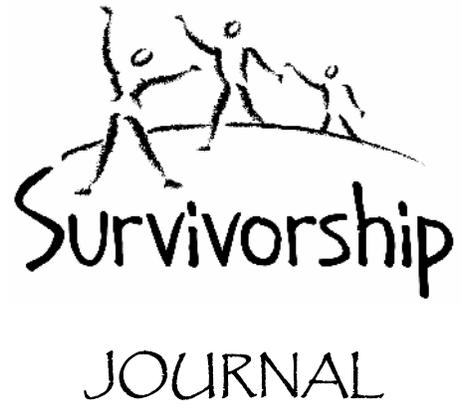


Volume 19, Issue 2

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Survivorship
JOURNAL

For survivors of ritual abuse, mind control and torture, and pro-survivors



Self-care as you read: Managing Triggers

Because of the nature of extreme abuse, any or all of the material in the Journal may be upsetting or triggering for survivors. It helps to know this in advance and to prepare yourself.

Here are some suggestions:

- Make yourself comfortable. Have things close by that you might need—tissues, pen and paper, art materials, food and drink, favourite toys, an object that is symbolic of healing—anything that helps you to feel secure, phone numbers of support people
- If you get upset, write about or draw your feelings
- Acknowledge your courage. Know you are choosing to read in order to further your healing
- Keep in mind that you can read at your own pace and stop at any time
- If something you read activates a specific memory or a flashback of emotions, write it down. Making sense of it can happen in your own time
- As yourself: “If I knew a child who experienced what I am remembering or feeling, what would she or he need to feel comforted?” Provide yourself with as much comfort and gentleness as you can

Statement of Mission and Tolerance

The Survivorship Journal is a medium for open discussion and voicing of ideas. We encourage a variety of perspectives, viewpoints, and expressive forms in approaching the topic of extreme abuse, including ritual abuse, which we define as the abuse of children and non-consenting adults in the name of an ideology or belief system. Any system of belief can be used to justify abuse. We are committed to fighting abuse, not ideologies. We welcome and embrace men and women who are committed to ending abuse, regardless of race, religion, political party, or sexual orientation. For survivors, no matter what religion, political party, or social movement was used to rationalize the crimes committed against you, you have a place on the ship. No matter what psychological, social, or spiritual path you are following to reclaim your life, Survivorship celebrates your healing.

Please Note

Listing of resources does not necessarily constitute our endorsement of them. They are for educational value only and some may be heavy for survivors to read. Some of the writings enclosed may not necessarily be safe for all survivors. See the info above on Managing Triggers. Survivorship recommends you take breaks as needed and have a support person nearby or on call.



From the Desk of the Editor

Never thought I would be doing the Journal again. We so need a 'step in' editor to take over. Please, think about giving yourself a chance to challenge your skills through a medium rich experience.

It's hard to believe that our 2014 Survivorship Conference: Survivors Helping Survivors is over. The attendance was 'just right' and our speakers gave so much, so that we could learn and grow and become.

Summer is a lazy, hazy time of relaxation, contemplation, and beach, sun, and sand, if you're one of the lucky ones that live near a shore. If not, hope you get a chance to travel to one.

Remember, a vacation is not just the body's time away from the cold; it can also be a time for us to regather our thoughts and memories, and to give ourselves a break from the hard work of healing.

I again ask for the readers' indulgence and understanding, since I am just a 'step in editor'. If you feel the inclination to step forward to take ownership as a new editor, I welcome you, I encourage you, and I value your skills and courage.

In this issue you will find poetry, a book review, and articles from our conference speakers. If you didn't get a chance to attend this year, I hope you will make 2015 the year you travel to be present at the Survivorship conference.

Shamai Currim



Letters to the Editor are always welcome.
Email: editor@survivorship.org

Profound Uncertainty

This *hurts*,
this lack of peace, after a small taste of
Sweetness.

I'm back where I used to be, back with
the hounds.

