

Testimony¹

Diana Cacciali, member of Buenos Aires Yoga School - BAYS

I am grateful for the opportunity to be here, to share with you what we really do at Buenos Aires Yoga School - BAYS from now on - the ideas we study, and how the investigation and application of these ideas have changed my life forever.

It would take us hours to detail BAYS' contributions to society. Over the past 40 years, BAYS has strongly promoted the development of our skills and encouraged us to develop new ones. As a result, we have produced a large number of works, including books, cultural interest conferences, an opera, ballets, and a symphony, thousands of songs, art exhibitions, and much more.

Today, I'd like to highlight the driving force behind the creation of so many works: our founder and Master, Juan, whose guidance has empowered us, the students, to achieve so much. I'll also share some personal experiences to illustrate how my life has been radically improved.

My name is Diana. I'm a philosopher, and have been a student at BAYS for over 30 years.

Creative 24/7

I am a fashion designer by profession. However, upon graduating, my overwhelming fear and lack of confidence, led me to spend many years, working as an employee in various stores. Pursuing my profession seemed impossible. Here is just one of the many ways BAYS, has transformed my life. With the knowledge I gained, which I will describe in more detail later, and the support of my fellow students, I finally overcame these fears. In 2000, I began designing custom women's clothing, and more recently, I launched my own lingerie brand.

Today, and for the past two years, I have been 100% in charge of marketing and social media content, for a tech startup operating in three Latin American countries.

BAYS is a school of personal evolution, that began as a group of friends interested in discussing philosophical ideas based on universal values such as gratitude, love, freedom, respect and solidarity. The method created by our founding Master proved so effective, in improving the quality of life for those who joined, that the group naturally grew.

¹ Testimony at The 2024 CESNUR Conference, Session “‘Storming Zion’ Revisited: Militarized Raids and the Resurgence of Brainwashing Theory—Emic and Etic Perspectives”, 12 June 2024.

What is the study method, and how does practical philosophy work?

At BAYS, there is only one rule: do not harm others. Everything else is up to the student's willingness; no event or study is mandatory.

In each class, we analyze an idea from a prominent figure in arts, science, politics, sports; or contributions and questions may come from the audience. Debating and sharing so many different points of view is very enriching.

But no idea or quote, no matter how brilliant or inspiring, changes our lives, just by reading or discussing it. There's a fundamental ingredient missing, which I'll explain shortly.

The suggestion is to try new actions and evaluate their results. If I see that my life is improving, I incorporate those new actions. It's that simple, with no strings attached. It's the same as any school; if I enroll, it's assumed I'm interested in what they teach, and if it doesn't serve me, I leave. My mother, the first in my family to attend BAYS, was a student for only a few years.

So far, all of the recommendations I've heard and tested, have been a huge relief to a lot of pain, and have saved me years of suffering.

Groups of students read and elaborate on works of their interest: the New Testament, the Tao Te Ching, the Bhagavad-Gita, feature films, or books by authors as diverse as Seneca, Hermann Hesse, Victor Hugo, Yogananda, Spinoza, Emerson, Shakespeare, or Descartes. These serve as triggers for sharing and comparing reflections with the fellow students.

Some fields of study such as art, music, or painting, lead to very interesting research, and the results of their philosophical work are reflected in their creations. One of the most notable is that of magician Carlos Barragán and his team, who won the World Championship of Magic in Great Illusions in Dresden, Germany. Their performance was sponsored by the General Directorate of Cultural Affairs of the Argentine Ministry of Foreign Affairs. The act was about the struggle of good over evil.

BAYS promotes economic self-reliance and progress. For example, a group of students compiled quotes from various authors including Henry Ford, Warren Buffet, and Peter Drucker and called it „Philosophical Economic Thoughts” with (two hundred fifty) 250 quotes for those students interested in researching the topic.

A judge, once claimed that children born within our school, had no life expectations beyond the group. Allow me to counter that notion, with the example of my boyfriend, a 33 (thirty-three) year-old entrepreneur, who was born into a family already enrolled in the school. He's a university graduate and the founder of four successful companies operating in Argentina, Chile, and Uruguay, attracting foreign capital investments. Moreover, he has delivered lectures on entrepreneurship at prestigious universities in Argentina and Chile. His story is not unique among the younger members of BAYS.

