

## NEWSLETTER

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Für Freundschaft. Gegen Gewalt.

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1996

#### INTRODUCTION

Now you are reading the IPCE Newsletter Summer 1996. The former was in Spring 1995, so 1995 had only one Newsletter.

Not due to lack of money, now; no: lack of time. I had to change home summer 1995 and it took many months to put everything in a new order and to reply the many letters from many countries recieved by NVSH lwg JORis. So you are reading now a big Newsletter Summer '96 instead of one in autumn '95 and one now.

Next issue will come in autumn '96 with the reports of the meeting 1996. The latter will be, I suppose, 'my' last Newsletter; I suppose a secretary with more electronic equipment will take over my duties.

In this letter you can read the reports of the meeting 1995. The extensive reports decribe the introductions and discussions about the four themes of the meeting. The meeting was without any problems and, as said many delegates, quite encouraging.

To continue the IPCE Meetings and Newsletters again some money will be asked. Roughly speaking only paying members will recieve the Newsletter, unless you explicitely ask for a free one.

It's a mad world in which we live. Thousends of children are like slaves in the industry. Pretty looking kids are used in advertisements, by example for cloths and footballs, made by the slave-children in far-away countries.

Lack of food and home, lack of education and pleasure is the reality for many many children.

Thus..."SAVE THE CHILDREN !"... from oppression and slavery: forbit this by laws... and support UNICEF.

But governments doe not make such laws and give scarcely to UNICEF.

Governments and organisatuons seem to be focused to save the children... from any kind of sexuality and from free choice for relationsships. They especially hunt for... pictures on which a bit of nudity can be seen.

In fact they hunt for the makers and the holders of these pictures: to save the children, that's the motive. Who realy will save the children from 'sexual abuse', should look at the closed-type of families with their strong power-structure. Who wants to free children from 'abuse', should work for the rights of children and for the emancipation of youth, for the lowering of the legal power of the adults, especially the parents.

But most people don't do this.
They hunt for people, especially man,
who choose for a style of living in
which not (only) an adult partner, but
(also) a child's friendship is a
leading motive. Why? Well, they
like and love young friends. How?
maybe now & than more or less
intimate, but that's a private
matter for both...

...It should be a private matter for both... in a society which gives its children the right to start and to stop intimate relations. But these rights do not exist in our 'western' societies; only the right - no: the plight! - to stop, not to start. Children are 'only for the family'... just the place where most of the 'sexual abuse' occurs.

Why do people hunt for children's friends? Maybe they believe, ignoring the facts, in 'the good family'. Maybe they believe a children's friend 'can only be focused on sex'. Maybe this kind of hunt is simply easier than to combat slavery and oppression and to fight for children's rights. If one wants to hunt, a duck or rabbit is easyer than a real dangerous lion to combat.

How can the hunted people response?

Often they defend themselves by
speaking about sexuality. But doing so,
they in fact suggest to be focused on
sex. You know, many or most child lovers
are totally not focused on any sexual
activity. Thus better to keep intimate
matters for the private domain. The
issue is not suited for public discussions.
For public discussion social and economical or emotional dependency are the
first issues to discuss.

This kind of discussions can be prepared in our workgroups , in which the "E" is the very essential letter: the Emancipation - especially the emancipation of children and youth: the only way to their welfare and the only way to combat 'sexual AND OTHER abuse' of children, including prostitution.

Still your secretary,

Dr Frans Gieles.

## SECTION I: CONFERENCE PAPERS 199

Discussion paper for IPCE meeting, Copenhagen 1996

## Use of the Internet to exchange news and to publicize our opinions

The Internet provides us with a multitude of possibilities for electronic communication. Because the Internet is 'hot', a lot of people are being connected out of curiosity, giving us the possibility to reach out to a lot of potential contacts - other pedophile organizations and activists, lonely pedophiles, professionals, and 'ordinary' people, that might want to listen to what we say.

For the lonely and isolated pedophiles that might not have the courage to pick up the phone and call a pedo-organization in his country, the Internet might be a way to anonymously take the first step and obtain information about the organization and the subject in general.

I can see two main areas of communication, where the Internet would be an obvious tool: 1) individual activists and/or pedophile organizations can exchange news, views and in other ways cooperate and: 2) we can get 'our message' out to a broader public.

Communication between activists and organizations: E-mail and mailing lists
E-mail is as fast as a telephone call at the cost of a letter. Furthermore, it is possible
(through encryption) to obtain a degree of privacy that is unknown in other means of
communication. For single activists in countries where there are no organizations, e-mail
is possibly the best way to stay in contact with organizations in other countries, and for
everybody else it is a very convenient communication tool.

Sending an ordinary e-mail message can be compared to sending an open postcard trough the mail - it might be read by the mailman or any other person who sees it on its way. Even though its contents might be perfectly legal, we know that pedophiles are harassed by the authorities in many countries, so the correspondents might want to attract as little attention as possible. With programs like PGP ('Pretty Good Privacy') it is possible to encrypt e-mail in such a way that no one except the proper recipient is able to read it.

Mailing lists is a way to discuss a theme in a closed circle. All contributions to the list is e-mailed to all the 'subscribers'. The existing 'Berry List' is a great example of using a mailing list to create a discussion forum for pedophile activists in many countries. Other approaches could also be possible, for instance a set of mailing lists divided by subject or contents (news, discussion etc.).

Mass communication: News groups and the World Wide Web

A news group is a forum where a defined subject is discussed. There are news groups for almost any imaginable subject, including boy love, girl love, and pedophilia. Virtually any person connected to the Internet can read the articles in the news groups, write an answer and thus participate in the debate, and there are methods to do so anonymously. Anyone can get his message through; contrary to 'readers letters' in the news papers, there is no censorship - no-one can stop us from telling our side of the story. On the other hand, pedo-bashers, incest-psychologists and other narrow minded persons

can tell what they want too. So it is up to each of the persons, that are reading the news group to decide, whose arguments are the most consequent and credible. This ought to be to our advantage, eventually.

There are some interesting questions concerning our use of the news groups - e.g.: should we participate in the discussions at all, what is the effects of posting anonymously or even creating a new (non pedophile) identity - is this unethical?

Another problem concerning the news groups is that more and more internet providers (especially in the USA) censor the news groups, so that their costumers can't get access to the groups dealing with more controversial issues.

The World Wide Web (WWW) is the most recent and the most 'hot' part of the net. It is harder for an internet provider to censor parts of the Web than to exclude news groups. WWW consist of pages of information, that a user can store on the server of his internet provider, so that any other person connected to the net can read them. Such 'home pages' can contain text, pictures, sound clips, links to other pages anywhere in the world and other things. Already, there does exist quite a lot of web-pages with pedo-related contents, but few of them provide more than erotic pictures of boys.

Probably, a web site would be able to reach out to more people worldwide than any other (feasible) relevant media. For the user surfing on the net, connecting to a web site is easier and less committing than to phone an organization or to show up in a book store and buy their magazines.

A good example of an attempt to set up a serious and thorough web site is the 'Pedosexual Resources Directory', that unfortunately had to close down after a few weeks, as the server was overloaded - thousands of people connected to the pages each day! (It has been reopened now, but is not kept up to date). I think it would be worth discussing the possibility of cooperating internationally on building a web site, and to share the workload of collecting and maintaining the information up to date. Also, because of the amount of people that would connect to such a web site, it would create a heavy load on the service providers' server, and thus it could be very expensive. Would it be possible to finance such a web site by several organizations - perhaps even through IPCE - or would it be better that each organization set up its own home page on a server of their own choice?

The most useful information to put on the internet this way would presumably be the addresses, phone numbers etc. of our organizations. Other useful items of information that could be collected and updated without to much trouble are background articles and excerpts from books or magazines (e.g. the Nambla Bulletin and Crime Without Victims), literature lists etc. If this information cannot be put on a web site, posting it on a regular basis in relevant news groups would be a good idea.

As the Internet develops, it will become an increasing part of everyday life for more and more people. Possibly, it will become the first source in which to look for information on any subject. Therefore it is important for us to find out how we can best contribute to the vast amount of information, that is and will be the mass constituent of the net. The sooner we become a part of the internet society, the better are our chances for gaining ground there - and eventually in the real world.

## Alternatives to ILGA

Discussion paper for IPCE meeting, Copenhagen 1996

There has been a great deal of controversy in the International Lesbian and Gay Association (ILGA) because of the expulsion of pro-pedophile groups and the requirement that ILGA member organizations sign a "loyalty oath" denouncing any solidarity with pedophiles. Due to the dissatisfaction with ILGA's policy there has been two initiatives to organize alternatives to ILGA. These are the International Organization for the Liberation of Homosexuality (IOLH) and the Spirit of Stonewall (SOS). Please see NAMBLA bulletin vol. 16 no. 3 p. 8ff for details and background.

The gay movement is criticized not only for its opportunism and lack of solidarity with other sexual minorities, but also for its focus on sexual identity rather than sexual behavior. Historians and anthropologists have repeatedly demonstrated that the prevalent concept of the homosexual as a special kind of human being is a modern construct. Homosexual behavior has not always been associated with a special identity. In other times and in other cultures homosexuality has been something that anybody could do. Even as late as 50 years ago, homosexual behavior was very widespread in the American population according to the Kinsey report, but only a few % of the population were exclusively homosexual throughout their lives.

A few % of the population still fits the category of gay or lesbian very well. For this group the strategy of focusing on identity has been politically very successful. They have been widely recognized as a minority group that deserves protection against discrimination.

But this focus on gay identity has dominated the public debate to such a degree that the population totally has forgotten what previously was common knowledge: That everybody could have homosexual feelings, and that many young people went through a homosexual phase in their lives. Today homosexual behavior is equated with gay/lesbian identity in people's world view. The consequence of this cognitive equality between behavior and identity is that people who do not fit the category of gay or lesbian with all of its connotations are repressing their homosexual feelings for fear of being labelled queer, to such a degree that they develop homophobia and gay-bashing. Today the word 'homosexual' and its synonyms is far the most common insult among teenage boys in Denmark, and probably in other countries as well.

What we are seeing here is the drawback of the strategy of focusing on gay identity: A minority who fits the narrowly defined category of gay or lesbian are gaining strength from organizing around this identity, while the majority of the population who occasionally may have homosexual feelings develop identity problems and hostility towards the gays.

There is therefore every reason to welcome the new alternative organizations which focus on liberating 'alternative' sexual feelings and actions in everyone. The question is now, whether such an alternative sex-lib organization should focus on homosexuality only or include transvestism, sadomasochism, fetichism, pedophilia, exhibitionism, and all the other so-called paraphilias.

Now, who would be attracted by such an organization which focus on liberating homosexual behavior? The gays would still prefer the traditional gay organizations which strengthen their identity. Those who only occasionally have homosexual feelings would stay away for fear of being labelled. Those who are in a homosexual phase in their life are probably too young to be active in an international organization, and when they grow out of that phase they will most likely want to conform, in order to not upset their heterosexual partner. Now who is left to run the organization? You already know the answer: homosexual pedophiles. If such an organization is dominated by pedophiles, then it would probably scare everybody else away, at least under the current hysteria against pedophilia. It would become a cover-up for a pedophile organization, even if the initial intention was something broader.

Our experiences with shady businesses are not too good. Journalists and politicians just love to reveal secrets. The Zymurgy organization is one example. The strange name and the fact that its purpose was not made clear to outsiders attracted attention and caused problems although the organization had done nothing illegal. Another example is an IPCE conference some years ago where participants were only let in if they could show a special invitation letter. A copy of this letter somehow got into the hands of the Swedish police and press, which smelled that here was something secret that they could reveal and make a scandal of. In other words: An organization with a broadly stated purpose of sexual liberation should not be a cover-up for a pedophile organization.

Attempts to form alliances with the traditional gay and lesbian organizations seems to be a waste of time and energy. At least we have had bad experiences with such alliances from almost all countries where this have been tried. So there is definitely a need to rethink our strategies. And maybe we are doing the same mistake as the gay/lesbian organizations: To focus on our identity as pedophiles rather than on behavior or emotions. There are many people who don't want to associate with the pedophile organizations because they don't want to identify as pedophiles.

Discussion paper for IPCE meeting, Copenhagen 1996

## Strategies

Offensive versus defensive strategies: Should we join in the discussions over child abuse or set our own agenda?

Study our opponents and develop workable strategies for counter offence,

Collect documentation on persecutions and send them to governments, human rights organizations, UN, European Human Rights Commission, universities, archives, etc.

Music: Composing new songs or rewriting new texts to old tunes so we better can celebrate our thinking and lifestyles, and performing these in relevant surroundings and at pertinent times - in all countries from which IPCE delegates come.

Contact to politicians.

Send out magazines to libraries, politicians, etc.

Coming out: Openness, demonstrations, happenings.

#### SOME PROVOKING REMARKS ABOUT STRATEGY by Ronald Jan Vergeer Translation by FG

After reading some articles in the Dutch Magazine OK and the Dutch NVSH lwg JORis Newsletter, after hearing about (financial) problems in the NVSH and MARTIJN, after reading the new Dutch anti-kiddyporn law, I would plead for a thorough reconsideration among others about IPCE and the national organisations. Especially going to the public or not going to it is an essential point of reconsideration.

Concretely I plead to separate and to keep separated the next: A, B & C:

A. Only INTERN working organisations.

They organise conversation groups, care taking and counseling. They organise open meetings, but do not go to the public actively. Publications are only intern and do not include any erotics or nudes.

- B. Organisations for study and documentation. We have some of these centra, but now we have to work with the data.
- C. Organisations which sp mak to the public, which work EXTERN.

They make magazins and organise symposia. They show erotics and nudes. But NEVER under the headword or label 'Pedophilia' grerotic youth-adult relations, no! They only focus the place and role of children and youth

- they plead to give children their role in society again;
- they promote the going about between youhs and adults, also the role of grandparents and mentors;
- they promote to give attention to children;
- they plead by example proportional attention for children and youths sport reports, by ex. on tv;
- they promote naturism for children and youths;
- they are very critical about violence on tv, video and compu-games.. etc.

They publish only magazins in very high quality and in a good taste. By example, much better than the Rebelofilms, which lack quality - by the way, you cannot sell youth emancipation in sex shops! Pictures can, if tastefull and within the limits of the law, focus on the right to exist of children; these pictures can be more or less pleasuefull, stimutating, maybe provoking. But... how the public likes it to see,

NOT 'what pedo's like to see!' See: the interests of boylovers or pedo's are 'nothing' in comparison of a much greater interest: it is much more important to show how youngsters in our 'western' culture are made to clones - and to critisise this.

Thus, to be more concretely:

- Keep IPCE as an INTERNAL organisation nothing to do by UNESCO etc.
- A strong national NVSH more important than a strong national workgroup JORi
- If the Magazine of MARTIJN, OK, shows nude pictures, it it works out contra; if 'neutral' magazins of youth (care) organisations show the same pictures, it will work out positieve.
- Thus send your nude pictures to a 'normal' magazine like Revu.
- Thus stimulate the work of documentation centra.
- Make use of the possibilities within the
- Stimulate to make tastfull publications of high level and broad area.
- Thus, work for changes in society, so it will be a honor to go about with youth ...

## SECTION II REPORTS OF THE MEETING 1995

## A. REPORTS FROM THE COUNTRIES

#### GREECE

It is the first time that a greek delegate showed up at the IPCE conference. Greece is not that tolerant as we should think. Even the subject of homosexuality is not that easy to talk about. The word pedophilia is getting a more and more negative connotation.

Only female prostitution is legal, boy prostitution is illegal. There is no clear distinction between homosexuality, pedophilia and childprostitution. All three have a negative image. However there is a homosexual organisation which when it comes out say they are against pedophilia. Before this organisation there was one which spoke in more favourable terms on pedophilia. This organisation however was cancelled in 1988. Greek delegate thinks the negative attitude has something to do with the ILGA case.

I., the greek delegate founded a new pedophile group in Athens. She wrote faxes to TV programs on the subject pedophilia. The group is called The Paladine Society and consists of two men and two women.

At the end of july 1995, so after this years IPCE conference, a meeting is planned of groups who voted against expulsion from the ILGA.

Age of consent: 17 for m/m and 16 for other relations.

This is the fact for a long time.

Adult pornography is not illegal. Childpornography is not allowed altough there is no clear law about this. The public opinion concerning pedophilia is getting more and more negative. Paladine Society still has no newsletter. Still working on the constitution.

#### DENMARK

The general situation in Denmark is not that different as in other countries.

The danish delegate wrote an article in magazine OK about the childpornography law in Denmark. DPA spoke with the danish parliament and had good feelings about this. They wrote a letter to every parliamentmember. The danish Ministery of Justice showed concern about the new proposed law.

In march 1995 the new law went in working, DPA has the feeling that they really influenced the lawforming. The minister decided to organise a hearing on which experts including DPA were invited to give their viewpoints.

The previous law forbids commercial production. The new law as it is working now give punishment for production and possession. DPA could not prevent the last factor. Possession only forbidden in case of two or more children engaged in sexual action. The punishment is a fine.

The general opinion of DPA is that they did well under circumstances.

DPA has around 100 members all over the country. They produced six issues of their magazine NY Sexualpolitik. They organise open meetings two times a year. For members there are more meetings. It is sometimes difficult to find a room for open meetings. There are no contacts with the danish gay groups. Ten years ago there was a good relation. The radioprogram on pedophilia which was announced did not took place. It was cancelled.

The New Zealand pedophile organisation has expanded and thereby changed its name from A(ortearoa)MBLA to A(ustralasian)MBLA. It's an offficial organisation with 24 members spread in the whole country.

Although the public opinion on pedophilia is still very bad and there is a lot of propaganda against it, one can notice a changing climate. Sentences in court seem to be reducing in length and there is some positive information about man-girl love experiences. A letter written by AMBLA's chairman on the lowering of the age of consent was published in a newspaper.

The NCA (National Crime Authority), in their attempt to fight crime had targeted, together with the Mafia and the Triads, pedophile organisations, believing they're sex rings and organizers of sex tours to Third World countries. AMBLA has made a lenghty submission about its aims and philosophy to the Australean Parliamentary Committee whichis investigating the recommendations of the NCA. The APC's work will finish with a few hearings which will take place in July and to which AMBLA hopes to be able to participate, so that the pedophile organizations are removed from the target list.

