

# **RITUAL ABUSE-TORTURERS: THE 'INVISIBLE' ABUSERS, 'NON-STATE ACTOR' TORTURERS, AND HUMAN TRAFFICKERS**

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White Paper Prepared for the Following Panel Presentation:

*Human Trafficking in the 21<sup>st</sup> Century*

Moderator: Ms. Salwa Kader,  
President and founder US Federation for Middle East Peace

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# **RITUAL ABUSE-TORTURERS: THE ‘INVISIBLE’ ABUSERS, ‘NON-STATE ACTOR’ TORTURERS, AND HUMAN TRAFFICKERS**

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## **The purposes of this paper are:**

1. To promote, as briefly and caringly as possible, an understanding of the lived reality of the specific group of oppressed, marginalized, and ignored girl or boy infant, toddler, child, and youth who, as adults, identify they were born into a ritual abuse-torture family/group, or became victims when the guardians, entrusted with their care, were ritual abuse-torturers.
2. To promote the understanding that the girl child who has grown and developed within a ritual abuse-torture family/group environment can remain a captive, enslaved, and exploited woman. (We have no reported information that the victimized boy child can become a captive, enslaved, and exploited adult male.)
3. Then, to ask for your support as a NGO, other organization, or an individual to endorse our efforts to have:

**Ritual abuse-torture recognized as an emerging human rights violation and identified as a newly acknowledged form of torture that is inflicted by “non-state actors” onto the girl and boy infant, toddler, child, youth and the captive enslaved woman.**

From NGO’s, Members of Parliament, or other organizations we are asking for an official letter of support, with your letterhead, that we can present to the Working Group on Contemporary Forms of Slavery in June, 2006. We ask for your supportive presence as we proceed forwards towards the Human Rights Commission. For your convenience we have included a suggested framework for such a letter as Appendix A. We have enclosed a copy of a letter of endorsement from our Member of Parliament, the Honorable Bill Casey, as Appendix B.

For individuals, we are asking that you sign and invite others to sign the petition included as Appendix C. Please mail it back to us. Our address is at the bottom of the petition.

## **In-a-Nut-Shell Definition**

This paper specifically refers to ritual abuse-torturers who are parents, families, guardians, and like-minded adults who abuse, torture, and traffic children using organizing ritualisms. Captive girl children can and do remain captive enslaved, abused, tortured, and exploited women. Their state of captivity is created and enforced by the organized family/group violence that is inflicted upon them.

## **Ritualisms: Organizational Framework of Ritual Abuse-Torture Families/Groups**

It is common knowledge that perpetrators of ‘western style’ cultural misogynistic relational family violence select the privacy of their home to initiate this cycle of partner and family violence. Western style, meaning a secretive private pattern of family violence in comparison to other forms of misogynistic relational cultural family violence such as ‘honor’ killings, which are generally openly public. Attacking a partner or child in the home, away from the neighbors witnessing eyes, western style perpetrators manage to keep victimized family members silenced, manipulating and controlling their lives with intimidations or escalating forms of physical violence. At the same time, these perpetrators constantly state, “Don’t tell because nobody will believe you”. This statement ought to be viewed as an acknowledgement that perpetrators are aware that the violent acts they inflict are unacceptable, illegal and criminal, placing them at risk for incarcerating consequences if they are exposed. This pattern holds true for perpetrators of ritual abuse-torture.

However, because ritual abuse-torture families/groups engage in group violence they must organize and plan their violent family/group actions more intentionally. So they use the organizing principles of ritualisms to their advantage.

**Organizing ritualisms**—rituals—generally, within civil society, function to:

1. Organize many aspects of people’s lives and the cultures and societies they live in.
2. Influence people’s beliefs, values, thoughts, perceptions, attitudes, and motivations which shape their behaviors.
3. Impact on a person’s way of fitting into families or groups—work, play, church, and friendship networks, for example.
4. Shape positional power in relationships, for instance groups usually have a leader and followers. Leaders exert positional power and are responsible for deciding how they use or conversely abuse this power. The same holds true for family, kinship, or guardian groupings. A child is dependant on their parent or guardian who is entrusted with positional power within the adult/parent-child relationship. Some adults, parents, or guardians misuse this relational positional power to neglect, abuse, torture, or ritually abuse and torture their child, or children.

As stated, ritual abuse-torturers use the principles of group rituals to their advantage when organizing their group violence. By organizing their family/group gatherings this

ensures security, reducing the risks of being caught, facilitating the opportunity to quench their desires to perpetrate acts of brutalization against the captive, enslaved girl or boy child or woman victim.

**And, how do they do this?**

1. Firstly, by using group rituals they influence and reinforce their groupthink, create group cohesiveness and solidarity which instills a sense of like-minded kinship and belongingness, which diffuses responsibility giving perpetrators permission to act out their sadistic family/group behaviors of torture, fulfilling their wanton expressions for violent power, pleasure, and entertainment.
2. Secondly, organized group rituals provide a strong milieu in which to teach, train, school, indoctrinate, condition, program, and role-model—normalize—to their child victim that acts of pedophilic brutality are normal ‘loving’ adult/parent-child relationships within the family/group.
3. Thirdly, organized group rituals provide the opportunity to construct ‘special occasions’ and to develop coded language to give ‘legitimacy’ to the violent group gatherings which are frequently coded as ‘rituals and ceremonies’ or ‘party times’.
4. Fourthly, within the context of organized group rituals positional power in relationships is established. Perpetrator-victim relationships are enforced when an adult member, acting as leader, gathers with ‘an audience’ of like-minded participants to inflict all forms of abuse and torture onto their victim(s)—the captive infant, toddler, child, youth, or captive woman. The victim is put in their place, so to speak. Asserting violent domination over the ‘chosen’ victim within the context of such organized group gatherings is made easier, overwhelming them not only with group numbers but with their victimizing tools. Keeping a victimized person passive with forced drugging, mixed with the tools of ritual drama—costumes, masks, chants, prolonged silence or noise, bright lights or darkness creates disorientation and terror. Domination and terror are further inflicted via the abuse of the power of the parental/guardian position or adult role and size. By attaching themes of omnipotent power to their roles—identifying them-Selves as a devil, satan, or bishop, and legitimizing the violent gatherings as ‘rituals and ceremonies’, and naming these gatherings as ‘a marriage to satan’ for example, forces the victimized child to accept these ordeals as normal. No one tells the victimized child that ‘satan’ means a man’s penis and marriage to satan is about pedophilic oral rape and that the semen they swallow does not mean satan is inside them forever. No one tells them that they are being victimized. Combining the tools of ritual drama which are similar to mind-altering sorority hazing rituals, the perpetrators further disorientate and overwhelm the victimized captive child or woman victim by inflicting torture and horrific pain.
5. Fifthly, initiating infants to young children into the group process using organized family/group rituals provides the next generation of like-minded perpetrators or victims—pedophilic or adult. By distorting the worldview of the victimized child and adult this holds them in a state of on-going captivity. As well, having a legacy of on-going perpetrators continues to build on the organized crimes they commit

by strengthening loose networks with like-minded others locally, nationally, and transnationally.

### **Abuses and Tortures: ‘Creative’ Brutalities of Ritual Abuse-Torture Families/Groups**

**Abuses** of many forms are intentionally inflicted onto victims by ritual abuse-torturers. For the child born into or who is under the guardianship of such perpetrators, or for the captive woman victim, abuses are a day-to-day reality.

