

**EXPOSING CRIMES OF HUMAN EVIL:
SATANISM, LUCERIFERINISM,
RITUALS AND CEREMONIES**

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Exposing crimes of human evil: Satanism, luciferinism, rituals and ceremonies

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Jeanne Sarson, RN, BScN, MEd & Linda MacDonald, RN, BN, MEd have been active in the caring about persons victimized by ritual abuse-torture (RAT) since 1993; initiated a “kitchen table” research project in partnership with persons who reported being victimized by ordeals of RAT for the purpose of finding ways to educate others and to promote greater insight into the human evil actions of the perpetrators; are involved in activism to advocate for global changes that will help promote and prevent RAT from being inflicted unto innocent infants, toddlers, children, youth, and “captive” adults; seek ways to protect the human rights of the persons so victimized; write; and manage the website:

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Abstract:

A perspective which emphasizes that the actions of the perpetrators of ritual abuse-torture are criminal acts of human evil intentionally inflicted and aimed at destroying the personality and personhood of infants, toddlers, children, youth, and captive adults victims. Dehumanizing actions of brutalization, terrorization, torture, and horrification are normalized using coded language, enforced dualism, and male domination constructed via the use of positional all-powerfulness themes. Greed, power, and pleasure are also achieved marketing crimes related to human trafficking and the pedophilic and adult “sex” and pornographic trade.

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Introduction

Is all ritual abuse-torture (RAT) satanic or luciferin based? From our research our answer has to be—no, it is not. Is all RAT about human evildoers? Yes, it is! Our answers reflect the collective wisdom of the women who participated in our “kitchen table” research project¹ plus our insights that evolved from hours, weeks, and years of caring listening and caring helping.

In our quest to understand the horrendous chaos, ordeals, and suffering we were witnessing, we have struggled to organize our thinking. This paper presents the outcome of our struggles to clarify our thinking and our perspective that the RAT torturer/family/group functions within a loose inter-connected RAT co-culture that sanctions violence—that sanctions ritual abuse-torture—within the context of family/group. The targets are the innocent infant, the toddler, the child, the youth, and the “captive adult.”²

However, as this paper unfolded we have been challenged further. As we visited and re-visited the women’s stories, digging deeper and deeper under the chaotic horror, we came face to face with a newer and clearer awareness. We had to ask the questions: By coding evil-based human actions of RAT under the façade of deviant religious beliefs have the RAT torturers been able to divert the thinking of society-at-large away from truth and reality, away from the criminality of their actions? Much like false memory advocates tried to divert the truth about ritual abuse. Much like Freud theorized away the reality of incestuous sexualized abuse. Much like Richard Gardner created misogynistic parent alienation syndrome to explain away a mother’s allegations her children were being abused by their father and to reinforce his opinion that there is “nothing wrong with paedophilia, incestuous or not.”³ Much like mental illness labels—personality disorders

¹ Our “kitchen table” research project involved listening to eight women share childhood ordeals of terror and spousal abuse; spousal enslavement, torture, and sexualized exploitation; and RAT. We also interviewed a survivor of the holocaust, a Korean War POW, members of the religious community, spouses, and supportive persons and friends of those who had been victimized. Some interviews were one-time connections, others were conducted over several weeks or months, and one woman took two years to speak of her RAT ordeals. Other information comes from ten years of supporting a woman, in her mid-30’s, who identified being born into a RAT family/group and who remained a captive adult until exiting, with our support.

² We coined the word captive adult to represent the person who is born into a RAT family/group and has been unable to exit, thus, remains trapped and experiencing on-going RAT victimization.

³ Gumbel, A. (2003, May 31). Dr Richard A. Gardner Child psychiatrist who developed the theory of Parental Alienation Syndrome. <http://www.independent.co.uk> June 5, 2003 at 1801.

and schizophrenia—frequently replace accepting the truth about the pandemic reality of relational violence within adult-child relationships and the normal duress responses these violent ordeals create for the victimized and traumatized person. Much like ignoring the reality that enforced multiplicity is a tool of the RAT torturer, have the words satan or lucifer been effective tools used to trigger an inherent social human fear of evilism—a social evilism anxiety—a collective, religious, and historical belief that evil exists only as an all powerful supernatural force over which there is no control?

During the writing of this paper we have experienced paradigm shifts. New beliefs emerged. Until there is an opportunity to do personal interviews with perpetrators of RAT, we must conclude that satanic or luciferin themes connected to family/group ritualisms are used by the RAT torturers as tools of mind-spirit and sexualized torture camouflaged under the coded term of being a religion. Additionally, just as racism, genderism (sexism), and homophobia are expressions of hatred, a fundamental “ism”—childism—the hatred of children—is the only explanation we can give to explain the hate crimes RAT torturers inflict against the child. Just as misogyny—the hatred of women—is fundamental to genderism, so to is misopais fundamental to childism. Misopais meaning the hatred of children which leads to their oppression, a disregard for their humanness, and the failure to respect their human rights.⁴ Misopais reflects the objectification of children for the purposes of satisfying the RAT torturer’s needs and desires for **P**rotection, **P**ower, and **P**leasure and/or **P**rofit.

Childism and misopais are not simply isolated to the RAT family/group; rather, these are rampant in a world where pedophilia abounds. Pedophilia as in child sex tourism, the sexualized trafficking and exploitation of children, infant to youth pornography, modern day child workers and sex slaves for soldiers, objects to be used for political and non-political sexualized torture, and where the infant is objectified and raped, rationalized as an act that prevents the risks of developing AIDS.

Childism and misopais can also have a genderism slant, a classism slant. Within the RAT family/group of some of the women in our research the female child was groomed to be the on-going victim disguised as the special “chosen one”, whereas, the male child was both victimized and groomed to become a perpetrator. Comparable to the societies where the female child is forced to be the sex slave of soldiers and the male child forced to become the child soldier—the child killer. From this example of a genderism slant to childism and misopais we move to examine the impact of classism—poverty versus wealth. Poverty can bring vulnerability, victimization, and re-victimization ordeals to the child however wealth has the capacity to feed off their poverty. For example, the pedophilic sex tourist uses wealth to “rent or buy” the body of a poor and hungry child to violate; the wealthy RAT torturer purchases a poor child to ritually abuse-torture and to kill for the pleasure and power of the family/group.⁵

⁴ Misopais from the Greek meaning the hatred of children. (*An Intermediate Greek-English Lexicon* (7th ed.). (2000). Oxford: At the Clarendon Press.)

⁵ Wealth and poverty were common themes discussed in connection to RAT victimization by the women involved in our research project and this specific reference made to the killing of a child was a testimonial statement made by one of the women.

Out there, in our global communities, there is a war of violence being waged against children. Violence that reflects the human capacity to commit acts of human evil that is destructive to the child person who is chosen to be the victim. And, the RAT torturer/family/group is a contributor to these evil human acts of violence inflicted within the context of adult-child relationships. Thus, researching and writing this paper has been evolutionary for us. We share our evolutionary struggles as we share the collective wisdom of the women who participated in our “kitchen table” research project.

This paper is written about the RAT of female children because we were unable to connect with male persons who had survived RAT for our research project. We realize and acknowledge male children are victimized. Additionally, we acknowledge that if a child grows to know of no other intimate adult-child relationships except for those within the RAT family/group, the child is at risk of becoming a captive adult or the next generation of perpetrators if they are unable to exit. Conditioned and programmed by and with the ways of the RAT family/group, we acknowledge the plight of the captive adult victim; however, this paper focuses on their childhood victimization and not on their adulthood victimization simply because the vulnerability of childhood is at the roots of RAT victimization.

All of the women in our research project report being born into inter-generational RAT families/groups with RAT victimization beginning when they were infants or before starting school. It is during these vulnerable stages of childhood that the RAT torturer/family/group strikes to oppress, subjugate, enslave, exploit, distort, manipulate, and destroy the child’s relationship with/to them-Self and with/to others, by inflicting unto them all forms of dehumanizing hideous violence. RAT violence that is driven by the human evil-based needs and desires of men and women, the RAT torturers—mothers, fathers, grandparents, uncles, and aunts; counsellors with backgrounds in nursing, social work, and psychology; transition house counsellors; religious clergy, doctors, housewives, politicians, professors, and volunteers with community groups; government employees, persons of “upper” class, persons of “lower” class, neighbours, parent’s friends ... any adult with liked-minded evil-based needs and desires. Needs and desires for the commission of heinous relationship cruelty, acts of brutality, acts of torture, acts that terrify and horrify, acts of human evil.

Human evil

Based on the dehumanizing RAT ordeals described to us by the women in our research project, we are of the opinion that using historical, cultural, and religious themes suggestive of all-powerfulness—a satanic or luciferin theme—was/is a tool some RAT torturers/family/groups use to enhance their evil-based RAT actions. We consider their expression of an all-powerful satanic or luciferin theme to be a tactical part of the terroristic environment established to maintain totalitarian power and control over the defenceless child victim(s). We consider the perpetrators of RAT to be intentionally engaging in criminal acts—in human rights violations—in human evil-based actions.

Human evil meaning the RAT torturer participates in **actions** that result in consequences that were/are destructive to the humanness of the chosen victims [italics added].⁶ Human evil in individuals and in groups arises from ordinary motivations and psychological processes—thoughts and feelings, needs and desires, beliefs and values that direct human actions and practices. When the propensity for evil-based actions is organized into the functioning of a group, group relationships diffuse moral restraints and responsibilities, dissent is repressed, and Self-identity is transformed into a group identity. Staub's (1989) analysis does, in effect, describe the RAT family/group. Made up of seemingly "ordinary" persons who participate in actions—RAT—destructive to the humanness of the infant, toddler, child, and youth victim (and captive adult victim).