No matter what profession or area of interest a student has—whether they are a lawyer, homemaker, businessperson, or electrician—the challenge lies in applying deep philosophical concepts to everyday life. Through exploration and consistent application

of these ideas, small daily changes can lead to profound life transformations, as I will illustrate with my own experiences.

Before discovering BAYS, I struggled to understand why others' opinions and external events had such power over my mood, that made me desperate. On the other hand criticizing people, from family to politicians, was a national sport, and I was no exception. Life was uncomfortable, and all I knew how to do was get angry at life.

This despair, led me to observe my mother more closely. She had joined BAYS a few months earlier, and there were clear improvements in her mood. She told me a little about BAYS.

I would like to highlight that even though my father joined later as a student and my older brother never joined, it didn't negatively affect our family unity. In fact, it improved it. I'm the Only one who remains a member.

The first time I attended a class, I heard ideas that blew my mind, and opened up a whole new world of possibilities, that I didn't know existed. The most shocking idea was "self-knowledge", the observation of oneself, which in my opinion is the main ingredient of BAYS, the key to everything.

During this introspective journey, we uncover the depth of our complexity, realizing that we are beings full of contradictions. Allow me to illustrate this with an anecdote.

One lunchtime, I was sitting next to Juan, my Master, and several other students. At one point, my dad approached the table to greet us, and Juan whispered to me, "Tell him you love him." I thought I would die; I wanted to vanish from that table. I had never told him, and couldn't; I was mute. My father left, came back later, and Juan whispered the same thing again, "Tell him you love him." With superhuman effort, I managed to say it so quietly that I don't even know if he heard me. But I triumphed over my fear. At that moment I didn't understand what I was doing. I must confess that I was a little angry with my master. I thought: I looked like a fool saying "I love you" in front of so many people... but I was there to learn.

Over time and through internal observation work, I realized that this was a defensive mechanism to avoid appearing weak. I found that I didn't want to show my feelings to anyone. It's the typical armor that people build out of fear of being hurt.

Our mind, emotions, and body are not in alignment and coordination with each other in order to achieve a goal.

This is the kind of contradiction that is discovered in the work of introspection; the heart feels one thing, but we act in the opposite way.

It was much later that I understood the importance of this first exercise.

Today, thanks to my Master's invitation, my father left this world, knowing that I loved, and admired him deeply. I thank God that I changed in time to tell him.

Of course, I try to apply this to everyone I know.

If I have a word of gratitude or appreciation to offer, I no longer hold back. This has greatly improved my relationships.

That's why when I hear accusations that BAYS forces you to isolate and distance yourself from your family, it makes me deeply upset, which I transform into positive actions like this testimony.

As Einstein said: *“The world will not be destroyed by those who do evil, but by those who watch them without doing anything.”*

At BAYS, we learned to turn pain into wisdom. For example, one member created a musical, while he was in prison, called “The Power of God”, while another dedicated himself to illustrating this dramatic experience with drawings.

And why Yoga School? You may ask. Well, Yoga is the union of the ideas in the mind. The yoga we develop is Raja Yoga, one of the many branches of yoga that focuses on intellectual work, not physical work. The goal is to try to align, that is, harmonize ideas, emotions, and the physical body. There is no suffering in this alignment. The progress to that state of inner order is what we call “evolution.”

At BAYS, I understood for the first time that it is not free to criticize or make someone feel bad.

I used to complain about being treated badly, not realizing, it was a reaction to my own offensive behavior toward others. In my teens, I was hurtful because I believed it served as a shield, reinforcing the negative image I wanted to project to keep others from hurting me.

Many of you, are probably familiar with the concept of karma, often described as the law of “action and reaction,” or as the Bible invites us: “Do unto others as you would have them do unto you.”

I tested this idea by examining what happened in my life when I acted differently, how my environment reacted. That research made me realize that being a better person is a really big deal.

Beginning to feel empathy, was one of the outcomes of this philosophical elaboration.

BAYS is constantly encouraging this type of inquiry in every class or activity. The goal is to observe what’s happening to us. To ask if our actions are moving us closer or further away from universal values. The point is to strengthen the actions and ideas, that bring us closer to love, gratitude, tolerance. For those that distance us, the goal is to discover the mechanism to replace them, with ideas or actions that are in harmony with these values.

The fact that we are a group with these common interests and that we are constantly trying to put these inspiring ideas into practice, makes us a very supportive group.

Bays fosters a culture of voluntary mutual support among members. Together, we have built a space where everyone can contribute their skills for the common good.