AMBLA is tying to reclaim the word 'pedophilia'. It was used in a derogatory way in a tv program, and equated with 'child sex criminal'. AMBLA made an official complaint to the Broadcaster and, as its complaint was not upheld, to the Broadcasting Standards Authority, who also rejected it. The case was brought to the New Zealand High Court and the hearing will take place in July. AMBLA has no funds and is carrying on with this work tanks to a few private donations and to its members' autodidactic talent as lawyers.

AMBLA's chairman, **G**erald Moonen, is also suing a tabloid which accused him of having been using his art to seduce children. A top lawyer in the field of detamation

has been employed by the state to assist him. Gerald has sued the paper for a substantial amount of money; in case of losing, he won't have to pay anything.

AMBLA has also taken on the distribution of Gayme and KOI NOS. As a part of 'academic activism' its members are ordering from the libraries books on pedophilia and have been encouraging these libraries to purchase more books like that and put them on their shelves. Within AMBLA, an attempt to develop the spiritual aspects of being a boy-lover is being made.

The law about sex tourism both in New Zealand and in Australia hasn't been put to practice yet.

In Australia the general climate about pedophilia is slightly better, due to the country's more cosmopolitan life.

#### U.S.A.

NAMBLA Bulletin is now published four times a year instead of eight. The four yearly Bulletins dropped have been replaced by four single issue publications, called 'Topics'. The most recent is called "Criminal Justice?" and deals with the US prison system.

GAYME Magazine still comes out twice a year. Photographer Larry Clark had begun legal proceedings against Gayme because it used six of his pictures without his permission. The dispute has now been resolved in an amicable and equitable fashion.

"Zymurgy" is a corporation in Delaware NAMBLA used for administrative purposes. A year ago, for convenience, NAMBLA decided to reestablish Zymurgy as a New York corporation. De Delaware corporation remained. Sensationalistic newspapers published articles saying that NAMBLA was using this corporation fraudulently, and to get tax-free status. This is untrue.

The newly elected, right wing New York State administration was embarassed. NAMBLA was subsequently served with legal papers by the Secretray of the State of New York. NAMBLA has decided to fight the Tawsuit vigorously. Because of the high cost of legal defense, contributions are urgently needed. Send all donations to: Zymurgy Defense Fund, c/o attorney Lawrence Stanley, 670 Broadway Suite, New York, NY 10002 USA.

Boy-lovers are still a target. There is an ongoing hysteria stirred up in relation to the Internet.
Right-wing organisations have come
up with the position that children
who spend a lot of time in front of
their computers can easely get information about pedophilia and see
pornography.

#### UNITED KINGDOM

Ther's no official pedophile organization, just a group of friends meeting informally. This group may become either an organization, a business or a service. The hostile press and the vague accusations against pedophiles are a threat to a pedophile organization.

There is a pedophile presence in different projects (gay ofganisations like CHE, books, press archives, etc.) who is lobbying against antipedophile resolutions going to the Parliament, like the NorthHilton bill to prosecute sex tourists. This bill would only prosecute somebody, if the offence committed is also punishable in the country it took place. It's an unpopular bill due to the difficulty of proving the facts and the risk of blackmail.

The jail sentence for possession of "indecent" pictures of children has been raised to sex months. Police raids at suspected pedophiles' homes take place.

The three last issues of the magazin for girl-lovers "Uncommon Desires" was confiscated at the Customs. The Dutch book "Forbidden flowers" was also confiscated, but was returned a year later with the explanation that it's good material to teach gifs about sex.

Two new films with a pedophile subtheme have appeared and one of them has been shown on British tv.

The public opinion is quiet for now and no scandals are heard, with the exception of a priest in Ireland who got convicted for "seducing a child". There have been a lot of comments on tv and newspapers about priets, and people are getting more suspicious.

#### AUSTRIA

Sleepy, conservative country. Yet conditions are not so bad.

The group "Peter Pan" has stopped due to personal problems and reststance against it from the gay community, especially the lesbians. "Gruppe 1993" sentenced because of pedo-relations; fellows and friends dissapointed. Still efforts to have discussions.

It is difficult to establish a group. In Austria it is forbidden to propagate gay relations in public. Austria has many such 'dead' laws which can be picked up occasionally.

We know good psychologists and social workers, but they don't dare to talk in public.

Autumn 1994 a new law on child porn material has appeared, making prison up to six months possible. The text of the law is binconsequent.

Ther's discussion now about the ages of consent: for hetero's 14 y, for gays 18 year of age. We hope this article 209 will disappear with the help of the gay movement.

In fact we have a good relation with the gay movement; the item pedophilia is, so to say, 'incorporated'.

#### GERMANY

We are involved in the struggle with the ILGA - that is: we are discussying intensively, but ILGA don't want any discussion.

In general in Germany pedo groups are kicked out of the gay groups, however not in Munich, this group is carried by them. The group is a selfhelp-group and carries the name pedophilis. The new laws in Germany mention two ages: below 14 a child is considired not to be able to have sexuality; between 14 & 16 it has to be proved the child not to be able to have sexuality.

Over 14 you can say 'I am efebofile', but it's important to keep fighting for the below-14levers.

We are busy to found a (new) national group or to make the Agem Pado im BVH self supporting, because the BVH does not work very well.

The Neurenberg group walked out of the gay group: there was no place anymore. We found a gay bookstore where we can meet. We just exist but without activities.

This new 14-16-law results in more relation between the 14-16-group and adults,...but more prosecutions too! There is more hysteria in society: people think that the new law leads to more seduction. People are over-aware, as a consequence more cases and more convictions.

There are more convictions anyhow, also belowithe 14 age. Percentages are not known.

It seems to be linked with the militant feminism. Female groups are fighting very hard against pedogroups by organizing activities, visiting pedo-meetings - say: spying! - and working in youth clubs.

There appeared a study of many cases of child abuse: the Bauerman Report.

The Tübingen group reports of a female group "Wildwasser", who want to influence the local politicians. They plead by example for more supervision in swiming pools etc. The group, about 12 persons, reports: "The more is legal, the more is prosecuted!" Even a man who is going about with children anyway is suspected.

#### ITALY

There is very little left in Italy. Partly this is a consequence of the west-European influences. Here we have to 'talk about everything'... well, since the public discussion in Italy nothing is left... and there is no way back.

#### SPAIN

A problem arised when a person infiltrated in the pedo community and then begun to blackmail people for money. He seemed to do the same with French people. This person is Javier Bastena Reda, Asturias.

The group in Barcelona, Ca.a. Lambda, is good working and has a nice magazine, about homosexuality and pedophilia. SPain has no such culture as our, in which one has to talk about everything. The group 'Rising Love' has stopped; it's a one-person-group now.

#### PORTUGAL

No group exist. A person made a 'little Newsletter'. Laws look like the Dutch ones. Things are going the way of all West-European countries: the American way! So also in Portugal tv items about 'satanic child abuse rings'

#### FRANCE

A few people try to keep the head above the waterline, as we say in Dutch. A little Newsletter appeared, but is once again stopped by police. The leading people is getting old and partly quite sick.

#### BELGIUM

Big trouble years ago. Philippe Carpentier had a long sentence. He is free now, but very ill, apparently to dead.

The group in Gent and the group in Antwerpen are in fact one-man-groups.

The Stanford case has had many publicity. He went to the Court of Appeal.

Climate is like the USA atmosphere. Action is taken against sex tourism. Bluntly, last twelve months have been an utterly disasterous period for the pedophile/child emancipation movement here, and almost all the repressive structure peviciusly enacted in other countries is now in place here. Within the next few months, if the police and prosecutors do what they are promising to do, the pedophile/child emancipation movement here will cease to exist.

1. Child pornography legislation: aggitation began late 1993 by the Amsterdam police and Central Research Institute (the Dutch version of the FBI), with a brilliantly orchestrated campaign of lies and an emotional video presentation. Early in 1994 a proposal was submitted by the Minister of Justice (a conservative Catholic from the Christian party) to increase penalties 12-fold (from three months to four years) and make simple possession of images a criminal offense (previously only manufacture, sale, distribution, display, or holding in stock for the such purposes, was criminal). Initially the Council of State, which passes on the constitutionalilty of law proposals, questioned whether this would not violate the right to possess intellectual materials as assured in the European Treaty of Human Rights; this right is not absolute, however, being balanced against the right of a nation to protect its citizens and their morals, and when "child abuse" was intoned, they gave in. A campaign - helped by an ill-timed police seizure of Donald Mader's work from an Amsterdam gallery last year - seemed to be effective, and when the new government was seated in September, 1994, it appeared that all the governing parties opposed the bill and demanded modifications, to either narrow the definition of what images were to be covered, or limit the law to commercial exploitation. The new "liberal" Minister of Justice, a woman prosecutor, however, insisted that it had to be passed exactly as her predecessor had written it, and tried to shove it through parliament so fast that even the party caususes could not discuss their response. She was forced to allow one further week for them, but left campaigners no time to raise any public objection, or even organize to lobby the party caucuses (the Labour Party caucus heard 3 speakers against the law and 22 police and child-right speakers favouring it!) She was also helped by a very serious case police and justice managed to have in court at that moment, with admissions that children had been drugged before they were filmed. Some possible amendments were proposed, but without coordination on the floor of Parliament all failed or were withdrawn when the Minister of Justice gave the expectable "reassurances" that all controls over the law were unnecesary. At the same time, her attempts to reassure the Parliament with regard to the overbroad definitions of what images come under the law, by suggesting that only images in which children are posed in ways which would harm them, has only undermined what little was established by the courts in the Mader cases, and reopens the way for attempts by police to broaden the definitions. In the end, the law passed unanimously: it provides for up to four years imprisonment for possession of any posed nude image of a child - and since it's passage the Amsterdam police have referred for prosecution videos of clothed children as well. The one exception allows anti-pornography campaigners to continue to cart porno around and show it as part of their hate campaigns. After proforms approval by Senate, it will come in force about 1 October. The new penalty structure allows homes to be raided essentially without warrents, and detention for up to 3 months for investigation, followed by detention without bail until trial, and during appeal. The Minister of Justice repeatedly stressed during the debate in Parliament that she expected that any time there was the slightest suspicion of

possession of images covered by the law, the police must proceed with the raids and detention. Amsterdam police have already indicated their intention to use the law to 'eliminate all pedophiles from society', and spoken of lists of suspects being prepared, and CRI has recently shown to the press lists of organizations to be raided, including the Brongersma Foundation.

- 2. The "Compaint clause": During wide-ranging revisions of the morals laws in 1991, the section in the law which previously had prevented police from independently beginning an investigation and prosecution into sexual contacts between a male over the age of 16 and a girl between 12 and 16, unless there were a complaint from the girl or her parents (used to promote "shotgun marriages", offering the male a chance marry and "make an honest woman of her" in exchange for not being prosecuted), was extended to boys as well in an effort to be "gender equal". (This was the action which, it was falsely claimed, 'lowered the age of consent to 12"; the age of consent has remained 16, merely with limits on how prosecutions could be brought.) In the review of the revisions of the sex law this year, done by a committee composed of police, social workers and child protection advocates, the recommendation has been made to at least partially restore the authority to the police to begin such investigations on their own - for the protection of the minors. The police have figured out how to get around this clause anyway (they are not restricted from beginning investigations of prostitution, and simply treat all reports as incidents of prostitution, particularly if any gift changed hands), and from the time that the courts declared that whether or not the minor wished the adult prosecuted, a complaint from the parents was legally sufficient to proceed against the adult over the wishes of the minor, this law has been a dead letter anyway. The best predictions are that restrictions on police investigations will effectively disappear in 1996.
- 3. Sex tourism: major new campaign by Child Right International to get the Dutch to enact laws to prosecute their citizens here for sex with minors in other countries is now underway. So far, the Minister of Justice has balked on practical grounds, that it would be too hard (and expensive) to collect evidence and proceed with trials. We must assume that with the well-publicized trials in Sweeden and other EU countries that this will evaporate and Netherlands will follow suit.
- 4. Debate on life-long incarceration: During an interview with director of one of the secure psychiatric institutions looking back on his 20 years service, who noted that one of the major changes in his tenure was the realization that all pedophiles were not harmless individuals who loved children as we had thought, but dangerous psychopaths who had to be incarcerated for life - he suggested it was our greatest challenge now to find ways to provide some minimal quality of life for them while they awaited natural death behind bars. (YOlkskrant, Amsterdam, 2 March 1995, p. 13) Several letters followed, mostly from women, calling him a child raper because he was concerned for the perpetrators and ignored the suffering of the victims. There has since been a further round on TV, during series on the failures of psychiatry, which asked why, as pedos are uncurable, and worse yet, some don't even want to be cured, they are still being held in psychiatric institutions? It was not suggested they should go free, however ... In light of Canadian and U.S. "Sexual Predator" laws providing for life-long incarceration, the arrival of this debate bodes iil.

Europol: a mighty organisation for international police work with scarcely democratic control over it. They will manage fraud, drugs.... and there will become pressure to let it manage alsoo indecency offenses.

#### THE NETHERLANDS - Presentation of the Dutch organisations

#### MARTIJN

Association to get pedophilia accepted, some hundreds of members. Organizes meetings for members, a members service for books etc. Writes to politicians about law proposals. Tries to help people if asked for. Comes in publicity including tv when possible. Problem is to find enough active board members and so the time to do what is to be done.

O.K. Magazine, edited by MARTIJN, goes to members and to bookshops, libraries and officials; some sex shops sell it also. About six issues a year with 'decent', but eventually a bit provoking pictures. Tries to give a positive image about pedophilia and pedophile relations.

#### KOINOS

A two language magazine, English & German language, about the beauty of boys especially teenagers. No nude photo's, so it can pass the customs in and out of Europe.

BRONGERSMA FOUNDATION Dr Brongersma is getting older and is ill; the foundation will continue the work: much documents about boy/child loving are gathered, among which many unique issues.

#### ENCLAVE

The editor of Dr Bernards many books in many languages.

Scietific oriented magazin about pedophilia - the only scientific magazin as far as we know. A large board of editors with many famous names.

#### UNCOMMON DESIRES

Magazine for girl-lovers, edited in USA and The Netherlands both. Problems with the British costums. It seems that only one picture is seen as indecent.

National Association for Sexual Reform, with about 4.000 members, as such existing nearly 50 years. Former associations had other names and existed sice more than 110 years.

Once we had many theusends of members, but since condoms are everywhere avaible and advises in sexual matters are given by docters and other associations it is more or less an 'ideological' association with less members.

NVSH has several local chapters, some connected associations, national and local workgroups, among others about child-adult relations and/or pedophilia. There is a national NVSH Magazine Sekstant for members and for the public.

#### NVSH lwg JORis

Since last year an independent association of NVSH members which gives attention to Youth-Adult Relations, intimacy, sexuality ("JORis"). An association with about 20 members which organises regular Platform Meetings to discuss themes and ideas. A quarterly Newsletter (in Dutch) is the intern medium to exchange ideas and experiences. Much documentation is gathered.

This group manages since several years the secretary and the treasury for the IPCE Meetings & Newsletters.

Many foreighn letters reach the group.

NVSH/RVSH werkgroep Pedopfilie Rotterdam "R" stands for "Rotterdam". The oldest workgroup on pedophilia in The Netherlands, just 25 years existing now. A little exposition during the meeting geve a view on the history of this and other groups.

Once a month Open Meeting - no discussion group nor thematic talking, more like a café or pub in which people can meet and speak each other. Much documentation, books, articles etc is gathered and spread out on a large literature table. The amount of visitors spreads between 20 and 70.

NVSH werkgroep Pedofilie Amsterdam The workgroup of the local NVSH chapter was our host during IPCE Meeting last year. Since the Munich group said they could not be our host for this meeting, the Amsterdam group asked the local

NVSH-chapter board to be IPCE's host again. But the board refused. They were afraid to come in the newspapers as 'the center of the global pedophile organization'. Shortly before it the papers mentioned the arrest of some people who had visited the open meetings of the workgroup. The workgroup proposed at the general members meeting to critisise this decision of the board, and so did the Myority of the members meeting. The board decided to regign its post, so now the chapter has no board.

The local workgroup however continues its work with the monthly open meetings, organized like the meetings in Rotterdam. The workgroup has had an intergenerational telephoneline for english speakers, but stopped it because of the very low response.

NVSH werkgroep KOR Den Haag This group, the workgroup on Child-Adult Relations ("KOR) of the NVSH chapter Den Haag is our host now. It's a small but very active group. Monthly open meetings with about 25 visitors; a closed group to talk and discuss more on personal level. Regular contacts with the local (Moral) police and other organisations. The group is allowed to help arrested persons. With the local Public Health Organization they study AIDS by children and try to prevent it. If people mention problems with a child-adult relation, both adult and child can be helped. The group spoke at schools where problems about 'a child molestor' were arisen.

LOCAL WORKGROUPS

in and out of NVSH are in some more cities: Utrecht, Nimegen, Groningen and Hengelo. Their names vary a bit and ther amount of members, ways of thinking and acting also.
Two of these groups presented themselves at the IPCE Meeting:

#### NVSH werkgroep JORis Zwolle & NVSH Werkgroep JORis Zutphen

The Zwolle group has monthly open meetings in a gay center, the Zutphen group has monthly meetings in living rooms of the members. Themes aswell als the personal way of living are discussed.

The groups work closely together in giving 'information about sexuality' to groups of youth in the naberhood, the east of The Netherlands.

The groups made a little brochure which is spread over about 400 schools and sport clubs etc in the regio; a second mailing will follow.

Subject of the brochure is not 'pedophilia', but child-adult friendships. A mother, a father, an adult, some children speak about it; questions about bringing up children and the legacy of such friendships anre mentioned too.

\* From the IPCE Meeting came many questions to have this brochure translated in english. The groups shall try to have an english brochure at the next IPCE Meeting.

#### P.S. by NVSH

Recently a discussion is started (by the Amsterdam local chapter board) about the advertisements in the NVSH Magazine Sekstant. Usually ads are accepted if the mentioned age is twelk or higher. Some people will accept these ads because NVSH is an association for emancipation - of youth and adults both. Other people rejects this idea, partly because of their ideas about moralitys partly because their fear for the image of NVSH in the greater public. These ads could diminish the amount of possible members. Discussion is atill going.

