

### 1: Catalog Record: Remembering, repeating, and working through | Hathi Trust Digital Library

*Drawing on a century of psychoanalytic study of memory and the way it operates in therapy, Hedges clarifies the misunderstandings and misinformation that currently exist in the media and popular press regarding memory and the nature of the psychotherapeutic process.*

I will try to show how traumatic childhood experiences are present in these two texts, concentrating on the fact that trauma also trigger creative forces that find an outlet in narratives. Trauma is a kind of wound. When we call an event traumatic, we are borrowing the word from the Greek where it refers to a piercing of the skin, a breaking of the bodily envelope. In *Beyond the Pleasure Principle*, Freud uses the term to describe a painful event not inflicted to the body but to the mind: According to Cathy Caruth, trauma is always the story of a wound that cries out, that addresses us in the attempt to tell us of a reality that is not otherwise available. Trauma is an event which breaks through the protecting shield and overwhelms existing defenses against anxiety in a form which also provides confirmation of those deepest anxieties. The experience of trauma repeats itself, exactly and unremittingly, through the unknowing acts of the survivor and against his will. The experience that Freud calls "traumatic neurosis" is the repetition and reenactment of an event that cannot simply be left behind. Cathy Caruth points out that the repetitions of the traumatic event, which remains unavailable to consciousness, suggest a larger relation to the event that extends beyond what can simply be seen or what can be known, and is inextricably tied up with the belatedness and incomprehensibility that remain in the heart of this repetitive seeing. Trauma is not a simple memory: Like Freud and before him Pierre Janet emphasized, traumatic recall remains insistent and unchanged "unlike other memories- because it has never been fully integrated into understanding. In a convincing and inspiring article published online on the *Psyart Journal* and called "Primo Levi: Speaking from the Flames", Rina Dudai asks the following questions: Can one process such an experience? Can it be represented in language in general, and in poetic language in particular? Dudai writes that "his text never displays the poetic balance, which could have enabled him to work it through, rather than acting it out. Remembering, repeating and working-through", written in My own question will be: As an illustration of my ideas, I will present the case of the French philosopher Sarah Kofman She was a philosophy professor at the Sorbonne in Paris, she was known as a feminist and deconstructionist and she worked closely with Derrida. In this book she tells for the first time about the traumatic events she experienced as a child during World War II. The relationship with this woman alienated Sarah completely from her Yiddish speaking family and her religion. After the war, there was a bitter fight between the two women because both wanted to keep the girl. Sarah Kofman seemed to have forgotten this episode of her life. According to Freud, young Leonardo had to choose between two mothers: Anna looks at the two other figures with a blissful smile. Both female figures seem to blend into one single mother figure. In a note, Freud compares this painting to a drawing with the same subject, where both figures are even more melted together: Freud assumes that this sketch was an earlier version, a kind of dreamlike vision of the two women, and that Leonardo had a need to separate mother and daughter in the painting. Also here Anna looks directly at the younger woman, as though her smile was meant for her only. There is no reparation here, no working-through, but only a repetition of the representation of the two mothers, one smiling happily and the other not smiling and deeply unhappy. There is no way for her to bring in what Freud calls the supremacy of the pleasure principle, to change something that was charged with displeasure and pain into a mental object of remembrance and psychic processing. I would like to suggest that there is indeed a form of working through, not in the form of a general break with a past, but in that of a cultural reinvention of the past by means of memory. The defense mechanism operating here could be that of sublimation. The concept of sublimation is a problematic one, because it has never been developed by Freud into a real theory. In fact, though Freud wanted to produce a global theory of culture, a complete account of human existence, sublimation consists mostly of a number of loosely woven strands developed to varying degrees. Furthermore, sublimation is about

the satisfaction of the drive, though this may be accounted for in different ways. Freud never presented sublimation as equivalent to sexual abstinence. The sexual drive is the raw material of culture, and as Freud writes in his Introductory Lectures, the impulses of the drive are "extraordinary plastic". Sublimation simply gives another aim to the drive, another satisfaction. Could the concept of sublimation be related to the questions of trauma, memory and mourning usually invoked by theoretical work on the Holocaust? According to Freud, processes of working-through trauma or loss through the redistribution of libidinal investments such as mourning are sharply differentiated from the drive destinations, where the libido is channeled into symptoms or into cultural activity by sublimation. However a closer look reveals that both these moments in Freudian theory are governed by an identical problematic: Psychoanalytically speaking, mourning is a healthy process that permits the subject to recover from a loss, while sublimation is a process that saves the subject from neurosis: In other words, could we use the sublimation concept in the case of Primo Levi? Sublimation is a concept which is essentially linked to culture. The meaning of a literary text must be found in the dynamic relationships between the different parts of the text, but also in intertextuality, the relationships between the text itself and other texts, to which it refers. This seems impossible in the case of *Is This a Man*, where the themes, the place and the action have nothing in common with existing literature. But maybe we can say that *Is This a Man*, without being a work of fiction, is still a literary work, because of the use of literary and rhetoric elements: Even as a witness, the author controls the text and manipulates the reader. According to Chasseguet-Smirgel, creativity is an instrument which is used to make up for faults made by others, and only then is there discharge and can we speak of sublimation. It is a form of working-through, of reliving while trying to understand. Like Primo Levi wrote to his German translator, "as prisoner number , I would like to speak to the German people and say: Still, Sarah Kofman tried to make up with her mother in the underlying discourse of her scientific work but in a way that is rather an acting-out then a working-through. In part of her creative scientific work, we see a need towards reparation of the object, which has been injured by aggressive drives. She insists that the fault comes not from the mother but from the child, whose desire is endless and causes feelings of frustration. What we see here are two other defense mechanisms: I do not believe Sarah Kofman wanted to turn the traumatic events of her childhood into a work of art, and I do not believe she could have. The first answer could be that she was still a child during the war, while Primo Levi was a young man. This is the part of the trauma she cannot talk about, but which is contained in the interaction between her and her mother. Cathy Caruth stresses that the traumatic text is the product of a double telling, of two stories: But the most important aspect is that the literary text originated by trauma, is created by the combined action of several components: The manner in which the adult is able to use defense mechanisms to make a coherent story out of what seems impossible to tell, is linked to the aptitudes he or she developed as a child. The trauma connects with earlier events which were never dealt with, so it is not only the external event that matters here, but the connection of external and internal danger, of present and past, of the fear of physical death and the fear of psychic death. She may enter the symbolic in her scientific work, but in her own life the father is not there to free her from the imaginary world in which the mother or mothers seem almighty. Rue Ordener Rue Labat is the poignant story of a child who finally remembers, while the aging woman reacts with the feelings and the knowledge of a grown-up. But there is no reparation towards the mother nor towards herself, no sublimation or discharge, no love, no pleasure, no visible guilt, only never ending hatred and pain. These are the last words she wrote about her: I often went on hunger strike and stole sugar. Early in the evening she would turn out the light in my room. But I know that the priest said at her grave that she had saved a little Jewish girl during the war. Which was the good breast after all, and which was the bad one? Works Cited Adams, P. Karnac Books Caruth, C. Trauma, Narrative, and History. Speaking from the Flames", *Psyart Journal*, <http://KarnacBooks.com> Kofman, S. Rue Ordener Rue Labat. Sublimation and The Reader, in Adams, P.

