



# BECOMING YOURSELF

OVERCOMING  
MIND CONTROL AND RITUAL ABUSE

ALISON MILLER



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## Overcoming Mind Control and Ritual Abuse

*Alison Miller*

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*This book is dedicated to those who have died as a result of mind  
control and/or ritual abuse, and those who have lived when  
they would rather have died.*

## ACKNOWLEDGEMENTS

First of all, I want to thank all the clients who, over the past twenty-three years, have shared with me their painful stories of mind control and ritual abuse. They have been my most important teachers, and without them I would not have been able even to conceive of writing such a book. Some of them will recognise themselves in these pages, and I know it will be important to them to know they have helped point the way to freedom for many other survivors who have had experiences similar to their own.

Beyond that, words cannot express how grateful I am to those courageous survivors who have provided original contributions for this book: Jen Callow, Adriana Green, Wendy Hoffman, Sally, LisaBri, Arauna Morgan, and Meredith Sharman. Their bravery in facing their experiences, their hard-won internal co-operation and maturity, and their willingness to speak up constitute a unique contribution to our understanding of both these abuses and their healing process. Trish Fotheringham, Aurora Levins Morales, and Jean Riseman have also graciously allowed me to reprint their writings from elsewhere (in Jean's case, after her editing), and Stella Katz, before she died, gave me permission to use anything she had written or told me. One reason these survivors have had the courage and motivation to tell their stories is a desire to speak for those who cannot; another is to expose what the criminal groups do so that others may become free of those groups' control.

Therapists Gaby Breitenbach, Heather Gingrich, and Steven Frankel have also contributed techniques they use to help survivors. We therapists who have not personally experienced mind control or ritual abuse have, nevertheless, been touched by these horrors, through caring for clients who have gone through them. We cannot turn our backs on those who come to us, or fail to hear their stories simply because there is no external verification of the cause of their suffering. (Of course, some therapists are also survivors.)

I asked four survivors and three therapists to read this book chapter by chapter and provide feedback regarding whether each part would be helpful for survivors, and whether it could

trigger programming. Survivor therapists Arauna Morgan and Wendy Hoffman, survivors LisaBri and Sally, and psychologist and lawyer Steve Frankel put in long hours reading the book chapter by chapter for conceptual clarity, accuracy, and safety, and I thank each of them from the bottom of my heart. You will see their own creative ideas in the book, not only in the longer pieces they wrote, but they are also quoted here and there in my text. All my readers put their hearts into this task because they want to help and empower survivors to overcome mind control.

## ABOUT THE AUTHOR

**Alison Miller** is a clinical psychologist in private practice in Victoria, British Columbia, Canada. She worked for many years in child and youth mental health services, treating children and families. She is the original developer of the Living in Families Effectively (LIFE) Seminars ([www.lifeseminars.com](http://www.lifeseminars.com)), and has co-authored two books on parenting with Dr Allison Rees. Since 1991, Dr Miller has been treating and learning from persons with dissociative disorders, in particular survivors of ritual abuse and mind control, and has developed a protocol for effective treatment. She is a Fellow of the International Society for the Study of Trauma and Dissociation. Her previous work on this subject is: *Healing the Unimaginable: Treating Ritual Abuse and Mind Control* (London, Karnac, 2011).

## FOREWORD

This is Alison Miller's second book on mind control. To take on the task once is brave, but to take on the challenge of mind control twice is like professional suicide. Yet, without people like her speaking out, the cycle would continue, children and adults would be no more than puppets on a string, unaware of their lack of control. As survivors, we can hide behind anonymity, but for a professional this is not acceptable. Yet, it is the professionals who are attacked time and time again on our behalf and I would like to thank Alison and all the professionals that speak out.

I am pleased to have the opportunity to write something for this book as a mother, an artist, an author, and a main person of a programmed dissociated identity disorder (DID) system. This is the first time I have publicly given up my anonymity and stated that I am a mind control survivor. This book helped me decide to do that. Thank you again to Alison and our therapy for giving me the strength and support to do this.

I was introduced to mind control slowly and sensitively by our therapist, but went off on a false sense of strength, denial, and power and searched the Internet only to find our paintings were all over the mind control sites, being ripped apart and analysed. It was shocking and frightening to read about all the mind control symbols different people saw in our art, both rightly and wrongly. When I first came across this, I was not ready to hear what I read. As a survivor with DID, it is hard enough to get used to being in the public eye as an artist, and with my autobiography I allowed more of my life to become public. However, that was not about mind control. Reading the words written about our paintings and the different language used to describe programmes was indeed shocking. This made me realise how careful we survivors must be in how we time ourselves for such journeys.

With Alison's book, you are able to take one step at a time, read through it slowly and digest it chapter by chapter. It might not relate to you or it may be similar to your experiences. It might even be you to a T, but we are all different. It matters that we realise there is no single key to

unlock each of our unique systems. We have to be honest with ourselves. It might help to take it to therapy, as I did, and it opened up new discussions and learning.

This book is carefully written with understanding of, and sensitivity to, the reader. From the beginning it slowly prepares one for the tragic truth of the damage one human being can do to another and the frightening world we live in. It is not only from one human being to another adult. It is, of course, what full-grown adults can do to tiny people, from babyhood onwards. Alison Miller is careful not to traumatise.

One important issue Alison's book highlighted for me was the difference between DID and mind control DID. Now there is more understanding that DID exists and survivors are communicating with each other on social networks, and through books and art, a difference needs to be noted between these two very different conditions.

DID as a creative defence against trauma is not the same as programmed DID, DID that is deliberately created through abusers deliberately torturing babies and young children with the aim of creating alters with particular tasks and identities. In the early days, professionals were not even trained to understand, recognise, or treat DID, so it did not seem that important to know the difference, but now the significant difference needs to be noted as there are different treatment implications.

It has been of concern to me, as the main person of a programmed DID system, to have some professionals lack knowledge of the severity of my condition. As an individual from such a programmed system, I can manage competently in certain areas, much to the disbelief of some professionals. Many feel DID means dramatic public switches of state which everyone can see all the time.

In addition, it needs to be stated that just as each human is different, each person with DID of any kind is also different, and we do not all fit into a square box. To have DID, we have all suffered in one way or another and the healing process is a very long, difficult journey made easier by the dedicated professionals who speak out on our behalf.

Kim Noble

# Introduction

As a therapist working with survivors of mind control and ritual abuse, I became acutely aware of the need for a book to guide me, and for twenty years I waited for that book to appear, while struggling to learn from my survivor clients. Two years ago, I wrote the book that I had wanted to have. I hear from therapists all over the world that it is helping their understanding of how to work with survivors.

In that book, I included survivors' writings which detailed some of the abuses which mind-controlling and ritualistic abuser groups perform. I wrote "A word to survivors" in which I suggested they not read my book, but instead recommend it to their therapists. The reasons I gave were:

1. "You do not want your memories to be contaminated by reading the details contained on these pages about what ritual abusers and mind controllers do. Genuine survivors have difficulty in any case believing their memories, and it is easier to believe what comes up from within you if you do not have other people's information to confuse you.
2. "There are some graphic details of abuses here, and they can trigger flashbacks or trained behaviours in people who are actually survivors of such abuses. This can be unpleasant and destabilising for you."

After the book came out, I heard that some survivors complained about these cautions. They felt, quite rightly, that it was up to them to read it and judge whether or not it was appropriate. I have been told that survivors did read it. But because that book had a lot of "therapist language" as well as potentially upsetting details of abuses, I came to realise that perhaps I should write a book specifically geared to survivors. (If you want those gory details, you can read the other book, *Healing the Unimaginable: Treating Ritual Abuse and Mind Control*.)

Shockingly, at present, the self-help literature for persons suffering from complex dissociative post trauma conditions makes little or no mention of mind control or ritual abuse, despite the fact that many such persons have had those experiences, which are the strongest reasons to dissociate.