There's all this possibility of Life around
me, and all I can think of, all I can
handle right now is the

Lack Thereof within me.

The joy around me is haunting, *taunting*,
and all that's left is a hollow shell of...

Me.

I have molted before my time, and
it's taking *too long*
to regrow my Line of Protection.

My defenses are down.

The world around me is not the problem;
the Cosmos Within is my demise, and
it's all I can do to survive *myself* in this



Time of
Regrowth and
Profound Uncertainty.

By Sarah Hollingsworth

How to Talk so Your Therapist Will Listen and Listen so Your Client Will Talk

By Sandra Fecht, M.A.

Due to my advanced years, I feel somewhat like a history book of the evolution of therapy in the last 50 years.

Every age has its own trigger words. By way of example, I had a polite, elderly male friend, who when, I was pregnant, asked his wife if the baby was in long dresses yet. In his generation, the words birth or born were shocking and way too sexual to be used in public.

When I graduated from university, the feminists were just striking that match to burn those bras. There was little or no talk of violence against women...oh, it was happening, we just didn't talk about it, and sexual abuse would not emerge as a topic for another 15 years. If someone tried to inform their counselor about these abuses and drag us feet first into this new level of consciousness, the client was quickly labeled, possibly drugged, marginalized and, in many cases, institutionalized.

When the issue did emerge into therapeutic consciousness, there were language and vocabulary problems. Looking back, there had been references by my clients to sexual abuse, which, due to language, lack of concept, or my own level of discomfort, I had missed. As an aside, when it did emerge, those of us in my small Ontario town thought Californians had the market cornered. It wasn't happening where we were.

I remember the first young woman who tried to explain her sexual experience to me. She used words I had only ever heard once in my home. My father had taken my brothers and I aside and with his serious face and stern voice told us, "There are two words you will never say in my home, they are F--- and F---". I never heard them again in my home. When this young woman used these very words to explain her sexual background, I was shocked beyond belief. Since I had only heard this language once (OK so I came from a verbally sheltered environment!), I assumed that she was in a tiny minority of the population and so whatever this problem was had to effect maybe 3 people in my city. I ignored her. When I did finally learn these words, I had to practice in front of a mirror, ffffff..... It sounded more like an Asian soup dish than an expletive.

Years later, while living in the Northwest Territories, native students tried to tell me what was happening at the Residential Schools. Softly, with dropped eyes I was told that there were "things that went on there at night". My mind drifted into some safe vacuous zone and stayed there.

Later yet, while working in a jail for teen age girls, they spoke with their behaviour, violence, self-injury, sexual acting out was their language. We as therapist still failed them. We did not understand the meaning of this symbolic language.

All of these victims had to speak in crude language, hint or symbols. Words such as penis, vagina, intercourse and so on were not in regular use then. Believe it or not, I did

not know what sodomy was until I was in my 40's. These were the hot trigger words of the day. Of course now my 3 year old granddaughter knows what her 'regina' is.

None of us, as nice middle class therapists back in the 60's, 70's or even in part of the 80's came right out and used these words. Of course the California therapists may have been ahead of this curve.

Further impeding the process was the whole concept of sexual abuse. It was a null set in our minds. If it wasn't there we were not treating it. How helpful it would have been to have had a vocabulary list of useful words and concepts for the treatment of sexual abuse therapy.

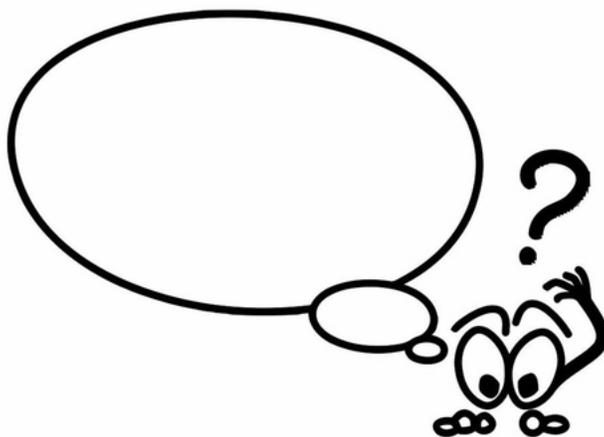
This same pattern is repeated with the discovery of every new level of abuse.