# REMEMBERING, REPEATING, AND WORKING THROUGH CHILDHOOD

## TRAUMA pdf

### 2: Ritual Abuse: The Controversy - RA Info

*Remembering, Repeating and Working Through Childhood Trauma: The Psychodynamics of Recovered Memories, Multiple Personality, Ritual Abuse, Incest,.. Ritual Abuse, Incest, Molest and Abduction This book is in very good condition and will be shipped within 24 hours of ordering.*

Trauma informed practices that facilitate growth. Cohen, Esther Giller, Lynn W. The Myth of Sanity: Johnson Davis The Enslaved Queen: My Victory over Childhood Ritual Abuse. Where the Rivers Join: Life Path Publishing House. Child Abuse, Satanism, and Murder in Nebraska. Detection, investigation, and verification. Lessons from Evil, lessons from the Light. In the Shadow of Satan: The Dilemma of Ritual Abuse: Friesen, James G Uncovering the Mystery of MPD: Supporting Ritual Abuse Survivors. United Kingdom Department of Health Report. Mind Control; World Control. Satanic Ritual Abuse in the Catholic Church. Help for Victims of Psychological and Spiritual Abuse. Marron, Kevin Ritual Abuse. Listed on Amazon in , but not in Mayer, Robert S. Case Studies in Multiple Personality, Putnam. Clair, Mishlove, Jeffrey Safe Passage to Healing: A Guide for Survivors of Ritual Abuse. Consequences of Slavery in Two American Centuries. Investigating Religious Terrorism and Ritualistic Crimes. Principles of Treatment, University of Toronto Press. Breaking the Circle of Satanic Ritual Abuse: Recognizing and Recovering from the Hidden Trauma. The Politics and Experience of Ritual Abuse: London, and NY, NY. Turtleboy and Jet the Wonderpup: A therapeutic comic for ritual abuse survivors. Survivors of ritualistic abuse speak out. Family guide for prevention of youth exploitation: I am a retired art therapist and a survivor of ritual abuse. My journey has been one of triumph through unity and diversity, love and respect, courage and kindness. It would be an honor to have you share in our journey. The profits from the book all go to the shelter for clients to have a gift of empowerment upon their reentering the community. The cost of printing and binding each book is If you wish to make a donation of 3. I am doing this on my own to preserve the integrity of the book. This book was created by my internal collective community by telling their truth through pictures and words. Thank you for your part in the healing journey. However, they may be ordered from: Within this book are the memoirs of her use as a mind-controlled, slave labor force used in and out of the White House. Catherine Gould, renowned expert in the recovery of ritual abuse. The Revivification method offers the individual who is in recovery, and who has no way of knowing from hour to hour or day to day what piece of memory will next trickle or burst into awareness, something of a road map of how to manage these unpredictable shifts in consciousness. For a person in recovery, good tools like, Revivification can make the difference between ending up in the hospital after a suicide attempt, or taking a step forward in remembering and healing. What could be more valuable than that? Box , Lynn, NC Make checks payable to Brice Taylor Trust. Please include in your shipping address:

### 3: Top shelves for Remembering, Repeating, and Working Through Childhood Trauma

*Remembering, repeating, and working through childhood trauma: the psychodynamics of recovered memories, multiple personality, ritual abuse, incest, molest, and abduction. [Lawrence E Hedges] -- Accusations of child abuse based on memories apparently recovered in psychotherapy, support groups, and similar settings have spurred a national debate.*

False Accusations Against Therapists: False allegations against therapists are discussed in terms of transference and countertransference issues. Such allegations appear to come from clients with whom therapists believe they had a good relationship. Most therapists, however, are unaware of the possibility of a hidden transference psychosis emerging and becoming directed at the therapist. It is crucial for therapists to understand the dynamics underlying such false allegations. Therapists At Risk Over the past five years I have reviewed more than 40 psychotherapy cases in which serious accusations have been made by clients against their therapists. Since, in most instances, the therapists sought consultation after the disaster had occurred, I could only empathize with them, offer some possible explanations for what had gone wrong, and wish them luck in their ongoing struggle to survive the damaging ravages of the accusation. The majority of these therapists had already had their licenses revoked or suspended by the time I saw them and many had been through lengthy and costly litigation. Others were dealing with losing their jobs and professional standing, as well as their homes and personal investments. Malpractice insurance does not cover the enormous expenses involved in fighting an accusation at the level of a licensing board, a state administrative court, an ethics committee, or a civil case in which an allegation of sexual misconduct is involved. Most of the therapists with whom I met were trying to understand what had happened to them. Many had read *In Praise of the Dual Relationship* Hedges, , which discusses the emergence of the transference psychosis in which the client loses the ability to reliably tell the difference between the perpetrator of the infantile past and the present person of the treating therapist. After the publication of that article, 22 therapists from five states traveled long distances with no other purpose than to simply tell me about the disastrous experience that had befallen them and to see if I could shed light on what had gone wrong. Many accused therapists hoped that I would tell their stories to other therapists, advising them of the serious dangers currently facing us. I recently described a series of these frightening vignettes in a book addressed to therapists on the subject of memories recovered in psychotherapy, *Remembering, Repeating, and Working Through Childhood Trauma* Hedges, b. Much of my time is spent hearing difficult cases in which transference and countertransference problems have developed. No one knows how to predict the nature and course of an emergent psychotic reaction and no one can say with certainty that he or she will not be its target. All of the therapists who told me about a disaster in their practice took great pains to tell me about the essentially good relationship they had succeeded in forming with the client. Repeatedly I heard how, in the face of very trying circumstances, the therapist had gone the second mile with the client and had done unusual things in order to be helpful. I frequently heard how a therapist had made special concessions because the client had "needed" this or that variation or accommodation "to stay in therapy. I was invariably told how, right at the moment of growing interpersonal contact or just when the relationship was really getting off the ground, "something happened" and "the client inexplicably turned against me. Is there a pattern in these apparently false accusations of therapists? If so, what is it and how can we learn from it? The Problem of Considering Accusations False To speak of "false accusations" is to take a seemingly arbitrary point of view regarding an event that is happening between two people. One person points the finger and says, "In your professional role of therapist I trusted you and you have misused that trust to exploit and damage me. If we had a neutral or objective way of observing the events in question and the alleged damaging results, we might indeed see a damaged person. But would we be able to agree beyond a reasonable doubt that the observable damage is a direct causal result of exploitative acts by the accused? In the type of allegation I am defining as "false accusation," it is not possible to establish a direct causal link between actions of the therapist and the damage sustained by the client. Nor is it possible to establish beyond a

