

Acts of the Conference Cults and the Rule of Law

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² Union nationale des Associations de Défense des Familles et de l'Individu victimes de sectes, http://www.unadfi.org
³ Center of Religious Studies, http://www.iriney.ru
⁴ Centro Studi Abusi Psicologici, http://www.cesap.net

The cults' political model versus democracy

Jean-Pierre Jougla (UNADFI)

How to introduce the topic of the day "Cults and the Rule of Law" in twenty minutes?

To get straight to the point, I will discuss what I call contemporary cults as utopian political models which totally break with the realities and the spirit of our times: the purpose of the cultist project beyond its multiple clones is ultimately to establish a structure and an utopian space, out of time, which wipes out the past of its followers, an can be duplicated anywhere and integrated into a general network.

In other words, this model is like a Trojan horse in the heart of a State that respects the Rule of Law, a state within a state, and that is a danger for the future of democracy.

The three chapters of my presentation:

- Democracy and the Rule of Law
- The cultist state with regard to fundamental principles
- The danger for the Rule of Law

I. Democracy and the Rule of Law

The concept of the Rule of law is essential to address the idea of democracy, <u>but also the</u> question of cults.

Everyone knows what democracy is, a political system in which the people are sovereign "government of the people, by the people, for the people" to quote Abraham Lincoln. It is a form of society whose values are freedom in equality, according to Alexis de Tocqueville. Is it necessary to note that democracy is not given or acquired once and for all but is the result of successive historical events and always to be re-conquered by each and all.

What is the Rule of law?

The Rule of Law is a concept that refers to the efforts which, for centuries, attempted to found town management on rules that allowed both the "togetherness" of the community and provided, above all, legitimacy along with an applicable clear system of governance. Some of the ideas in "The Social contract" by the Swiss philosopher Jean-Jacques Rousseau are present in the concept of the Rule of Law. And you all know that what cults do, all cults, is to break existing social ties to develop new, weaker ones so as to found the city on the cults' own rules.

The effort to create the Rule of Law, begun in the late Middle Ages, not to go as far back as the culture of Athens and ancient Rome, resulted in the following steps:

- In Britain, in 1215 Magna Carta lays down rules that protect the individual against arbitrary punishment in 1679 is established habeas corpus in 1689⁵ and the Bill of Rights states that "the pretended power of suspending the laws or execution of laws by regal authority without consent of Parliament is illegal".
- In Germany the concept of State law is forged in 1871 with the advent of the Empire, to

⁵ Translator's note: The Declaration of Rights encapsulates the political aspirations and ideas of the English Revolution of 1688-89.

regulate the power of the State by law

- In the United States of America, the Declaration of Independence of 1776 states that the government based on the consent of the people and that men have the right to change their government when they are victims of abuses and usurpations which tend to "absolute despotism"
- In France the Revolution of 1791 establishes the principle that "there is no authority (...) above the Law "

The objective of legal experts was to protect individuals from arbitrariness by law.

The Rule of Law means that the freedom of decision of State bodies is, at all levels, guided by legal standards and that compliance with these standards is guaranteed by a judge. Thus we witnessed the monarchical systems' metamorphoses into "parliamentary monarchies", a political model though still based on the monarchical model is founded on the respect of democracy and the Rule of Law.

The power of the State was subjected to the rules on which it is founded. This means that the State like the individual cannot ignore the principle of legality.

New development in the '70s: the theme of the Rule of Law is taken up by the public debate over the primacy of democracy and the priority given to individual freedoms. This turning point was linked to the criticism of totalitarian systems, criticism that was followed up by a rehabilitation of the democratic State (whose legitimacy had been questioned by the Marxists and the "dictatorship of the proletariat").

Finally, the last step in the evolution of the concept of the Rule of Law at international level, the UN, asking that the Rule of Law be consistent with human rights.

The United Nations defines the Rule of Law as a principle of governance in which individuals, institutions, public and private entities, including the State itself, are accountable to respect publicly promulgated laws, enforced in the same way for all and compatible with international standards of human rights.

And you can guess what my objective is: it is urgent to analyse the modus operandi of cultism through the prism of the founding principles of the Rule of Law.

It is the compliance with the contents of laws with the founding principles of Human Rights which attests to the Rule of Law.

<u>The General Assembly</u> of the United Nations places the Rule of Law on its agenda since 1992, with renewed interest since 2006, and adopted several resolutions in this regard during the last three sessions.

The Rule of Law is based on respect for certain principles (that cults violate unscrupulously and that is why it is essential to give a rapid oversight of them):

• The equality of legal subjects.

Any individual, or organisation, should be able to challenge the application of a legal standard, which contradicts a higher standard. The principle of equality forbids discrimination of legal persons.

• Respect of the hierarchy of norms.

The competences of the various organs of the State should be precisely defined. Standards that these state bodies enact shall be admissible only from the moment they meet all the standards of superior law (principle of legality): Constitution, international treaties, legislation, regulations, contracts between persons or parties (private law). This shows the interaction that should exist between the different strata of society, interaction which is non-existent in cultism.

• The independence of the judiciary.

The Rule of Law implies the existence of an independent judiciary in order to respect the principles of equality and of legality. When dealing with citizens, the administration in a Rule of la Law State is subject to the rules of law. (In contrast you would have an arbitrary behaviour as described by F. Kafka in "The Trial"). All cults have their own, more or less elaborate, judicial system, of which I will speak later.

Judicial independence which must obey impartiality is based on the separation of powers. Separation of the legislative, the executive and the judiciary.

• The control of constitutionality.

Any law or international convention must abide by the Constitution of the State. The power of the State is now based on the Rule of law but also limited by the law. The law becomes the means of recreating social fabric and mechanism which limit State control. This principle is non-existent in cults.

The concept of the Rule of Law, which is becoming an international norm, is based on "the international definition of minimum basic rules for the benefit of all men, i.e., the definition of a law to which States are accountable."

This is the paradigm on which our democratic world is based and which contemporary cults really intend to challenge.

The Rule of Law therefore opposes the so-called "police State" i.e. where the administration has absolute power because there is no system of checks and balances.

The Rule of Law precludes a State dominated by the arbitrary, the whim of an absolute ruler in a State where the activities and powers are not framed, limited by law, the mode of governance becomes that of a police State, where imbalance, arbitrariness and abuse of power take over.

A cult, by nature structured like a state, works along this model where all countervailing powers have been banned.

This necessary preamble over, I'll now approach THE CONTEMPORARY CULT as a regressive societal model of statehood.

II The project of a cultist State: the cultist State versus fundamental principles

To say that a cult, be it a multinational or limited to a few followers, has the DE FACTO structure of a State may surprise you.

The lack of time does not allow me to develop this theme further but I urge you simply to

accept the idea that contemporary cults establish themselves in the same manner as States ...

- around <u>a territory</u>, mainly symbolic, vibratory, energetic, but to those who live there endowed with a supra natural force (a border which protects from the outside world, described as toxic, a border which very quickly becomes destructive of freedom),
- around a nation of followers, elected people,
- around a unifying doctrinal ideology,
- and around <u>an administrative organisation</u> where the leader alone detains the three leading powers on which classically all societies are built: legislative power which controls the norm, the executive which carries the royal attributes of group management and finally the State judiciary that penalises any deviation committed by the adept against the guru's law.

A people, a territory, a doctrine, a leader, a legislature, an executive and a judiciary.

The paradox is that far from seeking a **separation of powers**, guaranteeing the exercise of freedoms as Montesquieu advocated, all followers accept the **legitimacy** of the **founding** guru (from then on, absolutist) and the sovereignty with which they endow him, by agreeing that he should hold the three powers in his hands alone.

In a cult not only power cannot be shared, but it may not be contested. It is at this stage that takes root the "banality" of submission and single mindset of the follower.

All followers, under undue influence and maintained thus, are sincere in giving their support and worship to the guru who takes advantage of the sense of legitimacy that he captivates and calms his fear of revolt, inevitable fear that haunts this master who holds absolute powers he does not wish to share. Without the mind control he has over his followers the guru would not exist.

I have , a little abruptly, discussed a certain model of society. It is certainly crude, but it should makes you understand my angle of approach to contemporary cults. It consist of considering that they have a State like structure, which they actually have in their followers' eyes, most of the time in a subconscious manner and, on the other hand, what they represent, consciously this time, for the leader. The analysis of the cult's internal documents permits to understand the cult's reality.

But we usually do not perceive the State dimension of contemporary cults because we stubbornly remain beyond the cult's pale. This border carries a symbolic weight, even a magic one comparable to the furrow traced by Romulus to found the city of Rome, the crossing which cost Remus his life because he had transgressed the border and that for Romulus - *insociabile regnum* - power could not be shared.

But we should realise that the adept exists only because the cultist State has a sacred reality for him, vital, superior, a worthy host, worthwhile protecting the mission that, at the same time, binds group and guru.

You could tell me that I am far from the usual approach which consists of understanding the cult from listening to the adepts, from indoctrination and its development of undue influence and the extent of followers state of subjection.

In fact, no! The adept only exists because of and for this model of society. And it is this archaic, clan like, model of society, which creates the follower and from which stem all the breaks with "the former life", the environment, the family and friends.

The concept of follower can only be understood with regard to the essential organs vital to the functioning of the State, what lawyers style "royal attributes", attributes of royalty, around which all the States develop what is called the Executive system (Departments of the Economy and Finance, Foreign Affairs, Interior, Education, Armed Forces, Health, etc.).

III The cultist State: a threat to democracy

The cult project is to change the paradigms on which we base all sovereign principles of our democratic societies.

It is around these royal attributes that all cults will build a lifestyle and "governance". But it is also very prosaically around these governing bodies that the cult spins the multiple and continuous tensions that, on a daily basis, will submit the adept to subjection. The first aspect of mind control is to be led to love a tyrant, to become the subject of this tyrant under duress unable to escape the bondage presented as a new consent of release.

By "royal attributes" I mean the ability that cults have to endow themselves with power: to manage vital and reconstructed personal history of the followers,

to develop their own language (Novalangue described in Orwell 1984)

to weave a specific mode of production in the form of exploitation of the followers'

labour leading to a parallel economy with its own mode of taxation,

to monitor the group through a special police system

to control relationships with the outside world as a sort of symbolic customs control by a quasi-diplomatic mechanism,

to set up a parallel special education system,

to heal through illusory therapeutic methods and special dietary practices, etc..

I address myself to cult specialists who will illustrate, from their experience, each of these cultist attributes of the sovereign State in specific cults...

First and major result of the cultist political model: to transform the adept into a non-citizen, that is to say, a being that was deliberately influenced into abdicating sovereignty, with which the modernity of Enlightenment had invested the people, popular sovereignty on which secular society based (with local variations) on the social contract embodied today by the Rule of law!

The political cultist model in fact carries this regressive project! This interests us today, because the issue of the cultist model is not only the risk, known to us all, of the follower's enslavement, but also of the duplication of the cultist model of society, instead of the democratic model in a somewhat confused world.

Therefore compare, point by point, but quickly, too quickly, the distortions that characterise the cultist model of State with the model of the Rule of Law.

• In the cult the subjects' equality before the law is replaced by undue influence.

The member of a cultist group loses his personal status before the law, and in exchange gains the right to become the guru's subject as in times gone by, the vassal was subject to his suzerain. The follower (vassal but this time without a fief) has forfeited his civil rights in the

sense that he is subject to the head's normative power but he has no opportunity of taking part in it, and he has also renounced his judicial power that protected him from abuse of the Rule of Law.

The status of vassal makes it impossible for the adept to access equality of rights! It explains the dependence and obedience to the group endowed through daily use of the sovereign attributes I sketched above.

If only international institutions where supra-national standards are elaborated could recognise that the it is an illusion to believe that contemporary cults are only "New Religious Movements" and if they could detect how cults in fact actually violate the fundamental rights of each of their members, that their mode of internal governance is alien to fundamental freedoms and at least to the principle of freedom of expression.

It is urgent that all eyes should finally be opened on what they see.

• In a cultist group the respect of the hierarchy of norms and similarly that of constitutional controls, both important characteristics of the Rule of Law, are denied by the primacy of cultist law.

The Internal cultist law enacted by the guru is the supreme reference which suffers no limitation . There can be no hierarchy of norms as the law of the guru is universal and cannot be contested. The cultist Empire considers itself-sufficient!

It is this imagined superiority which on the one hand justifies the transgressions of the laws of secular society committed by cults and other meaningless relationships between followers (this helps to deconstruct the social contract). It is also in the dominance of cultist law that evidence of the struggle presented by adepts as part of secular trials find their achievement.

In a cult the judiciary is not independent.

The Rule of law implies the existence of an independent judiciary that adheres to the principles of equality and of legality . The Cultic legal system, which sanction non compliance with the guru's law belongs to the guru. There can be no question, in the cult, of any interference with the guru's power structure insofar as it is also part of the process of controlling the followers. There is here a clear violation of the principle of fair trial stated under art 6-1 of the European Convention for the Protection of Human Rights of 4 November 1950.

It has taken centuries for the power of the State to be finally based on the Rule of Law which also limits the power of the Law. A continuous effort by generation on generation has allowed it to become the structure which reconstitutes social fabric and the device limiting State control.

Yet the cultist model, although it has a state-like structure, results in the daily loss by thousands of people of their status of citizen in favour of another dimension of citizenship without which the Rule of Law remains a simple construction devoid of reality.

I'm sure our discussions will now permit to clarify the approach that I have tried to express and demonstrate that the cult is a State within a State, a power State, from which the Rule of Law should protect everyone .

"FREEMEN, SOVEREIGN CITIZENS, AND THE THREAT TO PUBLIC ORDER IN BRITISH HERITAGE COUNTRIES"

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ABSTRACT

Throughout the English-speaking world, an anti-societal movement comprised of unknown thousands of people is rejecting the authority of law enforcement, the courts, and banking. This movement goes by different names, most commonly the Freemen or Sovereign Citizens. Its origins likely began with American racist movements in the 1960s and 1970s, and gathered greater support during the American farm crisis during the late 1970s and 1980s, along with an interest rate crisis in the United States and Canada during the same period. Because adherents see the state as a corporation with no authority over free citizens, members are belligerent toward any authority figures like police, judges, park rangers, tax collectors, and court clerks whom they see as state agents. American police have had several deadly exchanges with members, and Canadian courts have issued two long decisions concerning them and their 'paper terrorism' tactics (i.e., flooding courts with bogus, Freemen-generated 'legal' documents). Variously claiming authority from the Bible, British Common Law, and international maritime law, Freemen throughout the English-speaking world have connected through the Internet and now have non-North American adherents in the United Kingdom, Australia, and New Zealand.

<u>Introduction</u>

Numerous anti-government sentiments fall with movements variously called The Freemen or sovereign citizens, all of whose adherents believe that existing government is illegitimate and holds no legal authority over them. Comprised largely of middle-aged or older males (Anti-Defamation League, 2010: 11), these groups have been disrupting law enforcement and judicial procedures for decades, but only recently have caught the attention of scholars and the media (not the least because of their heightened exposure on the Internet and the violent actions of some adherents, primarily in the United States). With a considerable degree of certainty one can say that their numbers have grown in recent years, and a group that monitors them indicates that fifty anti-American government groups operated in 2008 and then nearly 200 in 2010 (Anti-Defamation League, 2010: 2). Another monitoring group estimates that 100,000 "hard core" American sovereigns exist with another 200,000 people showing various levels of involvement (Southern Poverty Law Center, 2013: 2). No general

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⁶ MacNab (2011: 12) broke down the generation appeal of the different OPCA groups as follows: "Sovereigns over the age of 60 most likely joined the movement following a personal bankruptcy or argument with government tax collectors. Those in the 35 to 60 year old age group likely joined when they ran into trouble with a mortgage foreclosure or other debt problem. The youngest and newest recruits are either 1) children of sovereigns who were indoctrinated into this absurd belief system by their family, or 2)they were introduced to the belief system through an online conspiracy source such as the '9/11 Truth Movement.' This last group believes that the Bush administration was secretly behind the tragic events of 911."

membership figures exist for Canada, but a late 2010 Facebook page for one of the anti-government groups, the Freemen, listed over 2,000 members (Bell, 2010). A growing body of research exists about these movements in the United States and Canada (see, for example, State Justice Institute 1999); less information is available about them in other parts of the English-speaking world.

I provide an overview of the international anti-government movements related to the Freemen and Sovereign Citizens, identifying key arguments and tactics that adherents use (especially in the United States and Canada). Taking advantage of a growing body of articles, reports, and court cases, I identify the probable origins of the North American movements in the hostility towards government that appeared in the American mid-West in the late 1960s, which were heightened by the American farmers' crash of the 1980s and corresponding jump in interest rates in the U. S. and Canada in that same decade. Subsequent financial crises involving mortgages and banking have occurred in the closing years of the last century and the opening ones of this century, any one of which likely could have delegitimized government and banks in the eyes of persons who became victimized of national and international political and financial policies. I suggest that recent farm crises in the United Kingdom New Zealand, and Australia might contribute to the creation of anti-government citizens in these countries. I conclude with reflections upon the anti-government's social, political, and economic impact on the societies that they oppose.

A Classification of the Different Anti-government Movements

Among the most comprehensive classification of the different anti-government movements appears in a recent court decision written by a judge in Edmonton, Alberta Canada for a divorce and matrimonial property case in which the respondent participated in one or more anti-government movements. Focusing on the court implications of these movements, Associate Chief Justice J.D. Rooke of the Court of Queen's Bench of Alberta called the adherents to these movements, "Organized Pseudolegal Commercial Argument (OPCA) Litigants (Rooke, 2012: para. 1; see Cardwell, 2013). His fivefold classification of the different types of litigants provides a platform to identify and discuss a range of anti-societal beliefs and behavior associated with these people, but we must keep in mind that no belief or behavior is exclusive to a particular litigant type. Particular adherents move in and out of the fivefold litigant typology.

First, the "detaxers" "focused almost entirely on avoiding income tax obligations" (Rooke, 2012: para.169). Politically, they came from both left-wing and right-wing backgrounds, (Rooke, 2012: para. 170), and often were professionals or business people who had significant incomes (Rooke, 2012: para. 171). The often higher economic income of many de-taxers contrasts with the generally "lower income and/or occupational and employment context[s]" Rooke, 2012: para 171). Although other forms of the OPCA movement are more prone to violence, detaxers committed a vicious attack against a California court clerk in the mid-1990s for refusing to accept self-made court documents that numerous anti-government groups were submitting to courts. In 1997, the court clerk, Karen Mathews, wrote about the attack against her in a letter to the *New York Times*:

'Lady, you would be so easy to kill.' More than three years later, these words still haunt me. My assailant growled this threat as I lay in the darkness on the floor of my garage, stunned and dazed from being beaten, kicked and knifed. Then he put a gun to my head and dry-fired it several times.

This was no random attack or botched burglary. The man who all but killed me was a member of a disciplined organization with a specific mission. And bizarre as it may seem, I was a target because of my job. I am the elected clerk-recorder of Stanislaus County in central California, a sleepy-sounding title until paramilitary groups discovered that harassing and intimidating officials like me is a way to attack the basic workings of government. One of their tactics is to try to file liens against the

property of Internal Revenue Service employees and other officials they regard as the enemy.

In California alone, clerk-recorders in 49 of the state's 58 counties have reported incidents ranging from fist-pounding intimidation to threats of physical harm. This is part of a guerrilla war against democracy going on far below the level of an Oklahoma City bombing. I often felt while following the trial of Timothy McVeigh that the events are related in spirit if not in fact.

It is difficult to comprehend or convey the anger and crazy sense of misguided patriotism embraced by these people. For example, after I refused to record one man's illegal 'common law' lien, he told me, 'You are guilty of treason.' He then snarled, 'I am a sovereign citizen of the Republic of California, not the corporate United States, and the laws you enforce restrict my God-given rights.'

I find it hard to discuss some of the details of what happened to me. But I feel an anger that won't go away, not only against the self-styled patriots who harass us, but also against those who express or tolerate a certain "populist" support for antigovernment extremism (Mathews, 1997; reprinted 2010).

Nine persons were convicted of assaulting Mathews and committing related crimes, all of whom were associates or members of a Christian-sounding radical detaxing group called the Juris Christian Assembly (Trott, 1999; see Hallissy, 1995). Soon we shall see that the language and self-identification that Mathews's attacker used is common among OPCA members. Perhaps as many as 500,000 tax protesters fight with the Internal Revenue Service over payment issues, but by no means are all of them related to anti-government OPCA litigants (Sothern Poverty Law Center, 2013: 2).

Second, the "Freemen-on-the-Land" movement is "strongly anti-government, and has libertarian and rightwing overtones. Christian rhetoric is common" (Rooke, 2012: para.171), and (according to Rooke) it is a Canadian creation that "spread to other common-law jurisdictions," which include the U.K., Australia, and New Zealand (Rooke, 2012: para. 173). Adherents believe that "they can 'opt out' of societal obligations and do as they like" (Rooke, 2012: para. 174). Many claim that "they have an unrestricted right to possess and use firearms" (Rooke, 2012: para. 175; see O'Flanagan, 2012) and the Canadians:

parallel the American Sovereign Man community. Both engage in a broad range of OPCA activities directed towards almost any government or social obligation. Both habitually use 'fee schedules', and advance claims and liens against state, police, and court actors. Many apply the 'everything is a contract' approach and so are extremely uncooperative in and out of court (Rooke, 2012: para. 175).

"Fee schedules" are similar to fines that Freemen and others attempt to impose upon "state, government, and court actors" if "a certain legal procedure or result occurs, or law enforcement personnel engage in certain conduct" (Rooke, 2012: para. 505). Claims that "everything is a contract" refer to the argument that an OPCA litigant may use. which claims that "he or she has no obligation unless the litigant has explicitly formed a contract for that obligation" (Rooke, 2012: para. 388).

Third, the "Sovereign Men/Sovereign Citizen movement is the chief U.S. OPCA community," but they have appeared in the Canadian province of Ontario (Rooke, 2012: para.176). Sometimes they call themselves "constitutionalists," 'freemen,' and 'state citizens'" (Anti-Defamation League, 2010: 4). For these people, governments are mere corporations attempting to entangle them in unwanted contracts (see Rooke, 2011: para. 178). They can be violent (see Kent and Willey, 2013), and they are noted for flooding courts with their own pseudolegal documents—a technique called "paper terrorism" (Fleishman, 2004; Rooke, 2011: para. 181).

Fourth, an Edmonton, Alberta religious group called The Church of Ecumenical Redemption International (CERI) claims a religious right to use marijuana, and uses religious

language to justify its exemption from governmental and court authority (Rooke, 2012: para. 183-186). For example, in 2006, church member Karen Ponto had to be dragged out of a Saskatchewan provincial court for refusing to participate in a case involving two counts of her violation of a child custody order, after which church members accused the judge of having committed treason (*Redemptive Press*, 2006).

Fifth and finally, some followers of the Moorish Law community (in groups such as the Moorish Nation, the United Mawshakh Nation of Nuurs, and the Washitaw Nation exempt themselves from governmental authority (Anti-Defamation League, 2005: 8), and permit themselves the right to engage in fraudulent financial and property schemes (see Calabrese, 2012), which essentially promise followers that they can obtain housing (and in other instances, eliminate their debts or make money) by following bogus programs and procedures and filing meaningless documents with courts. This community:

is a predominately American offshoot of urban American black [M]uslim churches such as the Nation of Islam. ¹⁰ They claim that black [M[uslims who self-identify as 'Moors' are not subject to state or court authority because they are governed by separate law, or are the original inhabitants of North and South America (Rooke, 2012: para. 190, para. 311).

In 2013, a media report indicated that a Moorish national had moved into a large mansion in Bethesda Maryland (which is a suburb of Washington, D.C.) that was for sale for nearly \$6 million, using documents from the so-called "Moorish National Republic" to substantiate his actions. Eventually the Moorish national, Lamont Butler/Lamont Maurice El, moved out, but was facing burglary, theft, and fraud charges for his actions (CBS Interactive, 2013).