They can and do endure all or most of the following forms of relational abuses. For example:

1. *Verbal abuses* endured means being repeatedly called names, put-down, and bombarded with negative messages such as being told they are ‘stupid, bad, and good for nothing’. Feeling non-existent happens when they are given the ‘silent treatment’—not talked to and not acknowledged—which delivers the message ‘you do not exist’. Directed at them with demeaning voice tones all forms of verbally abusive messages can lead to emotional harm.
2. *Emotional abuses* of habitual humiliations, shame, rejection, and constant emotional messages of feeling unlovable, unwanted, undeserving, disregarded, and useless—‘a pile of shit’. Surviving harmful child ‘parenting’ practices meant having unreasonable demands made of them, such as being forced as a preschooler, for extended periods of time, to clean a bathtub with a tooth brush, being told they ‘didn’t do it good enough’, and being hit or kicked for ‘failing’.
3. *Psychological abuses* aimed at intentionally distorting their beliefs, values, attitudes, actions, and worldview. For example, teaching children that ‘outsiders—non-family/group members—will contaminate them’. This keeps victimized persons under the perpetrators control, isolated, often without friends, captive, and the ‘perfect victim’.
4. *Physical abuses* involved being hit, punched, shoved, kicked, or having their limbs twisted whenever the perpetrators feels like striking out.
5. *Sexualized abuses* endured means coping, often daily, with sexualized touching, oral, vaginal, penal, or anal rape, forced viewing and/or being involved in pornography, and exposed to sexualized acts of others. It can also mean being attacked at any time night or day, and especially on week-ends, holidays, and vacation times, which provide opportunities to keep an injured child or woman isolated from outsiders until they recover.
6. *Financial abuses* feed the perpetrators greed so a victimized working youth’s money or a woman victim’s salary and credit or bank cards are taken.
7. *Spiritual abuses* are suffered as the victimized child or woman is constantly told they are very bad persons which enforces and conditions them to develop this core belief about them-Self.
8. *Exposure to family violence* is a constant state which causes intense overwhelming duress and increases the risk for further victimization.

**Torture**, are acts of violence that go beyond acts of abuse. Emotional abuse, for example, becomes emotional torture when a girl's father forces her to drown her pet kitten to terrorize her that she too will be drowned if she ever tells on him and the others in the group.<sup>1</sup> And verbal abuse becomes verbal torture when a girl child or woman is tied down, raped with a gun inserted into her vagina, then verbally degraded by being told she is 'good for nothing.'

The goal of ritual abuse-torturers is to attempt to alter or destroy their victim's relationship with them-Self; this destructive and torturous process begins with children, starting often in infancy. Consuming them—making them one with the group—victimized women often speak of them-Self as feeling like 'a robot', an 'it', 'a nothing', or just 'a head' and belonging to 'the family'.

Below is a brief list of the acts of torture that youth, women (and men) have reported to us that they endured during their childhood. For women who remained captive and enslaved they report these acts of torture continued. They describe their torture ordeals as:

1. *Physical tortures* which included electric shocking, whippings, being hung by a limb, prolonged beatings with fists, boots, whips, belts, boards, and broom handles, for example. External skin burns and burns to oral, vagina, and anal mucosa, cuts, caging, being forced and confined into small enclosed dark spaces, denied nourishment or access to a bathroom, being tied down for prolonged periods, kept awake all night and bombarded with glaring lights, and forced to eat their vomitus are other examples.
2. *Sexualized tortures* involving forced nakedness, being forced to watch them-Selves being raped and tortured in a mirror, enduring family/group rape and bestiality, being vaginally raped with objects such as a gun, having their skin and vagina cut with objects such as knives, forced to smear others with body fluids or being smeared them-Selves, or forced to drink and eat their perpetrator's urine or excrement, being submerged under water (waterboarding) or being choked unconscious and rendered lifeless then being raped to satisfy perpetrator's sado-necrophilism, and being trafficked or exploited into pedophilic or adult pornography including 'snuff' films, and into the 'sex' trade.
3. *Mind-spirit tortures* including forced indoctrination, conditioning, and programming that distorted their worldview by forcing them to believe they belonged—were owned—were the property of the family/group. Normalization of rampageous pedophilic and torture 'touch'. Using family/group rituals with omnipotent themes perpetrators programmed the victim to believe they have evil within thus could never escape—there was no way out. Forced to witness or harm other children or animals, forced to engage in sexualized acts with other children while being laughed at and humiliated, exposed to acts of necrophilic horriification with 'snuff' pornography, for example, combined with the mind-altering tactics of drugging, hypnosis, torture pain, electric shocking, or human experimentation, distorting reality and overwhelming their capacities, forcing the victimized child

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<sup>1</sup> This narrative was shared with us by Carrie, not her real name, in 1998 when she participated in our 'kitchen table' research project. Shared with consent.

or woman into out-of-body, disconnection and dissociation responses which fragmented their relationship to/with Self.

Comprehending the torturous processes that are inflicted onto children during their childhood, within the context of abuse-torture families/groups environment, explains how a captive girl child becomes a captive enslaved woman. It is important to understand that, depending on the family/group dynamics, being finger or object raped can be the first 'bonding experience' of an infant, an ordeal that instantly propels the girl child into a state of overwhelming duress, of being objectified—a sexualized object—an 'it'. Within some families/groups this sexualized objectification has been reported to start later, at age two, three, or four. In order to survive, the girl or boy child will be forced and will attempt to adapt, to internalize the abuse, torture, and horror as normal, will try to 'forget', and even try to make their parent(s)/guardian happy by trying to co-operate with them thinking this will help.

If they are not identified as a child at risk and rescued, if, as youths, they are unable to escape, they can and do become the next generation of captive adult victims, perpetrators, or both. A best practice intervention demands civil society opens a place at the table of humanity, where persons who have survived ritual abuse-torture are free to speak, to be heard, listened to, believed, and cared about so they can contribute to the safety of the specific population of children who are presently suffering or who will in the future suffer harm. Presently, we are being contacted by young women who report on-going harm as they struggle to exit ritual abuse-torture families/groups. They state they are either not believed when they try to tell and they cannot find appropriate support, care, and protection.

### **The Torturers: 'State' and 'Non-State Actors'**

Who are 'state actor' torturers and who are 'non-state actor' torturers?<sup>2</sup>

1. 'State actor' torturers refers to persons who are in the military, who are police, state employees, or detention services personnel for example, and whose behaviors, actions, or policies are supported by the state.
2. 'Non-state actor' torturers are persons, groups, institutions, or organizations acting outside of the state, whose behaviors, actions, or policies impair and violate the human rights of others. For instance, spousal torturers, human traffickers, ritual abuse-torturers—fathers, mothers, aunts, uncles, cousins, guardians, or other like-minded adults who are most often identified by their roles, such as clergy, teachers, social workers, nurses, doctors, lawyers, politicians, for example.

*Do acts of torture differ from one torturer to another?* From the torture literature and from knowledge gained when we listen to persons who survived the Nazi death camps, or who survived being held a prisoner of war, or to a woman who reported being held prisoner in a windowless room by her husband for over four years while being tortured

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<sup>2</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.

and exploited, and by the many who survived ritual abuse-torture, torture is torture—being tortured is being tortured!

