Faith Born of Seduction

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Notes to the Introduction

1. Hilde Bruch, The Golden Cage: The Enigma of Anorexia Nervosa (Toronto: Random House, 1979), ix. Elsewhere in this project I have used the term “relentless pursuit of thinness” in contrast to the medical term anorexia nervosa, in order to describe the behavior in a manner outside the disease model. See Matra Robertson, Starving in the Silences: An Exploration of Anorexia Nervosa (New York: New York University Press, 1992), xiv. No matter what the survivors’ (those interviewed) habits were with food—binging (sometimes called “compulsive overeating”), binge-purging, starving, or chronic dieting—the common denominator was her pursuit of thinness as a key to power/escape. Exploring the “why” of this pursuit is the focus of my work.


4. In a well-conducted study, 66 of 172 female purging bulimics interviewed had been physically victimized: 23 had been raped, 29 had been sexually molested, 29 had been physically abused as children, and 23 were battered in adult relationships. See Maria Root and Patricia Fallon, “Victimization Experiences as Contributing Factors in the Development of Bulimia in Women,” Journal of Interpersonal Violence 3 (1988) no. 2: 161-73.


8. See Appendix B.

9. Be warned that reading about sexual traumas can have disturbing effects.

**Notes to Chapter 1**


3. “Rape in America.”


Notes to Chapter 2

13. Ibid., 2.
16. *Jouissance* refers to the pleasure of connectedness where two become one and where the pleasure of the one is the pleasure of the other, a pleasure that transcends boundaries and revels in immediate, “naive” sensation, a pleasure that is unmediated by the social network of positions of the symbolic. See Tamsin E. Lorraine, Gender, Identity, and the Production of Meaning (Boulder: Westview Press, 1990), 83.
19. “A backlash also exists in reaction to the civil rights movement where the eighties reflect an increasing decline in the gains of African Americans.” See Käsl, Many Roads, One Journey, 55.

Notes to Chapter 2


4. Ibid., 23.


6. Ibid., 5.

7. Ibid., 9.

8. Ibid., 9.

9. Ibid., 12.


12. Ibid.

13. Ibid.

14. Ibid.

15. Most therapists insist that therapeutic abreaction—reexperiencing a trauma with the help of the therapist so that feelings can be reprocessed in a less frightening way—is necessary to recovery. As Alice Miller says: “As long as feelings can be talked about, they cannot really be felt, the self-damaging blockages remain.” See Miller, Banished Knowledge: Facing Childhood Injuries, trans. L. Vennewitz (New York: Doubleday, 1990), 181.


20. Herman, Trauma and Recovery, 30.


27. "Violent Death Rate Cited as U.S. Health Concern."


32. "Tragic Man" struggles for creativity and self-realization against despair, and is at once a pathological narcissistic personality and a representative of the modern human condition. Modern literature repeatedly describes "Tragic Man's" problems with fragmentation, "the falling apart of the self and of the world and the task of reconstituting the self and the world." Kohut's views can thus be seen as mother-blaming in practice, though this is not necessary to his theories. See Judith Kegan Gardiner, "Self-Psychology as Feminist Theory," *Signs: Journal of Women in Culture and Society* 12, no. 4 (1987): 761-80.


34. Writing in the 1930s-1950s in Great Britain, Vienna-born psychoanalyst Melanie Klein (1882-1960) breaks away from the solo-focused, drive-centered theory of Freud to a variety of subsequent approaches that give primacy instead to interpersonal relations. Objecting to Freud’s notion of *primary narcissism*, defined as an objectless state, Klein argues that the drives (instincts) are associated from the beginning with certain objects, a priori knowledge of which is a constitutive part of their nature. Others, greatly stimulated by Klein's work, abandoned the drive model altogether, placing relations with others, real and imaginary, at the heart of their theories. In addition to Klein, the psychoanalysts most prominently associated with object-relations thinking include Ronald Fairbairn (1889-1964), Harry Guntrip (1901-1975), and D. W. Winnicott, (1896-1971). Each of these British analysts has written sympathetically about religion. See David M. Wulff, "The Object-Relations Perspective," in *Psychology of Religion: Classic and Contemporary Views* (New York: John Wiley and Sons, 1991), 327.