For example, a collective of architects, lawyers, and accountants, worked together to construct a building, using their respective expertise to keep costs to a minimum. This collaborative effort enabled many students with limited financial resources to secure housing. My own family, for example, owned an apartment in this building for several years, until my father decided to sell it, and move to a place he preferred. I share this anecdote, because there have been media reports that falsely claim that the residents of this building, including us, live in isolation. This is a lie; our families visited us there, and we were free to sell the apartment whenever we chose.

BAYS doesn’t make us perfect beings, but it does give us the tools, to become better people than we were before, for our own benefit and for the benefit of those around us.

Life is short, and I can't think of a more meaningful way to spend the time that God has granted me. I plan to use it to this purpose, no matter what accusations they want to invent. I will continue to defend a way of living that has forever improved my life, and the lives of all my friends. It is dramatic, and shameful, that an institution that should be rewarded is being persecuted.

I will closed with a quote from my admired Albert Einstein:

"Great spirits have always encountered violent opposition from mediocre minds."

María Vardé², "Anti-cult theories in the discourses on human trafficking in Argentina. Some discussions"³

Argentina's anti-trafficking law differ from international standards by not requiring Force, Fraud or Deception as essential factors of human trafficking. Under this law, to address the legal and assistance treatment of these cases, state agencies have been created, such as the Attorney General's Office against Trafficking and Exploitation of Persons (PROTEX), the National Program for the Rescue of Victims of Trafficking, and many others.

The particularities and application of the Argentine law were strongly criticized by numerous academics and jurists. Among other things, researchers warned that when presumed victims of trafficking deny that they are victims, anti-trafficking operators disqualify their statements, arguing that their vulnerability does not allow them to perceive their status as victims. In practice, however, the concept of vulnerability lacks clear definitions, and instead responds to cultural and social prejudices that go beyond basic needs or extreme situations. For example, anthropologist Jessica Gutiérrez has documented how characteristics such as being a woman, mother or university student, or the desire to buy clothes, have been interpreted as indicators of vulnerability in order to disregard the victims' claims, applying this criterion to people from different socioeconomic strata.

Researchers have pointed out that this creates a "victimization paradigm" according to which certain subjects are vulnerable per se and, therefore, victims, who are denied the right to intervene in the narrative of events. Their only right is to "be rescued". Therefore, vulnerability acts as a governing device that assigns specific roles to subjects and enables certain procedures on them. Scholars have understood this phenomenon as a "rescue industry" that allows anti-trafficking agencies to generate a large number of cases in order to increase their authority, which has made it possible to consider a wide range of / autonomous economic exchanges/ as "trafficking", criminalizing precarious social sectors such as low-income migrants, especially women.

2 Anthropologist. Researcher at the Institute of Anthropological Sciences, Faculty of Philosophy and Letters, University of Buenos Aires.

3 Paper at The 2024 CESNUR Conference, Session "'Storming Zion' Revisited: Militarized Raids and the Resurgence of Brainwashing Theory—Emic and Etic Perspectives", 12 June 2024.

In this context, since 2018, cases of alleged human trafficking linked to spiritual minorities have emerged in Argentina, along with the use of anti-cult language in anti-trafficking agents' discourses in media, legal settings and state trainings. Terms such as "cult," "brainwashing," "coercive organization" and "coercive persuasion" have become widespread.

For example, in an interview in 2021, PROTEX co-director Marcelo Colombo said that coercive cult-like groups are organizations with philanthropic, religious or spiritual containment purposes that recruit people and benefit from their work under the guise of spiritual well-being. Asked about the alleged victims who do not perceive themselves as such, he argued that this was due to their entry into an "ideological or spiritual system" that prevents them from recognizing their exploitative situation, which he understood as "coercive control". Finally, he added that, to deal with these cases that judges often dismissed for lack of violence or threats, PROTEX relied on the testimony of "expert witnesses" to explain this concept to the courts.

In a 2023 interview, his PROTEX colleague Alejandra Mángano directly stated that "coercive organizations" are a new modality of the crime of trafficking. It is worth noting that since 2020, the annual reports of figures and activities of PROTEX have a section entitled "cult cases". Also the last biannual report of the national anti-trafficking committee included among the proposals to promote awareness-raising and sensitization of the general population, about recruitment through coercive organizations, also known as "cults".

