

# ACTS OF TORTURE

*(Ritual abuse-torture)*

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**PERSONS AGAINST NON-STATE TORTURE (NST)**

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# ACTS OF TORTURE: RITUAL ABUSE-TORTURE

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## **About the Authors:**

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. They initiated a “kitchen table” research project, in partnership with persons who reported being victimized by perpetrators of ritual abuse-torture, for the purpose of learning of ways to educate others by promoting greater insights into the human evil actions of the perpetrators; are involved in activism to advocate for global changes that will help promote, prevent, and protect RAT from being inflicted unto innocent infants, toddlers, children, youth, and “captive” adults; write; and manage the website: [www.nonstatetorture.org](http://www.nonstatetorture.org)

## **Abstract:**

This paper emphasizes the universality of acts of torture whether committed by the political state sanctioned torturer—the state actor—or whether perpetrated by the ritual abuse-torture family and/or group—the non-state actors. Both groups of torturers inflict acts of torture that are a violation of the victimized person’s human rights. Specific focus is given to the acts of torture inflicted by the ritual abuse-torture family/groups and these are discussed under the headings of physical, sexualized, and mind-spirit tortures. Vignettes are included.

## ACTS OF TORTURE: RITUAL ABUSE-TORTURE

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*Burned nearly 100 times with cigarettes; terrified; gang-raped; dogs used; horror; blood; suspended over a pit of the bodies of persons who had been murdered and persons who were still dying; a knife forced into her hands and held there by her torturers as they plunged it into another woman and this horror videotaped for blackmailing purposes; hearing the torturer's "if you tell no one will believe you," statement; their laughter; humiliation—these are some of the over-whelming ordeals Sister Diana Ortiz reports were inflicted unto her during her 24-hour state of captivity by the Guatemalan army's counterinsurgency force, on November 2, 1989. Escaping back to the United States Sister Ortiz uncovers crucial information that convinces her of links between her torturers and the Guatemalan and U.S. governments.<sup>1</sup>*

*Burned with cigarettes, candles, hot light bulbs for more times than can be recorded; terrified; family/group/individually raped; suspended by her limbs; bestiality; horror; blood; forced involvement in real and/or sham murder rituals; a knife forced into her hands and held there by her torturers as they plunged it into another human being; horrified; horrors videotaped as trophies for future pleasures, for commercial trade on the pornography market, and for emotional blackmailing purposes; hearing the torturer's statement "if you live to tell no one will believe you,"; their laughter; humiliation—these are just a few of the over-whelming ordeals Sara describes experiencing during her 35-years of captivity and ritual abuse-torture by "the family". A co-culture of trans-generational kin and/or non-kin whose like-minded needs and desires for ritual abuse-torture (RAT) can be inter-connected regionally, nationally, internationally, and transnationally.<sup>2</sup>*

Both of the above life-threatening ordeals are almost mirror images of acts of torture inflicted by torturers. Sister Ortiz's torture ordeals political and/or state sanctioned—committed by "state actors"<sup>3</sup>, Sara's committed by "non-state actors"<sup>4</sup>—family/group perpetrated. Because Sister Ortiz describes her torturers to be persons of the Guatemalan army's counterinsurgency force she could argue that her torturers were state actors acting in an official capacity thus her ordeals of torture could, possibility, be addressed by the Committee Against Torture<sup>5</sup> under the United Nations *Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*. On the other hand, Sara's ordeals of

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<sup>1</sup> Murphy, B. (2002). Nun's piercing memoir and her quest for the truth. *The Times*; Ortiz, D. , & Davis, P. (2002). *The Blindfold's eyes My journey from torture to truth*. New York: Orbis Books.

<sup>2</sup> Sara (pseudonym) is working to share her "story" in our book, *The torturers walk among us*, a work in progress.

<sup>3</sup> Amnesty International. (2000, June). Respect, protect, fulfil Women's human rights State responsibility for abuses by 'non-state actors' (pp. 6-10). London, UK: Amnesty International.

<sup>4</sup> Amnesty International. (2000, June). Respect, protect, fulfil Women's human rights State responsibility for abuses by 'non-state actors' (pp. 6-10). London, UK: Amnesty International.

<sup>5</sup> Centre for Human Rights. (1992). *The Committee Against Torture* (Fact Sheet No. 17). New York: United Nations.

torture would presently not be attended to by the Committee because her torture was not “... inflicted by or at the instigation of or with the consent or acquiescence of a public official or other person acting in an official capacity.”<sup>6</sup> However, the acts of torture these men and women torturers committed—as state or non-state actors—against Sister Ortiz and Sara can equally be described as “...act[s] by which severe pain or suffering, whether physical or mental,[were] ... intentionally inflicted ... [as] an aggravated and deliberate form of cruel, inhuman or degrading treatment or punishment [and] is an offence to human dignity and shall be condemned as a denial of the purposes of the Charter of the United Nations and as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights.”<sup>7</sup>

Sara’s ritual abuse-torture ordeals and the similar ordeals of other Canadians, have, to date, gone unacknowledged in Canada or have been misnamed and minimized as acts of abuse because Canada’s Criminal Code refers to torture and torturers only in the political or official sense.<sup>8</sup> The existence of non-state torturers—ritual abuse-torturers is not addressed. This must change! An adult or child tortured by non-state actors needs to have the violation of their fundamental human rights recognized and upheld as stated in Article 5 of the *Universal Declaration of Human Rights*. It reads, “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.”<sup>9</sup> Furthermore, because childhood is entitled to special care and protection, Canada, as a State Party to the *Convention on the Rights of the Child*, under Article 37, has agreed that “No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment ...”<sup>10</sup> Fundamental changes are required to the Canadian Criminal Code, the definition and understanding of torture needs to be expanded to include torture by non-state actors. As well, persons, families, or groups who commit such acts of torture ought to be identified as non-state torturers.