38. Ibid.

39. Ibid., 332.

40. Ibid., 333.

41. According to psychotherapist E. Sue Bloom, “Ritual abuse—also called cult abuse and Satanic abuse—is a phenomenon whose pervasiveness is only now becoming clear to those who deal with child sexual abuse. The chilling stories told by unrelated victims around the country are virtually identical. The truths of this abuse are so shocking to society that the victimizers are protected by our disbelief.” *Ceremonies* are used as a form of indoctrination into various ideologies. The victims are often told they have a bond with the devil, which may be enforced through “marriage” or “bridal” ceremonies. See E. Sue Bloom, *Secret Survivors: Uncovering Incest and Its Aftereffects in Women* (New York: Ballantine Books, 1990), 60.


47. Herman, *Trauma and Recovery*, 52.


52. Herman, *Trauma and Recovery*, 53.

53. Ibid.

54. David Finkelhor finds Post-Traumatic Stress Disorder symptoms in the majority of victims of child sexual abuse but he believes clinicians should be leery of relying on PTSD symptomatology for diagnosing a history of sexual abuse. He has urged researchers to come up with diagnostic categories that see sexual abuse as a process rather than simply a violent event that results in PTSD.
This process involves the context in which the abuse occurs, the victim’s shame is maintained, and the violator is protected. See David Finkelhor, “The Trauma of Child Sexual Abuse,” *Journal of Interpersonal Violence* 2 (December 1987), no. 4: 348-66.


64. Most research around incest is done on survivors and offenders. When it comes to mothers, more often than not, stereotypes substitute for data. See “Another Side of the Story,” a review of Sandi Ashley’s *The Missing Voice: Writings by Mothers of Incest Victims* (Dubuque, Iowa: Kendall/Hunt, 1992), and Janis Tyler Johnson’s *Mothers of Incest Survivors: Another Side of the Story* (Bloomington: Indiana University Press, 1992), in *The Women’s Review of Books* 10 (April 1993), no. 7: 24.

65. Herman, *Father-Daughter Incest*, 49.


70. Herman, *Trauma and Recovery*, 125.
72. F. Putnam, Diagnosis and Treatment of Multiple Personality Disorder (New York: Guilford Press, 1989); E. L. Bliss, Multiple Personality, Allied Disorders, and Hypnosis (New York: Oxford University Press, 1986), cited in Herman, Trauma and Recovery, 126.
73. Herman, Trauma and Recovery, 126.
74. See also Kaschak, Engendered Lives, 99.
75. Personal communication with Charles B. Strozier, April 20, 1992.
76. Sometimes called psychogenic amnesia, which includes a sudden inability to recall important personal behavior or events (not due to an organic mental disorder) that is too extensive to be explained by ordinary forgetfulness. See Courtois, Healing the Incest Wound, 154.
77. Herman, Trauma and Recovery, 52.
78. Ibid., 35.
79. Ibid.
81. “Rape in America: A Report to the Nation.”
82. Lifton, Death in Life, 484.
84. Summit, Beyond Belief, 173.
85. See Herman, Father-Daughter Incest, 99-100.
91. Herman, Trauma and Recovery, 109.

94. Though 80 to 90 percent of sexual abuse is committed by men, the emotional damage and pain of male and female survivors who were abused by women is equally traumatic and equally criminal. In a patriarchal culture, women are socially ostracized for expressing displeasure or anger. They are socialized to tolerate pain in an effort to please others. Often such repression of anger manifests in self-destructive behavior. All too often this violence is released through physical, verbal, or sexual violence toward herself or toward a less powerful social group, namely, children or other women. It is my belief that anyone who sexually abuses children is breaking the law and in serious need of a sex-offender rehabilitation program. See Charlotte Davis Käsl, *Women, Sex, and Addiction: A Search for Love and Power* (New York: Harper and Row, 1989).


97. Herman, *Trauma and Recovery*, 111.


99. This is not to say that sexual arousal and violence never merge together for the survivor. In fact, many survivors do have sexual feelings when they see or think about violence. This is most often a source of great conflict for the survivor when she is unaware that such coalescing is due to the early conditioning that merged the two together.