reasonable doubt that the activities of the therapist in his or her professional role were exploitative. In certain ways this definition may beg the question of what is to be counted as "false" when separate points of view are being considered. My position, drawn from impressionistic experience, is that there are many therapists who are currently being accused of damage they are not responsible for. So what is the nature of the damage being pointed to and where did it come from? Many therapists, for a variety of reasons, have developed a personal or philosophical bias in their work against systematically considering the concepts of transference, resistance, and countertransference. In choosing to disregard these complex traditional concerns and to embrace more easily grasped popular therapeutic notions, therapists may unwittingly be setting up their own demise. All schools of psychotherapy acknowledge in one form or another the transfer of emotional relatedness issues from past experiences into present relationships. Resistance to forming a living recognition of the influence and power of transference phenomena is also widely understood. And countertransference reactions to the client and to the material of the therapy are universally recognized. The personal choice involved in not noticing and studying what may be happening in these dimensions of therapeutic relatedness does not make them cease to exist.

**Memories of Abuse and Psychotherapy** The problem of false accusations made against psychotherapists is perhaps best understood when considered within the broader context of false accusations which arise from memories "recovered" in the course of psychotherapy. Elsewhere I have written on the importance of taking recovered memories seriously and have reviewed a century of research and study on the problem Hedges b, d. Some key ideas will be included in the discussion which follows. Recent shifts in public opinion have mandated changes in all sectors of our society aimed at correcting age-old patterns of abuse. People who have been subjected to damaging treatment have felt encouraged to speak up and seek redress for the wrongs done to them in the past. Memories of painful experiences which individuals have tried not to think about for many years are being revived and abusers are being confronted with the effects of their deeds. This vanguard of the civil rights movement has generated public indignation and a call for more effective laws and judicial procedures to limit widespread abuses of all types. On the basis of such memories, usually recovered in some psychotherapy or recovery group setting, accusations on a large scale are aimed at people who claim not to be perpetrators of abuse. As of August, the False Memory Syndrome Foundation in Philadelphia claimed more than 15, members claiming innocence for the crimes of which they are accused. Highly respected public figures, as well as ordinary, credible private citizens known in their communities to lead basically decent lives, are having the finger of accusation pointed at them. New laws in more than half the states have changed the statute of limitations to read, "three years from when the abuse is remembered," though it is not yet clear whether such laws will stand up in court. A state and national grass roots movement has begun on a large scale which aims to bring into the light of day many miscarriages in justice for therapists. There are clearly many issues to sort out in the recovered memory accusation crisis before we can regain our individual and collective sanity on this subject. In *Remembering, Repeating, and Working Through Childhood Trauma* Hedges, b , I review the research on the phenomenon of memories recovered in therapy, concluding that if these memories are not taken seriously in the context in which they emerge, then we will indeed have a disaster on our hands.

**Psychotic Anxieties and Recovered Memories** A large class of recovered memories can be related to primitive or "psychotic" anxieties which are operating to a greater or lesser extent in all people. While we are now aware of much more real abuse than has ever been acknowledged before, this widely reported class of memories surfacing in psychotherapy today is not new. Psychotherapy began more than a century ago based on the study of recovered memories of incest. Psychotherapy provides a place where words, pictures, and somatic experiences can be creatively generated and elaborated for the purpose of expressing in vivid metaphor aspects of early and otherwise unremembered trauma. Psychoanalytic research since Freud has shown how "screen" and "telescoped" memories condense a variety of emotional concerns in a dream-like fashion. All of these different types of constructed memories have been long familiar to psychoanalysts and serve as expressional metaphors for deep emotional concerns that are otherwise inexpressible. A therapist who takes a simplified recovery approach of "remember the abuse, be validated by being believed, and then