Staub also writes that inducing fear by the use of power is the only way perpetrators of evil acts might be stopped.⁷ Based on our knowledge, RAT family/groups experience fear when they believe they are at risk of being exposed. Fear, in our opinion, will cause some RAT torturers within a family/group to disperse. We do believe these dispersed RAT perpetrators start afresh in new areas. Common sense and research insights do suggest, for instance, that a pilot who disperses from his Canadian RAT family/group and moves to Thailand will begin his methods of RAT perpetration in his new location. So, to stop RAT family/groups they will have to be held legally accountable for the evil-based RAT crimes they commit. Public and school-based education that delivers knowledge about all forms of violence within adult-child relationships is also necessary if patterns of violence within inter-generational relationships, such as in RAT family/groups, are to be stopped. Society-at-large must also be accountable for the ongoingness of RAT because bystanders are part of the problem—directly and indirectly. Directly when they are the purchasers of child/adult pornography because making child/adult pornography is a common home-based RAT family/group "business" that is victimizing to a child or to the child who grows up to be a captive adult. Many of the women in our research project were forced participants in the making of child/adult pornography. Child or captive adult pornography is the recording of the person's victimization—it remains a recording of the woman's childhood and/or captive adulthood victimization and each and every time the women think of their pictures being used, traded, and/or sold, leaves them feeling re-victimized. Bystanders contribute indirectly when they say nothing because human "evil thrives when good people do nothing" (Edmond Burke).

Humanness

Human evil-based actions of the RAT family/group are destructive to the humanness of the chosen victims, victims who are defenceless—infants, toddlers, children, youth, and captive adults. Kelman (1973) defined humanness as being respectful of another's identity and community.⁸ Identity is to perceive another person as an individual, independent and distinguishable from others, capable of decision-making that is

⁶ Staub, E. (1989). *The roots of evil* (p. 25). Cambridge, MA: Cambridge University Press.

⁷ Staub, E. (1989). *The roots of evil* (p. 25-28). Cambridge, MA: Cambridge University Press.

⁸ Kelman, H. C. (1973). Violence without moral restraint: Reflections on the dehumanization of victims and victimizers. *Journal of Social Issues*, *29* (4), 48.

reflective of her/his own values, ethics, and goals that are used to guide her/his own life. Kelman goes on to state, to accord a person community is to perceive her/him—along with one’s Self—as part of an interconnected network of individuals who care for each other, who recognize each other’s individuality, and who respect each other’s human rights. Identity and community together constitute the basis for individual worth; it implies that the individual has value and is valued by others. No such humanness reality exists for the chosen RAT victims—a child of any age or for the captive adult. Their community, their co-culture, is destructive, filled with terror, torture, and horror. Their identity, Self-worth, and Self-value distorted, harmed, and fractured. The chosen victims battle, almost silently, for their survival, in a struggle to maintain their humanness.

So, we propose humanness is also about valuing the resilience of the human spirit. In our work with all the persons participating in our research project, the resiliency of their human spirits to survive and maintain their humanness was an awesome honour and a privilege to behold. Resiliency was defined by Gordon (cited in Department of Health Senior Leadership Team, 2002)⁹ as “... the ability to thrive, mature, and increase competency in the face of adverse circumstances ... [drawing] upon all of his or her resources: biological, psychological, and environmental.” So, to this definition of resiliency we add the resource of spirit. Humanness is also about valuing the resiliency of human spirit and the potentialities of the persons, of all ages, who have been victimized.

Humanness distorted. During our discussions with the women in our research project, some voiced they did not perceive them-Self as being human. Statements such as, “*I only thought of my-Self as a head without a body*” or “*I saw my-Self as a thing, an it*” were common. The concept of individual personhood was totally foreign. As was the thought of having human rights, as was the concept of a caring community because even the outsiders “*didn’t do anything when I tried to tell ... I know people had to know what was happening to me ... but nobody asked ... it made me feel that I didn’t matter.*” So, humanness is also about the responsibility society-at-large has to create an inclusive community that is safe and nurturing, that responds to protect the chosen victims of the RAT torturer/family/group.

Humanness repetitively distorted. Some of the women in our research project spoke of the multitude of voices they heard in their heads. The multi-voices of the RAT torturers whose verbal assaults and whose verbal conditioning and torture programming thrashed and shredded them into pieces, into being “*an ‘it’, the walking dead, a robot*”.

Humanness destroyed further when the RAT family/group, the victim’s community, inflicted human evil-based actions that utilized the connotations of an all-powerful satanic (or luciferin) theme. Humanness destroyed further when a human satan, a man role-played satan, a pedophile satan. Humanness destroyed further by a circle of women and men pedophiles, a pedophilic family/group—a child’s mother, father, or both—

⁹ Department of Health Senior Leadership Team. (2002, November 13). *Standards for mental health services in Nova Scotia*. Halifax, NS: Author.

engaged in the torture of their seven year old little girl. The RAT family/group called this gathering a “*consumption ceremony—a marriage to satan ceremony*”.

When the man, my father, satan, is standing in front of me ... in the middle of the circle of big people ... my father [satan] says “Santana welcome home” ... Santana was my insider name ... I smile because that’s what the ladies in the family school taught me ... my father has to make two cuts ... one on my wrist and one on his wrist ... and I have to give my father blood ... he sucks on my cut and I suck on his cut ... sometimes I have a little dribble of blood on my chin but was not allowed to wipe it off ... I was also taught this in the family school ... then my father gave me his lollipop [penis] to suck ... and it goes in you and stuff runs from my father right into me ... this is part of the consumption ceremony¹⁰

Creating and using, in combination, the illusion of an all-powerful satanic figurehead theme within a violent pedophilic family/group gathering—a *ceremony*—as just described, is a technique that enhances the RAT family/group’s capacity to entrap and enslave the chosen victim. It causes confusion and chaos within the chosen victim’s mind-spirit. Pedophilic physical and sexualized tortures cause over-whelming pain. All are evil-based actions of the RAT torturer directed at distorting and destroying the chosen victim’s humanness—their identity, their spirit, their sense of Self-worth and Self-value, and their right to be in a caring community. Evil-based RAT family/group victimization dehumanizes the chosen victim’s personhood.

Dehumanization

Dehumanization attempts to destroy another’s humanness.¹¹ Being dehumanized means the women who described their childhood RAT ordeals to us were:

- (a) Brutalized,
- (b) Terrorized, tortured, and horrified to the extent their sense of identity was lost, dissociated, fractured, split, or torn apart—“*I left my body in that room*”¹²
- (c) Humiliated to the extent their human dignity, their Self-worth as persons was fatally wounded—“*I felt worthless, like a pile of shit,*”¹³
- (d) Objectified and devalued to the extent some of the women voiced perceiving them-Selves as objects, a thing, an “it”, or property to be manipulated, used, and discarded—“*Forced to my knees, they would violently orally rape me then throw me to the floor like I was filthy garbage!*”¹⁴

¹⁰ Sara is a pseudonym, as are all names of the women referenced in this paper who participated in our kitchen table research project.

¹¹ Sankar, Y. (1992). *Education, human values and ethics: Imperatives for the information society* (p. 95). Toronto: Canadian Scholar’s Press.

¹² Kate

¹³ Sara

¹⁴ Sara

- (e) Victimized by animalization¹⁵—“*At times I was fed like an animal¹⁶ ... I felt like a dog and worried that I would have animal babies,*”¹⁷ and
- (f) In relational/family/group situations that caused them feelings of not being in control of their own actions, feeling them-Self to be totally determined by the RAT torturer, and feeling without emotion, dead, and/or mechanized¹⁸—“*You just did ... I felt like a robot ... the walking dead.*”¹⁹

Brutalization, Terrorization, Torture, and Horrification

Brutalization, terrorization, torture—physical, sexualized, and mind-spirit—and horrification are dehumanizing actions enhanced by manipulating the themes of an all-powerful figurehead such as satan and/or the concept adult RAT torturers, in general, possessed all-powerfulness abilities. For example, manipulating the growing child victim’s mind-spirit into believing the adult RAT torturer possessed all-powerfulness abilities tightened the RAT torturer’s totalitarianistic power and control over the victimized child. Because “*I believed the adults knew everything ... my every thought ... that’s why they would beat me ... they said I was thinking something bad ... even if I didn’t know what I was thinking they told me what I was thinking ... you were not supposed to think ... you just did.*”²⁰

Secondly, by manipulating the emotions and mind-spirit beliefs of the victimized child, the child is forced into thinking, perceiving, and feeling they are owned and possessed by the all-powerfulness of satan and/or evil, thus, trapping the child victim into evilism anxiety, fear, and terror.²¹ Evilism fears for example were expressed as: “*I believe and worry I have evil pieces inside of me; I believe and am terrified that if I let go I will become evil and do evil things; I believe that some form of evilness will seep out of me and then I will be uncontrollably evil.*”²² This mind-spirit torture is a blackmailing tactic of the RAT torturer that effectively tricked the victimized child into being terrorized of her-Self! The RAT torturer, in effect, turned the victimized child against her-Self. Self-hatred, Self-loathing, and Self-destructiveness are common responses suffered by the child victim in response to such manipulative and dehumanization ordeals.

And thirdly, by using tactics that manipulate themes of all-powerfulness and evilness the RAT torturer increases the likelihood that the victimized child would never tell because they were terrorized into believing and feeling they were evil. Brazenly, believing they are unstoppable, the RAT family/group continues to satisfy their needs and desires for

¹⁵ Animalization is a word Jeanne coined to reflect the reality how some women described being physically and mentally tortured—compared to an animal, fed like an animal, housed in a barn like an animal.

¹⁶ Hope

¹⁷ Sara

¹⁸ Sankar, Y. (1992). *Education, human values and ethics: Imperatives for the information society* (p. 70). Toronto: Canadian Scholar’s Press.

¹⁹ Sara

²⁰ Sara

²¹ Evilism anxiety, evilism fear, and evilism terror are phrases we coined to describe the reality of the women’s voiced concerns, emotions, and beliefs.