100. Herman, *Trauma and Recovery*, 112.

Notes to Chapter 3


3. See note 4, chapter 1.


6. For descriptions of incestuous and other adverse sexual experiences in eating-disordered subjects see Crisp, “Psychopathology of Anorexia Nervosa,” 209-34. See also R. Oppenheimer et al., “Adverse Sexual Experience in Child-
Notes to Chapter 3


8. Ibid.


13. See Judith Butler's *Gender Trouble*, 137.

14. Men also have embodied parts to learn within the gender hierarchy, but for them the physical is characteristically organized around the ability to act upon the environment in much less physically restricted ways. A man can sit and move openly, spread his legs when he sits (thus taking up more space), make noises, and, in general, allow his presence to be felt directly by others and by himself. See Kaschak, *Engendered Lives*, 89.


16. Ibid., 98.

17. One-third of all female college students are thought to engage in the habitual use of laxatives, vomiting, and diuretics in order to rid their bodies of unwanted food and weight. See Wolf, *The Beauty Myth*, 181.


22. Ibid., 163.


25. Sometimes perpetrators threaten children they abuse by saying, "If you tell anyone, they'll take me (or your mother, or you) away. And no one will ever love or protect you."
26. I use the word "natural" to mean spontaneous expression. Too often, in a patriarchal culture such expression is also culturally constructed. According to Judith Butler, "any conception of the ‘natural’ is a dangerous ‘illusion’ of which we must be ‘cured.’ See Butler, _Gender Trouble_, 93. Also see Susan Bordo, _Unbearable Weight_ (Berkeley: University of California Press, 1993), 290.


28. Miller, _Thou Shalt Not Be Aware_, 318.

29. See my chapter 2. Dissociation has been found to be on a continuum, with a range from healthy to unhealthy, from dreaming and fantasies to multiple personality and amnesia. See also R. Price, "Dissociative Disorders of the Self: A Continuum Extending into Multiple Personality," _Psychotherapy_ 24 (1987): 387-91. "Addictive patterns of food, alcohol, and drug intake can provide a means of chemical dissociation. . . . Dissociative reactions are complex psychological mechanisms characterized by an alteration of normal integrated awareness and self-identity. Certain faculties, functions, feelings, and memories are split off from immediate awareness or consciousness and compartmentalized in the mind, where they become separate entities. This process can be conceptualized as a form of autohypnosis." See Courtois, _Healing the Incest Wound_, 99, 154.


31. I have found that dreams are usually the worst during the first two years of memory retrieval and taper off in direct relation to feeling some power in one's life, or through an ability to manage the backlog of emotions.


33. H. Kohut, "The Addictive Need for an Admiring Other in Regulation of Self-Esteem," in _The Kohut Seminars on Self-Psychology and Psychotherapy with Adolescents and Young Adults_, ed. M. Elson (New York: W. W. Norton, 1987), 131.


35. Herman, _Father-Daughter Incest_, 43-44.

36. "Indeed, the daughter does become a ‘woman’ in a sense, but she is initiated into a patriarchally defined adult sexual negotiation that confuses the nature of the child-parent relationship and permits his colonization of her body. She is, then, the perfect patriarchal woman, a child-woman: humiliated, defeated, and powerless." See Susan Osborn, "The Trouble with Being a Woman: Anne Sexton’s Incest Poetry" (forthcoming), 20.


40. This sentence could be read as _mother bashing_, which is not my intention.
It is my belief that no individual should be held solely responsible for another's well-being. It is a cultural and filial responsibility that must be shared. See Rich, *Of Woman Born*, 232-33. It is no wonder more women are in therapy than men. Women have been systematically enculturated to believe they are valuable to the degree that they sacrifice/give of themselves, to men, but especially to children.

41. D. Fellenberg quoting Brenner, "Self-Regulatory Functions in Bulimia," 1983. Fellenberg recognizes that one who does walk away from the binger, either literally or figuratively, is the mother. It is my belief, in these scenarios, that the father often capitalizes on tensions between mother and daughter. He seduces the daughter to believing that "he's the good parent" and is then relied upon to fulfill *selfobject* needs. He fails his daughter by experiencing his daughter's need for nurturance (and consequent desire for physical affection or pleasurable emotional intensity) as "sexual." See Phyllis Chesler, *Women and Madness* (New York: Harcourt Brace Jovanovich, 1972), 19.