Thus, our goal in writing this paper is to show that acts of torture are not confined to the political or state-sanctioned arena. Rather, the reality is torturers—non-state actors—live and walk among us. For instance, there are the ritual abuse-torturers, the spousal torturer, the parent torturer, the pedophilic torturer, the torturer who uses their professional caregiver status as a cover, or the stranger who abducts a victim to torture. And, because of like-minded ideologies non-state torturers/groups may also inter-connect with political or state sanctioned torturers, or with torturers who hold positions as public officials or who are publicly employed professionals, or who function within other organized criminal groups<sup>11</sup>.

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<sup>6</sup> United Nations. (1984, December 10). *Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*.

<sup>7</sup> United Nations. (1985). Declaration on the Protection of the Persons from being subjected to torture and other cruel, inhuman or degrading treatment or punishment. *Outlawing an Ancient Evil: Torture*, p. 17. Department of Public Information.

<sup>8</sup> Greenspan, E. L. , & Rosenberg, M. (2003). *Martin’s Annual Criminal Code* (S. 269.1). Aurora, ON: Canada Law Book Inc.

<sup>9</sup> United Nations. (1948). *Universal Declaration of Human Rights*. New York: Author.

<sup>10</sup> Yolles, V. (1998). *The United Nations Convention on the Rights of the Child: A Practical Guide to Its Use in Canadian Courts*. Toronto: UNICEF Canada; Human Rights Directorate Department of Canadian Heritage. (1991). *United Nations Convention on the Rights of the Child*, p. 18. Hull: Communications Branch Department of Canadian Heritage.

<sup>11</sup> Greenspan, E. L. , & Rosenberg, M. (2003). *Martin’s Annual Criminal Code* (S. 269.1). Aurora, ON: Canada Law Book Inc. Under Canada’s Criminal Code, a criminal group is defined, however organized, as

This paper will not focus on the acts of torture of these “crossover” inter-connected groups. We will focus on our experiences and the collective wisdoms of the participants in our “kitchen table” participatory research<sup>12</sup> project who described and explained their ordeals of ritual abuse-torture or spousal torture. It is also our goal to add this collective wisdom to the expanding body of knowledge that is developing about the reality of the ritual abuse-torture family/groups.

Although most literature uses the term ritual abuse, we use the term ritual abuse-torture because the persons who participated in our kitchen table research project were of the opinion the word abuse did not adequately describe their life-threatening ordeals. They stated they had suffered the pain of torture. Additionally, as witnesses and carers to the horrific suffering and heinous ordeals described, we cannot in all humanitarian consciousness refer to their heinous life-threatening ordeals as abuse. The ordeals described constitute acts of torture—acts of torture inflicted by non-state actors—acts of physical torture, sexualized torture, and mind-spirit torture.

### **Acts of Torture by Non-State Actors: The Perpetrators of Ritual Abuse-Torture**

Searching the literature on torture made it repeatedly clear that the methods of torture used by male and female torturers—whether state or non-state actors—are, for the most part, repetitively universal. However, some perpetrators can utilize specific torture practices dependent on location and available equipment or tools useful for their purposes. Such an example are the women wardens, officers of the South African state, who practiced institutionalized torture by pumping water into women prisoner’s fallopian tubes and administering electric shocks to their nipples.<sup>13</sup> Or, the torturer can have a “favourite” modus operandi. This was evident when we listened to Dawn describe her ordeals of spousal torture.<sup>14</sup> One of her husband’s “favourite” torture techniques was, “*repeatedly ramming a Hermit 827 wine bottle into my bum ... leaving it in place for hours ... hours of terror, pain, and bleeding.*”

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composed of three or more persons in or outside Canada with one of its main activities the facilitation or commission of one or more serious offences that, if committed, would likely result in a direct or indirect material benefit, including financial, by the group or by any of the persons who constitute the group.

<sup>12</sup> Abbott, K. , Blair, F. , & Duncan, S. (1993). Participatory research. *The Canadian Nurse*, 89(1), 25-27; Allen, D. G. , Maeda Allman, K. K. , & Powers, P. (1991). Feminist nursing research without gender. *Adv Nurs Sci*, 13(3), 49-58; Keddy, B. (1992, Summer). The coming of age of feminist research in Canadian nursing. *The Canadian Journal of Nursing Research*, 24(2), 5-10; MacPherson, K. (1983). Feminist methods: a new paradigm for nursing research. *Adv Nurs Sci*, 5(2), 17-25; MacQuarrie, M. A. & Keddy, B. (1992). Women and aging: Directions for research. *Journal of Women & Aging*, 4(2), 21-32; Maguire, P. (1987). *Doing participatory research*. Amherst, MA: The Center for International Education; Morrison, K. (1993). The democratization of research. *Canadian AIDS News*, 5(4), 6, 12; Parker, B. & McFarlane, J. (1991). Feminist theory and nursing: An empowerment model for research. *Adv Nurs Sci*, 13(3), 59-67; Smith, P. L. (2002). *Threat, oppression, and control: The lived experience*, 24-29. Unpublished master’s thesis, Dalhousie University, Halifax, NS; Smoyak, S. A. (1982). Clinical practice: Intuitive or based on research? *JPNMHS*, 20(4), 9-13.