They all speak of starvation pain that gnawed at their insides; for the prisoner of war it was ongoing for the number of years he was prisoner; for the victimized child within ritual abuse-torture families/groups the with-holding of food was episodic or on-going, depending on the desires of the perpetrator. We read in Buchenwald that holocaust prisoners were handcuffed to heating pipes then beaten and hung by their limbs.<sup>3</sup> We heard the same horror from the captive tortured, and exploited woman whose husband handcuffed her to an iron radiator daily; from those who survived ritual abuse-torture they too speak of being hung by their limbs. Whether some torturers use unique repetitive techniques or relish in the free-flowing acts of creative brutality, there is little that separates the absolute expression of power and brutality in acts of one torturer from another except who they are—state or non-state actors. Acts of torture result in consequences that were/are intentionally meant to be destructive to the humanness of the chosen victim<sup>4</sup> irrespective of who the torturers are. For a reality insight we provide the following two comparatively similar ordeals—torture by ‘state actors’; torture by ‘non-state’ actors.

***Sister Ortiz:***

***Tortured by State Actors: The Army’s Counterinsurgency Force***

*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 Sister Diana Ortiz fled back to the United States.<sup>5</sup>*

***Sara:***

***Tortured by Non-State Actors’: Ritual Abuse-Torturers***

*Burned with cigarettes, candles, hot light bulbs for more times than can be recorded; terrified; family/group and 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*

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<sup>3</sup> Sofsky, W. (1997). *The order of terror: The concentration camp* (W. Templer, Trans.). ( p.226). Princeton, NJ: Princeton University Press.

<sup>4</sup> Staub, E. (1989). *The Roots of Evil* (p. 25). Cambridge, MA: Cambridge University Press.

<sup>5</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.



*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 overwhelming ordeals Sara describes enduring during her 35-years of enslaved 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 with other like-minded families/groups. She has no where to flee.*<sup>6</sup>

Amnesty International, making reference to the draft *Articles on State Responsibility* and its commentary set out by the International Law Commission, Report of the ILC (1996) stated that ‘under international law the state has clear responsibilities for human rights abuses committed by non-state actors.’<sup>7</sup> The Committee Against Torture, which deals with ‘state actor’ torture, considers trafficking in women to be a specific form of torture as part of a gender-sensitive interpretation of the *Convention*, Article 1, which states: ‘any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as ...’<sup>8</sup> We suggest, the captive girl or boy child or woman who suffers tortures committed by perpetrators of ritual abuse-torture—‘non-state actors’—ought to have the same consideration and protection of their human rights under international law and by the Committee Against Torture. As well, perpetrators need to be held fully accountable for the severity of the crime of torture they commit whether perpetrated by ‘state’ or ‘non-state actor’ torturers—whether committed by a soldier or by a father, mother, family, nurse, teacher, or group, for example.

### **Human Trafficking: Activities of Ritual Abuse-Torture Families/Groups**

There is a need to look at human trafficking differently when considering it occurs within the context of ritual abuse-torture families/groups. The common perspective is that the victimized child or woman is trafficked to perpetrators outside of their home and often transported to another town or country. Maintaining such a perspective is blinding to civil society. It fails to see, to identify, the human trafficking that originates within ritual abuse-torture family/group. For example, when the perpetrators are mothers, fathers, other family members, friends, neighbors, and other like-minded persons who organize and gather together as a group in their homes and take—transport—their girl or boy child or woman victim into the basement to be the victim of their torture pleasures this must be considered a form of human trafficking.

**Five different modes of trafficking:** From our perspective, human trafficking connected to ritual abuse-torture families/groups involves at least five different modes of trafficking which we have identified as:

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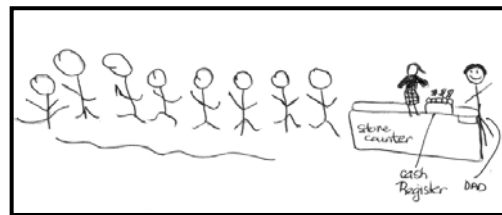
<sup>6</sup> Sara (a pseudonym) began revealing her ordeals to us in 1993. Shared with consent.

<sup>7</sup> Amnesty International. (2000, June). *Respect, protect, fulfil Women’s human rights State responsibility for abuses by ‘non-state actors’* (p. 6). London, UK: Amnesty International.

<sup>8</sup> United Nations. (1987, June 26). *Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*.

1. Transporting and trafficking that occurs within the homes of the family/group members, for example, carrying or physically forcing the girl or boy child or adult woman victim into the basement torture room.
2. Transportation and trafficking to other family/group sites such as warehouses, private offices, barns, studios, institutions, cabins, cottages, RV's, and to the out-of-doors.
3. Transportation and trafficking to other ritual abuse-torture family/groups locally, regionally, nationally, or transnationally.
4. Transportation and trafficking to the “outsiders” as shown and described in the following drawing entitled, ‘*Being Rented Out*’, and
5. Transportation and trafficking or forcing, for example, a young victimized youth to work on the street because her or his body has developed to the stage where they are no longer marketable to pedophiles.

**Being Rented Out:** This drawing by Sara (not her real name) gives insight into how ritual abuse-torturers conducted their sexualized exploitation business—their marketing of Sara—their transporting and trafficking of Sara, as a child victim, to outsiders. She explains,

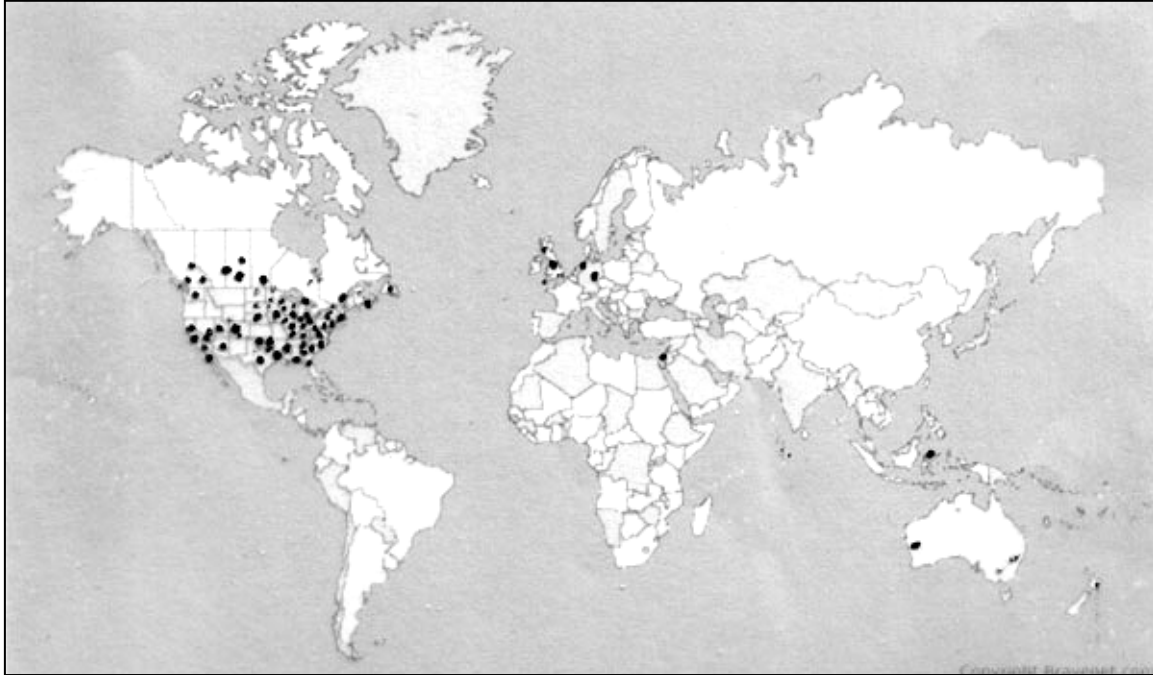


*My father owned a store and he and my mother would dress me up and sit me on the counter of their store and rent me out to the ladies and the men who came to rent me. I can still hear my father saying to them, ‘Bring her back when you’re done’.*

Sara’s ordeal tells how she was marketed—dressed up—and transported—taken to the family store which was attached to their house—and trafficked by being forced to sit on the store counter—rented—to the pedophilic women and men by her father and mother—the traffickers. She was a ‘reusable resource’ for the pedophilic practicing ritual abuse-torture family into which she speaks of being born.