confront the abusers," is not only involved in a devious and destructive dual relationship but is actively colluding in resistance to the emergence of developmentally early transference experiencing and remembering with the therapist. Transference Remembering The most powerful and useful form of memory in bringing to light those primordial experiences is reexperiencing in the context of an intimate and emotionally significant relationship with the psychotherapist the traumatic patterns of the early experience. I call the earliest level of transference experiencing with the psychotherapist the "organizing transference" Hedges , , a, c, d because the traumas occurred during the period of life when infants are actively engaged in organizing or establishing physical and psychological channels and connections to their human environment. Other psychoanalytic researchers speak of the "psychotic transference" or the "transference psychosis" which frequently appears in the therapy of people who are basically nonpsychotic. Given the intensity of the primitive organizing or psychotic transference which is being brought to the psychotherapy situation for analysis and the actual dangers to the therapist which this kind of work entails, it is not difficult to understand: If personal responsibility for ongoing internal processes cannot be assumed by the client and worked through, then the blame becomes externalized onto figures of the past or onto the therapist of the present. Four Kinds of Remembering and "Forgetting" Psychoanalysts and psychologists have no viable theory of forgetting, only a set of theories about how different classes of emotional events are remembered or barred from active memory. Of course, there are many things around us which we do not notice and therefore do not recall. Much of this "unthought known" Bollas, can be represented in stories, pictures, and archetypes of the therapeutic dialogue and understood by two. Even if sometimes a cigar is just a cigar," psychoanalytic study has never portrayed human psyche as anything so passive as to be subject to simple forgetting. How then do analysts account for what appears to be "forgotten" experience? Based on a consideration of the development of the human relatedness potential, psychoanalysts have evolved four viable ways to consider personality structure and to understand the different kinds of memories associated with each. Four Developmentally Based Listening Perspectives In order to discuss the nature of the primitive mental processes at work in false accusations we must establish a context by reviewing briefly the four developmental listening perspectives that have evolved in psychoanalysis for understanding four distinctly different types of transferences, resistances, and countertransferences Hedges, These listening perspectives are most often spoken of as four developmental levels, stages, or styles of personality organization, though we understand that every well-developed person may be listened to with all four perspectives at different moments in the therapeutic process. In considering false accusations against therapists our attention will be drawn to the fourth or earliest developmental form of transference remembering. At the level of neurotic personality organization secondary repression is brought about by self-instruction against socially undesirable, internal, instinctively driven thought and activity. Note that the definition of repression does not include externally generated trauma but only applies to overwhelming stimulation arising from within the body. The natural narcissistic needs are enshrouded in shame regarding the desire to be at the center of the universe. At the narcissistic level dissociation operates in which certain whole sectors of internal psychic experience are defensively walled off from conscious awareness in the main personality because they cannot be integrated into the overall span of the main personality. Dissociated aspects of self experiences are not forgotten and are not considered unconscious. Rather their presence in immediate action and consciousness is dependent upon the interpersonal situation present at the moment. In borderline personality organization four- to month-old , transference remembering is rooted in the replication of a set of symbiotic or characterological emotional scenarios within the therapeutic relationship. Resistance memories mitigate against living out the positively and negatively charged emotional interactions in the therapeutic relationship so that they can achieve representation and then be removed or relinquished. At the symbiotic or borderline level, ego-affect splitting operates in which mutually contradictory affect states give rise to contrasting and often contradictory self and other transference and resistance memories which are present or not depending on the interpersonal context. The split affect model of early memory used in understanding symbiotic or borderline personality organization postulates the presence

in personality of mutually denied contradictory ego-affect states which represent specific transference paradigms based on internalized object relations Kernberg, Whether a split ego state is or is not present in consciousness is dependent upon the way the person experiences the current interpersonal relationship situation. This means that what is remembered and the way it is recalled is highly dependent upon specific facilitating aspects of the relationship in which the memory is being recalled, expressed, or represented. As such, transference and resistance memories represented in split ego-affect states are always complete and subject to distortions by virtue of the lack of integration into the overall personality structure. In personalities living out the earliest organizing processes from four months before to four months after birth, what is structured in transference memory is the rupturing or breaking of attempts to form sustained organizing channels to the other. Resistance takes the form of terror and physical pain whenever sustained contact with a significant other threatens. At the organizing developmental level, primary neurologically conditioned repression Freud, acts to foreclose the possibility of reengaging in activities formerly experienced as overstimulating, traumatic, or physically painful. It is the organizing level of transferences, resistances, and countertransferences which usually give rise to false accusations. Primary repression characteristic of the organizing period of human development is a somatic event based on avoidance of experiences which are perceived as potentially painful Freud, McDougall points out, "Since babies cannot use words with which to think, they respond to emotional pain only psychosomatically. Her extensive psychoanalytic work with psychosomatic conditions shows how, through careful analysis of manifestations in transference and resistance, the early learned somatic signifiers can be brought from soma and represented in psyche through words, pictures, and stories. McDougall illustrates how body memories can be expressed in the interpersonal languages of transference, and resistance, and countertransference. Bioenergetic Analysis Lowen, , , demonstrates the process of bringing somatically stored memories into the here and now of transference and resistance in the therapeutic relationship. The intense physical pain encountered is usually thought of as resulting from therapeutically "breaking through" long established aversive barriers to various kinds of physical experiencing which have previously proven frightening and were then forsaken. That is, the threshold to more flexible somatic experience is guarded by painful sensations erected to prevent future venturing into places once experienced as painful by the infant or developing toddler. The therapist who tells me, "these memories must be true because of the physical context" i. Recollections of wishes and fears of Oedipal triangular, four- to seven-year-old relating which take the form of words, pictures and stories; 2.

### 4: Books – End Ritual Abuse

*Hedges shows that many recovered memories have their source in primitive anxieties: it is easy for the therapist and the client to externalise onto the past and onto supposed perpetrators the intensity of transference anxieties.*