<sup>13</sup> Turshen, M. (1998). Women’s war stories. In M. Turshen & C. Twagiramariya (Eds.). *What women do in wartime* (p. 10). London: Zed Books.

<sup>14</sup> Dawn, (pseudonym) a participant in our kitchen table participatory research project, describes one of her ordeals of spousal torture.

Acts of torture by non-state actors, likewise acts of state-sanctioned torture, has the pervasive capacity to destructively humiliate and destroy all aspects of the victimized person's sense of humanness and wholeness. Torture victimization can distort one's sense of knowing one is a person. It can destroy one's personality, dignity, Self-worth, Self-confidence, and free will. Spirituality and sexuality and one's abilities to experience joy and beauty, to know success, to think freely, to function socially, and feel and/or be safe and secure can be altered, distorted, and severely compromised.

To wholistically understand and to cope with the massive degree of victimization and traumatization we were listening to, and the chaos and suffering we were witnessing, we were driven to search for answers. Some of these we found in the political or state sanctioned torturer-victim literature. And, this literature helped us organize our thinking—moving our knowledge and our practices into the realisms of understanding the intentionally organized criminal acts of the ritual abuse-torture family/group and the impacts ritual abuse-torture had on the tortured—the victims!

Below we share our framework of categorizing the techniques of torture used by the ritual abuse-torture family/group—the non-state actors—that helped us gain understanding into the horrendous ordeals described to us by the women involved in our participatory research project. Women who identified them-Selves as experiencing ritual abuse-torture during their childhoods; a woman who identified her-Self as just exiting her ritual abuse-torture family two years previously; and, Sara, who remained a captive enslaved women into her mid-thirties.

### **Categorizing acts of Torture by Non-State Actors: The Perpetrators of Ritual Abuse-Torture**

To be more effective in our caring we realized we had to understand the co-culture of the ritual abuse-torturer, the torturer-victim relationship, and the torturous acts of the perpetrators of ritual abuse-torture. It also became evident to us that each ritual abuse-torture family/group had its own idiosyncrasies regarding the type of torture inflicted. Torturer-victim relationships varied between and within groups. One variable that seemed to influence torturing methods was the involvement of professionals as the perpetrators—the non-state actors—of ritual abuse-torture. For instance, when nurses and/or doctors were the alleged perpetrators drugging methods were more complex because, we reasoned, of their professional knowledge and their access to many drugs; their skills in the administration of drugs; their advanced skills and utilization of hypnosis and other mind-control conditioning techniques, and their access to institutional equipment and facilities, such as morgues. These professionals were able to abuse their power and abuse public trust in order to cover their crimes. Additionally, victimized persons were of the opinion that the professional's position made them a daunting perpetrator because of the power of their position within the institution and within the community, thus, *“if I told who would believe me?”*

It needs to be emphatically emphasized and understood that for some of the participants in our kitchen table participatory research ritual abuse-torture victimization began in infancy, for others ritual abuse-torture ordeals started at later ages depending on the pedophilic preferences of the individual/family/group members. And as we have previously stated,

ritual abuse-torture victimization can extend into adulthood—the infant victim becomes the captive enslaved adult victim! For all, abuse was the daily relational norm within their families. Additionally, experiencing torture was a daily norm for some, interspersed with varying degrees of weekly and monthly ritual abuse-torture violent family/group gatherings—“rituals and ceremonies” of torture, terror, and horror. For others the torture, terror, and horror “ritual and ceremonial” ordeals were less frequent. All ritual abuse-torture ordeals were brutalizing, terrorizing, horrifying, and torturous!

To help us understand the co-culture of ritual abuse-torture families/groups we organized the perpetrator’s acts of torture—their victim’s ordeals—into three main categories: (1) physical tortures, (2) sexualized tortures, and (3) mind-spirit tortures. In each category are sub-categories with examples that describe some of the torture ordeals the women in our kitchen table participatory research project described as being inflicted unto them—mainly during childhood, but not exclusively—by perpetrators—the non-state actors—within the ritual abuse-torture family/group.

### **1. PHYSICAL TORTURES inflicted unto victims:**

**a. Physical tortures that cause extreme and excruciating pain** include prolonged and severe beatings; poking and pinching tortures; being dragged or lifted up by one’s hair; being hung by one’s legs or arms; having irritants like pepper blown into one’s eyes; being forced to remain in abnormal positions for prolonged periods of time while being kicked, hit, ridiculed, and laughed at; being scratched, marked, and threatened with a knife or other sharp objects; burnt with cigarettes, hot light bulbs, and lit candles; having body limbs twisted/bent into abnormal and painful positions; exposed to cold and/or heat tortures by being placed in a freezer for terrifying periods of time or being tied out in the hot sun for extended periods—sunburned; and, experiencing “falanga” which is beatings to the soles of the victimized person’s feet that causes severe and lingering pain which radiates up the legs into the knees, hips, and back making walking difficult and painful<sup>15</sup>.

**b. Physical tortures that cause extreme exhaustion** occur with food and water deprivations; being kept awake all night; not allowed to sleep in a bed or have bedding for warmth; being placed in a room alone and bombarded with repetitive messages and/or glaring lights; subjected to prolonged and severe isolation, total silence, prolonged darkness, and/or confined spaces; tied down; forced to go to school or to work during the daytime then, after hours, forced into slavery, such as cleaning the tub with a toothbrush for hours, and/or being “rented” out at night—trafficked into the “sex” trade.