#### B. REPORTS ABOUT THE FOUR THEMES

### THEME 1: STRATEGIES TO SURVIVE

(as a group or as individuals) and to have influence - especially after the expulsions from ILGA, after the rigid legislation in many countries and the growth of the Child Abuse Industry....

#### ..Diversity of strategies

There are several strategies, as a person and as a group. Some people form a group and use 'Pedophilia' in the name; others form a group but choose a breader headword for it. Others form a little community but no formal group. The situations in the various countries differ, so the strategies have to differ. Flexibility is part of a good strategy: situations can change.

#### Responsibility

Leaders and members of formal groups have to be responsible and upright. They should avoid to share young friends and if their house should be searched, nothing illegal should be found. Members should split up the resonsibilities and should make clear agreements about it.

Be especial cautious for adres lists. Keep the laws and advise the members to do the same. Do not defend what is not defendable.

#### Self confidence

This is a basic attitude to survive. Belief in yourself and your being all right. Sharp your mind by developping intelligent views. Don't be naive - the others see you as 'childiss'. Keep broad interests and share broader discussions, groups and debates, aswell as a group, aswell as a person.

#### Diversity of functions

Nor a group, nor an individual should start more functions than really is possible. Thus divide the functions within and among the persons and groups. By example, helping persons and political action cannot be shared by one group. By example NAMBLA has divided the different kinds of work among different groups for each kind of work.

#### Publicity?

Much discussion about publicity at the meeting! "As much as possible!", said one, "Not any!" pleaded another. "Objective!" sain one, "No: emotional approach!" said another. "Use only the written press and avoid tv"... contra "try to come on Several groups avoid publicity; they talk with the people they meet and trust. If you search for greater publicity, you have to 'time' it carefully. Just after a negative case, you can only be seen as negative too. The newspapers report in capitals the beginning of every case, they seldom mention the suspect is cleared of the charge - so tell the people if this is the case. If you talk for radio or tv. do'nt speak long, not more than some minutes only; then wait for the response or reaction. Several members plead to organize as much as possible reactions, aswell on 'bad publicity', as for 'good publicity'. The mass media can hurt us - but if you use the same media carefully they can be helpfull too.

#### Openess...

... about what? Much differences for groups and persons in the different countries and situations. Some members pleaded frankness as much as possible, including the use of the word 'pedophile'. But most of the members try to avoid this word - in some countries even the use of the word is like self-suicide, or discuss' the matter is forbidden, even having an opinion about it is forbidden or at least suspect. If you are known as 'a P', than all pictures in your house are seen as 'porno'!

### THEME 2: ETHICS; MORALS AND

DISTINCTIONS between

'child sexual abuse' and 'positively experienced intergenerational intimacy', including policies to maintain the latter in the meanstream of the first

#### INTRODUCTION by Donal Mader

- 1. While I am best known to most of you as a photographer, or perhaps writer, I am actually by training and 20 years experience a clergyman. As such, I have had opportunity to evaluate intergenerational relationships from all angles - counseling with people who felt themselves victims of abuse, as well as observing relations of others during my years of activism, as well observing my own relationships. I draw on that experience here today.
- 2. I agreed to present my thoughts on this topic because of my own disappointment with the work done so far on issue of ethics. Reading papers and discussions from previous conferences, they never seem to get beyond the litany that, yes, of course, all intergenerational relationships must be consenting. However, we never get beyond this affirmation of consent, to examine issues of what it means to consent and what consent entails: who can consent, and under what circumstances. This is not as self-evident as you might think; it is not just a matter that if a person says yes (or even more, does not say no) that they have consented; nor, by the same token, that if they say no, under certain circumstances and in certain ways, that they mean a Isting and absolute no. Law cases like that of Mike Tyson and Eugene Kennedy Smith in America Indicate that even for heterosexual adults, this is not a simple matter to sort out. Nor is this just an issue for sexuality: there is major debate going on im medical profession about consent on the part of children for radical medical proceedures (such as treatment for childhood cancers) or proceedures for ending the life of adults. The situation for intergenerational relationships is admittedly one of the extremes in this debate, because of the degree of the power imbalance between children and adults (and while this may not be as extreme as those hostile to such relationships paint it, pedophiles themselves acknowledge it when they complain about how children are oppressed and manipulated by educational and legal systems). If those involved in intergenerational relationships can make a contribution to this debate on consent, from these extreme circumstances, they may be able to contribute to solving a deeply vexing issue for all society. 3. There are also strategic reasons for this. When NAMSLA
- 3. There are also strategic reasons for this. When NAMBLA representatives make their usual recommendation that age of consent laws should be repealed, they are unable to articulate anything of what would replace them, except to insist that it would be "consent". This was obviouisly inadequate. If there is going to be a demand for elimination of age of consent laws, one must be able to talk more fully about what it would be that would take their place.
- 4. With this in mind, I wish to raise some questions about three areas in consent, which for the sake of mnemonics I will call:
- 1) Capacity for consent
- Constraints on consent
   Conditions for consent

I. Capacity for consent:

I was involved in the American movement from its start, and through that time I have supported the concept of eliminating age of consent laws. Over the past two years, however, I have begun to reconsider that position. This has nothing to do with setting it slightly under the age of the boys to whom I am attracted. Rather, I am beginning to see a body of evidence accumulating with regard to the capacity on the part of children to make moral choices, all of which puts the development of this capacity at about the age of 7. I recognize that all of the ages of consent

now on the law books are utterly random and absurd: there is little or nothing that distinguishes a 14 year old from a 18 year old, and using 12, physical puberty, is equally absurd: having pubic hair, or the physical capacity to reproduce, has no bearing whatsoever on the capacity to give consent. But there are, from very different angles, a number of suggestions that somewhere around the age of 7, a capacity to make moral decisions and thus to give consent develops, which is not there in a child younger than that age.

The first of these bodies of evidence comes from an unusual source: the moral theologians of the Roman (Western) Church, who beginning in the 12th century, suggested that children from the age of seven were capable of distinguishing right from wrong and good from bad, and therefore could and should, from that age, engage in confession. This point of view ultimately won out in our own century when the Roman Church set the age for first communion at seven. Now, these moral theologians were not pulling figures out of the air: they functioned in their day much as psychologists and psychiatrists do today, hearing people talk about their inner lives, and they were close observers of human nature. I would give considerable weight to their observations, both because they were made in circumstances where there was no "ax to grind" about child development, and because this evidence is something our conservative religious opponenets have problems dealing with: who can contradict centuries of the authority of the church?

Curiously enough, 20th century child development psychologists and researchers, beginnging with Piaget, also quite independently, from their own observations, come to the same conclusion; that the moral sense, the ability to distinguish right from wrong and make moral evaluations of actions, develops at about the age of 7. I simply refer you to the work of Piaget and Coles and others: it is readily available, if not terribly accessible (which is to say, somewhat of a hard read). Another very recent item which also suggests the same developmental pattern is the paper by M.F. Delfos, of Utrecht State University, published in Dutch in Seksuology, 1994:18. Researching the development of the human capacity for intimacy, he sets out a series of 12 developmental stages, and finds that the first real capacity for an independent relationship (other than with parents and siblings) develops for a child in the third stage, at around the age of 7. Obviously the capacity to enter into relationships is a necessary component of consent. Finally, medical researchers working on the question of when a child can consent to medical proceedures, have also come forward with this age as the minimum for consent. On this, I would recommend J. Pierce's "Consent to Treatment During Childhood", in the British Journal of Psychiatry, 165/Dec. 1994. On the basis of his research and experience, he suggests that under the age of 7, children do not have sufficient understanding of death, the duration of pain, or other factors, to consent; over the age of about 15, they should have absolute right to determine their own treatment as adults.

Now, I know the immediate reaction: "Oh, kids of three know what feels good and can say yes to it!" But we are not dealing just with "what feels good": sexuality is not just an itch to be scratched. That may be true for certain acts such as a back rub or tickling (but only some tickling: I recently spoke with a new American exile who was complaining how he was sent to prison because he "just tickled" a little girl - and later told how the tickling was between her legs; that is not "just tickling"!). Genital, sexual acts also have a social significance, and to

consent to them one needs to have an understanding of that significance. I would suggest that such an understanding is possible only at a certain developmental level - and that seems to be around seven. There must also be a capacity to evaluate whether one behaviour is consequent with another (as is absent in the case of children from abusive families who come to accept beatings as an expression of "love"). Consent finally involves a certain general degree of experience with and understanding of the motives of others, and an ability to evaluate their trustworthyness. All of this requires a certain period of life experience.

experience. At the very least, the question must be asked, what experience and understanding a child must have before consent can take place. I find that same question posed by a young person himself: in the Mark Moffit interview quoted in Pat Calilfia's Public Sex (which I highly recommend: Cleis Press, Pittburgh, 1994), p. 67. As we have heard very little from the young people themselves here, his words are especially apposite:
"I think the age of consent should be lowered and probably abolished. But only after coercion laws have been strengthened, and there has been an adequate education of prepubescent children. As it stands now, a lot of kids would be in danger

since they don't know that much about sex and sexual relationships...It all comes back to education...

When we can answer that challenge from a teenager, to say what is needed in the way of education, and when a child can usefully take that information and experience in, we can answer the question of capacity for consent. The research is out there; it needs to be put together.

II. Constraints on Consent We not only tend to see consent as a simple "yes" or "no", but also as a purely interpersonal process, quite free from social contexts. To illustrate how much more can be there, let us take situation of long-term pedophile prisoner who is approached to participate in a dangerous three-year medical experiment with a new hormone treatment: if "cured", he is promised release, and even if it fails to work and produces potentially fatal side effects, the prison doctor promises that he will be recommended for release because of his willingness to risk himself. The man says yes. Did he really consent? Was he in a position to really be able to actually consent? We regularly object to enforced "treatment" for imprisoned pedophiles: we recognize that their consent is not free and real. Why does this not apply to situations of power inequality between adults and children? In my own ministry, over 20 years ago, I was shocked to find in my first parish, a housing project in New

York City, that almost all of the girls in the youth group had experience of their "step-fathers" (or simply mommy's latest manfriend) having sex with them. None liked it - but all recognized

that the man provided the income which kept the family afloat (so did the man; that is why he could safely demand sex), and therefore accepted it. They "consented" - or at least they did Was this consent? not object.

I would maintain, based on my observations, that there is no situation of sexuality within the family that is truely consenting; the family is so basically a coercive institution that free choice is impossible. Similarly, as indicated by the presentation yesterday, we generally recognize that care workers, teachers and others who can influence the child's welfare, have, or are preceived by the child as having, too much power to allow

a situation for "free" consent. What about sex tourism? As white, first world males we generally fail to see the vast power we hold, by our economic status and our gender; it is so "natural" to us that we cannot see it and its effects. Even if we are not talking about the choice between sex and starvation, if a child is offered a chance to make more in an hour than its mother makes in a week sewing jackets for Levi's - is that not also parallel with the initial example of coerced consent for the pedophile prisoner?

I must make it clear that sex tourism, as a social issue, is a vast lie. Accurate statistics are very hard to come by, but both the percentage of child prostitution in sex tourism in general, and the percentage of foreign participation in child prostitution where it exists, would appear to be miniscule. Further, the vast majority of those Westerners who do use child prostitutes in foreign countries are persons who would never be considered, or identify themselves, as pedophiles; they are married, family men on a "fling"; and the majority of pedophiles do not travel for sexual purposes. None the less, sex tourism does exist in the pedophile community, and it is an individual moral issue.

I have heard all the objections over the years:

1) It's no worse than the economic exploitation. Right - and no

better; that objection condemns the one who uses it.

The children would be doing it anyway; there was already child prostitition in that country. Same problem: that an evil exists doesn't excuse one's participation in it. Further, it is not the same: the participation of a wealthy Westerner distorts (and perhaps increases) a market.

3) These are "sex positive" cultures. This one should have died with Margaret Mead, when she noted that there are no "liberated" cultures, only that irrational restrictions merely lie in different places, and we in our ethnocentrism read these as "liberated". On a hypothetical South Sea island, you may be permitted to have sex with your sister - but no woman is permitted to eat a banana. As another example: Peter Jackson's Male Homosexuality in Thailand makes it clear that while Thai culture looked favourably on man-boy relationships, this was only within a context in which the man made a long-term commitment to the boy and his financial welfare, establishing him in a trade or business; this is hopelessly distorted by Western sex tourism. Nor are cultures like Chinese restaurant menus, where you can take one from column A and two from column B: a culture is a living organism; to take what you want - because of your wealth and power as an outsider - is also to violate the culture, as well as the individual.

4) You're imposing your Western morality on their society. There's more than a whiff of racism in that one: it's a refurbished version of the old "life is cheap in the tropics/ among the yellow races" line, and all that went with it. In light of objection (3), what is equally likely is that the

Westerner is imposing his needs on their society.

5) Would you rather have these kids starve? Far from being an objection, this is just a recognition of the Westerner's vast power in the situation. No: I'd rather see social justice so the kids could make a free decision, without the economic coercion.

There are all sorts of constraints on consent, created by power inequities. Perhaps I am overstating them; but we need to first recognize them, then evaluate them, before we can speak about consent.

III. Conditions for Consent: As we have seen, people can "say yes" without really consenting, (and "no" can be a step in courtship). How can we tell if this is the case?

Pierce's article on medical consent suggests that, for the age group between 7 and about 15, the crucial element in medical consent is the relation between the child and those with power and control over the child. To understand the degree of freedom the child has, one must understand whether they are acting under parental pressure, or perhaps against it. I would suggest that there is a similar dynamic in all consent situations. To know if a person is really, freely, consenting, requires knowing that person well enough to really know and understand their reasons for consent. This cannot happen in casual "recreational sex" or sex tourism situations. Even in "long-term" relationships, this is sometimes absent, as the more powerful partner may be remarkably insensitive to the needs and wishes of the other. There is also a matter of enlightened self-interest in all this. From my - admittedly unscientifically - observations, I would suggest that there are very few boys - probably less than 5%, and I cannot speak at all regarding girls - who want a sexual encounter with an adult man. These same observations suggest, however, that there is a much larger percentage - perhaps 40% of boys who will agree to such encounters. This may be out of their self-interest, simply for money or, quite outside the hustler scene, but equally likely, the life-experiences (such as travel or introduction to levels of society which they otherwise would not have encountered) which such a relationship offers. Or it may be out of their affirmation of the relationship, a recognition that the man loves them and their willingness to respond by granting what the man wants, although it may not be high among their own wishes. Once beyond the simple hustling scene, consent in both these situations is predecated on the quality of the relationship, as it is preceived by the boy. If subsequent events - perhaps rejection or betrayal on the part of the man - lead the boy to reevaluate the relationship, it will probably come to be perceived as abuse, particularly in light of all the social pressures to see all such relationships in that way). (Parenthetically, I would note that the original book on which For a Lost Soldier was based - not the wretched propaganda movie version - is a paradigm for this situation.) For the boylover's own safety, as well as for ethical reasons, it behooves him to pay close attention to the quality of the relationship from which the consent arises. This ties in also with Theo Sandfort's research, which indicated that to the degree which the young persons felt their involvement to be a free decision, their evaluation of the relationship was more positive. To evaluate consent, we must evaluate the quality of the relationship.

I cannot lay down any standards for the quality of relationships which form the conditions for consent, nor indeed for degrees of inequality which constrain consent, or the qualities on which the capacity for consent is based. Nor is that my job: that should take place as part of a wide-ranging discussion among those who have been or are involved in intergenerational relationships, and not merely on a theoretical level, but with reference to concrete experiences. I merely hope that I have asked some of the right questions to open up that discussion.

#### - DISCUSSION

#### About consent

Thus, if the child says "Yes", this is not sufficient; you have to know the reasons, the motives; you have to understand the consent. This is possible in a good relation, scarcely in a short contact.

Thus evaluate the quality of the relation. Absolute equality in not possible in any relation; relationship is an ongoing process of mutality. Good relations include relation with the parents. Good relations give real support - and good memories for a long time. Relations can make you happy, far more than, say, some pictures.

Evaluate relations... for every relation a team of social workers? No, you can make your own evaluation. If a case comes to court, then the relation should be evaluated by others.

Consent is a moral discision, for the adult aswell for the child. Children above the proposed age of consent have learned about morals; they know many rules of society, by example about being nude, about homosexual contacts, about youth-adult relations. The child has to decide if he pass all these rules

A problem is: if a child says YEs and means Yes, a wholf crowd of people who forbid to say Yes and who control the child... an 'Age of oppression' should be needed! At which age parents can forbid the child to be nude? Shame is learned, from the age of babies aready. Many trauma's are caused by the oppression of children. A good age of consent (law) can protect the child against oppression: as soon as he/she can make (moral) discisions, the right of the parents to do it for the child should equally diminish.

Initiatives of the child... than the adult has to make a quick moral discision to let it go or to stop it. Cases are mentionned in which the childs initiatives were permitted, by example to play with fathers penis in the parents bed.... parents condemnned and child placed in an institution... this was in Germany. In The united kingdom a man was condemned: he had tried to stop the childs initiatives; but failed.

The level of consciousness of the adult should be a criterium, not a thin line on the belly. But consciousness and reasonable morality is difficult for adults too in sexual matters. Sexual education does not exist in fact; in sexal matters life experiences are the teacher. Lessions to learn loving... cuddling hours at school...

A special problem is the ingnorance of the professionals and their (un)ability for really listening to the child. The same holds for the interrogation by police.

#### About poor countries and (sex) troursm

Poverty is the real problem in the Third World countries. What to do? 'Give a fishing rod in stead of one fish'. Support projects for real development. As an individual nobody can fight the poverty; yet you are responsible for your own discisions, for giving a fish or a fishing rod.

Sex tourism is especially problematic, for everybody. If all tourists should stay away, the economy will crash. Some tourists are blackmailed for money. If the laws will change to make condemnation in the home country possible, blackmailing will grow.

The street children too will pick up their profit to earn some money, more in an hour than a factory worker in a week. When the beaches in Turkey were 'cleaned' from young boys, the boys changed economic policy: they gonna steal in the cities.