Squatting is not limited to people in or related to the Moorish movement—Freeman on the Land adherents sometimes do it, too. In February 2012, two people in North Bay, Ontario who had become involved with the Freemen received suspended sentences for moving into a house that they did not own. Prospective buyers found the man and woman living in the property with "no trespassing" signs on the outside, and the couple had given "notice to 'Agents and Officers under Foreign Jurisdiction' [that] claimed the property and content were held under 'claim of right' and warned of a \$5,000 fee for entering" (Calabrese, 2012: 1). By

⁷ "The Moorish Nation is a collection of sovereign citizen organizations, espousing the Islam religion, from the Moorish Science Temple of America.... These organizations make up what members refer to as the 'Moorish Divine and National Movement of the World.' Members consider themselves a free people under English 'common law.' Members of the Moorish Nation use this perceived immunity to justify refusal to pay taxes, buy auto insurance, and defraud banks" (Regional Organized Crime Information Center, 2009: 2).

⁸ I cannot find any information on this group other than a passing reference to it that implies it borrows from "various New Age philosophies" (Anti-Defamation League, 2005: 7).

⁹ The Washitaw Nation/Empire "emerged in Louisiana and Texas in the mid-1990s and was most popular during that decade. It is one of several sovereign citizen groups that are essentially Moorish in nature but also claim 'native' status. Washitaw members claim they are descendants of the ancient mound-builders of the Mississippi Valley. Members have created license plates, diplomatic identification cards and similar fictitious sovereign citizen documents" (Anti-Defamation League, 2010: 23, see 28 on the fictitious tribe, the Little Shell Pembina Band of North America, that both American and Canadian authorities shut down for running a pyramid scheme). Sovereign Citizens exist with the Asian, Hispanic, and native Hawaiian communities (Anti-Defamation League, 2010: 11).

¹⁰ As worded, one might get the incorrect impression that the original Moorish Nation Temple of Science (soon called the Moorish Science Temple of America) was an offshoot of the Nation of Islam/Black Muslims. It was not, although it began only a few years before the Nation of Islam's founding and held to similar goals. "The Moorish Science Temple of America (originally the Moorish Temple of Science) was organized in 1925 in Chicago and was legally incorporated in Illinois on November 29, 1926. Noble Drew Ali (born Timothy Drew, d. 1929) was the founding prophet and ultimate authority of the movement.... In Ali's teachings, Islam became a means by which black Americans could strip themselves of the stigma associated with the color of their skin so that they could play a greater role in society (Ghaneabassiri, 2010: 218-219. Regarding the Black Muslims, a man "known variously as David Ford, Wallace D. Fard, and Fard Muhammad, went to Detroit in 1930 where he began to preach his own version of Islam. This led to the formation of the Nation of Islam" (Ghaneabassiri, 2010: 223).

the time of the trial, the couple had disassociated themselves from the Freeman movement, with one of them describing their indoctrination into the movement as brainwashing (Calabrese, 2012: 1).

Origins of the Anti-government Movement

We have numerous studies of the anti-government movement from various social agencies and legal writers; what we now need are ethnographies of members in these movements, in which they speak about when and why they became involved. Until we have this information, discussions about the origins of the anti-government movements and OPCA litigants remains speculative. What we can do, however, is identify any preceding movements whose doctrines and teachings resemble what appears in the current situation.

The one preceding movement whose doctrines bore striking resemblance to ones held by the contemporary anti-government movement is the Posse Commitatus, founded in Portland, Oregon in1969 by Henry Beach, who had been a member of the pro-Hitler "Silver Shirts" in the United States during the 1930s (Stern,1996: 50). The doctrines that his group developed combined anti-taxation with government take-over conspiracies, anti-Semitism, and a virulent hatred of officials above a county level. (The term, "posse commitatus" meant "power to the county," so even federal park rangers were illegal agents in Posse members' eyes. Posse literature contained discussion about building a scaffold for lynching government officials who committed "unconstitutional" acts (Stern, 1996: 51). Many members prepared for war through training exercises that may be the forerunners of what many contemporary militia movements do, and in 1983 fugitive Posse member, Gordon Kahl, died in a shoot-out and fire after he had killed three police (Stern, 1996: 52-53).

Very similar sentiments, along with occasional murderous violence, appeared in Freemen behaviour toward legal officials in the mid-1990s. In support of a militia member whose failure to pay taxes led to his loss of property. Angry Freemen walked through the courthouse and near the judge's chambers after the police had a tip that they wanted to lynch a judge (Stern, 1996: 91). Just as Possee Comitatus member, Gordon Kahl, killed his initial two police victims when officers tried to arrest him, so too have sovereign citizens in the United States killed police—with seven officers dying in confrontations (often during routine traffic stops) involving them (*FBI Law Enforcement Bulletin*, 2011; see Anti-Defamation League, 2005:1; Southern Poverty Law Center, 2013).

Social and Economic Conditions That Might Have Fostered Anti-government Sentiment

Much of the final quarter of the twentieth century, and then the years in this new millennium, has been strewn with such dire economic catastrophes that capitalism itself seemed to be unraveling. Within the resulting economic hardships that hit (especially American) farmers and other ordinary citizens, anti-government movements flourished, giving victims at least some explanation (however inaccurate) of the causes of their plights. The farming crisis during the 1980s, for example, had multiple causes, and its impact upon rural America was devastating. Economically and politically:

[t]he years 1981-1986 were a defining period for agriculture in the United States. During this time, the farm sector experienced its worst financial crisis since the Great Depression of the 1930s. The resulting turmoil cost many farm families their vocations, lifestyles, and accumulated wealth. While farm families were the hardest hit, impacts were felt throughout rural communities. Also affected were those economic sectors that support production agriculture, such as manufacturing and marketing of agricultural inputs, and most notably, agricultural finance (Barnett, 2000: 366).

An estimated 235,000 American farms failed during the mid-1980s, dragging down with them an estimated 60,000 supportive and surrounding businesses (Gorelick, 2000: 2).

During this same time, Canadians experienced a dramatic rise in interest rates, from 10.31% in August 1978 to 21.46% in September 1981. Many people who had to renegotiate

their mortgages during this period simply could not do so. I am unable to find an exact number of property foreclosures during this period, but one analysis of Canadian mortgages history concluded that, "Clearly, many established owners were defaulting on their mortgages, unable to make payments on homes purchased in the optimistic late 1970s in the restrained 1980s" (CanadaMortgage, n.d.: 5).

During the American farm crisis of the 1980s, a number of banks failed, which were dependent upon the payments of farmers' debts and mortgages, but the major banking crisis during this period overlapped with the farming crisis. Called the Savings and Loan Crisis, "between 1986-1995, over 1,000 banks with total assets of over \$500 billion failed. By 1999, the Crisis cost \$153 billion, with taxpayers footing the bill for \$124 billion, and the S&L [savings and loans] industry paying the rest" (Amadeo, 2013).

Even larger was the bank crisis in 2008, which led to a government bailout of \$700 billion (Madrick, 2013: 14) to various banks, financial institutions, and corporations .Coupled with this bank crisis was another real estate crisis, with approximately 3.9 million foreclosures occurring in the U.S. between September 2008 and December 2012 (Newsroom America Staff), involving 10 million people (Michaels, 2013: 1). A shocking number, however, of these foreclosure victims lost properties illegally, with ten American banks (in January 2013) agreeing to pay "3.8 million victims up to \$125,000 depending upon the extent of the bank abuse" (Michaels, 2013: 1). Not surprisingly, "[c]ritics believe that the settlement does not do enough to restore justice for families suffering from criminal lending by banks" (Michaels, 2013: 2). One can sympathize with citizens viewing the government, the banks that it supposedly regulates, and the judicial system that supposedly ensures justice, as illegitimate and conspiratorial against ordinary people. In line with the actions of some OPCA adherents (albeit for different motives), an Occupy Homes movement sprang up in 2011, involving homeowners and sympathetic activists demanding justice in the procedures by living in houses facing foreclosure, despite the risk of intimidation and arrest by police (Michaels, 2013: 2). To the extent that the Anti-Defamation League is correct in identifying both "people who are financially stressed" and "people who are angry at government, especially government regulation" (Anti-Defamation League, 2010: 10), as ones most likely to join antigovernment movements, then recent political and economic events in America (and to some degree, Canada) have contributing heartily to the growth of these groups.

Nowhere in the Western world is farming a stable source of income, and farmers outside of the United States certainly face difficulties that reflect climatic conditions in interaction with governmental policies and increasingly global pressure. For example, in the two years preceding the year 2000, "UK farm income ha[d] dropped by as much as 75 percent . . . , driving more than 20,000 farmers from the land" (Gorelidk, 2000: 1). In 2001, ninety percent of British farmers felt the impact of the foot-and-mouth disease outbreak (Rayner, 2013), but current problems are greater. The gravity of current problems stem from the "appalling weather" (most recently, floods) combined with more animal illnesses (Hunt ,2013), leading to income reductions of between forty and fifty percent of previous levels (Rayner, 2013b: 1). Perhaps these and other conditions (such as the Occupy London protests in 2011) have led to some individuals turning toward a British version of the Freemen, but barristers have been quite clear that such practices will lead to jail-time (RationalWiki:Copyrights, 2013: 2).

The British and Irish Freemen Debate

The recent British debate about the Freemen seems to begin in 2010 when Professor John Kersey from the European-American University published a sympathetic analysis of the movement in a British libertarian magazine. He concluded his analysis with the statement:

Although the issue of whether these [Freeman] principles have a firm basis in law is of considerable interest, it is, as we have said, not the sole or even the most important aspect of the Freeman movement. The key to the importance of that

movement lies in the assertion of the sovereignty of the individual, the opposition to the bureaucratic state, and the willingness through lawful and peaceful means to disrupt the operations of that state where they are perceived to transgress upon the inalienable rights of the individual, That disruption to the system of civil law has the potential to effect fundamental change in the basis of the relationship between the state and the individual (Kersey, 2010: 4)

Evidence that some Freeman ideas had entered popular culture came in March 2011 whenan unspecified number of protesters espousing Freeman-related concepts "tried to arrest a judge after storming into a courtroom [i]n Merseyside [located in north-west England]. The activists went into the room at Birkenhead County Court, while about 300 protestors gathered outside the building." A leaflet accused both the court and the judge of operating under maritime law, and that the group was attempting the take-over in order to ensure its Magna Carta rights (Law Society Gazette, 2011) Later that year (in August 2011), when a newspaper published an article about a mother and her investigator who had been involved in the manufacture and dissemination of false child sexual abuse allegations against the father. To the court the investigator gave her name as "Elizabeth of the Watson Family," which is a typical way that Freemen attempt to demonstrate their sovereignty (by rejecting last names as a form of corporate domination by the state [PA Media Lawyer, 2011]). Five days later in a London Administrative Court, a man followed the same pattern with his last name when providing it to the judge. He called himself "Norman of the Family Scarth (The Living Man)" (Williams, 2011). On author, Carl Gardner (2011a), noticed the Freeman language and wrote a short piece about it, and he was to reappear in a big debate that occurred later in the year.

A fury of words, however, about Freemen came forth after the *Guardian* newspaper carried comments by two different bloggers who attended the 2011 Occupy London protest. One of them, Jon Witterick, wrote about his resistance to debt collectors, which was partly inspired by Mary Elizabeth Croft's Freeman book, *How I Clobbered Every Cash Confiscatory Bureau* (Witterick, 2011). A second commentary, by a person who called himself "commonly known as dom" wrote about the law as a prison that enslaves "by a body of rules and statutory instruments" surrounding items like one's birth certificates and automobile registrations (commonly known as dom, 2011).

Then people involved with the British legal system jumped in. On the same day as the *Guardian* commentaries appeared in print, Adam Wagner—in a UK Human Rights blog—responded to them, He revealed that, during the previous month, he had served on a jury in which the defendant fired his legal team and attempted to defend himself using Freeman principles. The jury, however, found him guilty of seven out of eight charges of car theft (Wagner, 2011: 2). He then identified some of the debt-payment-refusal and Freeman rhetoric that came out of the Occupy London protests, but concluded:

'This stuff' is dangerous and it does people harm. The common link between the get out of debt and freeman articles is that both promote the idea that if you believe hard enough that the financial or legal system does not exist, or is a gigantic fraud, then your problems will disappear along with the system....

These ideas are most attractive to desperate, vulnerable people who are going through terrible times in their lives. They are also classic conspiracy theories.... (Wagner, 2011: 2).

Wagner called his blog entry, "Freemen of the dangerous nonsense" (Wagner, 2011: 1)

The next response to the *Guardian* articles appeared—also on the same day-- in a legal blog written by someone who went by the pseudonym, Legal Bizzle, and it was scathing. He called the opinions expressed by 'commonly known as dom' "utter woo," adding, "But 'educating' a protest movement who [sic] frankly need all the genuinely legal help they [sic] can get, in this risible shite? That's not 'lawful rebellion', it's irresponsible (Legal Bizzle, 2011a: 4).

The day after the two *Guardian* commentaries appeared, the paper published a response by Carl Gardner that also was critical:

The love freemen show for magic texts, incantations and ritual is not just funny: it shows a strange, childlike respect for the trappings of justice, and a commitment to jargon not even the stuffiest solicitor can match. This thinking is to law as crystal healing is to medicine and, like fake healing, it is not as harmless as it appears (Gardner, 2011b: 1).

He concluded his essay by pleading:

But law is the friend of political progress, not its enemy. Making companies and rich individuals pay their share will depend on exactly those legal and enforcement mechanisms that freemen see to undermine, and on the rule of law that they mock. Freemanism stands implicitly against social progress, for a libertarian world is one where everyone's a law unto himself and where the state has no right and no role. We need to be aware of this nonsense so as to resist it (Gardner, 2011: 2).

The blogger, Legal Bizzle, returned to the debate, this time publishing in the *Guardian* itself. He concluded his essay with yet another condemnation of Freeman philosophy and practice:

Even in good economic times, many people struggle with debt, and these are very far from good times. I can understand the feeling that lenders pushed easy credit to people who could never repay it, and I won't try to defend aggressive debt collection tactics. But defaulting is not the easy option that Jon Witterick makes it out to be. There is no magic bullet for debt problems.... On the contrary, there is every chance that such strategies will make things worse, for the debtor and (through higher credit costs, for everyone else) the wider economy (Legal Bizzle, 2011b: 2).

Clearly the *Guardian* had unleashed a firestorm. When, however, the magazine for the judiciary of England and Wales ran a two page article on the Freemen in 2012, it limited criticisms only to showing some examples of Freeman strategies failing in court (*Benchmark*, 2012: 19).

Similar interest in the Freemen, followed by hostile responses from barristers, occurred in Ireland (RationalWiki: Copyrights, 2013: 2) —a country crippled by a debt crisis. In May 2010, Stephen Sutton received a traffic ticket for speeding, driving without a license, and driving without insurance, but disrupted his Kilcock District Court hearing with typical antics. He denied "that he as the 'legal fiction Stephen Sutton' and ask[ed] that he be addressed as 'Stephen of the Family Sutton'. He then questioned the nature of the fine and of the authority of the garda to have stopped him. He continued by questioning which law maritime admiralty or common law—the court was operating under. The judge had him removed from the courtroom (Rooney, 2012: 13). Later in the year (September 2010), Kenny Sludds (or Kenny of the Family Sludds) threatened to charge garda with rates of up to €2,000 per hour for their impositions on him regarding a legal matter (Rooney, 2012: 13). Then in August 2011, another member of the Sludds family (Bobby) challenged a judge to produce his oath of office. He received a suspended sentence for not having ensured his automobile and pay the auto tax, but when Bobby finally agreed to sign a bond to keep the peace, initially he did so using another name. (Presumably he was mixing the use of his secular name with a Freeman one [Rooney, 2012: 12]). In early March 2012, "a Freeman has appeared in an injunction application before the High Court, and an earlier High Court case in 2011 involving securitisation of loans like had involved a Freeman (Rooney, 2012: 15).

In March 2012, Irish barrister, Fergal Crehan, wrote a media piece that echoed the concerns of his English counterparts concerning Freeman law:

The Freeman theory is the legal equivalent of quack medicine. It's often hilarious, but it can be dangerous. There are a lot of frightened and vulnerable people out ther, and as with quack medicine, the attraction of a simple solution is great. Given the current public mood, anything that seems to stick it to The Man has an appeal.

I'm not happy with endless government charges or with banks repossessing houses, anymore than anyone else is, but if people put trust in the guff, some of them will find themselves in jail (Crehan, 2012:5).

For Crehan, the final test of Freeman law was its success rate in court, but "[t]here is literally not one single instance, worldwide, of Freeman arguments ever succeeding before a court ... (Crehan, 2012: 4).

The New Zealand and Australian Freemen Debate

American sovereign citizens have undertaken speaking trips to New Zealand and Australia (Anti-Defamation League, 2010: 15)—countries whose farmers also struggle (in their cases, often because of drought [Perry, 2013; Thompson, 2013]), and supporters in both countries have established relatively small but typical Internet websites. One Australian group calling itself United Rights Australia is attempting to stimulate discussion of numerous issues, many of which are typical sovereign concerns: taxes, fines, property rights, sentencing, etc. (U R Australia, n.d.). An Internet site from Perth, Australia gives a basic statement of Sovereign beliefs (i.e., rejection of being a 'person' created by the state, the ascendency of "natural law," the rejection of hidden of unrevealed 'contracts,' issues involving taxes, birth certificates, marriage licenses, etc. (Kimosabi, 2008]). Another site reproduces protest letters sent to Australia's Commission of Taxation (Authority of the Tax Office Questioned, n. d.), and still another argues that the Commonwealth of Australia is a Corporation, n, d.). From these web sites, however, it is impossible to determine how many adherents to these positions live in the country.

While frustrated, angry-at-government people seem to pre-dispose some persons to anti-government activity, and—through the Internet, prison recruitments, and seminars-various con artists flourish by hawking 'get rich quick' schemes to financially stressed individuals, an additional possibility exists that at least a few people in both leadership and regular positions suffer from forms of mental illness. When, for example, Associate Chief Justice Rooke offered his written opinion about OPCA Litigants, one of the cases from which he quoted (on a decision concerning submissions by a Moorist law adherent) suggested that the litigants either were delusional or suffered some type of mental impairment (Rooke, 2012: para. 180). Rooke cited a District of Columbia case where the court ruling described a Freeman plaintiff's argument as one of "fantastic or delusional scenarios" that may have reflected "delusional thinking (Rooke, 2012: para. 180). Reaching a different ruling on a Moorish law related case, the Immigration and Refugee Board of Canada, Immigration Appeal, Division, decided that a Moorish law statement to it was not written by someone who was mad and delusional, but instead was written by someone making a political statement (Rooke, 2012: see 1196). Without pushing the question of mental health too far, suffice it to say that psychiatry's Diagnostic and Statistical Manual IV TR (DSM) includes behaviour characteristic of sovereign citizens, Freemen, and other OPCA litigants.

In its section on delusional disorders, the *DSM* has a discussion of "Associated Feature and Disorders." That discussion begins as follows:

Social, marital, or work problems can result from the delusional beliefs of Delusional Disorder. Ideas of reference (e.g., that random events are of special significance) are common in individuals with this disorder. Their interpretation of these events is usually consistent with the content of their delusional beliefs. Many individuals with Delusional Disorder develop irritable or dysphoric mood[s], which can be understood as a reaction to their delusional beliefs. Especially with the Persecutory and Jealous Types, marked anger and violent behaviour can occur. That individual may engage in litigious behaviour, sometimes leading to hundreds of letters of protest to government and judicial officials and many court appearances (American Psychiatric Association, 2000: Section 297.1 Delusional Disorder: Associated Features and Disorders).

Although Associate Chief Justice Rooke's lengthy and detailed decision does not mention the possibility of some of these individuals having this disorder *as a clinical condition*, his comments about their behaviors are in line with aggressive and disruptive behaviours described in the *DSM*. As Rooke indicated, "In the United States, Sovereign Men are notorious for their violent conduct, intimidation of state and court personnel, and their misuse of legal processes to engage in 'paper terrorism'" (Rooke, 2012: para. 181). While the Canadian Sovereign Men seem to be less violent than their American counterparts, their behaviours still are close to those of the Americans on a continuum of problematic and disruptive actions.

Conclusion

While OPEC litigants and related anti-governmentalists have no chance of receiving legal recognition from any country in which they operate, they are important to study in part because they reveal a segment of the population that is profoundly alienated from society. In the United States, for example, these people share a deep distrust of federal government with other groups such as the libertarian, Republican-leaning Tea Party members, the former military Oath-Takers (who usually are soldiers who believe that their military oath to defend the Constitution carries over to a civilian obligation to resist illegal federal activities [Sharrock, 2010]), and Patriots and militias (who are preparing for a war with the government [Larizza, 1995-1996; Smith, 1997; Stern. 1996]). At some point, such virulent opposition to one's nation potentially disrupts if not undermines government's ability to rule. The judiciary suffers damage; law enforcement becomes even more dangerous; normal commerce and banking is disrupted; and otherwise ordinary people waste portions of their lives studying and producing what one Ontario judge called "all manner of absurdity and silliness" (ODonnell, 2013: n. 4). Their efforts do nothing to address what very well may be legitimate and egregious actions on the part of the state and its agents, since they come across to most people as having left the normal range of reality—an interpretation that, at times, might even be correct in a psychiatric context). If, in their best moments, these litigious, anti-government movements identify very real, governmentally involved social political, and economic injustices, their ineffective but disruptive and often threatening rhetoric and actions simply allow officials to dismiss them.

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FECRIS 2013

"FREEMEN, SOVEREIGN CITIZENS, AND THE THREAT TO PUBLIC ORDER IN BRITISH HERITAGE COUNTRIES"

Department of Sociology University of Alberta Edmonton, Canada Stephen A. Kent

MOVEMENTS

7 TYPES OF ANTI-GOVERNMENT

1.Tea-Party —libertarians; government minimalists

government/UN forces. Many violent plots thwarted Militias—anticipate defending America against

Oath-takers —current and former military and law enforcement personnel who re-take oath to defend the U.S. Constitution, believing it is under threat

Commercial Argument Litigants (OPCA)" 5 Types of "Organized Pseudolegal

A. De-taxers—avoiding income tax

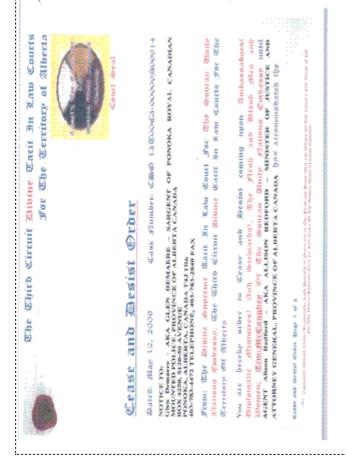
(Rooke, 2012)

B. Freemen (or Freeman)-on-the-Land —libertarian; strongly anti-government; try to opt out of social and government obligations. Sometimes violent

governments as corporations entangling people in C. Sovereign Men/Sovereign Citizens—see

7 TYPES OF ANTI-GOVERNMENT MOVEMENTS

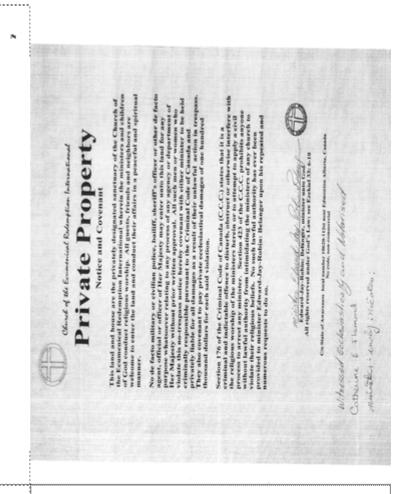
- 4. Racist groups —government and banks controlled by Jews, etc.
- Various cults –6 od's law more important
- 6. Terrorist cells—Destroy Western governments
- "Organized Pseudolegal Commercial Argument Litigants (OPCA)" (Rooke, 2012)



Neife and Midal Man or Pount Officer Idr Che Courts

5 "Organized Pseudolegal Commercial Argument Litigants (OPCA)" (Rooke, 2012)

D. Church of Ecumenical Redemption International (CERI)—claim a religious right to use marijuana; use religious language to claim exemption from governmental and court authority



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MINISTER OF JUSTICE AND ATTORNEY GENERAL, PROVINCE OF ALRESTA CANADA.