**c. Physical tortures that can cause permanent disability, permanent loss, and/or disfigurement** can happen when both ears of a victimized person are beaten at the same time, this causes severe pain and possible permanent hearing loss (telefono);<sup>16</sup> the twisting, pulling, or breaking of bones that can result in disability and/or disfigurement; forced pregnancy with forced abortions; and/or the irreparable damage

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<sup>15</sup> Shrestha, N. , & Sharma, B. (1995). *Torture and torture victims: A manual for health professionals* (p. 5). Centre for victims of torture, Nepal (CVICT). Nepal Medical Association & RCT/IRCT, Denmark.

<sup>16</sup> Shrestha, N. , & Sharma, B. (1995). *Torture and torture victims: A manual for health professionals* (p. 5). Centre for victims of torture, Nepal (CVICT). Nepal Medical Association & RCT/IRCT, Denmark.

to a victimized child/woman's uterus that requires gynecological surgery, for instance, a hysterectomy.

**d. Physical tortures that cause fear and terror of immediate death** such as electrical shock torture; suffocation to near death tortures; being choked to unconsciousness; threatened with drowning by having one's face held under water or being submerged under water—in torture language this is called “submarino”<sup>17</sup>; use of guns for Russian roulette “game”; having a gun placed in one's mouth, vagina, and/or anus and hearing the clicking sound when the trigger is pulled; having a plastic bag placed over one's head and tied around one's neck—torture language refers to having a dark bag or cloth tied over one head as “hooding”<sup>18</sup>; as a child being told to run out into the traffic (if injury happens it will be called an accident); and/or being forced to inflict cruelty/killing of animals with the threat from the perpetrator that this could happen to you—the victim.

## **2. SEXUALIZED TORTURES inflicted unto victims:**

**a. Rapes** inflicted during violent family/group “ritual and ceremonial” gatherings, rapes by siblings, and rapes by the same gender which, for some victimized persons, can be experienced as being more victimizing and traumatizing; rapes inflicted when perpetrators force child victims to participate in child-child sexualized atrocities for the entertainment and pleasures of the adult perpetrators; and/or the forced exposure to and/or the forced participation of victims in the sexualized group torture of animals and/or persons.

**b. Using objects** such as a gun, knife, broom or mop handle, tree branches, toys, plastic markers, and kitchen items such as a spoon or fork as tools of torture to forcibly penetrate the victimized person's body.

**c. Using animals and fake and/or real insects, reptiles** such as snakes and bugs to terrorize victims by placing these on/in the victim's body; forced bestiality<sup>19</sup> with trained or “pet” dogs; the use of house, farm, and circus animals for pedophilic and/or adult pornography; and the killing of pets and other animals to be used in ritualized sexualized “ceremonial” practices; and the forced exposure to and/or forced participation in the sexualized torture of others.

**d. Using body fluids** as instruments of torture by forcing the victimized person to suck, eat, or drink animal and/or human vaginal fluid, sperm, blood, urine, feces; and/or forcing victimized persons to smear or be smeared with urine, blood, or feces; or be smeared with soiled kitty litter.

**e. Sexualized enslavement and trafficking of victimized persons into the pedophilic/adult “sex” trade of prostitution and pornography** by being rented/sold into sexualized slavery by family/group when an infant, toddler, child, youth, and as a captive adult; forced nakedness; forced involvement in pornographic

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<sup>17</sup> Conroy, J. (2000). *Unspeakable acts, ordinary people The dynamics of torture* (p. 104). New York: Alfred A. Knopf.

<sup>18</sup> Thomas, G. (1988). *Journey into madness: Medical torture and the mind controllers*. Toronto: Bantam Press.

<sup>19</sup> Under Canada's Criminal Code every person who commits bestiality, forces bestiality unto another person, or commits bestiality in the presence of or incites a person under the age of fourteen years to commit bestiality is guilty of an indictable offence with imprisonment or punishable on summary conviction (Greenspan, E. L., & Rosenberg, M. (2003). *Martin's Annual Criminal Code* (S. 160). Aurora, ON: Canada Law Book Inc.)

skits, movies, snuff movies, and/or pornographic pictures; and threatened that pornographic materials will be used to expose and discredit the victim if they ever try to tell.

**f. Exposed to and forced participation in sexualized torture ritualisms** by being forced to take, to use, to sniff, and/or be injected with mind-altering drugs—alcohol, pills, “*sugar*” (cocaine), intramuscular and/or intravenous injections; subjected to painful cleansing ritualisms during which the victimized child’s entire body, skin, and all body orifices were scrubbed with stiff brushes and irritating solutions; in a violent family/group gathering the victimized child is given an enema then forced to smear feces over another child-victim’s body; be urinated on during violent family/group gatherings; enforced cannibalistic practices—for example, the victimized person’s vagina is cut, blood is mixed with alcohol, then the victimized person is forced to drink the mixture and/or is forced to engage in Self-cutting then to suck their own blood.

**g. Necrophilic tortures** to heighten “dead-like” necrophilic sexualized pleasures by choking victims to a state of unconsciousness, or over-drugging to cause temporary paralysis so victim remains motionless during sexualized tortures; forced contact with perceived/real dead animal and/or human bodies; forced killing of an animal or forced involvement in what the victimized person believes to be real, not sham, killings and the eating of animal, fetal, or human flesh.