Now I know that it is not the job of the client to meet the level of the therapist. But therapists are people too, with limits, sensitivities, neuroses, and sometimes, the biggest handicap of all, 'higher education'. With regards to the higher education aspect, if you, the client, just spring something on us that is out of our realm of experience, then one of us in the room sounds crazy. Keep in mind, we are educated; therefore guess who gets the label. It would be helpful if we could all keep in mind each other's delicate sensibilities. To be heard, an unfamiliar concept, to be acknowledged by all parties, has to be labeled that this is beyond the usual experience. However, that it doesn't make any sense at the time doesn't make it any less real.

Of course, that this is the job of the client, to meet the therapist, is said somewhat tongue in cheek. We, as practitioners have to meet the client, but how?

What are the forbidden words of ritual and extreme abuse? What are the concepts that are just beginning to emerge or are totally foreign to some of us? How can we deal with them? How can a therapist listen to start formulating a concept that leads to wholeness instead of labeling, drugging, institutionalizing, and marginalizing?

That is exactly what we are learning.



Trauma, the Brain and Energy Work

By Chris Gardener

In this conference presentation I taught a few of the techniques I have found most helpful as both a therapist and client. The talk that I gave was more like a workshop than a lecture. It began with introducing a simplified explanation of how trauma works in the brain and what is required to change it from a trauma memory to a processed memory plus a look at a few different therapies that I am familiar with that do this. There may be many more that I am not aware of. The field of Energy Psychology is quite large and is growing all the time.

Two of the tools I demonstrated are muscle testing or kinesiology and two exercises for balancing the electric field. In order for trauma therapies to work most effectively the electrical field needs to be in balance. As survivors we are often out of balance and there are a couple of simple exercises that can correct this. If you ever tried, as I did, EFT (Emotional Freedom Technique) (tapping) and found it didn't work for you, the reason can be as simple as not being in balance.

Muscle testing works on the basis that the body has knowledge of everything we have experienced and can give us yes/no answers about our experience that our normal memory may not have access to. It can also be used to determine if we are in balance or not, which is the first thing we use it for. It's good to find a partner to try the muscle testing with at first.

EFT (tapping) is a therapy that has tons of free information on line including video demonstrations of how to do the tapping and information about the process.

Advanced Integrative Therapy is the therapy I have found most useful for my own personal work and for working with clients who have complex trauma, attachment disorders, etc. This requires working with a trained therapist, and their website has a list of therapists who they have certified.



Healing Trauma with Horses

By Cheryl Kindred

In discovering horses and equine-assisted therapy, I found a powerful new tool in healing. As a survivor of ritual abuse, I understand the courage that healing from trauma requires. The integration of equine activities makes it easier for me to stay present, have hope, feel connected, process memories and let go of the past that was difficult or impossible for me to do in other therapeutic settings. The horses act as co-therapists and a grounding tool throughout the day in my healing journey.

Horses being prey animals, they constantly read, observe, sense, feel, and react to their environment, including any changes that take place within it. Trauma survivors are often diagnosed with post-traumatic stress disorder (PTSD) and live in a state of hyper-alertness in their surroundings. In this way, horses and trauma survivors “get” each other.

Horses process a startling event in their environment very differently than a trauma survivor offering a unique learning experience. The horse does not continue to “think” about what frightened them or create a “story” about why that just happened. In observing horse behavior, humans learn what it looks like to react, feel it, and then return to grazing in a matter of just a few seconds. The horse will do a great big “horse breath” and then “lick and chew” to process what just happened. Then, you will see them return to grazing.