The Controversy Eberle, P. Child abuse goes public -- McMartin -- The defense doctor: Victims of child abuse laws -- Jordan, Minnesota: Where are the bodies? We need more victims -- Ruby: Only one is still alive -- Sacramento snuff: Notice of motion to disqualify the District Attorney. The politics of child abuse is an eye-opening account of the stories behind the headlines. Leading psychologists in the area of child abuse explain their theories which have become key factors in the establishment of new legislation and innovations in courtroom procedures regarding the acceptable testimony of children. How are government grants influencing the way that child protection agencies function? Are children being manipulated to insure that the court system gets its quota of convictions? These and many other important questions are explored in *The Politics of Child Abuse*, a book that shows how the politicizing of the child abuse issue is a potential threat to every family in America. You might wish to mention here that the Eberles used to publish a little zine called "Finger". Exploring satanism and ritual abuse. At present the most common area for discussion about satanic cults is the reality of their existence; opinions vary from total acceptance to total disbelief. This chapter presents overview of the issues involved in this debate, a useful typology of the positions taken by experts in the fields, and a helpful integration of these seemingly divergent perspectives. *The battle and the backlash: The child sexual abuse war*. Lexington, MA and Toronto. Explores the evolution of backlash organizations, with reference to many well-known cases of child sexual abuse. *Taking recovered memories seriously -- Varieties of remembering and forgetting -- Transference and resistance memories -- The fear of breakdown, emptiness, and death -- Part II: Multiple personality reconsidered -- Background and history of multiplicity -- Understanding and working with multiples -- Part III: The dual relationship in psychotherapy -- The problem of duality -- In praise of the dual relationship -- Duality as essential to psychological cure -- Part IV: Psychotic anxieties and the organizing experience -- The organizing transference -- Working through the organizing transference -- The development of a transference psychosis: Sandy -- Countertransference to the organizing experience -- Therapists at risk*. This book discusses what is vital to understand the psychodynamic roots of remembered childhood abuse. Drawing on a century of psychoanalytic study of memory and the way it operates in therapy, Hedges clarifies the misunderstandings and misinformation that currently exist in the media and popular press regarding memory and the nature of the psychotherapeutic process. Hedges reviews the many ways in which our memories play tricks on us. *The police and the occult*. La Fontaine, Jean Sybil. *Allegations of satanic abuse in Britain*. Cambridge and NY, NY. *In Out of darkness: Presents a law-enforcement perspective on allegations of ritual abuse of children by satanic cults*. Historical overview stranger danger, intrafamilial child sexual abuse, the acquaintance molester, satanism: *Child protection under fire*. Nathan, Debbie and Snedeker, Micheal. *Ritual abuse and the making of a modern American witch hunt*. *False memories, psychotherapy, and sexual hysteria*. *The myths of memory -- Effort after meaning -- Symptoms of pseudoscience -- Creation of the abuse narrative -- Investment in belief -- Life with father -- Hypnosis and the creation of pseudomemories -- Two cases of hypnotic story creation -- Reason and darkness: The strange stories of satanic abuse -- Multiple personality disorder: The creation of a sickness -- Therapy of a High Priestess -- The murder, the witness, and the psychiatrist -- Deaths in the family -- Conclusion: The etiology of recovered memory therapy -- Appendix: Through case histories, persuasive arguments and extensive documentation, the authors attack what they see as a devastating trend in psychotherapy, where therapists--under the guise of helping their patients--lead them to erroneously believe they have unlocked long-buried memories of events about which they have lost all knowledge. The problem, say the authors, is that memories retrieved, using the techniques of this therapy, are false: By relying on the published works of recovered memory clinicians for the bulk of the evidence, they intend to show that these mistakes are not*

being made by aberrant clinicians but by a substantial group of therapists who have created a movement replete with scholarly and how-to books, conferences for clinicians, journals, newsletters, and a raft of prominent experts. This work is intended as an expose of a pseudoscientific enterprise that is damaging the lives of people in need. Incest accusations and shattered lives. An overview -- Daughters lost -- How to become a survivor -- The memory maze -- How to believe the unbelievable -- Multiple personalities and satanic cults -- The therapists -- The survivors -- The accused -- The retractors -- And a little child shall lead them and be led -- A brief history: Martyrs, true believers, and gurus -- Conclusions and recommendations -- Epilogue: That is what Victims of Memory is about--how perfectly normal people As an investigative journalist and scholar, the author has delved into the complicated social, cultural, and individual factors that lie behind the accusations. Victims of Memory explores a seemingly inexplicable phenomenon, one that will engage psychologists, sociologists, anthropologists and other scholars. Sociological, psychological, legal, and historical perspectives. Social institutions and social change. Introduction -- Satanism as a social problem -- Part II. Anthropological and historical perspectives on satanism -- The demonology of satanism: An anthropological view -- The historical satan -- Satanism: The new cult scare -- Part III. The satanic threat to children -- Satanism and child molestation: Constructing the ritual abuse scare -- Endangered children and antisatanist rhetoric -- Satanic cults, satanic play: Psychiatry and occult survivors -- Occult survivors: The making of a myth -- Satanism and psychotherapy: A rumor in search of an inquisition -- Part V. Satanism and the law -- The police model of satanism crime -- Law enforcement and the satanic crime connection: A survey of cult cops -- Satanism in the courts: From murder to heavy metal -- Part VI. Rumors and news about satanism -- The dynamics of rumor--Panics about satanic cults -- Accusations of satanism and racial tensions in the Matamoros cult murders -- Devil worship in western Montana: Media constructions of satanism and witchcraft -- Part VII. The satanists -- Legend-trips and satanism: Although there is growing concern over satanism as a threat to American life, the topic has received surprisingly little serious attention. Recognizing this, the editors of this volume have selected papers from a wide variety of disciplines, broadly covering contemporary aspects of satanism from the vantage point of studies in folklore, cults, religion, deviance, rock music, rumor, and the mass media. Cover-up of the century: Satanic ritual crime and conspiracy. A revised and expanded version of is now available. The book shows the reality of satanic ritual abuse, cult networking, exposes on a worldwide satanic cult, and information on clandestine government mind control experimentation. Satanism is seen as similar to past counter-subversion scares, occurring in response to widespread social, economic, and religious stresses. A case of recovered memory and the shattering of an American family.

### 5: Lawrence E. Hedges | LibraryThing

*Are you sure you want to remove Remembering, repeating, and working through childhood trauma from your list?*