42. Compulsive behavior and obsessive thoughts of food and/or thinness work to prevent fragmentation in all nine of the case studies. According to Freud, much of obsessive ideation and ritual is in the service of controlling danger/death or managing the feelings of falling apart—an impossible struggle. These are defense mechanisms: *isolation* (the separation of idea or image from affect or emotional content), *displacement* (the shifting of feeling or energy from one image or idea to another), and *undoing* (the wiping out of a prior thought or action, or counteraction, to create the sense that the original action did not occur). All of these have to do with numbing; in particular, undoing attempts not only to stop time and action but to reverse their flow. See R. J. Lifton, *The Broken Connection: On Death and the Continuity of Life* (New York: Basic Books, 1980), 211. See also Josef Breuer and Sigmund Freud, "Studies on Hysteria," *Standard Edition*, vol. 2 (1983), 3-17.

43. Root, "Persistent, Disordered Eating," 100.

44. Ibid.

45. Ibid.


6. Herman, Father-Daughter Incest, 50-52.

7. Ibid., 60.

8. Ibid., 52.

9. Imbens and Jonker, Christianity and Incest, 282. See also Redmond, “Christian Virtues and Child Sexual Abuse,” 76.

10. See Daly, Beyond God the Father, 77. See also Rosemary Radford Ruether, Sexism and Godtalk: Toward a Feminist Theology (Boston: Beacon Press, 1983), 116-38.


12. I have included self-sacrifice in this category because I believe it is a primary form of female suffering.


17. Most currently available data indicate that perpetrators of incestuous abuse are predominantly male. Even if the offender is not the father, insofar as the offender is male, he is perceived as belonging to the entitled class—the group you don’t refuse. See Courtois, Healing the Incest Wound, 18. See also Russell, “Incidence and Prevalence,” 133-46.


20. In some cases a survivor “surrenders” to protect her life. Some survivors are terrorized by their perpetrator and are promised they will die if they disclose the incest. Not all incest perpetrators are pedophiles. See Appendix F for perpetrator profiles.


29. More research needs to be done on recidivism and rehabilitation of perpetrators. See Herman, *Father-Daughter Incest*, 158.

30. Before 1978, when Congress passed the first federal law prohibiting the production and sale of child pornography, it was possible in the United States to purchase more than 250 different magazines filled with pornographic pictures of young children, most of the illustrations imported from abroad. Most pedophiles spend a better part of their waking hours fantasizing about children. What pornography does for those kinds of fantasies is reinforce them. Though as one psychiatrist, Rob Freeman-Longo, has said, “Pornography is in the eye of the beholder. . . . A pedophile can look at the children’s underwear section of a Sears catalogue and become aroused.” The argument that Freeman-Longo and ACLU groups have made is that the resources necessary to broaden the battle against child porn might be better spent in arresting the child molesters. See John Crewdson, *By Silence Betrayed: Sexual Abuse of Children in America* (New York: Harper and Row, 1988), 246-47.


33. In a recent article a father of one of the eight teenage boys (of the gang called Spur Posse) accused of raping and molesting several “girls as young as 10” defended his son’s right to have sex on his terms. Mr. Belman said, “The girls that Kris had sex with were giving it away.” He added, “There wouldn’t be enough jails in America, if boys were imprisoned for doing what mine has done.” Mr. Belman went on to describe his son as being “all man.” See Jane Gross, “Where Boys Will Be Boys and Adults Are Befuddled,” *New York Times*, 29 March 1993, A-1, A-13.

34. A modern (1989-1993) example of holding a woman accountable for rape (in court proceedings) because she was not a virgin is the case of a gang rape (with a baseball bat, a stick, and a broomstick, as well as forced fellatio) of a retarded seventeen-year-old (with an IQ of 64) in Glen Ridge, New Jersey. See Karen Houppert, “Baseball Bats and Broomsticks,” *Village Voice*, 16 March 1993, 29-33.

35. Sherry Ortner has stated that all complex agrarian societies have forms of the “virginity complex.” The complex is found in societies in which inheritance is associated with legitimate birth and is the basis of status inequalities. Legitimate inheritance and status or place in society are dependent on the social perception of female chastity. The appropriate construction of female sexuality is linked to preservation of the social order and legitimate inheritance. A man’s honor rests upon the control of his female relatives. See Sherry Ortner, “The Virgin and the State,” *Feminist Studies* 4 (1978): 19-37. See also Jane F. Collier, “From Mary to Modern Woman: The Material Basis of Marianismo and Its Transformation in a Spanish Village,” *American Ethnologist* 13 (1986): 100-107.