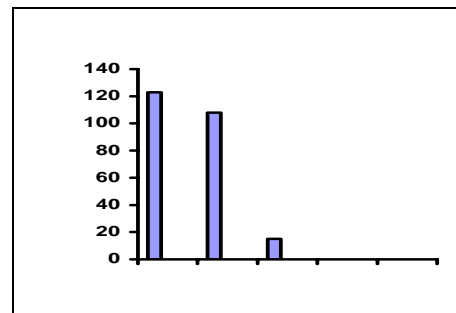
**Tracking the ritual abuse-torturers trafficking patterns:** We do not know of other sources of information that have tried to track the ritual abuse-torturer’s patterns of trafficking so, since April 2003, we have been attempting to do this by creating a global map of the prevalence of ritual abuse-torture trafficking on our website ([www.ritualabusetorture.org](http://www.ritualabusetorture.org)). Persons who visit our website and who are of the opinion they have endured ritual abuse-torture (RAT) have the opportunity to mark an icon on this map indicating the original site where their victimization first began. They can also submit their comments. To date, approximately 332 persons have marked their icons on the map and most have also submitted additional personal information. Seven lists, present on our website, each holding names or icons, have been developed from the information obtained from the on-going prevalence map. Since the prevalence map can only hold 100 icons, the oldest icons are removed and placed on a list, thus the seven lists.

Below is a copy of the trafficking pattern that emerged when tabulating the information provided by the 123 persons, who placed them-Selves on our map between April 23, 2003 and May 1, 2004. A consistent pattern of ritual abuse-torture victimization provided by these 123 persons is visible on the following map.



Source: Sarson, J. & MacDonald, L. (2004). Global map of the prevalence of ritual abuse-torture trafficking from 23 April 2003 – May 1, 2004. Guestmap.<sup>9</sup>

The following bar graph image, representative of the 123 persons who placed them-Selves on our map, shows 108 (87.8%) indicated the destination countries they were trafficked to. Fifteen (12.2 %) respondents did not supply this information. Destination countries listed included: Antarctica, Australia, Belgium, Canada, Denmark, England, France, Germany, Holland, Israel, Italy, Japan, Mexico, New Zealand, Paradise Islands, Bahamas, United Kingdom, United States, and Wales.



Based on our review of the names given by the 123 persons, 97 are female and eight are male. We do not know the gender of 16 persons and two icons were from supportive carers.

Additional information about trafficking and destination countries has come from information written on the evaluations of a presentation we gave in 2004 that included discussion of human trafficking as it occurs within the context of ritual abuse-torture

<sup>9</sup> Bravenet.com Guestmap.

families/groups. Some participants voluntarily wrote the names of destination countries on their evaluations. Destination countries included Austria, Belgium, Germany, England, Switzerland, and the west coast of the United States. This information and the information that is being continuously entrusted to us indicates: (1) that ritual abuse-torture families/groups exist in many countries, (2) that there are transnational links, (3) that ritual abuse-torture families/groups have to be exposed if the global reality of all forms of human trafficking is to be squelched—eventually, and (4) if countries are not educated about the realities of ritual abuse-torture they will not be aware of the full extent of the horrors the perpetrators commit when they move ‘off-shore’.

### **Ritual Abuse-Torturers: Traffickers of Pornography**

Ritual abuse-torturers use cameras, lights, drugs, weapons, and objectify animals, babies, toddlers, girls, boys, youth, and captive enslaved women are the ‘tools’ to make pedophilic and adult pornography. Forced into the making and the viewing of pedophilic and adult pornography is a violent theme of victimization we hear spoken of repetitively by persons so victimized. Homemade pornography is one source of the pornography seized by police<sup>10</sup> with ninety percent of child pornography recovered by the Sex Crimes Unit of the Toronto Police made in the United Kingdom, the United States, Canada, first-world countries, and is inter-familial.<sup>11</sup> These facts lend support to the information about the horrendous exploitation and trafficking ordeals victimized persons are sharing with us.

Women tell us that, as children, they witnessed babies being victimized and that they themselves were also such young victims, another reality supported by the pornographic material police are recovering. Newspapers report police have seized material of ‘a baby so young that it still [had] its umbilical crust attached ... [of] infants covered with ejaculate’ and toddlers being orally raped.<sup>12</sup> Pictures seized have also included infants wearing diapers<sup>13</sup> and a six-month-old baby being raped.<sup>14</sup> Again, more support for what we are constantly being told about babies being victimized for the making of pedophilic pornography within ritual abuse-torture families/groups.

An American youth tells us she was taken to Prague, Czechoslovakia when she was seven or eight years old and witnessed a killing committed in the making of a ‘snuff’ movie. The year was approximately 1996. To tell, she places the horror of her trafficking victimization into a poem entitled, *Do You Remember . . . I Don’t*.

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<sup>10</sup> Gooderham, M. & Laghi, B. (1996, December 14). Tracking high-tech pedophiles. *The Globe and Mail*.

<sup>11</sup> Lamberti, R. (2002, December 17). Teen facing kiddie porn charges Toronto cops make use of new law. *Toronto Sun*.

<sup>12</sup> Dimanno, R. (2003, January 17). A tough child porn law doesn’t stem a rising tide. *The Star*.

<sup>13</sup> The Canadian Press. (1966, December 11). Porn included kids in diapers. Scientist charged after police raid Defense Department. *The Chronicle-Herald*.

<sup>14</sup> Smith, G. (2003, January 17). Grim images haunt porn police. *The Globe and Mail*.

Here is an excerpt:

*Do You Remember . . . I Don't*<sup>15</sup>

Do you remember taking me on a plane?  
Do you remember sending the plane into a nose dive,  
because I wouldn't do what you asked?  
I don't.

Do you remember taking me to that house?  
Do you remember what he said to you,  
"If she's as good as you say, she'll be a nice addition to my collection."  
I don't.

Do you remember the cameras surrounding the bed?  
Do you remember him saying to you, "these whips are standard,  
marks are gone after a few hours?"  
Do you remember him telling me that movies like the one I was going to be in,  
make a lot of money?  
I don't.

Do you remember seeing another girl on the bed,  
being held by her ponytail, knife at her throat?  
Do you remember how she fought so hard to live?  
I don't.

Do you remember all the blood?  
Do you remember him wiping the blood on me?  
I don't.