I am often asked “Why Horses for Therapy?” That is a great question. Horses accept humans for where we are at in that moment without judgment. As a matter of fact, they have a way of demanding our authenticity in interactions. For me, the horse will be persistent in showing me when I am not fully present in my body or will keep “muzzling” that area on my back that hurts from the memory that I am denying happened. The horse acts as a grounding tool as it is very hard to not stay present with this large creature beside you. Horses allow us to practice, in safety, our trust in building relationships and learning to use our voice. They also provide opportunities to “ask” for what we want. It is extremely powerful to ask a 1200 pound horse to step back out of your space and have them respect your “voice” and respond.

There are many ways to allow the power of the horses into your healing journey. Opportunities exist through volunteering, attending equine empowerment workshops, finding an equine-assisted psychotherapist, adopting or leasing a horse, horsemanship training, or simply sitting in the presence of the horse and observing. Each experience tends to present an opportunity to build skills, feel connection, or understand our experiences differently.

Although each equine-assisted therapist has an individual plan in how they create a session, there are some common themes. Some things that you might experience during an equine-therapy session are:

- Practicing setting boundaries with the horses. Asking them to move, follow your lead, or simply stand with you.
- Build new correlations with common tools such as ropes, sticks, round pens, boxes, boots, etc.
- Learn how to “play” while being protected by a herd of horses.
- Grooming/Caring of the horse.
- Opportunities to find the answer by asking the horse – “what would they say?”
- Creating experiences that may have been denied in the moment of the trauma such as tending to a wound or grieving loss.
- Walking with the horses.
- Practice congruency in what you show versus what is inside of you. The horse will provide a “mirror” for what is going on within you.

The horses can be an integral part of your daily healing even outside of the arena. An essential part of healing is for each of us to create a “toolbox” providing support when we need it the most. Some suggestions that I have found supportive in my personal “toolbox” are lots of pictures and videos of me with horses, audiotapes with horse lessons integrated, a yoga mat with a picture of my favorite horse, horse stuffed animals, clothing or a cloth that smells like the horse, horse related books (children and adult), art projects, horse cards, YouTube videos of horses, or anything that reminds me of a positive experience.

There are not enough words to describe the powerful healing between humans and horses. It is truly a therapy that must be experienced to be understood. I am very fortunate to have found a therapist that believes in the powerful healing horses offer, especially as it relates to healing from trauma. I am not alone as I work on my healing from physical, emotional, spiritual and sexual abuse because I am part of a “herd of horses”.



Writing Our Survival: Transformative writing for survivors and those who love them

By Jen Cross / Writing Ourselves Whole

"The struggle against power is the struggle of memory against forgetting." - Milan Kundera

I lead writing groups for trauma survivors, and have for more than a decade. I have seen firsthand how the experience of writing about our trauma – writing what we were trained to remain silent about – in a community of supportive peers, can transform our very sense of ourselves from being (often literally) without a voice, to understanding ourselves as creative, strong writers (who are also survivors), whose words are powerful enough to impact others. In our short time together at the survivorship conference, I talked for a bit about why I believe it's helpful for survivors — and those who love us — to use writing as a tool for transformation and healing, and then we worked on the process and wrote together.

The process has three parts that can crack us open to transformation: story, voice, and witness (which I also call wit(h)ness).

First we find words for our stories -- whatever words we need and want: fiction and nonfiction, poetry and prose, any genre, straight from our hearts. We listen deeply to our instincts and get to choose to stop writing when we are ready to stop, and can choose not to write about something we are not yet ready to delve into. We get to write in the voice of whichever self is showing up to the page – this was something that was important for me to articulate when I offered writing groups for Survivorship members five years ago: if there are multiple selves to have something to say, it's okay to let them write – we don't have to present a singular, unified, “integrated” self on the page.

Second, we bring those words into the living air through our voice when we read our words aloud to peer writers. In so doing, we deepen our experience of embodiment -- as writers and speakers. We also get to choose not to read when we do not want to read or are not ready to do so.

