

## Cultural identity

One review of twelve-step programs warned of detrimental iatrogenic effects of twelve-step philosophy, and labeled the organizations as cults.[35] A subsequent study concluded that these programs bore little semblance to religious cults because the techniques used appeared beneficial.[36]

Another study found that a twelve-step program's focus on self-admission of having a problem increases deviant stigma and strips members of their previous cultural identity replacing it with the deviant identity.[37] A survey of twelve-step group members, however, found they had a bicultural identity and saw twelve-step programs as a complement to their other national, ethnic, and religious cultures.[38]

35. ^ Alexander, F.; Rollins, M. (1985). "Alcoholics Anonymous: the unseen cult". *California Sociologist* (Los Angeles: California State University) **17** (1): 33–48.
36. ^ Wright, K (1997). "Shared Ideology in Alcoholics Anonymous: A Grounded Theory Approach". *Journal of Health Communication* **2** (2): 83–99.
37. ^ Levinson, D. (1983). Galanter, Marc. ed. "Current status of the field: An anthropological perspective on the behavior modification treatment of alcoholism". *Recent Developments in Alcoholism* (New York: Plenum Press) **1**: 255–261.
38. ^ Wilcox, D.M. (1998). "Chapter 7: Language, Culture, and Belief". *Alcoholic thinking: Language, culture, and belief in Alcoholics Anonymous*. Westport, CT: Greenwood Publishing Group. pp. 109–124.

[http://en.wikipedia.org/wiki/Twelve-step\\_program](http://en.wikipedia.org/wiki/Twelve-step_program)