It is common that family or friends are the trusted linkages that take a victim into the network of human trafficking. Such was the case for this youth. At the same time, in 1996, when she was being transported into Prague, a transnational trafficking operation that originated in Prague and touched down in New York City was discovered.<sup>16</sup> With rampant systematic disinterest, corruption, and abuses of power widespread, Prague and the Czech Republic provided safe, secure, and fertile soil for her family traffickers, as well as for the pedophilic torturer and 'snuff' movie killer. We do not know who the young girl with the ponytail was, but 'disposable' she was. She may well have been a girl from one of the orphanages in Czechoslovakia, Russia, Ukraine, or Romania on whom human traffickers prey.<sup>17</sup>

Pornographic 'collections' are part of the modus operandi of the insider and the outsider users, abusers, torturers, and killers. This young woman's story suggests transnational trafficking with connections to an outsider pedophilic perpetrator as there was no mention

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<sup>15</sup> American youth. (2005, January 10). *Do you remember ... I don't*. Shared with consent.

<sup>16</sup> Malarek, V. (2003). *The natashas The new global sex trade* (pp. 149-156). Toronto: Viking Canada.

<sup>17</sup> Malarek, V. (2003). *The natashas The new global sex trade* (p. 16). Toronto: Viking Canada.

of ritual abuse-torture perpetration. This outsider perpetrator created the demand; the ritual abuse-torturers supplied his demand. Inside the ritual abuse-torture family/group the demand is ever present, used as a tool to feed their sexualized perversions, useful as a tool for mind-spirit torture, and shown to children to normalize and distort the parent/guardian-child relationship.

And bestiality is ever present. In the home pet dogs are trained and violated, forced to participate in bestiality. On farms, in barns, larger animals such as horses, for example, are also violated, as is the victimized child or woman ‘trained’ and forced to perform. Violent acts of bestiality, watched and recorded for the pleasure of the ritual abuse-torturers, also supply and meet some of the demand for degrading animalistic pornography. At one time, when persons disclosed these horrific degrading victimizing and terrifying narratives they were not believed. Today headlines of, *Authorities seize child porn, bestiality DVDs* tell civil society we have to believe because these DVDs show bestiality involving dogs and horses.<sup>18</sup>

Those caught in possession of pedophilic pornography include teachers, professors, clergy, doctors, nurses, police officers, magistrates, care workers, social workers, fathers, mothers, foster parents, scientists, grandparents, storekeepers, and the list goes on. And when we ask who the ritual abuse-torturers were/are and what their jobs were/are we hear the same response. Mothers, fathers, family, friends, neighbors; a nurse, doctor, dentist, social worker, psychologist, lawyer, police, clergy, farmer, mechanic, fisher, storekeeper, politician, CEO, hospital worker, biker, and the list goes on.

### **Ritual Abuse-Torture: ‘Exported’ Off-Shore**

Based on the prevalence pattern identified on our ritual abuse-torture map (page 11), as well as testimonials given by persons who continue to contact us we are compelled to wonder if ritual abuse-torture victimization is a form of ‘western style’ relational violence. Thus, it is our concern if global communities do not know about the reality of ritual abuse-torture they will not understand the nature of the pedophilic crimes that are being inflicted onto the girl child and ‘infecting’ their communities. They will miss the details and meaning of the evidence and will fail to spot the networks that exist locally to transnationally.

As global travel becomes easier and easier there are a variety of reasons why perpetrators might move ‘off-shore’. From our experiences some of these reasons are:

1. The dangers of exposure have increased as they may be at risk of being connected to a crime investigation that might threaten to implicate them in some manner,
2. Stress and pressures have weakened the family/groups cohesiveness, such as the death of a main member or leader, so they begin to disintegrate and disperse,
3. The victimized person who is working at exiting is not succumbing to the family/group threats, harassment, stalking, or assaults increasing the risk they or others might report,

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<sup>18</sup> CP. (2004, September 23). Authorities seize child porn, bestiality DVDs. *The Chronicle Herald*.

4. The carer who is providing support to the exiting person is not intimidated thus the perpetrators are unable to remove the relational support the carer is providing and the risks for exposure increases,
5. Systematic corruption, lax laws, or lax enforcement of some countries provides security and safety and are ideal hunting ground to reconnect with other like-minded perpetrators.

In the personal testimony shared below, which we have entitled, *Exported to South Africa*, the woman shares the crimes inflicted against her humanity. She tells of being trafficked in South Africa, as well as surviving a ritual drama inflicted by ritual abuse-torturers who used the omnipotent theme of being reborn to satan. Here is her story:

#### *Exported to South Africa*

*My mother, a physician, took me to South Africa where she assisted with medical procedures in what seemed to me to be a prison. I was seven-eight years old. My father, an American dentist, had previously taken me to South Africa when I was five. These trips happened during 1963-1965.*

*In South Africa I would be taken to a jail like atmosphere and my mother would sell me to the men in the jail. The authorities were in on this as well, I remember their clothes like cop suits, but they got to have sex with me, before the men in the jail. They had this back room that they let them come one by one. But sometimes there were more. The authorities would pay my mother, then in return, she would give them money as well. Then the higher up men, who were mostly white, some black, would take me to a building, they done vaginal cutting on me. They sodomized, raped, and tortured me. They did all this chanting, and there was a plastic model of satan. They put me inside this model with rope tied around my neck. This is when they told me I would be born to satan, they would do all these cult things and cut the model ... I would fall out, and they would cut the rope around my neck. And that is when I was reborn to satan. Then I was to marry this man I had never seen.*

*My father told me I was his little girl ... blah, blah, blah, and he never wanted anyone to have me, but yet when everyone came to the house for the 'meetings' ... the main service was the use of me ... I was free to everyone, and he would sell me to anyone. He had all the money he needed, why did he do me this way?*

*I believe there were a lot of high up men involved in this, for my father to get by with all of the things that he did. He never seemed to have a problem getting into Africa, neither did my mother. Upon arrival my mother and I would be met by men, and she would turn me over to them. They would take me to this building, give me enemas, and clean my vagina out with a water hose. Then gave me stuff to drink that made me deathly sick. I will call these men the higher up men. I had to be clean for them. Then my mother would join them after this procedure. They would rape and torture me. I would stay there sometimes for days, without food or water. My fluid would be urine from the men, and they told me this is all the food*

*I would get is what came out of their penises. After these men were done with me, oh, and they would take pictures of me having sex with some of them and some of me alone naked, making me feel my body. But after this it was a dreadful time ....*

*Just writing this letter I get flashes and a feeling where I get all cold all over just before passing out. Or ...a better example, like all the blood is draining from my body. OK, this is all I can do for now.*

That crimes of sexualized violence and torture happen in prison is not new. In Canada, a prison guard was sentenced to four-years in jail for sexualized violence against eight young men.<sup>19</sup> In many countries around the world sexualized crimes against women in prison is routine, and in Turkey, Amnesty International has monitored trials of suspected torturers of children who had been in detention.<sup>20</sup> Torture images from Abu Ghraib have been flashed into our and the world's reality. And, hidden in the writings of women, are details of women officers of the South African state who practiced institutionalized torture by pumping water into women prisoner's fallopian tubes and administered electric shocks to their nipples.<sup>21</sup> That abuses of power and acts of violence, that even some women engage in, are inflicted by officers of the state or 'state actor' torturers can occur within the walls of institutions is not new, what might be new is that pedophilic trafficking and group sexualized violence against a little girl was condoned, was paid for, and happened in the back room of some prison. What might be new is that the total realities of crimes, including 'non-state actor' torture, that are committed against children are just starting to be revealed. It is only when a person has the courage to speak, as this woman has, that global communities will come to understand the deep horrifications of human rights abuses and torture embedded within ritual abuse-torture family and like-minded group networks.