Situations can vary and differ, by example between a great city and a small village. But yet you have your onw respondibility: not for the total culture or poverty, but for your own way of action with it.

#### About criteria

Criteria may differ in nature: ethic and moral criteria can not be the same as juridical criteria. The first deal with the inner side of human, the motives, the feelings, the relations; the latter have to deal with behavior which can be prooved. The first can be developed, by us for example; the latter have to be prooved correct in croncrete cases. We suppose it is not our ability to formulate correct juridical criteria. Yet we have the task to formulate own criteria, ethical and moral ones, and propose these to the greater public.

The explanation of Don Mader about consent can help us. In society there is discussion going on such matters, in the heterosexual world too. Consent is an issue there too.

Problematic is the discussionabout 'the damage for the child'. People like the Child Protection Movement see damage everywhere - if not now, than later in the child's life. They seem to have more care for the public morals then for the children. We can only agree with them in this respect: there is and there has to be an age of consent. And this is only one of the possible criteria. Quality of relationship is more important.

As far as our discussion is now, no juridical criteria can be formulated. Yet we have to continue our discussion about ethics and morals. Don't forget: others, like the mentioned professionals, continue their discussion on the same topic too. They are very earger to interveniate in every youth-adult relation!

Difficult, for the parents too: to fight these brutal interventions in their (family) life, to give freedom to their children to make their own moral decisions as soon they are on age of consent, to restrict oppres sion in their bringing up.

and is well worth reading.

## THEME 3: RELIGION AND INTER-GENERATIONAL RELATIONSHIPS

#### INTRODUCTION by Rev. Donald Mader

The topic is so large as to require that one only take several random explorations into it:

1) Religion, Intergenerational Relations and Ritual: One of the things which religion - religion in general - provides is ritual. In comparative religion, ritual is understood as "what you do when you don't know what else to do": in pivotal times or moments of crisis (such as births, deaths, marriages, illnesses, farewells, life-transitions), when you feel it is appropriate to do something, but there is no practical step to be taken. At such moments, one, simply did or does something by impulse or intuition, and it "feels right", helping express feelings and giving meaning. As such, the same action or complex of actions are repeated on the next similar occasion, passed down, and became ritual. There is a human need for ritual: we have family rituals, school rituals, national rituals, religious rituals. Whether particular rituals "work" for us is largely a matter of taste. Just as gays and lesbians seek to appropriate marriage rituals to mark the commencement of their relations, there is no reason there should not be rituals marking intergenerational relationships too. Now, my own taste runs more into sterilizing a hunting knife in the flames of a campfire, my little friend and I cutting each other's forearm, and silently holding the cuts together to become "blood brothers": that comes from American Indian ritual. It contains, wordlessly, both a very powerful statement of oneness, and an exercise in trust. Other's tastes my be different; I'd merely like to bring to your attention a ritual prepared by a Jewish rabbi and printed in Gayme 2:1. For me, it is too wordy, but it

2) Religion. Spirituality and Intergenerational Relationships: Religion obviously provides a context for spirituality, that is to say, our relation to a supreme being (or beings) and transcendent values. Religion provides us with the language and images for conceptualizing that relationship. Some of those images relate to boys. Although there is little in them that could not relate to children in general, it is significant that it is almost always, if not always, boys: I know of no imagery of gods as girls. That is probably related to partriarchal, masculinist cultural norms, but the question deserves further consideration.

does very nicely lift up themes of responsibility and freedom,

In the West, and in a good part of the Orient, ruling, fighting and creating objects (as opposed to giving birth) are masculine prerogatives; thus we talk about a creator and warrior god as "he", "Father", or "King". As feminist theologians have pointed out, there are some other qualities which we somewhat uncomfortably graft onto our male Judeo/Christian/Islamic god which would be better expressed by feminine imagery: nurturing (whether of children or the garden plot/earth) has been women's work, and we could best express it with a god who was "she", "Mother". Thus we end up with "Our Father/Mother who art in Heaven..."

But there are certain aspects of god - and in particular the Christian god - which are best expressed by conceiving god as a boy (or child).

In certain currents of Islam, the perfection of God is reflected in the perfection of the boy, and you have the "Witness Game", the "Contemplation of the Unbearded", the practice of meditating

on the perfection of a real boy which leads the believer back to the contemplation of the perfection of Allah. (All thanks to Plato, of course; Christianity was not the only religion he influenced; more information on this practise can be found in "The Witness Game: Imaginal Yoga & Sacred Pedophilia in Persian Sufism" in Peter L. Wilson's book <u>Scandal: Essays in Islamic Heresy</u> (Brooklyn, NY: Autonomedia, 1988), and Hakim Bey's pamphlet, <u>Contemplation of the Unbearded: A Speculative Manual</u>, 1986.)

The humour, mischievousness, unpredictability or arbitraryness of god can also be (and sometimes has been, particularly in the figure of Eros/Cupid) expressed in the image of god as a boy. The Judeo/Christian God is not exempt from these qualities (however much most of his believers lack them); any God who could engage in verbal exchanges such as the bargaining with Abraham over the fate of Sodom (Gen. 18) or have a tantrum with Moses over the fate of the Israelites (Ex. 32), who would devise a test for his warriors right out of a boys' story (Judges 7), who would make a bet with Satan (Job 2), or who for that matter would entrust the salvation of his people to a criminal fugative/ shepherd (Moses) or the future of his earthly kingdom to a band of upcountry hicks (the Twelve Disciples) must have some sense of humour, all of which might best be expressed not in "God the Father" but "God the Boy". Venus spanking Cupid is a common motif in art, but it also enters Christian iconography in Max Ernst's painting of the Virgin Mary spanking the boy Jesus, now at the Wallraf-Richartz Museum in Koln.

Another aspect of god which can be expressed in the figure of a child is his/her "jealousy". In Judeo/Christian/Islamic tradition, we express that in the image of God as Absolute Monarch, but in a day of democratic states, perhaps we should try seeing God as a child, who needs and demands as much to be loved as to love, who must never be forgotten about, but must be the most important thing in one's life once one is in relation with

him/her.

A final aspect of the Christian God which is quite perfectly expressed in the figure of the child is vulnerability. Christianity alone, of all religions, has premised a God who is absolutely vulnerable, so much so that he suffers and dies. This is normally spoken of in Christian tradition as the "humanity" of God, but vulnerability is particularly the quality of a child. Of course our tradition has conceptualized this humanity and vulnerability in the image of the Babe of Bethlehem, the Christ Child (a rather interesting Renaissance sidelight being the sexualized baby Jesus, with an erection as proof of his humanity: see Leo Steinberg's The Sexualilty of Christ in Renaissance Art and in Modern Obscurity, NY: Pantheon, 1983). But it has also conceptualized it in the myth of St. Christopher, the believer who must carry the God-Child (not baby, but Boy) through danger; it has long puzzled me why pedophiles have not appropriated this image as gays have appropriated St. Sebastian. It is worth remarking that, at least by our cultural norms, the combination of strengh and vulnerability which is present in the account of a God who is vulnerable enough to die and strong enough to rise again is perhaps best expressed in a boy-child, who in rough play falls and gets up to play again, rather than more sedate girlchildren.

Two other Christian texts which might have some relevance here, with regard to the conceptualization of the vulnerability of God as a Boy/Child, are Matt. 18:2-7 // Mark 9:33-7 // Luke 9:46-8, and the independent Luke 18:15-17, all of which deal to some degree with this complex of characteristics of vulnerability.

dependency and trust, and enjoin these "God-like" qualities on believers (i.e., to the extent that God is like a child in these ways, to allow ourselves to be vulnerable like a child is to be in touch with an aspect of God), and the story of the healing of the centurion's boy (Matt. 8:5-13 // Luke 7:1-10), where the centurion's concern for his slave boy (which may also be read as a pederastic relationship) is the occasion for a display of faith, leading to the desired healing (see D. Mader, "The Entimos Pais of Matthew 8:5-13 and Luke 7:1-10", Paidika 1:1 or Studies in Homosexuality, Vol. XII, Homosexuality and Religion and Philosophy (NY: Garland Press, 1992). Coming from the other direction, a final text which it is worth noting here is Hosea 11, where one might argue that Hosea (who did a number of other interesting things with sex and gender images) pictures God as a "pedophile". At any rate, the masculine Father/God is pictured taking on the feminine tasks of raising a young child (Israel) - something no traditional Oriental father would do - then forbearing the rage and punishment that is the fatherly prerogative because of the intimate contact he has had with the child. I suppose, when casting around for contemporary images, this might equally be the modern father influenced by women's lib, but when looking for modern parallels of males who love, care for and understand and forgive children because of their intimacy with them, we need not be limited to that. Thus, there is considerable room, even within the Christian

Thus, there is considerable room, even within the Christian tradition, for deepening one's spiritual life, or perhaps even building a spiritual life, around the concept of god-as-boy/child, just as one can do so by considering god-as-woman. Care must be taken that the process remains one of expressing aspects of god which we find in our relation to him/her, seeing God as Father, Mother, Boy, Child, and not elevating boys (or fathers or mothers) to the role of god. For god, like a little boy who asks if you will be his friend, demands your undivided devotion!

3) <u>Christianity</u>, <u>Intergenerational Relations and Liberation</u>: No religion has been without its condemnation of non-standard sexualities, and I know of none which have unconditionally tolerated intergenerational relations. At the same time, the ethical core of every religion - Christianity and Islam included, no matter how many fundamentalist bigots misunderstand the factis one which supports human liberation and growth. Ironically, even those who attack religions generally acknowledge this when they frame their attack in terms of the hypocracy of religious institutions: they judge what the religion does in terms of what it preaches.

As many contemporary Christian denominations have struggled with the issue of homosexuality, there has been a progression from pitying homosexuals as social outcasts to reviewing and attempting to reexamining the scriptural condemnations of non-standard sexuality (noting that passages translated "sodomites" or "homosexuality" actually refer to cultic prostitutes or "effeminates") and finding more positive passages (David and Jonathan, Ruth and Naomi, etc.), to finding that the basic message of tolerance and inclusion inherent in the Gospel requires that specific condemnatory scriptural passages, whatever they may say, are to be ignored. I suspect the time will come when something similar will happen for intergenerational relations - to be sure, just as slowly and fitfully as homosexuality, or even more so, but there has at least been a treatment of the scriptural issue (see my <a href="Entimos Pais">Entimos Pais</a>, above)

The basic message in Christianity (as in Judaism) is that of liberation, and no matter how that is obscured by bigots who seize on one or another prohibition, liberation will win out.

4) Randall's <u>Childhood and Sexuality: A Radical Christian</u> <u>Approach</u> (Pittsburgh: Dorrance, 1992; European distributor, Gazelle Book Service, Falcon House, Queen Square, Lancaster, LAI 1RN, England) One attempt to move that process along is the book by the Anglican Deacon John Randall. My basic reaction to the book is the same as I had to Tom O'Carroll's Pedophilia: The Radical Case (London: Peter Owen, 1980): what is so radical about this? Everything here is just common sense. Maybe that is just the point: we are in a time when standing by common sense is radical. Randall proceeds through a series of common sense arguments: the language on the child sexuality issue is tendentious, if not hysterical; childhood is a social construct that has gotten out of hand; childhood "innocence" when applied to sexuality is absurd; children are being damaged by the denial of their sexual natures. It is a convenient summary of all that we know on the issue already, but there is no new ground broken. My second reaction is to ask what is Christian about it. Aside from some vague platitudes in the last chapter about how sexuality, including that of children, is natural, a gift of God to be treasured, there is nothing specifically Christian, or even religious, here. There is certainly nothing about the relation of t Gospel to liberation and inclusion of sexual minorities, or possibilities for a pedophile spirituality, both discussed earlier in this paper. But then again, Randall is not able to move to this because he has largely avoided the issue of pedophilia in favour of children's sexuality, which he seems to think is a more neutral subject. Unfortunately, the two are not seperable: one cannot talk about pedophilia without having to talk about sex with children, and their rights, and one cannot talk about the sexuality of children without having to address the possibility they might choose to have sexual experiences with adults. But having made his strategic decision, Randall can never reach the point of saying that the love of God that the church preaches

respect for one another.

5) <u>Dutch Protestant Churches and Intergenerational Relations: An</u>
Historical Note:

requires acceptance of all persons, whatever their sexuality, and then lays on them the ethical responsibility of showing love and

There was another era, here in The Netherlands, when the church did take an almost liberationist attitude about intergenerational relations. During the same period when the Reformed Churches were working through their support for homosexuals, pedophiles were also included as a sexual minority who received special attention and support. There are a number of documents from this era, some written by The Rev. Alje Klamer, who was a popular radio preacher who advocated reconciliation between the church and sexual minorities who had been excluded by the traditional church, and others by the Protestant Foundation for Responsible Family Development (PSVG), which treat pedophilia and child sexuality in a very open and enlightened manner, and which should be translated and/or reprinted for wider familiarity. I am willing to do the former, and prepare a history on the period, if I can find a publisher for it.

The Foundation was shut down for lack of funding, which may not be all that bad, as it does mean that these positions have never

been officially reversed. There remains one voice in the Dutch church which speaks with some degree of rationality about intergenerational relations, though I fear more patronizingly than with acceptance: The Rev. Hans Visser at the Pauluskerk, in Rotterdam. A diary of a year in his life at the Pauluskerk (Op Drift (Amsterdam, Balans, 1990; available from the Pauluskerk, Mauritsweg 20, 3012 JR. Rotterdam, DFl. 13,50) begins, characteristically, with a counseling session with a pedophile, almost as if to establish that he is going about his ministry to the most despised and rejected of the earth... This is perhaps symptomatic of the retreat: no longer an institutional voice, but a lone individual, and no longer liberation but pity. But although we are in a sense back at square one again, that is farther than the church has gotten in many other places.

(Participants in the IPCE conference will note that this paper has been considerably rewritten since it was given there, with a whole section on spirituality appearing which reflects some of the fragmentary information which arose in response to their questions. My thanks to them - and to Dr. M. Fraser, author of Death of Narcissus, for his helpful suggestions on spirituality.)

#### DISCUSSION

"If I say my Rabbi 'I like boys'...?" It will depend on the Rabby what he says. Cohen in New York should say: "Be responsible in your relations."

Not only positive experiences with religion, told by the members of the meeting. Some lack spirituality in churches. Brought up for 'Christian V alues' in family and at school... In several countries the Church has influence on the politicians.

The parti-sex-values come also from Plato and neo-platonism. Influence on politics is not so great; politicians use the churches when it fits them. More influence have had the Institutions, like psychiatric ones; these institutions had prestige and money.

What is fundamentalism? People who follow the letter in stead of the spirit of the bible, rigid people who always want more power. It is more a sociological topic than a religious one. It comes as the 'answere' on social oppession and in times of incertainity it gives in its simplicity something to hold on.

Child loving and religion can go together if your way of acting is ethical correct. In the Bible there is room for many kinds of relation-ships - including even slavery, but don't look at the letter: search for the spirit. Then you will find room for humanity in many forms.

Well, the Ten Commands... especially the numbers 6 & 9, who forbid us unchastness in deeds and in thoughts... But this is a bad translation by clergymen in later centuries. The original version is not anti-sex, but a way to control sexuality in a community: not outside of marriage. And the 'thoughts' were intended as 'don't be jealous, be satisfied with what you have.' Every system of morality can be explained by the kind of society in which it came up. If more people were needed, mariage will be the norm. In other societies adults without children were needed for help, thus accepted. In general the more primitive a society was, the more rules and regulations they had.

# THEME 4: INTERGENERATIONAL INTIMACY AND WORKING WITH CHILDREN

#### INTRODUCTION 1 by Ton van Aerde

Since eleven years I work in a home for young children with learning difficulties. Much is changed in these eleven years! Starting my job and being young, I acted in a quite intimate atmosphere with the children. To share bed or shower was not forbidden then; the limits were vague, not explicit.

Yet untill now my stile of working is sometimes called 'special': I work with more intimacy than is usual, more kissing, fondling, cuddling, children sitting on my lap. Once upon a time a colleague couldn't see it any longer, he got angry... angry on himself because he couln't allow himself to see a MAN, cuddling with children... He saw the needs of the children for intimacy...but how can A MAN allow himself to give it to them...?

In my group came some children who were sexual abused. What they need is a new, repaired, self-acceptance of their bodies. They challanged me to body contacts... What to do? I consulted the psychologist, but the latter reacted panically and confused. I found my way of acting: give them bodily warmth and acceptance, but there is a limit: sex; that's the limit for a worker. Simply say this to the child, it will be accepted. Children were glad to find out that if a male worker comes in their bedroom, no sex will happen; thet discovered that tenderness and sexual constraint are two very different things. One little girl spoke free about her discovery here mentionned, and people did understand it.

Thus, be open for intimacy in your work. Be open for your own feelings. And set your limits: active sexuality of yourself is beyond the limit. Be open about your own sexuality; be open in your team as far as possible. Do not make sexuality a taboo, but talk about the matter.

In my team a man admitted his own problem to give tenderness...being A MAN A female worker, feministic in her ideas, was astonished about her own feelings of sympathy and love for the children.

In general openness will prevent problems and will solve problems. By example the parents of the children: they see them being happy, they know our intentions. To people outside the institution you can explain how you work and why you are acting in that way. This prevents shock, fright or fear and condemnation á la Coral in France. Explain how you work in terms of care or therapy - not in terms of pedophilia; this will not be understood.

Much publicity, recently, about a child care worker who is condemned for sex with children in his care. This is discussed in our team. It's just this kind of openness, even about feelings of sympathy and love, that will prevent what happened there.

# INTRODUCTION II: HOW TO CEATE & MAINTAIN A CHILD LOVING ATMOSPHERE IN WHICH AFFECTION CAN BE GIVEN, by Dr Frans Gieles

All my life I've been working with children: as a teenager in free-time settings, as an adult in childrens homes as child care worker and as orthopedagogue, in my work at the University of Nijmegen as a participant actor in my research project. Alsoo, before and after the illness in my spine, as a foster parent untill now - and so will be the future.

So all my life I've tried to give the children affection - it's the leading line in my life - and so the question which is now our topic is the leading question in my life:

How to create & maintain a child loving atmisphere in which affection can be given?

