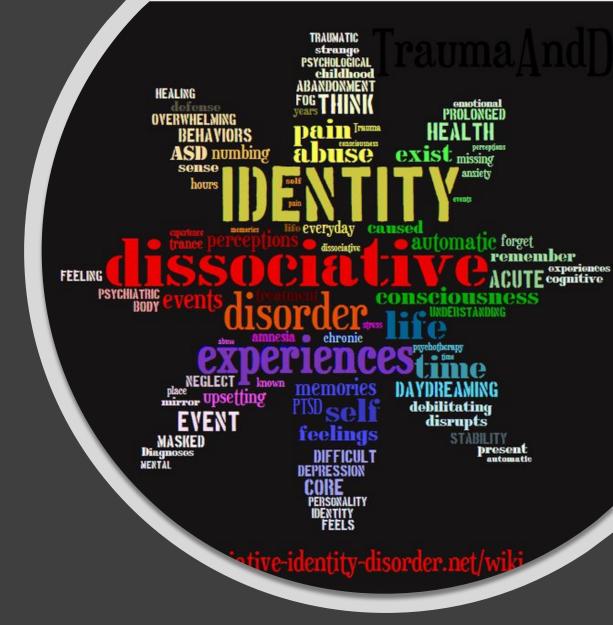
Surviving, Thriving, Living with D.I.D

- A SURVIVORS PERSPECTIVE
- ANN MARIE BABB



Build on	· Build on last year's presentation that dealt with a basic understanding DID and its root causes.
Discuss	· Discuss the many faces of the disorder and the complex nature of DID.
Discuss	Discuss satanic ritual abuse and the resurgence that we are seeing in new survivors.
Discuss	Discuss techniques and programming, long-term effects, and how it might present in survivors with DID.
Examine	Examine how DID can present by using concrete examples.
Illustrate	· Illustrate how medications that effect serotonin levels in the brain can affect a person that lives with DID.
Discuss	· Discuss mapping of personalities and how that might change over the years.
Review	· Review original mapping and discuss how the mapping has changed over the years.
OBJECTIVES	

What is Dissociative Identity Disorder

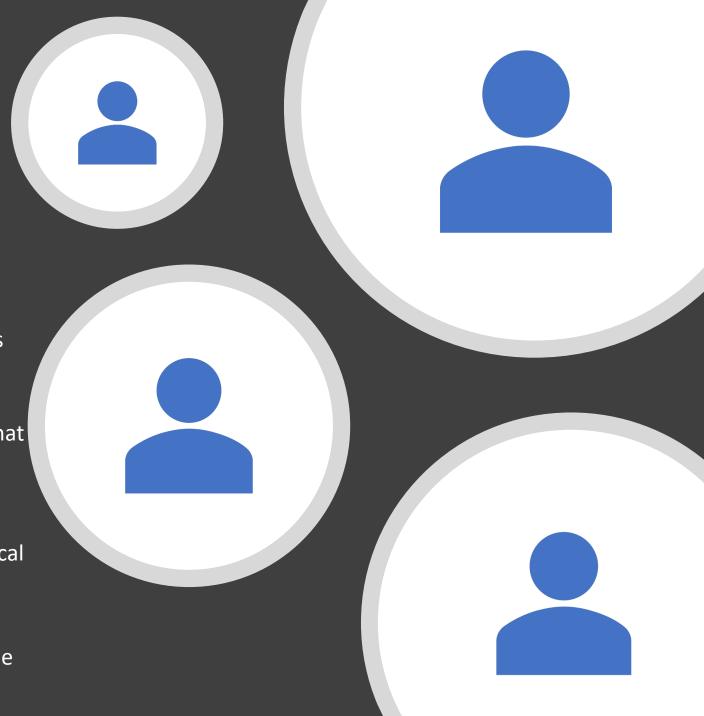
According to the Journal of Trauma & Dissociation, 12:188–212, 2011

 The presence of two or more distinct identities or personality states (each with its own relatively enduring pattern of perceiving, relating to, and thinking about the environment and self

• At least two of these identities or personality states recurrently take control of the person's behavior.