### **The Legacy of Ritual Abuse-Torture Victimization**

*For the captive enslaved woman* the legacy means on-going victimization that began in childhood. It can mean that if she has children, her children provide the next generation of ritually abused and tortured pedophilic victims. It can mean she will be forced into perpetrating pedophilic violence against her child; it can mean that she will be forced to exploit and traffic her child; it can mean horrors so extreme that she will attempt to 'forget' what she is forced to do. If she fails to comply and attempts to exit, she will experience, as women all over the world experience when they attempt to leave violent relationships, on-going threats. She will be stalked, harassed, and can be/is physically, emotionally, and sexually attacked, and feel and be at life-threatening risk.

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<sup>19</sup> Hall, N. (2006, February 10). Ex-convicts win sex-abuse suit Court awards 8 men \$10,000 each against guard. *Vancouver Sun*.

<sup>20</sup> Amnesty International. (1996, April 16). *Turkey: Shocking reports of torture of juveniles in detention as trial of 16 mostly juvenile defendants reopens*. International Secretariat Amnesty International.

<sup>21</sup> Turshen, M. (1998). Women's war stories. In M. Turshen and C. Twagiramariya (Eds.), *What Women do in wartimes* (p. 10).. London: Zed Books.



*For the girl or boy child or youth, who is born into a ritual abuse-torture family or whose guardian is a perpetrator, it means a day-to-day struggle to survive the violent organized acts of ritual abuse-torture victimization and the threats of death if they try to tell.*

And for both, the captive child or woman victim it means asking ‘Why?’ Why me? Why didn’t somebody help me when I was little? Why doesn’t somebody help me now? Why can’t I get the care I need? Why can’t I get justice? Why do the perpetrators get away with what they do? Why?

### **A National and Global First**

With the publication of *Changing the Landscape: Ending Violence ~ Achieving Equality* in 1993, Patricia Freeman Marshall, Co-Chair, along with the other members of the Canadian Panel on Violence Against Women, submitted their findings to the Minister Responsible for the Status of Women. Findings that were based on the voices of women (and some men) who spoke of violent relational horrors endured. The Co-Chairs message stated,

*It is abundantly and indisputably clear that women will not be free from violence until there is equality, and equality cannot be achieved until the violence and the threat of violence is eliminated from women’s lives ... therefore, ... a policy of zero tolerance must be adopted by all levels of government – as well as within every organization in society. ... that supports the basic human rights of each individual ... [and] a society that recognizes the importance of the United Nations Universal Declaration of Human Rights ....*

To eliminate the threat of violence and violence from women’s lives we must first be willing to see all the violence that women endure—beginning even in their infancy. On pages 45 to 47 of the report, the Panel addressed for the first time, on a national scale, the reality that ritual abuse and torture was reported to exist in every region of Canada. Not only was recognizing ritual abuse and torture a first for Canada, it was also a first globally. There had not been another governmental report any where in the global community that faced up to the truth and reality about the horrific ‘everyday’ violence that was and is practiced by ritual abuse-torture families/groups.

Marshall, in an interview with reporter Wendy Cox,<sup>22</sup> made the parallel that the Panel was hearing about relational terrorism and degrees of violence in women’s lives that compared to the ‘... torture in a prison of war camp’. We have included a letter from Patricia Freeman Marshall as Appendix D.

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<sup>22</sup> Cox, W. (1992, March 23). Panel hears horror stories of violence against women. *The Chronicle-Herald The Mail-Star*.

## **Ritual Abuse-Torture as a Transnational Reality**

No statistics are collected in Canada nor are we aware of another country that statistically acknowledges the reality of ritual abuse-torture victimization and traumatization. To date, Canada has failed to initiate actions of due diligence that would provide equal benefits and protection, under Canadian law, to women who report surviving or enduring ritual abuse-torture. Women tell of asking lawyers to address ritual abuse-torture in the courts however, Canada does not have laws that support their human and legal rights to seek such justice; the ritual abuse-torturers continue to function with impunity. Thus, this specific group of Canadian women, 13 years after the Panel's report, continues to be oppressed, marginalized, and discriminated against.

Canadian women are not alone in enduring such oppression, marginalization, and discrimination. Presently, we have collected approximately 50 signed statements from persons who report surviving ritual abuse-torture—Canadian and international—from New Zealand, Australia, Israel, The Netherlands, Germany, and the United States. And people continue to contact us seeking information on submitting one-page signed statements. All their stories disclose the similar and repetitive acts of violence endured in childhood, violent acts that, for some, continue in adulthood. Their accounts form the indisputable fact that their ordeals represent a collective of horror that has yet to be acknowledged in Canada or transnationally.

We are being contacted almost daily by women (and a few men) seeking to talk. They reach out to us via e-mail, search our website for information, and identify themselves on our map. They telephone us and write to us. They are grandmothers, mothers, and fathers. The oldest is in her 80's, the youngest a pre-teen. We hear from youth and college students. As we write this paper we are listening to youth and young women who tell us they have tried to tell but are not believed. We have mourned the death of others.

Their testimonial artifacts come as words, stories, drawings, poems, photographs, paintings, letters, newspaper clippings, and copies of pages from their journals. We have heard from women (and a few men) from New Zealand, Australia, Israel, Africa, Germany, The Netherlands, Scotland, England, and from most states or provinces in the United States and Canada. Carers also contact us as they struggle to provide support to women who are over-whelmed by the horrors they have endured and over-whelmed by the pain of exiting and healing. We reach back. We have created educational pamphlets, written papers, given presentations, and had articles published, the latest, attached as Appendix E, was in the Royal Canadian Mounted Police journal, *Gazette*.<sup>23</sup>

Healing from torture means some days are fairly good and others consist of “double torture”. Because healing includes days filled with flashbacks and body memories that bring reality pain—pain caused by realizing what being tortured feels like. Days filled with humiliating episodes of urinary and fecal incontinence, vaginal and anal bleeding, gagging and vomiting, gross smells and taste from the past, debilitating headaches, and

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<sup>23</sup> Sarson, J. & MacDonald, L. (2005). Ritual abuse/torture Identifying a crime of horror. *Gazette* 67, (1), 32-33.

seizure-like responses being re-expressed when their body remembers how it reacted to the violations of the past. Pain filled days invaded by emotional memories of ongoing degradation in response to physical and sexualized tortures, responses that other persons who have survived ‘state actor’ torture also speak of.<sup>24</sup> Reality pains compounded by the fact ritual abuse-torturers continue to function with impunity while they, as victims, struggle to live. While they struggle to be heard, to be believed, and before they can even seek social justice they must also struggle to dismantle the transnational oppression, marginalization, and discrimination that silences the telling of the crime of ritual abuse-torture committed against their humanity.

### **Global Best Practice Interventions**

Civil society at all levels—from the United Nations and international law, to the community and state laws, to the individual and their ideologies of caring—must open a place at the table of humanity where persons who have survived ritual abuse-torture are free to speak, to be heard, listened to, believed, and cared about so they can heal and contribute to gaining safety for the specific population of children who are presently captive, enslaved, tortured, and suffering ritual abuse-torture.

