

## **FEEDBACK & EVALUATION OF “MODEL OF RITUAL ABUSE-TORTURE”**

Jeanne Sarson, RN, BScN, MEd & Linda MacDonald, RN, BN, MEd ©

**Presenting** at “The Sixth Annual Ritual Abuse, Secretive Organizations and Mind Control Conference” (S.M.A.R.T. Conference) August 8-10, 2003 was the first time we presented to and shared our visual “Model of Ritual Abuse-Torture” with a large group of persons who have survived ritual abuse-torture (RAT)—RA or SRA. Or to persons who were partners, friends, or who have/do provide support and/or professional assistance to persons who had survived RAT—RA or SRA. The visual Model was developed over the past 10 years of work and although we have presented it at educational workshops this was a first. A go-for-it goal!

Because our Model is the outcome of the collective wisdom of the women who participated in our “kitchen table” research project, who trusted us to listen, and a belief in our-Selves to be able to listen and to seek meaning and understanding about the reality of ritual abuse-torture, it was very important we share and seek feedback about the Model with and from other persons who had survived RAT and from significant others. This is how collective wisdom grows. Feedback provides empowerment—gives direction, hope, and supports the will to find a way to expose ritual abuse-torture crimes and work towards preventing children of the future from being harmed. It is for these reasons we invited attendees at the conference to provide feedback and evaluation of our Model. Additionally, providing feedback and evaluation is a unique way to optimize a participatory research opportunity.

**Participatory research**<sup>1</sup> can be described as questioning, learning, and action-taking by groups of persons who have concerns about their community. The intended outcomes of participatory research projects are to gain practical knowledge that can be applied to the everyday relationship issues in a manner that is empowering to the specific community.<sup>2</sup> Community, then, refers to a specific group of people, the difficulties they are confronted with, and the actions they take to improve their community.

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<sup>1</sup> Maguire, P. (1987). *Doing participatory research*. Amherst, MA: The Center for International Education; Abbott, K. , Blair, F. , & Duncan, S, (1993). Participatory research. *The Canadian Nurse*, 89(1), 25-27; Morrison, K. (1993). The democratization of research. *Canadian AIDS News*, 5(4), 6, 12.

<sup>2</sup> Smoyak, S. A. (1982). Clinical practice: Intuitive or based on research? *JPNMHS*, 20(4), 9-13; MacPherson, K. (1983). Feminist methods: a new paradigm for nursing research. *Adv Nurs Sci*, 5(2), 17-25; Parker, B. & McFarlane, J. (1991). Feminist theory and nursing: An empowerment model for research. *Adv Nurs Sci*, 13(3), 59-67; 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; MacQuarrie, M. A. & Keddy, B. (1992). Women and aging: Directions for research. *Journal of Women & Aging*, 4(2), 21-32; Smith, P. L. (2002). *Threat, oppression, and control: The lived experience*, 24-29. Unpublished master’s thesis, Dalhousie University, Halifax, NS.

For instance, community could refer to the Gypsies who are confronted by historical and present day hatred, racism, oppression, and violence endured today in countries such as the Czech Republic, Hungary, and Slovakia. To achieve equality part of their empowering actions as a community of people is to work through their United Nations status as a Non-Government Organization.<sup>3</sup> Another example of community is the Aboriginal adults, who as children, were sent to residential schools where they endured cultural oppression and neglect, with many subjected to extreme violent abuse and torture. Today they are working as a group or community to achieve social justice.

Attendance at this conference is, in essence, a representation of a particular community. So, to provide feedback and evaluation on our Model of Ritual Abuse-Torture is an opportunity of this community—referring to all persons who have endured ordeals of RAT (RA or SRA) and their personal and professional support systems—to engage in a small participatory research project. The outcome action of this particular feedback and evaluation of our Model of Ritual Abuse-Torture was to learn if the Model could be useful and empowering to the community as an educational tool, a healing tool, and/or an assessment tool. If so, is there the potential this Model might help prevent RAT victimization and traumatization from happening to the next generation of children? Might finding effective educational tools prevent the marginalization and stigmatization of persons who have suffered RAT victimization and traumatization?

It is for all of the above reasons we asked all in attendance at the conference to consider completing the following “Feedback and Evaluation” form. Twenty-five (25) people did. Approximately 85 people attended the conference so these responses equal the opinions of 29.5% of conference attendees. The form and feedback received is summarized below.

### **FEEDBACK & EVALUATION**

In 1998, we set out to make sense of and to organize the reality of RAT, as we understood it. From these efforts evolved our Model of Ritual Abuse-Torture—RA, SRA. Your feedback is important. We ask you to take a few minutes to **check off** your responses to the following questions.

1. Did the Model of RAT help organize your thinking about RAT?  
**Yes: 23**      **No: 2**
2. Did the Model of RAT help identify the behaviours of the RAT torturer(s)?  
**Yes: 24**      **No: 1**
3. Did the Model of RAT help organize the extensiveness of RAT victimization?  
**Yes: 24**      **No: 1**
4. Have you consistently considered RA to be:  
a. Torture (RAT)? **Yes: 21**      **No: 4**

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<sup>3</sup> Armstrong, S. (1998, Summer). The last caravan. *Homemaker's*, 62-77.



- Personally saw or experienced all in the model
- Main way of letting any change/help, political on this is by presenting it like this so others can understand it, expose it, not remember exploitation, explained the paralysing fear
- Can't wait for your book [Neither can we!]
- Thank you!

**Conclusion:** From the feedback received it is important for us to continue to pursue our work using the Model of Ritual Abuse-Torture and to continue to find partnership ways of working for the empowerment of this community of people.

Thank you all for your input. It helps to feed our will to continue!

... Jeanne & Linda

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Sarson, J., RN, BScN, MEd & MacDonald, L. RN, BN, MEd

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Persons against ritual abuse-torture &  
other non-political tortures: child/spousal torture

Phone: 902-895-6659

Fax: 902-895-2255

E-mail: [flight@ns.sympatico.ca](mailto:flight@ns.sympatico.ca)

Website: <http://www.ritualabusetorture.org>

Mail: 361 Prince St., Truro, NS, Canada. B2N 1E4