#### The research project

This question is, in fund, the starting question of my research project I worked 13 years on and which ended in my doctor's dissertation, published in 1992. The kind of research was 'action research', a kind of research in which the investigator helps the workers to investigate their own way of working and helps them to find and to try out better ways of acting.

To come from a starting question to the problem of investigation in a research project, one has to specify the question. Well, the workers and I felt the many collisions and conflicts in the daily life situation spoiled the atmosphere in the group and obstruct the giving of affection, so our problem of investigation became: "How to act in every day life conflicts in a residential living group?"

Together with 53 child care workers of 11 living groups in different institutions in which I participated 6 to 14 months, about 6000 narratives of conflicts are written, analysed and, partly, discussed.

#### The results

It appeared that the courses of action in collisions and conflicts in daily life could be classified in three categogies: three prevalent courses of action, each of these with a different outcome, aswell for the collisions and conflicts of the day, aswell for the atmosphere in the group seen over a longer period. Especially one of these courses of action appeared to result in an atmosphere in which affection can be given, while especially another of these courses of action appeared to obstruct an atmosphere in which affection can be given. The teams who changed their method of working to the first mentioned course of action reached a better atmosphere in their groups - and quite quickly. The teams who maintained their way of working in the latter course of action did not reach any improvement of the atmosphere in their group.

#### The three courses of action

- I CONTROLLING BEHAVIOR, thus winning conflicts
- II MEETING WITH THE PERSON, thus resolving conflicts, maintaining the contact III AVOIDING THE CONFLICT, thus creating distance.

#### Some examples

(I give some pages of "How to act in everyday life conflicts in a residential group', written in "Aktuelle Probleme Jugendlicher in der Heimerziehung in Europa, FICE/Universität Zürich, 1986 - please, turn the Newsletter to read these passages)

\$4. In mother group the team panished the children in 70 per cent of the recorded conflicts, and they rarely utcered their paraonal angor (13 per cent). Other methods, like extra care or explanation, amounted to 26 per cent. (This adds up to more than 100 per cent, but sometimes punishment and onger coincided.) Now it appeared, that those contilicts in which there were no penalties, were ended in a much better ways those conflicts where no power or authority was used, but where the child care worker indicated his personal limits at a specific moment, and/or where the meeds of the children were attended to.

Penalties were reduced drastically after this insight had dawned to about one third of a considerably smaller number of conflicts. The number of 'angry' cases increased to about a third and in the remaining third seither asger nor pushabment were necessary.

Insectiately after the report had been made and the data had been disturbed, working with punishment was reduced from 70 to 36 per cent in the action stage, and to 20 per cent of a reduced number of conflicts in the final stage. The case of anger increased from 13 to 33 per cent is the action stage, and in the final stage anger was no longer necessary:

65. In a third group, penalties were often given when the children were unquiet at bedtine, it appeared that the children went to sleep better, more quietly and faster when no penalties had been used and extra personal attention and authority was omitted, and the needs of the children were attended to.

Attending to their needs, however, does not mean always giving in to their vishes. It does mean that these needs should be taken seriously and that there is commenication about the needs of the child, the limits of the worker and the demands made by the environment. Methods that stimulate this communication, often environment, Methods that stimulate this communication, often environment, herbods in conflicts, lasd to the solution of the conflicts.

56. Dut there is more to it. Meanwhile something very fundamental has been sold. Namely, that needs have to be taken seriously. Needs can be extended to: the will of the child, its interests and its feelings. And 'taking seriously' is preceded by recognition and preferably also acknowledgement of need, will, interests and feelings. When the worker hears and acknowledges the mosts -etc. of the child, i.e. when he receives the message from the child, the when he receives the message from the child, the content of that message in his own framework of experience AND is able to transmit that back to the child.

These methods that stimulate this contact and this communication bring conflicts to a solution. And this is even walld when some force has been used to achieve a calm in the situation and to evoke communication.

The connection I just described exerged time and again in thousands of coefficia

In the meantine it will have become clear that with attending to needs and working contact and communication stimulating to needs and working contact and communication should always be given in to, nor that there should be allunderstanding talks. Especially in centilities talk can be very fleeze, One of the most fandamental needs of the children in any opinion to meet men of flesh and blood. Hen and women who sometimes Bet angry, fed up, frustrated, intolernate or unwilling. With such people, whom they can recognize as human beings — limited human beings —, they steed to have contact. And limits become evident notabily in conflicts, so that is where this kind of contact and confrontation can take place.

Example 9: Homesick I.

Chris is a little boy of eight years old, when he arrives at an institution for the first time in his life. He is put in a group of ten children. The example is from stage one, i.e. before the beginning of the action stage, and it covers the first four nights at bedtime. Listen to how the worker deals with what the child shows of his shadowside, namely sorrow and homesickness.

US-ol-1983 Christ first night.

"He is very sweet. Felt sad when he went to bed. I allowed him to suck his thumb for this night, because he was terribly homesick and it was his first, after all."

06-01-1983 The second night.

"Chyla had much difficulty falling asleep, bround ten o'clock, Before that, he came down three times, Albert (child care worker) had been working on him for some time earlier that evening."

07-01-1983 The third night.

"Chris sat on his bed sulking and started to cry again.
This time I put an end to it and did not pay such further attention. He did not ktop crying but he atayed in bed and full salesp within a querter of an hour. (Thank God!)"

OB-01-1983 The Courth night.

"Chris crying again just before heddine, Made very short vork of him, Bang' into his bed, no more of his putting up a show! Ten minutes later he had packed his bags and got dressed with a lot of fuss. Told him he could go if he liked, but he did not want to go anymore, Quickly put him to bed and he fell asleep after 15 minutes.

By myself I think he is a little homesick, but for the rest he is just asking for attention and behaving pathetically, I do respond to this, but not for long, and that is the end of it."

Homesickness and sorrow are apparently hardly accepted by this worker. The first two nights they are still tolerated, but no more than that, After that she no longer interprets them as such, but in her interpretation they are 'merely' asking for attention and pathetic behaviour. She is obviously concerned with <a href="https://doi.org/10.1007/journal.com/">https://doi.org/10.1007/journal.com/</a> into feelings behind it.

In and after the action stage in this group, from which figure 2 has been derived. The team have changed their mode of action: their interpretation, aims, methods, etc.

Example 10: Homesick II.

"In hed Edward felt wery homesick. Lots of tears, great aorrow. First I let him have his cry out for a bit. At a certain moment, when I was sitting on his bedaids. Chris joined him. I was husy handing out hankies all the time.

Leter we talked it over for a while. They both were happy to be back, but when they thought of home, they also wished they were there. I told them that saying goodbye to people burt me too sometimes. Then I told them something funny. After this little story they said they would try and think about something pleasont and go to alses.

Now it is Brigitte who, shortly after her arrival, feels homesick;

Exemple 11: Homesick III.

"At bedrine I acayed with Brightte for a while. She had been very quiet all evening and after a good cry ahe confessed that she missed her mother new and then. Brighte told me that she appreciates our taking care of her and conforting her. She had not expected this. Whenever she draws back into herself very quietly, ahe likes us to be around. She needs us very much then."

"Sentact" as it is defined here, is the central issue in the method. The key words in the definition were: "recognition and acknowledgement of the needs, the interests, the will and feelings of the child and the transmission of these".

This transmission is a matter of communicative ability. Recognition and acknowledgement are a matter of perception and interpretation, and a concept of man, child and theory. So a child care worker is required to acknowledge signals and to recognize in his personal framework of experience as human phenomena: onger, grief, abuse, nagging, measing, shouting, disobering rules, hunger between regular meals — just to name a few occasions for conflicts.

Required is a child care worker who perceives the children, also and especially with that kind of behaviour, as "like himself, or like he could be,"

A concept or theory is necessary, and it should acknowledge such behaviour and describe it recognizably as a phenomenon peculiar to man. A worker or theory that recognizes man as a limited creature with contradictions and feelings, with a will its needed. There should be roos for conflicting interests and feelings. This theory should recognize the ambivations of human existence — as we can see it described for instance in <u>Gehlen</u>, <u>Holnow</u> and <u>Sartro</u>. We need a science of aducation that does not regard adults as mature and therefore perfect; that does not identify maturity with harmony. A pedagogy that regards children as human heings and acknowledges the short comings of grown-ups.

Otherwise: in the contact and confrontation model it is necessary to see the doings of the child as action that is nessingful and deliberate, and not an behaviour determined by atimali or factors.

This is a thesis with far-reaching consequences. It certainly means a rejection of Behaviourist theory with its starting points, its practice and the directions for child care work based on it. This theory, derived from experiments with <u>animals</u> by people in <u>Inhoratories</u>, is not suited for children in a <u>living-room</u>. It obstructs the actual contact and confrontation between worker and child.

In the discussion with the workers terms have come up that state in abort what was said above. We talked about the 'sun- and shadowsides' of people. On the shadowside there is anger, lazimoss, rustlessanoss, atifiness, forigue, etc. The children are not in the institution because of their sunt to do with their abadowsides. A child's need is to meet a complete human being: contact and confrontation of the shadowside with that of the worker. For the satisfaction of that meed they provoke and challenge. A method that wants to banish the shadowside, get it out of the way, is insdenduate. Morahly one

quate. Notably otheredagogy should take this shadowaide very seriously and should see to confront it. An orbtopedagogue in particular should be willing to show that side of his character too.

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#### Another condition

Openness in the team is needed to create an atmosphere in the living group in which affection can be given. Thus the team of workers has to create and maintain an atmosphere of openness and, especially, selfcritical thinking and speaking.

In one of the groups in this project we we worked especially on this theme: how to create and maintain this atmosphere in the team of workers. It appeared that cours of action II, chosen by the team and the leaders or counselers of the team, worked out in an atmosphere of openness and creativity.

#### Today, in this social climate ...

Some days ago I recieved a letter from a childrens home for minor asylumseekers without parents. They wrote me that my methodology and views were very constructive in working with these traumatisized children.

But... today we live in the actual social climate of The Netherlands...

- For some child care workers it is forbidden to enter the bed rooms of the children... of the opposite gender
- Workers are controlled by staff or by each other if they might come too close to the children
- Workers who have a child on their lap are seen as possible dangers for the children
- Care workers who share a bed with a child, only if for a while, are taking the risk of losing their job inmeadeadly after the coming out of the case....
- ... etcetera...

Recently I leaded a project, named "Zinnig Innig" - say 'Meaningfull Intimacy' or 'Important Intimacy'. The subject was how to act with intimacy in working with youth. In this project the limits are set along the lines of our laws. But within these limits workers could speak out of their ways of acting in situations of intimacy and giving affection as a central aspect of their work.

Together with the former mentioned methods and conditions, now & here one condition has to be added: avoid and prevent sexuality, but create and maintain all other kinds of intimacy.

(Minutes of the discussion are not made).

## C. ABOUT IPCE: FINANCES, ORGANISATION, RULES, REGULATIONS & APPOINTMENTS

Hfl FINANCIAL	REPORT I	PCE 1 ju	ly 1995 Hfl
F 1934 A	Report 1994	Report 1-7-95	£ _res, <
Starting Balance 1-1-194	426,23	245,09	Starting Beionce
INCOME: contributions gifts sold Bulktins etc	1532,05	1231,84	INCOME: contributions gifts
Total INCOME	1808,45	1605,08	Total INCOME
costs: Newsletter june 1953 Newsletter winter 1954	462,74	943,69	costs: Newsletterspring 1995
correspondence	28,50	20,00	correspondence postages
Invitation Meeting	203,20	354,30	Invitations + Accounts
Costs Meeting	3 13,80	0	costs Meeting
Diverses	0	9,95	Divorses
Total COSTS	2069,59	1327,94	Total COSTS
Final Balance 1-1-95	245,09	522,23	Final Balance

NVSH lwg JORis
Postbus 64
NL 2501 CB DEN HAAG

Secr. 20CE.

Sending the Newsletter to so many countries and adresses is expensive. It is asked if one Newsletter for one country should be possible: each country should make its own copies and send it to the adresses. But for some countries this is not possible because this would be seen as 'conspiracy against the morals', especially for the U.K. and La France. Thus as long as we don't send the Newsletter by Internet, money is needed. The meeting agrees with the principle: who pays for it, will recieve the Newsletter. Who does not pay, recieves a letter, telling 'if you want the Newsletter you have to pay for it OR to tell you don't have the money' - for countries were the costs of one Newsletter is nearly a two weeks income sending without paying must be possible... this is possible as longes others keep paying. The report is accepted by the meeting. Sending via Internet will be discussed later.

#### Internet ??

to spread (IPCE)information. PRO: cheap, quick, it reaches the isolated persons, it can spread positive information and reach many people. CONTRA: Risks are unknown. If 'everybody' sets information on it, how can the organisation, this is the secretary, be responsible? GOvernments try to control Internet, by example by the use of key-words which, if uses, block the information. So by example 'drugs', 'weapons', but alsoo ... . 'NAMBLA' and such words. DECISION: IPCE as an organisation cannot be responsible for Internet information unless there is a clear organisation with membership, board and voting system. We don't have that. Thus using internet to spread information is possible as a person, not AS IPCE as an organisation. Thus IPCE should not be mentioned on Internet - journalists would run to the secretariat for information ... to be distorted to desinformation.

Discussion about the use of Internet

#### IPCE: Name & purpose

In the Newsletter Spring '95, p 16 etc proposals are made by the A'dam Workgroup. These proposals are partly discussed.

About Name & puropse the next text is accepted by the majority of the meeting:

"International Pedophile and Child Emancipation, short IPCE, is an international platform for cooperation between organizations dealing with the emancipation of pedophiles, children and youth.

" IPCE aims lawfully to free consensual intergenerational relations.

" The purpose of IPCE is to exchange opinions and ideas, to share information and to coordinate political and other strategies."

About the name: two proposals failed to get a majority of members: both proposals aimed to drop the word 'Pedophile' ont of the name, because the word is seen as a synonyme for 'criminal'. The two not-accepted proposals were:

- 'Free Relations Platform, short FRIP' & - 'International Platform for Intergenerational (relations?) & Child Emancipation, short IPI&CE'.

Decided is to continue the debate at the next meeting.

#### Membership

The members agreed about the next rule:

"Members of IPCE can be national and/or local organizations that support the IPCE purposes on their application for membership.
"Candidate-members can be individual persons who live in a country in which there is no IPCE-member-organization. On applications for membership the secretary of IPCE takes a preliminary discision; the secretary reports this to the next annual meeting, this meeting decides on the membership."

#### Admission to the meeting

"Member-organizations can only be presented by appointed delegates; individual candidate-members can only represent themselves. "Application for attending the meeting must be sent to the secretary

meeting must be sent to the secretary or hosting organization in due time. "Admission can be denied if no application is refleved or if candidate-membership is not advised by the secretary.

#### Voting rights

"Votes can only be given by delegates during the meeting.

"A member-organization which has the official status of an organization has at least one vote in the meeting and addidionally 1 vote for every 100 paying members of the association. "A candidate-member has one vote in the meeting, but if one country has more than one candidate-member who visits the meeting, the candidate-members from this country have one vote together.

"Voting will be done on request of one of the delegates present, but consensus will always be sought before a motion is be put to the vote. "Voting can be requested on proposals

concerning IPCE."

This decision is made by the usual method: one vote for one person present.

After the decision is made, the meeting discovered most delegates now had one vote, but one delegate had 5 votes and another had 12 votes! The latter asked the meeting to change this rule because he dind't want so many influence.

His question lays on the agenda for the next meeting.

P.S.
The proposals A, B, C & D are discussed and decided by the meeting.
The proposals E (contribution), F (Newsletter), G (secretary, H (Language) & I (organization of the meeting & safety) are put on the agenda for the next meeting.

These proposals were in Newsletter Spring '95, p 18 & 19.

### NEXT MEETING 1996

Place: Copenhagen, host: DPA. Reserve place: Den Haag, host: NVSF Den Haag

### Themes:

- reports from the countries (please: written reports!)
- using e-mail?
- proposals for regulation
- constraint
- legislation about pictures etc
- legal living in society

### Secretary and treasurer this year again NVSH lwg JORis

### Contributions

For this year Hfl 30,00 (or more for larger organizations.

### D. EVALUATION

All people present were positively in their evaluation. The themes were interesting and usefull. The organization was good, including the strickness with the clock. Only one delegate called the time for discussing and arguing to much. Most delegates should agree with one more day for the meeting. A problem for some delegates was the language: only english. For real international solidarity translation service is needed; the time this would ask is time for

solidarity, thus good time. Many delegates said the meeting gave hope and courage at least for one year.

Especially as positive was mentioned the coming of new young persons to the meeting.

Important were the social contacts made in the hours between the plenary discussions.
Thanks, to end, for the hosting

workgroup, the organizing group, the chairmen, the minute makers and the speakers with their introductions.

### SECTION III: ARTICLES

### Ethics and morals

Applaude and critics of the Dutch paper 'the two worlds' by Peter Schmidt

This article is about the international discussion regarding ethics and morals in paedophile relationships in the IPCE meeting in 1993. The article \*Two worlds\* which is mentioned in the article below, was brought in \*Ny Seksualpolitik no. 4-94. Please feel free to take part in this debate!

First of all I would like to congratulate the Dutch people for their enthusiasm, professionalism and seriousness in the debate about ethic and moral. I have missed these parts in the Danish debate so far, where are all your articles, letters from readers or comments? The Dutch have arranged several meetings, called upon lawyers and experts to grab a hold in this in our time most important and actual theme; the question of ethic!

I would particularly mention the Dutch pt. 3 regarding sexual abuse. They remind us than it can also be a case of abuse to ignore the erotic needs of children. Under abuse they write: The adult desire is the only credential.

"The erotic needs of children are ignored" (my own remarks. PS).

The Dutch can take some negative critisism well: Under »Postive experiences of erotic-sexual relations between child and adult«, pt. 3 says: »Teamwork«\* on the personal and sexual level. The child's needs are taken seriously. The activity is adjusted the psychosexual level of the child.

\*The adult takes part in the child's sexuality (own remarks, PS).

In my opinion it would be better to adjust an activity to the specific child's individuality and personality \*; each child's desires and needs regardless of the observed \*psychosexual level \*.