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stronts secued to her. Since a matice of Cease and

Commercial Argument Litigants 5 "Organized Pseudolegal (OPCA)" (Rooke, 2012)

E. Some groups within the Moorish law communityExempt themselves from governmental authority and engage in fraudulent financial, property, and housing schemes

category overlap; boundaries blur The behaviours of people in each

government types either Freemen or Easiest just to call these antisovereign citizens

ORIGINS OF THE AMERICAN ANTI-GOVERNMENT MOVEMENT

violence against police. Very similar Posse Committatus of the 1970s: anti-Semitic, anti-tax, hatred of officials above a county level; to contemporary Freemen

GOVERNMENT MOVEMENT

 1998-200 Drop in farm income, with more than 20,000 losing their properties

2001—foot and mouth disease

3. appalling weather/floods

4. 4. 2011 Occupy London Protests

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ORIGINS OF THE UK ANTI-GOVERNMENT MOVEMENT

 1998-200 Drop in farm income, with more than 20,000 losing their properties

2001—foot and mouth disease

3. appalling weather/floods

4. 4. 2011 Occupy London Protests

ORIGINS OF THE CANADIAN ANTI-GOVERNMENT MOVEMENT

Interest rate jump from 10.31% in August 1978 to 21.46% in September 1981, leading to thousands of foreclosures

UK FREEMEN ACTIVITIES

Ş

2010 endorsement by a British libertarian professor

 Two letters in the Guardian by Occupy London protesters—anti-tax and sovereign citizens outside the law 2011 attempt to arrest a judge in Merseyside (NW England) in a council (i.e., property and services) tax bill case; crowd of 300 wanted to ensure Magna Carta rights Examples in British courts of people signing their names like Freemen (with colons or odd phrases)

26

REACTION TO UK FREEMEN

Harsh reaction by barristers:

"irresponsible," "a commitment to jargon, |" "against social progress," "nonsense," "risible [i.e., laughable] shite" 2

IRISH FREEMEN ACTIVITIES

- May 2010-- typical freeman courtroom antics in a traffic court case (speeding, driving without a license or insurance
- 2. September 2010—typical fee-charging threats against the garda
- 3. August 2011—defendant asks for a judge's oath of office

GOVERNMENT MOVEMENT

- 2002-2007—growth built upon credit and high personal indebtedness
- Beginning August 2007—Risky bank-lending practices led to huge losses when property value dropped
- Government covering bank losses put its own burdens on federal debt repayment
- 4. Huge governmental money borrowings to meet debts and expenses

REACTION TO IRISH FREEMEN

Irish barrister wrote ."There is literally not one single instance, worldwide, of Freemen arguments ever succeeding before a court."

R

ORIGINS OF THE AUSTRALIAN AND NEW ZEALAND ANTI-GOVERNMENT

MOVEMENTS

Drought

PSYCHOLOGICAL PSYCHIATRIC INTERPRETATIONS OF SOME

PARTICIPANTS

1.Some may suffer from delusions of other types of mental impairment—a judge's comment

2. "Delusional Disorders" in the Diagnostic and

Statistical Manual includes:

A.Irritable moods

B.Anger and violent behaviour

C.Flooding judicial officials and courts with documents

AUSTRALIAN AND NEW ZEALAND ANTI-GOVERNMENT ACTIVITIES

 American sovereign citizens have done speaking tours in both countries 2. Internet web sites in both countries are raising typical sovereign concerns (taxes, fines, property rights, sentencing, natural law, birth certificates, etc.)

R

A new kind of cults? The "Reich Citizens' movement" and their ideological / philosophical background

Hans-Werner Carlhoff, Conductor of the Stuttgart Interministerial Working Group for questions of so-called sects and psycho-groups, Ministry of Culture, Youth and Sports of Baden-Württemberg, Stuttgart

Ladies and Gentlemen,

It is a great honour and pleasure for me to speak today on the FECRIS conference here in Copenhagen. I can give you the best wishes of Mr. Andreas Stoch, minister of cultus and member of the regional parliament, who wishes this conference a good success.

The subject "Reich Citizens' Movement" and the occurrence of ideologically coined groups that partly have an ideological proximity to the far-right political scene touches sensitive political areas. In Germany, also governmental authorities for the security policy deal with this issue and, thus the Federal Office and the Regional Offices for the Protection of the Constitution.

In my short report I will confine myself only to the problem description. It will be the task of the constitutional protection authorities in Germany, but also of appropriate agencies in the different European countries, to examine the facts I have outlined, to analyze the further development and to keep an eye on. This of course is true for all professional institutions, which deal with ideological and world view issues and with the occurrence of neo-religious or pseudo-religious formations in society.

Still, I think that the points which I present here will find your interest and may be valuable for further discussion of the whole subject.

1. The Reich Citizens' Movement - development, structures and splinters

The phenomenon of the so-called Reich Citizens' Movement, respectively the "Provisional Reich Government" already could be observed for quite some time. The related persons see the Federal Republic of Germany and its actual frontiers as void. Some splinters also show actual evidence of right-wing extremist tendencies.

The "Reich Citizens' Movement" is originated in a group with the name "Provisional Government of the German Reich", which was founded in 1985 by the Berlin citizen Gerhard Guenter Ebel. According to the "Reich Citizens' Movement", the German Reich continues to consist within the frontiers of 31 December 1937. The Weimar Constitution of 1919 is considered as valid as before. This view is also known as "imperial ideology".

There are now a large number of groups and organizations as well as individuals who are committed to the "Reich Citizens' Movement". They show their existence by sending e-mails and letters to authorities. In these messages, they indicate that the Allied Forces continue to be responsible for Germany and that the laws of the Federal Republic of German-land do not have any validity.

When in September 2001, open disagreement within the "Reich Citizens' Movement" broke out, various splinter groups were formed. The followers of the "Reich Citizens' Movement" appeared and appear among numerous designations. The following list is not intended to be exhaustive:

- "German Reich"
- "Reich Movement New Community of Philosophers"
- Central Council of European Citizens (ZEB)
- European Centre for Human Rights in the State German Empire (EZMR)
- German Office for Human Rights
- Help for Victims of Justice/circular care
- Germanites
- Global Association of German citizens (WVDSB)
- Proclamation of natural individuals as citizens of the German Reich in self-government
- Popular movement the German People
- United self-governments
- Republic Free Germany
- New Germany
- German Police's Fund (DPHW)
- The Germany Project?
- Assistance for Victims of Justice (JOH)

2. The situation in Baden-Württemberg

In an expertise for the government of Baden-Württemberg, I made the following current representation regarding the so-called Reich Citizens' Movement:

Since early December 2010, in Baden-Württemberg many governmental bodies almost daily receive applications from "Germanites". It is up to 30 fax pages of comprehensive materials. The "letter sheet" carry different designations such as "Germanites", "GSD / GSDI-Trust of the indigenous people in Germanitia" etc. In a fax dated 25 November 2012 from the "interior minister" of Germanitia, emitted from the "Diplomatic Mission of Germanitia" in Filderstadt, it is explained that the territory of "Germanitia" would comprise the territory of "the whole of Germany" within the frontiers of 31 December 1937. As the place of a "main ambassy", "Westerheim" (Alb-Donau-Kreis) is indicated, a post office box is mentioned in Heilbronn. End of September 2011, a group of 8-10 persons who called themselves members of the "State People of Germanitia" attempted to enter, under a pretext, a service building of the Ministry of Culture. In the bulletins of the "Germanites" they speak about the "indigenous people of Germanites" and that they are "human rights defenders". "Germanitia" apparently evolved from the "precautionary RV ring", which sees itself as a world-view community and relies on Article 140 of the Constitution.

3. Ideological orientation and reservoir of right esotericism

It can be assumed that the formation of this kind of networks and the creation of various "governments" will continue to be monitored. The risk of the formation of right-wing associations must not be overlooked. This for example is shown by the already longer existing "The Species Community - Germanic faith community for essentially contemporary lifestyle e.V." (GGG-AG), which is observed by the Office for the Protection of the Constitution.

Some groups, including the "Free Republic Uhlenhof", emerging since 2002, openly sympathizes with the world of thoughts of the so called nationalist-racist movement and is a breeding ground for ideologies as represented by the "Covenant of God-realization (Ludendorff) e.V.". Dubious goals are also pursued by the "Principality of Germania", that became notorious 2009 in Brandenburg, a reservoir of right esotericism and dropouts, theoreticians of conspiracy, extremists and Holocaust deniers that could be contributed to the environment of so-called "Provisional Reich Governments" or the environment of supporters of the ideology of the Reich. In this context, also the movement led by Peter Fitzek is to be seen, who combines esotericism with political ideas about a "New Germany" and, as all other modern "Reich builders", does not regard the Federal Republic of Germany as a legitimate state.

4. Ties to Scientology?

It is precisely this movement that offers among others the establishment of "real, autonomous islands of life" as saving principle, and raises questions, because obviously, for example, links to Scientology followers exist who operate a mail-order book selling in Kirchheim unter Teck and publish the brochure "know more – live better" ("Kent dispatch") (see report of the Office for the Protection of the Constitution of Baden-Württemberg 2007, p 231). There, also topics of alternative medicine respectively alternative ways of life are taken up, which then were partially connected with advertising for Scientology concepts. But likewise also contacts to one author become visible, whom critics accuse for a diffuse conspiracy theory background with some anti-Semitic attacks, and for cooperation with Jan van Helsing alias Udo Holy, a right-wing author of several now banned books, (see "Focus on Esoteric", Hamburg Interior Ministry, 2006, p 223; on the issue of so-called "Reich Citizens' Movements" see response of the Federal Government, Bundestag printed document 17/11970 of 14 January 2013).

5. Digression: The Anti-Censorship Coalition (AZK)

In 2009/2010, inquiries accumulated in Baden-Württemberg about the "Anti-Censorship Coalition (AZK)" and the Anti-Genocide-party (AGP) of the "apostle" Ivo Sasek. Sasek is associated with the international movement "Organic Christ Generation - OCG". The AZK is a forum in which interested parties exchange opinions about relevant topics such as "deadly" cell phone radiation, the "side effects" of homosexuality, "vaccination terrorism", "infertility" by genetic modified food. According to the Swiss journalist Hugo Stamm at the Zurich "Tages-Anzeiger", Sasek propagates the chastisement of children with a rod. "You will save their life", Sasek claims, "bloody welts protect them from hell." Also in Baden-Württemberg, activities of the anti-genocide-party (AGP) were recorded, which allegedly was founded in 2008 by Sasek and his wife in Switzerland. The AGP is fighting against the alleged surveillance by government and in recent years collected signatures for a referendum against biometric passports. They warned that in the near future the people will be watched by implanted chips. It is noteworthy that at an event of the Anti-Censorship Coalition in late October 2010 also the former Chairman of Swiss Scientology and actual spokesman of Scientology Germany, Jürg Stettler, occurred as one of the speakers. It also has been found that other AZK-speakers such as the conspiracy theorists Jo Conrad or the former member of the Unification Church of Sun Myung Moon, Hans Tolzin, during the last years again and again were in contact with a Scientologist known under the pseudonym "Michael Kent" and cooperate with the association "New Impulses Meeting Point", founded by "Kent".

6. How important is the "new religious mythologizing" of Germanic pagan religions?

A particular problem is posed by groups that have a totalitarian character and behave aggressively. The racist, xenophobic and right-wing ideology, which in the form of ideological clichés determines the ideas in various smaller groups from the area of so-called "brown" esotericism, has to be regarded with particular attention. It can not be excluded that from relatively closed forums, small groups and individuals, a mythologizing of old pre-Christian ("pagan" / "Germanic") religions is represented, caring for a ariosophic thinking, which is dominated by ethnic nationalism and racism. Often, the belief propagated in these circles is connected to spiritual and occult elements and is "new religiously" embellished. In such milieus, that at least in their ideological orientation are close to the extreme right, docking facilities to the controversial "Germanic New Medicine" (GNM) of the former doctor Ryke Geerd Hamer are to be seen. This makes it clear that the cause of right braid also include areas that are attributable to the action of so-called sects and psycho-groups. Increasing activity of Neo-Germanic cult groups and neo-pagan initiatives combined with appropriate events such as solstice celebrations and the "initiation" into corresponding mythological symbols and signs are here central.

7. Government handling of the "Reich Citizens' Movement"

On dealing with the "Reich Citizens' Movement", the constitution protection authority of Brandenburg has published information on 13 April 2012 and on 24 January 2013 (available on the website www.verfassungsschutz-brandenburg.de in the menu item "News Archive"). Therein, the following guidance is mentioned:

- It is pointless to argue with "Reich citizens", because "Reich citizens" are pursuing the goal to create confusion in order to distract authorities from required legal action.
- Insults, threats and other criminal behaviour of "Reich citizens" should be immediately reported to law enforcement authorities.
- Materials of "Reich citizens" with right-wing extremist content should be sent to the Office for the Protection of the Constitution.

8. Conclusions and perspectives

My presentation should have made it clear: behind a right-wing "Reich Citizens' Movement" and behind a "brown" Esoteric, threats to the internal security of the state are to be recognized. There is thus a risk that "radicalized lone assassins" might commit similar crimes as on 22 July 2011 in Oslo and on the island of Utøya. The "Reich citizens", fragmented into several small groups, see themselves as self-appointed ideological community. According to news reports, threatening letters to Jewish and Islamic communities have become known in which "space, nature and culture aliens" are asked to leave, until threatening them with shooting (!). Yet the Constitution Protection Services in Germany estimate a low three-digit number of the adherents of these groupings as extremists.

Current situation with Scientology

Hans-Werner Carlhoff, Conductor of the Stuttgart Interministerial Working Group for questions of so-called sects and psycho-groups, Ministry of Culture, Youth and Sport of the State of Baden-Württemberg, Stuttgart

1. Scientology - an anti-constitutional organization

In the Federal Republic of Germany, since 1 July 1997 (in Baden-Württemberg since 1 January 1997) the Scientology organization is observed by the federal and state Offices for the Protection of the Constitution (OPC). The observation has brought a considerable extent of light into the partly conspiratorial activity of the organization. There is actual evidence that there are efforts of the Scientology organization which are directed against the free democratic basic order.

Despite intensive advertising campaigns, Scientology in recent years could not overcome its stagnation. In the member-oriented propaganda, Scientology still openly formulates the goal to win control and political power. With the final decision of the Higher Administrative Court (OVG) Münster from 12 February 2008, the observation of Scientology by the Federal OPC has been recognized as lawful. Nevertheless, the Church of Scientology demands its followers with some aggressive undertone to "clear out of the way" the existing active resistance. In addition, Scientology also currently operates a scheduled reduction in the reputation of the Federal Republic of Germany and its representatives. In their propaganda, it claims alleged discrimination of Scientologists and draws comparisons with the persecution of Jews during the Nazi tyranny. Also these activities continue to justify an observation by the OPC.

Currently, it can be assumed that the Scientology organization ("Church") in the Federal Republic of Germany has a maximum of 4,500 members.

2. Spin-offs of the Scientology organization

In recent years, the Scientology organization is faced with a gradually increasing number of splits, dividing from the main organization. To them belong some former senior officials of Scientology. The spin-offs occur under the name as "Ron's Org" or "Free Zone" and accuse the Scientology management not to act in terms of Scientology founder L. Ron Hubbard. From the perspective of Scientology, members of these spin-offs are considered "traitors" and opponents. Also in Baden-Württemberg, there are spin-offs of Scientology splinter groups, that however not yet have been able so far to establish any significant structures.

3. The Scientology network in Baden-Württemberg

In the state of Baden-Württemberg, the Scientology organization, as far as it concerns Germany, still has one of its focal points. Despite the declining trend of membership and the extinction of several small points of contact, the Scientology organization in the state has the densest network. This includes a "Class V Org" ("Church") in Stuttgart and four missions in Ulm/Donau, Karlsruhe, Kirchheim/Teck and Göppingen.

Other less significant points of contact exist in Sinsheim and Freiburg/Breisgau ("Centre of Life Issues"). Furthermore, there is still evidence of a number of "field auditors," as in Überlingen, Kirchheim/Teck, Aalen and Albstadt. Field auditors are Scientologists who in their personal environment offer Scientology psycho-techniques for change in personality.

In Stuttgart, there is also an office of the "Office of Special Affairs" (OSA). The OSA is a propaganda arm and an intelligence network of the Scientology organization. It serves among other to combat critics. The environment of the Stuttgart OSA office includes about a half dozen people. The Germany OSA head office with about 20 members is located in Munich.

The Scientology business association "World Institute of Scientology Enterprises" (WISE) in Baden-Württemberg comprises about 40 to 50 members. They operate commercial enterprises or smaller companies that often are active in the area of management consulting and in the real estate or financial services industry. In Stuttgart, there is a "WISE Charter Committee" (WCC). The "Charter Committee" serves to check the WISE members and is a special justice institution for this kind of enterprises.

Scientology also is present in Baden-Württemberg by various sub-organizations. Offices of the "Commission for violations of psychiatry against human rights" (CCHR) exist in Stuttgart and Karlsruhe. In Kirchheim/Teck, a "Say NO to Drugs - Say YES to Life" group and a "Youth for Human Rights" group exists. In contrary, the "Professional Learning Centre" that in Stuttgart offered student tuition and belonged to the "Applied Scholastics" Scientology subsidiary organization, has been abandoned.

At the end of 2012, the Scientology organization had approximately 900 followers in Baden-Württemberg. Ten years ago there were still about 1,200 members. In this country, Scientology now has serious problems to recruit new members. Seldom, the organisation can keep new members for a long time. They often leave again after a year or two. Young Scientologists usually are initiated by their parents belonging to Scientology organization. Therefore the majority of followers in the country are long-time Scientologists who had been in the organisation for 20 or more years. On the long term, the tribe of the members tends to superannuation.

4. Project "Ideal Org" Stuttgart

Since several years, Scientology opens prestigious agencies ("Ideal Orgs") at home and abroad in politically and economically important cities. These "strategic" Scientology centres should pretend seriousness and become the starting point for the development of networks and of political and economic influence. Since 2004, the Scientology organization has the aim to open such a centre in Stuttgart and since then is said to have retrieved up to seven million euros of donations by some crude methods at the base of the Stuttgart Scientology organization. Many members are said to have been financially exhausted not at least because of this massive fundraising campaigns. The project is run under secrecy to the outside and toward their own base, while the Scientology-management seems to have largely withdrawn the responsibility from the Stuttgart club.

5. Scientology propaganda and disinformation campaigns

The propaganda of Scientology has three main thrusts: trying to appear as a charitable organization, rushing simultaneously on its critics and opponents, and spreading

disinformation, such as in respect of certain judgments concerning Scientology. As Scientology internal documents from 2009 show, officials do not shy back from the attempt to influence critical media reports about Scientology. They often approach representatives of the media in order to possibly cause coverage with the intentions of Scientology.

The so-called social programs of the Scientology organisation are not a social commitment in the true sense, but will mainly aim at its own image and acceptance and facilitate the establishment of contacts. The professionally reared campaigns should conceal the true intentions of the Scientology organization. For this purpose, Scientology also sends writings and multimedia offers targeted to politically and socially relevant persons. Behind pretended offers of help basically the goal is hidden to expand and to recruit new supporters in different target groups, especially teenagers.

Since many years, the Scientology organization tries to establish contacts to various religious and social groups, as well as to politics. It wants to build long-term networks with most possible influential followers and supporters. Even in the Stuttgart area, there are such activities that partly are operated discretely by the Scientology organization and partly by inconspicuous-looking platforms. In this context, especially connections to another organization in the field of so-called sects and psycho-groups became known.

Observed in this regard were the following activities of the Scientology organization:

- Participation in a privately organized "interfaith round table" in Stuttgart.
- Participation in a club in Stuttgart, which is said to serve "inter-religious" goals.
- Attending conferences abroad, which were organized by the private sector as a "peace project", and their guests including diplomats and politicians were from other states.

6. Scientology "gung-ho" approach - an example

As an example of manipulative advertising a Scientology campaign is to be considered, that started in January 2011 and continued for several weeks, which was aimed at schools as well as at parent representatives from schools and kindergartens. This campaign appears to have been kept hidden by Scientology as a so-called "gung-ho" action. Gung-Ho activities are part of the strategy of Scientology to unrecognizably occupy key positions in associations and civil rights movements, as well as initiatives in the political realm. According to the "Dictionary of Administration and Management" of Scientology founder L. Ron Hubbard, a gung-ho group is a small group of people, which is composed of local Scientologists and interested friends and members of the general public and has the aims to interest people for the "deals" of Scientology and, ultimately, for the Church of Scientology itself.

7. The current potential threat of Scientology

The infiltration attempts by Scientology / Dianetics in economy, culture and society have continued in recent years. The number of Scientology members recently has declined again and the downward trend further continues. Nevertheless, Scientology is still based on a financially powerful centre: alone the attempts emanating from the Germany-wide centres (Munich, Berlin) to contact opinion leaders in politics and the media make it clear that Scientology has a serious extremism potential and unwaveringly follows the specifications of its management abroad.

"Sects and the Rule of Law"- Example of the Soka Gakkai Summary

Yuji HIROOKA

I. INTRODUCTION

Soka Gakkai is a good example of a large sect.

The reason why we consider Soka Gakkai to be a sect: a few specific examples of drifting towards sectarianism, its financial strength and its domination over the Japanese press. Soka Gakkai is a new religion founded by Mr Tsunesaburo Makiguchi in the 1930's. It adopted Nichiren Buddhism and developed its own ideas, its motto being "Profit Beauty, Good". It's third president, Mr Daisaku Ikeda, the present honorary president and president of Soka Gakkai International, has taken this group over and developed his own cult (the personality cult of "Ikeda-Essential Buddha"...) He has made an instrument of policies.

II. MERGING OF RELIGION AND POLITICS

1. Kômeitô (New Kômeitô)

At present, member of the coalition government with the PLD: he holds the ministerial portfolio of "Ministry of Land, Infrastructure, Travel and Tourism"; Kômeitô is a political branch of Soka Gakkai, though the two are officially separate. The link between Soka Gakkai and Komeito. Myth and reality.

2. Background

1960-1970. Goal of Soka Gakkai: Direct control of the State by Mr Ikeda Around 1970: the scandal of repression relating to a work by Professor Kotatsu Fujiwara.

1970-1990, Goal: Mr Ikeda has indirect control via the Kômeitô Cabinet.

1989-1992: Financial scandals, control of taxation, excommunication

1992-Today: Goal participating in the Government; Mr Ikeda's defence and his Nobel Peace Prize.

3. Sotai Kakumei (Complete Revolution)

Infiltrating State organs

4. Ideological replacement of politics and religion

Collecting votes= propagating faith, Election= Jihad, war of religion

5. Change of the organisation

An organisation based on electoral logic and role of tradition/cult logic

6. Mixing electoral and religious activities

From religious proselytism to electoral proselytism

7. Consequences

- The stable voting power of 7-8 million votes

The Parties in power (and the Japanese people) are caught in the trap.

- Neither legislation or Justice can affect a deeply religious movement.

Japan has become the paradise of sects.

- The international acknowledgement of Soka Gakkai

To have the parliamentarians, the Ministers of Japan; a Democratic country; is this the proof of the Nation's gratitude?

III. SOME LESSONS

The specificity of large sects and the danger of believing that a sect has "settled down".