Charcot, Janet, and Freud all noted that fragmented memories of traumatic events dominated the mental life of many of their patients and built their theories about the nature and treatment of psychopathology on this recognition. Janet (75) thought that traumatic memories of traumatic events persist as unassimilated fixed ideas that act as foci for the development of alternate states of consciousness, including dissociative phenomena, such as fugue states, amnesias, and chronic states of helplessness and depression. Unbidden memories of the trauma may return as physical sensations, horrific images or nightmares, behavioral reenactments, or a combination of these. Janet showed how traumatized individuals become fixated on the trauma: It is "as if their personality development has stopped at a certain point and cannot expand anymore by the addition or assimilation of new elements. The trauma permanently disturbed the capacity to deal with other challenges, and the victim who did not integrate the trauma was doomed to "repeat the repressed material as a contemporary experience in instead or. Many traumatized people expose themselves, seemingly compulsively, to situations reminiscent of the original trauma. These behavioral reenactments are rarely consciously understood to be related to earlier life experiences. This "repetition compulsion" has received surprisingly little systematic exploration during the 70 years since its discovery, though it is regularly described in the clinical literature. Children seem more vulnerable than adults to compulsive behavioral repetition and loss of conscious memory of the trauma. However, responses to projective tests show that adults, too, are liable to experience a large range of stimuli vaguely reminiscent of the trauma as a return of the trauma itself, and to react accordingly. Harm to Others Re-enactment of victimization is a major cause of violence. Criminals have often been physically or sexually abused as children. Lewis (89,91) has extensively studied the association between childhood abuse and subsequent victimization of others. Recently, she showed that of 14 juveniles condemned to death for murder in the United States in , 12 had been brutally physically abused, and five had been sodomized by relatives. This constellation of symptoms is a common phenomenon among a member of environmentally deprived animals. Green (53,54) found that 41 per cent of his sample of abused children engaged in headbanging, biting, burning, and cutting. In a controlled, double-blind study on traumatic antecedents of borderline personality disorder, we found a highly significant relationship between childhood sexual abuse and various kinds of self-harm later in life, particularly cutting and self-starving. They sum up the conclusions of many students of this problem in stating that "self-destructive activities were not primarily related to conflict, guilt and superego pressure, but to more primitive behavior patterns originating in painful encounters with hostile caretakers during the first years of life. Victims of child sexual abuse are at high risk of becoming prostitutes. Whereas 38 per cent of a random sample of women reported incidents of rape or attempted rape after age 14, 68 per cent of those with a childhood history of incest did. Twice as many women with a history of physical violence in their marriages 27 per cent , and more than twice as many 53 per cent reported unwanted sexual advances by an unrelated authority figure such as a teacher, clergyman, or therapist. Victims of father-daughter incest were four times more likely than nonincest victims to be asked to pose for pornography. In one study of adults who who had recently been in accidents, 68 57 per cent showed behavioral re-enactments, and 51 per cent had recurrent intrusive images. In this study, the frequency with which recurrent memories were experienced on a somatic level, as panic and anxiety attacks, was not examined. Studies of burned children and adult survivors of natural and manmade disasters (67), show that, over time, recurrent symbolic or visual recollections and behavioral re-enactments abate, but there is often persistent chronic anxiety that can be interpreted as partial somatosensory reliving, dissociated from visual or linguistic representations of the trauma. From to , on the exact anniversary of the death, to the hour and minute, he yearly committed "armed robbery" by putting a finger in his pocket and staging a "holdup," in order to provoke gunfire from the police. The compulsive re-enactment ceased when he came to understand its

meaning. Physical and emotional maturation, as well as innate variations in physiologic reactivity to perceived danger, play important roles in the capacity to deal with external threat. If the caregiver is rejecting and abusive, children are likely to become hyperaroused. When the persons who are supposed to be the sources of safety and nurturance become simultaneously the sources of danger against which protection is needed, children maneuver to re-establish some sense of safety. Instead of turning on their caregivers and thereby losing hope for protection, they blame themselves. They become fearfully and hungrily attached and anxiously obedient. As children mature, they continually acquire new cognitive schemata in which to frame current life experiences. These ever-expanding cognitive schemes decrease their reliance on the environment for soothing and increase their own capacity to modulate physiologic arousal in the face of threat. Thus, the cognitive preparedness development of an individual interacts with the degree of physiologic disorganization to determine the capacity for mental processing of potentially traumatizing experiences. There are significant sex differences in the way trauma victims incorporate the abuse experience. Studies by Carmen et al. Ironically, victims of rape who blame themselves have a better prognosis than those who do not assume this false responsibility: Children are even more likely to blame themselves: In lower primates, his dependency is principally expressed in physical contact, in humans this is supplemented by verbal communication. McLean 93 suggests that language is an evolutionary development from the mammalian separation cry that induces caregivers to provide safety, nurturance, and social stimulation. Primates react to separation from attachment figures as if they were directly threatened. Thus, small children, unable to anticipate the future, experience separation anxiety as soon as they lose sight of their mothers. Bowlby has described the protest and despair phases of this response in great detail. Thus, severe external threat may result in renewed clinging and neophobia in both children and adults. Pain, fear, fatigue, and loss of loved ones and protectors all evoke efforts to attract increased care, 8,41, and most cultures have rituals designed to provide it. When there is no access to ordinary sources of comfort, people may turn toward their tormentors. Hostages have put up bail for their captors, expressed a wish to marry them, or had sexual relations with them; 31 abused children often cling to their parents and resist being removed from the home; 31,80 inmates of Nazi prison camps sometimes imitated their captors by sewing together clothing to copy SS uniforms. Social workers, police, and legal personnel are constantly frustrated by the strength of this bond. This pattern is so common that women engaged in these sorts of relationships become the recipients of intense anger for social service personnel. They are then called masochistic, and like other psychiatric terms, this can be employed pejoratively rather than conveying an understanding of the underlying causes and treatment of the problem. Walker first applied ethnology to the study of traumatic bonding in such couples. A central component is captivity, the lack of permeability, and the absence of outside support or influence. As Dutton and Painter point out, "her compliance legitimates his demands, builds up a store of repressed anger and frustration on her part which may surface in her goading him or fighting back during an actual argument, leading to escalating violence , and systematically eliminates opportunities for her to build up a supportive network which could eventually assist her in leaving the relationship. In child abuse or spouse battering, this mechanism is accentuated by the extreme contrast of terror followed by submission and reconciliation. When such negative reinforcement occurs intermittently, the reinforced response consolidates the attachment between victim and victimizer. During the abuse, victims tend to dissociate emotionally with a sense of disbelief that the incident is really happening. This is followed by the typical post-traumatic response of numbing and constriction, resulting in inactivity, depression, self-blame, and feelings of helplessness. Walker describes the process as follows: The violence allows intense emotional engagement and dramatic scenes of forgiveness, reconciliation, and physical contact that restores the fantasy of fusion and symbiosis. This interferes with good judgment about the relationship and allows longing for love an reconciliation to overcome realistic fears. Interestingly, nonhuman primates subjected to early abuse and deprivation also are more likely to engage in violent relationships with their peers as adults. Neither sex develops the capacity for sustained peaceful social interactions. As adults they hope to undo the past by love, competency, and exemplary behavior. When they