²² These statements are a reflective collage from the women we have worked with or interviewed.

evil-based violent pedophilic pleasures and entertainment, and/or to satisfy their greed for profit by forcing the child victim into the “sex” and pornography trade.

There is no justification for the dehumanizing violence RAT torturers inflict. Throughout this paper we share the woman’s RAT ordeals so we can all hear their truths and bare witness to the horrific ordeals they endured and to their suffering. To better understand the RAT ordeals they endured we offer the following definitions:

1. **Brutalized** meaning they were treated with savage merciless cruelty that was inflicted without moral restraint.²³
2. **Terrorized**²⁴ meaning they endured the RAT torturer’s deliberate attempts to create terror—an intense paralysing fear, or dread of it—through symbolic and actual actions—that involved the use or threat of abnormal and/or life-threatening acts for the purpose of influencing the chosen victim to do as was demanded of them.
3. **Torture** meaning they endured deliberate, systematic, or wanton inflictions of severe physical, sexualized, and/or mind-spirit pain and suffering, and other forms of cruel, inhuman or degrading actions that were inflicted unto them by one or more persons acting alone or with others,²⁵ and
4. **Horrification** goes beyond terror. Based on our experiences as carers supporting and bearing witness to experiential memories of others, horrification includes not only emotional terror, it means the women, as child victims, were exposed to—seeing, hearing, tasting, smelling, feeling, and experiencing ordeals of violent horror inflicted without moral restraint. Ordeals so heinous as to be without verbal language, as to be beyond description, that gives rise to speechlessness,²⁶ voicelessness, stuttering, shuttering, shivering, tremors, and seizure-like responses—seizures, we suggest, that could be compounded by the release of experiential body memories of electric shock torture and/or over-drugging.

Coded language and symbolisms

Receiving a telephone call from one of the RAT family/group members stating it was “*time to come home*” translated into the information that “*rituals and ceremonies*” were being organized and it was time to “*get ready.*” This was the process—the telephone call

²³ Barber, K. (Ed.). (1998). *The Canadian Oxford dictionary* (p. 181). Toronto: Oxford University Press; The Reader’s Digest Association. (1964). *The Reader’s Digest Great Encyclopaedic Dictionary* (p. 119). Montreal: Oxford University Press.

²⁴ Hanle, D. J. (1989). *Terrorism T.H.E. newest face of warfare* (p. 104). Washington: Pergamon-Brassey’s.

²⁵ United Nations. (1985). *Outlawing an ancient evil: Torture*. New York: Author; International Council of Nurses. Position Statement on Nurses and Torture, adopted in Seoul, May 1989; World Medical Association Declaration Guidelines for Medical Doctors Concerning Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment in relation to detention and imprisonment. Adopted by the 29th World Medical Assembly, Tokyo, Japan, October 1975.

²⁶ Schmemmann, S. (2000, April 23). To Vietnam and back. And back. And back. *The New York Times*, 1, 5. During our research project we interviewed a holocaust survivor and he too expressed speechlessness, unable to verbalize some of the atrocities of his victimization. Much like some of the women who could only tell so much, unable to tread into the horrors of their RAT ordeals.

and the conditioning message—that triggered a conditioned and dissociate state—to the captive adult that “prepared” her to be victimized at the violent family/group gatherings. For the child victim who lives at home with her RAT perpetrator(s) a conditioned “*it is time*” statement can suffice in preparing her for the violent pedophilic “ritual and ceremonies.” The use of coded language or words that hide truth and/or minimizes reality is not unique to just RAT family/groups. In Stony Mountain prison a hand signal reveals an inmates gang affiliation.²⁷ Members of an alleged international pedophile network, The Brotherhood, used the coded language of attending a “Teddy Bear’s Picnic” to hide the pedophilic purposes of their annual meeting.²⁸ Women connected to the Hell’s Angels biker gang are coded: “old ladies” signal the property of one Angel; “mama” denotes everyone’s sexual property.²⁹ Using coded language is also common practice within society-at-large. For example, society-at-large minimizes pedophilic child abuse when referring to the perpetrators as “diddlers”.

Depending on the idiosyncrasies of the RAT family/group, the following are other examples of how evil-based actions are transformed and normalized using coded language. A male pedophile, the leader of the moment, becomes “*satan*”, “*high priest*”, or “*the bishop*” and violent pedophilic family/group gatherings are spoken of as a “*rituals and ceremonies*”. The “*chosen one*” is a term used to manipulate the child (or captive adult) victim into believing they are special and hold a position of privilege within the RAT family/group. In reality, listening to the women in our research project, the term chosen one implied chosen for victimization; chosen for the moment—to slap, to kick, and/or to rape; chosen for a specific pedophilic torture gathering. Using the term the chosen one, we suggest, is a mind-spirit distortion tactic RAT torturers used to normalize the chosen victims on-going victimization.

Influencing and distorting the child victim’s perceptions occurs when violent pedophilic RAT family/group gatherings are transformed into celebratory gatherings using the coded term “*rituals and ceremonies*”. Reality and truth is reshaped, atrocities normalized. By defining evil-based violent family/group acts as rituals and ceremonies the RAT torturer teaches the child terms that, if heard by outsiders, are appropriate to society-at-large. This prevents negative consequences,³⁰ such as, exposure of the RAT family/group. Developing a coded language is purposeful for the RAT family/group in other ways. Coded language and vocabulary conveys meaning that is passed on to the next generation of RAT family/groups; and coded language helps to hold the co-culture in place.

²⁷ No author. (2003, March 3). Stony Mountain Prison, Healing Alternatives to gangs. *The Star*
<http://www.the.star.ca/NAS>

²⁸ Press Assoc. (2003, May 8). Britons arrested in paedophile raids
<http://www.guardian.co.uk/uklatest/story/o,1271,-2650376,00.html>

²⁹ Lavigne, Y. (1997). *Hell’s Angels* (pp. 114-115). Secaucus, NJ: Carol Publishing Group.

³⁰ Scully, D. (1990). *Understanding sexual violence: A study of convicted rapists* (p. 97). London: HarperCollins Academic.

Besides coded language, physical symbols³¹ were/are also used to define and maintain the evil actions of the RAT co-culture. For instance, one woman, as a child victim, was taught that black candles were symbolic of satan's blood. Three black candles placed in a symbolic triangle formation around her, kept her captive, unable to move, terrorized, waiting for satan to appear with the demand that she "*suck satan's lollipop*" [penis].³² Similarly, when she was a child, another woman was taught triangular shapes were "*silencing traps*". "*I was taught to see or create triangles everywhere ... at the peaks of houses, the cross members of a gate, the letter "A", and even in the palms of your hand ... taking a finger tip and placing it in the middle of the triangle on the palm of my other hand meant I was making a dot within the triangle ... this was a signal to go silent ... to disconnect or dissociate my-Self from the event that was causing me distress.*"³³

There were symbolic circles for everything. "*We had soul circles, dedication circles, satan circles, mother circles, father circles, chanting circles, hatred circles, circle of darkness and the opposite ... the circle of light ... inner and outer circles, fire circles ... lots of circles ... there was just so much ... so much all the time*"³⁴ Upside down crosses, circles, shapes, blood lines, numbers, colours, smells, altars, and markings, for instance, all symbolisms—tools, weapons, instruments—that were intentionally used by the RAT family/group for the infliction of over-whelming terror unto the chosen victim. Tools that held the chosen victim's mind captive, distorted, in chaos. Tools used to commit physical and pedophilic torture and horror. Tools that exerted totalitarian power and control aimed at silencing the child (captive adult) victim. All the women in our research project who identified surviving ordeals of RAT voiced that physical symbolisms were constantly used by the RAT family/groups.

De-constructing coded language

Why is it important to de-construct coded language or euphemisms? Because using coded language or euphemisms hides and/or softens reality and without reality there can be no truth and without truth how can there be healing? Just as the coded language of the "final solution" cloaked the evil actions of genocide against the Jewish people by the Nazi, so to do the words "rituals and ceremonies" cloak misopais and the human evil family/group violent actions RAT torturers commit.

Attending rituals and ceremonies was a term used by all the women in our research project who spoke of enduring RAT ordeals. How would an outsider know the words "*attending family rituals and ceremonies*" meant the women, as children, were being subjected to pedophilic RAT family/group terror, torture, and horror? And, for the captive adult, how would an outsider know when she spoke of attending family/group ritual and ceremonial gatherings it meant she was making reference to her on-going RAT

³¹ Daft, R. (1995). *Organization theory & design* (5th ed.) (pp. 333-338). New York: West Publishing; White, L. A. (1975). *The concept of cultural systems: A key to understanding tribes and nations* (p. 4-5). New York: Columbia University Press.

³² Sara

³³ Hope

³⁴ Sara

victimization? Using the coded language of rituals and ceremonies was/is one of the manipulative tools the RAT torturer used/uses to cloak their human evil acts of pedophilic (and/or captive adult) brutality, terror, torture, and horror.

And, references made, by the women in our research project, to satanic or luciferin “religious” books and bibles focussed on how these reinforced the all-powerfulness theme of the adult RAT torturer. Using their insights, satanic or luciferin “religious” books and bibles were but manipulative tools that lent support to the brutality of the human evil acts committed during the violent pedophilic RAT family/group gatherings. Tools that reinforced the terror required to maintain totalitarian power and control; tools to secure the on-going silence of the child victim; tools that added “religious” ritual drama to violent pedophilic RAT family/group gatherings. We must conclude that satanic or luciferin books and themes are used by RAT torturers/family/groups as tools of mind-spirit and sexualized torture, human evil actions that are camouflaged with the coded term—religious beliefs.