- It no longer needs libel campaigns or violence
- As it has political power, the State machinery takes charge. And thanks to its fame, universities and the press attack dissidents and opponents.
- It no longer needs to commit crimes

The Diplomatic Bag, the accommodating attitude of major financial institutions and business circles....

- Financial requiremenst become less obvious

But all forms of sectarian drifting, in particular manipulating people's minds and the threat to society remain unchanged.

How cultist groups use politics

Roland Planchar, journalist

Ladies and Gentlemen.

André FREDERIC, the Belgian personality associated with "anti-cultism", was scheduled to speak to you today. He is a Member of Parliament and Vice-President of the Belgian House of Representatives.

Unfortunately, a leg injury made it impossible for him to be with us today. It is I, a simple journalist, who will try to fill the void. I have been familiar with the subject for many years. In 1988, the cult Ecoovie settled in Tilff, the village where I live, 110 km South-East of Brussels. Not long afterwards, the newspaper "La Libre Belgique" revealed the presence of

¹¹ Belgian Parliamentary Report on Sectarian organizations - 1996, pg.279 (Enquête parlementaire visant à élaborer une politique en vue de lutter contre les pratiques illégales des sectes et le danger qu'elles représentent pour la société et pour les personnes, particulièrement les mineurs d'âge)

this cult, a criminal investigation was launched. The guru was in prison for several weeks before being expelled from our country.

I wish to clarify that if I recently became Vice President of CIAOSN, whose director Eric Brasseur, spoke to you earlier and whose President, Luc Willems is also present here. It is not in this capacity that I am speaking today, but rather as a journalist and, to a lesser extent, as secretary of the nonprofit association Aviso (Aid to victims of cults). I base myself on journalistic information. Do not be surprised: this is pointillism. I'll draw the picture I wish to show you, rather than by a classic development.

Ah, yes: you will sometimes hear me echoing André FREDERIC.

Another 30 seconds before coming to the point, to situate the major Belgian progress achieved in this field.

When, in 1996, the justice of my country learnt that one of the three leaders of the OTS, the Order of the Solar Temple, was a Belgian, the scandal of the massacres (74 dead, spread across France, Canada and Switzerland) generated much discussion in Brussels.

It was because of this scandal that the House of Representatives set up a parliamentary committee of inquiry on the subject (1996/1997). In its report of 28 April 1997, the Committee noted that nothing or almost existed to deal with such an event in the general guidelines of the State, or in the services likely to be concerned about cults.

The State had reacted but the event was quickly forgotten. We all know that this happens often. So much so that in 2004, Parliament noted this lack of interest and created a working group, Chaired by André Frédéric, to check the progress made with regard to the numerous recommendations of the defunct committee.

And to discover that only one recommendation had been enacted: the creation of CIAOSN. Since then, nothing ... except the important law on abuse of weakness, passed, thanks to André Frédéric, in late 2011. It makes it easier for the courts to incriminate those who, like gurus, abuse, subjugate, enlist or defraud fragile people...

With the exception of legal happenings, we are in expectation of a very important trial against the "church" of scientology, and the sharp increase of some disturbing groups (in Belgium, namely neo-Pentecostalism,health and welfare), nothing to report in this general framework ...

Ah yes, the "scientology" trial will be based on an indictment delivered by the Belgian federal Prosecutor, in September 2007, against 14 defendants (including the "church" as a legal entity) for the following prejudices:

- extortion
 - fraud
 - illegal practice of medicine
 - interference with medical practice
 - failure to assist a person in danger
 - violations of trade laws
 - -violation of privacy laws

and, last but not least,

- conspiracy
 - forming a criminal organization.

But time flies, and as I'm well aware, the cultist world continues its slow and insidious offensive on the world of politics and public affairs. Parliamentary experience, pressure, lobbying and infiltration in the institutions are on the menu.

In Germany, as Mr. Carlhoff has just told you, we know that in some Länder the "church of scientology" made attempts to infiltrate the state apparatus. It is a well known fact. Similar complicity by the so-called church seemed to exist within the French judicial establishment remember how some files mysteriously disappeared ... and Mr. Hirooka just mentioned how the Soka Gakkai, had founded a new political party with the Japanese socialists at the end of the last century.

However, it is not generally known that when the Brussels police conducted a raid on scientology, at the end of 1999, they were staggered to find that a senior officer, of one of the "top five" and the largest Belgian police service, was listed among the followers! No one remembers that the Belgian parliamentary deputies had discovered in 1997, that "in some cases, there are links between political and cultist groups".

And again, to quote the Belgian Parliament:

- 1 a number of cultist groups are actively exerting political influence and more or less openly constitute themselves into a political party;
- 2 Some other groups attempt to infiltrate the political environment with a hidden agenda;
 - 3 Some groups are accused of benefiting of political support".

It has also been forgotten in Belgium, that in the '90s, a supposedly cultist group, "The Movement" had created the "Humanist Party" - a party which encouraged the "blank vote". In 1994, the newspaper "Le Soir" accused a number of MPs of offering this "party" the opportunity to present itself on the parliamentary lists, including for the European elections - against all odds and against all logic. How and why? Mystery!

Also apparently forgotten, that the Maharishi Mahesh Yogi (Transcendental Meditation) group, created the "Natural Law Party (NLP)". What was their programme in my country? Introduce meditation - Transcendental of course ... in the school curriculum, in the public sector services, etc. and, but that is my opinion mainly echoed by the general press, a scam to access the new "followers" wallets!

Forgotten, too, that Charles Boniface Ozdemir - who calls himself "Father Samuel" and with his image of very, very dissident priest-healer, rallies followers of what one must really qualify a cult - had presented his own list in the municipal elections of 1994 and later in the 1995 elections under the name of "SAMUEL Party", targeting nothing lower than the Senate.

SAMUEL, who has for years has been at odds with the law and is still in process (for sex crimes and at least one financial crime) is definitely close to the political world. Thus, in 2001, after he bought for 400,000€ (thanks to a sulterfuge and abuse of the former owners, the Franciscan Fathers!) the St. Anthony of Padua Church in the Charleroi region (60 km South of Brussels), some apparently unsuspecting politicians unaware of his sulphurous character, were present at the inauguration of his new church.

Incomprehension of the population, when Jean-Claude Van Cauwenberghe, Richard Fournaux and Jacques Van Gompel ostensibly posed for photographers with SAMUEL. The first was President of the Executive of the Walloon Region or geographic half of my country. The second was the Mayor of Charleroi, a city of 200,000 inhabitants and the third was the Mayor of Dinant, a town known world-wide as the birthplace of Adolphe SAX, father of the saxophone. All three are members of the democratic parties at present in power in Belgium. How did SAMUEL manage it? Mystery!

This mystery is even more difficult to understand that SAMUEL, subsequently it is true, obtained the backing of the extreme right: the leaders of the Belgian "Front National", an fact discovered by a magazine 12 and never denied by the far right.

You think that nothing else has happened since? Wrong! Unknown or known, sparring matches are common. Thus, the Belgian press revealed the existence of this little report of the State Security - the main Belgian intelligence service - which usually does a good job. According to a newspaper headline in "La Dernière Heure" of January 17, 2013, the report stated, that "Scientology infiltrates the Belgo-Congolese community." Objective: To expand its activities in the Congo from Brussels.

Let me introduce the four people mentioned, knowing that they have all denied it:

Bertin Mampaka, Member of the Brussel's regional Parliament - we have many parliaments in Belgium - and member of the Social Christian Party's "bureau", in power at present.

Gisèle Mandaila, also Member of the Brussels Parliament, she was Secretary of State, i.e. "junior minister" in the Belgian federal government, when Guy Verhofstadt was Prime Minister.

Pierre Migisha, a former journalist, also a member of the Brussels Parliament, but also a local councilor.

Finally, Justine Kasavubu, daughter of the first President of the Congo, was Minister of Public Services in the first government of Laurent-Désiré Kabila. She has also been Congolese ambassador to Belgium.

Four contacts? Four politicians...

In the meantime, we had also noticed a closeness to say the least, with personalities of the extreme right. See the two examples below.

At the inauguration of scientology's new European headquarters in Brussels, in January 2010, a "Vlaams Belang" (Flemish nationalist far right party, represented in Parliament), Senator Hugo Coveliers had openly addressed the participants, making his "coming out " as a scientologist. Similarly, Juan Ferreiro, Deputy Director for Religious Affairs in the Spanish Ministry of Justice and Ms Katalin Szomor, a member of the Drugs Committee of the Hungarian Parliament, had done the same. All politicians ...

I should also point out that these European headquarters of scientology are not negligible, with some 8,000 m² of living space, two cinemas, a chapel, a huge exhibition hall, classrooms, a library etc. I mention this because it is part of the declared strategy of scientologists to dig deep roots in Brussels, the capital of the European Union. And never

¹² RésistanceS.be.

mind that there are only 2 or 300 Belgian scientologists: they receive reinforcements from France and elsewhere.

Second example: in April 2008, in an article I wrote in the "La Libre Belgique", I revealed that Johan Demol, police commissioner excluded from the force for having long concealed his membership in the "Youth Front", which was a Belgian neo-Nazi organization in the '70s and '80s, was very active on the Internet. In a scientology promotional video, he highly praised Narconon, as you know, a scientology recruitment programme focused on addiction. Why was this a problem?

Because Johan Demol was, at the time, head of the Brussels Vlaams Belang, a political group!

Back to Parliament. In its 1997 report it considered that "cultist organizations try to approach politicians without revealing their identity. Thus the "church of scientology" attempts to influence certain institutions through a number of organizations it has created: NCLE (National Commission on Law Enforcement and Social Justice) which acts(acted)against Interpol,(...)the European Human Rights and Public Affairs Office, which scientology tries to infiltrate in the European institutions".

Still in Belgium, since it is from its Belgian HQ in Tilff and Brussels, that the cult Ecoovie had attempted to infiltrate government agencies, and it had almost succeeded, through the World Association of Twin Cities and to the amazement of the great majority of its honest members, who had, too late understood the scam.

Whether yesterday or today, small or large groups, political and institutional infiltration remain a "must" among these people! In fact, not for everyone. Jehovah's Witnesses refuse all links with politics. They can only work for the Kingdom of God, and not for the temporal authorities. Which, incidentally, does not prevent them doing a little lobbying in the EU institutions now and then.

Let's talk about the EU. How does it react on the subject? I asked the assistant of a Belgian MEP, Marcel Conradt who is a historian, specialist of questions of lobbying, he even wrote a book about them in 2008: "Le cheval de Troie. Sectes et lobbies religieux à l'assaut de l'Europe". His answer to my question was as short and clear: "The cult: it is simply a "no" concept for the European Union". Why? Because the Union is blocked by Article 17 of the Treaty of Lisbon, which states that it is not competent for matters of beliefs or non-beliefs. This is the competence of each individual State!

Yet, again, what we call cults, are present on the fringes of political institutions such as our ("big thingy") meaning the European Union institutions. It is no coincidence that the "church of scientology" bought a luxury building at 91, rue de la Loi, Brussels, in September 2003. It has its "European Office for Public Affairs and Human Rights" (Human rights with a scientology flavour, of course). But this "office" is a stone's throw from the heart of Europe and its Parliament, in short, what we call the "European District".

I'm pushing through an open door, the European Parliament recognizes a large number of lobbies within its walls. Some of the movements in question are present in the same way as food lobbies, pharmaceuticals, petrol, etc., even though, in the specific case of such groups the EU, uses the term "partners" rather than "lobbies", they have become *de facto* partners.

This is true for the raelians and scientologists, which are the most obvious and some charismatic movements. But they are not alone, among many others, i.e. Jehovah's Witnesses

or Mormons, sometimes individual cases occur when specific contacts are taken with one or other parliamentarian.

Does all this explain that in the '90s, a parliamentary report on sectarian groups has simply never been presented to the MEP's vote?

I'll speak of the experience of André Frédéric, remember he is a member of Parliament, he was head of the working group on "cults" and that he is Vice-President of the Chamber of Representatives, a very high office. He knows what pressure or harassment mean.

For example, when he headed the parliamentary group, he received a variety of messages/packages of foul origin, including a book of scientology propaganda. He had returned this to the sender, with a message: "Stop bothering me with your cultist propaganda." The very next night, and for many other nights, when he was at home there were very unpleasant phone calls, with disturbing rumblings and other loud noises. Finally things calmed down.

Another time, it's Andre Frédéric speaking: "During question time, after a lecture I gave in 2010 in the Wallonian Brabant, two well known scientologists accused me of lacking scientific precision because I had spelled Ron Hubbard's name with a single "b" in my PowerPoint presentation! A ridiculous detail, but one of these guys sought me out in the in the conference hall and threatened me: "Now, Mr. Frédéric, we'll take care of you!". I must admit that this did not have serious consequences, but such methods are not reassuring".

I quote André Frédéric again: "I also note", he told me, "that several members of the Belgian Parliament receive apparently neutral phone calls, just to invite them to speak about religious freedom within the framework of recognized religions, but when they follow up the invitation they discover that their interlocutors only speak about scientology. Another unscrupulous method!"

Another of André Frédéric's anecdotes: "When one enters the Belgian Federal Parliament, expected to be the most secure spot in the country, there are about 150 boxes for the members' mail. This is a protected area that is accessible to a handpicked few and to the parliamentary ushers. One day in 2011 however, we were unpleasantly surprised to find the 150 mailboxes have been stuffed with scientology's propaganda.." How did they manage? How did they have access? Mystery?

Finally, having failed its infiltration attempts into politics as completely as it wished, scientology attacked. And to do this it used a relay already contaminated. André Frédéric: "Strangely one of two attacks against the law on abuse of weakness that I was carrying before the Parliament of my country, was made through a former colleague, a member of the Flemish Liberal Party."

Through a politician...

A last and brief return to the report of the Belgian Chamber of 1997, in conclusion it had noted that: "It is clear that several harmful sectarian organizations share totalitarian ideas that can be considered undemocratic, as can be seen from the review of the basic texts of the following movements: the Angel Albert, Rael, the Universal White Brotherhood, Sukyo Mahikari, the church of scientology, New Acropolis, Jehovah's Witnesses."

Examples? In his writings, Hubbard attacked the way democracy works: "There is no place for the weak, there cannot be any. The strong must be the leaders and if the weak do not follow, there can be no place for them."

The Raelian Movement prefers a "Geniocracy" to a Democracy: *only those* whose IQ is higher by more than 50% *to the* average would be eligible. As for the sick and victims of malformations, they are, and I quote once more, "*the symbol of failure and therefore unbearable for the 'creators'*. *They should be excluded*" How?

New Acropolis, said the Belgian commission report, "spreads a totalitarian doctrine. This movement has a rigid pyramidal and military structure (...) It uses (... internally ...) a series of symbols belonging to Nazi symbolism (eagle, axe, and even the Roman salute)."

Hence I shudder - we may all shudder! - at the idea that such movements seek to befriend policymakers, whoever they may be. And that, too often, they succeed.

Ladies and gentlemen I have had my say!

The Vissarion Cult - an Attempt to Create a Cultic State in Siberia

Prof. Alexander Dvorkin, President of the CRS, Moscow, Russia

Muhammed Shapiev lived in St Petersburg with his wife Svetlana and their three little children. One day he learned that his wife became very interested in the teaching of certain Vissarion, who called himself the last incarnation of Christ. Her father became a follower of Vissarion several years ago and went to live near him in the remote rural area of Central-South Siberia. Now his daughter – the wife of Muhammed – started to attend meetings organized by the group of Vissarion adepts. Mr. Shapiev did not pay much attention to it – he had to work a lot in order to provide for his large family. His job involved some business trips, usually no more than a few days. Once in the late Fall of 2009 he returned home from such a trip and found out that his wife and children were gone – they went to live in the community founded by Vissarion.

In took Mr. Shapiev several months to locate his family, and to try to contact it. In the Spring of 2010 Muhammed left for the city of Abakan, hoping to bring his wife and children back. It took him four days by train to get to the town, but from there he still had to get to the rural area to which his wife had moved. It was about hundred more km to the village of Kuragino – the administrative center of the district where Vissarion's colony in the area was situated. The colony was dispersed among several villages and a large section of taiga, where, as Muhammed has learned, an entirely new settlement, called the City of Sun or the town of Craftsmen was being constructed on the top of the Dry Mountain. Apparently during last twenty years many thousands Vissarion adepts have moved into the area, bought the houses and have settled there. Presently they say there is about five thousand – more than the original local population.

Mr. Shapiev had to change three buses, moving slowly along dirt roads, the wheels sinking in deep, sticky mud. Finally he arrived to the village and has proceeded to the police station to find out the whereabouts of Svetlana and children. First what he saw there was a large portrait of long haired and bearded Vissarion on the wall.

When the chief of police station has learned Muhammed business, he said, it would be impossible for him to see his wife and kids, because it would traumatize the kids and the Master is against it.

- He strictly forbids to harm the children, concluded the police officer.
- But who is this Master? wondered Muhammed.
- Why? It is Vissarion, the New Christ. The one you stubbornly refuse to recognize as the Savior.
- But don't we live in Russia? There are laws which we have to follow. I am father and I have right to see my children. Such are the laws of our country.
- I strongly advise you not to insist on that, came the answer. There will be plenty of witnesses that you behaved violently and attacked police officer, which, according to Russian laws is a serious crime. You better go home right away.

Muhammed went to the recently elected mayor of the village. But there he also saw a portrait of Vissarion on the wall and received more threats. He had to travel eighty km to Minusinsk – the regional center and file a complaint there. Eventually he was able to approach a half ruined hut where now his family lived. However, his wife stood at the door and refused to let him in. He was allowed to have a glimpse on the children – but only through the window.

Mr. Shapiev is now in the middle of the process about custody of his children. However, the cheer distance and counter actions of the local Vissarionite authorities in the Zone (a code name of the Vissarionites for the pale of their settlement) make the case nearly hopeless.

If Muhammed would have known history of different cultic movements, he could have remembered the story of the town of Rajneeshpuram (a. k. a. Antelope) in Oregon where the cultists came to power and attempted to win the whole county for themselves. They have failed. But Vissarion followers have succeeded: and the district over which they rule now, though scarcely populated, can be compared in size (24,073 km²) to such countries as Slovenia, Macedonia, or Belgium.

Vissarion (real name Sergey Torop, born Jan. 14, 1961) is the founder and head of the "Church of the Last Testament". He calls himself the founder of the teaching of Unified Faith, the Word of God and Christ.

Mr. Torop was born in the south of Russia but soon his parents divorced, and his mother after changing some locations eventually settled in the city of Minusinsk. As he grew up is mother has changed several partners and had a daughter by one of them. Sergey grew up as a member of a street gang. Yet, he always aspired for something great. When he was eighteen in one of his letters Sergey wrote: "If I will not become world famous, I would not be able to live upon this Earth".

After completing his military service Sergey changed several professions, including the one of traffic cop. He was dismissed in 1989 from police for drinking while on duty. He joined a local UFO club and began taking active part in several ongoing occult seminars.

In 1991 he has started his own preaching, calling himself Vissarion. At first he proclaimed that Christ guides him personally from the orbit of the Earth but later he has identified himself with Christ. Before 1994 he also claimed that he had lived in Judea under a name of one Prophet Jeffley (? - A. D.).

In the following years Vissarion traveled extensively through the former USSR counties, as well as most of Europe and the USA, preaching his message and recruiting new followers. The teaching is very eclectic and is comprised of several sources: the collective work of the leaders of the ufological club in Minusinsk, some neo-pagan personal ideas of Sergey Torop, and a concoction of elements of Christianity, Judaism, Islam, Hinduism, Theosophy, and Marxism – all in very primitivized occult interpretation.

The cult has its own chronology and calendar, according to which the New Era of Dawn has began from the moment of conception of Vissarion, i. e. from 1960. They celebrate three holidays: April 14 - the Day of Mother-Earth (also – day of Conception of Vissarion), August 18 – the Day of Fall of the Kingdom of Power and of Good Fruits (also the day of August coup in 1991 during which, according to the falsified witness, Vissarion began his preaching in Moscow), and Jan. 14 – Birthday of Vissarion Christ.

In 1992 Vadim Redkin – a former drum player from a popular Russian pop-band joined the cult and became the official chronicler of Vissarion. It began from small booklets which by now have transformed into a nearly 1000 pages (and constantly growing) book of the "Last Testament" – the holy writ of the cult.

About the same year the first followers of Vissarion from Russia and other countries began to gather around him in Krasnoyarsk Territory in Siberia. They sold their belongings and came to Krasnoyarsk province where they bought property and settled in the Zone. Usually a large donation is required upon arrival.

In 1994 they registered officially as the 'Community of the United Faith', and in December on 2000 they re-register as 'The Church of the Last Testament'.

In 1993-94 the cult looked very much as a reformist neo-Communist movement: communal life, red clothes, paramilitary games, cult of Vissarion's personality, and evening guitar songs of idealist romantics by camp fire.

In the Spring of 1995 Vissarion began a new project which for the outsiders was called "Eco-noospheric settlement Tiberkul", but inside the cult is became known as the «City of Sun» consisting of "Abode of the Dawn" (the residence of Vissarion) on the top of the Dry Mountain or the "Town of Craftsmen" (area below where his followers live). The local government has given to the cult for this project 250 hectares of taiga by the lake Tiberkul and the Dry Mountain. In August 1997 "Eco-noospheric settlement Tiberkul" became a member of "International Socio-ecological Union" through which it began a grant hunt. It was claimed that this so called "ecological commune" has been receiving grants from both Russian, American, and European ecological foundations and perhaps even from some EU and the COE structures.

As of about 10 years ago Vissarion has allowed (or even prescribed) polygamy, which helps the cult to control single women who constitute majority of cult's adepts. He himself lives a rather adventurous sex life, often changing partners. There are some scandals about that. For example, in 2001 Vissarion tried to rape a minor Bulgarian girl Checha, after which the entire Bulgarian community of his followers immediately left the Zone. Eventually Vissarion's wife and mother of his five children unable to cope with his insatiable sex appetite, has left him, after which he, being nearly 50, married a 19-years old girl with whom he lives presently.

From the beginning of his mission Vissarion has been preaching that technical progress leads to the self-destruction of humanity. He was threatening potential adepts by the end of the world, which originally was supposed to come in 2003. By that time all the population of the Earth was supposed to come to believe in him, which would reprogram human flesh. But even before that, around 2000 the comet Nibiru will crush on the Earth and our planet will be covered by sand almost entirely (except the place where Vissarion lives), while in Nevada all nuclear warheads will spontaneously explode. Obviously, nothing of it has occurred. After that Vissarion preached that the end of the world will begin in 2003 and will finish in 2013. So, this year could be critical for him (However, to be on the safe side, Vissarion, quite typically for cultic practices, now prohibits his adepts to read his early texts).

The world will be destroyed in the technogene catastrophe. Vissarion teaches that in the coming end of the world only those will be saved who live near him and follow his instructions «to the letter». The genotype of these people will change to such degree that they will be able to breathe nitrogen instead of oxygen. Here are some of these instructions:

*Every cult member has to pay a tithe which usually quite exceeds 10%. Moreover, Vissarion says that if you remember your donations, they do not count. The only way to donate correctly is to forget about it immediately.

*Since adepts have to believe that Vissarion is the Second Incarnation of Christ, they believe in his omniscience and are totally unable to take independent decisions. Even very small things have to be determined by him.

*The colonists constantly watch one another and write denunciations about one another to their bosses who report to Vissarion. This knowledge helps Vissarion to demonstrate his "omniscience" during his pastoral visits.

*The adepts have to work very hard but the allowed diet is strictly vegan, with food prohibitions besides all animal products including alcohol, mushrooms, nuts, and sugar, while some other products can be eaten only seasonably (i. e., potatoes are prohibited after February).

*One of the most bizarre prohibitions is drinking water, which is proclaimed polluted. Vissarion himself claims never to drink water – only freshly squeezed fruit and vegetable juice. Simple adepts, who, naturally, cannot afford it, are offered a merciful solution: to start each day by drinking a glass of own urine which supposedly has power to neutralize negative effects of water.