37. Terrorizing a child, or any person (with emotional desertion or physical injury) has been found to lead to the rapid internalization of the thinking, affect and intentionality of the perpetrator. This phenomenon, termed the Stockholm Syndrome, was observed in bank employees taken hostage in Sweden in 1973 and has been seen in victims of all forms of violence. See D. Lang, “A Report at Large (Swedish Hostages),” *New Yorker*, 25 November 1974, 56-126. The Stockholm Syndrome differs from identification with the aggressor in that not only the behavior, but also the entire worldview, including the disavowed guilt of the perpetrator is incorporated. See Price, “Guilt in Victims of Trauma,” 162.


42. Miller, *For Your Own Good*.
52. Ruether, "Western Tradition," 32.
58. See Elizabeth Clark and Herbert Richardson, "The Puritan Transformation of Marriage," in *Women and Religion*, ed. R. R. Ruether (New York:
Harper and Row, 1977), 144-45. For a more recent look at Christian dread of female equality, see the speech given at the 1992 Republican convention by televangelist Pat Robertson, who spoke on the proposed equal rights amendment: “It is about a socialist, anti-family political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism and become lesbians.”


60. Although not all victims of witchcraft persecution were women, overwhelmingly women were targets. Moreover, the official image of the witch was female. In fact, witch hunting tended to stop when this image was violated and men of some social standing came to be accused. See Ruether, “Western Tradition,” 36. See also H. C. E. Midelfort, Witch Hunting in South West Germany, 1563-84 (Stanford, Calif.: Stanford University Press, 1972). See also Marion L. Starkey, The Devil in Massachusetts (New York: Alfred A. Knopf, 1949).

61. Weskott, Feminist Legacy of Karen Horney, 94-95.


66. Religious food offered women not only the sweetness of Christ’s body (the Eucharist) but the identification with the suffering of the cross, thus a holy marker. See Carol Walker Bynum, Holy Feast and Holy Fast (Berkeley: University of California Press, 1987), 119.

67. Roundness in female flesh is not universally (cross-culturally) disdained. Some cultures aesthetically prefer fleshy females. Most often her weightiness symbolizes her family’s greater material wealth and her reproductive potential.

68. Rudolph Bell, *Holy Anorexia* (Chicago: University of Chicago, 1985), 149. The male-dominated hierarchy of the church determined whether the fasting nun was a heretic, a witch, or a saint. After the Reformation such fasting began to be regarded regularly as insane behavior. The concept of illness, rather than piety, became the explanation of women’s ascetic practices. See Matra Robertson, *Starving in the Silences* (New York: New York University Press, 1992), 25-26.


70. Ibid. I went to Siena, Italy (summer of 1992), to learn about popular perceptions of St. Catherine of Siena, who was likely the most famous and rigorous of fasting holy women. I was amazed by what I found. Her home had been turned into a church and chapel for visitors. Her narrow, cement, prayer-cell had hundreds of bills (currency of many different nations), trinkets, jewelry, valentines, and pictures of wounded children, thrown into it. On the walls of the chapel, paintings of Catherine, though not in relief, pop out at onlookers. The renderings depict a sickly woman so weak that she needed to be carried by others. Other images depicted Catherine with eyes and head cast down (much like Jesus on the Cross) as she looked dully at a lily-of-the-valley. Being frail and near death seems to mark her saintliness. Even modern-day religious folk appear inspired by this quintessentially feminine self-starver.


75. Themes of *imitatio Christi* include suffering as Christ suffered—stigmata, through self-sacrificial acts of charity, and healing the sick with no thought of one’s self. Suffering like Christ was that which enabled merging with Christ’s essence and thus healing others as Christ did through his suffering flesh. See Bynum, *Holy Feast and Holy Fast*, 245-50.


83. Ibid.


### Notes to Chapter 5

1. Herman, *Trauma and Recovery*, 95.


7. Women such as Ida of Louvain, Elsbet Achler, and Columba of Rieti were reported by their hagiographers to “snatch up the eucharist and [eat] without knowing they were doing so.” See Bynum, *Holy Feast and Holy Fast*, 213.