Although euphemisms can help the victimized person distance the horror of RAT, in our opinion, there needs to be another solution. We cannot continue to support RAT torturers by using the coded language that hides the human right crimes they commit. For this reason, during the remainder of this paper, we will replace coded terms such as rituals and ceremonies with the terms violent family/group gatherings and/or ordeals wherever ease of discussion permits. We can think of no justification for using the coded language of the RAT family/groups other than when necessary for clarifying the discussion. Using their coded language and their euphemisms lends a perceptual sense of normalcy to the human evil actions of the RAT family/group.

Normalization

Human values govern and direct adult’s lives, children’s lives; values set out markers of what is right or wrong; values are central to one’s belief system, determine principles, perceptions, ethics, and integrity; values influence attitudes, and needs and desires which drive motivations. Values make the moral map used to guide decision-making, thus, one’s actions. Values justify actions and actions become habitualized when practiced repetitively.³⁵ Values organize practices within a culture—ethnic, organizational, family, or group. Values within a culture determine, for instance, how power is exercised, how gender is role-modelled, how standards for truth telling and reality are set, how group cohesiveness is established, and how symbolism—stories, traditions, myths, and other forms of ritualisms are exercised. Ritualisms often involve planned group gatherings with a purpose, generally with a leader and an audience. Ritualisms normalize and reinforce group values, beliefs, and practices; strengthen group bonding, set relationships and establish the norm.³⁶ When speaking of cultural norms and its moral map in this

³⁵ Sankar, Y. (1992). *Education, human values and ethics: Imperatives for the information society*. Toronto: Canadian Scholars’ Press.

³⁶ Daft, R. (1995). *Organization theory & design* (5th ed.) (pp. 333-338). New York: West Publishing.

generalized goodness mono-fashion, it is assumed there is respect for the fundamental human rights and the dignity and worth of the human person.³⁷

However, from listening to the women in our research project, we suggest the RAT torturer/family/groups, within the RAT co-culture, set immoral maps—pluralistic maps—manipulative maps—evil-based maps. Such an insight is taken from one woman’s childhood:

*Everyone loved him ... and oh ... what a grand performance he gave! My father, he performed to all in our community ... playing the role of a kind and gentle man ... and, when he died the community said, “We all loved your father.” But my relationship with my father was horrendously different! I lived three realities at once ... the community face of “we all loved your father” ... our family insider face filled with my father’s alcoholic rages ... violence and terror ... then his secret relationship with me ... rapes ... taking me to horrific organized group rituals ... evilness ... that took me into the darkest hole of humanity ... into the blackest hole of hell ...*³⁸

Immoral maps, as just shared, guide yet hides, the RAT torturer’s evil-based actions. Immoral maps that are filled with evil-based values, devoid of integrity and ethics, for how can there be integrity and ethics in evil human actions that are devoid of respect for the fundamental human rights, the dignity and worth of the human persons they dehumanize? This father’s immoral map contained a manipulative map that was filled with abilities to lie and to deceive, filled with falseness, hypocrisy, pretense, and trickery. This father’s immoral map also contained a pluralistic map that accommodated the many roles he played—from loved community man, to violent spouse, to pedophilic RAT torturer, to membership in an evil-based organized RAT group of about twelve men and women RAT pedophiles.

When RAT individuals/family/groups participate in evil-based gatherings these interactions legitimize like-mindedness and bolsters groupthink. Groupthink creates an illusion of invulnerability, of unanimity, and members believe they are all smart and all-powerful; outsiders are seen as inferior and there is a group effort to keep outsiders at bay.³⁹ This, we suggest, reflects, in part, the psychology of RAT family/groups for we heard statements such as, “*I was taught that the family was superior,*” and “*that outsiders were weak,*” and “*outsiders would contaminate me if I had anything to do with them so I had to practice passing the torture tests so the outsiders wouldn’t get me.*” This RAT family/group psychology is the mind-set into which some of the women in our research project were born, schooled, and forced into participating in the horrors of violent evil-based family/group actions that they were taught to believe and perceive were normal

³⁷ United Nations *Universal Declaration of Human Rights*; Department of Canadian Heritage. (1991). *Convention on the Rights of the Child*. Hull, Quebec: Human Rights Directorate.

³⁸ Carrie

³⁹ Crider, A. B. , Goethals, G. R. , Kavanaugh, R. D. , & Solomon, P. R. (1983). *Psychology* (470-471). Dallas: Scott, Foresman.

and/or from which there was no escape! And/or terrorized to remain silent for fear of being killed—“...some people showed me a red line ... of blood? ... on the snow. I was told not to cross the line. I was told if I crossed the line I would be hurt like the baby on the table.”⁴⁰

RAT family/group gatherings can directly instill and role model an immoral map of RAT family/group values such as caring about others is wrong. For example, “I was told that I was not allowed to care about others ... caring was not allowed in the family.”⁴¹ Such an immoral map directly normalized sexualized violence within adult-child relationships, was verbalized to the child victim as love, and rationalized to the child as being for their own good. For instance,

*“I’m three ... my daddy says ‘I love you, your my little princess, very pretty’ ... I get right scared ... he’ll hit me if I won’t be a good princess ... I’m scared of monsters [penis] ... but I will soon be all grown up.”*⁴²

Internalizing such co-cultural and relational family/group norms is also taught via indirect association using RAT family/group media—pornography. For instance,

*I had to watch the pictures [pornography] so I would learn how to be a woman ... the family teaches you became a woman at the age of reason ... at age seven. Now, as an adult, I have great difficulty understanding the difference between violence and sex. I struggle to separate these two because they are all knotted and twisted together and torture touch was all I ever experienced.”*⁴³

Depending on the idiosyncrasies of the family/group norms, pedophilic RAT can begin with the newborn infant. Society-at-large must not dismiss the reality newborn infants can be victims of sexualized torture⁴⁴ or of RAT. Evidence of pedophilic infant victimization is both a historical and present day reality, confirmed in documents and in videos confiscated by police that showed the pedophilic brutalization of infants who still had their umbilical cords attached.⁴⁵ Nor can we dismiss that some babies do remember

⁴⁰ Kate

⁴¹ Hope and Sara

⁴² Sara

⁴³ Sara

⁴⁴ Adam, B. A. (2003, May 27). Child porn collector awaits sentencing. *The Star Phoenix*; Bradley, K. (2003, May 27). The collector. More than ever, kids are abused to satisfy the twisted needs of collectors worldwide. *Toronto Sun; Child Pornography and Pedophilia Hearings before the Permanent Subcommittee on Investigations of the Committee on Governmental Affairs United States Senate, Ninety-eighth Congress second session Part 1, November 29-30/84*. Testimony of William Dworin, Los Angeles Police Department; and Lt. William G. Thorne, Bergen County Prosecutor’s Office, Hackensack, NJ. (p.52).

⁴⁵ Smith, G. (2003, January 18). Child-pornography users abusers, psychologist says. *The Globe and Mail*; Dimanno, R. (2003, January 17). Baby with umbilical clamp victim. *The Star* <http://www.thestar.ca>; Tandler, S. (2002, December 18). 1,200 arrested in British paedophile raids. <http://www.timesonline.co.uk>; Dolan, C. (2002, November). “In the name of God ...” *Press Conference*,

birth.⁴⁶ Some will remember not only their birth but also their instant torture and terror ordeals. Several women participating in our research project believe, have memories, have feelings and intuitive knowing, that they endured pedophilic newborn/infant sexualized RAT. When older, some witnessed sexualized violence against infants. For example, “*I remember seeing the adults’ tape the infant’s eyes shut before the infant was forced to suck the man’s penis.*”⁴⁷ Infant sexualized objectification and victimization has ancient roots. For example, “*In Imperial Rome [male] infants were castrated by having their testicles squeezed; the boys were later employed in brothels.*”⁴⁸

Normalizing RAT family/group actions occurs through practices that reinforce group bonding. Drawing on the knowledge gained from research into fraternity gang rapes, older men used sexualized aggression to display masculinity and to induce younger men into masculine power roles.⁴⁹ Similarities of which are reported within RAT family/groups. Young male children were initiated into male sexualized aggression and misogyny when, as one woman described, “*My father taught my little brothers how to rape me ... the family/groups would put us boy and girl children in the centre of the circle and make us do sexualized stuff to each other ... they’d laugh at us ... humiliate us.*” All the women spoke about experiencing gang rapes during family/group gatherings. Gang rapes of the chosen child victim could also occur at any time when there was a gathering of perpetrators, during sexualized exploitation ordeals, or during the making of pornography.

As in fraternity groups, we suggest, male and family/group bonding is reinforced during actions of group rape and, as in fraternity gang rapes, the female victim is merely an object on which to inflict sexualized aggression. Girard’s (cited in Sanday 1997) opinion was that the female’s victimization in fraternity ritual sacrifices served as a substitute object for the venting of the aggression. For the whole system to work the surrogate victim must be vulnerable and unable to retaliate, there must be unanimity within the group that the female victim is a “willing” victim needed for the continued efficacy of the ritual, and that the female victim is also the one at fault for her victimization.

This double bind of scapegoating and blaming-the-victim are similarities that are coded into violent RAT family/groups gatherings. Vulnerable children, in our research, female children, were unable to retaliate, served as the surrogate object—“*I felt like a thing ... an object*”—unto which the family/group, the male, expressed his pedophilic aggression and violence. It must be noted adult women perpetrators were also part of this sexualized aggressive arrangement thus the impact of childism and misopais becomes even more evident. Unanimity within the family/group was assured when the child victim was selected as the “chosen one”—the perfect victim—scapegoated to be the “willing”

Washington, DC; CNN. (2001, February 13) *Internet child porn gang jailed*. CNN.com./world; The Canadian Press. (1996, December 11). Porn includes kids in diapers. Scientist charged after police raid Defence Department. *The Chronicle-Herald*.

⁴⁶ Chamberlain, D. (1988). *Babies remember birth*. New York: Ballantine Books.

⁴⁷ Hope

⁴⁸ Howitt, D. (1995). *Paedophiles and sexual offences against children* (p. 233). Toronto: John Wiley.