*In reality Vissarion, as it claimed by witnesses, when he is not seen by his adepts, does not deny himself any of the forbidden products. He eats meat, drinks alcohol, and in general, denies himself with nothing. He owns several luxurious houses built by his adepts and perhaps more elsewhere.

*Some adepts come up with dystrophy, became handicapped, committed suicides. Majority of them having sold everything, have nothing left, live in utmost poverty and starvation. Many of them were diagnosed with calcium and animal proteins deficiency, which causes many deceases among the colonists. Some of them suffer from cancer and even AIDS, but do not go to the doctors, since Mr. Torop forbids it: he believes in aesthetotherapy – the beauty of Siberian wild nature is supposed to do miracles to the sick and to heal them. But the surest healing can be done by Vissarion himself through touching of his hands.

About ten years ago when the stream of new adepts coming to Siberia has began to dry out, Mr. Torop announced a creation of "The Family" – a sort of inner elite circle of the cult. It came out that the real salvation can be reached only in the Family. The members of it have to sell their house in one of the villages in the Zone, donate the money to Vissarion, denounce any private property, and move to the Dry Mountain on the top of which in the holiest possible place on Earth – the Abode of Dawn – surrounded by his bodyguards, lives Vissarion himself. Below the Town of Craftsmen is constructed. The town consists of two or three dozens of wooden huts and about hundred army tents where the adepts live throughout the year – even through the harsh Siberian winter. They live communally and share everything – though there is not much to share.

However, it is announced to be a great privilege to join the Family. You have to deserve to be invited there – and it is a matter a strife and envy among the cult members – who will be allowed to be robbed the second time.

The territory around the Mountain is announced to be holy – and within five km from it any machinery is not allowed. The trees have to be felled and houses raised by elbow grease only. Though Vissarion, there on the top, has diesel generator, solar batteries and internet connection.

But, twice a year, the builders of the Town of Craftsmen feel themselves very important. It is when mass pilgrimages are conducted to the Abode of the Dawn – the top of the mountain where Vissarion lives. Then cult members walk up the mountain, gather right under its summit, and listen with reverence a long and confused sermon of the Last incarnation of Christ, who recently has been preaching about the very last choice soon to be made – whether

his followers will stay with him to the very end and chose the eternal life, or will betray him and defect to the eternal death in this wicked world.

But, at the same time he knows very well how to deal with this wicked world. Some of his adepts became really good wood builders, so they construct free of charge beautiful summer houses to the important people of Krasnoyarsk territory, who, naturally feel obliged. At the municipal elections Vissarionites were able to put their own candidates to many important positions in all the districts where they live. And, as we saw, it could be very serious.

The problem is that now the Zone is different from all other localities in Russian Federation. The main difference is that the authorities control this area only inasmuch as the cult allows them to do it. In other words, it is the area closed from inside by the only man who has the real power there – Mr. Torop.

For example, the authorities know virtually nothing about the method of wood felling in the Zone, and amount of the wood felled. According to some reports, the ecological situation in the "Eco-noospheric settlement Tiberkul" is close to disastrous, but is beyond control of the outside world.

We've heard the story of Muhammed Shapiev who lost his wife and children to the cult and the authorities proved to be on the cult's side. Some individual cases of deaths from lack of medical care in the cult are known, as well as about some children who died from malnutrition. It is very likely that there are more of these deaths then "some". Alas, we have no ways of knowing...

And every year more and more people are invited into the Family, which means that they are leaving villages and disappear in the depth of Taiga – in totally uncontrollable territories. What Mr. Torop decides to do with them next – remains a mystery, and a very sinister one.

So, in this particular case, the state, unable to protect its citizens, proved its impotence. It is very scary, especially if we know that Vissarion's cult is by far not the only one which organizes compact settlement of its adepts. But, after all, is not every cult – a totally uncontrollable territory?

I believe that if we want democratic states to survive, this has to be changed.

The Damanhur community, a magical contradictory movement?

Franco Da Prato, his experience and research

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1.0 Abstract

(Greetings) My name is Franco Da Prato and I lived in the Damanhur community for several years, in my case until 2011. This community has its main headquarters in Italy, in

Valchiusella, in the province of Turin. It is connected with a great many different associations in Italy and abroad, which they refer to as "**embassies**". Within it, I was initiated follower and citizen "A". In my report, I have chosen to present some of the most hidden, silenced aspects to which only people who have left the community can bear witness.

2.0 Esoteric and social structure of the Damanhur community

The Damanhur community has a structure that consists of two main parts: an esoteric part and a social part; these two separate aspects come together to serve a single, economic purpose (photographs 1 and 2).

The esoteric part is managed by the school of meditation and the master; it has a key influence on all other aspects of the community. The rigid rules of discipline of the school of medication for the esoteric part are indisputable; eluding them can result in the follower being expelled from the community. The social aspect consists of several human groups. Its complicated structure is managed by the corporate bodies, which represent the public aspect, the ideal interface for communication with the **outside world**. This aspect is also managed directly by the community master.

Even the community **press office**and the **master** himself deny this direct involvement. Research in health and spirituality are commercial vehicles by which to justify the price of the products the would otherwise be of little value or even worthless. I am talking about books, reawakening courses, magical instruments and all other products directly related to, thought out and created by the spiritual master for the needs of his followers. It is by no coincidence that they are the best customers of his personal business. The economic aspect is the ultimate end of the community; this is seen by the very fact that the name "Damanhur" has become a registered trademark (photograph 3). The community directors, masked as initiated followers seek to create a new style, working on sentiments of ecology, spirituality and health of their future customers. A vision of the new economy, which moves an imposing market of esoteric articles, in Italy and abroad, assisted by the associations spread worldwide, whose function is to export and sell their products.

3.0 Voluntary work and economic consequences of the followers

In order to be legally recognised by the Italian State, the Damanhur community has had to organise itself into associations and small construction cooperative companies. The registration of the followers with the numerous associations has determined a type of work with no salary or social security, insofar as the fulfilment of duties within is always considered voluntary and free of charge (photograph 4). Those involved in organisational duties within the community do, in actual fact, receive a monthly salary, decided by official decree (photograph 5) by the top corporate body, which is represented by the guiding King. Therefore the expression "voluntary work" actually takes on more of the character of subordinate employment, even if in appeal, the Court of Appeal of Turin sees differently (photograph 6). Another aspect concerning the unlawful labour in the Damanhur community is referred to as devotional work or terracing, as it is referred to in the community jargon. In actual fact, they are not hours dedicated voluntarily, rather they are compulsory and decided by the school of meditation and if not performed, followers are required to compensate them according to the hourly rate of their work. Failure to act in one of these two ways results in the gradual exclusion of the individual, slowing his evolution and preventing potential esoteric promotions or the acquisition of roles of responsibility in the community social sphere.

4.0 Property of the founder and members: is there a difference?

Small cooperative construction companies have the task of grouping together all properties donated by community followers and sympathisers. In this case too, the word "donation" is not exactly correct, as an initiated citizen "A" follower is obliged to hand over all his assets to the community (photograph 7). The legal characteristic of the two small cooperative companies is that of being able to operate from a minimum of three members to a maximum of eight, and therefore all the share capital is effectively legally owned by these few people (photograph 8). The property is transformed internally into units, which were once valued as one euro each, and divided up amongst the various members. By contrast, the personal property of the spiritual master is not shared in the two cooperative companies (photograph 9), and has been estimated as amounting to approximately one hundred and fifteen properties. The pyramid economic system here too overlays with the esoteric pyramid, with just a few people, generally referred to as the chief, managing the wealth of the whole community; this is why one article of their "constitution" establishes that: "the assets donated to the community cannot be returned to their lawful owner should he decide to leave" (photograph of constitution). Despite the fact that the effective legal ownership is divided up amongst a few followers, the maintenance and restoration works are carried out by all people involved in a given home, and, therefore, even those who have no share in the ownership are involved in improving the property, paying a share that includes the mortgage.

This is precisely the sore point of the community, insofar as it grasps the economic resources, working on the feelings of the followers, stimulating their sense of belonging and sharing, even if the sharing in actual fact only involves a few people.

5.0 Children in the community life: endless conditioning.

Through the media and their internal family schools, seeking to offer an evolved image of their education system, the coercion involved is imperceptible, with the indoctrination, accustomed from a very young age to a vision of the world related to magic and rites (photographs 10 and 11). The use of children to legitimise an alternative, effective educational method is not new to the Damanhur community and is used to promote that specific lifestyle. Any child born within or brought into the community is clearly obliged to satisfy his parents' wishes and it is precisely on this basis that the contradiction arises. When a baby is born in the community, it is by no coincidence; before conception, parents need to make a formal written request to this effect (photograph 13). The request is valid for six months, after which it must be renewed. To waylay any disapproval by the education department, the social legislation establishes that any parents conceiving a child without the permission of the corporate bodies shall pay for all maintenance costs, both for school and for the alternative medical care. Once written authorisation has been obtained, parents choose a couple to act as Godparents and with them, outline what the dominant characteristics of the baby will be, from the way he or she will look to their character; these desires are written down on paper, as though the baby were a project. For this "operation" to succeed, Godparents and parents embark on a further ritual programme, comprising prayers and dedicated rites; failure to complete these prayers and rituals entails the application of severe disciplinary sanctions (photographs 15, 16, and 17). After birth, the baby begins participating in all sorts of rituals with his parents (photograph 18). Upon reaching the age of seven years old, the child becomes the protagonist of the rituals, only partly assisted by the Godparents. The ritual aspect serves to recall the desired characteristics described in the birth "project". Clearly, in my experience, I never saw the success of this project. The child continues his natural growth, I would say for the best, in this case, children are wonderful as they are all over the world, with no extra-sensory powers, no gifts over and above what would be considered "normal", and everything exactly as mother nature intended.

The social indoctrination, of which the internal schools are the main tool (show covers of texts to be studied), followed by the social life experienced in the various family groups, serves to train children as future followers of the community. The child's rituals continue until he turns fourteen years old, at which point his participation in rituals is compulsory. In Italy, social maturity in terms of absolving one's duties to the State is reached at eighteen years old; in the Damanhur community, the young 18-year-old is questioned by the guiding king on his future intentions. If he intends to continue living in the community, he will be further prepared to become an effective citizen and initiated follower; if not, he will shortly be required to leave the community. Naturally, these strict rules do not apply to everyone, and the children of the greatest contributors are, of course, the exception, eluding, as in all other social or ritual aspects of the community, the coherence of the sworn commitment and the sense of equality that is all-too-often forgotten. The discomfort I was able to see amongst the children in this community is the continuous transfer of parents with children, from one family group to another, in order to respect the social dynamics. Many parents, in the normal social context of the community, separate and live with other male and female companions, sometimes even more than one. The child is subjected to these dynamics, constantly being kept in the presence of new people who may or may not love him. The parental sense of guilt is very strong and they way they get around this is by keeping their thoughts busy with other commitments, as is the case in the family school with trips through the woods and countries, creating a situation whereby the child is distracted from his real needs and, as result, the main commitment that the parent swore to make with regards to the community and the master goes undisturbed.

6.0 Psychological repercussions on followers

In the Damanhur community, the initiated follower citizen "A" is subject to a series of commitments that serve to "fill" the individual choices of each and everyone in ensuring the words coincide with facts. The idea that the Damanhur community emphasises the freedom of choice of each of its followers successfully instead masks the boundaries within which they are able to move, much like animals at pasture. This description is not coincidental, indeed it provides a very effective representation of the sectarian context of the Damanhur community, insofar as there are no physical barriers, but only ideological confines represented by the group/herd and moving away from it often means abandoning the community or being excluded from its shared rhythm. The significant quantity of commitments that the follower is strongly advised to fulfil takes time away that he may otherwise have devoted to his loved ones, outside the community. The choice of an initiation, like that in this community, is not compatible with the rhythms of the "external" society. This system reflects a children's educational system; pedagogy in the general sense has always been very important to the development and control of the community followers. The quantity of commitments will increase as the years pass and the opportunities for exchanges of ideas and dialogue with friends and family will become more and more rare.

With the exception of the spiritual master, anyone joining the Damanhur community strips themselves of their individuality and wealth, donating all their belongings to the community, like property and severance indemnity from a previous profession.

Individuality is broken down into various parts to make it more easily controlled. The main parts are: individual, divided by the **personalities**, with the spiritual personality nourishing on magic and participating in the rituals. There are countless dynamics involving these parties in the social and esoteric context of the Damanhur community, of which the most well-known are the **reawakening courses provided in exchange for payment** by the school of

medication. Others are organised by the corporate body referred to as the Game of Life, which oversees the social dynamics. The most well-known are the Journey, an itinerary supported by caravans, with the constant presence of the master, where new concepts are elaborated of their philosophy and solutions sought to the old, never shared concepts; then there are the journeys through the woods, a sort of survival course to stimulate a close relationship between participants, and the one that has now fallen into disuse, the battle between two teams: the young and the elderly. They involve the whole population of the community and there is no escaping them, they are "strongly recommended" dynamics and serve to show your loyalty to the community, but the real purpose is to help distract the followers. With the excuse of banning habit, people accumulate emotional stress due to the repeated difficulties experienced in making adjustments and this stress helps make followers more docile, focusing attention on their limits and accepting all solutions given by the master. To distinguish between the most worthy follower and clarify the difference between the best, their esoteric level is increased and they are assigned new, worthy social duties. This dynamic has a positive effect on the mass of the "unworthy", who seek other solutions by which to achieve this status. The Chief of medication, at the behest of the master, regularly proclaims "promotions" for everyone, thereby increasing self-esteem and group spirit. Cleverly balancing spiritual and social evolution. This system is very much that of the carrot and the stick, consisting of the use of treats and punishments, as applicable, to force their will on people, as we do with horses and donkeys.

On this basis, and with an ever-more pressing burden of tasks to perform, over time, the social and family life before joining the community remains a mere memory, broken up by rare opportunities to meet, increasingly replaced by affection felt towards the brothers and sisters of the community, all suffering this choice. Evil comes from outside the community, because it is a common idea that it wishes to destroy the truth- and evolution-bearing reality, hence the psychological suffering to which the followers are subjected mutates in the effort to resist the imaginary enemy to reach the supreme purpose, which will never be complete.

7.0 Conclusions.

The lack of grounds behind this philosophy is confirmed by the fact that the sphere of love and brotherhood only applies for those remaining within the community. Straight away, anyone leaving is considered as a "**non-dialoguing element**" with the community. The initiation secret is more often replaced by a code of silence; matters of the community cannot be discussed with **third parties** or with people who have **left**, even if they happen to be friends, parents or relatives.

Other, more marked contradictions are seen by comparing their principles with the effective reality, to see that ecology, spirituality and freedom are tools used merely to publicise their products. The Damanhur community is not a pagan philosophy but a precise anti-Catholic, anti-State ideology, as shown by the declarations of the spiritual master made over the years to followers during **social evenings** (self-liberation rite), and by these newspaper articles (20). This community is oligarchical with a pyramid structure. Catholics cannot approach the context, because they use magic in all areas. Followers deny the Catholic sacraments (Horus baptism).

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Founder and spiritual Master condemned for tax evasion



Occult Italy - included Damanhur



Tra gli adepti anche un sindaco e dodici consiglieri comunali

E chi lo avrebbe mai pensato, 25 anni fa che Damenhur sarebbe diventata tunto importante. Telovisioni da tutto il mondo a caccia di immagini del maxitempio scavate dentro una collina, da uoministalpa che hanno mantenuto il sagreto per quasi un decennio. Gruppi samicio o affiliati in egni angolo del pianeta. Politici che stileno a Damanhur e incontrano chi vive in comunità. L'ultimo il candidato alla segreteria della Quercia Piero Fessino che li ha incontrati lo scorso aprile.

Nel 1976, quando i seguaci di Horus muovevano i primi passi, era tutto diverso. La Valchiusella era ancora contadina e quella gente sun poco stranas cho aveva scelto di vivere sulle colline, in casette tutte nuove, accanto ad un tempio simil-greco costruito dal gruppo, era guardata con una corto simpatia. Chi entrava nel gruppo sceglieva il nome di un animale o di una pianta. Il capo era un tipo affabile: Falco, ovvero Oberto Airaudi. E poi festesgiavano equinozi e solstizi. Il loro Capodanno era in piena estate.

Venticinque anni fa, altri tempi Poi vennero le prime accuse a Damanhur, le rivelezioni: «Stanno scavando la collina dall'interno: costruiscono un mega-tempio», rivelò un ex adepto. Pioccarono denunos. Alla fine, però mostrarono la loro creazione: imponente, certamente ricercata, con passaggi sogreti, mosaici, e vetrate multicolori. Era il 1992. L'allora vescovo d'Ivrea, monsignor Luigi Bettazzi, dalle colonna del settimanale diocesano ell Risveglio popolares criticò aspramente Damanhur e i suoi seguaci, al cattolici che entrano a far parte di quella comunità non si possono più giudicare cristianis, scrisse E a Demanhur sorrisero. «Le dottrine professate che si riallacciano a

religioni tradizionalmente definite pagane e la prassi morale in uso nella comunità sono in contrasto con la fede e la vita cristianas, puntualizzò Bettazzi.

Già si parlava di matrimoni a tempo e di programmazione delle nascite. E Oberto era il capo indiscusso Piè che capo, l'anima di Damanhur. Crazis a lui la comunità è cresciuta. Siè inventata una sua economia, fatta di artigianato, agricolture e commercio. I prodotti, nella comunità, si pagano con i Crediti, moneta che circola soltanto in quei pochi chilometri quadrati. Che si cambia con le elires guadagnate con lavori esterni. C'è chi fa l'avvocato, chi il negoziante, chi l'impiagato o l'operaio. Tutti hanno gli stessi diritti, possono ricoprire cariche di governo all'interno di Damanhur, partecipare alle assemblee e devono versaro uno parte dei guadagni alla «Federa-

zione di comunitàs (come oggivione definita Damanhur) per il
suo sostentamento. E la promiscuità sessuale demunciata da
qualche fuoriuscito? Le accuse di
plagio di uno o due ex adepti?
«Tutte balle, iavenzioni senze
fondamentoe, si sono sempre difesi, enche in tribunale, quelli di
Damanhur. Che intanto ha iniziato ad occupara di politica, è
diventata bacino importante dove attingere voti. Ha fondato un
movimento politico «Con ta per il
paeses che ha portato uno degli
adepti sulla sedia di sindaco a
vidracco, uno dei Comuni della
valle, Il primo sindaco damanhuriano, con giunta di damanhuriani. E intanto continuano ad arrivare telecamere di televisioni de
tutto il mondo il tempio, la
moneta, i matrimoni e la filosofia: Damanhur è diventato un
fenomeno, de guardare con ouriosità. Eda studiara. [I. pol.]

Photo 1: United in faith, in business and in politics

L'INDUSTRIA DELL'ANIMA CHE HA CAMBIATO VOLTO ALLA VAL CHIUSELLA

Quell'impero dell'occulto

Strano mix di business e filosofia





le sairedétti. Sono denazioni volontarie, dal 10 al 30 per centes insistone i portavore del gruppe. Donazioni in line, naturalmente, anche se Damanhur hatte monata il teredino, che al cambio vole quante un Euro e deve essere adoperato per sacrabi interni ettna fortuna nostruita sal milas dicron i detrattori di Damanhur. Una fortuna, in realtà, resittanta sulle capacità impenditoriali e di stupre. Grazio ad uno trovata che ontivasamo di creatore di Indiana Jenes un tempio setter rano, cestruite in quindici anni di uomini talpa che scavarono una colina, eressero mun, propettarono e costruirono ingegnesi sistemi per grotoggere questa mortavigia ha commata ha utilizato su di se l'ottenzione dei media mordiali. Ma appena ne fu riveluta l'esistema i comuni della zona ne chiesero la distruzione. Lo solvò la Soprintendezzo dichiarandolo opera d'arredezzo decimina del controlo de la proposita del controlo de la proposita de la controlo del controlo de la proposita del controlo

te. Da quel momento, grazie di media è diventatio un'encome attrazione turistica visitata lo scorso anno da 50 mila persone. Il 70 per cento delle quali erano atmaisre. Visitario costa dalle 20 alle 100 mila lire; chi vuol passare un vecebendi quanto, sognendo sentinzi e corsi, deve shersarre anche 100. Intanto la comunità continua a crescere. Si avvicina altra pente, arrivano turisti, oberto Aisaudi si spussa in continuazione con il suo dinattero ultraleggero per senere semianzi e conferenze, laggi States arrivano richieste di aprire effizili m Galfornia, nel Texas, a New York. Intanto una troupe della seconda nete tv. tedesca da 10 giorne si è stabilità a finalissero. Sin preparamo fe fennessimo speciale: 60 minuti di immagini e interviste che porterrano quasso atri potenziali demanburiani, alti turisti, altre desaro, altre idee per crescore ancura.

Photo 2: What an imperium of occultism – Strange mixture of business and philosophy

Photo 3: Registered Trademark

GIUDIZIARIA Sentenza di primo grado nel processo tra la Federazione ed un'ex adepta

Damanhur «lavoro in nero»

La Federazione, attraverso il proprio legale, fa sapere di essere già pronta a ricorrere in Appello

di Giampiero Maggio

di Giampiero Maggio

BALDISSERO (mgp) C'è una prima sentenza, che condanna la Federazione di Damanhur a pagare Tfre contributi previdenziali a un'exadepta, la fotografa di origini inglesi Jan Turvey, di 58 anni. E ce n'è una seconda. Che condanna la Federazione per lo stesso motivo. Questa volta a beneficio di un'altra exadepta. Una che nella Comunità che si sipira al dio Horus ha lavorato per 23 anni, di cui 11, secondo il Tribunale di Ivrea, in nero. Questa è la storia di Raffaella Gienepro, per 23 anni all'interno della Comunità. La donna, dopo esserne

Ma i damanhuriani sostengono che le mansioni di carattere comunitario sono attività di volontariato

uscita, ha trascinato in Tribunale anche il fondatore **Oberto Airau-di.** Come aveva fatto, del resto, anche Jan Turvey. La sentenza è del 27 gennaio, ma solo da pochi giorni il giudice ha depositato le

motivazioni.
«E in occasione del dispositivospiega ora Ginepro- la Federazione
Damanhur aveva fatto circolare un
proprio comunicato stampa parlando di loro vittoria. Il testo conteneva notzie assolutamente prive
di fondamento, in quanto le motivazioni sono state depositate solo
recentemente. Seppur avendo ottenuto un accoglimento parziale
delle richieste da noi effettuate, è

altresì chiaro che la Federazione è

altresi chiaro che la Federazione è stata condannatas.

Il giudice infatti ha ritenuto di respingere le richieste fatte nei confronti di Airaudi e di limitare il periodo da prendere in considerazione a soli 11 anni (data della costituzione legale della Federazione Damanhur come associazione) anziché, come richiedeva Ginepro, a 23. Il giudice del lavoro del Tribunale di Ivrea, Sonia Manclni, ha condannato Damanhur al pagamento del Trie dei contributi previdenziali. Raffaella Ginepro, attraverso i suoi legali, aveva chiesti il ricomoscimento del lavoto soi suoi legali, aveva chiesti il ricomoscimento del lavoto menore del lavoto menore del lavoto del lavoto nero contre messo a Damanhur, avvenuto molto tempo prima. Chiedeva, in sostanza, che le venissero riconosciuti 23 anni di lavoro nero e un risarcimento di quasi mezzo milione di euro.

«Il ricorso risale al 2008 e la richiesta di compensare con oltre mezzo milione di euro. Il legale della Federazione, l'avvocato Gian Piero Raguamento del solo Tfr per un ammontare di circa 11 milla euron. Il legale della Federazione, l'avvocato Gian Piero Raguaga, ha comunque annunciato ricorso alla Corte d'Appello. Motivo? «Il giudicio equipara Il caso a un rapporto di lavoro dipendente, mentre i damanhuriami sostengono con fermezza che le mansioni di carattere comunitario sono attività di servizio, da intendere come collaborazioni ascrivibili al volontariato».