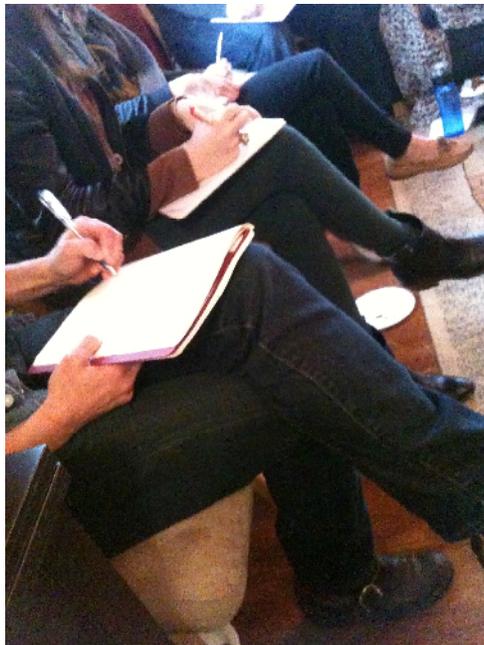
Third, we understand that our stories are worthy of attention, deep wit(h)ness, and response; we get to experience being truly heard. We witness other's stories as well; we get to give others what they have given to us. We get to understand that our attention is important to others, that our listening and observation has merit and worth.

In these spaces, we practice kindness and generosity: a generosity and spaciousness with our own words and generation of story; a kindness and generosity with our own still-shaky voices; a kindness and generosity with the creative genius of others - and as we receive others' kindness and generosity with our creative genius. We slowly rebuild our sometimes shaky, sometimes shattered, relationship with our creative instinct and intuition. We undermine the isolation and silence that was demanded of us, and that is necessary for abuse to continue.

I am interested in how we use writing practice as a way into deep, open, and authentic relationship with our inner knowing, our creative instinct and intuition. We can use a regular free writing practice as a way to learn how we think and feel, as a way to begin to find language for what we were never meant to be able to say, as a way to process – slowly and gently – unprocessable horror, as a way to begin to gain control over trauma memory, as a way to know the parts of ourselves that have felt splintered off or disconnected. Often, during traumatic experience – especially if the trauma is long-term but sometimes even if it's brief – we get disconnected from our intuition. For innumerable reasons, we turned away from our creative and

instinctual selves – the selves we were born with: embodied, beautiful, tender, brilliant, and whole.

So what I talk about in these writing groups is using free writing practice as a way back into "right" relation with our instinctual, embodied, created selves: listen to what wants to be written and follow those words, follow that voice. Even if it doesn't make logical sense, write the word down. Even if someone told you never to say this thing, write the words down (and then burn the page if you have to). Allow different selves to speak as they arise with their own stories to tell, allow nonlinear metaphor, confusing logic, weird story, fiction, poetry, myth, lists, rants, letters, justifications, apologies, rages – all of it to flow down onto the page. Often when we try to write about trauma head-on, like testimony for court, we find ourselves frozen around somebody else's definition of "facts" or what happened how and when. Most of the time, our memory doesn't work that way: trauma memory is fragmented memory, outside the linear narrative of our lives – this is been true for me, anyway. The only way I can write about trauma is to come at it piecemeal, out of order, and poetically. The writing group is not a courtroom. The notebook is not a judge – we write what wants to come and begin again to listen to that instinctual voice, the one we were trained away from, the one that holds our memory and genius. My encouragement is always to approach trauma writing in small bites and non-linearly: through the side door or window, through association or memory – like Emily Dickinson said, "Tell all the truth but tell it slant—"



POETRY

By Suttasupra

Owning It

first breath stolen
mutilation in the womb
free to roam in darkness
she was born inside a tomb
stripped, burned and broken
raped by a dull knife
loud silence in her head
the melody of life
cheeks forever bruised
quenched by arid tears
soft blood-stained lips
on a face that shows no fear
tigress of the jungle
a new moon's clone
blue fire in her eyes
a mysterious force she owns

Flashback (again)

Not alone in the dark
And there's no one to tell
Manifestations
Of veritable Hell
Fierce growl in the closet
A knife in my neck
I'm curled up in bed
Prognosticative wreck
There again in this room
I've picked up the cue
I shut my eyes tight
And tell it FUCK YOU!