⁴⁹ Sanday, P. R. (1997). *Fraternity gang rape sex, brotherhood, and privilege on campus*. New York: New York University Press.

victim. Blame-the-victim was inflicted because she “*never did good enough*” ... she could never win as demonstrated in the following RAT ordeal that a woman described enduring when she was a seven-year-old child.

After the consumption ceremony in the circle my father [satan] takes me out of the circle to the little cabin ... my father puts his lollipop in the house [vagina] and dog house [anus] ... I be very still ... I have no clothes on ... it's dark ... and I'm scared. I say to me "I be in a marriage to my father, satan ... I have duties now" ... I stay in the little cabin until I'm able to walk again ... then ... the man picks me up and takes me home ... during the dark time. The man talks to my mom ... I go lie down because I have to be quiet ... I be sad ... and water [tears] come in my eyes ... and on my face ... I got in trouble...⁵⁰

Symbolic objects and sacrificial rituals of victimization, pledges of secrecy, disconnecting and dissociation-inducing mechanisms such as drugging, music, noise that over-stimulates and/or silence that isolates and disturbs, dance, rhythmic chants and movements, verbal abuse and verbal repetitions, smells—incense, costumes—masks or hooded robes, and darkness or blinding light are all means of restructuring psychological reality. All are manipulative tactics that both fraternity gang rape groups and RAT family/groups can commonly employ to restructure psychological reality of the chosen victim. And, depending on the skills of the RAT torturer hypnosis and post-hypnotic suggestions and the expanded use of alcohol and drugs become additional tools in the hands of a professional perpetrator, such as a nurse or doctor. Using all these manipulative tools the child victim (or captive adult) is further manipulated into perceiving she, as the chosen one, is special for giving of her-Self to an all-powerful superior—a satan, for example. All these manipulative techniques focus on distorting and destroying the child's personal identity, transforming her identity into a family/group identity. In bonding the child's identity to a family/group identity she becomes lost to her-Self—robotized, mechanized—a prisoner—the perfect victim.

Taught she is worthless on her own, continuously mentally assaulted by hearing conflicting “positive” and negative statements. Statements such as being told she is “*doing good*” at withstanding the torture tests then told she is “*never good enough*” or torn between perceiving her specialness as the chosen one and the painful horrors of being beaten because she “*did not do good*” during the ritualisms. Such conflicting statements and realities are elements of a manipulative technique known as the swing.⁵¹ A manipulative technique of the RAT torturer that leaves her deeply confused and stripped of individual Self-worth because Self-worth and identity are gained by pleasing the family/group, by being able to bond with the family/group. She does not know the torturer's goal is to strip her of individual identity then force her to connect with her-Self via the development of a group identity, to force her to develop a sense of her-Self as being one with the family/group.

⁵⁰ Sara

⁵¹ Sanday, P. R. (1997). *Fraternity gang rape sex, brotherhood, and privilege on campus*. New York: New York University Press.

RAT torturers use many tactics to force family/group bonding. Family/group bonding is reinforced each time the child is forced to declare pledges of loyalty to the RAT family/group, just as the new pledges are forced to declare loyalty to the university fraternity. Loyalty pledges designed into a song and repetitively chanted can reinforce group identity and loyalty to the RAT family/group. One woman in our research project spoke of being taught such as song from the time she was a toddler. Not only did the song chanted reinforce her group identity and loyalty to the RAT family/group it was a tool to enforce dissociation and also worked to normalize and habitualize suicidality:

Death story
I will never tell on my family
I love my family
My family is me
We are one
To tell is to die a horrible death
I can never escape this—my destiny
I am one with my family destiny
Whatever will be, will be (go to sleep)⁵²

In listening to the women who participated in our research project, the RAT torturer has at their disposal a seemingly endless number of manipulative tactics and techniques, an affinity for pedophilic “creative” excessive brutality, human evil acts of terror, torture, and horror that they use to tear the baby’s or the preschooler’s purity and innocence into shreds, all for the RAT family/group’s protection, power, pleasure, and/or profit—in the making and selling pornography for example. The age of initiation and the age of being let out of RAT family/group gatherings can vary. For some, RAT victimization may begin in infancy, for others:

That night ... the night my father raped me ... when I was six ... is vividly clear. But, how old I was when the group rituals started is not as clear. I sometimes think these may have started earlier, between the ages of four to six. I was about 13 when the ritualized torture stopped.⁵³

Creative excessive brutality

Creative excessive brutality was terrifyingly normal, it was routine within RAT family/groups. Pure pleasure derived in tormenting the child, the destructive release of violent power that ran riot on the defenceless child, and the unregulated expression of pedophilic torture, all components of creative excessive brutality that is, in our opinion, rooted in the positional power and value of adults over the infant, toddler, child, or youth. An adulthood omnipotence that grew out of childism and misopais and bloomed when attached to evil based themes practiced at violent RAT family/group gatherings described as rituals and ceremonies directed by adult persons in the role of an omnipotent satan, for instance.

⁵² Sara

⁵³ Carrie

Wolfgang (1997) in chapter 20 of his book—*Violent excess*⁵⁴—discussed the institutionalization of brutality within the death camps of the holocaust. Human cruelty and brutality take on social meaning when brutal violence is normalized within a social group. Brutality becomes a binding norm that calls for conformity of values that support and habitualize the brutal practices of the group. Brutal violence is constructed terror that is a means of repression and discipline because of the readiness of the perpetrator to exercise their power via the infliction of brutality. When brutality becomes routine, habitualized, normalized behaviour, the victim is fair game—an object to blame, a helpless prey to humiliate, dehumanize, torture, or threaten to kill at will. Divisions of labour occur when brutality is the norm. Specialization skills and positions develop; special sites are established to house brutal excesses, for example, in Dachau, prisoners were placed in “dog cells”⁵⁵ with only enough room to lie cowered on the floor. Before they were brought something to eat they were forced to beg, barking like a dog. In central killing sites prisoners were deprived of food and subjected to violent orgies of flogging, clubbing, and humiliations. Prisoners were hung up, hung upside down by their feet. Torturers experimented with how much the victim could withstand. When excesses were staged, directed at an audience, it spread terror to the victims; prestige, respect, and power to peers and superiors.

How much could the victim withstand? This is the creativity of brutality! Creative excessive brutality was a reality we heard and heard and heard as we listened to the women participants in our research project. Terror was the norm—“*when I was little I was afraid to go to sleep because I was terrified my family would kill me and eat me.*”⁵⁶ There were “*sitters who wrapped me up with bandages like a mummy leaving me unable to move and a high priest and satan to whom I was to be obedient, of whom I feared for my life*”⁵⁷; and “*I had a trainer who taught me to dissociate and fragment.*”⁵⁸ The women in our research spoke of being hung, of being put in cages, forced to act and eat like a dog, forced to live in a barn and eat out of the animal trough, whipped, cut, burned, beaten without mercy, gang raped, and penetrated with everything and anything, for example. The “*little room in the basement*”, barns, cabins, cottages, church basements, family houses, boats, warehouses, hotels, were some of the special sites where brutal excesses happened. There is little difference between the creative brutality of RAT victimization of the child and the prisoners of the holocaust, except many of the RAT torturers are the mothers and the fathers, the grandparents, aunts, uncles, the very people who are supposed to care and love the child. This is, in our opinion, the worse brutality of all!

Being brutalized within the context of their most intimate adult-child relationships creates an agony that is beyond description. Torment that renders the child victim feeling absolutely helpless; all they can do is scream in their heads, to cry is to bring pleasure to

⁵⁴ Wolfgang, S. (1997). *The order of terror: The concentration camp* (W. Templer, Trans.) (pp. 223-234). NJ: Princeton University Press.

⁵⁵ Wolfgang, S. (1997). *The order of terror: The concentration camp* (W. Templer, Trans.) (p. 226). NJ: Princeton University Press.

⁵⁶ Sara

⁵⁷ Sara

⁵⁸ Hope

the RAT torturers. Silence becomes the child victim's code of behaviour—"I promised my-Self I would never cry again." Unable to avoid the blows, the electric shocks, for if the child victim moved their RAT torturer might know no bounds. Immobilized, fastened down physically, psychologically, and spiritually, drugged, incapable of escaping, with no one to help, the sexualized torture organized into brutal pedophilic RAT family/groups gatherings renders the child victim "a nothing", an "it". Objectified, trapped in a brutal reality that she is to perceive as normal, in an identity that is supposed to make her very special as the "chosen one". Unable to speak for no one is listening, rendered speechless by the torture and the horror she removes her-Self to the ceiling, deeper, deeper into the crack in the ceiling, deeper into her-Self, squeezed into her big toe. Further away—out of the room. Even further—torn into pieces so each piece can hold a little of the horror. The RAT torturer's sovereignty over her life and death intensifies their protection, their power, and their pleasures. Powers and pleasures that they maximized with the omnipotent roles of playing satan or high priest—positions that reinforced male dominance. Positions that employ creative excessive brutality within the context of a co-culture of the RAT family/group are actions of human evildoers.

Tools for reinforcing acts of human evil: satan, lucifer, rituals and ceremonies

We repeat: human evil means the RAT torturer participates in **actions** [emphasis added] that result in consequences that were/are destructive to the humanness of the chosen victims.⁵⁹ The human evil actions RAT family/groups inflict are terror, torture, and horror unto the chosen child victim. Four themes of how satan or lucifer, rituals and ceremonies were/are used as tools to intensify the destructiveness of their human evil actions are:

1. Enforced dualism: A tool for mind-spirit torture.
2. Rituals and ceremonies: Coded language for violent family/group pedophilia.
3. Male domination: Positions of power—father, satan, high priest, or bishop; and
4. Marketing pedophilic crimes: Using satanic or luciferin programming.