There are historical reasons for this omission. When therapists began to talk about the disclosures they were receiving, some of the leaders in the field were slapped with lawsuits, and a very well organised media campaign was orchestrated to convince the general public that most mind control and ritual abuse stories came straight from the mind of the therapist, and that survivors were gullible enough to believe anything a therapist would tell them. That concept is, in my opinion, an insult to survivors as well as to therapists. No one would deliberately make up such horrifying stories, and no one who had not undergone such experiences would claim them for their own and terrorise themselves with false memories of sadistic abuse, when they could just live a “normal” life.

Be that as it may, you can still receive some help from some of this literature, just as long as you do not expect it to do what it cannot do. The index of Boon, Steele, and van der Hart's otherwise excellent *Coping with Trauma-Related Dissociation* (2011) does not even mention the words *mind control*, *programming*, or *ritual abuse*, and neither does the text, despite the fact that for many people these abuses are the basis of the symptoms which the authors are trying to address.

However, that book, which has received much praise, does have many helpful exercises to help you cope with everyday life. It is based on a day treatment programme, and the authors recommend it be used only as part of work with a trained and skilled therapist. Unfortunately, not all survivors can afford therapy, or can find a safe therapist who understands and is willing to face what they are dealing with. Other self-help books, especially for survivors of sexual abuse, can also be helpful, particularly for dealing with the effects of abuses which were not deliberately orchestrated to create mind control.

In reading *Coping with Trauma-Related Dissociation*, as well as many books for therapists about trauma and dissociation, I keep recognising the effects of programming in the case examples. I see the experts making up complex intrapsychic motives for survivors doing things which have a very simple explanation: young inside parts of them doing jobs they were trained to do. In my opinion, trying to fight programmed urges can be a constant losing battle, and there are much more effective ways to deal with these once you recognise that they are programmed (which means they are driven by the terror of young child parts of you).

There are several first-person accounts of mind control and ritual abuses, but not many books that point the way to recovery. I know of two: Chrystine Oksana's *Safe Passage to Healing* (1994) and Emilie P. Rose's *Reaching for the Light* (1996), both of which take a very gentle and compassionate approach but are aware of the mind control through which cults control those they abuse. At the time these books were written, non-religious military/political and organised criminal abuses had not yet come to light, but still much of what they say is applicable to survivors of non-religious mind control abuse.

What is different about my book? It is compassionate, but it is not gentle. It tackles the problems head-on. I believe that people who have survived horrendous childhood abuse can be strong and courageous in finding out the truth of what happened to them and doing the necessary work to achieve safety and healthy lives.



I do not believe that survivors are more suggestible than other people. This is a cover-up lie disseminated by abusers to make therapists afraid to ask survivors what happened to them. Certainly, the young child parts of you might have been fooled by stage magic and adults' lies, but you are now old enough to put two and two together and make four, not a hundred. If you are a mind control survivor, even your desire to deny the facts of what happened to you is not just coming from your own wish to have had a happy childhood and to continue to have a happy family, it is programmed—that is, it was drummed into you—by abusers.

So, much of this book is about how you can overcome the lies that your young parts were told, and might be continuing to be told. In order to do this effectively, you need to involve all parts of you in the process of assessing reality. When you read survivors' stories, you need to say within yourself: "This is that other person's experience. If it resonates with mine, perhaps something similar happened to me. But if it doesn't resonate, then perhaps my experience was different." Mind control is complicated, and different groups do different things. What is important is that you find out what was done to *you*, and what you were forced to do, and find ways to reverse the effects of these experiences. It is possible that things do not resonate because your system is blocked or closed down by the abusers, but it is also possible that they do not resonate because those things did not happen to you. Only your insiders can tell.

What about triggering, the second concern I expressed in my introduction to the book for therapists? Well, if you read this book, you are going to be triggered. There is no way around that. The destabilisation caused by beginning to remember is temporary, however. There are two kinds of triggering. The first kind is when something in the present reminds you of a past trauma, and sets off flashbacks. If you are a survivor, you have parts inside who already know how to shut that down. The second kind of triggering is when some part of you sets off a programmed emotion or behaviour, usually as a warning or punishment when you are coming to know or tell something which is supposed to be a secret of the perpetrator group. You have parts who know how to turn that off, too, but they have to decide to do so. You can also refer to [Chapter Ten](#), which gives more detailed information on dealing with triggering.

Every chapter in this book is potentially triggering. One survivor therapist I know says "Triggering is good, and it gets you out of your stupor." She sees it as a way to access her inside parts and her memories.

The other way in which this book is different from other self-help books is that I am writing to you as if you are multiple, because whether you know it or not, if you are a survivor, you are. This just means that you have different inside parts who know and feel different things and have different "jobs". I am writing to all parts, at least, to all parts who are old enough to read and understand what I am saying, not just to the part of you who goes to work or takes care of your children. That part has a specialised job in the present-day world. For most survivors, that part has to be protected from the knowledge and feelings of the mind control abuse. So, I am inviting other parts, particularly those who were trained and indoctrinated by your abusers, to participate in learning from this book. Do not leave it to the adult who has to handle daily life. You can heal if you all choose to take part. You can even read portions of the book out loud or internally to child parts who cannot yet read. Yes, the material is not suitable for children—but neither were the experiences you underwent when you were in the hands of your abusers.

Finally—this is only a book. I am not exercising any control over you. I am not telling you what to feel or think or believe. I am only laying out things that I have learnt from the survivors

I have known, in order to help you engage in your own healing process. You are not “telling” me anything, so there is no need to turn on punishments for telling or talking! You are only reading.

I chose *Becoming Yourself: Overcoming Mind Control and Ritual Abuse* as the title because that is what this book is about. Mind controllers do not recognise a child’s right to become himself or herself. Rather than recognising their children’s innate abilities, interests, and choices, they attempt to turn children (and the adults they become) into mind-controlled slaves who serve someone else’s purposes. Yet, valiant survivors all over the world are struggling to reclaim their true identities, overcoming the effects of all the atrocities that they have endured to claim their true selves. Some have already succeeded.

Although this is a tough book, I am hoping it is a compassionate one. Indeed, it is a love letter to survivors. (Yes, love, *not* sex.) I was fortunate enough not to have to endure mind control or ritual abuses. My personal acquaintance with a number of survivors who have been brave enough to pursue healing has given me great admiration for them. I care about those who have endured these horrendous experiences, and I want to provide you with as much help as possible to enable you to engage in and complete your own healing. I hope that as survivors come to recognise what has happened to them, and to heal, they will transform “civilised” society from one which permits the existence of mind control abuses by denying or dissociating its awareness of them into one which recognises, rejects, and combats these evils. Your first step to becoming yourself is awareness of what is inside you and what happened to you.

Only the small secrets need to be protected. The big ones are kept secret by public incredulity.  
*(Marshall McLuhan)*

The most authentic thing about us is our capacity to create, to overcome, to endure, to transform, to love and to be greater than our suffering.  
*(Ben Okri, Nigerian poet and novelist)*

Our sorrows and wounds are healed only when we touch them with compassion.  
*(Mohandas Gandhi)*

## Symptoms, memories, and evidence

**T**his book is written for survivors of mind control and ritual abuse. Perhaps you know beyond a doubt that you are such a survivor, because you have clear memories of childhood abuse that involved attempts to split and control your mind through occult rituals, torture, and deception. If so, you are in a minority.

Over centuries, organised perpetrator groups have observed and studied the way in which extreme childhood traumas, such as accidents, bereavement, war, natural disasters, repeated hospitalisations and surgeries, and (most commonly) child abuse (sexual, physical, and emotional) cause a child's mind to be split into compartments. Occult groups originally utilised this phenomenon to create alternative identities and what they believed to be "possession" by various spirits. In the twentieth century, probably beginning with the Nazis, other organised groups developed ways to harm children and deliberately structure their victims' minds in such a way that they would not remember what happened, or that if they began to remember they would disbelieve their own memories. Consequently, the memories of what has happened to a survivor are hidden within his or her inside parts.