have little experience with nonviolent resolution of differences, partners in relationships alternate between an expectation of perfect behavior leading to perfect harmony and a state of helplessness, in which all verbal communication seems futile. A return to earlier coping mechanisms, such as self-blame, numbing by means of emotional withdrawal or drugs or alcohol, and physical violence sets the stage for a repetition of the childhood trauma and "return of the repressed. The hyperarousal interferes with their ability to make calm and rational assessments and prevents resolution and integration of the trauma. Chronic hyperarousal in response to new challenges is also found in animals exposed to inescapable shock. Exposure to inescapable aversive events has widespread behavioral and physiologic effects on animals including 1 deficits in learning to escape novel adverse situations, 2 decreased motivation for learning new options, 3 chronic subjective distress, 94 and 4 increased tumor genesis and immunosuppression. Several neurotransmitters have been shown to be affected by inescapably fearful experiences in animals; they have low resting cerebro-spinal fluid CSF norepinephrine, but under stress they respond with much higher elevations than other animals. Something has disturbed the organisms capacity to modulate the extent of arousal. We will discuss this phenomenon and how this could explain the clinical phenomenon of compulsive re-exposure to trauma. Their patients generally had a poor memory for traumatic childhood events, until they were brought back, by means of hypnosis, to a state of mind similar to the one they were in at the time of the trauma. In the past few decades, these notions have gained scientific confirmation with the discovery of state-dependent learning; for example what is learned under the influence of a particular drug tends to become dissociated and seemingly lost until return of the state similar to the one in which the memory was stored. State dependency can be roughly related to arousal levels. For example, state-dependent learning in humans is produced by both psychostimulants and depressants: The more similar are the contextual stimuli are to conditions prevailing at the time of the original storage of memories, the more likely the probability of retrieval. Both internal states, such as particular affects, or external events reminiscent of earlier trauma thus can trigger a return to feeling as if victims are back in their original traumatizing situation. Thus, battered women who otherwise behave competently may experience themselves within the battering relationship like the terrified child they once were in a violent or alcoholic home. Disinhibition resulting from drugs or alcohol strongly facilitates the occurrence of such reliving experiences, which then may take the form of acting out violent or sexual traumatic episodes. Long-term activation of memory tracts is observed in animals exposed to a highly stressful stimulus. Studies have shown this to be true of victims of rape, 82 battered women, 63 and victims of child abuse. However, they do not respond to stress in the same ways as their nontraumatized peers. Studies in the Wisconsin primate laboratory have shown that, even after an initial good social adjustment, heightened emotional or physical arousal causes social withdrawal or aggression. In experiments in mice, Mitchell and colleagues 98,99 found that arousal state determines how an animal will react to stimuli. In a state of low arousal, animals tend to be curious and seek novelty. During high arousal, they are frightened, avoid novelty, and perseverate in familiar behavior regardless of the outcome. Under ordinary circumstances, an animal will choose the most pleasant of two alternatives. When hyperaroused, it will seek the familiar, regardless of the intrinsic rewards. Punished animals actually increased their exposure to shock as the trials continued. Because novel stimuli cause arousal, an animal in a state of high arousal will avoid even mildly novel stimuli even if it would reduce exposure to pain. He points out that frequent exposure to stimuli, pleasant or unpleasant, may lead to habituation; the resulting withdrawal or abstinence state can take on a powerful life of its own and may become an effective source of motivation. In drug addiction, for example, the motivation changes from getting high pleasure to controlling a highly aversive withdrawal state. In contrast with drug taking, which initially is pleasant, many initially aversive stimuli, such as sauna bathing, marathon running, and parachute jumping, may also be eventually perceived as highly rewarding by people who have repeatedly exposed themselves to these frightening or painful situations. Parachute jumpers, sauna bathers, and marathon runners all feel exhilaration and a sense of well-being from the initially aversive activities. These new sources of pleasure become independent of the fear that was necessary to produce them in the first place. Solomon concludes that certain

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behaviors can become highly pleasurable: Fear thus has its positive consequences.

### 6: Remembering, repeating, and working through childhood trauma | Open Library

*Remembering, Repeating, and Working Through Childhood Trauma: The Psychodynamics of Recovered Memories, Multiple Personality, Ritual Abuse, Incest, Molest by Lawrence E Hedges starting at \$ Remembering, Repeating, and Working Through Childhood Trauma: The Psychodynamics of Recovered Memories, Multiple Personality, Ritual Abuse, Incest.*

Speaking from the Flames" Psyart Journal What we discover in her book Rue Ordener Rue Labat is a repetition and acting out of the events she experienced as a child during World War II in Paris, and behind that, the reenactment of very early repressed conflicts with her mother. When we call an event traumatic, we are borrowing the word from the Greek where it refers to a piercing of the skin, a breaking of the bodily envelope. In *Beyond the Pleasure Principle*, Freud uses the term to describe a painful event not inflicted to the body but to the mind: According to Cathy Caruth, trauma is always the story of a wound that cries out, that addresses us in the attempt to tell us of a reality that is not otherwise available. Trauma is an event which breaks through the protecting shield and overwhelms existing defenses against anxiety in a form which also provides confirmation of those deepest anxieties. The experience of trauma repeats itself, exactly and unremittingly, through the unknowing acts of the survivor and against his will. The experience that Freud calls "traumatic neurosis" is the repetition and reenactment of an event that cannot simply be left behind. Cathy Caruth points out that the repetitions of the traumatic event, which remains unavailable to consciousness, suggest a larger relation to the event that extends beyond what can simply be seen or what can be known, and is inextricably tied up with the belatedness and incomprehensibility that remain in the heart of this repetitive seeing. Trauma is not a simple memory: As Freud, and before him Pierre Janet, emphasized, traumatic recall remains insistent and unchanged --unlike other memories -- because it has never been fully integrated into understanding. In a convincing and inspiring paper, "Primo Levi: Speaking from the Flames," Rina Dudai asks the following questions: How can one comprehend the impossible that became reality? Can one process such an experience? Can it be represented in language in general, and in poetic language in particular? Dudai writes that "his text never displays the poetic balance, which could have enabled him to work it through, rather than acting it out. Remembering, repeating and working-through", written in My own question will be: How is it possible that some people succeed in creating a work of art that finds its roots in a traumatic experience? As an illustration of my ideas, I will present the case of the French philosopher Sarah Kofman She was a philosophy professor at the Sorbonne in Paris, she was known as a feminist and deconstructionist and she worked closely with Derrida. In this book she tells for the first time about the traumatic events she experienced as a child during World War II. The relationship with this woman alienated Sarah completely from her Yiddish speaking family and her religion. After the war, there was a bitter fight between the two women because both wanted to keep the girl. Sarah Kofman seemed to have forgotten this episode of her life. According to Freud, young Leonardo had to choose between two mothers: Anna looks at the two other figures with a blissful smile. Both female figures seem to blend into one single mother figure. In a note, Freud compares this painting to a drawing with the same subject, where both figures are even more melted together: Freud assumes that this sketch was an earlier version, a kind of dreamlike vision of the two women, and that Leonardo had a need to separate mother and daughter in the painting. Also here Anna looks directly at the younger woman, as though her smile was meant for her only. There is no reparation here, no working-through, but only a repetition of the representation of the two mothers, one smiling happily and the other not smiling and deeply unhappy. There is no way for her to bring in what Freud calls the supremacy of the pleasure principle, to change something that was charged with displeasure and pain into a mental object of remembrance and psychic processing. I would like to suggest that there is indeed a form of working through, not in the form of a general break with a past, but in that of a cultural reinvention of the past by means of memory. The defense mechanism operating here could be that of sublimation. The concept of sublimation is a problematic one, because it has never been