### **3. MIND-SPIRIT TORTURES inflicted unto victims:**

**a. Insider schooling/training** depends on the idiosyncrasies of the ritual abuse-torture family/group. It can involve active indoctrination of the children with organized teaching and training sessions about issues such the family/group’s superiority; about the dangers and inferiority of outsiders; about how to act and be perfect during the violent family/group ritualisms; about the use of insider language, symbols, chants, and songs; creating controlling belief systems such as one about the all-knowing powers that relate to a satanic or luciferin-based theme. A child might be taught to know their role as “*the chosen one*” or “*satan’s child*”, be expected to know and respect roles of others within the family/group, for instance knowing and respecting the person who is satan, or the high priest, or high priestess; the trainer, re-programmer, controller, terminator, enforcer, guard, server (sets up the altar), sitters or servants who act as “*babysitters*” to control a child or a captive adult, or the older women who carry out tasks directed to them by the men of the family. Indoctrination serves to enforce the normalization of all forms of torture and reinforces the family/group goal of perpetuating the cycle of the RAT family/group co-culture.

**b. Programming tortures** such as hypnosis and post hypnotic suggestion,<sup>20</sup> mind-control conditioning,<sup>21</sup> and mind-altering drugging<sup>22</sup> given as early as infancy in a

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<sup>20</sup> Crider, A. , Goethals, G. , Kavanaugh, R. , & Soloman, P. (1983). *Psychology* (pp. 173-178). Dallas: Scott, Foresman.

<sup>21</sup> Hassan, S. (1990). *Combatting cult mind control* (pp. 59-72). Rochester, VM: Park Street Press.

<sup>22</sup> Makin, K. (2003, January 25). Abused man gets light sentence for incest. *The Globe and Mail* (p. A9); Avalon Sexual Assault Centre, Drug Dependency Services (Capital District Health Authority), and the Nova Scotia Advisory Council on the Status of Women. (2001). *Sexual assault and sexual assault drugs*. Halifax, NS: Authors; Amnesty International Medical Commission, & Marange, V. (1991). *Doctors and torture*

baby bottle, are all tactics used to distort a victimized person's cognitive, emotional, psychological, behavioural, aesthetic, and spiritual growth and development, to render them powerless, as well as disorientating their world-view. All these processes can combine to form a state of "mental enslavement"<sup>23</sup>—of just doing, of feeling and being robot-like (robotization).<sup>24</sup> For instance, "*Questioning wasn't allowed, you just did as you were told—you obeyed, you were loyal, and you were taught to do everything for the family/group,*" was a common repetitive theme voiced by participants in our kitchen table participatory research project. As was the verbalization, "*I felt like the walking dead, a zombie.*"

**c. De-spiritualization and de-humanization tortures** attempt to destroy the personhood and will of infants, toddlers, children, youth, and captive enslaved women by using humiliation and degradation tortures; by treating the victimized person as a discardable object, a thing, or an "*it*" (objectification); and/or treating them like an animal distorting their beliefs and perceptions to the point the victimized person may believe they are an animal or that they will have animal babies (animalization);<sup>25</sup> by forcing the victimized person to witness and/or be exposed to the degradation tortures of others; by their forced exposure to and/or involvement in sham and/or actual torture/killing ritualisms of fetuses, children, and/or adults, and/or the forced cruelty/killing of animals. These family/group tortures inflict chaotic overwhelming "crazy-making" ordeals that terrorize, horrify, and robotize. These ordeals are commonly reinforced with isolation and deprivation tortures and cruel inhumane experimentation tortures. By inflicting brutal and painful tortures in combination with mind-spirit tortures, perpetrators can shatter the infant's, the toddler's, the child's, the youth's, or the captive enslaved adult's wholistic<sup>26</sup> relationship with/to Self. To survive the victimized person copes by developing creative and complex disassociative responses.

**d. Growth and developmental distortions** is a technique used by perpetrators to cause chaos, confusion, and enslavement in their child victims. For example, a RAT torturer who teaches a child to believe that at age seven they become an adult distorts the child's relationship with/to them-Self in that they do not perceive them-Self as a child. Enforcing such a distorted belief system facilitates the pedophile's sexualized torture of the child via the rationale, "*I have to teach you now, before you become an adult, so you'll know what to do when you're a woman at age seven.*" It also pulls the victimized child into the perpetrator's normalization of pedophilic violence thereby manipulating the child victim into believing the sexualized torture pain and suffering represents "normal" relationship activities. As Sara stated, "*for 40 years I believed I*

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*Collaboration or resistance*. London, UK: Bellow Publishing; Thomas, G. (1988). *Journey into madness: Medical torture and the mind controllers*. Toronto: Bantam Press.

<sup>23</sup> Thomas, G. (1988). *Journey into madness: Medical torture and the mind controllers* (p. 116). Toronto: Bantam Press.

<sup>24</sup> Robotization is a word Jeanne coined to define the torturer's goal—feeling like a robot is the victimized person's response to their torture; Sankar, Y. (1992). *Education, human values and ethics: Imperatives for the information society* (p. 41-74). Toronto: Canadian Scholars' Press.

<sup>25</sup> Animalization is a word Jeanne coined in an attempt to give evidence to the severity of the destruction perpetrators of RAT can inflict on an infant's, toddler's, child's, youth's, or adult's relationship with/to Self.

<sup>26</sup> We spell wholistic with a "w" because a person who had been victimized by RAT torturers asked us to spell the word this way to give voice to the fact she is a whole person.

was an adult at seven, to realize that I was just a little child when they tortured me is a shocking and painful reality.” Sara’s statement not only reflects her physical and sexualized tortures, it highlights the RAT perpetrator’s torture of her mind and her spirit.