My purpose in writing this book is not to suggest to you anything that could have happened to you, but to help you know how to work with those inside parts (if you have them) to help them deal with their own experiences. They, rather than any book, outside group, or even therapist, know the ultimate truth about your life. If something in this book resonates with you, check with your inside parts who know what did and did not happen, recognising that no one of them knows the whole story. If you do have separate inside parts, some of them will not know what happened to others of them. This can be a lengthy process, and we shall spend several chapters on it.

My other purpose is to help you heal from whatever happened to you, as survivors of these unimaginable abuses usually, and quite naturally, suffer from quite a few debilitating symptoms.

The human brain is very complex, with many component circuits that communicate with one another through electrical and chemical signals. In traumatic dissociation, those parts are kept separate by strong barriers, so that one part is not aware of the content or feelings held by the other parts. The child who attends school does not remember the abuse that happens at home or via the family; those memories are held in another part of the child's mind. The child does not even remember abuse that happened the preceding night. When the child grows up, he or she might not consciously remember the abuse, but might experience flashbacks and other symptoms related to it.

Although a body has only one brain, the circuits in that brain can operate relatively independently, so that people with very separate brain circuits experience themselves as more than one person, multiple. Dissociative splitting is an adaptation which enables a child to live with ongoing trauma, in many or most cases involving his or her own parents or caregivers, with the "normal" parts of that child being unaware of the things that happened to the other parts. (When I speak of "parts", I do not mean to imply that any internal identity is less important than the identity who manages everyday life; it, too, is a part of a complex brain.) Dissociative splitting is a defence against post traumatic stress disorder, in which flashbacks, nightmares, "body memories", and overwhelming emotional states can make life unbearable.

Dissociative separation of brain circuits does not always work perfectly. Because the different parts are located in the same brain, emotions or impulses can "leak" from hidden parts into the "front person" who manages everyday life, and can give rise to a large number of psychiatric symptoms which affect the person's physical health, interpersonal relationships, ability to manage emotions, ability to control behaviour, beliefs and thinking, and self-concept.

Amnesia for the traumatic events which cause the symptoms and the dissociation is very likely if care-givers, such as parents, are involved in the abuse, and if it has to be kept secret, as Jennifer Freyd points out in *Betrayal Trauma* (1996), and has demonstrated in many research studies. This is true for survivors of incest, for children beaten by their parents, and, most of all, for children whose parents are involved in an organised perpetrator group. With mind control, which includes ritual abuse, the dissociation is deliberately created and the secrecy enforced through "programming" the child never to speak of the abuse, and sometimes never to remember it. (I use the term "mind control" to mean any attempt to deliberately control the mind. Ritual abuse is one type of mind control, but not the only kind.)

### *Finding out what happened to you*

If you do not remember what happened to you because of dissociation, what evidence can you find to discover it? There are now checklists for formal assessments of childhood trauma history by professionals, notably Briere's and Runtz's "Trauma Symptoms Check-list" (see [www.johnbriere.com/tsc.htm](http://www.johnbriere.com/tsc.htm)), which includes measures of dissociation, anxiety, depression, sexual abuse trauma, sleep disturbance, and sexual problems. A high score on this checklist will tell you that something happened, but not *what* happened to you.

Some of your experiences, however, can give you clues about what actually happened.

### *Evidence in flashbacks*

Since “flashbacks” are episodes during which survivors re-experience parts of traumas they have undergone, they serve as indicators of experiences that are hidden from consciousness. Flashbacks are especially likely to happen when triggered by some kind of reminder, such as a smell that reminds someone of an abuser. They can be like “waking dreams”. Flashbacks can be pure emotion, or body sensations, or pictures, or sound. You might hear someone calling your name or feel as if someone is there behind you. Sometimes flashbacks are difficult to interpret, as they only give part of the whole experience.

### *Evidence in body memories*

Certain aspects of your experience are hard to disbelieve. Your body can give you important clues. “Body memories” are flashbacks of physical trauma that are experienced as pain or other bodily symptoms. One client of mine had small sores appear on his body before he actually discovered the story behind them—cigarette burns used as punishment during his childhood. Another had body sensations of being raped, and recognised that she must be a survivor of childhood sexual assault. She also had different sensations, for example of her hands being pressed together painfully, and she did not know the meaning of these sensations until some of her inside parts were able to provide the visual and auditory parts of the memory, in which a man was behind her pressing his hands around hers while she held a knife. The original reason she began therapy was because of an obsessive fear of harming someone with a knife.

It is harder to disbelieve body memories than narrative memories. They are involuntary. They cannot really be influenced by television shows or books; if you have not experienced something in your body, you do not know what it feels like. So, body memories are evidence that cannot be discounted. They simply must be “heard” and respected.

### *Evidence in dreams*

Freud called dreams “the royal road to the unconscious”. When we dream, the material that affects our life, of which we might not be aware in our everyday consciousness, comes to the surface and makes stories. Dreams can represent our wishes, and our fears. They can also represent our past experiences, known or unknown to us. All of this is commonly known. They can also represent people’s internal parts and the relationships between them.

One client of mine had spent many hours interpreting her dreams symbolically with her Jungian therapist. This interpretation, based on someone else’s theory, was misleading. When I saw the dreams (written out), I saw the stories of conflict between her dissociated inside parts, and of happenings that looked a good deal like ritual abuse. And, sure enough, when I got to know the younger parts, very slowly over about four years, a ritual abuse history, from a period very early in her life, emerged. This client has never heard the term, and still does not use it. Nevertheless, her dreams told her story.

Another client meets her inside parts only in dreams, where they appear as children or teenagers with whom she is spending time, or whom she is helping.

Dream content is mixed and distorted, so you can never say that a dream has definitely shown you what happened to you. You cannot be sure about the meanings of dreams. They are

influenced by everything that happens to us, including games, television shows, and the news. But if we do have hidden abuse memories, or hidden parts of ourselves, these are likely to show up in dreams. Since dreams contain helpful clues, some abuser groups tell the children, when they ask about things they remember, that it must have been “only” a dream.

Recurrent dreams are especially significant and, in my experience, they continue to recur because they are conveying an important message, and may not stop until they are acknowledged.

### *Evidence in artwork*

If you make spontaneous art, you might find that indications of your trauma surface in your artwork. Interpreting your art is similar to interpreting your dreams. The content might be mixed and distorted, but it can tell your story.

An activity that helped one survivor was drawing an outline of her whole body, and colouring the areas of it where she felt violated and where she had felt pain. This was the beginning of her discovery of what had happened to her.

Throughout this book, you will find exercises to help you apply the book’s material to your own life. Here is the first one.

#### **Exercise 1. Writing down your possible experiences**

Do you have conscious memories of events which appear to have been mind control or ritual abuse? (Mind control and ritual abuse will be explained in [Chapter 2](#).)

Do you have flashbacks? What does their content suggest might have happened to you?

Do you have body memories which seem to go with physical or sexual assaults which your conscious mind does not remember?

Do you have dreams of traumatic events which you do not consciously remember happening to you? What could have influenced these dreams (TV, reading news, others’ stories-or your own dissociated memories)? Are there recurrent themes in your dreams?

If you make artwork, have any of your works suggested any specific kind of trauma? Are there recurrent themes in your artwork?

When you look at your flashbacks, body memories, dreams, and artwork, what clues do you see about what might have happened to you?

Write a brief description of each of the events you have remembered or encountered in dreams or flashbacks. Try to put them in chronological order, by how old you believe you were when these things happened. If some events, especially very early ones, cannot be put into words, try drawing them.

Do you remember other children, such as your siblings, being present at any of these events? (Note that if they were present, it is not wise to ask them about it, since they might alert abusers to the fact that you are remembering. See [Chapter Nine](#) for more information on this topic.)

Is there any part of the events that could possibly be validated by physical evidence? Are there places that you remember and could visit with a safe companion? Do you have scars on your body that could be evidence of something that happened to you?