developed by Freud into a real theory. In fact, though Freud wanted to produce a global theory of culture, a complete account of human existence, sublimation consists mostly of a number of loosely woven strands developed to varying degrees. Furthermore, sublimation is about the satisfaction of the drive, though this may be accounted for in different ways. Freud never presented sublimation as equivalent to sexual abstinence. The sexual drive is the raw material of culture, and as Freud writes in his *Introductory Lectures*, the impulses of the drive are "extraordinary plastic". Sublimation simply gives another aim to the drive, another satisfaction. Could the concept of sublimation be related to the questions of trauma, memory and mourning usually invoked by theoretical work on the Holocaust? According to Freud, processes of working-through trauma or loss through the redistribution of libidinal investments such as mourning are sharply differentiated from the drive destinations, where the libido is channeled into symptoms or into cultural activity by sublimation. However a closer look reveals that both these moments in Freudian theory are governed by an identical problematic: Psychoanalytically speaking, mourning is a healthy process that permits the subject to recover from a loss, while sublimation is a process that saves the subject from neurosis: In other words, could we use the sublimation concept in the case of Primo Levi? The concept of sublimation is essentially linked to culture. We are aware that *Is This a Man* is also a literary work, in so far as the meaning of a literary text must be found in the dynamic relationships between the different parts of the text, and also in intertextuality, the relationships between the text itself and other texts, to which it refers. This seems impossible in the case of *Is This a Man*, where the themes, the place and the action have nothing in common with existing literature. Even as a witness, the author controls the text and manipulates the reader. According to Chasseguet-Smirgel, creativity is an instrument which is used to make up for faults made by others, and only then is there discharge and can we speak of sublimation. It is a form of working-through, of reliving while trying to understand. As Primo Levi wrote to his German translator, "As prisoner number , I would like to speak to the German people and say: Still, Sarah Kofman tried to make up with her mother in the underlying discourse of her scientific work but in a way that is rather an acting-out than a working-through. In part of her creative scientific work, we see a need towards reparation of the object, which has been injured by aggressive drives. She insists that the fault comes not from the mother but from the child, whose desire is endless and causes feelings of frustration. What we see here are two other defense mechanisms: I do not believe Sarah Kofman wanted to turn the traumatic events of her childhood into a work of art, and I do not believe she could have. The first answer could be that she was still a child during the war, while Primo Levi was a young man. This is the part of the trauma she cannot talk about, but which is contained in the interaction between her and her mother. Cathy Caruth stresses that the traumatic text is the product of a double telling, of two stories: But the most important aspect is that the literary text originated by trauma, is created by the combined action of several components: The manner in which the adult is able to use defense mechanisms to make a coherent story out of what seems impossible to tell, is linked to the aptitudes he or she developed as a child. The trauma connects with earlier events which were never dealt with, so it is not only the external event that matters here, but the connection of external and internal danger, of present and past, of the fear of physical death and the fear of psychic death. She may enter the symbolic in her scientific work, but in her own life the father is not there to free her from the imaginary world in which the mother or mothers seem almighty. Rue Ordener Rue Labat is the poignant story of a child who finally remembers, while the aging woman reacts with the feelings and the knowledge of a grown-up. But there is no reparation towards the mother nor towards herself, no sublimation or discharge, no love, no pleasure, no visible guilt, only never ending hatred and pain. These are the last words she wrote about her: I often went on hunger strike and stole sugar. Early in the evening she would turn out the light in my room. But I know that the priest said at her grave that she had saved a little Jewish girl during the war. Which was the good breast after all, and which was the bad one? The Johns Hopkins University Press. *Trauma, Narrative, and History. Speaking from the Flames*", *Psyart Journal*, www. Standard Edition, 12, Rue Ordener Rue Labat. Sublimation and The Reader, in Adams, P. To cite this article, use this bibliographical entry: Solange Leibovici "Conceptualizing Trauma: The Case of Sarah Kofman". 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## 7: Remembering, acting out, working-through: The case of Sarah Kofman

*Remembering, repeating, and working through childhood trauma: the psychodynamics of recovered memories, multiple personality, ritual abuse, incest, molest, and.*

## 8: Larry Hedges, Director | Curriculum Vitae | Orange, CA |

*(ii) remembering and repeating which, as purely internal acts, can be contrasted with impres- sions and experiences, must, in their relation to forgetting and.*

## 9: PsyArt: An Online Journal for the Psychological Study of the Arts

*Repetition without working-through (and there are many examples of this in Sarah Kofman's work) seem to only aggravate the trauma. Still, Sarah Kofman tried to make up with her mother in the underlying discourse of her scientific work but in a way that is rather an acting-out then a working-through.*

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