To use descriptions as \*psychosexual levels and strictly follow these guidelines will only result in putting the child in \*boxes which not completely shows the in reality unique human being. The special child YOU are facing. I think the Dutch ought to drop all visions about things like special \*steps of development and \*psychosexual levels all 1 have written about this in my book \*Hele og FRIE Barn «.

Under pt. 12 about positive experiences, the Dutch write: "The child has a right to choose any adult it likes as a sexual partner. The more right thing to put down instead would be something like \*a potential \* or \*eventual \* in front of \*sexualpartner \*. No adults should be forced to sexual activities either.

My last portion of critisism goes to pt. 15 regarding abuse: \*Later as teenager and adult, the childhood sexuality will lead to sexual disfunction \*.

Not all cases of sexual abuse leads to sexual disfunction as an adult. They should therefore have written \*can\* instead of \*will\* in front of \*childhood sexuality\*.

It's a great thing what the Dutch have done. The whole thing turns out simple and clear. The feared \*thin limit\* disappear. I believe that all \*real good\* child/adult relationships are fare from this limit. The involved parts are well aware of what is right and what is wrong.

I'm impressed and deeply grateful for the Duthc critics of my comments on ethic and I look forward to meeting them again.

### TERMINOLOGY EFFECTS ON TRANSGENERATIONAL RELATIONSHIPS

Now a days there is a general tendency to consider all sexual contacts between children and adults as 'secxual abuse' (paedophilia = child abuse). This has direct consequences for research and daily life, as well as for court cases. For the first time this problem has been researched in a scientific way by Bruce Rind, from Miami University, and Robert Bauserman, from Syracuse University (USA). They present the results of their research in an article in the 'Journal for Sex Research', Vol.30, No.3, of August 1993, entitled: 'Biased Terminology Effects and biased Information Processing in Research on Adult-Nonadult Sexual Interactions: An Empirical Investigation'. They summarize their findings as follows.

Adult-child and adult-adolescent sexual interactions have generally been described in the professional literature with value-laden negative terms. Recently, a number of researches have criticized this state of affairs, claiming that such usage is likely to have biasing effects. The current investigation examined empirically the biasing impact of negative terminology. Eighty undergraduate students read a shortened journal article that used either neutral or negative terms to describe a number of cases of sexual relationships between male adolescents and male adults. The shortened article was adapted from Tindall. Additionally students were exposed either to descriptive information or descriptive plus long-term negative outcome information. The purpose of this manipulation was to examine whether students would process the neutral and positive data in a biased fashion, because this data contradict strongly held assumptions of harm as a consequence of these contacts. Students' judgements were negatively biased by the negative terminology. The students also exhibited evidence for biased processing of the nonnegative outcome information.

In other words, describing contacts between children and adults as 'molestation', 'victimization', 'sexual exploitation', or 'sexual abuse', the contacts are biased. And that is exactly what the media (press, radio and television) now a days do. This applies to court cases too.

All this means that we should be very careful in choosing the right words. Personally I have always preferred to used a neutral terminology in my writings.

DR. FRITS BERNARD Rotterdam

### CRIMINALITY AND PAEDOPHILIA

Paedophile behaviour in our society today is (once more) immediately and onforgivably branded as criminal. Incidents are quickly exaggerated and get excessive attention in the media. There is no difference made between the cases. Everything is thrown together, consentual relationships between youth and adults, mutual intimacy, and non-consentual behaviour, are all considered criminal. The Netherlands seems like a great pool of immorality. This criminalization, however, has consequences. More control, more rules and the creation of new laws are seen as a solution. From all sides the authorities are working in an intensive way on an all-embracing purification ritual.

Interestingly enough the opinion of the child or young person is not asked and that is odd because the issue is allways the welfare of the young person, the victim.

It has not always been like this. A time will come when decriminalization will take place and much will be reversed. The question is when the turn of the tide will announce itself. Especially during the seventies a great deal of sexological research was conducted about how the young person experiences such contacts. Publications about this subject are presently taboo and kept in the background. Mildly put this is strange. They will, however, play a role once more when the tide turns. Than those books could again exercise a posive influence as they did in the past. During the seventies the NVSH carried out good work, for instance, through the publication of Sex with Children.

By nature paedophilia does not have to do with criminality, it can, however, lead to criminal acts, just like other forms of sexual behaviour can. People should not generalize. Here prejudice has an easy access.

A discussion of decriminalization would be appropriate here. Discrimination of people with paedophile feelings should be included in the anti-

decriminalization legislation. There is a long way to go.

At the moment the NVSH/RVSH has still many important responsabilities. One of these is making information about paedophilia available. Another important function is to continue providing the open evenings for all those who need a central meeting place.

Criminality and paedophilia? In essence they are incompatible.

DR.FRITS BERNARD

### THOUGHTS ABOUT SEXUALITY

As far as is known sexuality has been in all cultures and eras, to a greater or lesser degree, a subject which appears to have been thought about in divers ways. Now a days sexuality is also not judged in the same way everywhere. Ideas can suddenly change, sometimes quite radically. That is how a number of attainments, or improvements, of the seventies have quickly been nullified. No one would have expected this in those days. What I once called a sort of *Prague Spring* is now log time ago, the much freer attitude of society regarding paedophilia has disappeared, yes, even been reversed. It is good that we recognize this development as members of the NVSH/RVSH. We can learn a lot from history.

Probably psychosexual differencies between people (and some animals) are not qualitative but rather quantitative in nature. The difference between the statistical normal majority and the deviate minorities is gradual. It is possible that all sexual proclivities labelled by society as abnormal or deviant are present in all individuals, but in differing degrees. That what is hardly developed in some people, is strongly present in others. The quote from Goethe is relevant here: nichts menschliches ist mir fremd. The genetical disposition varies. Freud introduced the idea of a Ergånzungsreihe. Thus erotic feelings for children are part of the large range of emotions that adults have. Humans are subconsciously influenced by more stimulations from the outside world than we think.

In case the present mentally repressive posture continues, we have to ask ourselves what will become of the next generation? Today's children are growing up in a emotionally walled off world. Emotional and erotic bonds with adults are too strongly discouraged. Insecurity and and anxiety prevail. Information in the media (newspapers, radio and television) is completely one sided and therefore misleading. In the long run that is going to cause even more problems. At the moment no one will recognize this, there is a sort of collective blindness. The disaster is that this repression is slowly but surely spreading over the entire globe. Those who know better don't dare to oppose it for fear of reprisal.

It certainly is part of the work of the NVSH/RVSH to remain alert. Both organisations need constantly to stand in the breach for a better social climate.

The above thoughts came to me as a consequence of the often senseless discussions within the NVSH groups. We have always had a leadership role in society. Are we followers now? It looks like. Is this due to fear, or is it really ignorance?

DR.FRITS BERNARD

BY H.D. Schmidt, Denmark

Living on our so-called modern societies means living with different realities. There often i s a great gap between the logical reality of a theme and that moral or legal reality society wants to see in that theme.

The imagination of inferiority of the female sex is an example for a so-called legal reality within patriarchic societies, although it is well known that women are the dominant gender. We should always face that these differences never are accidental, but follow certain well defined aims of political and social power within societies..

We all faced the differences between the logical and natural attributes of childhood and the legal imagination of childhood in our societies. While the separation of women as an inferior group within patriarchism is long-lasting since more than 3000 years, the separation of children is a relatively new event.

Justice in the Middle Ages reported death penalty or banishment for children aged six o r ten years. Indeed, there was a sensibility for children as exceptional beautifull, wise or fascinating human beings and therefore they were softimes halowed in that times, for example the Holy Fina from San Gimigano (1253). On the other hand childhood as an extraordinary period of life was first invented - not discovered - in the Era of Enlightment. In this time the strange attributes of children weren't longer seen as fascinating but more and more became a parameter for the progessive process of civilization, Leading to a break between so-called civilized adults and uncivilized - that means wild - children.

In the Era of Enlightment the child was understood as an imperfect, uncomlpete human being, raw and uncivilized. It was not

yet enabled to regulate it's affections and sexual desires, had no sufficient knowledge and no developed standards of behavior. As a result of this, education was born in order to cure the break. By this reason the imagination of childhood of the pedagogical movement of the 18th and 19th century was nothing else than a giant projection. Children were no longer seen as fascinating beings but as a kind of raw material that has te be formed by the educators. The averting from the child's natural behavior and desires - it's peculiary and concentrating to a phantastic imagination, what the child has to go to be, made the gap even wider. The process of ignoring the child's nature as an essential of human nature can well be ascertainted by studying publications like "Childhood as desease" by Trumpell, 1890, "self-control of a one-year-old child" by Schreber, 1858, and "Obedience is reverence to a higher intelligence" by Kellner, 1952 - note: not 'knowledge' or 'experience', but 'intelligence!

Cruel methods of education like infibulation as a way to avoid masturbation are well known from that time. A lot of stories told the adventures and fates of those who ignored the raised pointing finger of the educator. One of the most famous stories is ""Wilhelm, the self-weakener", the story of a boy who was said to come to death by the reason of masturbating. In this and other stories the dead or severe illness of children who ignored the rules of the pedagogics had a character of a victimization or example.

There is a great similarity to overstressed abuse reports of tenderbitterness women as martyrs in modern talk shows. But there is an important difference that should be noticed well. While the tender-bitterness-women generally see other persons to be the enemy of their own blissfulness, the pedagogics of the Enlightment saw the enemy of the child's successfull civilization within itself. Therefore Wilhelm died a martyr's death, but the guilt for this was in the nature of himself. Sexuality was seen as an uncivilized power in the child, that had to be suppressed.

Enlighted pedagogics tried to beat this enemy of wild nature within the child with an enormous effort, but we would fail thinking this was only idealistic. The so-called civilized members of society met the wild nature with great fear, no matter wehter they met it within original societies of strange countries or they met it within their own children at home. Wild nature was seen to be a menace to civilization and therefore had to be knocked down with any effort. You may alsoo say, children were recognized to be a menace to civilization and morality and therefore their nature had to be destroyed. There is a parallel line to the suppresion of women in early patriarchism. Their fysical and psychical dominance was seen to be a dangerous menace to the patriarchic system. By this reason women were hold down pure of rights with unlimited efforts and violence. Only this secured the idealized natural dominace of men including the imagination of inferiority of the female gender. which indeed was only a dominagnce by suppressing laws.

The wild, anarchistic nature of children is a menace to political structures and therefore has to be striked with unlimited violence. By this reason the suppressing imagination of childhood in modern societies is hold up by severe punishment of every person who scatches at the surface of this ideal.

The pedagogics of Enlightment, although be seen as a method to overcome
the break between adults and children,
was a giant system enlargening this
break more and more. On the other hand
the view of the cild as an uncivilized
and natural being made it a wellcomed
object for another large projection.
It became the contrary-world to the
cultural system.

The Era of Romantics no longer saw the child as uncomplete an unformed but began to see it as a better and undeformed human being. The Romantic imagination of childhood was an unreal ideal too. Again there was no interest for the child's real pecularity or desires. Childhood only became an object of the adult's

projection of their own dreams of a better life. The Romantic imagination of childhood saw a kind of nature within children, but it was an idealized nature: clean, asexual, saintly and non-agressive and - above all - nonanarchistic. The child again became an example, a little Saint.

As an important difference to the Enlighted imagination of childhood, bad nature like sexuality did not exist in the childhood, therefore the enemy of the own blisfullness could no longer be searched within the child but had to be in other persons communicating with it. Where the Era of Enlightment tried to civilize the original nature of children and saw biography as an enlargening distance between children and adults, the Era of Romantics tried to fill the grap between adults and children by a form of coming back or remember of an idealized childhood. The trial to cure the break was the first motivation in both eras, the ways were different but there is one important commuity between both movements: the imagination of childhood in both cases ignored the child's own pecularity and own natural desires. Childhood became an intellectual and emotional construction without any correlation to reality.

Unfortunately the modern imagination of childhood does not show any differences to that of the Romantics. Even nowadays children are abused as an object for the projection of dreams of a better world. The nature seen in childhood is still clean, asexual, non-agressive, non-anarchistic & saint. Childhood is filled up with deep emotions, dreams and ideals. Therefore children no longer are seen to be a menace to morality. The anarchistic natural enemy is not yet seen within the child anymore but in those who point at the realistic basis of childhood, those who try to destroy the giant ideal of paradise projected into childhood.

The affective filling up of children in modern societies, a consequence of the described projection, makes children a perfect instrument for social disputes. Martial feministics abuse children to hold up their artificial imagination of a hostile, raping man after social changes required a new group of victims. Amusingly this pointing at the inferiority of the supposed social enemy is typical for patriarchism. A superiority given by nature like that of the female gender in early stone age societies does not need any defence. Only the concentration of political and social power to an artificial group within the society needs an imagination of an enemy, an inferior group. Regarding this, those martial feministics can be seen as well adapted to patriarchism, especially when pointing at the violence which they do to children when unsing them as instruments for their political aims. The judgment about the supposed enemy's behavior while behaving in the same manner is one of the most deplorable effects of patriarchism and this will never be a way out.

Patriarchism held women down in an inferior and dependent position for thousends of years. Especially the dependency was the largest inhibition

for social changes. Coming out of social and financial dependency enab women to get out of their inferior social position.

Children nowadays are in a simila situation. Their fight for social equality can only be initated and do by themselves. Only they can destoy the idealized imagination of childhood effectively.

Indeed, it is our duty to encoural children not to adapt their predesigned role within society but to fight for their natural rights. Regarding women's fight for their social rights, the destroyment of the Roman imagination of childhood will take a very long time and a lot of victims, children and adults. Of course, we will not experience any great change during our life, but there's no reason to begin to enable children for that fight now.

### A SPECTS OF WORK WITH CHILDREN WHO HAVE BEEN CATEGORIZED AS

### BEING SEXUAL ABUSED

by H.D. Schmidt, Denmark

Making the term 'sexual abuse' in this context as too unsharp, was my intention. We all know that this kind of categorization is well used but does not help appraise the problems of the individual child. Michael Baurmann made a great progress when he differentiated into 'percieved' and 'declared' victims. A percieved victim feels and recognizes that it has become a victim of violence and/or abuse, while a declared victim is victimized by society without having made a correlating experience.

The term 'sexual abuse' is used to sum up a wide range of very different experiences children made. We only can extract that a confrontation with sexuality has become known according to these children. Maybe, they've become real, perceptive victims of sexual inlence, the've been forced to participate in sexual contacts or their sexual self-determination has been negated by use of physical and/or psychical violence. Maybe they've been participants

within sexual contacts which developed from a real abuse of power, especially within families. Maybe they've been participants in consensua sexual contacts and therefore became declared victims. Maybe the speculation about a sexual contact only was constructed from observed normal sexual behavior.

We should not forget that children may become perceptive victims of real sexual violence without being categorized in this manner by society because it it was a form of so-called legal sexual violence. For example the mutilation of genitals by religious reasons may be a deep trauma without being accepted as such by society. I've made the experience that legal sexual violence in school may be a very distrubant factor in the work with children who have made experiences like listed above.

To work with children who have become real and perceptive victims of sexual violence affords a very large amount of empathy. There normally can be found a severe distrbance of the chil's relationship twards the body and sexuality. It should be mentioned that violent sexual contacts may develop from non-violent abusive contacts. A good knowledge about the relation between the child and the perpetrator or his behavior towards the child helps avoiding any similarity in the therapeutical relation in order to avoid identification between the therapist and the perpetrator. This often can't be realized in practice and therefore the reaction of the child at different kinds of behavior of the therapist should be observed very carefully.

I experienced that these children often can't endure physical contact, especially in situations that may awake associations to 'tat of the trauma. Therefore it is a good idea to start contact by playing in water because the water flowing over the child's body normally is accociated with the mostly peaceful time of prenatal existence. By the way, I've made good experience with this form of coming-into-contact when working with autistic children.

It is necessary for the child to have the security to stop a situation of physical contact at any time. Therefore therapeutical elements contrary to this, like forced holding, should be carefully avoided working with these children. Especially in the starting phase any sexual elements. like reactions of the therapists body may cause an inmediate ending of the therapeutical setting. A long time later it could be useful for the child to experience that another person's sexuality isn't a violent, not influencable cyclone coming over him in order to hurt him.

The child should have the chance to learn that another person's sexuality is an influenceable element of relationship. Otherwise the child will have no chance to have satisfying relationships as an adult, because unbearable fear arises and causes immediate ending of relation when sexuality becomes a part of it. No nececity to mention that legal sexual violence like genitals' mutilation or coercion to undress in school should be strictly avoided. Unfortunately I experienced that it is often inpossible to make teachers understanding this. Therefore the protection against legal sexual violence may arise to be the most difficult part of therapy, although it should be understandable for any intelligent person that those situations are a repetition of the trauma. Maybe this can be an occasion for research about the very special teacher's intelligence...

The second group mentioned above has became victims of a non-violent abuse of power or dependence. Sexual contacts were not violent and the child has not percieved itself as a victim, but didn't agree in sexual contacts in order to satify it's own desires. It has become a declared victim when the sexual contacts became known by the surrounding. I've seen a lot of cases like this in the group of children being neglected in early childhood. The deficiency of physical attention causes a higher readiness to agree in sexual contacts in order to stisfy emotional desires. By the way, suprisingly, this kind of behavior is very common in adult women too, even in those who haven't been abused in childhood.

The abusive sexual contacts experienced by children of this group often cause a kind of prostitutional behavior, because they've learnt that sexual offers may help them gaining emotional or financial profits. In most cases these children realized the sexual contacts having also positive attractions and feelings. Therefore the negavive reaction of the surroundings often causes a severe disturbance of the child's relation toward it's own sexuality. I've often seen autoagressive or even masochistic behavior when observing children of this group.

There will be no problem to get in contact, but it takes a long time untill these children have learnt that physical attention and satisfaction of emotional desires does not require sexual offers by the child. Therefore these children are highly endangered to become sexual abused again within the therapeutical relation.

On the other hand, refusing sexual offers has to be done with a great amount of empathy, because the refusing of these prostitutional characterized offers in no case should be understood as a negative statement toward the child's own sexual desires which have to be featured as positive and accepted elements of the child's personality.