1. Enforced dualism: A tool for mind-spirit torture

Some of the women in our research project stated they were unaware of any references being made to beliefs about satan or lucifer in connection to the RAT ordeals they were specifically subjected to. For another woman, who identified her father as one of the main RAT torturers, she referred to him as an evil man who used books on evil and magic, refusing to have a christian bible in their home. Others had clear knowledge of how terrifying the all-powerfulness of a satan or a lucifer theme was and of how these were used in connection to violent pedophilic RAT family/group gatherings. For instance, "*I was taught chants to the luciferin deity which were used at the rituals and ceremonies*"⁶⁰ and "*I be in a marriage to satan ceremony.*"⁶¹ Satanic-based themes were also used to inflict fear into everyday life—"Sometimes, my mother baked a black cake, a satan's cake ... terrified ... I had to eat it."⁶²

⁵⁹ Staub, E. (1989). *The roots of evil* (p. 2). Cambridge, MA: Cambridge University Press.

⁶⁰ Hope

⁶¹ Sara

⁶² Sara

For the specific RAT family/groups that used satanic or luciferin all-powerfulness themes, they also actively pursued involvement in mainstream christian church groups and activities “so we looked like good outsider families.”⁶³ This manipulative and dualistic “religious” involvement is the reason we use the compound terms christian-satanic and christian-luciferin when referring to these specific RAT families/groups. Clearly, being involved in outsider community activities such as a church was a manipulative cover for these specific RAT parents—another intentional deceptive tactic.

These specific women spoke of how difficult it was on their minds to develop and maintain dualistic thinking. Forced into dualistic christian-satanic or christian-luciferin thinking was an everyday childhood struggle as suggested by the following vignettes:

We had a daytime bible and a nighttime bible. My mother would read to me from both but I was told never to tell the outsiders about the insider religion because what happens in the family stays in the family. Besides, the outsiders were too weak and would never understand, and as insiders we were superior to the outsider, at least that's what I was told. It was so difficult and confusing to keep these two opposing teachings separated in my brain, in my mind, but you had to for fear of being beaten if you messed up. I remember the time I slipped up in Sunday school, in the daytime church, and asked. “Where's the red bible?” Thankfully, people didn't realize I was referring to the luciferin bible.

There was daytime schooling and nighttime schooling. Nighttime schooling started before I went to the outsider school. At insider school I had to learn how to stand still for a long time ... to hit my forehead and say a whole bunch of times “natas sevol em” which is “satan loves me” backwards ... I had to learn to stand real still when they electric shocked me ... if you jumped you got shocked again. It was so hard and terrifying to keep the insider and outsider worlds separated. But you learned As a youth, I went to outsider church camps and trips to other parts of Canada. There was always an insider there to watch me; I'm realizing that now My parents were very active within the outsider church, it made the family fit in—it was and is a very effective way for my parents to manipulate the community into believing we were the picture perfect family, that they were/are good parents.”⁶⁴

When we asked whether the struggle to maintain such dualism contributed to disconnected and dissociative thinking, the women represented in these vignettes agreed. They stated making children of the family dissociative was a goal of the RAT torturer, especially the trainers whose job it was to teach the family/group children to dissociate. Dissociation “lets you forget”—it also protects the RAT torturer. Using the themes of satanic and luciferin all-powerfulness the RAT torturer reinforced dualistic, dissociative

⁶³ A common theme repeatedly stated by the women in our research project.

⁶⁴ These paragraphs are a composite of several of the women, participants in our kitchen table research project, who were forced to develop dualistic thinking regarding “religious” belief systems.

thinking—forcing the child to keep insider and outsider worlds separated. This was one method of mind-spirit torture that added to the child victim’s dehumanization and that she expressed fearing “*going crazy or losing my mind.*”

2. Rituals and ceremonies: Coded language for violent family/group pedophilia

Although the evil-based pedophilic actions of the RAT torturer/family/group gatherings were consistently organized under the coded words of “rituals and ceremonies”, listening to the women in our research project suggested each RAT family/group brought idiosyncrasies to their violent pedophilic family/group gatherings. For instance, one woman spoke of “*formal ceremonies*” that involved hens having their heads cut off. Some spoke of “*painful cleansing rituals*”⁶⁵ that were performed on them before “*ceremony*”, others did not. Some RAT family/groups inserted satanic or luciferin themes and roles—“*my father was satan*”⁶⁶—into their violent pedophilic family/group gatherings, others did not. Whether or not satanic or luciferin themes and roles were used to expand on the violent pedophilic ritual drama⁶⁷ of the family/group gatherings does not alter the reality that RAT torturers—like-minded persons—construct, customize, and organize violent pedophilic RAT family/group gatherings, coded as “*rituals and ceremonies*”, for Self-serving reasons: For protection, power, pleasure and/or profit. From listening to the women, we suggest the violent RAT family/group gatherings focussed on the RAT torturers—men and women—satisfying their needs and desires for all forms of pedophilic torture. Physical torture, sexualized torture, and mind-spirit torture, pedophilic torture, and acts of animal cruelty—bestiality and killings designed as “*sacrifices*”. It ought not to be a surprise that acts of animal cruelty are components of RAT family/group gatherings because animal cruelty often accompanies acts of violence against children.⁶⁸

A childhood RAT ordeal:

I was forced to drink wine until I was very drunk ... as they watched the adults would laugh ... I can still hear their tone ... I felt so humiliated ...

At some formal rituals and ceremonies chickens were often used as animal sacrifices ... their heads were cut off ... I watched with horror ... I was terrified they would cut off my head ... they smeared blood over Margaret and I ... then they gave us enemas ... and ... collected the feces in containers ... then the adults forced me to choose ... either I smeared it on Margaret ... or ... I'd be forced to eat the feces ... I would always choose to smear the feces on Margaret ... but then ... I knew ... Margaret would be forced to eat the feces ... it was horrific ... I was left feeling I had

⁶⁵ Sara, Hope

⁶⁶ Carrie

⁶⁷ Leach, M. (Ed.) & Fried, J. (Associate Ed.). (1984). *Funk & Wagnall's standard dictionary of folklore, mythology, and legend* (pp. 946-949). San Francisco: Harper.

⁶⁸ Petrovski, L. (1998, January). The silent link. *Trends Magazine*, 6-11; Butler, C. & Lagoni, L. (1995, July/August). Animal, child, or partner abuse: What if you suspect the worst? *Perspectives*. 36-42.

harmed Margaret ... I felt so guilty ... so ashamed ... so humiliated ... so terrified ... there was no way I could win

When they used snakes at ceremonial rituals it's my impression the women acted the worst because they liked to use the snakes for such grotesque sexualized acts ... as well ... I feel they seemed to enjoy the torturing.

To protect my-Self I went into my black hole where I couldn't hear a sound ... and ... if I could feel ... I went further into my big black hole.⁶⁹

We suggest that participating in such violent pedophilic RAT family/group atrocities including the killing of animals heightened the RAT torturer's voyeuristic pleasures, that fecal smearing intensified their perverse and sadistic thrills, that degradation and dehumanization of their child victims maximized their brutal "creativity" that seemed to have no limits. Deriving ecstasy, we assume, meant witnessing the victimized child struggle not to lose her mind during the frenzied chaos, confusion, terror, torture, and horror that was being inflicted unto her and Margaret. And, their ultimate feelings of domination were derived, we suggest, from watching, as dissociation—as she slipped into her black hole—became the child victims' only escape!

3. Male domination: Positions of power—father, satan, high priest, or bishop

Misogynistic and misopais-based values and beliefs assured "him" the power and position as head of the household and/or RAT family/group leader. As well, his role as satan, high priest, or bishop assured his position of male domination as the leader of the RAT family/group, the subordination of women, his ownership of the children, and his right to have access to the children, to do as he pleased with them—to inflict violent acts of RAT.

Although we are focussing on the power, position, and the roles of the adult male RAT torturer, all the women in our research project that reported ordeals of RAT, stated women had also victimized them. Several of the women victimized reported the existence of violent female-led groups, with a dominant female role of "*high priestess*" that were or had connections and/or had to report to the dominant male-led RAT family/group. And, one woman reported that although her father was not a RAT torturer, he was the dominant figurehead in the family, inflicting brutal child torture. As well, he "*sold*" her to pedophiles. She reported that her RAT ordeals originated within her mother's family/group. All mothers were not RAT torturers; however, their male partners dominated them. The women in our research project described these mothers in various ways. As being fixated on meeting the needs of their husbands, as being absent, as victims as spousal violence, and as being aware but dismissive of the inter-generational pedophilic violence—"We ... the kids ... talked among ourselves saying ... '*Grampie is a dirty old man*' ... the adults would say '*he just loves you*' ... I believe other adults knew ... they played a part in the code of silence."⁷⁰

⁶⁹ Carrie

⁷⁰ Jessie

In this section, because our research project involved only women speaking about their childhood victimization, all references made to a child victim refers to a female child. And, to discuss male domination and male roles within the RAT family/group we use the pronoun “he”. As the women in our research project discussed the positional power of men within the RAT family/group the repeating reality of male domination was made visible and was expressed in various ways, such as:

- (a) He instilled misogynistic values and rules that taught the female child that men/boys were more important than women/girls and/or only men held the powerful positions within the RAT family/group. For instance, “*my father was served his food first, as were my brothers;*”⁷¹ “*I was taught that men were better than women;*”⁷² and “*men were masters and women were servers ... only the men could be the high priest,*”⁷³ and “*my father... grandfather... was the leader of the group.*”⁷⁴
- (b) He instilled misopais-based values and beliefs that “*men valued virgin infants, toddlers, and children—virgin orally and anally ... the family had rules and customs ... of having children assessed ... a man, the assessor, stood me naked on the chair ... checked me all-over ... my assessment was recorded in a book by a coded name or number ... I think this information was used for persons who wanted to purchase child slaves,*”⁷⁵ and “*I was valued for my small bones and the color of my hair.*”⁷⁶
- (c) He used his male position, power, and role to exert totalitarian power and control over the child victim, terrifying and manipulating her into perceiving that he was all-powerful, omnipotent, and omnipresent, possessing of the supernatural power to know her every thought and action—“*they seemed to know everything that I was doing and would tell me that I was not to ask questions ... not to ask why ... I’d be beaten when I was caught thinking*”⁷⁷ ... *you were not supposed to think ... you just did.*”⁷⁸
- (d) He used his positional male power to exploit his daughter for pleasure and for profit. “*After the age of reason—age seven in the family—I was forced into ... the child prostitution business and paid \$2.00 each time I worked as a child prostitute. When I got home with my \$2.00 I had to give my father a blow job, pay him \$2.00 or he threatened to starve my siblings. What choice did I have?*”⁷⁹ “*I can still see my-Self as a little girl sitting on the counter of my father’s store ... he rented me out to the men and women ... he took me on the plane to Toronto to be exploited.*”⁸⁰
- (e) He, as RAT torturer, inflicted mind-spirit tortures—mind control conditioning—that distorted the child’s beliefs and perceptions about evil.