La Procura di Ivrea sbaglia atti Processo per omicidio rinviato



STEFANIA CUGGE
Il giudice delle udienze
preliminari nel suo
dispositivo conclusivo
ha stabilito che i
tre fratelli Corrado, difesi
dall'avvocato Celere
Spaziante, non sono
implicati nell'omicidio
di Matilde Ruggiero

IVREA (mgp) Un errore di trascrizione e un uomo finisce nella lista degli imputati per omicidio. E ancora: altre due persone vengono prima accusate di quell'assassinio (in concorso con altre quattro), poi estromesse da quellea accuse, nuovamente inserite e quindi definitivamente escluse. Insomma, un vero e proprio pasticcio quello della Procura nei contronti dei tre fratelli eporediesi Carmelo, Adriano e Roberto Corrado chiamati in causa, a vario titolo, per l'omicidio rie fratelli eporediesi Carmelo, Adriano e Roberto Corrado chiamati in causa, a vario titolo, per l'omicidio di Matilde Ruggiero, la sestantasettenne assassinata il primo giugno dello scorso anno nella sua casa di San Giovanni, frazione di Ivrea, davanti al marito, cieco, Antonio Poddesu. E mentre i due fratelli Adriano e Roberto ora dovranno rispondere solo della rapina in concorso (sulle accuse di omicidio e sequestro di persona in concorso si va verso l'archiviazione), l'altro dei Corrado, Carmelo, non era neppure entrato nell'indagine. E' iniziato con un colpo di scena, lunedi mattina, il processo Ruggiero. Ridimensionata la posizione di tre dei sei imputati per cui il procuratore capo della Repubblica di Ivrea, Elena Daloiso, a febbraio aveva chiesto il rinvio a giudizio, oltre che per rapina, anche per sequestro di persona e omicidio in concorso. E questo nonostante i loro nomi, in relazione all'omicidio, già non com-

parissero nell'avviso chiusura indagini. «E' stata ristabilita la verità - dice
il loro legale, Celere Spaziante - Vedersi addossare un'imputazione di
omicidio che ha risvolti anche dal
punto di vista mediatico è sicuramente
lesivo nei confronti dei Corrado». Aggiunge: «Sono soddisfatto del provvedimento conclusivo del Gup che stabilisce che i tre nulla hanno a che fare
con l'omicidio».

Chi invece dovrà rispondere di
quell'assassinio sono i tre presunti
autori materiali comparsi, lunedi
mattina, in aula. Si tratta di Alfonso
Pollidoro (difeso dall'avvocato Zancan), Concetto Mazzarella (avvocato
Costanzo) e Giorgio Sieno (avvocato
Bosco), di 56, 47 e 48 anni. Sono i tre
rapinatori della Falchera che quel
giorno entrarono nella casa di San
Giovanni convinti di compiere una
rapina. lampo e di portarsi via un
tesoro (il bottino fu d'28 mila euro).
«Stiamo valutando se chiedere il rito
abbreviato subordinato a una perizia
medica o se andare a dibattimento in
Corte d'Assisse» fanno sapere i difensori dei tre. E poi: «Quella donna
era asmatica, aveva già gravi problemi di salute. Bisogna vedere se c'è
nesso causale tra il nastro stretto at
torno alla bocca e la morte».

Prossima udienza il 16 maggio,
sempre davanti al Gup, Stefania Cugge.

Photo 4: Illicit work at Damanhur



DELIBERA N. 584\A

I RE GUIDA del XXXIII mandato, (In riferimento al decreto n. 21 del 29 Settembre 29° / 2003)

DELIBERANO

Che l'attività lavorativa non può essere remunerata per una cifra inferiore a 4,20 cr orari.

Che i rapporti di lavoro devono essere regolati da contratto. In caso di assenza di questo trascorsi 3 mesi dall'inizio del rapporto di lavoro l'imprenditore può licenziare il collaboratore con un mese di preavviso e versando una buona uscita pari a 500cr.

I Re Guida Formica Coriandolo - Gorilla Eucalipto

Damanhur, 29 Settembre 29° / 2003 VISTO: IL C.D.G.

Photo 5: Those involved in organisational duties within the community do, in actual fact, receive a monthly salary

e-mail: redazione@lasentinella.it

IL CASO DAMANHUR >>> SPIRITUALITA' E TRIBUNALI

Ma quale rapporto di lavoro subordinato? Quello di chi aderisce a Damanhur è presta-to «in piena adesione alle fina-lità di ordine spirituale che lità di ordine spirituale che permeano la comunità e, in definitiva, assimilabile al lavoro gratuito prestato affectionis vel benevolentiae causa». Parola dei giudici della corte di Appello di Torino (Giancarlo Girolami, presidente relatore e i consiglieri Maria Gabriella Mariani e Rita Mancuso) che ribaltano la sentenza di primo grado del giudice del Tribunale di Ivrea Gian Luca Robaldo che, invece, nella causa promossa da Jan Turvey, fotografa inglese per nove anni nella comunità esoterica con mansioni impiegatizie, aveva ritecomunità esoterica con mansioni impiegatizie, aveva ritenuto esserci un rapporto di lavoro subordinato e pertanto
condannato la comunità a liquidare il trattamento di fine
rapporto, calcolato sulla base
delle retribuzioni.
Igiudici di Appello, per argomentare, ritengono la fattispecie del rapporto intercorso tra
Turvey (cittadina A, inserita
completamente nella comunità) e Damanhur assimilabile
«alle iporesi delle comunità religiose, non solo cristiane e/o

waite ipotest delete Continutare-ligiose, non solo cristiane e/o cattoliche, per le quali una co-stante giurisprudenza anche di legittimità ha sempre ipotiz-zato una presunzione di gra-tuità della prestazione lavoratituita della prestazione lavorativa. Di più, i giudici paragonano il rapporto come si trattasse di un monaco all'interno del proprio ordine: «La giurisprudenza ha sempre affermato - scrivono - che l'attività svolta dal religioso non alle disendenza di tezzi ma nell'ampendenze di terzi, ma nell'ampendenze di terzi, ma neli am-bito della propria congregazio-ne e quale componente di es-sa, secondo i voti pronunciati, non costituisce prestazione di attività di lavoro subordinato ai sensi dell'articolo 2094 del ai sensi dell'articolo 2094 del codice civile, soggetta alle leggi dello Stato, bensì opera di evangelizzazione religionis causa, in adempimento dei fini della congregazione stessa "regolata esclusivamente dal diritto canonico"». I giudici concludono, quindi, che «l'attività lavorativa di Turvey è dunque stata svolta su base esdunque stata svolta su base es-senzialmente volontaria e sen-za la concretizzazione di alcu-



Per gli adepti il lavoro è volontario Dunque niente tfr

La Corte d'Appello di Torino riforma la sentenza di Ivrea «Scelta di vita, come un monaco nel proprio ordine»

na subordinazione verso la cona subordinazione verso la co-munità, all'interno e per i pro-gresso della quale è evidente la necessità che i singoli aderenti mettano anche (in tutto o in parte) le loro energie e la loro attività al servizio della comu-nità nel suo insieme. Il singolo che aderisce alla comunità lo fa con una adesione totalizzan-te, che coinvolge tutti gli aspet-ti della sua esistenza sottoponendosi volontariamente a particolari obblighi e riceven-do in cambio altrettanti e corrispondenti diritti: si entra in comunità come si può entrare in

un ordine religioso». La Corte d'Appello inseri-sce, per spiegare il contesto, ampi brani di descrizione delampi brani di descrizione del-la comunità tratti dell'Enciclo-pedia delle Religioni in Italia e citando il cuore del pensiero della comunità esoterica trat-to da "La Via Horusiana" e cita anche il documento di adesio-ne di Jan Turvey (Orata, nel pe-riodo damanhuriano), con il riodo damanhuriano) con il quale dichiara di accettare spe-cificamente la clausola nume-ro 17 della costituzione di Da-

manhur, sulle funzioni del collegio di giustizia. In sintesi, i giudici osservano come Tur-vey abbia fatto «una scelta di vita, non solo, una scelta comvita, non solo, una scelta com-plessiva e totale riguardante il suo porsi in rapporto all'uma-nità». «In altre parole - precisa-no i togati - si abbraccia in un certo senso (anche se l'espres-sione può non essere gradita a molti ed è usata solo a titolo esplicativo) una "fede" (in que-sto caso una fede nell'uomo) e non si stipula un contratto di lavoro per avere sostentamenlavoro per avere sostentamen-

Ma per Robaldo la somma invece andava corrisposta

Ad Ivrea, il giudice Gian Luca
Robaldo aveva accolto il ricorso
di Jan Turvey nella parte legata
proprio al rapporto
subordinato di lavoro con la
comunità. Aveva ritenuto,
invece, che Turvey non dovesse
essere inquadrata come
dipendente dentro il contratto
nazionale del commercio, nè
aveva eccepito sulla
retribuzione per quanto svolto,
ritenendo che permettesse di
vivere in modo «libero e
dignitoso». «Anzi-aveva
scritto-è assai probabile che
Turvey abbia aderito a
Damanhur proprio nella
prospetitiva di abbracciare un
ideale di vita in grado di
conferirle libertà e dignità nella
massima estensione».

to ed assistenza in cambio di un'attività manuale». E se Turvey (rappresentata dagli avvocati Patrizia e Pietro E se Turvey (rappresentata dagli avvocati Patrizia e Pietro D'Onofio) la sentenza dei giudici di Torino è stata accolta con un sentimento di profonda amarezza, Damanhur (avvocati Silvia Gianino, Fabrizio d'Agostini e Gian Piero Ragusa) che aveva promosso l'appello porta a casa un risultato ben al di sopra delle proprie aspettative. «I giudici - spiega Coboldo Melo, storico addetto stampa della comunità - hanno accolto totalmente le nostre ragioni. Ragioni che noi tenevamo a spiegare per fare chiarezza. I giudici riconoscono l'articolo 4 della nostra costituzione sul valore spirituale del lavoro e quindi chi si occupa di attività che interessano la comunità non è un lavoratore dipendente, anche se il suo tempo è retribuito». A Damanhur non sfugge la portata che, nel giro delle tante (tantissime) comunità esoteriche può avere una sentenza come questa: «Faremo girare le motivazioni tra le comunità perchè, ripeto, per noi era importante avere un elemento di chiarezza. Che, in questo caso, senza dubbio c'è stato».

Photo 6: Court of Appeal of Turin sees differently

1.1 La piccola società cooperativa

La definitiva istituzione della piccola società cooperativa è avvenuta con l'emanazione della legge 7 agosto 1997 n.266, art. 21.

Questa legge prevede la possibilità di costituire una società cooperativa quale forma semplificata di società cooperativa con un numero di soci minimo pari a 3 e un massimo pari a 8.

La piccola società cooperativa unisce gli aspetti caratteristici della società di persone, (basso numero di soci, basse spese di costituzione e modalità amministrative molto snelle) con quelli della società di capitali (responsabilità limitata), con quello della società cooperativa (scopo mutualistico).

Photo 7: Small cooperative construction companies have the task of grouping together all properties donated by community followers and sympathisers.



Giuramento del Cittadino Residente di livello A

| Ta | |
|----|--|
| 10 | |

GIURO

obbedienza e rispetto alle Leggi di Damanhur e comunque a quelle naturali di buona convivenza ed amore, soprattutto nei confronti degli altri cittadini.

GIURO

di pensare bene degli altri
e sono disposto ad offrire la mia vita
ed ogni cosa in mio possesso
per aiutare la Comunità e qualsiasi altro cittadino,
per raggiungere i fini
per i quali questa stessa Comunità è nata.

LO GIURO

Photo 8: All the share capital is effectively legally owned by few people

"Costituzione della Federazione di Damanhur", (pag 45 dell'edizione del 1999):

"[...] condivisione di ogni bene materiale con Damanhur e disposizioni testamentarie su beni personali a favore della comunità".

Molto interessante non trovate? Però c'è qualcosa che mi sfugge...

Nella mia indagine su Damahur ho scoperto che Oberto Airaudi, per chi non
lo sapesse il fondatore di Damanhur (Falco come si fa chiamare lui),
indagato per evasione fiscale, possiede 115 immobili, come da elenco:

Provincia di Imperia

San Lorenzo al Mare, 2 fabbricati

Provincia di Torino

Balangero, 14 fabbricati e 4 terreni Baldissero Canavese, 26 fabricati e 4 terreni Cuceglio, 1 fabbricato e 2 terreni Lugnacco, 3 fabbricati e 43 terreni Vidracco, 3 fabbricati e 7 terreni Baldissero Canavese, 6 fabbricati

Photo 9: The personal property of the spiritual master is not shared

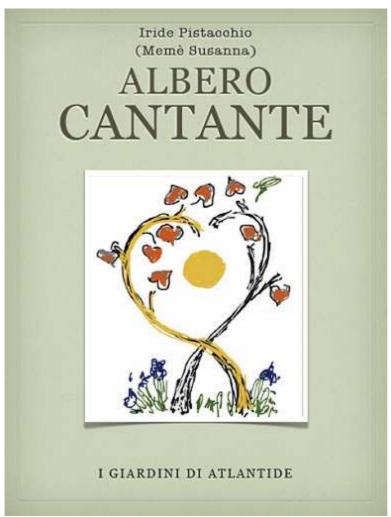


Photo 10: Magic und rites (1)

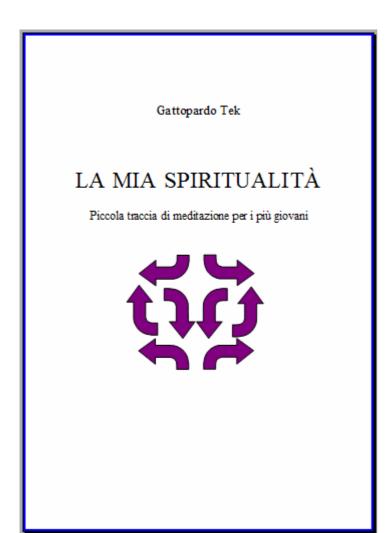


Photo 11: Magic und rites (2)

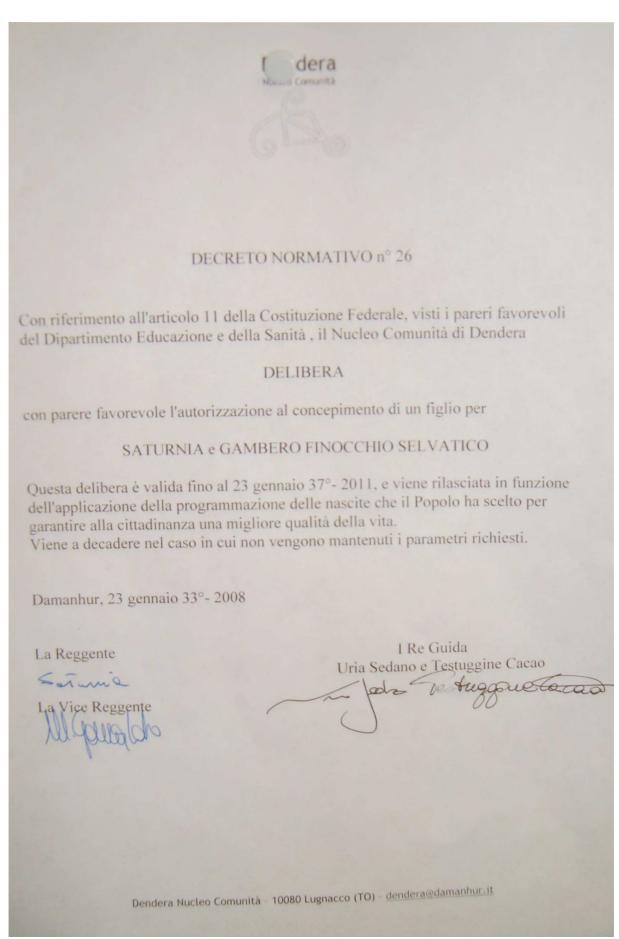


Photo 13: Before conception, parents need to make a formal written request

7 anni Prova di coraggio

Materiale occorrente: chiedere alla via C.E. il nome del ragazzo che ha in possesso il bastone rituale, contattarlo e farsi consegnare la frase rituale che va trascritta su un nuovo foglio da consegnare al termine della prova di coraggio del proprio ragazzo.

Obiettivo che si vuole raggiungere: maturità acquisita e coraggio

Tempo rituale: differente per ogni prova

SVOLGIMENTO DEL RITO: ogni ragazzo dovrà superare la sua prova di coraggio. quella che viene individuata per lui, in base alle caratteristiche personali, talenti ecc.

Al suo rientro in dh presso l'altare del fuoco sarà accolto festosamente da tutta la popolazione,(si consiglia per questo di scegliere giorni in cui vi è più presenza di damanhuriani in Damjl). Il ragazzo che lo ha preceduto, gli consegnerà il bastone rituale dicendogli:

"Io ti consegno questo bastone come testimone della prova di coraggio che tu hai superato, benvenuto nel mondo dei grandi".(questa frase dovrà essere consegnata anche per iscritto). Il bastone rituale resterà in custodia al ragazzo che ha superato per ultimo la prova e lo consegnerà al compagno che farà il rito successivamente.

7 anni 3 giorni DA PREPARARE PER TEMPO

Vedi rito monacale dei tre anni e tre giorni Che io possa risvegliarmi e la mia anima trovi la strada per far crescere il mondo

7 anni 7 giorni DA PENSARE I GIORNI PRECEDENTI AL RITO

Materiale occorrente: una offerta scelta dal ragazzo\a

Obiettivo che si vuole raggiungere: offerta alle Forze Superiori

Tempo rituale: minimo 10 minuti

SVOLGIMENTO DEL RITO:

Il ragazzo\a fa un'offerta da lui scelta alle forze del luogo pronunciando la formula a memoria prima in italiano e poi in lingua: Io offro alle forze di questo luogo Sacro questo(profumo, disegno, fiore ecc......). Lamj be jae get ej al daij al moan Chiedere come ha scelto l'offerta, se l'ha fatta lui\lei, trasmettere al ragazzo\a il valore dell'offerta. PREGHIERA DI CHIUSURA: (recitata da padrini e piccolo).

7 anni 6 mesi

Materiale occorrente: Fogli formato cartolina su sui verranno segnati ad uno ad uno i seguenti segni:

GEA - MEL - FAT - FAL - ORO' - ECAT - GEJ - TUCAL

Obiettivo che si vuole raggiungere: Linguaggio telepatico

Tempo rituale: minimo 10 minuti

SVOLGIMENTO DEL RITO:

I padrini presentano al ragazzo ad uno ad uno i fogli con i segni magici sopra descritti. Lo invitano a chiudere gli occhi e iniziano a trasmettere un segno alla volta. Il ragazzo dovrà nominare il segno che lui ha recepito.

Nella fase successiva egli sempre ad occhi chiusi dovrà percepire il gesto che gli verrà trasmesso. (muovere le braccia, le mani fermandosi in posizione che non possano creare confusione).

PREGHIERA DI CHIUSURA: (recitata da Padrini e ragazzo)

Photo 15: Rites for children (1)

3200 giorni (Adonajba)

vedi rito dei 1600 giorni

8 anni e 6 mesi

RITUALE CHE PREVEDE UNA FASE PRECEDENTE AL RITO STESSO

Materiale occorrente: nessuno

Obiettivo che si vuole raggiungere: allargamento delle percezioni e sensibilità

Tempo rituale: minimo 10 minuti

SVOLGIMENTO DEL RITO:

Nei giorni precedenti il rito viene chiesto al piccolo di scrivere un racconto su un argomento scelto da lui. Gli si dice che, prima di scriverlo, utilizzi uno o più posti (es.: boschetto, altare dell'elemento a cui si è collegati, Tempio di Preghiera) o un percorso (es.: spirale, circuiti Damjl) adatto ad ampliare la sensibilità e le percezioni con lo scopo di ispirarsi.

Durante il rito racconterà ai padrini quanto scritto e parlerà del percorso effettuato.

PREGHIERA DI CHIUSURA: (recitata da Padrini e ragazzo)

9 anni 6 mesi

Materiale occorrente: nessuno

Obiettivo che si vuole raggiungere: conoscenza degli aspetti della vita sociale di Damanhur

Tempo rituale: minimo 10 minuti

SVOLGIMENTO DEL RITO:

Il ragazzo\a risponde alle seguenti domande rivoltegli dai padrini

1) Quanti sono i Re Guida

da chi vengono eletti ed ogni quanto

Attualmente chi sono

e quale funzione svolgono

2) Quanti sono i componenti del Collegio di Giustizia,

da chi vengono eletti ed ogni quanto

Attualmente chi sono

e quale funzione svolgono

3) Quante sono le Comunità e come si chiamano

chi sono gli attuale reggenti e ogni

quanto e da chi vengono eletti

Che funzione svolgono

4)Quali sono le vie riconosciute in Dh

e di che cosa ciascuna si occupa

I padrini possono aggiungere domande a loro piacimento, sempre che rientrino nell'obiettivo proposto. PREGHIERA DI CHIUSURA: (recitata da Padrini e ragazzo)

10 anni 6 mesi

RITUALE DA PREPARARE PRECEDENTEMENTE

Materiale occorrente: nessuno (a piacere il ragazzo può produrre documentazione scritta corredata anche da disegni, fotografie ecc).

Obiettivo che si vuole raggiungere: Conoscenza della storia Damanhur

Tempo rituale: minimo 10 minuti

Photo 16: Rites for children (2)

SVOLGIMENTO DEL RITO:

Il ragazzo dovrà raccontare la storia della propria comunità

PREGHIERA DI CHIUSURA: (recitata da Padrini e ragazzo)

11 anni 6 mesi RITUALE DA PREPARARE PRECEDENTEMENTE

Materiale occorrente: nessuno

Obiettivo che si vuole raggiungere: Conoscenza di un libro damanhuriano, capacità di esposizione Tempo rituale: minimo 10 minuti

SVOLGIMENTO DEL RITO:

Al ragazzo viene chiesto di raccontare quanto scritto nel LIBER S

La preparazione di questo rito presuppone la possibilità di leggere il testo con la guida di un adulto. PREGHIERA DI CHIUSURA: (recitata da Padrini e ragazzo)

12 anni 6 mesi RITUALE CHE PREVEDE UNA FASE PRECEDENTE AL RITO STESSO

Materiale occorrente: quanto da lui prodotto

Obiettivo che si vuole raggiungere: meditazione su di sè

Tempo rituale: minimo 10 minuti

SVOLGIMENTO DEL RITO:

Il ragazzo un giorno prima o il giorno stesso del rito, nell'ambiente da lui preferito, dove lui si reca solitamente per star bene in momenti tristi o dove ha vissuto delle belle situazioni, fa una meditazione su di sé, di quali sono i disagi che vive (rispetto a situazioni o persone) e quali le cose che lo gratificano, lo fanno star bene. Come si vede e si sente e gli obiettivi che si pone per andare verso come vorrebbe essere. La meditazione è meglio sia scritta, anche in versi.

Pensare ad un'azione pratica da attuare per portare sé stesso all'interno del popolo, farsi sentire, vedere, indicando i tempi di attuazione.

Questa meditazione verrà esposta in fase rituale ai padrini che avranno il compito di dargli anche delle indicazioni e dei suggerimenti, qualora lo ritengano opportuno.