The *Universal Declaration of Human Rights* states that ‘recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace ... [and reaffirms] the dignity and worth of the human person ...’ For persons who have survived torture—whether inflicted by ‘state’ or ‘non-state actors’—these words have to be translated into practice. For persons who have survived ritual abuse-torture this means that

**Ritual abuse-torture must be recognized as an emerging human rights violation and identified as a newly acknowledged form of torture that is inflicted by “non-state actors” onto the girl and boy infant, toddler, child, youth and the captive enslaved woman.**

Best practice interventions must start at the United Nations global level. This is the reason we asked, at the beginning of this paper for NGO, organizational, and individual support. Global level changes we envision include:

1. The Commission on Human Rights acting to recognize that ritual abuse-torture is a human rights violation. International human rights laws that have not addressed the crime of ritual abuse-torture need to place this crime and its perpetrators on the global list of human rights crimes.
2. That under the *Convention on the Rights of the Child* and the *Optional Protocol on the Sale of Children, Child Prostitution and Child Pornography* and *A World*

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<sup>24</sup> Chartrand, F. (2005, October 31). ‘I begged to confess’ William Sampson makes stunning revelations about his rape and torture by the Saudis. *MacLean’s*, 64-66.

- Fit for Children* ritual abuse-torture needs to be recognized as a most destructive breach of trust and abuse of power on the growth, development, and safety of the girl and boy child because the ritual abuse-torturers are the very persons, families, guardians, or adults on whom the child is dependent within guardian/parent/adult-child relationships.
3. The Committee on Torture opening its vision and wisdom to recognize both ‘state’ and ‘non-state actor’ torture as crimes against humanity. Neither can be ignored, both must be eliminated. That ritual abuse-torture be recognized as an emerging form of torture and that the *Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment*, or other appropriate conventions, provide a humanitarian forum open to persons who have survived ritual abuse-torture.
  4. Recognition that under the United Nations *Convention against Transnational Organized Crime* and the supplemental *Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children*, ritual abuse-torture is named and explained to exist in some circumstances as a transnational organized crime committed by some families and like-minded individuals/families/groups against the humanity of persons from infants to captive enslaved women.
  5. That the Committee on Violence Against Women will include ritual abuse-torture as a violent crime that disproportionately impacts on the lives of women and their health.
  6. That the Special Rapporteurs, whose mandates would intersect when addressing ritual abuse-torture, will provide education, guidance, and support in achieving recognition for the human rights violations and ‘non-state actor’ torture endured by persons so victimized.

### Persons Against Ritual Abuse-Torture

Jeanne Sarson, MEd. BScN, RN  
Linda MacDonald, MEd, BN, RN

International Educators &  
Speakers, Consultants,  
Researchers, Writers, Activists

[www.ritualabusetorture.org](http://www.ritualabusetorture.org)

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361 Prince St, Truro NS, CAN B2N 1E4

**Appendix A**

**A Suggested Framework for NGO Letters of Support**

**NGO Official Letterhead Please**

**Official address:**

**Contact Information:**

**Date:**

**To: Working Group on Contemporary Forms of Slavery**

Based on our knowledge about the global violence against women, and the girl and boy child;

And now, specifically being informed about the transnational reality of ritual abuse-torture, being a previously unrecognized human rights violation and an emerging form of non-state actor torture, that includes human trafficking;

We support recognizing ritual abuse-torture be identified as a human rights violation and form of ‘non-state actor’ torture;

And, encourage best practice interventions be undertaken by all appropriate United Nations Working Groups, Special Rapporteurs, Committees, and Commissions to promote and support all persons—child and adult—who as victims of ritual abuse-torture have not enjoyed protection of their basic human rights.

**Signature**

## **Appendix B**

### **Letter of Endorsement from Member of Parliament, the Honorable Bill Casey**

**Appendix C**

**Petition**



## Petition

We, the undersigned, support the naming of:

**Ritual abuse-torture as an emerging human rights violation and identified as a newly acknowledged form of torture that is inflicted by “non-state actors” onto the girl and boy infant, toddler, child, youth and the captive enslaved woman.**

And, by signing I am insisting that all committees, groups, and/or individuals to whom this petition is presented work diligently to ensure that the human rights of all persons so victimized are officially and globally recognized and incorporated into all appropriate United Nations instruments that deal with human rights, children’s rights, and the elimination of torture, trafficking, and violence against women and children.

<u>Name</u>	<u>Contact Information</u>
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____
8. _____	_____
9. _____	_____
10. _____	_____

**Appendix D**

**A Letter by Patricia Freeman Marshall, O. Ont.**

*Patricia Freeman Marshall, O. Ont.*

February, 2006.

Dear Linda MacDonald and Jeanne Sarson,

Over the past thirty years I have met with and worked with thousands of women and also a number of men who are survivors of sexual abuse from those entrusted to care for them. As children, a number were trafficked for the purposes of prostitution and the making of pornography. The acts of abuse described had close parallels and were often identical to the abuse described by prisoners of war and many can clearly be named as torture.

Most compelling were the acts of torture named either by the survivors themselves as ritual abuse or when described, fit the characteristics elsewhere described as ritual abuse. As co-Chair of the Canadian Panel on Violence Against Women I met with those survivors from regions across Canada. While the abuse described details mankind at its worst, the courage of these survivors is the greatest testament to the human spirit I have ever known.

When it was impossible for the survivors themselves to speak, they sometimes sent their counselors and therapists to speak for them. From those meetings I have some considerable appreciation for the incredible levels of caring and compassion and generosity as well as good therapeutic practice that these counselors have provided- extending often over many months and years. I know that you, Jeanne and Linda, have worked in such a generous way with one woman over thirteen years to help her successfully “deprogram” after experiencing years of ritual abuse-torture.

In my work during those thirty years with organizations, commissions, governments and task forces, I, with others, have identified many of the conditions which foster and perpetuate the violence at the pervasive levels at which it continues to exist in Canada and in many other countries. A major contributing factor to its continued existence has been the tolerance of the violence by institutions and states as reflected in their limited and inadequate responses to it.

Sixteen years ago, at an international conference held in Banff, Canada, named *Human Rights in the Twenty-First Century: A Global Challenge*, my paper detailed inadequate state responses in Canada to some of the crimes of violence against women and children and the human rights violations that resulted. Progress has been made since then but there is still much to do.

Since the release in 1993 of the report of the Canadian Panel where ritual abuse was first officially named, no state responses to support victims of ritual abuse –torture have been created. Their basic human right to “Equal benefit and protection of the law” is not supported. A lack of appropriate support services still makes reporting of these crimes unlikely. If reported, prosecutions will fail when appropriate laws are not in place. Furthermore, investigators, prosecutors and adjudicators who are inadequately trained about the nature of ritual abuse-torture will fail to recognize it when it exists or will not know enough about it to present and adjudicate evidence adequately to meet the necessary fair trial standards of proof essential for successful prosecutions.

I fully support the naming of acts involved in ritual abuse as torture. I also believe it is vitally important for the recognition of ritual abuse-torture as a series of human rights violations for its victims-first by the non-state actors as perpetrators and then by the State actors in their inadequate or ineffective and inappropriate responses. Through law, policy and practice the State has often exacerbated and magnified these violations of its citizens rather than protecting and supporting their safety, their security, their life and their liberty as might be reasonably expected by any nation state who has signed *The United Nations Declaration of Human Rights*.

I look forward to working with you in Geneva in June 2006 to gain the necessary recognition by the United Nations of ritual abuse-torture as a form of torture and the violation of the most basic human rights of its victims. This is a critical first step and foundation for the urgent work to come in breaking through the intergenerational cycles of this abuse and torture and thereby preventing the continuation of these heinous acts on the children of the future –as yet unborn.