*Dissociative conditions as evidence*

One of the best indicators of the possibility of a mind control history is the presence of traumatic dissociation. Unfortunately, dissociation itself functions by hiding. Not only does it hide the material, but it hides *the fact that the material lives somewhere out of awareness*. Therefore, while some people seek help because of overt and disconcerting symptoms of dissociation, the average dissociative person is no more aware of having it than the average mind control or ritual abuse survivor is aware of what has happened to him or her.

At present, psychiatry and the other mental health professions define dissociation as a disorder, and the two major dissociative disorders they currently recognise are dissociative identity disorder (DID) and dissociative disorder not otherwise specified (DDNOS). A person is considered to have DID when different parts of the mind take over the body at different times, with the main person not remembering what has happened when he or she is not consciously “out” in the body. DDNOS is an overly inclusive diagnostic category covering many types of dissociation other than DID—essentially, a situation in which a person meets some but not all of the criteria for DID.

In what I believe is the most common form of DDNOS, the main person is only a “shell” through whom the inside parts come. The visible personality differs depending on which combination of inside parts is near the surface, temporarily blending with the “front person”. This condition is the intended goal of mind controlling abusers. In mind control created DDNOS, the parts live behind the scenes, and only take over consciousness, or executive control, when “triggered” to do so, either deliberately by the abusers, or accidentally by someone else, or by an event that resembles the abuse. The “front person” is not supposed to know about the other parts.

Mind control builds on the natural, reactive dissociative fragmenting caused by childhood trauma. The trauma-based developing of many separate part-selves that begins in early childhood and results from extreme (often life-threatening) trauma is not merely psychological. It is also a biological process in the brain. It is not something that the person chooses, and it cannot begin in adulthood. Although the parts are all in one body, they represent different brain circuitry that appears to have been separated by some biological process that we do not sufficiently understand. Brain imaging studies show different brain pathways activated with different parts, and other studies show physiological differences between different personality states.

DID used to be called MPD (multiple personality disorder). I shall, at times, use the old term “multiple” in this book, in respect for the internal experience of people whose psyches have been split in childhood, as those who are aware they are multiple often feel like a “we” rather than an “I”. The term “multiplicity” is usually assumed to describe DID alone, but it also applies to DDNOS, which, for the purpose of this book, is even more important. The psychiatric community calls multiplicity a “disorder”, but it is a valuable, creative asset that has served the person well. It is not an inferior way of being.

I like to tell my clients something that I learnt from one of my first survivor clients: that a dissociative disorder is mental injury rather than mental illness, and, therefore, requires a different treatment. For a broken leg, you would put the bone parts back together and keep them connected so they could heal, even though it might be painful. Similarly, with a broken mind, you bring the parts back together by introducing them to one another, and you clean the wound by helping the person resolve what happened to make the parts split from one another.



Singletons (non-multiples), being conscious of everything that happens to them, are well adapted for living in safety. They do have different parts, adapted for different situations, but there are not strong barriers or amnesia between those parts. They are unable to “go away” from the body if they are afraid or in pain.

A person who is multiple, on the other hand, is well-adapted for living with ongoing trauma. I once heard a prison psychologist say he would not treat multiples, because prison is so traumatic that you need to be multiple to survive well. Certainly this is also true of the early life years when the divisions first develop, as this is a time of relative helplessness and dependence on others. The barriers that separate the parts of a multiple are what enable a child to tolerate, and so survive, unavoidable abuse or other trauma.

Even in an adult life that is not challenged by ongoing trauma, there are sometimes advantages to being multiple. In some cases, it permits heightened abilities. I knew a multiple whose internal part called “Brain” (not *Brian*!) memorised all her textbooks and was able to remember everything word for word for exams, and another who had insiders with all kinds of special savant abilities. Without the distractions of emotions, everyday life, and other thoughts, a part with a singular focus can sometimes do amazing things.

Some multiples are consciously aware of their dissociative personality systems. Others are not, especially if they have deliberately structured personality systems which are designed so that the person who lives the regular daily life is unaware of the other inside parts and their activities.

Someone who is multiple experiences life through a series of different selves. Just as a singleton cannot become a multiple at will, a multiple cannot become a singleton, until and unless the barriers between the parts of the self are removed. Those barriers were put up to enable the child to tolerate and so survive unavoidable abuse or other trauma. Someone who was not multiple might not have been able to survive those overwhelming experiences.

If you are multiple, you are probably a survivor of some kind of severe and prolonged trauma beginning in early childhood, perhaps right from birth or even in the womb. This might or might not have been deliberate mind control or ritual abuse. It could be from physical or sexual abuse by a family member, or from living in a war zone, or from a prolonged painful illness.

Whether or not people understand that they have been through severe and prolonged childhood trauma, they might experience the signs of a dissociative disorder, even without identifying them. There are a number of excellent books and other resources that can help you work out whether or not you could be diagnosed with a dissociative disorder.

There are also several good assessment tools for professionals. However, if you have a formal assessment, make sure that the person who conducts it is aware of dissociative disorders and the tools necessary to diagnose them, as many psychologists and psychiatrists have not yet been educated about the dissociative disorders (which some dissociative people would argue are not “disorders” at all, since they are normal adaptations to abnormal situations).

Whether you have DID or DDNOS, you can only find out what traumas happened to you and resolve them by communicating with your inside parts and working through the memories they contain.

### Exercise 2. The Dissociative Experiences Scale

The Dissociative Experiences Scale (DES) is a well-known quick instrument for assessing dissociation. It covers a number of experiences that are common to persons with dissociative disorders. It is not a substitute for a professional diagnosis, however.

The DES is available online at [www.serene.me.uk/tests/des.pdf](http://www.serene.me.uk/tests/des.pdf). Take the test and see how high your score is. Remember that people with DDNOS might not score as high as those with DID, and that if you have dissociative parts who were designed to be well hidden, you might have a low score. Some of the items also reflect “normal dissociation”, the ability to be so absorbed in thought or in what you are doing that you do not notice what else is happening, as in “highway hypnosis”, when you do not notice the landmarks and drive past your destination.

How high is your score? What does this tell you about yourself?

Many persons doing this test are struck by how well some of the items capture experiences which they thought were unique to them. Did this happen for you? Which items were significant to you?

I have observed that when clients with dissociative disorders do the test in my presence, they often “switch” during the test, so that they will say no to the first few items and then begin to say yes more frequently as different internal parts of them recognise the experiences on the test. Did this happen to you? If so, you might want to deliberately do the test in different states, or, if you know you are multiple, with different parts of you “out”. This shows how different the experience can be from one internal part to another.

Deliberately structured dissociative personality systems are designed to hide the dissociation, so it is possible to get a low score on the DES and have a very complex personality system.

### *Mind control and ritual abuse indicators*

Some survivors do not have any concrete memories, but suspect mind control and/or ritual abuse because of specific symptoms they are experiencing. Ellen Lacter provides a current, and comprehensive, list of indicators on her website ([www.endritualabuse.org](http://www.endritualabuse.org)). Lacter’s list for adult survivors of ritual abuse has forty-three items, many of which resonate with my experience of ritual abuse survivors. She also has a separate list of indicators of mind control by groups other than religious ones.

In Exercise 3, I have put together a list of symptoms that are common in survivors of mind control and ritual abuse. Some items are drawn from earlier lists developed by Pamela Reagor and Catherine Gould, as well as Lacter; others come from my own experience of dealing with survivors.

As you check off the list items, remember that individual items can be explained by a variety of experiences. For example, difficulties around birthdays or holidays could come from childhood participation in a cult that celebrated birthdays and holidays with abusive rituals. Or they might indicate a family history of alcoholism, with drunken violence at those times. Other items are more specific for mind control and ritual abuse—such as ritualistic chants in your head, or patterned self-mutilation.