 Inability to recall important personal information that is too extensive to be explained by ordinary forgetfulness.

• The disturbance is not due to the direct physiological effects of a substance (e.g., blackouts or chaotic behavior during Alcohol Intoxication) or a general medical condition (e.g., complex partial seizures). Note: In children, the symptoms are not attributable to imaginary playmates or other fantasy play.



SATANIC RITUAL ABUSE

Abuse Survivor, are alike in their common humanity. They are not innately different. The ritual abuse survivor is not a defective human being. The ritual abuse survivor is a normal human being suffering from the effects of a horrendously abnormal environment that is often experienced like a completely different culture" - Lynette Danylchuk

Definition Ritual abuse is a severe form of abuse of children, adolescents and adults consisting of physical, sexual, emotional and spiritual abuse involving the use of rituals or ceremonial abuse.

Characteristics of Ritual Abuse.

Ritual abuse is most commonly repetitive abuse, which can be multigenerational and commonly associated with ritual beliefs and practices; often satanic but not necessarily.

The abuse often occurs within families (both extended and immediate) or cult groups. There are often multiple abusers and occurs over an extended period of time.

Abuse can also occur outside of a child's family without the parent's knowledge.

Children are often born into a cycle of abuse and incorporated into the ritual of abuse both as perpetrator and victim. Commonly birthing rituals are performed.

The abuse rituals and occurrences often coincide with cult and/or satanic calendars (see below list). Birthdays are often included in the dates of abuse.

Ritual abuse survivors commonly reports rituals around both animal and human sacrifice. Many rituals involve the use of blood.

Ritual abuse provokes extreme feelings and reactions; children were often punished for expressing those feelings so they learn to block out, numb or split from those feelings.

What is Satanic Ritual Abuse?

Mind control is the cornerstone of ritual abuse.

It is a tool used to silence and indoctrinate (uncritical acceptance) the victims. Mind altering drugs are often used in order to gain compliance. It is about ensuring conformity, restrict free will, behavior control, and create altered belief systems which revolve around cult principles and beliefs.



Cults impose a variety of techniques beginning with conditioning which is conducive to indoctrination:

Physical: exhaustion, drugs, isolation, hunger, thirst, pain, sexual abuse, bright lights.

Emotional: Terror, guilt and shame, emotional isolation & despair, rage,

c) Cognitive: lack of information, confusion.

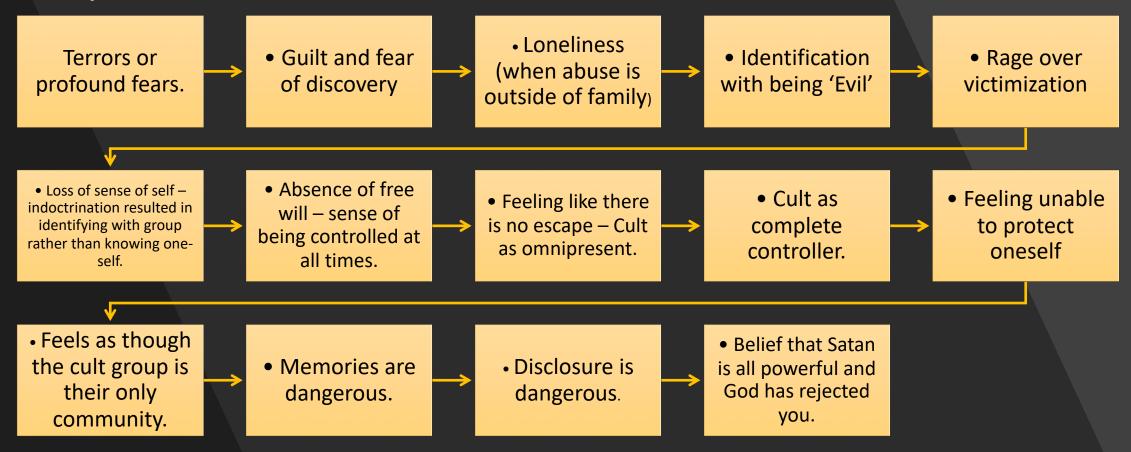
With mind control the individuals behaviour becomes reactionary and subconscious at times rather than conscious.