In many cases the child will begin to provocate a negative reaction towards it's sexuality as realized by the former surroundings, for example demonstrating sexual behavior in public or other non suiting situations. Severe problems may derive for the therapist who has to avoid negative statements according to the child's sexuality on one hand, while society expects him to stop any sexual behavior of the child unregarding the effects for it's development on the other hand.

Although knowing the biography of the child, teachers or other persons out of it's secondairy surroundings may conclude that the described behavior is a consequence of an abusive therapy. Normally even intensive communication does not help people making accept the ignorance of their 'perfect world'morality, but enlightening the child about this morality and it's consequences for it's life is a good idea for a way out of the disaster, especially when working with elder children. I realized that this is also a good way, when working with children who became victims of official violence because of consensual sexual contacts that became known by the surroundings.

We're touching a fundamental question when working with this thesis. On one hand, the k nowledge about society's non-acceptance of basic human desires may help the child to understand the gap between expected and real personality; the child learns to handle society's expectations with a critical distance and not to feel guilty when satisfying basic desires. On the other hand, the child looses orientation, which may case fear and confusion. Therefore this way presupposes a tenable therapeutical relationship which gives the child security and orientation. In this relationship society's morality shouldn't develop to a cruel enemy but should be handled with the critical distance of tolerence. New orientation may derive from the imparting so-called 'minimal law of culture'.

I've made good experience going this way and haven't seen a child being alone under these circumstances. The knowledge about the nature of society's morality enables the child to meet other people with greater independence and personal strenght and to refuse trials of suppression with greater self-confidence.

But be careful. Society doesn't expect the child developing a strong personality within a therapeutical relationship. Fear may derive in the heads of teachers and social workers within authorities when regarding the self-confident child. This fear may cause excessive even illegal violence against the child. This a common mechanism within suppressing and intolerant systems.

### YOGURT AS PROOF OF INCEST CRIMES

by Tomas Eriksson, specialist in general and judicial psychiatry

In two previous articles (Dagens Nyheter "Oebatt" 28/9 and 28/10 1994) I wrote about a legal case concerning a 85 year old former teacher with an impeccable past, who was sentenced to 4 years in prison - besides the payment of a quarter of a million Swedish crowns in damages - after having been charged for rape and maltreatment against one of his son's foster-daughters. The reason why I got interested in this matter was that I, after going over the acts from the court trial, found it menifest that there was no real evidence against the man, and that he had consequently become victim of a miscarriage of justice.

After several rounds in Högsta Domstolen [the Supreme Court, transl.], and while he had begun to serve his sentence and had paid a not irrelevant part of the damage amount, he was on the 27th of september 1995 granted the possibility of a new trial in a higher court of appeal. Within a short time, a re-trial is expected to take place at the Higher Court of Stockholm, and with respect to the amount of evidence against his presently, he will very probably be completely acquitted of the terrible accusation which has been pending over his for seve-. ral years the was later indeed acquitted, transl. 1. This, of course, is satisfactory. Unfortunately it is not sufficient to keep one's sind at peace by the pleasant thought that justice has managed to verify the truth, and that current case was just a single failure in the legal system. Precisely in sex-offense cases - and especially when children are supposed to be the victims - on the contrary it seems that the Swedish legal machinery collapsed, and has fallen back to a position where it is accepted that ordinary practice (where no one can be sentenced without guilt being confirmed beyond a reasonable doubt) no longer applies. Although sex-offenses, when really committed, are a very serious matter, and must be prevented energetically, it is also a serious matter when people are sentenced for crimes they have not committed. In cases about suspected sex offerses it seems that courts and prosecutors, as regards the evalua-

serious matter, and must be prevented energetically, it is also a serious matter when people are sentenced for crimes they have not committed. In cases about suspected sex offerses it seems that courts and prosecutors, as regards the evaluation of guiltiness, often choose to believe in experts instead of making a standard and independent estimate of witness and technical investigations. Although a reason for this could be that courts feel uncertain about the interpretation of circumstantial and testimonial evidence in sex offense cases, such a practice is unacceptable.

Many of the experts who participate in these court proceedings are evidently false prophets with highly preconceived ideas about sex-offenses. Among them, it is often quoted that children never lie, and furthermore that it is possible, when one has received the proper instruction and knowledge, to determine whether a specific person is telling the truth: all this with sufficient certainty enabling the expert to witness in court. This is of course impossible: there is no expert, unfortunately, with the built-in capability to act as lie detector.

A lot of misinformation is also put into circulation with respect to symptoms in a child that should make one think that

the kid has been the object of a sex-crime. And concerning the reasons for these sex-crimes, too.

In this way it has quite seriously been stated that, if a child is lively or extrovert, or if he/she shows signs of depression, sleeplessness, criminality or abuse, then this ought give reason to suspect that the child may be the victim of sexual abuse. That the child does not like yogurt is considered as an indication of oral sex-abuse, etc.

According to another opinion it is often suggested that sexcrimes should primarily be committed by persons who have themselves been the object of sex-crimes during their own childhood. Still another thesis imported from the States tells us that memory of having been sexually abused in one's childhood may have been repressed (forgotten) till it has become conscious again, by means of psychoanalysis, later in adulthood. Such opinions are completely unfounded. There is no scientific knowledge explaining the motivating factors which cause some people to commit sex-offenses, nor about the symptoms which can be expected from those that have been the object of these offenses. The reported statements do not seem very probable, either. They do, however, have acquired a vast acceptance, and thus they possess all the characteristics of a myth. courts have neither been able to keep their heads cool with respect to these groundless hypotheses, in that they are frequently presented as support for convictions.

### Fredagen den 13 oktober .



"Bevisningen håller Inte", Tomas Eriksson, specialist i aliman psykiatri och rättspsykietri, har granskal att sto. antal sexualbrottsmål där utlåtenden från barnpsykologer och andra ex+perter lett till fällande domar.

A grave responsibility for the fact that these myths have we such wide spread approval, rests on the Swedish division o Radda Barnen-organization [Save the Children] which has ex ploited these myths in a number of pseudo-scientific publice tions, for instance "Mot dessa vára minsta" [Against These ou Little Onesl by Monica Dahlström-Lannes. This and other simi lar books are unfortunately presently in use as instruction manuals in police and prosecutors offices, and also as educa tion tools for psychologists, social workers, and staff or recreation centers for children and youths. The myths that ar made public in such a way by Rädda Barnen, are also frequentl the basis of the activity propelled by the above-mentione judiciary experts.

Monica Dahlström-Lannes spends her time systematically moldin a single-track public opinion in these matters. As late as th 2nd of october this year, in Dagens Nyheter Debatt, she ha presented a wide number of assumptions which are clearly mean to enhance the numerous rumors that threaten the judicia guarantees in this field. She affires - without any value reason - that "just a tiny part of the factual offenses are reported to the police", and also that "certain sexual offenses towards children are made invisible..." because of misleading statistics.

Her central attitude as regards basic judicial-safety questions is sensational, too. That she considers the fact that the suspects "are allowed to see the confidential pre-investigation" to be "a big deficiency in the judicial system" indicates her longing for a judicial system without public control and the possibility of scrutiny, which is completely unfamiliar to the Swedish juridical tradition.

Such conduct like the use of court-experts in incest trials has been commercialized in a very repulsive way. During an observed period, for instance, the courts have paid in total 624.834 crowns [approx. 100.000 \$] to a regional employed child-psychologist in Skane [South Sweden] who, in her spare

time, has cooperated with several courts by producing 24 reports to investigate whether children had shown signs of presumed incestuous abuse. At the end of her investigation she illustrated in the "sakkunnigutlätanden" [expert utterance] to the courts, that all the 24 children showed signs of sexual

Also the manner in which children are questioned, when they for some reason are suspected to have been victims of sexual abuse, is often unacceptable. For example, it's customary that several assertions about sexual encroachment are presented to the child - repeated at intervals - and that the confirmation of an encroechment having ectually occurred only comes in the shape of nods or just through a couple of words. In this way it seems very easy to manipulate children to make false accu-

My criticism about the collaboration of several experts to the passing of a sentence in sexual abuse cases does not apply to the expert's collaboration offered by people at the Vittnespsykologiska Laboratorict [Witnesspsychological Laboratory] in Stockholm. This group does not pretend to be able to evaluate several more or less unintelligible symptoms on the victim, but they instead present to the courts a systematic combination of different witness-depositions. Such a combination can later be independently evaluated by the courts, and it may be useful in the analysis of complex material.

In the above mentioned article, Monica Dahlström-Lennes has chosen to make another kind of evaluation. She disallows the analyzing and verifiable combination of depositions presented by properly instructed and trained "witness-psychologists"; but she pleads instead for the participation of child-psychologists and pediatricians which, as a result of her "clinical experience with children", constitutes an unverifiable judgement about a child's credibility.

On the other hand I did, however, find numerous cases in which I, as interested citizen who studied the trial papers very carefully, could not find that the presented proofs were sufficient to persuade me about the question of guilt. Of course I find it alarming that a mass of evidence which does not convince me at all, is evaluated by the court as being so grave that the accused could be found guilty beyond reasonable doubt.

A very alarming situation is thus looming. Courts that in such cases as these operate with another kind of accumulated evidence and with an evaluation of the proofs which is different from other legal cases, experts who build their opinion on myths (and make a lot of money through it) emerge as oracles in the courts, many people who have been sentenced by means of superficial evidence do time in jail and are often sentenced to pay high damages even though they are perhaps innocent, and a lot of children run the risk of suffering a lifetime, because of being conscious that they were the reason of the

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After that I, in the fail of 1994, wrote my articles in Dagens Nyheter about the man who has now been granted a new trial, I received numerous letters and telephone calls from people who have claimed to be in the very same situation as the man I wrote about, i.e. being sentanced for sexual crimes to which they had pleaded not guilty. By request from some of the persons concerned I examinated the court documents, but I did not have the possibility to conclude whether they were guilt; or not.

On the other hand I did, however, find numerous cases in which I, as interested citizen who studied the trial papers very carefully, could not find that the presented proofs were sufficient to persuade me about the question of guilt. Of course I find it alarming that a mass of evidence which does not convince me at all, is evaluated by the court as being so grave that the accused could be found guilty beyond reasonable doubt.

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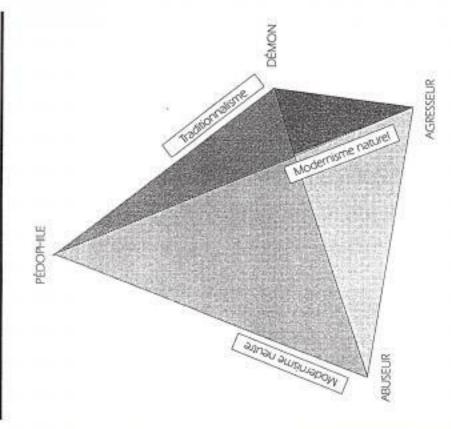
jailing of somebody just because they were manipulated to make a complaint.

Since such seems to point out that the handling of sexual abuse cases has hitherto been uncommon (and asong other things has implied that one has disregarded current principles about proof-evaluation), uncommon measures must now be taken: in part to correct the mistakes which have been committed, in part to prevent further judicial encroschment.

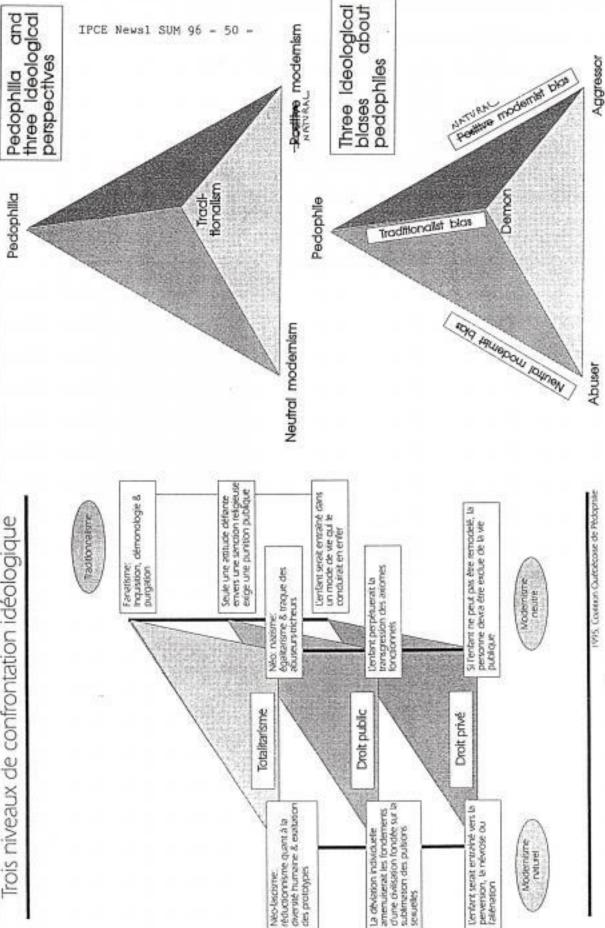
Hogsta Donstolen ought for a period to employ a less severe practice than normally endorsed in appeal cases. Furthermore, Hogsta Donstolen ought clearly to declare that producing evidence has to be the same in incest cases as in other legal cases. It is therefore important that Hogsta Donstolen gets a solid understanding with respect to the value of the collaboration of different kinds of experts to this kind of court trials.

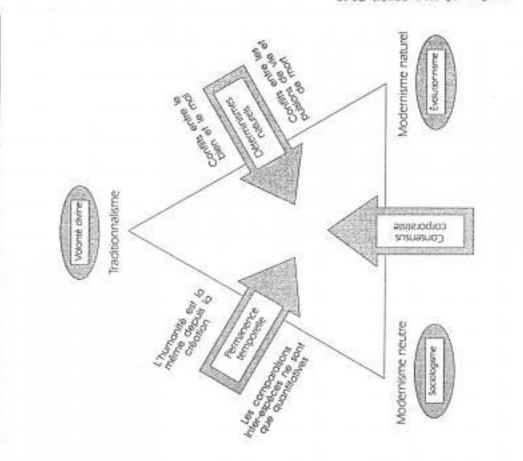
Prosecutors ought to take their responsibility and take their duties into account in order to meet demands of impartiality. The Bovernment (having the primary responsibility as regards the judicial guarantees in this country) ought keenly to follow the situation in this field.



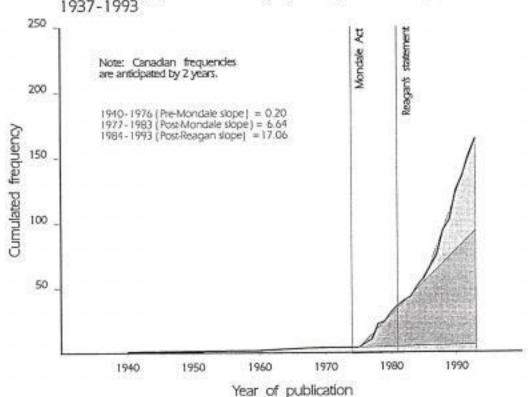


# Trois niveaux de confrontation idéologique





Corporatist attention drawn on pedophiles in U.S.A. and Canada (Number of papers indexed by Psychological abstracts) 1937-1993



### Bases of three fractal points of view with regards to pedophilia

150c Docum.	with regards	to pedophilia	
of this Newsl.]	About human nature		
	Traditionalism	Natural modernism	Neutral modernism
State of human nature at birth	Original sin or another tainted concept to clean	Goodness gradually spoiled by society	No determinism. Everything has to be learned
Perception of the child	Spontaneous sinner that does not yet understand differences between the good and the bad	Little savage Polymorph pervert	Undifferentiated substance waiting to be shaped

		About civilisation	
	Traditionalism	Natural modernism	Neutral modernism
Basis for civilisation	Longly experienced beliefs and rules	Critical steps during the development of the individual personality	Functional axioms
Perception of the past	Source of wisdom	Source of alienation Source of neurosis	Source of anomia Source of terror
Future of civilisation	In danger, if traditions cannot find a way to integrate themselves inside actual cultures	In danger, if marginal ways of life go too far away from fundamental prototypes	in danger, if the behaviors diversity includes elements in breach of the functional axioms
Survival mechanism	Self-control	Sexual sublimation	Search for reward and escape from punishment
Role of family	Perpetuation of a social dimorphism resulting from history	Perpetuation of a sexual dimorphism	Survey of environments explored by children
Totalitarian outcome	Inquisition: devils building & purgation	Neo-fascism: reductionnism of the human diversity & exaltation of prototypes	Neo-nazism: egalitarism & tracking of abusers- cheaters

	About pedophilia		
	Traditionalism	Natural modernism	Neutral modernism
Requirement in order to reach the capacity for sexual consent	Capacity to distinguish between the good and the bad	Libido availability	Interiorisation of the functional axioms
Impact of juvenile sexuality	Weakening of the self- control	Weakening of the sublimation potential	Transmission of deviant contingencies
Perception of the pedophile adult	Personality vulnerable towards sexuel drives	Perversion resulting from deviant experiences incompatible with the natural processes of the formation of the sexual prototypes	Hidden sub- environments that allow the perpetuation of behaviors in breach of the functional axioms

	About oppression of pedophilia		
	Traditionalism	Natural modernism	Neutral modernism
Source of absolutism	Divine messages	Consensus based on interpretations of favorable events	Consensus based on the demonstration of the functional axioms efficiency
Offense according to the private law	The child would be trapped in a way of life that will lead him to hell	The child would be trapped for life in a perversion, in a neurosis or in alienation	If the child cannot be reconditioned, latter it may be necessary to discard that person outside the community
Offense according to the public law	Only a defiant attitude towards a religious authority requires a public punishment (ex. Gilles de Rals)	By the mean of aggregation, the individual deviance would weakens the basis of a civilization based on sexual sublimation	The child would perpetuate infringements of the functional axioms
Role of public denounciation	As any sin may be forgiven, only a lack of contrition would be denounciated		Collective alert about the presence of an element in breach of the functional axioms
Role of public confession	Obtaining of the missing contrition act	Acknowledgement of acquired, unconscient and deviant motivations	Acknowlegement that dissidence stems from external factors rather than from the inside of a personality

	About ideas history			
	Traditionalism	Natural modernism	Neutral modernism	
Associated disciplines	Animism Anthropomorphism Anthropotheism Clericalism Monarchy Determinism Dogmatism Fatalism Hermetism Manicheism Manism Totemism	Evolutionism (Charles Darwin, Herbert Spencer) Psychoanalysis (Sigmund Freud) Natural fonctionalism (Wilhelm Reich) Natural structuralism (Jean Plaget) Essentialism (Baruch Spinoza) Naturalism (Jean-Jacques Rousseau) Humanism (Abraham Maslow) Historicism (F. Hegel, Karl Marx) Rationalism (Friedrich Hegel) Utopism Agnosticism Conformism Dynamism Elitism Eleatism Finalism Individualism Intuitionism Parallelism	Neutral fonctionalism (Bronislaw Malinowski Robert K. Merton) Neutral structuralism (Claude Levy-Strauss) Behaviorism (Burrhus Skinner) Connexionnism (Edward L. Throndike) Positivism (Auguste Comte) Organicism Egalitarism Absolutism Diffusionnism Dirigism Empirism Formalism Gestaltism Hegemonism Idéalism Collectivism Institutionalism Interactionism Irenism Nihilism Oostracism Pragmatism Reformism Scientism Utilitarism	
Antagonist disciplines	Hedonism Existentialism	Fanatism	Anarchy Fractionism Clientelism	
Representative works	Torah Bible Coran Primitive myths		- Section 2 of Marinet 11	

TWO ARTICLES from "LEERER FRESSER"n% 2, Thema: Sexuelle Umweltvergiftigung + Schilpflicht abschffen, wie und warum?