In medicine, the same symptom might be indicative of a number of different conditions, some serious and some benign. Items on this checklist, like those on symptom lists for cancer or other diseases diagnosed by physicians, are not intended as individual indicators. It is the configuration and pattern of the symptoms that make a difference. When all the items are taken together, they accurately present a profile that can alert you to the possibility of a mind control or ritual abuse history.

The following exercise looks at symptoms that are common in survivors of mind control and/or ritual abuse.

### Exercise 3. Symptoms of mind control and/or ritual abuse

Tick each item which applies to you.

- You have been diagnosed with DID or DDNOS;
- You have made drawings characterised by ritual-like features, for example, lots of red and black, knives, fire, cages, robes, body parts, blood, etc.;
- You find yourself preoccupied with or needing to avoid newscasts, magazine articles, or conversations, about mind control or ritual abuse;
- You have worse psychiatric symptoms around your birthday, family members' birthdays, Christmas, Easter, Halloween, May Day, and early September;
- You have cut patterns, shapes, or letters on your own body;
- You have unexplained scars on your body, or scars for which the explanations you were given do not make sense or seem right;
- You have intrusive thoughts or impulses regarding violent sex, sex with children, or sex with animals;
- You find odd, ritualistic songs or chants running through your head, sometimes with a sexual, bizarre, or "you'd better not tell" theme;
- You hear voices ordering you not to talk or to be quiet;
- If you talk about what might have happened to you, you experience symptoms like bodily pain, nausea, a severe headache, paranoid thoughts and fear, or flashbacks of violent events;
- You get spontaneous spasms or head jerks as if you are receiving an electric shock;
- Sometimes you feel that there is something foreign inside your body which can do harm to you or others, or can signal your location or your thoughts to abusers;
- Sometimes you worry that you will harm or murder someone or that you have done so;
- Sometimes you feel that your energy will poison those you are close to;
- You have dreams which seem to describe mind control or ritual abuse experiences;
- You have fears, phobias, and nightmares associated with the following:
  - religion and church;
  - Christmas and Easter;
  - going to the doctor or the dentist;
  - bodily fluids and excretions;
  - injections and needles;
  - weapons;
  - birthdays and weddings;
  - police, jails, and cages;
  - baths and drowning;
  - insects, snakes, spiders, and rats;

(continued)

- cameras and being photographed or videotaped;
- specific colours or shapes;
- ropes, being tied up, being hung;
- confined spaces, basements, crawl spaces, pits;
- death and burial;
- red meat and/or certain other foods;
- harm being done to your loved ones or your pets.

Some of the fears (such as needles or insects or the dentist) are common. If you have ticked these, do you have a way to account for them in your life history?

Some of the fears, and the non-fear items, are uncommon. Have you ticked any of the uncommon ones? Do you have a way to account for them in your life history?

Look at the entire pattern of your answers. No single one of these items means you have a history of mind control or ritual abuse. However, if you say yes to a large number of them, especially the uncommon ones, you might suspect such a history.

The real life conscious fears, feelings, and reactions that survivors of mind control and ritual abuse experience are not the only or deepest indicators of such a history. In [Chapter Four](#), we shall look at a checklist which goes deeper, covering the characteristics of a personality system designed by mind controlling abusers.

### *“Maybe I made it up”*

If you are having memories indicating mind control or ritual abuse material, and have tried talking to friends or to authorities about them, you have probably had a frustrating experience. Many people do not want to listen to such things. They might question your truthfulness. They might tell you to “grow up and get over it”. They might wonder whether you are imagining things. Even people who are genuinely interested just cannot grasp the meaning; they cannot believe that such things happen.

Child abusers exploit such reactions when they tell their victims things such as “No one will believe you”. It is not true. True friends can, and will, honour what you share with them, although it might be a struggle for them to hear that such awful things happened to someone they care about. Competent, empathic therapists are also capable of knowing how difficult it is to talk about these things, and being open to hear horrendous truths, though, sadly, there are not many therapists who can tolerate hearing about this level of abuse. If someone cannot hear what you have to say, you should not continue to disclose your experiences to that person; seek out someone else.

But survivors of mind control and ritual abuse usually have a more serious problem: they have difficulty believing themselves. Many times I have had survivors come into my office the week after disclosing a particularly horrendous memory and say, “It didn’t happen, I made it all up.” Or “There are no younger parts inside me holding memories; I just wanted attention.” Or (my favourite) “We are not multiple.” Why does this reversal or denial happen?

Survivors who are discovering apparent memories of mind control or ritual abuse often struggle with the question, “Could this really have happened?” and insist that none of it is true.

They struggle to find excuses to dismiss it, such as that they made it all up, they got it from television shows or the Internet, or they have vivid imaginations.

Some survivors do have vivid imaginations; some do not. Some like to read and research, others do not. In fact, others deliberately do not read or watch anything related to what they are remembering so that they do not contaminate their memories. If you do have such an imagination, you might want to be careful about what you read and watch, so that you cannot be accused, or accuse yourself, of making things up. My concern here is mainly so that you can reassure yourself about this. I do not believe that non-survivors, even imaginative ones, are easily able to make up the kinds of memories which survivors have. I myself have listened to literally thousands of narratives of mind control and ritual abuse experiences—and I am still convinced that I have never personally experienced such things. I do not even dream about them.

One of my clients had flashbacks of ritual abuse, and her mother informed her that certain neighbours who used to look after her were the perpetrators. The client now doubts both whether she was ritually abused, and whether those were the real perpetrators, just because it was her mother who told her this. Outside influences can be very confusing for people with these memories.

Many things that happen to persons with a dissociative disorder feel as if they happened to someone else. This is because those things happened to another part of the person, and the information about them “leaked” into the “front person” who lives most of daily life. In addition, events that are remembered at one time might not be remembered at other times, and this leads to confusion. (Such people have been described as having “multiple reality disorder”.)

There are many reasons that someone might insist that what they are remembering cannot be real. One obvious reason is the bizarre and horrific nature of the flashbacks that survivors experience. If you are seeing such things in your head, you do not want to believe they are real, or even possible.

Inside parts may “recall” different realities and maintain different beliefs about abuse. One survivor I know has a group of little child parts inside who have horrible memories of abuse outside the family that began early in her life (via a babysitter). At the same time, another group of parts, comprising adults and teenagers, has no conscious memories of this abuse. They tell her that they have been having awful nightmares of things which cannot be real. Some of their “nightmares”, they say, are during the day. The little ones told me about the “line” down the middle of their head that separates those who lived inside the home from the ones who remember the early abuse outside the home. So the older parts are unaware of the little ones and what happened to them. However, pictures and emotions leak through this dividing line and are interpreted by the older parts as signs that they must be either crazy or evil to invent such horrible things.

In [Chapter Five](#), we shall look at mind control “programming”, which is the deliberate training of inside parts of a person to produce automatic beliefs, emotions, and behaviours which the perpetrators want them to have. This training gives each part or group of parts a specific job. Many jobs serve the purpose of security and secrecy for the perpetrators of the abuse. Mind control training involves various kinds of deception, including stage magic and technology.

One category of training is denial training, designed to make the “regular” everyday life person disbelieve any memories of the abuse that might leak into consciousness. Denial of

mind control material is not just the natural product of human nature. Most mind-controlled children are trained in denial and disbelief of their own memories and their own internal multiplicity by mind controlling abusers, who have studied the processes of remembering and forgetting, and how dissociation works.

Types of denial training that I have heard about include:

1. Training that makes survivors unaware of their dissociation by creating “walls” between the inside parts or using anti-psychotic drugs to suppress internal voices.
2. Simulated murders of people who later turn out to be alive. These memories are designed to pop up if the person starts to remember other secret events, and if they are disclosed, investigators find out the victims are alive and then disbelieve other disclosures. Needless to say, the survivors who remember these supposed murders become very confused, and begin to doubt everything they have remembered.
3. Deliberately designed “cover memories” that are impossible, such as alien abductions. These memories, like the simulated murders, are supposed to come up if other things are remembered or disclosed.
4. False but reasonable explanations for scars or particular memories that come up for a survivor.
5. Built-in denial training during rituals, such as people chanting, “This is not real, this is a dream.”
6. Training that discourages telling the truth because of survivors believing that the abusers know what they do and say, and/or young parts of them believing something horrific will happen if they tell.