PREGHIERA DI CHIUSURA: (recitata da Padrini e ragazzo)

4800 giorni (Adonajba)

vedi rito dei 1600 giorni

13 anni 6 mesi

Photo 17: Rites for children (3)

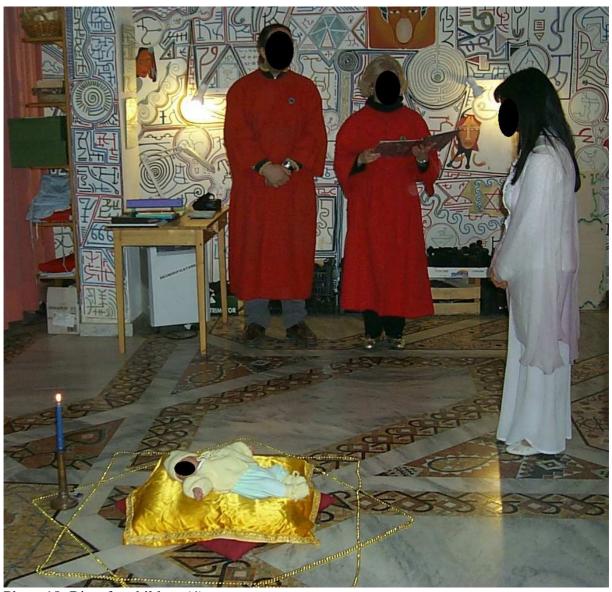


Photo 18: Rites for children (4)

Scientology: the Church of Hate An Anti-Social Religion Emerges in the Space Age.

Jon Atack, author and ex-scientologist, United Kingdom

We are the only people on Earth with the right to punish ... People attack Scientology; I never forget it, always even the score – Ron Hubbard. 13

There are only about 30,000 paid up Scientologists in the world. I doubt that there have ever been more than 50,000. It is remarkable that such a small group has cast such a long shadow, and, in the process, blotted out quite so much light. The mighty Internal Revenue Service assigned over a thousand agents to collect Scientology's back taxes, more than have worked on any other case, in the long history of the least-loved of all US government agencies. But, in the end, the diminutive, but extremely vicious, cult beat the IRS into pronouncing it a 'religion'. The US State Department tamely followed suit.

The IRS determining that a group is a 'religion' is rather like a bus driver performing brain surgery. I somehow doubt that the IRS employs even a single theologian. The Constitution forbids interference in belief, so no US government agency can make such a determination, anyway. But the IRS got carried away, perhaps because Ron Hubbard's infamous tactic to find 'dirt' on critics was successful.

Scientology's intelligence agency, the Guardian's Office, became notorious when eleven executives, including Hubbard's wife and immediate deputy, were sent to prison in the US. Ted Gunderson, formerly the FBI's head of station in Los Angeles said, 'In my opinion the church [of Scientology] has one of the most effective intelligence operations in the US, rivaling even that of the FBI.' Hubbard's Operation Snow White, was the largest ever clandestine attack upon the US Government. Al-Qaeda would certainly have been jealous. Snow White operated in every country where Scientology was established. One former agent even told me that she had seduced politicians to gather blackmail material.

In the 1990s, a district attorney who should have prosecuted the unlawful killing of Lisa McPherson, while being 'baby-watched', allegedly under leader David Miscavige's direct supervision, admitted that the prosecution was dropped, because he didn't want anyone to poke through his trash, and tell the world how much scotch he actually drank. Did Fred Goldberg of the IRS succumb to blackmail, or was he simply exhausted? He has so far avoided many attempts to subpoena him, to frankly address that question.

¹⁵ Hubbard, Guardian Order, *Secret: Snow White Program*, 28 April 1973. Among the documents seized in the 1977 FBI raid on Scientology premises is the 27-page *Hat write-up covering functions held by Info*. 'Info' is the Information or intelligence Bureau of the Guardian's Office. The document is undated, and unsigned, so, had it not been seized by the FBI, it would not have been traceable to the Church of Scientology. It has detailed instructions for break-ins, including lock-picking. It also details the use of disguises, infiltration and the running of operatives, and has a three page listing of personal information needed on each critic of Scientology, needed before a covert or overt operation is launched. This spy kit details most of the incriminating methods and procedures of Scientology. Within the cult, this material has only ever been available to its intelligence agents. See also, *The Guardian's Office of Scientology: A Test of James Colman's Theory of Elite Deviance*, Jodi Marie Lane, 2005, MA thesis, University of Alberta, Edmonton, Canada.

¹³ Confidential Manual of Justice, 1959. Referenced in Confidential Department of Special Affairs Investigation Officer Full Hat, 1991, Page 4, #7, published ten years after the Guardian's Office was supposedly disbanded.

¹⁴ Time Magazine, 6 May 1991.

¹⁶ In *Beyond Belief*, Jenna Miscavige Hill alleges that her uncle oversaw Lisa McPherson's 'type three handling'. A St Petersburg Times reporter told me of her conversation with the district attorney.

¹⁷ Elizabeth MacDonald, *Scientologists and IRS settled for \$12.5 million*, Wall Street Journal, 30 December 30 1997: http://www.cs.cmu.edu/~dst/Cowen/essays/wj301297.html

As part of the secret deal, the IRS had to admit that all of Hubbard's ramblings were 'scriptural'. This includes his directive to mix up papers before sending them to the IRS. ¹⁸ It remains to be seen if other citizens will be allowed to adopt this tenet. Hubbard also ordered his followers to 'mow down' the IRS, and this, too, is a protected religious teaching. ¹⁹ A scripture, indeed. The IRS may have legitimised more than they can easily chew.

After the death of Ron Hubbard, the IRS determined that funds were no longer going to the benefit of an individual. They ignored the hundreds of millions that had geysered into Hubbard's accounts over the decades. He died with an alleged \$648 million unspent, every last cent derived from Scientology. But, with Hubbard no longer funneling money into his private bank accounts, the IRS decided that Scientology was no longer run for profit and took a mere \$12.5 million in back taxes. ²¹

I am entirely in agreement with Professor Kent's assessment of the religious character of Scientology. Hard evidence shows that it is not a legitimate religion, simply an anti-social organization with a religious façade. But, to avoid arguement and out of respect for the IRS, let us pretend that Scientology is a religion. It becomes clear that a positive social agenda is not necessary for religious status in the United States. In 1993, Scientology became a so called 'non-profit'. In the UK, this would be called a 'charity'.

I am a tad old-fashioned: I think that a charity should be *charitable*. And charity is at the heart of all mainstream religions. St Paul assures us that we are nothing, if we 'have not charity'. To the Buddhist, the Christian *caritas* – caring for another without want of reward – is an essential teaching. Muslims believe that the giver should be grateful to the beggar, not the other way round. Jews, Jains, Zoroastrians and Hindus all teach charity as a principle virtue. Only Satanism and Scientology do not.²⁵

Indeed, Hubbard pushes aside charity and instead counsels that we should do *nothing* for charity, because it is necessary to make an exact 'exchange' for everything we receive. ²⁶

¹⁸ Church of Scientology of California v Commissioner of Internal Revenue, docket no. 3352-78, decision of 24 September 1984. Atack, Let's sell these people *A Piece of Blue Sky*, 2013 edition, p.381: 'on September 24, 1984, the Church of Scientology lost an appeal against the Internal Revenue Service. In a 222 page decision, the Tax Court judge gave a remarkably detailed account of the Church's financial dealings from 1970-1972, showing the movement of huge sums out of Scientology and into Hubbard's control. The judge also described the tactics of evasion ordered by Hubbard, for example, the deliberate jumbling of two million pages of tax related material, so that IRS officials would have to sort it out, at the expense of the US tax-payer.'

¹⁹ 'mow down', Hubbard order to the US Guardian's Office, see A Piece of Blue Sky, 2013 edition, p.241.

²⁰ except for the few dollars of Navy veteran's disability pension for the ulcer he claimed elsewhere to have healed with Dianetics.

²¹ There are several rulings, which clearly show inurement to Hubbard. The IRS withdrew tax exemption in 1958. On 16 July 1969, in case no. 226-61, the Court of Claims in Washington DC upheld the decision: 'that the Founding Church of Scientology Washington DC had failed to prove that no part of the corporation's net earnings inured to the benefit of private individuals, and the plaintiff is not entitled to recover [its tax payments].' In other words, Scientology was a business with its profits going to Hubbard. This continued to be the case until Hubbard's death, in 1986.

²² Stephen A. Kent, *Scientology – Is This a Religion?*, 1999, Marburg Journal of Religion 4, no. 1. See also Hugh Urban, *The Church of Scientology: The History of a New Religion*, Princeton University Press, 2011. Without spoiling the plot, he ends with the decision that whether or not any group is a religion is a matter of opinion (in spite of his title), p.211, where he also adds: 'Scientology is a *self-conscious attempt to make a religion*, that is, *a concerted effort to use explicitly religious sorts of discourse to describe, defend, define and redefine itself...'* (emphasis in original). Urban cites Gerry Armstrong's clear statement, 'Scientology calls itself a "religion" to obtain the benefits, privileges, protections and the benevolent public image that are conferred on religions. Being a religion, the cult claims, makes its aggressive, abusive, dishonest and criminal activities, its war of total attrition of its "enemies," legally protected "religious expression" or "religious freedom." Scientology is not benevolent but malevolent. It's ostensibly benevolent activities ... are to cloak the cult's malevolence.' Gerald Armstrong, *Scientology: the Dangerous Environment Racket*,

http://griess.st1.at/gsk/fecris/spb/Armstrong%20EN.htm. The evidence supporting this statement is overwhelming. ²³ or in Australia, Spain, Russia or England, for that matter.

²⁴ The UK Home Office has also accepted that Scientology is a religion, but the Charity Commissioners found with an 'absence of public benefit,' the Church of Scientology is not charitable, under English law. See David V Barrett, *The New Believers*, Cassell, London, 2001, p.471.

²⁵ Yes, I know, The Temple of Set has long had non profit status in the US.

²⁶ Hubbard, HCOPL, Exchange, 3 December 1971; see also Hubbard, HCOPL, Ethics, 4 April 1972.

Nothing should be freely given, nor anything gladly received, because both the giver and the receiver are tainted by the transaction. This is scriptural to Scientologists: an absolute truth that cannot be contested.²⁷

Not only should we not offer assistance without ensuring payment, we should not offer our sympathy, because sympathy is a low 'emotional tone' – somewhere between grief and 'covert hostility'. In Hubbard's teachings, it weakens others, when we take any notice of their distress. Help should come grim-faced and staring, and quickly ask for recompense. To this, add that we are each and every one of us entirely responsible for whatever happens to us, in accord with the 'overt/motivator sequence'. In Scientology, there is no such thing as a free lunch, or indeed a free anything, which does not lead rapidly to payment that expands exponentially into thousands of dollars a day for 'processing.'²⁸

Religions receive charitable status, because they work for the benefit of society. Charities can be educational or they can offer material help to the victims of tragedy. Yet, Scientology seeks to *educate* people only into its own beliefs and the very word 'victim' is a cuss word to Hubbard. Because of their ironclad belief in karma, members believe that every event is the consequence of past behaviour, so victims have 'pulled it in'. There are no accidents. Events only occur in response to the wishes, or 'postulates' of the individual.

Non-believers are regarded casually as 'raw meat, dead-in-the-head wogs'. Hubbard encountered the word 'wog' in England, where it means exactly the same as the word 'nigger', but is applied to anyone at all who is not thoroughly white. And like the word 'nigger', in the UK and the Commonwealth, it has been a forbidden word since the 1970s. But that did not stop Hubbard from expressing his contempt for anyone unfortunate enough not to believe in him. The non-Scientologist is a 'wog', who is 'dead in the head' because without any understanding of the spiritual – no matter what their belief – and 'raw meat,' because Hubbard asserted that this is all any 'pre-Scientologist' can possibly be.²⁹ In his teaching, there is no other source of spiritual understanding than himself. He pays occasional lip-service to the mainstream religions, but none any longer has value, now he has revealed his thoughts to the world, because, 'Scientology is the only workable system Man has' and 'In fifty thousand years of history on this planet alone, Man never evolved a workable system.'30 Indeed, although claiming to be completely non-denominational – eclectic, even – on the secret upper levels, believers are told that Jesus is a fabrication, implanted into us all some 75 million years ago by the evil Prince Xenu. As Hubbard put it, 'God is just the trick of this universe.³¹ All other beliefs have failed and actually lead their followers in the wrong direction. Only Scientology is true, even when in complete contradiction to itself. The tolerance towards other faiths that has been creeping into the mainstream religions these last few decades is entirely absent from Scientology.

Those of us who have tasted, tried and spat out Scientology are even more harshly regarded than ordinary 'wogs'. We are, quite simply, 'Suppressive People' or 'Anti-Social Personalities.' In conventional terms, we are entirely destructive, according to the scripture

²⁷ Scientologists may not even discuss such 'scriptures', lest discussion constitutes 'verbal technology', which is a 'high crime' punishable by expulsion and Suppressive Person Declare. See Hubbard, HCOPL, *Technical Degrades*, 17 June 1970. ²⁸ Based upon 2009 prices, 'Conservative estimates suggest that rising to OT VIII would require a minimum of \$300,000 to \$400,000.' Hugh Urban, *op cit*, p.136.

²⁹ raw meat: 'One who has never had Scientology processing.' Hubbard, HCOB, *Starting of Preclears*, 16 January 1968. For 'wog,' see for instance, Hubbard, HCOB, *Superficial Actions*, 21 June 1970: 'from wog to OT VI.'

³⁰ Hubbard, HCOPL, Safeguarding Technology, 14 February 1965.

³¹ Hubbard, *Notes on the Lectures, 1954, The Phoenix Lectures*, first edition only, South African printing.

³² 'Students or pcs who seek to resign or leave courses or sessions and refuse to return despite normal efforts, become suppressive...' Hubbard, HCOPL *Ethics, Fair Game Law, Organizational Suppressive Acts, the Source of the Fair Game Law, 7* March 1965, issue II (actual date 7 March 1965), revised 23 December 1965.

of Scientology.³³ There is a glut of Hubbard teachings about those who criticise his opinions. Hubbard ordered harassment for anyone who commits such a 'suppressive act'.³⁴

Also among the sacred scriptures of Scientology are the directives given to the infamous Guardian's Office, which transformed into the Office of Special Affairs after the third Mrs Hubbard and ten of her deputies were sent to prison. Curiously, members of the Guardian's Office's Branch One 'covert intelligence' department moved quietly over into the new Office of Special Affairs. Hubbard's Guardian's Office *scripture*, as it relates to the harassment of opponents, has never been cancelled and remains in force. It is concealed from the broad membership, issued on a 'need to know' basis to those who will perform the dirty tricks.

Hubbard's followers will point to his soothing statements about tolerance, friendship and harmony, but it is telling that he offered these publicly, while instructing his intelligence agency in quite different terms. This is glaringly obvious in the four Policy Letters called *Attacks on Scientology*, which were written within a few days of one another, immediately after Lord Balniel asked UK Health Minister, Kenneth Robinson, for an Enquiry into Scientology.³⁵

The Policy Letter addressed to the broad public, and so available potentially to *wogs* and government enquiries, says that when attacked the proper response is simply to 'advocate total freedom'. Another, for a far more limited audience, says:

- 1. Spot who is attacking us.
- 2. Start investigating them promptly for FELONIES or worse using [our] own professionals, not outside agencies.
- 3. Double curve our reply by saying we welcome an investigation of them.
- 4. Start feeding lurid, blood sex crime [sic] actual evidence on the attackers to the press.³⁶

In one version, Hubbard speaks of 'The IRS and their masters (psychs) [psychiatrists] and slaves (press).' He soon appended 'investigating noisily the attackers' to this particular scripture. 'Noisy investigation' remains a core policy of Scientology. The friends, relatives and colleagues of the perceived enemy are called or visited and told that the person is being investigated for 'criminal activities.' Intelligence staff are precisely drilled in the technique of spreading rumours to discredit such 'enemies'. ³⁸

Hubbard hired three private detectives to investigate *every* psychiatrist in Britain, as he taught that psychiatry is at the centre of the 'attack' on Scientology. Lord Balniel, who had proposed the enquiry, was top of the list.³⁹ In 1967, Hubbard openly boasted the use of

³³ 'The anti-social personality supports only destructive groups and rages against and attacks any constructive or betterment group ... approves only of destructive actions and fights against constructive or helpful actions or activities.' HCOB *The Anti-Social Personality, The Anti-Scientologist, 27* September 1966.

³⁴ see Hubbard, *Scientology Basic Staff Hat Book Number 1*, 1968, for the original and extensive policies on 'fair game.' ³⁵ *Attacks on Scientology*, four Policy Letters, issued between 14 and 18 February, 1966. Within two days of Balniel's request Hubbard had published an 'Executive Directive,' in which he put forward his plan to 'get a detective on that lord's past to unearth the tid-bits. They're there ... governments are SP [Suppressive People]', cited in the Foster report, paragraphs 12 & 181. Sir John Foster, *Enquiry into the Practice and Effects of Scientology*, commissioned by the British parliament, Her Majesty's Stationery Office, London, 1971.

³⁶ reprinted in Foster, paragraph 181, and in the judgment in Wards B & G, Mr. Justice Latey presiding, Royal Courts of Justice, July 1984.

³⁷ HCO Exective Letter, *How to do a Noisy Investigation*, 5 September 1966. Included in the *Confidential Department of Special Affairs Investigation Officer Full Hat*, 1991, Page 9, # 13: "'You find out where he or she [critic of Scientology] works, or worked, doctor, dentist, friends, neighbors, anyone, and 'phone 'em up and say, "I am investigating Mr/Mrs for criminal activities as he/she has been trying to prevent man's freedom and is restricting my religious freedom ..." Reprinted in the Foster Report, paragraph 181.

³⁸ Branch One Hat, seized by the FBI, and exhibited US v Mary Sue Hubbard, et al.

³⁹ Private Investigator, Vic Filson said 'But the truth didn't dawn until I got a memorandum from Hubbard himself. It was horrifying. It was a set of instructions to investigate the activities of psychiatrists in Britain and to prepare a dossier on each. And I was told that the first victim was to be Lord Balniel.' *The People*, 20 March 1966. Hubbard ordered 'We want at least one bad mark on every psychiatrist in England, a murder, an assault, or a rape or more than one.'

'professional intelligence agents' to investigate opponents, including the British Prime Minister. ⁴⁰ Hubbard issued many precise orders for the harassment of perceived enemies, including Operation Funny Bone, to destroy the livelihood of a cartoonist who had poked fun; ⁴¹ and Operation Freak Out, which successfully framed journalist Paulette Cooper for a terrorist bomb threat. ⁴²

Nor is harassment restricted to the secret intelligence section, all Scientologists at some time or other have to fulfill a 'liability formula', which entreats them to 'Deliver an effective blow to the enemies of the group ... despite personal danger.'43

It is the nature of any follower to imitate his or her leader.⁴⁴ The Christian wants to imitate Jesus of Nazareth; the Buddhist, Gautama Siddartha; for a Muslim the blessed Prophet is the role model. The Scientologist, of course, wants to imitate Lafayette Ronald Hubbard, though most have no clue as to Hubbard's true nature, because he grossly exaggerated his own biography, turning the unusual into the exceptional, even the miraculous.⁴⁵

Should society encourage us to model ourselves on a narcissistic sociopath, a fiercely angry bully, a multiple drug abuser, a wife beater and home-abortionist? The answer seems simple, when the question is phrased this way, but Scientologists are ignorant of the reality behind Hubbard's torrent of deceptive self-adulation. In truth, we only have to compare the broadly published Hubbard material with his own secret directives, which are full of loathing. And they remain very privately in force, behind the public mask. No Scientologist can ever cancel them, because no Scientologist is allowed that right by 'policy'. It would be a 'high crime'.⁴⁶

In the UK Government Enquiry Report, Sir John Foster based his opinion squarely upon Hubbard's own teachings, which he quotes, often in full. He concluded:

The reactions of individuals and groups to criticism varies from grateful acceptance, or amused tolerance, at one end of the scale to a sense of outrage and vindictive counterattack on the other. Perhaps unfortunately (especially for its adherents) Scientology falls at the hyper-sensitive end of the scale. Judging from the documents, this would seem to have its origin in a personality trait of Mr. Hubbard, whose attitude to critics is one of extreme hostility.⁴⁷

And so it is with the Scientologist, who comes to see the whole world and everyone that is in it as a potential enemy. But, where the Christian may lament the sinful behaviour of heathens, and offer prayers for their salvation, the Scientologist actively undermines society, in the desperate urge to eliminate any criticism of rigidly-held beliefs.

Judge Breckenridge summed up Scientology by saying, 'The organization clearly is schizophrenic and paranoid, and this bizarre combination seems to be a reflection of its founder LRH. The evidence portrays a man who has been virtually a pathological liar when it comes to his history, background, and achievements. The writings and documents in evidence

⁴¹ Jim Berry's cartoon showed a business man knee-deep in cash saying 'I was into est, primal therapy, yoga, Scientology, Hare Krishna, Transcendental Meditation – NOW I'm into money.' Hubbard's Operation Funny Bone, 28 April 1977, ordered that Berry's career be destroyed, including preventing further syndication of his work.

⁴⁰ Ron's Journal 67.

⁴² Hubbard wrote *Operation Freakout* on 1 April 1976. It was seized by the FBI, in 1977. In 1971, journalist Paulette Cooper had published an excellent exposé, *The Scandal of Scientology*. Hubbard ordered that Cooper should be 'incarcerated in a mental institution or jail.' Cooper was framed with a bomb threat, for which she was indicted. Hubbard's handwritten instructions are found throughout these materials. As Hubbard said, in his pre-Scientology Affirmations or Admissions: 'You can be merciless whenever your will is crossed and you have the right to be merciless.'

⁴³ Hubbard, HCOPL, Condition of Liability, 6 October 1967

⁴⁴ This process is borne out by personality testing. See Flavil Yeakley, *The Discipling Dilemma*, Gospel Advocate, Nashville, 1988.

⁴⁵ Called 'spiritual hagiography' by some historians of religion, who accept that the truth of such claims should not be questioned. Elsewhere, good manners are considered unscientific.

⁴⁶ Hubbard, HCOPL, Safeguarding Technology, op cit.

⁴⁷ Foster Report, cap 7, para 173.

additionally reflect his egoism, greed, avarice, lust for power, and vindictiveness and aggressiveness against persons perceived by him to be disloyal or hostile. '48

By 'schizophrenic', the good judge meant a divided personality, by turns 'charismatic' and 'vindictive'. This dual nature runs throughout Scientology, which is truly the Janus cult.

Hubbard expected his followers to be fanatical in their devotion: 'Never let them be half-minded about being Scientologists ... Not one namby-pamby bunch of panty-waist dilettantes have ever made anything ... When Mrs. Pattycake comes to us to be taught, turn that wandering doubt in her eye into a fixed, dedicated glare and she'll win and we'll all win. Humor her and we all die a little. The proper instruction attitude is, "You're here so you're a Scientologist ... We'd rather have you dead than incapable."

As to social values, Hubbard clearly states that non-Scientologists – *wogs* – should have no voting rights in his society, because they are all 'below zero on the tone scale.' As spirits, or thetans, all 'wogs' are actually dead, only their 'raw meat' bodies are alive. Hubbard erred towards 'benevolent dictatorship' and happily nominated himself for the role, which must now pass to his heir, David Miscavige. The world would be a miserable place, if it were run by the Sea Organization. Gerry Armstrong, has pointed out that the actual 'tone level' of the pseudo-military Sea Org is fear. An Estonian who was tricked into taking a Scientology course, explained that the behaviour of Sea Org members was just like Stalinism, because under Stalin you would say one thing, while doing a second and thinking yet a third. This is an exact observation of the abundantly stressful lives of Sea Org members, who live in slavery and can only dream of the supposed freedom that they sell.

Leader David Miscavige, who defeated the Goliath IRS almost single-handedly, paid over \$10 million to have his rival for the leadership, Pat Broeker watched around the clock by two private investigators for 24 years. ⁵² *Twenty-four years*. This money was tax exempt, because it was used for 'religious purposes.' Then, given its own history, perhaps it isn't so very strange that the IRS would regard harassment as a religious duty.