As a consequence, a flyer was published in July 2023, sponsored by an important number of ministries, dedicated to "coercive persuasion". The flyer defines it as "A series of psychological manipulations to control a person's or group's will under some kind of force (...) It has been called "brainwashing" to refer to the process of annulment of the previous psychosocial identity, to the destruction or severe affectation of the personality, suffered by the person without being aware of the damage."

Another activity that serves as a space for the diffusion of anti-cult theories in the state sphere is the annual seminar "Cults and Human Trafficking", whose last edition was organized by a senator and a well-known NGO, and was held in the Senate, with broadcasting on the official channel. The event included a speech by the Director of the National Program for the Rescue of Victims of Human Trafficking and the anti-cult activist Pablo Salum, who is involved in numerous trafficking cases against religious groups, denouncing some cases and advising alleged victims or their families in others.

The judicial approach to the issue also reflects the influence of these theories in courts. In an ongoing study of more than 9 rulings in cases related to religious groups, I found recurrent use of terms such as "cult" and "brainwashing", both in prosecutorial accusations and in the pronouncements of psychologists, which in many cases were in turn repeated by judges in sentences. These documents cite as a theoretical framework a limited corpus to which a scientific entity is attributed, affirming a supposed consensus in its acceptance.

However, all definitions derive from the brainwashing theory proposed by the American psychologist Margaret Singer, which has been questioned and refuted by the

academic and specialized judicial community based on its lack of scientific basis and validity. This study shows that this conceptual framework permeates the way in which judicial operators conceive the religious phenomenon in general and may intervene in the way in which they evaluate the presence of crime in the particular cases.

The most controversial of these cases is that of BAYS. As we saw with Susan [Palmer], all of the women named as alleged victims of trafficking have unanimously denied having suffered any crime. However, as we shall see, the anti-cult conceptual framework is used to discredit their testimonies.

Already in the first ruling of September 8, 2022, the examining magistrate Ariel Lijo adopted the anti-cultist perspective by introducing a theoretical section in which he defines “coercive cult” as “a totalitarian group that employs coercive persuasion techniques to capture people and subject them to the group’s dependence.”

Then he says that “victims belonging to manipulative groups remain deceived. They are not aware that their group manipulates them, rather they consider the opposite: that they belong to a group in which they have been given an opportunity for the development of their goals or personal or spiritual growth.” In relation to the alleged victims of BAYS, and even before taking their testimonies, the judge asserted that, due to the alleged brainwashing to which they had been subjected for years, their wills had been bent.

A report was submitted to the judge, made by some agents of the National Rescue Program who interviewed two of the alleged victims and another woman during the violent raids of August 2022. As these women stated, the interviews were more like interrogations, surrounded by policemen late at night, hours after the raids began. In the report the agents complained that people did not want to give them information and took this as a sign that their stories were conditioned by psychological manipulation caused by their membership in BAYS. However, the report does include accounts from the interviewees explaining the school’s activities and how they joined. In one of these an alleged victim said that her participation in BAYS had helped her overcome suicidal ideas. It was interpreted in the report as a proof of her extreme vulnerability at the time she joined BAYS, and that the organization must have benefited from it.

In addition to this, they said, the repeated presence of pictures of the founding teacher of BAYS in different departments seemed like an idolatry or veneration that made them suppose that it could be a coercive organization, since “coercive organizations influence their members through religious, ideological or philosophical discourses, through false promises or psychological manipulation based on the figure of a ‘leader’ who sets himself up as a ‘teacher’ or ‘savior’.”

In later specialized psychological interviews, all the women declared that they were not victims, that they were not captured by anyone, they were never forced to carry out activities against their will and that each one had her own life, assets and occupations. But as this wasn’t taken into account by the prosecution or the judge, the women decided to actively participate in the legal process, submitting through their legal representative a detailed report documenting various aspects of their personal lives. In addition, the psychological and psychiatric examinations conducted by the forensic medical corps of the Supreme Court of Justice determined that all the women were in a normal psychological

condition, with no evidence of psychopathologies or traits of vulnerability or emotional dependency.

Still, the prosecutors dismissed their statements because, they said, “No matter how emphatically it is presented, this denial is nothing more than an additional demonstration of the enormous dominion and control that still exists and continues to operate over their subjectivities by Juan Percovich and his henchmen”.