11. See Redmond, “Christian Virtues.”


14. Ibid.

15. Many survivors do not report having any positive sensations in their bodies during the abuse. But some do and this knowledge confounds them. It is important to know that our bodies are most sensitive around our genitals and orifices. When these are stimulated, through thought or physical sensation, our nerves respond. Sexual responses can be automatic. High stress and anxiety can themselves trigger sexual responses. Abuse is abuse whether or not one responded sexually. See Wendy Maltz, *The Sexual Healing Journey: A Guide for Survivors of Sexual Abuse* (New York: Harper Perennial, 1991), 44.


17. Winnicott believes that a memory of a good-enough *mothering-parent*—any consistent caretaker—is projected onto an object and thus is able to aid the child through the difficult process of separation-individuation. See D. W. Winnicott, “Transitional Objects and Transitional Phenomena,” *Playing and Reality* (London: Routledge, 1971). For Paul Pruyser, “Most psychoanalysts believe this capacity to be alone is dependent on the individual having within the self, with trust and reliance, a dynamic image of the benevolent mother, which not only sees one through times when she must be physically absent, but functions as an auxiliary ego that enhances the child’s mastery of his or her impulses.” In Paul W. Pruyser, *The Play of Imagination: Towards a Psychoanalysis of Culture* (New Haven: International Universities Press, 1983), 174.


20. See Appendix G.


22. Women’s Action Alliance is an excellent activist and resource organization based in New York. Their phone number is 212/532-8330.

23. See Appendix H for a sample letter to your local and state representative.

24. Daly, *Beyond God the Father*, 50.


26. Daly, *Beyond God the Father*, 50.


28. Martin Buber saw the moral need for community to be built on the basis of a strong sense of relational bonding between persons, and between persons and other creatures, such as trees. See Martin Buber, *I and Thou*, trans. Walter Kaufman (New York: Charles Scribner’s Sons, 1970), cited in Carter Heyward,
Notes to Chapter 6

1. Herman, *Trauma and Recovery*, 133.
2. Ibid.
4. A feminist approach to eating disorders and incest is taken at The Renfrew Center, a treatment facility with twelve centers on the East Coast. For more information, call 1-800-RENFREW. See also Overcoming Overeating Newsletter (created by Jane Hirschmann and Carol Munter) c/o Jade Publishing, 935 W. Chestnut, Suite 420, Chicago, IL 60622. To order tapes call 1-800-468-0464.
6. "A transitional sphere is a unique pattern of dynamic relation in which certain things and certain attachments are held to be of incontestable value. The transitional object is not a thing in an ordinary sense, but a quasi-sacred entity, that is constituted by a process of make believe in which the rest of the [group or] family conspire. . . . In a word, the transitional object is a product of active imagining on the part of the child, reinforced by the [group or] family's participatory creation of a transitional sphere which has all the features of play." See Paul Pryuyser on D. W. Winnicott in *Play of Imagination*, 58-59. D. W. Winnicott, *The Maturational Process and the Facilitating Environment* (New York: International Universities Press, 1972), 181.
8. The Serenity Prayer is: "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." An earlier version is rumored to have originated with Reinhold Niebuhr who supposedly based it on a prayer by St. Francis of Assisi.
13. For Campbell, "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man." In Joseph C. Campbell, *The Hero with a Thousand Faces* (Princeton, N.J.): Princeton University Press,
Notes to Chapter 6

1973), 30. Also see the word monomyth used in James Joyce’s *Finnegans Wake* (New York: Viking Press, 1939), 581.

14. See Appendix E for the Feminist Steps. It is a format that works to make the invisible meanings (regarding the politics of recovery) visible. I have been using this format with survivors of incest since 1990.


19. Ibid. 232.


22. In the *Big Book* (sourcebook of Alcoholics Anonymous) people are warned against becoming sexually involved with group members, especially sponsoring members of one’s sexual preference group. Such a relationship is dubbed “Thirteen Stepping.”


27. It is not my intention to pretend the views expressed by the women interviewed, and my analysis of their experiences, are representative of the majority of “Twelve-Steppers.” I have been reminded more than a few times to acknowledge that “the anonymous organizations have a huge membership that spans a range of opinion from the profound to the pathological, that groups differ tremendously and that members speak as individuals only.” See Kate Gilpin, “Taking Inventory,” *On the Issues*, Spring 1993, 52-53; see also Marc Galanter, “The End of Addictions,” *Psychology Today*, November/December 1992, 64-70, 90.