I'm Still Here

Take a bat to my face
Swing all night long
Settle my grace
With a dead person's song
Sing it and twist it
And then nail my tongue
Sew my lips shut
With a mouth full of dung
Pour bleach on my brain
Burn out my eyes
Tighten the noose
That deadens my cries
Take what you want

I have little to give
I know it pisses you off
I'm determined to live

Ready For More

Reversible sunset
Painted on snow
Guides lonely souls
With nowhere to go
Peeled layers of skin
Redesigning her scar
The rawness it caused
Will heal when she's far
On bruised knees she crawls
While the cold wind blows
Her heartbeat is faint
But still her blood flows
Quietly strong
Like a jaguar's roar
She's learned to survive it
She's ready for more

My PTSD Says No

Last night you had sex
With my delusion
You smile unaware
Of any intrusion
You tell me you love me
And I make your heart sing
I wish this was more
Than some 4 year fling
While you touch my cheek
And softly kiss my lips
My body grows tense
From the threat of old whips
I can taste the blood
I can feel the burn
When I am with you
They each take their turn
That look on your face
I know is sincere
No matter what you do
They seem to interfere
Still you keep trying
But you can't have my heart
It was stabbed with a dick
And was then blown apart

Erected

a child unprotected
reluctantly selected
body disrespected
all ignore her cry.

devil's fury resurrected
unhappiness injected
the heart becomes infected
no one wonders why.

most angles inspected
any hope rejected
failure perfected
will her future fry?

whispers ejected
to an angel unexpected
not too late to be protected
she refuses to die.

What A Fucking Situation

The need for alleviation
of non-shroom hallucination
and of capitalization
followed by exclamation
has stretched imagination
on this challenging embarkation
leading to experimentation
with medication
along with the implication
of hospitalization
to quiet the complication
of inner altercation
during therapeutic mediation
regarding suicidal ideation
and self-preservation.

What a fucking situation!

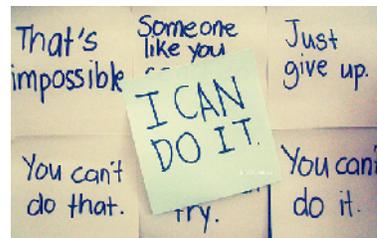
Beyond Enough

I'm tryin' to make it
without who I was made
burnin' the blanket
steppin' outside of the shade
sweatin' under light
I'm lookin' for some luck
that's not drippin' blood
from where it had been struck
been fightin' you for years

don't think I've ever won
hard to accomplish
when suckin' on the gun
cold metal in my mouth
tastes better than ur dick
forced down some stubborn shit
still tryin' to make me sick
as fucked up as you are
is who I'll never be
as fucked up as I feel
still strivin' to be free
you fucked me rough
it made me tough
I should thank you
cuz I can live beyond enough
you stabbed me hard
and I have used your knife
but I'm learnin' to love holes
and the pieces of my life

With My Therapist, KBK

I told
And it hurts.
The screams in my head
Feel raped by my voice
That carries them to you.
Pain spills out,
Drowning the strength
That's kept me alive all these years.
You help me breathe through bruised lungs
While I question myself,
Hate myself,
Lose myself.
I'm trapped in confusion,
Trusting that you know the way,
Trusting that this agony is not in vain,
And noticing
That although I still scream,
I no longer hear the echo.



Midnight Thoughts

The air is hot and humid.
Sweat dampens my face,
allowing me to fake a cry
to appease dry tears that sting me
for not letting them be.
I'd like to disappear,
step out of the world,
away from me,
away from time itself,
hide in the shadows,
be forgotten,
sit among the secrets
that have found their way there.
In the darkness
I'd peel the death from my body,
shed the unnamable shit
that I am suffering heavily for this
evening,
leave it in the hands
of those who still grab at me.
I ache to feel the radiance
of the stars, the moon, the sun,
let them be witness
to a time when there can exist a new me
that would come alive
without the beating of pain.

