aidant à mieux comprendre les impacts de leur enfance dans le groupe sur leurs pensées et leurs comportements actuels. Les symptômes complexes liés au stress post-traumatique (par exemple la dissociation et le dérèglement émotionnels) seront adressés et les clients peuvent bénéficier d'une approche qui reconnaît les événements déclencheurs et qui tient aussi compte des différentes alternatives et des techniques d'ancrage. De cette manière, le thérapeute se voit donc plus en mesure d'aider ses clients à accéder plus facilement à ses croyances et à ses émotions profondes. Par conséquent, ceux-ci peuvent graduellement passer de l'expression des émotions de manière somatique ou par l'action (parfois autodestructive) à leur expression par le langage. Dans le processus de thérapie, certains des présupposés des clients pouvant</p>

provenir de la vie dans la secte seront aussi explorés, de sorte qu'ils seront en mesure de mieux évaluer si ceux-ci sont davantage attribuables au passé ou au présent. Comme il arrive que certains présumés soient dirigés vers le thérapeute ou sa pratique, celui-ci doit donc être conscient également que certaines réactions de ses clients peuvent être provoquées par son propre comportement. L'objectif étant de permettre aux clients d'avoir davantage de contrôle sur leur vie et d'avoir accès à un plus grand répertoire réactionnel. Les relations familiales après la secte seront également abordées. Des exemples de cas seront fournis tout au long de l'atelier. Du temps sera aussi réservé pour la discussion et pour des questions.