30. Ibid.


32. See step 12 in Appendix C.

34. See traditions 1 and 10 in *The Twelve Steps of Overeaters Anonymous*, 115.

35. Fowler, *Stages of Faith*.


37. At Twelve-Step business meetings members discuss shifting needs or conflicts that arise. Yet such groups are often full of the most loyalistic members.

38. Herman, *Trauma and Recovery*, 196.


40. “No cross-talking” means no advice giving. After one hears a speaker one cannot comment on the content using “you” statements. Only “I” statements are encouraged.

41. In some incest groups, perpetrators of incest, even incest survivors who have perpetrated sexually against another, are asked to leave (and not come back) at the beginning of the meeting. Some are referred to Parents Anonymous meetings which aid perpetrators.


43. Ibid., 314.

44. Ibid., 87.


46. For new approaches to eating disorders, see Gayle Lacks, “Women and Food: The Stone Center Perspective on Women’s Psychological Development,” *Perspective*, Winter 1993, 7. In Lacks’s words, “For most women in this society, food is used to stay in unhealthy [abusive] relationships.”

47. Imbens and Jonker, *Christianity and Incest*, 280.


49. This idea follows the battered women’s discourse coming out of the 1970s, which did not address battered women as victims but as female subjects and “potential feminist activists, members of a politically constituted collectivity.” Through the support and consciousness-raising of former residents of battered women’s shelter, many are inspired to work toward finding freedom from dependence on batterers, not just through finding temporary shelter but also finding jobs paying a “family wage,” day care, and affordable permanent housing. See Nancy Fraser, *Unruly Practices: Power, Discourse, and Gender in Contemporary Social Theory* (Minneapolis: University of Minnesota Press, 1989), 176-177.
Notes to Chapter 7

1. I am not referring here to sexually innocent play among “curious peers” (of which I am skeptical); rather, I am referring to what the offender may call the abuse in order to manipulate the child into participating and/or minimizing its effects. See Appendix G for a profile of perpetrators.


5. Though incest is illegal in all fifty states, it is one of the most underreported crimes committed. When cases do come to court, only a fraction of the offenders are given jail sentences. The ones who are imprisoned rarely serve full sentences. See Appendix H for laws regarding incest.

Notes to Appendix A

1. Sample questionnaires were left on a questionnaire table at a Chicago VOICES conference in July 1990. It is based on the questionnaire Ana-Maria Rizutto used with mentally disturbed patients to discern their God imagery.

Notes to Appendix D

1. See “Bill’s Story,” in Alcoholics Anonymous (New York: AA World Services, 1976 [1939]), 1-16. This is affectionately referred to in AA circles as “the big book.”

2. These last four principles were not adopted directly by AA because they were seen as too rigid. See Käsl, Many Roads, One Journey, 139-40.

3. “Witnessing” here means telling one’s story of recovery and how one’s sobriety comes through practicing the spiritual principles of the program.

4. Käsl, Many Roads, One Journey, 141.

5. Ibid.


Notes to Appendix F


2. Ibid.
Notes to Appendix G

1. All the information below is gathered from Vanderbilt's "Incest: A Chilling Report."

Notes to Appendix H

1. This letter is taken from Vanderbilt's "Incest: A Chilling Report."

Notes to Appendix I

3. See Appendix A for sample questionnaire. Adapted from Rizzuto, Birth of a Living God.
4. The VOICES questionnaire helped me to see that eating disorders are basically caricatures of the most misogynous messages of Christian theology. The incested daughter is often accused of being seductive. She is blamed for her enticing sexuality, and is encouraged to feel ashamed for any sexual reaction(s) she has. It is as if she carries the historical shame that has been lumped onto Eve for being appetitive, curious, and sensual—leading men into acting out animal-like/sinful behavior.
5. I also have been a participant observer since 1986 in the following Twelve-Step groups: Adult Children of Alcoholics, Survivors of Incest Anonymous, Al-Anon, Codependents Anonymous, Sex and Love Addicts Anonymous, and since 1991 Feminist Steps Anonymous.
10. One of the offenders was a male babysitter twelve years older than the child victim.
19. Ibid.
27. Ibid.
31. Ibid.
32. Ibid., 20.

34. C. G. Jung was one of the first analysts to record an interview of himself for his book, Memories, Dreams, Reflections (New York: Random House/Vintage Books, 1961); conversation with Jungian scholar Michael Perlman, 4 April 1993.

35. McCracken, Long Interview, 24.