Moreover, the prosecution attached a report prepared by expert witnesses who argued that the fact that these women did not present mental alterations was to be expected, since the studies carried out on active members of cultic groups found slight or no evidence of psychopathology. In their opinion the value of the forensic medical examinations was partial since according to them coercive persuasion can only be detected if the victims are analyzed as a group and not individually. For that matter, they defined a “cult” by quoting Margaret Singer and Robert Lifton. Then based on these generic formulas, the report concludes that the 9 women were victims of brainwashing; and the traits that supposedly prove this were that all the women coincided in the explanations they gave of the facts, in defining themselves as independent and autonomous women, in using nicknames to identify themselves, in having many affective links within the group and in considering the founder of BAYS their philosophical master.

I quote an excerpt: “The interviewees in question share another significant aspect to consider, they place in their life history the entry to BAYS as a way to search for answers to existential questions (...). There is evidence of a state of ‘emotional vulnerability’ caused by multiple situations such as grief, family and work conflicts and certain life crises. Both of these factors make these individuals more vulnerable to recruitment by sects and cults.”

So we observe a broadening of the notion of vulnerability under the key of brainwashing to include the spiritual quest as one of its features. This way, the role of victim is imposed on adult women who are treated as infants. Vulnerability here is a categorical condition based on religious prejudices that are not modified, not even questioned, when the testimonies and the medical examinations contradict them.

The reports discussed here were reproduced by the prosecutors and the judge in the ruling to bring the case to trial, making little reference to the forensic analysis and no reference at all to the documents presented by the alleged victims.

When the defense appealed the elevation to trial, the 9 women requested a hearing with the appellate judges, in an unprecedented event in cases of alleged human trafficking in Argentina. After this hearing, the Appeals Chamber annulled the elevation to trial and urged the investigating judge to take into account the medical expertise and to re-evaluate the procedural condition of the defendants.

Willy Fautré, ARGENTINA: A yoga school in the eye of a media cyclone and police abuse Freedom of Religion and Belief⁴

Since last summer, the Buenos Aires Yoga School (BAYS) has been pilloried by Argentinian media outlets which have published over 370 news and articles vilifying the school for allegedly trafficking in people for sexual exploitation.

The reality of a big show staged by a prosecutor on the basis of false testimonies from a former disgruntled member of the BAYS is now emerging from serious investigation recently carried out on the spot by foreign scholars. One of them, Massimo Introvigne, the founder and managing director of the Center for Studies on New Religions (CESNUR), an international network of scholars studying new religious movements, has just published a thirty-page report about the BAYS saga.

Human Rights Without Frontiers (HRWF), a Brussels-based NGO in the heart of the European Union district, which defends press freedom but is also known to debunk biased and fake news, has also started its investigation from a human rights perspective.

The 12 August 2022 police crackdown

On 12 August 2022, in the evening, about sixty people in their sixties were attending a quiet philosophy class in a coffee shop located on the ground-floor of a ten-floor building in the State of Israel Avenue, in a middle-class district of Buenos Aires when suddenly all hell broke loose.

Fully armed SWAT team police broke the door of the meeting place and by force entered the building which was the seat of the yoga school, 25 private apartments and professional offices of a number of its members. They went up to all the premises and without knocking or ringing the bells, they violently opened all the doors by force, seriously damaging them. Some residents running after them tried to give them the keys so that they could enter without destroying the entryways but their offer was ignored.

The purpose was obvious: the police wanted to film every part of the operation that was ‘useful’ to justify the crackdown ordered by the prosecutor of PROTEX, a state agency dealing with human trafficking, labor and sex exploitation of persons.

For six-seven hours, they searched all the premises, putting everything upside down. When the police left, almost all residents complained that money, jewels and other items such as cameras and printers were missing but were not mentioned in the search records. As the victims of the raid were never interviewed by the media, the various excesses committed by the police were not publicly reported.

Outside, reporters were taking pictures of the handcuffed people dragged one by one out of the building. It can be assumed that the prosecutor’s office had leaked some information to a few journalists about the raid some time before taking place.

A one-sided video with a statement of the prosecutor carefully staged was quickly leaked and uploaded on YouTube.

Similar needlessly violent raids were carried out in about 50 places around the capital

⁴ Published in *The European Times*, 8 June 2023.

city during all the night.