**e. Suicidality** is a tactic RAT perpetrators teach to their child victim in an effort to secure the child victim’s silence of never telling. Teachings fall under the guise that suicide—Self-sacrifice—is the ultimate gift the child can give to the family—to satan—because Self-sacrifice is an honour, a virtue, a way to peace, and a way to prevent from becoming a traitor to the RAT family/group. Should the victimized child or adult ever try to tell or “*be tricked*” into telling by an outsider the risks for suicide attempts are extremely high because of this prior suicide conditioned-programming. Conditioned-programming tactics normalize suicide as a way of coping. Additionally, the risks for suicidality increases if the victimized person experiences re-victimization. When speaking with several participants about their primary re-victimization ordeals one participant stated she had been tricked into visiting a minister and his wife and when she arrived experienced an “healing” exorcism which left her so traumatized she attempted suicide. Another woman stated she had suffered sexualized torture<sup>27</sup> inflicted by healthcare professionals that had used the knowledge of her RAT family/group programming vulnerability, for instance the woman reported that one therapist had counselled her on various ways to commit suicide.<sup>28</sup> The therapists had explained how, if she slit her wrists in the bathtub “*all the pain will drain out and run down the tub drain*”. She also reported the “professionals” had taken her driving in her car “*to practice*” how she was to drive her car over the bank and into the water so “*she would have peace*”, and that they had reinforced her conditioned suicidality programming by detailing how she was to jump off one of the Halifax bridges and into the water “*wearing a white nightgown*”. A Halifax bridge, the Macdonald Bridge, has been identified as a site frequently used by some persons who commit suicide.<sup>29</sup>

**f. Evilism** tactics use the vulnerability of a child’s innocence. RAT torturers entrap their child victim by manipulating this innocence—they can trick the child into

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<sup>27</sup> Treatment Exploitation Recovery Network. (1999). *Sex between therapist and patient is NEVER acceptable: TERN fact sheet*. Author: <http://www.advocateweb.com/tern/factsheet.htm>; Penfold, P. S. (1998). *Sexual abuse by health professionals A personal search for meaning and healing*. Toronto: University of Toronto Press; Hayashi, T. (1995). *Sexual abuse and exploitation of female patients by male health care professionals*. Halifax: Dalhousie University, Faculty of Law; Bisbing, S. B. (1995). *Sexual abuse by professionals: A legal guide*. Charlottesville, VA: Michie; Beck, M. , Springen, K. , & Foote, D. (1992, April 13). *Psychotherapy. Newsweek*, 53-57; Penfold, P. S. (1992). Sexual abuse by therapists: Maintaining the conspiracy of silence. *Canadian Journal of Community Mental Health*, 11(1), 5-15; Ethical Treatment in Health Care. (1991). *The aftermath of sexual abuse by a health or mental health professional*, 1-6. Author, P.O. Box 112, Weston, MA 02193; DeYoung, M. (1981). Case reports: The sexual exploitation of incest victims by helping professionals. *Victimology: An International Journal*, 6, 92-101; Urdang, N. S. (no date). *Subliminal persuasion*. BASTA! Boston Associates to Stop Treatment Abuse, 528 Franklin Street, Cambridge, MA 02139.

<sup>28</sup> Every person who counsels a person to commit suicide, whether suicide ensues or not, is guilty of an indictable offence and liable to imprisonment for a term not exceeding fourteen years. (Greenspan, E. L. , & Rosenberg, M. (2003). *Martin’s Annual Criminal Code* (S. 241). Aurora, ON: Canada Law Book Inc.)

<sup>29</sup> Gillis, J. (2004, September 10). Cash for suicide prevention may save lives—advocates. *The Chronicle Herald*, p. B5; Lightstone, M. (2004, August 30). Ending it all by jumping into Halifax Harbour Macdonald bridge has been the site of many suicide jumps over the years. *The Chronicle Herald*, p. B1-B2.

believing that they have monsters or demons within and/or they will turn evil if they ever tell on the family/group, for example. This mind-spirit torture tactic makes the child fearful of them-Self, reinforces disassociative responses from their own body, entraps the child victim to bond solely with the family/group, and to believe without question the teachings of the family/group.

**g. State of captivity torture** is nourished within the infants, toddlers, children, youth, and captive enslaved women of the RAT family/group. Perpetrators draw on the attachment needs of infants/children—needs for connection with their prime caregivers, “*the family*”. This attachment is full of incongruencies—life-threatening torture ordeals interspersed with moments of abusive “kindness”. Starving for connection the child becomes a captive victim. There is no escape. They need love, caring, and approval to survive. They must adapt to the family environment for the family/group enforces isolation from “outsiders” which forces the child victim to further bond to their torturers. In the child victim’s efforts for love and approval, to receive some kindness and recognition, to nourish their Self-esteem, they may try to do whatever is asked of them. If they do their best, if they “*do perfect*”, during the violent sexualized family/group ritualisms—“*rituals and ceremonies*”—or “*do good*” when they are “*rented out*” during their pedophilic exploitation, they might win snippets of approval from their torturers—their prime caregivers. Starving for love and approval and the need to survive, attachment bonding becomes mixed with Stockholm syndrome bonding<sup>30</sup>. The evil-based RAT pedophile/family/group, if successful, has achieved a bonding relationship with the victimized child, trained “the perfect victim” who will become the captive adult—enslaved, exploitable, a financially renewable resource!