Elements of Cult Indoctrination * revised (Ritual Abuse; Report of the Ritual Abuse Task Force; 1989)

- Isolation of the victim and manipulation of their environment.
- Control over channels of communication and information.
- Debilitation through inadequate diet and fatigue.
- Degradation or diminution of the self.
- Induction of uncertainty, fear, and confusion, with cult defined 'happiness and certainty' gained through surrender to the group rituals and indoctrination.

- Alternation of harshness and leniency in context of discipline (inconsistency creates uncertainty & self-doubt)
- Peer pressure generating guilt and requiring open confession (which may lead to punishment).
- Insistence by seemingly all-powerful host that the individual's survival, both spiritual and physical, depends wholly upon identifying and conforming to the group.
- Assignment to monotonous or repetitive tasks such as chanting or copying written material.
- Acts of symbolic betrayal or renunciation of self, family and previously held values, designed to increase psychological distance between victim's (previous) life, inside and outside of cult group/ritual

Impacts on a victim/survivor of Ritual Abuse



Ritual abuse trains people to be outer oriented, to take their cues from the people around them.

Honest expression of feelings often resulted in punishment so identifying feelings is often difficult.

How does SRA play into D.I.D?



- Due to severe abuse and trauma, many individuals who experience ritual abuse develop a coping mechanism to 'split' from the abuse as it occurs, as well as from memories of previous abuse.
- This coping mechanism, previously known as Multiple Personality Disorder, is now known as Dissociative Identity Disorder.
- A disorder characterizes by two or more identities or personalities that alternatively take over the person's behavior.
 - DID is closely correlated with severe trauma in childhood (approx. 98%), most typically extreme, repeated physical, sexual and/or emotional abuse.
 - Dissociation is a mental process of disconnecting from one's surroundings – this exists on a continuum of severity.
 - DID is serious and chronic.
 - There is a high level of suicide among people with DID
 - DID is a COPING mechanism for children/people experiencing abuse and for survivors of abuse.
 - Chronic dissociation may result in a series of separate entities or mental states which eventually take on identities of their own.

How does SRA play into D.I.D? (continued)



- Certain personalities are created to cope with different life experiences/responsibilities/roles and come in and out when the issue at hand changes or is modified (switching).
- "DID is the most extreme form of Post Traumatic Stress Disorder (PTSD) and is the result of the child's desperate attempt to survive and adapt to an overwhelmingly confusing and cruel world. DID is a normal child's reaction to an abnormal environment and, as such, is a normal and common reaction to ritual abuse. I have seen ritual abuse victims who do not have DID (they do have other forms of repression and dissociation), but I have never seen a person with DID who has not been subjected to severe abuse." Lynette Danylchuk



- Circles, groups of people,
- Candles, robes, hooded clothing, masks
- Catholic Priests, Monks
- certain colors (red, black, white, purple),
- spiders, snakes, maggots,
- rice, spaghetti,
- goats or goats head, cows, chickens, cats, rabbits,
- chalice, crosses,
- Weddings, funerals
- Babies
- Coffins, boxes, cemeteries, death, cages
- Needles, operations Hypnosis
- Dentist, Doctors, people in uniform
- Fire, bright lights
- Bells, ringing noises, high-pitched sounds
- Blood, bones
- Going to the bathroom, vomiting
- Being photographed
- Mirrors, wires