In Peace and in Hope,

Patricia Freeman Marshall, *Order of Ontario*

**Appendix E**

**Royal Canadian Mounted Police *Gazette* Article**

**Ritual abuse/torture Identifying a crime of horror**



[http://www.gazette.rcmp.gc.ca/article-en.html?category\\_id=1&article\\_id=105](http://www.gazette.rcmp.gc.ca/article-en.html?category_id=1&article_id=105)

## Ritual abuse/torture

related information

[www.ritualabusetorture.org](http://www.ritualabusetorture.org)

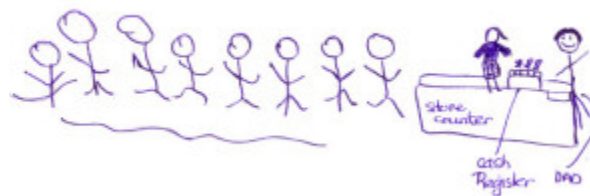
Vol. 67, Issue 1 2005

### Identifying a crime of horror

*Ritual abuse/torture is not defined in the Criminal Code of Canada. And to date, no national statistics on this crime are collected. But the crimes are very real. Jeanne Sarson and Linda MacDonald, two registered nurses and educators from Nova Scotia, have listened to several hundred accounts from those who have survived this form of organized family/group violence. In this article, they define ritual abuse/torture and provide information that could help police better identify the victims of these horrific crimes.*

By Jeanne Sarson RN, BScN, MEd  
and Linda MacDonald RN, BN, MEd

The Canadian Panel on Violence Against Women was the first to report that ritual abuse and torture was occurring in every region of Canada. The panel's 1993 report, *Changing the Landscape: Ending Violence, Achieving Equality*, noted that the *Criminal Code of Canada* did not address the crime of ritual abuse/torture. Statistical data about ritual abuse/torture is not collected in Canada. And as such, it remains an unrecognized crime.



*In this drawing, the victim depicts offstreet trafficking. As a toddler, her father sat her on the counter in his store and "rented" her to male and female pedophiles.*

The same year that report was released, Sara—not her real name—first contacted us for help. She explained that she had been born into a ritual abuse/torture family and remained a captive adult who wanted "to get out." Unable to find safe and knowledgeable support or protection for Sara, we began our journey of study, research, writing and activism. This article shares some of what we have learned so that others—service providers and victimized persons—might benefit.

### Definition

Ritual abuse/torture is defined as a crime of intent, of organized inter-generational families or like-minded groups who commit dehumanizing acts of torture that cause severe pain and suffering, and disintegration to the integrity of the personality of the victimized person for the following purposes:

- maintaining totalitarian power and control over the victimized person—from infancy and into adulthood—using threats and intimidation, torture and organized family/group violence;

- exploiting, transporting and trafficking in persons for the pleasure and entertainment of the family/group;
- exploiting, transporting and trafficking in persons for the pleasure and entertainment of outside users;
- obtaining, directly or indirectly, a financial or other material benefit.

There is a consistent three-tiered pattern of how ritual abuse/torture families or groups organize their interactions.

Thousands of hours of conversations with victims reveal that the families have separate and unique interactions with the “outsider” community, with their immediate families and with an “insider” circle of other ritual abusers/torturers. In the following story, which is similar to so many others described by survivors around the world, “Carrie” describes the horrors she endured.



*This drawing by “Shelly” depicts the electric shock torture she endured and another tool - the cage - used by the ritual abuse-torturers. Her out-of-body and dissociative response was intimate to her survival.*

## Carrie’s story

*My father had a reputation for being a very sociable and entertaining man. Everyone loved him. But what a grand performance it was, playing the role of a kind and gentle man in the community.*

*My family life was filled with my father’s alcoholic rages. At age six, when my mother went away leaving me in my father’s care, he stuffed pyjamas, with little black and white dogs printed on them, into my mouth . . . he raped me.*

*The “insider circle” reality of rituals and ceremonies involved my father and about 12 of his friends—men and women, young and old, a mixture of social classes. [They were] doctors, a lawyer, nurse and teacher. Sometimes only one parent was involved; some brought their children.*

*Their routine was to force me to get very drunk then humiliate me with their laughter. Another little girl and I were tied down on wooden planks and smeared with blood and given enemas. So much pain, horror, torture and terror. I was about 13 when the ritualized torture stopped. There were about 14 of us—infants, toddlers and children—girls and boys.*

The violent acts that are consistently committed by ritual abuse/torturers can be grouped into the following check list:

**Child abuses:** Daily assaults are inflicted on the child living within ritual abuse/torture families. Abuses can also be situational, occurring in a child-care facility such as an orphanage or foster home.

**Terrorization:** Violent threats and actions are used to keep victimized persons silenced and enslaved. For instance, a child forced to drown her pet cat is threatened she will be drowned if she tells.

**Cruel animal-human relationships:** These acts include bestiality or necrophilic bestiality with dogs or other animals.

**Physical, sexual and mind-spirit tortures:** These acts are used for power and control and for pleasure and entertainment. Victims may be hung by a limb, burned by cigarettes or hot electric light bulbs, physically beaten, nearly drowned, caged, denied nourishment, raped by the family or group or threatened with death.

**Pedophilia:** This can take place at any time in the home, at the homes of like-minded others, or any place that is convenient for the perpetrators. Pedophilic and necrosadistic violence is a central theme of the torture perpetrated at organized family/group gatherings.

**Necrophilia and necrophilic-like acts:** These are perpetrated when the victimized child or adult is rendered immobile or unconscious by drugging, choking, beating, near-drowning or suffocation.

**Horrification:** The victimized person is forced to witness or inflict dehumanizing violence onto another victim.

**Organized violent family/group gatherings:** These gatherings, commonly called rituals and ceremonies, distinguish these families/groups from other organized criminal groups. They serve to bond its members together and to distort adult-parent-child relationships by normalizing the torturous behaviour.

**Self-harming acts:** These acts are forcibly taught to the victimized child or adult to do to themselves whenever they try to tell on their perpetrators.

**Exploitation and trafficking:** The off-street and on-street sexualized exploitation trade includes forced involvement in the manufacture of pedophilic and adult pornography. When no longer marketable to pedophiles, some victimized persons report being forced to work on the street.

## Identifying the signs

Victimized persons frequently use dissociative language. They may refer to themselves as “you” instead of “me” or “I.” Also, “my body” may become “the body.”

Coded language is rampant and can vary with each family or group. Examples include the following: the temple = the victim’s body; the chosen one = the “special” victim; and Kool Aid and sugar = drugs.

A victim’s physical injuries include bruises, strangulation marks, cuts, burns, inflamed fingernail and toenail beds resulting from needle-puncture tortures, difficult and painful walking related to beatings to the soles of the feet, or hearing loss that can result from having both ears whacked at the same time.

Hypervigilance, an impaired sense of time or space, memory loss, confusion, chaotic thinking, expressions and behaviours of being trapped or on the run from the unknown could be a few indicators suggesting a state of captivity.

Frequent pet losses can suggest violence in the home because in violent homes, pets seldom reach two years of age.

The prime intervention is to understand ritual abuse/torture as an emerging organized criminal co-culture involving extensive acts of human evil inflicted on the vulnerable. That begins with listening and learning from adults who tell of their childhood ordeals, and naming and addressing the crime. It also means sharing knowledge, providing ongoing education and caring about children.

For more information, you can visit Jeanne Sarson and Linda MacDonald’s educational website at [www.ritualabusetorture.org](http://www.ritualabusetorture.org)