### *Validation and proof*

Many survivors feel they would believe their own memories if they only had some proof other than their own memories. Unfortunately, most of the time this proof is hard to come by. Organised groups who abuse children are very careful to remove all evidence of their crimes.

Sometimes there is cross-corroboration by other survivors or family members who were actually present during the abuse. (However, even if this exists, not all who shared mind control or ritual abuse experiences might be ready to deal with them at the same time.) The similarity of survivors’ experiences in different locations is well documented. The Extreme Abuse Survey (see <http://eassurvey.wordpress.com/extreme-abuse-survey-final-results/>) asked questions about quite a number of different experiences, and found large percentages of those reporting extreme abuse had similar experiences.

If survivors of ritual abuse find it difficult to be believed, it is even more difficult for someone who was abused and mind controlled by his or her own government. Fortunately, however, these survivors potentially have available to them the most substantial documentation of these acts having been committed. Mind-control survivor Carol Rutz, in her book, *A Nation Betrayed*, has described some of the validation that she obtained through her Freedom of Information Act submission in the USA (although other survivors have more recently been unable to find their own records this way).



### *Look for your internal truth*

All your feelings are real and are based on your life experiences, including those you do not yet remember. There is a reason for any dreams, flashbacks, or body memories, or other symptoms you are having. Whatever is in your head and causes emotional responses or flashbacks deserves to be investigated.

The truth about the specifics of what has occurred to you might take a lot of time to unravel, but you need to keep the question open, and explore it as best you can. Do not make premature conclusions. I once counselled a teenage girl who was very upset because she was having feelings of having been sexually abused, along with an image of her father's face. When the memory finally emerged, it was her father rescuing her from abuse by the boy next door. Thank goodness she did not accuse her father of abuse! On the other hand, one of my first ritually abused clients thought that her grandfather was the only safe person in her life, and that he never abused her. After he died, memories of very sadistic abuse by him began to come up. You might want to be very cautious if you find yourself idealising someone.

I tell my clients that they can talk with me about whatever they need to talk about, regardless of whether or not at this moment they believe that their memories or the images in their head represent real experiences. That gets them "off the hook" of having to tell "the truth" (actually a lie) which their abusers wanted them to tell. So, I now tell you the same thing: find out first what is in your head; you can decide later whether it is true or false. You have a right to know what is in your head. You can work out later what is real and what is not.

If you are having memories that seem impossible, remember that mind-controlling abusers engage in a lot of deliberate deception. You may be remembering real events, but events that are not what they appear to be. *There is a difference between believing that bad experiences happened, and believing what your child parts were led to believe.* For example, a woman recently disclosed to me a memory in which a group of her child parts who believed they were boys were anally raped by a group of priests, who told them that this was a special honour and a spiritual experience which was only given to boys. It is not necessary to believe that they were actually in a boy's body or that it was a spiritual honour in order to think that my client's memory could be valid. Similarly, when I meet an insider personality who informs me that he or she is not part of the body and would not die if they killed the body, I acknowledge that they had some experience which led them to believe that, but I do not accept their belief at face value; I search for what was done to make them come to this conclusion, and I attempt to unmask the trick. You can do the same.

Respect your parts, and validate their experiences as well as their right to believe what they believe as a result of those experiences. As you put the memories together with all the parts of you who were involved, you and all your parts will come to see the truth.

When everything seems to fit together, your symptoms, your insiders' stories of what happened, your body sensations and emotions, and any external corroboration (although this is rare), over time you may come to the reflective belief that certain experiences must have happened to you. Or, of course, the reverse, if it does not fit together.

Mind control and ritual abuse often reveal themselves in stages. It is possible for a dissociative person to completely work through his or her non-mind-control trauma memories without touching the parts of the personality system who have experienced mind control or ritual

abuse. It is also possible to remember ritual abuse without accessing the memories of other kinds of mind control (we shall look at these kinds in the next chapter). A ritually abused client of mine with whom I have worked for many years recently discovered a new group of inside parts who believe themselves to be intelligence officers of the Gestapo, the Nazi secret police.

No matter who your abusers were or are, or what tactics they used or are using, your recovery goals will be the same: freedom, healing, and empowerment: taking back your own life from those who robbed you of it, and becoming yourself. That is what the rest of this book is about.





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## The struggle for healing

### *What is mind control?*

I had difficulty finding a definition that, in my view, best described mind control, but Wikipedia defines it as involving “a broad range of psychological tactics able to subvert an individual’s control of his or her own thinking, behavior, emotions, or decisions . . . The goal is to have those individuals carry out actions which ordinarily would go counter to human nature. This training involves physical, sexual and emotional torture, the use of drugs, and, in some cases, the use of technologies which directly affect brain function”. One implication of this definition is that victims are not responsible for having been mind controlled, even if they have done things that they would not otherwise do.

Popular media representations of mind control involves trained spies or assassins working for the CIA or other military/political groups, or even companies, without their conscious knowledge, because they have other “personalities” who engage in these activities. Think of Jason Bourne, or the hero of the film *Conspiracy Theory*, or Echo in television’s *Dollhouse*, among other American television shows and films. The fictional stories concocted about these mind-controlled special agents suggest that they are recruited in adulthood, even making a conscious choice to participate. Once they have been recruited, the story goes, their previous memories are erased and new “personalities” created with special skills and manufactured memories.

However, there is only one stage of life during which mind controllers can create persons who will engage in these activities without *any* conscious awareness, or resistance, throughout their days, and only one way to do so: that is, through the abuse and torture of small children. The awful reality is that there is no adult who volunteers loyalty to such a group because of thought-out endorsement of its goals. There are only tiny victims.

The mind control discussed in this book achieves its power over victims through programming. Survivor therapist Arauna Morgan (see [Chapter Eleven](#)) defines programming as

the act of installing internal, pre-established reactions to external stimuli so that a person will automatically react in a predetermined manner to things like an auditory, visual or tactile signal or perform a specific set of actions according to a date and/or time.

Programmes are implanted lessons that serve as the workhorses—perhaps we should say Trojan Horses—of the abusers. Implanted within the victim through hypnotic suggestion reinforced with torture and terror, they are designed to exploit victims' natural trance or dissociative response to trauma.

### *What is ritual abuse?*

The first form of mind control to be disclosed by survivors to their therapists was ritual abuse, abuse by occult religious groups. In the 1980s, therapists rediscovered dissociation, which had been forgotten by psychologists when Freud reneged on his brilliant original discovery of sexual abuse, and decided that his patients must have invented it. As they explored the other selves of their dissociative clients, therapists in the 1980s and 1990s discovered that many of them had experienced ritual abuse.

In 1991, a report by the Los Angeles County Commission for Women's Ritual Abuse Task Force reflected their early enlightenment regarding the mind control aspect of ritual abuse, including how it is created, and for what reason. It stated,

Mind control is the cornerstone of ritual abuse, the key element in the subjugation and silencing of its victims. Victims of ritual abuse are subjected to a rigorously applied system of mind control designed to rob them of their sense of free will and to impose upon them the will of the cult and its leaders . . . The mind control is achieved through an elaborate system of brainwashing, programming, indoctrination, hypnosis, and the use of various mind-altering drugs. The purpose of the mind control is to compel ritual abuse victims to keep the secret of their abuse, to conform to the beliefs and behaviors of the cult, and to become functioning members who serve the cult by carrying out the directives of its leaders without being detected within society at large.

The term "ritual abuse" is not *literally* accurate in describing all similar abuses. Although other labels are also used, such as "ritual abuse torture," "RA/MC", the term "ritual abuse" has come to be applied generically, both to abuses contained in the classic, religiously based abuse and to non-religious forms of mind control; however, I find it more accurate to use "mind control" for this purpose, as mind control is what all these organised perpetrator groups have in common.