- Always believe the survivor.
- Never blame the survivor.
- Don't talk about religion of any kind unless the survivor brings it up.
- Never patronize the survivor, no matter what their age.
- As previously mentioned many ritual abuse survivor have develop dissociation as a coping mechanism. Providing open and accepting support for someone disclosing or identifying dissociation is an important first step.
- Try NOT to use common 'support phrases' as they may have been used in cult programming, for example: • You're safe now • It's going to be okay. • It's all over now. • They can't hurt your now/anymore.
- Stick to current phrases: it is 2018, you are in your home, look outside it is snowing/raining/sunny...
- Many ritual abuse survivors find journaling or drawing to useful when moving through a memory or intense feelings.

Possible Trigger Dates for a SRA Survivor

- January 7th St. Winebald Day
- January 13th Satanic New Year
 - February 1 Olmelc
 - February 2 Candlemas
 - February 14 Fertility rituals
 - February 25 Walpurgis Day
- March 21 Feast of the Spring Equinox
- April 20 to May 1: this is one of the most active times of the year, with weeks of preparation for Beltane (Walpurgisnacht) on April 30 and
 - May 1 June 21, 22 Summer Solstice rituals
 - July 31, August 1 Lammas
 - September 5 to 7 Marriage of the Beast
 - September 21 Fall Equinox
- October 29 to Nov. 4 All Hallow's Eve and Halloween rites, with follow up revels in early November for some groups
 - December 21-22 Winter solstice
 - December 25th Christmas
- Certain holidays will change year to year, since they are tied to the lunar cycle. One is the Easter revels, which begin the week before Easter in some groups. Some groups tie their spiritual rituals to full moons, and new moons.
 - The person's birthday will also be tied to special ceremonies and initiations.

Other Resources

RA Info Ritual Abuse Ritual Crime & Healing

Website: http://ra-info.org/

Contact: http://ra-info.org/contact-us/

Resources for ritual abuse survivors, mind control survivors, their therapists, ministers, families, friends, and researchers. They have been collecting these resources since 1995, so many books are now out of print and many websites are no longer on the Internet. They have listed archived url's for most of those websites. Although the page is divided into sections for survivors, therapists, and researchers, you will find interesting material in all three sections.



End Ritual Abuse Ellen P. Lacter Ph.D.

Website: https://endritualabuse.org/

Email: ellenlacter@earthlink.net

Contact: https://endritualabuse.org/contact/

Ellen P. Lacter, Ph.D. is a psychologist who has been profoundly touched by victims of ritual abuse and mind control whom she has treated in therapy or befriended as an advocate. She feels compelled to increase public support for these children and adult survivors. This is her mission. This site provides articles written by Dr. Lacter and others and links to information and support on the world-wide web.

This website also contains a list of Support Forums for Ritual Abuse Survivors https://endritualabuse.org/links-references/

Other Resources

S.M.A.R.T

Address: P O Box 1295 Easthampton, MA 01027 S.M.A.R.T ritual abuse newsletter was founded in 1995 by Neil Brick. The purpose of S.M.A.R.T. is to help stop ritual abuse and child abuse and to help those who have been ritually abused. They work toward this goal by disseminating information on the connections between secretive organizations, ritual abuse, and mind control, by encouraging healing from the damage done by child abuse, ritual abuse and mind control, and by encouraging survivors to network. They publish scientific information about ritual abuse and trauma crimes. They have this website, a bimonthly newsletter, an e-mail discussion list, and annual conferences.