**h. Enslavement and modern day slavery**<sup>31</sup> occurs because the RAT torturer considers they have rights of ownership over their child or captive enslaved woman victim thus they have the right to use victimized persons as slaves for various forms of exploitation, such as financial and sexualized exploitation. Financial exploitation means all monies earned by children or woman victims, whether from legitimate jobs or from exploitation, goes to the family/group. Infants, toddlers, children, and youth are rented out into the off-street sexualized pedophilic exploitation and pornography market and captive enslaved women are trafficked into off-street and on-street adult pornography and prostitution “sex” trade. Enslavement also teaches the victimized person to believe they are owned by their torturers, that they are bonded to their torturers, and that they need to “*do good*” for the family/group. They commonly do not realize they have a right to monies earned, even from legitimate jobs. For instance, Sara, an adult woman with a professional career, did not know that her salary belonged to her. She reported all wages were given to her parents—the ritual abuse-torture family/group—who then supplied her with the bare essentials including

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<sup>30</sup> Crelinsten, R. D. (1992). Victim’s perspective. In D. L. Paletz, & A. P. Schmid, (Eds.), *Terrorism and the Media* (pp. 231-232). Newbury Park, CA: Sage; Roan, S. (1991, September 3). The Stockholm Syndrome. *The Ottawa Citizen*, p. D9.

<sup>31</sup> *The Supplementary Convention on the Abolition of Slavery, the Slave Trade, and the Institutions and Practices Similar to Slavery*, 1956 (Article 1) states modern slavery to be “any institution or practice whereby a child or young person under the age of 18 years is delivered by either or both of [her] natural parents or by [her] guardian to another person, whether for reward or not, with a view to the exploitation of the child or young person or of [her] labour.”

food. Groceries were taken to her monthly and were so sparse that she needed to ration them. She reports that although she lived in a separate dwelling she was only allowed to use the bathroom once after she got home from work and would never dare break this rule because she believed the family were so powerful they knew of her every move. A life-time of being subjected to totalitarianistic rules reinforced by acts of torture, terror, and horror used in her conditioned-programming successfully kept her a captive, enslaved, and exploited adult.

### **How categorizing helped**

We realize that one category and act of torture crosses quickly into another category of torture. For instance, sexualized tortures also involve physical tortures as well as mind-spirit tortures; however, categorizing and sub-categorizing the acts of torture perpetrated by RAT individuals/families/groups as we have in the previous section helped us:

1. To develop language to fit, to understand, and to accurately describe the ritual abuse-torture ordeals we were hearing;
2. To understand the co-culture of the RAT family/groups and the RAT torturer-victim relationship;
3. To understand the victimized person's complex, multi-layered responses to their ritual abuse-torture victimization and traumatization;
4. To be more effective in our abilities to be supportive and caring;
5. To self-care, to remain grounded, and to maintain our boundaries by keeping our thoughts and emotions clear and out of the way of the victimized person's struggle to move through their often chaotic and distorted responses; and,
6. To develop an organized framework that we could use to effectively educate others and facilitate our activism efforts to have the acts of torture inflicted by the non-state actor—the perpetrator of ritual abuse-torture—recognized as torture, as human cruelty, as an organized crime, as a crime against the humanity of victimized persons, and a violation of their human rights.

### **Misnaming**

Misnaming acts of torture committed by non-state actors as abuse minimizes the extensiveness of violence that can exist within intimate relationships, for example, within ritual abuse-torture family/group relationships and/or the relationships of other interconnected criminal crossover groups. Ignorance, denial, disbelief, rejection, and blame-the-victim responses flourish when individuals—professional and lay—and communities are not reality-based and misname acts of torture by non-state actors as abuse. Victimized persons are commonly and repeatedly told by torturers that, “*If you tell no one will ever believe you*”<sup>32</sup>—a statement that is given substance by bystander and community ignorance, denial, disbelief, or rejection. Misnaming acts of torture by non-state actors as abuse prevents wholistic empathic understanding of the victimized person's life-threatening victimization and traumatization responses, thus, the provision of care and support offered will not “fit”. Because persons exiting ritual abuse-torture families/groups in which they have expended

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<sup>32</sup> Noblitt, J. R. , & Perskin, P. S. (2000). *Cult and ritual abuse Its history, and recent discovery in contemporary America* (rev. ed.), (p. xvi). Westport, CT: Praeger.

extraordinary resilience to survive, their exiting, healing, and re-socialization needs can be wholistically complex. Misnaming acts of ritual abuse-torture as abuse can lead to the perpetuation of organized acts of torture by these families/groups.

Misnaming can lead to secondary re-victimization which occurs, for example, when a caregiver who is supposed to care does not or is not open to learning how to care for a specific group of clients. For instance, several women in our kitchen table participatory research project explained how they were triggered into terrorization responses when sent for physician-ordered blood tests—one person huddled into a corner in terror at the sight of her blood, another collapsed into frozen speechlessness. Both women described how their terrorization responses were totally misunderstood by the healthcare providers. One healthcare provider responded with annoyance and harshness, the other with ignorance that led to extensive hours of mistreatment in an outpatient department. Alternatively, primary re-victimization occurs when a victimized, thus vulnerable, person seeks help and the helper(s) is a perpetrator who inflicts further physical, sexualized, and mind-spirit atrocities unto the victimized person. A situation which we have previously discussed, thus women in our kitchen table participatory research project identified experiencing both primary and secondary re-victimization.

Misnaming acts of torture by non-state actors as abuse facilitates perpetrators of ritual abuse-torture not being held accountable for their acts of torturing. Misnaming means criminal charges and sentencing will not reflect the atrocities that RAT torturers commit, thus, their crimes go unrecognized. In Canada, the law as it presently stands, limits torture and a torturer to being defined as intentional acts or omissions by which severe pain or suffering, whether physical or mental, are inflicted by a person with an “official” position, such as a peace officer, a public officer, or a member of the Canadian Forces.<sup>33</sup> Thus, in our opinion, Canadian law defining torture has to be amended to include acts of torture by non-state actors such as RAT torturers. When acts of torture by non-state actors—a human rights atrocity—are not named appropriately society will be handicapped by ignorance in its ability to respond effectively. For instance, when applying child protection Acts; when upholding United Nations Conventions, such as the *Convention on the Rights of the Child*; and when making decisions meant to protect the safety and be in the best interest of the child or woman victim/survivor. Ignorance will also taint the appropriateness of intervention, prevention, and educational strategies aimed at helping future generations of children be and stay safe.