Whichever term is used, what I am talking about in this book is the organised abuse of children by secret groups for the purpose of mind control. The tactics of hidden groups are violent, extreme, and sophisticated, and many survivors experience ongoing abuse. As a result, the consequences of those tactics are more complex. The groups' invisibility to everyday society makes them particularly dangerous, and this combination of violence, sophistication, and secrecy makes recovery more complicated for their victims/survivors. For one thing, in order to keep their existence secret, members have to maintain "normal" lives while continuing to be involved with these groups. This requires the segmentation of consciousness that we call

dissociation: survivors have different internal parts with different awarenesses. We shall return to dissociation in [Chapters Three to Eight](#), because it is the keystone of mind control.

### *Kinds of abuser groups*

#### *Ritual (religious) abusers*

Most of the religious ritual abuse seen in Western society occurs in the context of occult religions, primarily the worship of either Satan or Lucifer, or both. (Although some such groups, such as traditional Christians, see Satan and Lucifer as a single entity, most treat them as separate beings and prefer to worship one or the other, whichever they believe is the most powerful. See cult trainer Stella Katz's description of Satanic *vs.* Luciferian religion in Miller, 2012, p. 93.) Organised religious groups meet in covens (of thirteen "adults"—over thirteen years old—plus their children), and on special occasions hold a much larger gathering. They celebrate both Christian and pagan (Wiccan) holidays by reversing the worship of those benign groups. There are also groups who believe in making the good and evil in the world equal; they abuse in the names of God and Jesus as well as Satan and Lucifer. There are also Jewish ritually abusing groups. Other deities worshipped through rituals include such ancient gods and goddesses as Isis and Tiamat.

All these groups abuse children in the following ways:

- breaking the mother–child bond;
- lack of nurturing or comfort;
- terrorising through costumes and robes, horror films and videos;
- lavish use of blood;
- sexual abuse in rituals and orgies;
- sexual abuse by parents and relatives (if they belong to the group);
- use of psychoactive drugs to create altered states;
- use of high voltage electricity applied to various parts of the body;
- punishment for disobedience by confinement, isolation, starvation, burial, physical and sexual abuse, and other forms of torture;
- simulation of religious figures, and heaven and hell, to destroy the child's belief in a loving God and to control the "soul" or "spirit" of the child;
- forcing children to participate in actual and/or simulated sacrifice of animals and (at special gatherings) of human beings (the children believe the killings are real);
- forcing children to participate in real or simulated cannibalism, that the participants believe is real, at the black mass and other events;
- developmental rituals such as Satanic baptism, Satanic rebirth (after "death" and burial), and marriage to Satan (including consummation through rape);
- "programming" of various inside parts of the person to believe what the abusers say and to do the "jobs" assigned to them (see discussion in [Chapter Five](#));
- creation of parts of the person who believe themselves to be demons or animals, and supposed "attachment" of evil spiritual beings to parts (see discussion in [Chapter Twenty](#)).

Child Abuse Wiki says of ritual abuse,

It usually involves repeated abuse over an extended period of time. The physical abuse is severe, sometimes including torture and killing. The sexual abuse is usually painful, sadistic, and humiliating, intended as means of gaining dominance over the victim. The psychological abuse is devastating and involves the use of ritual/indoctrination, which includes mind control techniques and mind altering drugs, and ritual/intimidation which conveys to the victim a profound terror of the cult members and of the evil spirits they believe cult members can command. Both during and after the abuse, most victims are in a state of terror, mind control, and dissociation in which disclosure is exceedingly difficult."

Because Satanic cult abuse was the first type of mind control to surface, the first people to discover it focused on its religious—specifically Satanic—aspects. In fact, for a long time all of it was referred to as "Satanic ritual abuse" (SRA). Over time survivors reported that in the religious form of the abuse, other deities besides Satan are worshipped, and that the religious form was not the only kind of mind control practised on children.

Initially, most of the survivors who disclosed these abuses appeared to have been taken into these groups by their parents; these were intergenerational cult groups that involved many generations. But children of innocent parents were also recruited through day care settings, without their parents being a part of the abuse. Once they became aware of what was happening to their children, these parents often became dedicated advocates on their children's behalf, at great personal and emotional expense. Neighbours, business associates, well respected doctors or lawyers, and often religious and political leaders in their communities were often reportedly involved as abusers. Sometimes whole communities were involved. Adults raised by group members were expected to continue to participate in the groups, and not break the cycle.

### *Government and military/political experimenters*

During the Second World War, Nazi doctors studied mind control in unethical experiments in their concentration camps. After the war, the Americans recognised that these Nazi doctors (as well as other German scientists) could be of use to them in their next conflict, the "cold war" with the Soviet Union. Hence, they imported some of these doctors to continue mind control experiments in North America.

The USA's government, through various secret projects, used the Nazi doctors to teach their own operatives how to conduct mind control. They wanted to create a spy who did not know he or she was a spy, and a "sleeper" assassin whose killer personality would only emerge under very specific conditions. They wanted to create what was then known as "multiple personality disorder"—persons with different identities who emerged under different circumstances and were largely unaware of one another. The Nazi doctors were happy to oblige. They not only created personality systems for the USA's government, they put in some sections of their own, loyal to the Aryan race. The Ku Klux Klan co-operated with this manipulation.

Other political systems have also engaged in mind control, including at least the Soviets and the Stasi (East German intelligence). Any country wanting to engage in espionage and assassination is aware of the value of mind-controlled unwitting "soldiers".

Where did these military and political groups access the children on whom they experimented and whom they trained? We can speculate that groups who use children in child pornography often borrow them from multi-generational incestuous families, such as are found in organised cults. Military mind-control trainers have easy access to children who reside on their own bases, and find cult children a bonus as they are readily trainable as potential spies and killers because a dissociative foundation has already been created in them. If the parents are dissociative and are being accessed in the military or by any cult, the children will most likely be accessed and trained by special trainers, without parental conscious knowledge. Whether criminal, religious, or political/military, abusers on an international scale are aware that dissociation is the linch-pin of power and secrecy. What better source of already dissociative children than the parents who themselves are members of abusive cults? The parents might or might not be directly abusing their children, but by being members of an abusive cult, they make sure that their children *will* be abused.

Survivor therapist Arauna Morgan writes,

In the groups I was involved with, adults were asked to join a secret, benevolent society, backed by rich anonymous backers who want to reward virtuous people for their good deeds. The one requirement, besides being virtuous, is that they are allowed to question your children, unescorted, to see if they will be making the same offer to them when they become old enough. If the adults are not dissociative, a relationship will be established with them for the sole purpose of gaining access to their children. If the adults are dissociative and/or are programmed, then the system will be mapped and exploited and programmes will be exploited or created, as needed.

According to survivors, during the second half of the twentieth century there appears to have been some collaboration between the secretive military and political organisations and the occult religious groups who were already engaging in deliberate systematised child abuse, as well as organised crime. These groups apparently share children, strategies, and even trainers. Many survivors report being abused by religious groups, more than one military or political group (for example, CIA and neo-Nazis and Ku Klux Klan), and also organised criminal groups. In the Extreme Abuse Survey (<http://eassurvey.wordpress.com/extreme-abuse-survey-final-results/>), of 987 self-identified survivors of extreme child abuse, 19% stated they experienced ritual abuse, 7% stated they experienced mind control, 52% stated they experienced both ritual abuse and mind control, and 22% stated they had experienced neither. These statistics are probably underestimates because of dissociative amnesia in the subject population, and because many, if not most, survivors did not participate in the survey because they had been “closed down” by their perpetrator groups. The definition of mind control used was “. . . all mind control procedures designed to make a victim follow directives of the programmer without conscious awareness including, but not limited to, government-sponsored mind control experiments”. There have been assassins who claim to have no memory of the killing they performed.