https://ritualabuse.us/smartnews@aol.com

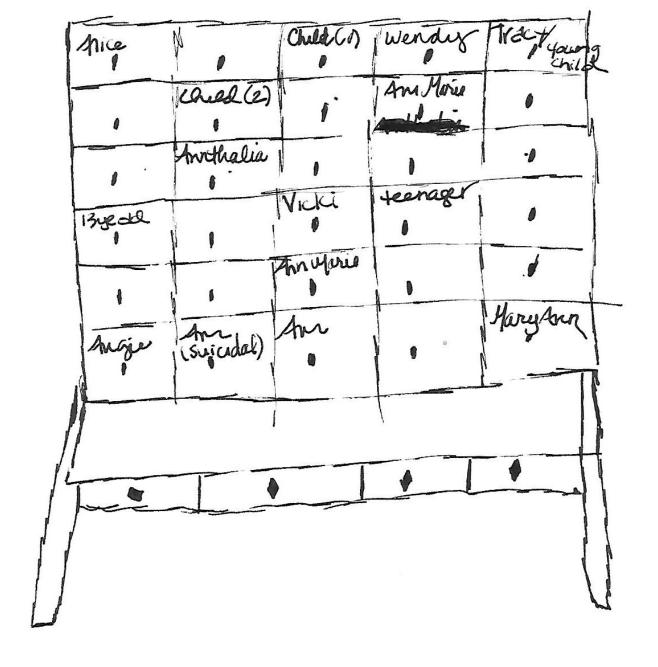


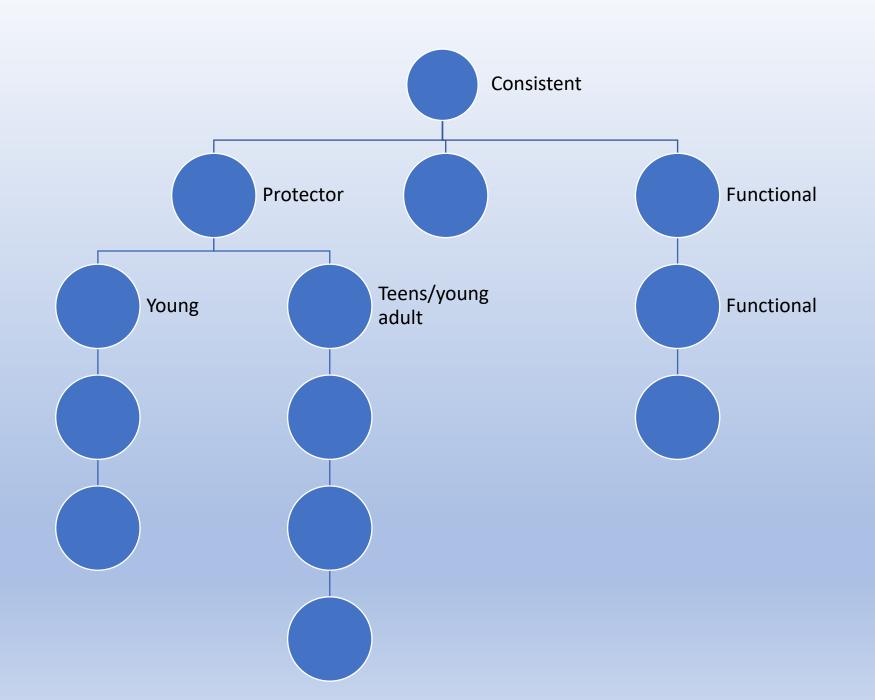
R.A.I.N.S.
Ritual Abuse
Information
Network
& Support

Website: No website at the present. Contact: rains@rains-home.org.uk

RAINS is not a support group for survivors, but a network for those working with ritual abuse survivors. RAINS exist to support those working in this field and to keep them updated with relevant information that supports their work with survivors. RAINS was established in 1989 by a small group of professionals who were working with children and adults who had experienced ritual abuse (RA). Since then it has supported more than 500 professionals and survivor supporters, including psychologists, psychiatrists, pediatricians, GPs, social workers, NSPCC, counselors, rape crisis workers, psychotherapists, psychiatric nurses, probation officers, prison officers, solicitors, barristers, police, teachers, clerics, carers, foster carers and supportive journalists.

Original Mapping 1991





Introduction of new medication that alters serotonin levels