In 1966, Hubbard created the Guardian's Office to protect himself. Branch One, which was the department of harassment, thrived for 16 years, under Hubbard's direction. The 800-page training manual – the 'B-1 Hat' – is a scandalous compilation of harassment techniques, many derived from the confessions of former military intelligence agents⁵³ and constructed around Hubbard's interpretation of Sun Tzu's *Art of War*. Staff were taught how to lie and how to break and enter, among other scriptural requirements.⁵⁴ This material was kept strictly

⁴⁸ Church of Scientology of California v Gerald Armstrong, Superior Court, Los Angeles County, case no. 420153, Memorandum of intended decision, filed 22 June 1984.

⁴⁹ Hubbard, HCO PL, *Keeping Scientology Working*, 7 February 1965: 'The whole agonized future of this planet, every man, woman and child on it, and your own destiny for the next trillions of years depends on what you do here and now with and in Scientology.' Why it would be 'agonized' is not explained.

⁵⁰ 'This sub-zero tone-scale shows that the thetan is several bands below knowingness as a body, and so he will be found in the majority of cases. In our homo sapiens he will be discovered to be below zero on the tone-scale.' Hubbard, *Scientology* 8.8008, 1952. Hubbard despised democracy, see HCO PL, Politics, 13 Feb 1965, OEC Vol. O).

⁵¹ Gerry Armstrong – personal communication. I frequently act in concert with Gerry and I am proud to be his friend. His paper, *Scientology, the Cult of Total Victimization*, is relevant to issues discussed in this paper: http://gerryarmstrong.ca/archives/613

⁵² Tony Ortega, *Scientology's Master Spies*, http://tonyortega.org/2012/11/29/scientologys-master-spies/ Ortega's work on Scientology is nothing short of remarkable.

⁵³ including Sefton Delmar's *Black Boomerang* and Christopher Felix's *The Spy and His Masters. Black Boomerang* describes the various false information tactics and dirty tricks used during World War II. Both these books, and a dozen more, were required reading on the *Confidential Information Full Hat*, the Guardian's Office 800-page intelligence course, of 9 September 1974. On page 8, 19 checklisted items are devoted to *The Spy and His Masters*. Over a dozen espionage terms are defined just for the first item. Demonstrations of 'a cut-out, building a cover' and various other spy operations are required.

⁵⁴ Intelligence Specialist Training Routine Lying – TR-L, Confidential Information Full Hat - GO Intelligence course 1974 Sept 9, Page 13, Drill # 9. 'Purpose: to train a student to give a false statement with good TR-1. FBI 1977 seized raid

sequestered from rank and file members, like myself, who saw only the positive pronouncements of the Great O.T.

Hubbard believed firmly in statistical management, and every week, Branch One reported ten statistics, which included, 'An enemy or potential enemy removed from the position of power from which he is attacking or could attack.' This garnered 250 points per enemy (note well, 'potential enemy' –B-1 decided who *might* become dangerous and would then destroy their livelihood, just in case). Further, 'Documented criminal or scandalous (discreditable) [sic] data about an enemy, publically available, turned over to the proper terminals [people] in a useable form.'⁵⁵

The Intelligence Department's task is 'DEPOPULARISING THE ENEMY TO A POINT OF TOTAL OBLITERATION,'56 while public Scientologists are told in the often republished tract, *What is Greatness* that 'The hardest task one can have is to continue to love one's fellows despite all reasons he should not.'57 In the very same month that this advice was promulgated, Hubbard created the Guardian's Office, to show very clearly that he was no longer going to love his fellows, accepting 'all reasons he should not.'58 In the infamous Fair Game Law, Hubbard insists that opponents can be conned, decieved, litigated against and even destroyed.⁵⁹ Remarkably, Fair Game has been defended as not simply a religious doctrine, but as a 'religious expression,' since Hubbard's death, and long after the pretended cancellation.⁶⁰ Hubbard issued one *fatwa* to all Scientologists, saying that named individuals, should, quite simply, be shot dead.⁶¹

document - Government Exhibit 236. For break ins, see *Hat write-up covering functions held by Info*, above and the Stipulation of Evidence in USA v. Mary Sue Hubbard, *et al.*, District Court, Washington, DC, criminal case no.78-401. Hubbard's *Way to Happiness*, urges followers not to tell 'harmful lies', which permits lying in defence of the cause.

⁵⁵ AGI Admin Scale (Assistant Guardian Information Administration Scale). Seized by the FBI in 1977, exhibit 8739. This is a 10-page compilation of Hubbard's secret strategies for destroying the 'enemies' of Scientology, at p.4: 'We must ourselves fight on a basis of total attrition of the enemy. So never get reasonable about this. Just go all the way in and obliterate him.'

⁵⁶ Hubbard, HCOPL, Issue IV *Confidential: TARGETS, DEFENSE,* 16 February 1969; *Confidential Information Full Hat* GO Intelligence course 1974, September 9; see also Confidential Department of Special Affairs Investigation Officer Full Hat 1991, page 15 # 15, *qv*. These documents are restricted to the intelligence section of the Office of Special Affairs and seamlessly continue the policies of the Guardian's Office.

⁵⁷ Hubbard, What is Greatness? March 1966.

⁵⁸ Hubbard, HCOPL, 1 March 1966, *The Office of the Guardian*: 'The goal of the department is to bring the government and hostile philosophies or societies into a state of complete compliance with the goals of Scientology. The Guardian's Office (GO) took over the public relations and harassment functions of Scientology from the Department of Government Affairs: 'The goal of the Department is to bring the government and hostile philosophies or societies into a state of complete compliance with the goals of Scientology. This is done by high level ability to control and in its absence by low level ability to overwhelm. Introvert such agencies. Control such agencies. Scientology is the only game on Earth where everybody wins.'Hubbard, HCO Policy Letter, 15 August 1960, *Dept of Government Affairs*-. The FBI responded, after the largest clandestine assault on the US government, with the largest raid in its history, on the Guardian's Offices in Washington, DC, and Los Angeles, on July 1977. The Guardian's Office was superseded by the Office of Special Affairs (OSA) in 1983. OSA employed many of the same staff and *all* of the same policy as the GO.

⁵⁹ Hubbard, HCOPL, *The Fair Game Law*; this has not been cancelled, only the use of the words 'fair game' on any public document as the *Cancellation of Fair Game* HCOPL makes clear (see next footnote). Policies on the use of Fair Game are still scriptural, but only seen by members of the covert intelligence department. In *The Auditor* #31, Hubbard ordered *fair game* treatment for those who outlawed Scientoloy, in Australia: "Principals of the Victorian Government such as the "Prime Minister", Anderson the "Q.C." and hostile members of the "Victorian Parliament" are continued as Suppressive Persons and they and their families and connections may not be processed or trained and are fair game.'

⁶⁰ Wollersheim v. Church of Scientology of California, Court of Appeal of the State of California, civ.no.B023193, 18 July 1989 (upheld by the U,S. Supreme Court, 7 March 1994). Hubbard, HCOPL, *Cancellation of Fair Game*, 21 October 1968, which simply forbids the use of the *words* 'fair game', because 'it causes bad public relations.'

⁶¹ Hubbard, in *The Auditor*, #35, April 1968, publishes an Ethics Order of 6 March 1968, which declares 12 people Suppressive for taking 'Upper level Materials': '3. They are declared Enemies of mankind, the planet and all life ... 4. They are fair game ... 7. Any Sea Org member contacting any of them is to use Auditing Process R2-45 [shoot them dead] ... 8. The Criminal Prosecution Bureau is to find any and all crimes in their past and have them brought to court and prison.'

Such contradictions form the backbone of Scientology, because Hubbard had realized that contradiction causes hypnotic dependence, as he pointed out in his 'False Data Stripping' policy. ⁶² Scientology is a two-faced religion, if it is a religion at all, with Hubbard as its Janus.

There have been other anti-social forms of religion. In India, for centuries, the Thuggees murdered innocents in devotion to Kali. In classical Greece, the Maenads allegedly tore their victims apart before devouring them raw. Modern day Nigerian 'Christians' expel and even murder infants, believing them to be witches. Before creating Scientology, Hubbard was absorbed by the beliefs and 'magickal' practices of Aleister Crowley. He highly recommended a Crowley text to his followers and referred to the 'Great Beast' as his 'very good friend.' In Hubbard's private papers, there are magical rituals and comments which show that he was privately devoted to the goddess Hathor, ⁶⁴ who has two aspects. She is pictured as a cow, which feeds humanity, but she is also a devouring goddess, who, like Kali, feasts on human blood. This essential contradiction runs through Scientology, making it a psychological or spiritual equivalent of the Thuggees.

When told that his son had died, Hubbard simply grumbled at the bad publicity this would bring. He expected his followers to severe all connection with anyone, friend, parent, sibling or child, when ordered so to do. Thousands of marriages have been torn apart through this anti-social policy. Hubbard's justification for this, and, indeed, for everything is: 'Scientology is a science of life. It is the one thing senior to life because it handles all the factors of life.' This would doubtless apply to the use of deadly force to silence opponents, as his 'R2-45' orders show. R2-45 is a coded expression for murder. 66

Scientologists are directed by Hubbard to tell an 'acceptable truth.' ⁶⁷ In the intelligence department, they are also drilled until they can lie without detection. ⁶⁸ They are as truthful as other spin-doctors, but much more thoroughly trained.

Scientologists will point to the many groups established by the Guardian's Office to enrich society. They will show videos of Scientologists picking through the rubble at Ground Zero or helping out after the Tsunami, in T-shirts emblazoned with Scientology advertising. These groups really exist to promote Scientology. According to Hubbard, 'Perfect Public Relations' is 'Good works well publicized', which is also a management statistic, reported every week, by every Scientology organization. Good work without a publicity angle is discouraged as 'inadequate PR.' 69

In Germany, it has been decided that Scientologists' loyalties to their organization prohibit them from loyalty to the state, so they cannot work in the civil service. Given the many covert operations run by Scientologists, and the deliberate policy of getting a job 'next to power', this is no surprise. President Bill Clinton tried to persuade European countries to join in the US protest at this, which is odd, as the convictions in the US clearly show that Scientologists will readily betray their employers to further the ends of the cult. Indeed, as Guardian's Office

⁶² Hubbard, HCOPL, False Data Stripping, 7 August 1979.

⁶³ Hubbard speaks about Crowley in lectures 18, 35 & 40, December 1952. The quotation comes from lecture 18.

⁶⁴ Crowley conflated Hathor with the Roman Diana. I have commented elsewhere on Hubbard's fascination with the huntress. He named one of his children after her, but also likely took the word 'Dianetics' from his private worship. Hubbard invoked Hathor in the 'blood ritual', which was presented during the Armstrong case, in 1984. See *His Magickal Career*, in *A Piece of Blue Sky*, 2013 edition, and Atack, *Hubbard and the Occult*, 1995. Omar Garrison, at one time Hubbard's official biographer, showed me the blood ritual, in 1993.

⁶⁵ Hubbard, The Goal of Training, The Auditor # 27, 1967.

⁶⁶ 'R2-45' derives from *Creation of Human Ability*, where Hubbard fired a shot through the stage during a lecture to indicate a method of 'exteriorizing' the spirit or thetan from the body.

⁶⁷ Hubbard, HCOPL, *PR series 2 - The Missing Ingredient*, 13 August 1970, *Organization Executive Course*, vol.6, first edition, p.396.

⁶⁸ TR L, op cit.

⁶⁹ Hubbard, HCO PL, PR series 11 PR Area Control - Three Grades of PR, in the Management Series 1970-1974, p 137.

⁷⁰ Hubbard, HCOPL, Admin Know-How: The Responsibilities of Leaders, 12 February 1967.

staff admitted, a policeman in the US accessed FBI computers to prevent the apprehension of Scientologists who had committed significant crimes.⁷¹

Scientologists are taught to feel contempt towards non-members – *wogs* – but to pretend friendly interest. This is called 'finding the reality.' You concentrate on only agreeable subjects, avoiding conflict or disagreement and priming the *wog* for recruitment. The manipulation from here to 'finding the ruin' can be quite startling. Scientologists rehearse tens of different scenarios in a series of precise drills, until their proficiency is certified by a *course supervisor* and attested on an 'e-meter' – a simple lie detector – to the *examiner*. Tone Scale drills indoctrinate the ability to pretend an emotion, so that the *prospect* can be manipulated down the scale. A restricted Policy Letter about the recruiting department explains that Division 6, which recruits people, 'Specializes in human emotion and reaction – handling it, capturing it and controlling it.'⁷²

The 'ruin' is whatever a prospect feels is ruining their life. Their worst nightmare. Their greatest fear. The next carefully practised step for the Scientologist is to steer the *prospect* into the full gloom of this personal terror by causing 'fear of worsening.' A little pessimism can work wonders.⁷³

It is an aspect of Hubbard's contempt for humanity that he seeks to use practised emotional manipulation upon the 'dead in the head, raw meat wogs.' Once the area of ruin is found – whether it be sex, drugs or rock and roll – Scientology will be offered as the solution. In return for an initially small fee. The recruiter receives ten to fifteen percent of future sales to the *prospect*, so *field staff members* can make a very good living. Because, as a Scientology spokesman once said, the Bridge to Total Freedom costs about the same as a car. He failed to add, 'A Ferrari, that is.'

Scientologists are taught to treat others as prey. Sales staff take the Registrar Sales Training Course, which is based upon the Les Dane textbook, Big League Sales Closing Techniques, a hard-selling manual to which Hubbard added his own scripts and drills to make the pitch seem heartfelt and genuine. Les Dane is wide-open, all-barrels-blasting hard-sell. The techniques are horrifying, but now constitute an aspect of the religious scripture of Scientology. The course even orders the use of secret microphones, so that other sales staff can listen in, or the sales pitch be recorded for later playback at a possible 'flubs' session. Material picked up during the pitch finds its way into a prospect folder, so that future sales can be fine-tuned. In A Piece of Blue Sky, I describe a thirteen hour sales session, where a loan shark was brought to me with the cheque already written. I'm happy to report that I declined the loan, but many others did not. Many also gave up their homes and everything they owned to become warriors in a pitched battle that never subsides. After spending everything, many join 'staff' and are pitched into a ninety-hour week, awful food and lodgings, with perhaps an hour a day at most with their own children. Women who fall pregnant are offered the choice of termination or demotion. And, while the leader lives like an oriental prince, the pay is barely enough to buy the cigarettes, which almost all staff smoke.

Ron Hubbard is listed as the world's most prolific author in the *Guiness Book of Records*, ⁷⁴ but Scientology should be added as the most prolific litigator in all history, having initiated literally *thousands* of law suits. ⁷⁵ Scientology has settled numerous suits with huge payments and a 'silence contract', which forces critics to remain forever silent, even about their own experience, and even in private conversation. This is in absolute contradiction to the

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⁷¹ Stipulation of Evidence in USA v Mary Sue Hubbard, *et al*, *op cit*. This extensive confession is vital reading for anyone concerned about Scientology.

⁷² Hubbard, HCOPL ,*Population Surveys* 25 January 1972, PR Series No. 15, *Management Series*, 1974 edition, p.157.

⁷³ Hubbard, HCOPL, *Dissemination Drill*, 23 October 1965. See *Field Staff Member Specialist*, Bridge Publications, LA, 1991 and the scale *Awareness Characteristics*, in Hubbard, *Scientology 0-8*, *The Book of Basics*.

⁷⁴ It is likely that the many overlapping editions of Hubbard's writings were used to bolster this claim.

⁷⁵ According to former executive, Marty Rathbun, there were 2700 suits against the IRS alone, Urban, op cit, p.171.

Creed of the Church of Scientology, which asserts the 'inalienable' right to free speech. A representative of a major TV news company recently told me that, as much as they would like to do a story about Scientology, their lawyers say it is too dangerous. How is it that an organization that inspires such fear can be regarded by anyone as socially positive?

Hubbard was named as an 'unindicted co-conspirator,' for his part in infiltrating government agencies, for false imprisonment and for theft of tens of thousands of documents. Fedreal agents were unable to penetrate the security surrounding Hubbard, who remained in hiding for the last decase of his life. The sentences for the eleven Scientologists who were sent to prison, should be a warning to those who want to grant Scientology the privileges which should be reserved for groups that benefit society. The judge, sentencing two of Hubbard's deputies, said, 'The crimes committed by these defendants is of a breadth and scope previously unheard ... No building, office, desk or file was safe from their despicable scheming and warped minds. The tools of the trade were miniature transmitters, lock picks and secret codes, forged credentials, and any other devices they found necessary to carry out their heinous schemes.' No single scriptural policy regarding harassment of perceived enemies has been changed, to this very day.

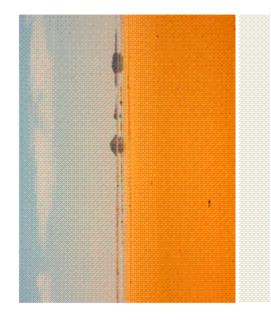
In summation, wherever authorities recognise the religious nature of Scientology, they also accept that a religion can be essentially anti-social. If that is so, then we can expect to see more socially destructive systems emerging, and claiming tax exemption, to the further detriment of society. My own stand against Scientology shows that I support freedom of belief, but when an organization which is clearly anti-social is given support by incompetent or corrupt authorities, it is time to call a halt. If we are to have charities, then they must support the social good. If Scientology is a church, then it is a church of fear and hatred, and its policies should be decried.

⁷⁶ USA v. Kember and Budlong, US District Court for the District of Columbia, criminal no. 78 401 (2) & (3).

Fata Morgana:

mental manipulation between skepticism and anti-proibition

Luigi Corvaglia CeSAP, Vice-President



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us on the shoats of an empty and sterile This brings us completely off course and lead discussion

Mental manipulation and exploitation. A synopsis

The vast majority of academic

religious

new

scholars of

movements deny that there is

ō

concept

objective

"brainwashing"



Massimo Introvigne

Mental manipulation and exploitation. A synopsis

 also the majority of the scholars of political science and economics have difficulty finding an agreement on the

Mental manipulation and

exploitation. A synopsis

Maybe è istrue. But

Anarcho-capitalism

all relationship not caused by three or violence, including pochanges of money, consumer goods, land, and Assemble capitalists argue for a society based on the voluntary trade of private property and services (in sum, apital goods).

challenges the concept of "exploitation" operated by the capitalist to the detriment of the worker in poverty, not because the first does not exploit the need of the second paying less than they would if he was less needy, but forced to endure the terms of the relationship with physical violence or threat. because this last one is not "Anarcho-capitalism"



objective concept of exploitation, but few of them would be willing to substribe to the idea that this does not exist.

Mental manipulation and exploitation. A synopsis

Anarcho-capitalism



David Friedman

Capitalist acts between consenting adults

David Friedman

Mental manipulation and exploitation. a synopsis

Anarcho-capitalism about exploitation

Against cult movement about

manipulation

considered they say, is so vague and laws to guarantee the worker unavoidable and typical of any The opportunistic nature of the relationship is recognized, type of human relationship. imprecise. For this reason, all The concept of "exploitation" should be dismartled. <u>.v</u>

considered type of human relationship. manipulation", they say, is so vague and imprecise. For this reason, all laws to guarantee the individual should be unavoidable and typical of any the relationship is recognized, The appartunistic nature of concept 2 Ħ Þ 룓

dismantled.

The king is naked

Antiantink say

This is not unbelief, this is

antiprohibitionism

situation of mental and enotional dependence, such and potient, between spiritual andonce and deciple and as the relationship between two lovers, between povents and children, between teacher nd pupi, between doctor f plogiorism were o crime row should pumish

HOLLING WHY SAME

if drug dealing is a crime, you should punish the coffee dealer too.



consenting adults Slavery between



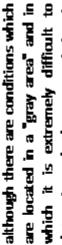
inflowing the "bita Mongara" inflorest of the cuits, the existence of the worm water freud mole it impressible to deringish the cold water from the The king is naked

 the fact that there is a between exploitation, and others that do not that meet these criteria does not mean that you can not make out assault conditions continuum constitute extremes.

Why anti-prohibition may not apply to

 if for the worker in need to whom it is offered a cheap to "sexual blackmail", there convictions is created a labor, or the girl subjected is still a margin of choice, influenced, to the person to 'wılnus", a weak point precisely in the function whom you replace the prior responsible for the choice. altough

Even if the persuasion takes outrage resulting from this "voluntarily" suffered would no longer arise as the result free and conscious place according to natural conviction that determination. mechanisms,



Why anti-prohibition may

not apply to cults

alle are located in a "gray area" and in which it is extremely difficult to determine whether a conviction is unlawful or less, can not be denied the existence of undue forms whose aspects, is to be found in the purpose (of aggression, control, etc_) and are recognizable by quality, rather than in the formal presumptive elements that rather obvious



with young girls to which they would A cult is when old guys get to have sex not have ordinarily had access

Pat Linse, Skeptic's Art Director



Sexual acts between consenting adults?

consenting adults? Slavery between



of choice, relativism and tolerance of which seem to be standard-bearers only in members of a cultural world associate with that freedom we could hardly "anti anti cult"

> cheird denied freshes for seless is the scare of the Band principie, except to suppress it is others, or soon as to con, in the name

of the charical principle

Gestaro Salvenini

Out of the shallows. What antiprohibitionism hides. The reason is that, given the conditioning, this construct could also be used against a mental traditional religious groups. ō opportunity

Litmus test

but, this time, to invalidate the

The shadow of exploitation is back,

of a free

ibertarian reading

agreement (which, though not a

uch offers can take place is a sign that fore of a conscious psychological ubjection, a serior "moster" could es as a favour to her. The fact that those who produce them expect, in all probability, that his actions will not lezigolobaje a jen of a psychological dependence that the 📲 of the person naky of this bird of subjection of the spect from a young student to have andez potinde regaine nadivity his espectation, otherwise abound to whom the offeris made is, in fact, tistle very fict that a similar proffic atepts in fact, it is difficult to imagine hat in conditions different from

exploitation), is the cancellation of free to reach, remains in the economic or sexual little distorted by the need still autonomously, an agreement. 8

That opportunistic exploitation of a psychological subjection, then, is a type of asymmetrical agreement at all peculiar, in front of which you cannot put yourselves divided into unbelievers, but only in those of believers friends and enemies. ਰ factions

Out of the shallows. What antiprohibitionism hides.

eculaism and ushering in a organisation . It is "Catholic" and dijective is to set up the Massimo Introvigne , the most nticult in baly, is a bader of hence religious, indeed the group levotes much time to reciting the tosary. On the other hand, its Englom of May' on earth, authoritative exponent of the and Alberto Cattolica, a right-win Communican heografic government. telesting.

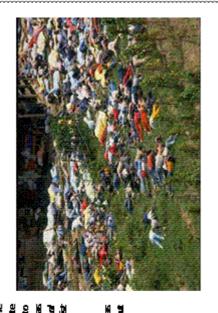
this case



Out of the shallows. What antiprohibitionism hides.

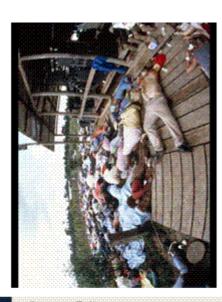
People's Temple, the ultimate cult, which led over 900 people to heir death in a mass suicide, was Accounting to Introvigne, The not a religions but a podeicol movement to be exact.

a manipulation, but The reason of the massacre was



Out of the shallows. What antiproibition hides.

Dristian or Communist, is not the towers, attaites will say that the basir question" at all. Mot methrs is not to the first or the first or the grap county county county county.



not apply to cults: The

Why anti-prohibition may

All ethically oriented action can

be guided by either of two fundamentally different,



children?

.. can a closed group, whatever its ideology, climate so as to induce mass suicide or mass decisions a conditioning their followers to commit suicide was simply the sum of one thousand free and made by men, women and simultaneous create

ultimate incompatibility

The matter is.

Max Weber, "Politics as a Vocation"

maxims: it can be guided by an irredeemably incompatible

"ethics of conviction" or an

ethics of responsibility.