All these groups employ the same torture, interrogation, and training techniques used on adults by military and police all over the world. According to the *Guardian* (2009) there is evidence that many of the techniques of mind control and ritual abuse are used for child pornography, the training of child soldiers (notably in Africa), and the human trafficking of sex trade workers. The beliefs of at least some suicide bombers and terrorists are consistent with that found in young parts of some mind-controlled survivors who present for therapy.

Survivors of abuses by military and political groups first disclosed their horrendous experiences to therapists. Subsequently, evidence was made available to all of society regarding mind control abuses designed and perpetrated by USA intelligence agencies and those of other countries. These activities were assigned such names as MK-ULTRA, BLUEBIRD, and PAPER-CLIP, which involved the Nazi doctors and scientists who had been given asylum in the USA. The Cold War was used as justification for these mind control abuses, intended to create spies or assassins who lacked conscious awareness of their involvement.

Described in CIA documents that became available through the American Freedom of Information Act in the latter part of the twentieth century, these activities have been the subject of senate hearings in the USA and much media attention. Colin Ross documented them in his 2000 book, *Bluebird*, now republished as *The CIA Doctors*. There is clear documentation that some mind control abuses that we identify as government based were designed, promoted, and executed by the most respected psychiatrists and psychologists of the day, in the most revered learning and behavioural health institutions. Some perpetrators have been exposed for practising such techniques on persons who came to them for help. For example, Canada's Dr Donald Ewen Cameron was a leading Montreal psychiatrist who, in the 1950s and 1960s, with the support of CIA funding, engaged in unethical experiments on people who sought help for run-of-the-mill emotional difficulties, destroying memories of their entire previous lives, and thereby ruining their brains and their future.

It is not generally known that some of these projects involved experimentation on children in an attempt to create a perfectly controllable spy or political assassin. It is suspected that most documents regarding this were destroyed. In her book, *A Nation Betrayed: The Chilling True Story of Secret Cold War Experiments Performed on Our Children and Other Innocent People* (2001), survivor Carol Rutz describes the years of government mind control experiments to which she was subjected. Her memories of sexual abuse, hypnosis, drugs, ESP, and other experiences were specific and meticulous, but she wanted more proof and documentation. In 1999, at the age of fifty-two, after submitting a Freedom of Information Act request, she received the validation she had been waiting for. It came in the form of three CD ROMs:

Forty-eight years after I was first experimented on, I found solid proof of my memories—proof that was in the government vaults of the nearly 18,000 pages of declassified documents from the Bluebird/Artichoke and MKULTRA programs. One of the documents specifically stated that experimental studies of the postulated abilities of a few specially gifted subjects would be conducted. . . .

The document states 'that in working with individual subjects, special attention will be given to dissociative states which tend to accompany spontaneous ESP experiences. Such states can be induced and controlled to some extent with hypnosis and drugs . . . The data used in the study will be obtained from special groups such as psychotics, children and mediums . . .'

The document continues, 'Learning studies will be instituted in which the subject will be rewarded or punished for his overall performance and reinforced in various ways by being told whether he was right, by being told what the target was, with electric shock etc.' The proposal then goes on to say, 'In other cases drugs and psychological tricks will be used to modify his attitudes. The experimenters will be particularly interested in dissociative states, from the abaissement de niveau mental (reduced concentration and attention and loosening of inhibitions), to multiple personality in so-called mediums; and an attempt will be made to induce a number of



states of this kind, using hypnosis.' The government had finally handed me the validation I had been searching for. To say my heart stopped that day is almost true. (Rutz, 2001, p. xviii)

Many ritual abuse survivors, including Rutz, report "doctors" at their cult training centres who assisted with their training.

One of the declassified documents from MK-ULTRA describes two experiments in 1951, in which, after being taught to respond to code words which would function as post-hypnotic suggestions, two girls were successfully trained to place an incendiary device or steal a person's belongings while in a trance state, and then be amnesic for doing it. Ross quotes similar documents in *The CIA Doctors* (pp. 46–47).

Below is an account from Wendy Hoffman, a survivor of this early training, who may possibly have been one of the two girls referred to in the above document, although in all probability many girls had such training. In this account, a Nazi doctor (Mengele) collaborates with a cult trainer (Mrs Twartsky).

*Wendy Hoffman: "Creating a government robot"*

"Now, Mrs Twartsky, I will show you how to construct a government bureaucrat.

"For males, we build on their capacity for violence. For females, we build from their capacity for sexuality and seduction. The formula is that simple, sterling and simple.

"We divide these programs into age categories: 18–22, 22–26, 26–31 (especially if the girl looks young); After that, we close the program down. No age group knows about another. No function within a category knows about another.

"Ingenious, isn't it?" Mengele said.

"Brilliant," Mrs Twartsky said.

"With her (meaning me), "we will make her a sexual robot. She has a good body and we will use it.

"We use the obedience drug. We show her the card. We tell her to sit in the chair. We tell her to put her own helmet on.

"We strap her in.

"You are now being made a criminal. Do you agree?"

"Shoot her with electricity.

"Nod when you agree.'

"Keep shooting her, Mrs Twartsky.

"That's all for today. We want to make her agree, not kill her," Mengele said.

This went on for consecutive days until I started to die. No food, water or sleep.

On the 5th day, some part of me nodded and I agreed.



“When you are beckoned, you come out. The maitre d’ will point. Next person inside sits on designated man’s lap. Next person dances on his lap. Next person gets two pills from purse. Next person leans breasts into man’s face covering his eyes. Next person drops both pills in his drink. Next person slips out documents from pocket in jacket. Next person slips in replacement document. Man should pass out by now. Next person slides away from man. Next person exits room. Exiting, next person hands maitre d’ in doorway papers taken from passed out man. The assistant will help girl take off her costume. She will return to her home and remember nothing. No person will feel anything—no fear, pleasure, shame, victory—nothing. She will perform her sequence of tasks like a puppet with no emotion, an emotionless puppet. A puppet of the state. Herr Hitler wanted a country filled with these people. Controllable people doing the right thing for the welfare of the government.”

When Mengele said “next person”, he meant parts within Wendy. Survivor accounts such as this are corroborated by others who indicate that governmental groups wanting to create mind-controlled spies used not only hypnosis, but also electroshock, torture, and complex technology.

### *Organised crime*

Almost every survivor of organised abuse whom I have treated has reported being used as a child in both prostitution and pornographic filming. This is true whether or not they were part of a religious ritually abusive group or indoctrinated into the beliefs of one or more military/political groups. Other therapists report the same thing. In many (but by no means all) cases, it appears that Satanic rituals were staged for the purposes of filming, even those involving actual murders. Persons in uniforms or costumes (soldiers, generals, doctors, Ku Klux Klan members) have also been reported as involved in sadistic abuse, but, again, in some cases, it appeared that these costumes might have been for film purposes rather than genuine. Some survivors’ evidence suggests that even when a person is abused in military locations, pornographic filming occurs. Trish Fotheringham and others also report trafficking of overseas children:

Often, I was taken to the yacht by my grandfather when he delivered newly acquired trainees. These were usually missing or unregistered children of all races and ages, who had been transported from other places in North America and were being readied for shipping and sale in other countries. (Miller, 2012, p. 82)

Mind control has evolved significantly since the 1940s. Most survivors now do not have flagrant dissociative identity disorder (visible switching between personalities); their switches are beneath the surface and difficult to detect. Technology has improved, and every kind of new relevant technology is being used. So, survivors from different generations might have had somewhat different experiences. As technology becomes more sophisticated, it is entirely possible that the techniques that were used in the beginning will be replaced by technologies that we cannot imagine. But at the core, the goal will be the same: to control and violate children and thereby create an invisible slave labour force for financial, political, and hedonistic purposes.

What they have in common is having had their minds split through torture in childhood, and their hidden young insiders deceived by the abusers into love and loyalty to the very