I don't know how I feel,
how to change what I feel,
I don't know much at all,
except that midnight does not smile
nor does it weep.
And like all other things
it will leave me too.

Suttasupra



The Continuum Toward Center

by AniRose Whaleswan

The Continuum Towards Center (CTC) is a specific process-oriented therapeutic model for survivors and professionals working together towards healing while re-defining and self-defining WHOLENESS.

The traditionally accepted (medical/psychiatric/DSM) "Continuum of Dissociation" moves right to left from 'many persons' to 'one person' and refers only to the client whose TX is also geared towards traditional definitions of wholeness and integration. The CTC, on the other hand, is an alternative model wherein all people (client and therapist alike for example) move from varying points on differing ends of the spectrum towards a common CENTER. This process defines "wholeness" as a dynamic system. WHOLE person is one who is engaged in a conscious committed relationship with all aspects, parts and personae of SELF which are active in their day and life AND with the external world.

This model enhances what survivors and allies (clients and therapists) have in common, as humans in an integrative process, while still supporting and strengthening the individual roles chosen and accepted. Dynamic relationships become the locus of wisdom from which each partner in healing gleans their own appropriate growth and challenge. Wholeness, integration, sanity and the therapeutic alliance are all re-defined and enlivened in new ways which better match more current research and movements in the field of trauma, and in more current integrative models in many fields.

The workshop/presentation included practical tools for allies (therapists, other professionals, support people) to gain more awareness of what it means to be in a dynamic relationship with one's aspects, parts, personae, how to "map" a working system, and about making a commitment to engage in the interior dynamic. The real power of mind (consciousness), for all, may be further understood and appreciated as we learn more and more from the varied experiences of multiplicity and dissociation.

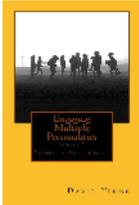


BOOK REVIEW

Engaging Multiple Personalities

By David Yeung

www.engagingmultiples.com



Reviewed by Shamaï Currim

David Yeung is a retired psychiatrist who practiced in Vancouver, British Columbia, Canada for over 40 years. During the course of his career, he had a number of patients diagnosed as having MPD/DID. Although he is no longer practicing psychiatry, he remains committed to supporting the MPD/DID community.

“In order to not waste the knowledge I gained through the extraordinary efforts of my patients to both survive and heal, I have written *Engaging Multiple Personalities*.”

David’s style of writing is similar to his way of being with patients, very grounded and present. He uses client studies to exemplify his easy to follow methodology and builds skills each step of the journey. He doesn’t just share a client’s story, he talks about the parameters set by therapists and the role they need to play in order to create order out of chaos, and trust and safety for those who have been abused, many times by those who should have been caretaking them.

David’s book is not sensationalism, nor meant to create awe or envy. It is a book based on experience, and he uses that wisdom as a mentor who guides a new student. He reminds the reader that in every client there is an inherent ability to heal, given the circumstances that support it, which he guides us to creating. This is not a book meant to trigger or dissuade one from reaching towards a healing goal. It is a book that can be read by both survivor and healer, as both work in harmony with each other to reach a point of social integration. He reminds the reader that analyses of each alter is unnecessary, and that holding space for the client’s journey and trusting that the client has the necessary inner guidance to bring them to fruition, means that the therapists’ role is to be present and to be the observant, objective witness.

Volume two, which will be released later this year, will include more detailed information, for therapists to gain further insight for the support and treatment of DID patients.

BOARD OF DIRECTORS



Featuring/Interview with:

Spence Everson

How did you first find out about Survivorship?

When I got my first computer in the late 1990's, I started searching online about abuse terms like mind control. To my amazement, I found other survivors discussing RA/MC. I discovered several survivor organizations across the country, but Survivorship was the closest. I then began attending workshops and conferences, and networking with other survivors.