### **Vignettes: Childhood RAT Ordeals Inflicted by Non-State Actors**

Below we share some of the ordeals of the women who were involved in our kitchen table participatory research project. These vignettes illustrate the acts of torture the RAT torturers inflicted and each vignette needs to be placed in context. It needs to be remembered that each vignette is a brief glimpse of one moment in time, one moment in the everyday lived realities of persons—infants, toddlers, children, youth, and captive enslaved women—whose lives consisted of surviving within ritual abuse-torture families/groups. And, as Sara pointed out, “*and then there were leap years*”.

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<sup>33</sup> Greenspan, E. L. , & Rosenberg, M. (2003). *Martin's Annual Criminal Code* (S. 269.1. (1)- (2)). Aurora, ON: Canada Law Book Inc.

## Carrie

### Examples of the ritual abuse-torture ordeals she endured:

1. **Mind-spirit tortures of de-spiritualization, de-humanization, and drugging, and**
2. **Physical torture: fear and terror of immediate death via being threatened with drowning**

*My father and about 12 of his friends were an organized group who practiced evil and satanic-based rituals and ceremonies<sup>34</sup> on me and other children ... pedophilic life-threatening ordeals of torture which took me into the darkest side of humanity ... into the blackest hole of hell. There were the times when we, the other children and I, were forced to drink wine until we were very drunk ... then the adults would laugh at us ... I can still hear the tone of their laughter ... even today as I speak to you this feeling of being humiliated returns. In between their “formal” rituals and ceremonies ... my life was constantly being threatened ... threats that kept me very silent about my father’s secret relationship with me! One personally chilling and threatening experience was the day my father took me with my pet kitten, Brownie, for a walk to the lake in the woods. There he forced me to hold Brownie under the water ... he forced me to drown Brownie ... I screamed and screamed but my father told me I was never to tell my mother about what was going on or he’d kill me like I’d killed Brownie ... the horror ... the terror ... I called my kitten Brownie because he had brown spots. I never told ... Carrie<sup>35</sup>*

## Hope

### Examples of the ritual abuse-torture ordeals she endured:

1. **Mind-spirit tortures: training, conditioning, and the witnessing of the degradation of infants**
2. **Physical torture: fear of immediate death via suffocation, and**
3. **Sexualized pedophilic tortures**

*Everything got twisted in the family—even food. For example, mashed potatoes were a very effective training tool—the family would stuff and stuff mashed potatoes into my mouth and throat, massage my throat while speaking softly to me in voice tones that were trance-inducing ... terrified of suffocating ... this exercise was to train me to let the mashed potatoes slide down my throat without gagging ... this taught me not to gag during ordeals of pedophilic oral rape ... something my father, the family, and others did very frequently to me. Being conditioned for oral rape started, I believe, when I was just a wee one—just like the little babies I witnessed when I was older, having their eyes taped shut before they were forced to suckle the men’s penises ... Hope<sup>36</sup>*

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<sup>34</sup> Church, L. R. (2000, September 30). Man gets 24 years for satanic-ritual rape of 10-year-old girl. *The Tennessean*. This is an article of the growing awareness of RAT crimes.

<sup>35</sup> Carrie (pseudonym) participated in our kitchen table research project identifying her-Self as a survivor of RAT (satanic-based).

<sup>36</sup> Hope (pseudonym) participated in our kitchen table research project identifying her-Self as a survivor of RAT (christian-luciferin-based).

## Phoenix

### Examples of the ritual abuse-torture ordeals she endured:

1. **Physical tortures: confined space, deprivations, exhaustion**
2. **Sexualized torture, and**
3. **Mind-spirit tortures: de-spiritualization and de-humanization tortures**

*... terrified ... horrified ... by the christian-satanic-based tortures by both parents, by inter-generational and extended family members ... father's friends ... both female and male ... who tied me up ... raped me ... bestiality—dog penises in the kitchen ... buried, with a sibling, in a hole in the dirt floor of the basement of the family home ... terrified and horrified ... Phoenix<sup>37</sup>*

## Kate

### Examples of the ritual abuse-torture ordeals she endured:

1. **Physical tortures: tied down, held down**
2. **Sexualized torture including bestiality, and**
3. **Mind-spirit tortures: witnessing horror, enforced dissociation**

*I was surrounded by German Sheppard dogs ... they were barking ... restrained somehow ... frenzied activity and chaos all around me ... confused and terrified. My sister and the woman are held down ... the dogs are over them. There are ropes and handcuffs. Men then rape my sister. I see her eyes and she doesn't see, although her eyes are open. Then I was held down. Hands and objects did things to me. My grandfather gave the orders ... my brother watched ... he didn't look scared ... he looked like my grandfather. I looked for but couldn't find my father. I was about six or seven years old ... I left my body in that room." ... Kate<sup>38</sup>*

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<sup>37</sup> Phoenix (pseudonym) will have her story shared in our book, a work in progress.

<sup>38</sup> Kate (pseudonym) participated in our kitchen table research project identifying her-Self as a survivor of RAT.

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