

Signs Specific to RA

Religion is not always a defining factor of groups who practise ritual abuse. White supremacy groups such as Nazi cults and the Klu Klux Klan have been associated with such practices. Groups involved in organised crime and paedophilia have also been identified as sites of ritual abuse. Ritual abuse which is not part of a developed belief system, but which is primarily about the sexual exploitation of children has been called “pseudo-ritual abuse” (Kelley, 1988, p.229).

Groups who practise ritual abuse are always hierarchical – the abuse is used to maintain this hierarchy and to benefit those at its higher levels. Benefits may include power and prestige, sexual gratification and financial wealth.

Ritual abuse may be practised within family groups across generations, or it may be associated with groups or institutions external to survivors’ families. For example, some reports concern the recruiting of children from orphanages and day-care centres, for abuse within paedophile rings. Ritual abuse may be perpetrated through connections between families and external groups.

The term and practice of ritual abuse has also been closely linked with other categories of extreme abuse such as:

Organised abuse-Which refers to the abuse and exploitation of children through organised crime (prostitution and pornography) and paedophile rings;

Institutional abuse-Which refers to the abuse of persons within political and social institutions, such as within schools, orphanages and mental health facilities etc;

Organised, sadistic abuse-which is often used as an umbrella term across these kinds of abuse, wherein ritual abuse features as a more extreme example.

Although survivors speak of differing experiences, many elements are common:

It is systematic, can be ceremonial and often occurs within a group setting (usually more than one perpetrator at a time, but not always)

Like all abuse, ritual abuse is about power and control, but is designed to more expressly meet the needs of a group, with the specific purpose of indoctrination into that group’s belief system or ideology

Mind control techniques or programming plays a significant part in keeping group members faithful to the group and its needs. Much of this programming is about engendering a sense of terror within group members, so that they will not leave the group or expose the group’s criminal practices to outsiders.

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Signs of RA abuse:

- Confusing concepts of good and evil
- Memories of ritualistic practices such as Black Masses and sacrifices to Satan and those which involves gang rape, murder, the abuse of animals and being buried alive
- Memories of symbols and ceremonial objects used in rituals such as inverted crosses, swastikas and chalices
- Confinement in boxes, cages, coffins, etc, or burial (often with an opening or air-tube for oxygen).
- Rape on an altar, rape by cloaked figures or figures wearing masks or costumes, rape using daggers or weapons
- Surgery to torture, experiment, or cause the perception of physical or spiritual bombs or implants.
- Skinning (only top layers of the skin are removed in victims intended to survive).
- Spinning.
- Forced ingestion of offensive body fluids and matter, such as blood, urine, faeces, flesh, etc.
- Abuse and illusion to convince victims that God is evil, such as convincing a child that God has raped them.
- Chanting, anything said in unison, repetitively, or backward, as well as some specific nursery rhymes and religious songs, meditation, and/or hypnosis;
- Fears consuming or being injected with drugs and other medication, and/or has detailed knowledge of the effects of a specific drug/s that a doctor did not prescribe them, or has a substance abuse problem. (Cults drug victims during certain cult abuse ceremonies and some mind control and torture.)
- Drumming, chanting, incense, chalices, blood, etc (ceremonial cult abuse)
- Being forced to have sex with other victims;
- Being forced to have sex with dead bodies;
- Being forced to have sex with animals (such as oral sex with a male dog);
- Being urinated, ejaculated, or defecated on, or having urine, blood, feces, or semen smeared on their bodies during sexual acts.
- Raped to become pregnant; the fetus is then aborted for ritual use, or the baby is taken for sacrifice or enslavement.
- Use of illusion and virtual reality to confuse and create non-credible disclosure.
- Hung in painful positions or upside down.
- Near-death experiences; commonly asphyxiation by choking or drowning, with immediate resuscitation.
- Memories of perpetrators dressed in ceremonial and bizarre costumes
- Application of snakes, spiders, maggots, rats, and other animals to induce fear and disgust.
- Fear of religious ceremonies, places of worship, religious employees.
- Forced to take suppositories or enemas to empty themselves or forced to ingest something that made them vomit, and then were forced to eat their own faeces or vomit
- Acts out violence on stuffed toys, dolls, or action figures, especially murdering, torturing, disemboweling, raping, impregnating, gagging, tying up or chaining, hanging, decapitating, stabbing, dismembering, drowning, strangulating, suffocating, burying alive, or shocking their toys, or putting their toys into cages or jail, or removing the eyes, ears, or tongues, penises or breasts.
- Claustrophobic, does not like being in small spaces, or talks, draws, or writes about having been trapped in closed coffins, cages, crates, or other small spaces;