The media in Argentina labelled the yoga school BAYS “la secta del horror” or “the horror cult” that had allegedly been operating an international prostitution ring for 30 years. In fact, in 1993, the stepfather of a female BAYS member lodged a complaint against Juan Percowicz, the founder of the yoga school, and other people managing the school. He was accusing them of operating a prostitution ring to finance the BAYS but what the media failed to check and to say is that all the defendants had been declared not guilty of all the charges in 2000.

In 2021, war was once more waged against the BAYS and its leadership with the same sort of complaint and accusations as 30 years ago although they had already been judged and declared unfounded.

Accused, arrested and detained

All in all, arrest warrants were issued against 19 persons, 12 men and 7 women. They were all imprisoned and submitted to a very harsh jail regime.

Twelve persons spent 85 days in prison from 12 August to 4 November 2022. In two cases, the Court of Appeals revoked the indictment for being unfounded.

Three others were detained during the same period of time but under two different regimes. After about 20 days behind bars, they were placed under home detention. Among them, Juan Percowicz (84) spent 18 days in prison sharing a cell with nine other prisoners, and 67 days in home detention.

Four defendants were released after 28 days of detention.

On 4 November 2022, the Court of Appeal freed all the remaining defendants from jail. In the meantime, their businesses had either been closed by the authorities or cannot function any more because of the negative media publicity. Almost all of them are now jobless.

Two judges of the Appeal Court still believed there was evidence justifying going on with the case against 17 defendants. Another judge wrote in partial dissent that the court should also have considered whether the case should not have been simply dismissed.

About the legislation

The arrested persons were accused of criminal association, human trafficking, sexual exploitation and money laundering on the basis of Law No 26.842 on Prevention and Punishment of Human Trafficking and Assistance to Victims which on 19 December 2012 amended Law No 26.364 dealing until then with this sort of issue.

Argentina does not criminalize prostitution but it criminalizes the behavior of those who economically benefit from the sexual activity of another person.

A new tougher law, adopted in 2012 under international and domestic pressures, has provisions about victims of human trafficking which are questionable and questioned by legal experts with regards to the norms of international conventions. For example, Law 26.842 puts in the category of victims prostitutes working in prostitution rings, although

they deny their condition of victims, but are qualified as such, against their will, by PROTEX.

That controversial law along with its implementation was criticized by assistant prosecutor Marisa S. Tarantino in a book she published in 2021 under the title “*Ni víctimas ni criminales: trabajadores sexuales. Una crítica feminista a las políticas contra la trata de personas y la prostitución*”/ *Neither victims nor criminals: sex workers. A feminist critique of anti-trafficking and anti-prostitution policies.* (Buenos Aires: Fondo de Cultura Económica de Argentina).

About the case of nine BAYS female members

In the BAYS case, nine female members of the yoga school lodged a complaint against two prosecutors of PROTEX for abusing their power and naming them victims of sexual exploitation by the BAYS, which they strongly deny.

During his investigation in Argentina in March 2023, Massimo Introvigne, the aforementioned founder and managing director of CESNUR, met some of them and wrote in his report “The alleged ‘victims’ or ‘possible victims’ I met or interviewed showed no signs of having been exploited.”

Moreover, it would be ridiculous to consider this group of women as a gang of prostitutes exploited by the BAYS when you see their profile:

- a 66-year-old social psychologist and professional singer;
- a 62-year-old visual arts teacher and painter;
- a 57-year-old actress, member of the 1997 world champion stage magic team;
- a 57-year-old elementary school teacher and philosophical business coach;
- a 50-year-old woman who was already considered a “victim” and was subjected to an expert opinion in the previous case, which proved that she was neither a victim nor exploited;
- a 45-year-old management graduate;
- a 43-year-old real estate agent;
- a 41-year-old digital marketing professional;
- a 35-year-old real estate agent, macromedia designer, and web designer.

If there are no prostitutes, there is no case and no sexual exploitation. If it was discovered that one or more BAYS members happened to trade sex for money, it would still be necessary to prove that it was based on coercion by BAYS leaders, which the judges recognized there was not in BAYS.

The whole issue looks like a fabricated case targeting the BAYS and the judicial system should easily establish justice but will it?

According to PROTEX records, 98% of the female victims supposedly rescued by them claim not to be victims. Many of them can therefore be considered fabricated cases and there is a reason for this: Special Prosecutor’s office gets a bigger budget and more power as it prosecutes more people.

The complaint of the nine ladies has been turned down by a court of first instance and an appeal court will soon examine it. Let us wait and see.