⁷¹ Hope

⁷² Sara

⁷³ Sara, Hope

⁷⁴ Carrie, Hope, Sara, Kate, Phoenix

⁷⁵ Hope

⁷⁶ Sara

⁷⁷ Sara

⁷⁸ Sara, Hope

⁷⁹ Hope

⁸⁰ Sara

For example, one woman believed she was satan's daughter and that "666" was branded on her forehead, hidden away under her long bangs. Why? Because, as a child, she reported, "*my father forced to look in the mirror and to say I saw 666 branded on my forehead. When you're told repeatedly that 666 is there, you come to believe it is true.*"⁸¹

- (f) He, as leader of the RAT family/group, manipulated the child's thinking so she would believe she was special "*I was the chosen one,*"⁸² or "*as the chosen one I was presented to the bishop.*"⁸³ This manipulative tactic gave father's positional power within the RAT family/group of his like-minded peers as he presented his chosen one to be used as the victim at the violent pedophilic family/group gatherings—"*my father took me to the rituals and ceremonies*".
- (g) He manipulated child-rearing themes such as "be a good girl" as well as the concepts of respect, obedience, submission, and compliance of adult-parental positional power to terrify and coerce her to do as she was told or else..., so "*during ceremonies I be a good girl for satan my father.*"⁸⁴
- (h) He, in the role of an all-powerful satan, for example, organized and indulged in violent pedophilic RAT family/group acts designed to consume the child victim's mind-spirit—to keep her the perfect victim. Consumption coded into a "*marriage to satan ceremony*". Basically, from listening to the woman's description, marriage to satan is a ritual drama-set for violent family/group pedophilic gatherings that manipulated the child victim into believing the oral raping is a marriage to satan and the semen which entered her body would consume her forever. "*Satan is inside of me forever ... I am one with satan ... I be satan's daughter, satan is my father.*"⁸⁵
- (i) He (and others) orchestrated their needs and desires for necrophilism⁸⁶ into RAT family/group evil human acts and gatherings. Besides drugged-induced necrophilism—"*I was drugged until I was paralysed so I couldn't move during gang rapes,*"⁸⁷ women in our research project repeatedly told of knowing that killings occurred—some real, some sham, some animal, some human.⁸⁸ When actual human killings were believed to have occurred—fetal (enforced abortions), infant, child, youth, or adult—some spoke of the dehumanizing horror of being forced into group cannibalism, activities led by a father, a grandfather, or the male leader of the RAT family/group.
- (j) And, a final example, he, and other RAT adults—male and female—orchestrated horrific acts of RAT during violent family/group gatherings using drama, trickery, deceptions, and supernatural connotations. Ritual drama reinforced totalitarian power and control over the child victim when he played the role of an all-powerful satan or high priest. We assume drama heightened

⁸¹ Sara

⁸² Hope and Sara

⁸³ Hope

⁸⁴ Sara

⁸⁵ Sara

⁸⁶ RAT family/groups in our research project attached a morbid death theme to many, if not all, of their actions, beliefs, and practices.

⁸⁷ Sara

⁸⁸ Sara, Hope, Carrie, and Kate

pleasures and provided entertainment. Costumes included robes, face painting, and/or masks; props such as candles, altars, goblets of “blood”, incense, darkness, blinding lights, and fire and smoke created dramatic deceptions that makes it difficult for the child victim to coherently tell of her victimization. For some it did. At times, “*All I could see was their hoods ... no faces.*”⁸⁹ For other child victims—“*I couldn’t make out who they were in their robes ... but I knew it was my mother by her smell,*”⁹⁰ or “*sometimes group members wore masks but their voices were always identifiable.*”⁹¹ Under the influence of enforced drugging he amplified the child victim’s disorientation, confusion, chaos, terror, and horror further by sounds, noise, rhythmic chanting, and/or hypnotic beats like those produced by the metronome—“*I could hear a tick-tock in the background.*”⁹² And, by transporting the child victim “*in the trunk of a car*”⁹³ to an out-of-the-way beach cabin for example, or into the woods, or to a barn, “*they took me across a big field to an old barn,*”⁹⁴ he, they, held the child victim captive, imprisoned.

4. Marketing pedophilic crimes: Using satanic or luciferin programming

Being amused and entertained, satisfying their pleasure needs and desires for physical, sexualized, mind-spirit, and pedophilic torture, RAT torturers—men and women—can also gain financially. Not only do RAT family/groups commit violent crimes within the family/group, the RAT torturers also market brutality to outsiders. The RAT torturers market some of the insider children and the captive adult to outsiders. They are rented, loaned, sold, to the outsider interested in pedophilic and/or adult perpetration; they are marketed to outsiders who manufacture, sell, and/or use pedophilic/adult pornography; and they are marketed to outsiders who make money on the transportation and trafficking of the child and/or the captive adult. Outsiders whose illegal acts contributed to the existence of the RAT family/group in which there exists a violent and private holocaust against the chosen ones—the infant, toddler, child, youth, and/or captive adult victim who are and may, for years, remain the helpless victimized unless their plights are made visible and responded to by a caring society-at-large.

Some of the women in our research project spoke of the suffering they endured when they were transported, trafficked, and sexually exploited to outsiders which was an off-street, in-home business of the RAT family/group. However, it is also necessary to realize transporting, trafficking, and sexualized exploitation of the child or captive adult victim also occurred each and every time the RAT torturer took them to a violent family/group gathering to be victimized.

⁸⁹ Sara

⁹⁰ Hope

⁹¹ Carrie

⁹² Sara

⁹³ Hope

⁹⁴ Kate

For some of the women in our research project, the sexualized exploitation was confined to a specific local group. Others reported extensive sexualized exploitation ordeals, of being transported within their home province and exploited to different violent RAT family/groups; or being sold to the sex-tourists, “*my father sold me to a German Greek Jewish man who visited every summer... and after the age of reason, age seven in the family, I was forced into working for the family, which meant being forced into child prostitution and child pornography.*”⁹⁵ Some told of family coming from the United States to take part in the violent RAT family/group gatherings.⁹⁶ Some reported being transported, trafficked, and sexually exploited to possibly non-RAT groups and of being transported, trafficked, and sexually exploited from Newfoundland to British Columbia—into the cities of St. John’s, Montreal, Toronto, and Vancouver, for example.⁹⁷ Sexualized exploitation to outsiders could also begin in toddler-hood, “*I think I was under two years old ... I can still recall my father’s words as he rented me out to them, ‘Bring her back when you’re done!’*”⁹⁸

And, from our listening, it is necessary to ask the question: Was the child victim who endured RAT more desirable to outsiders because of their RAT conditioning and programming? Was the knowledge that a child had been subjected to brutal dehumanizing RAT family/group conditioning and programming useful to other pedophilic and adult torturers because it pre-conditioned the victim to withstand the horrors the perpetrators wanted to inflict? Did outsider pedophiles/groups use a child victims exposure to satanic or luciferin domination and ritualisms to heighten the pleasures of their pedophilic violence? We suggest it was/is a possibility. Because such knowledge was useful, we suggest, as a tool for the pedophilic outsider. Useful to exert the terror required to maintain absolute compliance and to silence of the child victim during pedophilic victimization ordeals. Listen to one woman tell of such a childhood ordeal:

On the roof of the big building in Toronto was a group of thirteen: nine men and four children—three girls and a boy. I was about eight years old. We were doing a ceremony for satan ... satan the father. We were making a pledge of allegiance ... like in the army ... but to satan. We make the pledge with the finger and by sucking the monsters [the penises] ... to make an offering to satan we made a little cut on my fingertip and on the man’s fingertip then sucked on the blood together to be one with satan.

We chanted ... “baba we are here, baba we are here” ... held hands and moved around in a circle ... one way then the other way ... moving our feet in a special way ... whatever way the man said. We had to do this just right until the big loud noise comes ... the big loud bangs is when satan comes ... a big loud noise over and over again ... not a muscle in your body moved.

⁹⁵ Hope

⁹⁶ Phoenix

⁹⁷ Sara

⁹⁸ Sara

*While on the top of the building the men made us children practice walking ... walking close to the edge of the roof ... looking way down ... I saw lots of cars going by. We were told if we didn't suck on the men's monsters in the right way ... be good ... do good sucking ... we would have to jump off the building. The men tell us, "You're going to squish". I would think about jumping ... to get away ... but wouldn't do it ... then get mad at me because I didn't jump.*⁹⁹

“Satan on the roof” illustrates how the pedophilic perpetrators used the RAT family pre-conditioning and pre-programming to control, terrorize, and distort their infliction of hideous pedophilic crimes onto the child victims. This ordeal illustrates the use of pre-conditioned and pre-programmed myth, supernatural connotations, drama, and trickery—the supposed need for repetitive chanting and moving in a circle, the symbolic cutting and blood pledge, and doing the sucking “in the right way”—enforced oral rape—as the prerequisites to the appearance of a satan. A fictional satan that came when the big bang came. Should it not be considered that the big bang was a coded term that related to the orgasmic climax of the pedophilic perpetrator? We can only surmise that these perpetrators had been made fully aware of the children’s previous conditioned and programmed susceptibilities.