What made you decide to become a board member?

I've been involved with the survivor community for a long time and wanted to help other survivors. I was asked to join the board a couple of years ago, but felt I was too busy at that time. However, I am now living a slower pace and feel I can contribute more time to the BOD.

What would you like our membership to know?

Survivorship provides a huge amount of validation and support to the survivor community. Our worldwide membership includes a wide range of survivor experiences and ways to recover. The Ship empowers survivors to learn, teach, and heal. I am glad to be a part of this.

How do you envision Survivorship in the years to come?

I see Survivorship continuing to be the foremost West Coast survivor advocacy group. I would like to continue to see an annual conference, message boards for survivors to communicate with each other, and a website with lots of information and resources.

Closing comments?

There is always hope. Michelle Knight's recent interview revealed that she and the other women with her always had hope that they would eventually be free. I hope to see a world where survivors are safe, talking with other survivors, and healing.

Become a Member

Membership in Our Organization Brings You . . .

Survivorship Journal – articles on healing – personal narratives – articles on therapeutic, social, and political issues – poetry – book, TV, and movie reviews - artwork

Survivorship Notes – short articles – organizational updates – opportunities for activism – announcements and resources – national and international conference dates

Web Page: <http://www.survivorship.org> – articles and links – calendar of events – difficult dates – reprints and back issues – items for sale by survivors – member's section with the Journal, newsletters, and members-only message boards and chat room

Webinars each month by survivors and therapists – recordings of past webinars

Conferences yearly with the possibility of meeting other survivors and learning from those willing to share their stories and expertise

Help keep Survivorship alive and strong. Your membership dues and donations allow us to offer gift memberships to those who cannot afford dues and to support our day-do-day activities.

Membership Categories

Every member with Internet access gets a username and password to enter the Members' only section

Regular Member (receives the Journal by regular mail and the Notes by e-mail)

Internet Member (reads the Journal and Notes on the website)

If you are a professional or a for-profit agency, we suggest that you donate an additional \$35.00 toward gift memberships. Special donations help with special events such as support groups, workshops, trainings, webinars, and conferences.

Gifts

\$35 to \$100 **Donor**

\$100 to \$500 **Sustaining Donor**

\$500 and over **Benefactor**

Every donation, no matter how small, makes a difference and is deeply appreciated.

Survivorship is a grassroots organization supported by membership fees and donations. We accept no federal or state grant monies. We are run for and by survivors.

Many ritual abuse survivors find they “fall apart”, especially right after they begin to remember and cannot work as they used to. We ask for donations for gift memberships so that we may offer vitally needed support at this critical time. We offer gift memberships to those on long-term disability or in prison. Gifts are also needed to reach out to survivors who may not know of our resources and to educate the public and professionals working with survivors. All donations are tax deductible.

To pay dues or donate online using PayPal, please go to Survivorship.org

Mail membership fees and donations to:

Survivorship, Family Justice Center, 470 27th St., Oakland, CA 94612

Name _____

Username I would like to use _____

Organization (if applicable) _____

City _____ State _____ Zip _____

E-Mail _____ Amount enclosed _____

Volunteer for Survivorship

By helping Survivorship, you challenge your programming, develop confidence and new skills, and support our community.

There are many different ways to volunteer:

- * Make a commitment to serve on the Board of Directors.
- * Publish your articles, poems, and artwork in the Journal. Copy-edit or proof read, or become a Guest Editor for one issue of the Journal. It's fun!
- * Research conferences and resources for the Notes. Write a short article.
- * Give a Webinar.
- * Help maintain and update our web site.
- * Give training on ritual abuse to a hotline, school of social work, nursing or psychology, rape crisis center, or battered women's shelter.
- * Organize a fund raising event.
- * Be creative and think of other ways you might help out!

Next step: write or email info@survivorship.org and tell us what you would like to do.

Please know how grateful we are to you for reaching out to isolated survivors and helping educate the public about ritual abuse. If our community doesn't do it, nobody will.

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