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- Memories of being drugged during rituals
- Forced to perform or witness abuse, torture and sacrifice of people and animals, usually with knives.
- May refer to their body as “the body,” which is a dissociated way of speaking and thinking about themselves.
- Talks about, writes, draws, or play acts that they’ve been in graveyards at night, isolated remote areas, abandoned factories or buildings, cages or prisons, church basements, other basements etc. where they were hurt or scared.
- Fears or assumes they will die because of something grotesque that they were forced to consume (flesh, faeces, urine, blood, bones, insects especially maggots, etc.).
- Spiritual abuse that leads the victim to feel possessed, harassed, and controlled internally by spirits or demons.
- Reluctant to go to the bathroom or holds it in for long periods. (Cults force victims to ingest faeces and urine, so the survivor may be afraid that if they urinate or defecate they’ll be forced to ingest it.)
- Phobias of symbols associated with rituals, blood, certain colours, drugs, incense, candles and being confined in small spaces
- Burn marks from electroshock and electrodes usually on the torso beneath clothing, especially on the vagina or penis, anus, nipples, stomach, and chest;
- Does not know or remember how a physical injury happened (Victims usually dissociate the abuse and repress the memory to survive)
- Fears that they ingested flesh (human and/or animal), urine, faeces, blood, and/or ground up bones and that it makes them bad, evil, or sick, or talks, writes, or draws about having done so, or mentions taste or texture, and uses the proper terms such as urine and faeces instead of childish terms
- Becomes afraid, depressed, or has suicidal or self-harm thoughts around many religious holidays including their own birthday, and/or some holidays including winter and summer solstice, Spring and fall equinox, new and full moons, Candlemass, Beltane, and Halloween, and/or major Nazi dates such as Hitler’s birthday April 20, Hitler’s death April 30, Beltaine, etc. (Cults increase rape, torture, and mind control around these dates and holidays, which can go on for days.)

Food aversions and eating disorders are common. Ritual abuse survivors may not be able to eat food that is brown or red because these remind them of faeces and blood. They are often repulsed by meat, are vegetarian, or fast excessively, or regurgitate food, derived from forced ingestion of body matter and fluids.

External or internal reminders of torture-related stimuli often precipitate dissociative responses, such as entering a trance state, falling asleep, or an other personality taking executive control of the individual. Torture-associated stimuli may also elicit disturbing impulses to re-enact unprocessed trauma, such as impulses to self-mutilate, or thoughts of stabbing or sexually assaulting an other person.

Somatoform and conversion reactions occur frequently in response to ritual abuse and mind control trauma-reminders. Individuals often experience localized pain, especially genitourinary, musculoskeletal, and gastrointestinal, motor inhibitions, nausea, or even swelling in the affected area, prior to retrieval of any visual or narrative memory of the related torture. These are generally very distressing to the affected individual. Once the trauma is re-associated and processed within the context of psychotherapy or other forms of support, these somatoform and conversion reactions usually dissipate.

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There are many different levels of organisation and scale among abusers who employ ritualistically abusive practices, including:

- Small-scale ritual abuse, confined to an individual abuser or nuclear or extended family
- Localised abusive cults larger than one extended family
- Localized groups that coordinate their abuse and other criminal activity with other localized groups for specific purposes, such as facilitation of the production and distribution of filmed child sexual abuse and torture and to unite for specific abusive rituals
- Localised groups that interface with abusers in other regions with some level of hierarchical organisation
- Groups that interface internationally in organized criminal efforts, e.g., to enable distribution of filmed child sexual abuse and torture in other countries where, if these films were confiscated, victims would be less able to be identified by law enforcement