Trafficking, transporting, and exploiting of children by RAT family/groups for the purpose of commercial exploitation is a crime and commercial sexualized exploitation of children covers prostitution, trafficking, and pornography for remuneration in cash or in kind.¹⁰⁰ The United Nations, *Optional Protocol to the Convention on the Rights of the Child*, Article 2, defines:

- (a) The sale of children as any act or transaction whereby a child is transferred by any person or group of persons to another for remuneration or any other consideration;
- (b) Child prostitution as the use of a child in sexual activities for remuneration or any other form of consideration; and
- (c) Child pornography as any representation, by whatever means, of a child engaged in real or simulated explicit sexual activities or any representation of the sexual parts of a child for primary sexual purposes.

Trafficking, transporting, and exploiting children or captive adults, by RAT family/groups, are also defined as modern day slavery. This global slave trade “will outstrip trade in guns and narcotics within a decade”¹⁰¹ and RAT family/groups operate in a co-culture inter-connected regionally, provincially, internationally, and transnationally. RAT family/groups contribute to the globalization of sexualized crimes against children and captive adults using terrorization, dehumanizing physical, sexualized, and mind-spirit torture, brutality, and horrification.

⁹⁹ Sara

¹⁰⁰ Action for the Rights of Children (ARC). (2001, April). *Action for the Rights of Children Resource Pack Critical Issues Abuse and Exploitation*, p. 10. Author.

¹⁰¹ Lochhead, C. (2003, February 26). San Francisco entry point for child sex slaves. *Chronicle Washington Bureau*.

The legacy: The next generation

The person who struggles to exit and to speak of the crimes embedded in RAT family/groups could be considered a whistle-blower. Whistle blowing occurs when a person discloses illegal, immoral, or illegitimate practices. In the corporate world, whistle-blowers take risks of being fired, of being ostracized by coworkers, or having their work sabotaged.¹⁰² Death threats happen.¹⁰³ Persons getting out and who tell on RAT family/groups are, in effect, whistle-blowers who experience similar grave risks. For instance, one woman reported how she had been sexually assaulted late one night in her work place by two assailants—by a police woman known to her as a perpetrator and by a man whom she did not know. Additionally, the assailants took videos of the sexualized assault threatening to expose these videos if she kept talking. Although the perpetrators could not expose these videos without exposing themselves the statement that they would caused the emotional triggering of fear, shame, and Self-hatred, caused a fear of loosing her income thus being driven into poverty and having no way out except for suicide—a conditioned taught-since-childhood response. The intention of the perpetrators is very clear—a dead victim cannot speak! In reality, not only is the exiting person a threat to the individual RAT torturer, the family/group, but they threaten the regional, national, international, and transnational co-culture that is associated with the globalize network of hugely profitable sexualized crimes against children and captive adults.

Closed groups, criminal evil-based groups such as RAT family/groups, exert a great deal of pressure, including the risk of violence, towards a person who tries to exit. Shunning and name-calling, being identified as a traitor, are tactics used in an attempt to emotionally trigger the person exiting back into the family/group. The RAT torturer knows the power and the risk applying emotional triggering presents for the person exiting. For instance:

There was a message and symbol of traitor placed on the windshield of my car. It was extremely difficult not to become over-whelmed by emotional triggers because all my life I was connected to the family and grew to believe it was so special. It's hard to control over-whelming emotional responses—guilt for telling on them, shame for being a traitor, self-hatred because I'm weak. These triggers activate suicidal conditioning and programming because I was taught that I was to Self-sacrifice if I ever left the family. As strange as this may sound, during the early years of trying to exit, it was extremely difficult to resist going back when such messages or symbols were left in places for me to see.¹⁰⁴

The feelings of being at risk can last for years if the person exiting is left with the chronic emotional residue of terror and/or a sense of evilism that is supernaturally based versus

¹⁰² Daft, R. (1995). *Organization theory & design* (5th ed.) (p. 349). New York: West Publishing.

¹⁰³ Reece, B. L. & Brandt, R. (1993). *Effective human relations in organizations*. (5th ed.) (pp. 204-205). Toronto: Houghton Mifflin.

¹⁰⁴ Sara

based in the reality that RAT evilism is about human evil actions. For example, to violate the secrecy code—to tell on the family/group—can trigger this emotional residue many years later. In the following vignette one of the women who participated in our research project explains her response to telling—by talking to us—even though she exited the family over thirty years previously:

*I'm a grown woman in my fifties and as I share my experiences of RAT with you I am getting feelings of over-whelming fear that I'm telling on the family ... I get almost panic stricken by a fear my father's big claw will come out of the ground and get me.*¹⁰⁵

It ought not to be a surprise that children suffer RAT victimization within the context of family/group relationships. Within families, parents, followed by siblings and extended family members, are the most likely perpetrators of physical and sexual assaults and homicides against the infant, child, and youth as reported to the Canadian police in 2000.¹⁰⁶ Given the reality the family is the frequent single site for all types of violent acts, from slaps to abuse, from torture to RAT, to murder, society-at-large ought not deny, discard, dismiss, nor minimize the horrors being spoken by the persons who flee the violence of RAT family/groups. Society-at-large ought not to marginalize persons who have survived the ordeals of RAT. Ordeals that have been normalized—torture, terror, horror, animal killings, forced then aborted impregnations, and yes, killings. Some women stated that torture injuries and deaths were disguised as “accidents”. Were/are deaths by “accidents” possible? A review in Ontario of all deaths of children under the age of two suggested as many as 10% of the deaths prior to 1995 may have been due to homicide.¹⁰⁷ Are “disappearances” possible? Thousands of children go missing every year in Canada—categorized as kidnapped, parental abductions, runaways, unknowns, accidents, and wandered off/lost.¹⁰⁸

We heard of RAT family/group stories that told of members, child victims, wandering off and disappearing into the woods and never found. Is it not reasonable to consider some disappearances are runaways fleeing from the violent human evil actions of the RAT family/group co-culture? As the story a young woman in Washington, DC, told us about a male traveller she had met in Europe. He told her he was a survivor of RAT. He kept moving, traveling, believing, knowing, he could not be located by his RAT family/group. And, what of the kidnapped and murdered poor children?

I'm faced with having to think of Hesus ... a dark skinned little boy ... I don't know how he came to be taken into the family ceremonies ... this is so difficult ... Hesus was hurt very badly and thrown into the basement.

¹⁰⁵ Carrie and Phoenix

¹⁰⁶ Canadian Centre for Justice Statistics. (2002). *Family violence in Canada: A statistical profile 2002* (pp. 34-38). Ottawa: Statistics Canada.

¹⁰⁷ Canadian Centre for Justice Statistics. (2002). *Family violence in Canada: A statistical profile 2002* (p. 38). Ottawa: Statistics Canada.

¹⁰⁸ http://www.ourmissingchildren.ca/en/publications/2000/2002_annual_report_e.pdf

*Me and the other kids tried to help him by putting his socks on him ... but ... he was beyond help.*¹⁰⁹

So, the persons who have exited and who are speaking or who are attempting to speak, their whistle-blowing can benefit society-at-large by increasing our understanding about violent human evil actions of the RAT co-cultural family/groups. They can increase our knowledge of how to hold perpetrators of RAT accountable. They are essential in helping develop ways to improve the safety and well-being of children who have been victimized by RAT; they can help us to develop caring communities, and they can help us identify the violent risks children face from all forms of pedophilic violence. With the increased safety of children comes a reduction in victimization, which decreases the amount of monies (taxes) required to promote healing. Laws would more appropriately address all forms of relational violence, including the evil-based actions of the RAT torturer. By decreasing the silence surrounding the RAT torturer's crimes all relationships within society benefit because we become increasingly ethical and respectful of upholding human rights.

We have discussed, in this paper, the social construction—the normalization of human evil that shapes the everyday reality of the violent RAT family/groups¹¹⁰—a reality into which an infant is born, grows and develops, and into which they may remain as a captive adult or the next generation of RAT perpetrators. If we had the opportunity to speak with the women's siblings what would they tell us? What would the seniors of the RAT family/groups tell us? How would they define their beliefs and their behaviours? How would they, or would they, describe their roles as programmers, trainers, guards, servers, sitters, high priests, high priestess, or as a satan? Would they be willing to discuss how the coded language of rituals and ceremonies hides evil-based pedophilic family/group violence? How would they explain using satanism or luciferin evil-based beliefs to justify the crimes they commit? How would they explain enforcing terror to maintain secrecy? How would they excuse their actions of human evil?

The perpetrators do know the acts of human evil embedded in RAT family/group gatherings are crimes, of that we have no doubt. As evidenced by the actions of some of the RAT parents and siblings of the women we interviewed or worked with. Some women reported receiving telephone calls from parents who made statements such as, “*Just forget what happened in the past and come back home*”, or the mother who, when confronted, neither denied nor admitted her pedophilic violence, or the mother who stated she was no longer sexually interested in her adult child, or the mother who made excuses for her-Self by saying, “*Your father made me do what I did to you.*” Then there were male siblings who confessed, saying they were sorry for what happened and for the violence they inflicted, who later retracted their admission of guilt and who did or tried to re-perpetrate.

¹⁰⁹ Hope

¹¹⁰ Berger, P. L. & Luckmann, T. (1966). *The social construction of reality A treatise in the sociology of knowledge* (p. 13). Penguin Books.

And, of course, there is the RAT torturer's proverbial utterance—a declaration that they know what they do is a crime—

“Don't tell ... but if you do ... no one will ever believe you anyway!”



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