### vergewaltigung sexuell aktiver kinder als "kinderschutz" gerechtfertigt?

Die umstellung der "ärmsten" länder auf massenhafte liebesersatzgüter-produkution macht auch dort die einführung von fabriken, compjuternetzen, atomkraftwerken und dazugehörigen kinderschutzringen hof-fähig: Sowohl unser "hoher" lebensstandard. ALS AUCH DER SOGENANNTE "SEXTOURISMUS "(UND SEXUELLE GEWALT) WERDEN VOR ALLEM DURCH WESTLICHE SEXUNTERDRÜCKUNGS-"RICHTLINIEN" PRODUZIERT. SEX&LIEBE werden vollkommen von kindheit und jugend abgeschnitten. Das macht hunger auf konsum. "Sextourismus" wird in den medien so definiert . das er niemals irgend einem, den eigenen körper verkaufenden menschen spaß machen kann. Aber in vielen anderen kulturen hat sexuelles entgegenkommen, offenheit, und toleranz für kinder und jugendliche einen für uns ungewohnten, hohen wert. Jetzt drängen verstärkt andere wirtschaftszweige darauf, sich die menschen der verrufenen und gesäuberten "sextourismusbranche" als billiglohnarbeiterInnen (oft ohne arbeits-zeitbegrenzung) zu schnappen, einzufangen und auszubeuten. Durch die abschaffung des einen wird die einführung des anderen übels gerechtfertigt. Der export des totalitären missbrauchsbegriffs wird weltweit maßgeblich von "weißen". westlichen "mittelschichts-"kinderschützerInnen" pädagogisch gesteuert. Um die "verbesserungen" durchzusetzen, schrecken anscheinend immer neue, aus dem boden gestampfte "kinderschutzvereinigungen" vor keiner kindesmisshandlung mehr zurück.

Im Juni95 wurde in der ARD ein "porno"-ähnliches video über die jagd auf thailändische jungen ausgestrahlt. Für uns nichts als eine brutale, öffentliche enrwürdigung und vergewaltigung der jungen durch europäisch aufgehetzte kinderschutzfanatikerlinnen. Schwedische cops machen kinder an thailands stränden aus. Sie verraten die kinder an thailandische cops, die die jungen dann wie karnickel jagen und überwältigen, angeblich um ihnen zu "helfen" und an ihre "freier" heranzukommen. Dabei brechen sie in ihre unterkünfte ein, reissen die kinder halbnackt oder ganz nackt aus ihren betten heraus, drücken ihnen die beine auseinanderi. I. reissen ihnen die hose vom

leibe und betrachten den penis der jungs ("beweissicherung").

Hier wird deutlich, wie die wohl von der industrie beauftragten oder sonstwen geschponsorten "kinderschutzbanden", jugendliche, die sie zu schützen vorgeben, direkt angreifen und verletzen. Als "ausgleich" werden mit firmen, die teilweise in ihren mutterländern vor der pleite stehen, abkommen geschlossen, sich neu anzusiedeln. Die leute, die bisher vom "sextourismus" lebten, sind nun durch den verlust ihres "jobs", mehr denn je auf jeden pfennig angewiesen. Für 2 - 3.-DM am tag müssen sie ALLES für diese neuen firmen machen! Brutalste arbeitsbedingungen von thailändischen kindern in bonbonfabriken! Autos, elektro-und andere produkte werden so zu schleuderpreisen angeboten und "erobern" den weltmarkt.

### Wie durch die ermordung der kindersexualität die "bildungs.bürger". klasse an die macht kam.

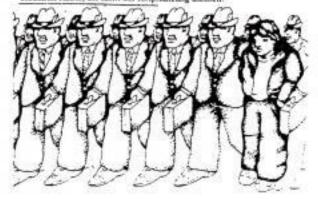
Wahrend noch im mittelalter "selbstbefriedigung" als durchaus natürlich galt und es gang und gabe war, daß ammen und mütter ihre kinder zum bessereneinschlafenkönnen sexuell befriedigten, wurde dieser vorgang im zuge der durch-setzung der bürgerlichen moral streng verboten und später kriminalisiert. Vor dem bürgertum gab es die ländliche Macht (Leh-nswesen/Feudalismus). Daraus entwickelte sich mit dem anwachsen der städte der handel mit ländlichen und anderen gütem und das bildungs- bürgertum wurde zur herrschenden schicht im staate. Während kinder und jugendliche zu zeiten des feudalismus als gesund galten, wenn sie onanierten (sich selbst befriedigten), wurde jetzt dieser teil der sexualität als "krankheit" / bezeichnet. Die bürgerlichen meinungs-macherInnen, allen voran die ärzte, gefolgt von den pädagogInnen und an 3.stelle die "geistlichkeit" stellten eine



bieren/onanieren (sich selbst befriedigen)". Eine "volkskrankheit" war ent-deckt worden. Die krankheit führe zu wachstumsstörungen vorhautverengung, ohnmachtsanfällen, epilepsie, impotenz, hysterie, rückenmark- (178) schwindsucht. Die "folgeerscheinugen" erstreckten sich auf fast alle schweren krankheiten, die schnell und verhangnisvoll zuschlagen". SelbstbefriedigerInnen seien ausser-lich erkennbar an trübern blick an der unfähigkeit, erwachsenen in die augen zu sehen (blick abwenden), blasses gesicht mit randern unter den augen, haar-ausfall, schweiss in den handen usw. Therapie zur bekampfung der krankheit sei "neben haufiger meditation", "grosser vorsicht beim mondwechsel" und "einer kargen diät", "antimasturbationskleidung (z.B. ringe mit zacken in der nacht anlegen, so daß jedes aufrichten des penis starke schmerzen verursacht, ab-härtung, bandagen und apparate, wassertherspien, zwangsjacke und ärztliche operationen direkt an den geschlechtsteilen von mädchen und jungen, so daß jede erregung ihrer geschlechtsteile schmerzhaft und damit unmöglich wurde (vgl. hormonbehandlung und gentechnik heute, chemische abtötung der sexualität durch psychopharmaka usw.). Durch krankheiten wie die ausbreitung von syphi-lis damals vgl. aids heute hatten die moralapostel, allen voran die erzieherfinnen leichtes spiel. 1827 lag ein vorschlag auf den tischen des preußischen ministeriums, daß bei allen männern unter 30, deren einkommen unter einer bestimmten grenze lag, verstümmelungen an den geschlechtsteilen vorge-nommen werden sollten, die ihre sexuelle betätigung verhindern sollten. Parallel zur ent-sexualisierung des kindes verlief auch die durchsetzung der "verkindlichung". Infolge der wachsenden erziehungsaufgaben, des sich vom feudalismus absätzenden bürgertums,entstand zwischen dem 16. und 18. jahr-hundert eine altersunterscheidung zwischen großen und kleinen, die es vorher nicht gegeben hatte. Dieser "modernisierungsprozeß" erfasste zunächst die kinder, später die jugendlichen. Das prinzip der neuen erziehung war, daß man sie am besten auf die welt vorbereitete, indem man sie von ihr abschirmte. Diese bewußt herbeigeführten verzögerungen in der entwicklung der kinder und jugendlichen erfolgte in einem "geschlossenen schulmilieu", wo von den zöglin-gen jeder einfluß von außen systematisch ferngehalten wurde. Die künstliche erhaltung des "kindes im kinde" wurde durch eine propaganda gerechtfertigt, die dem kind einen zustand von "unschuld" und "schwäche" andefinierte: "das kind ist lieb, lustig und rührend naiv, vor allem aber ist es asexuell (unschuldig)". "Von natur aus" ist es arglos, harmlos und rein. Die "unschuld" des auf diese Weise verkindlichten kindes könne nur durch den kontakt mit der welt der erwachsenen "geschändet" werden Indem man die kinder unter ihres-gleichen kasernierte, wurde eine kunstliche welt geschaffen, die ihre unschuld, naivität und kindlichkeit bewahren sollte. Nur "ausgewähltes erzieh-ungspersonal" hatte zugang zu dieser welt. Oft wurden kinder aus den familien "wegen sittlicher gefährdung heraus genomen. Die unschuld des kindes sei überaus verwundbar, eine einzige handlung könne sie unwiederbringlich ein leben lang schädigen. Die bloße kenntnis der existenz sexueller dinge kam dem verlust der "unschuld" gleich Dieses wissen "war der anfang der unsitt-lichkeit". Der "schutz der unschuld" begann bereits an der wiege.

Die erzieherInnen beschleunigten oder verzögerten den prozess der beibehaltung der un-schuld nach belieben und konnten durch die schaffung einer "sexuell keimfreien atmosphäre" erreichen daß ein mensch bis zu seinem 30. lebensjahr und länger, ih enthaltsamkeit lebte Rousseau, als einer der führenden meinungsmacher dieser neuen moral (der noch heute angehenden pådagogikstudentlinnen als autorität vorgeführt wird), forderte das idealbild des "reinen kindes" als "unsexuell". "IN DER WÜSTE LEBEND, WÜRDE MAN STERBEN OHNE JE DIE SEXUALITÄT ERLEBT ZU HABEN" (Rosseau). Im zuge der durchsetzung dieser bürgerlichen moral wurde als das macht-und herrschaftsinstrument jede kindersexualität gekillt. Das brauchen Kind-schützerInnen heute gar nicht mehr, denn inzwischen geht es darum, daß kinder ihre schon in weiten kreisen anerkannte sexualität "bei sichbehalten" und nicht nach außen ins leben der erwachsenen-gesellschaft hineintragen. Eines der letzten planmässigen unternehmen, kindheit in entmündigungsgefängnissen unter verschluß zu halten? Nicht zuletzt auch deshalb,damit die konsumordnung bestehen bleibt, und die erwachsenen nicht so drauf kommen, daß sie auch ohne konsum und kapital glücklich werden können. Der neu entdeckten "unschuld" drohten "gefahren" von allen seiten: "handlungen, berührungen und berührtwerden" konnten die unschuld schänden, aber auch gedanken, worte, begierden und träume. Man konnte eine entwicklung vom körperlichen zum psychischen, vom bewussten zum unbewussten, vom äußerlichen zum verinnerlichten feststellen. Ab der 2. halfte des 18. jahrhunderts war bereits das wissen von solchen dingen ein zeichen von ansteckung". Der prozess der ent-sexualisierung zunächst auf die angehörigen der bürgerlichen klasse beschränkt, setzte sich als herrschaftsverhältnis in dem maße von oben nach unten durch, wie sich das bürgertum als herrschende klasse entwickelte und diese als "natürlich" verkaufte moral-zur herrschenden moral erhob. "Schule als Fortsetzung des Krieges mit anderen Mitteln!!?". Bei dem Prozess der verinnerlichung jener moralität spielte vor allem der staatliche schul-zwang als herrschaftsinstrument eine zentrale rolle. Angesichts der gesellschaftlichen veränderungen in der ersten hälfte des 19. jahrhunderts diente sich ein aufsteigender lehrer- und erzieherstand den herrschenden mit den worten an: "Des Schulmeisters alphabeth wird mächtiger werden als das bajonett" (in "neue hamburgerische blätter" 1842). Die entwicklung vom äußerlichen zwang zum verinnerlichten bedeutete eine entlastung staatlicher ausgaben aufmilitärischem und polizeilichem gebiet. Ab dem 17. jahrhundert wurde über das sexuelle nicht mehr positiv gesprochen. Man erwähnte nur noch die negativen Seiten wie "geile lust", "ehebruch", "vergewaltigung", "schandlichen mißbrauch" und "freudenmadchen". Diese kampagne ging einher mit der werbung für die eheliche fortpflanzungssexualität. Das hauptziel war jede sexualität auf die ehe, und innerhalb der ehe auf die fortpflanzung zurückzuführen/beschränken. Diese Fortpflanzungssexualiät brachte eine weitere verschärfung des sexbegriffs mit sich, der auf die Geschlechtsteile allein bezogen war. Die lustorgane wurden zu fortpflanzungsorganen. Die offizielle tabuisierung, verhüllung, verinnerlichung und intimisierung des sexuellen, verbunden mit einer extremen körperfeindlichkeit, batte eine abtreibung der lust in den untergrund zur folge. Die kindersexualität verschwand im untergrund und lebte unter dem druck der neu entstandenen herrschaftsverhältnisse in kummerformen weiter.

aus einem offenen brief an günter asent und 'alloe schwarzer von barbara retzlaff und hans stünke. Ps: Wir haben an dem artikel elnige kürnungen und leichse veränderungen vorgenommen (zilt frestelwörzer erklän). Damit wollen wir euch emparen, mit welchem grausamen, tadistischen maßnahmen das aufsreigende bürgertum den kampf gegen die selberbefriedigung und alle anderen formen der senualität führte, die nicht der fortpflanzung dienten.





### WER WIR SIND UND WAS WIR WOLLEN 2

Wir sind eine unabhängige gruppe KLEINER und grosser menschen, die in nürnberg ein altes hauschen bewohnen (über 2000 .-DM feste kosten mtl.). Dort setzen wir uns für die

Wir betreiben ein telefon rund um die uhr, wo kinder und jugendliche anrufen, die probleme haben, auf der strasse liegen, vom heim, aus der klappse, aus'm elternhaus oder vor lehrerInnen abgehauen sind.

Immer mehr kinder - auch in nürnberg - leben praktisch auf der strasse, weil sie die zwänge und den stress überall nicht mehr aushalten.

Wir haben eine fahrradwerkstattund suchen ständig (räder und) menschen, die bei uns mitmachen möchten

Wir haben ein flohmarktlager, wo wir alle kleinen sachen wie bücher, platten, elektrokram, bilder, geschirr, brennholz, kohlen, obst, stoffe, T-shirts, kleidung, teppiche etc. sammeln, für uns verwenden oder weiterverkaufen.

Ps: kinderRECHTE machen vielen erwachsenen ANGST, weil sie ihre oft ganz alltaguche machtausübung.züchtigung und bevormundung von kindern in "gefahr" bringen. Deshalb gibt es nur sehr wenige erwachsene, die unsere anliegen ernstnehmen oder finanziell - wie es dringend nötig wäre - unterstützen

Wir sind davon überzeugt, daß nur vollständige gleichberechtigung, selbstbestimmung und bewegungsfreiheit von kleinauf die dramatische umweltzerstörung noch stoppen kann.

wir unterstützen den aufbau von kinder-und jugendwohnhäusern mit genug platz für verfolgte und dis-kriminierte menschen jeden alters. Ohne sozialarbeiterinnen. Weil wir nicht vergessen haben, daß wir selbst betroffene waren/sind, wollen wir unsere unterstützung geben für ausreißer-innen aus konsum, erziehung, elternhaus, schule, heimen, psychatrien und kinderschutz-krakenarmen. Eine "erlaubnis" durchsetzen, daß jemand nach freier wahl wo(anders) wohnen kann, ist oft sehr schwierig, aber es geht im prinzip mit jedem alter.

Deshalb unser aufruf: Wenn ihr wollt, daß mehr für kinderrechte gemacht werden soll-werdet aktiv! Wenn möglich schickt uns kleine und große spenden,am besten regelmäßig jeden monat anstatt z.B. zu qualmen oder ver(k)alkisieren.

RECHTE der KINDER ein

### SECTION IV: VARIOUS CONTRIBUTIONS

The Secretary IPCE

12th February 1996

As usual nothing much is happening in Britain that can be said to be positive. Except maybe for the Julia Somersville saga. The incident blew in November of 1995 so I expect you are aware of it.

Julia Somersville is a well known ITN Newsreader who has been implicated. Along with her lover of taking indecent photographs of her seven year old daughter taking a bath!

As stated in Amateur Photographer. "This is not the first case and neither will it be the last" However due to the celebrity status of Julia Somersville a few others in the media have come forward. Clare Rayner states "Anyone who thinks nakedness in itself is indecent does have a problem".

A Music Teacher accused of indecently assaulting boys aged 13years to 15 years twelve years ago has had the case dismissed because of the length of time elapsed. If only the same criteria could be applied when the teacher was male.

### By JOANNA BALE

Yours sincerely

A MUSIC teacher accused of giving sexual favours to under-age boys walked free from court yesterday after a judge accepted that although there was a clear case against her it would be unfair to proceed.

Valerie Short, 41, was alleged to have taken part in one-to-one and group sexual encounters with boys between 13 and 15 from a London youth orchestra that she helped to run. They took place when the orchestra was on tour, after music lessons at her house and even at one boy's home while his parents were in. it was alleged.

"This teacher made herself available to boys. It was widely known among the youngsters she mixed with," Miranda Moore, for the prosecution, told Woolwich Crown Court. southeast London.

But after two days of legal argument Judge Brian Pryor said it would be unfair to proceed with a trial because the alleged incidents took place between 10 and 12 years ago. He accepted the defence's argument that Miss Short would not receive a fair trial because of the difficulties in tracing witnesses and evi-dence that would back her denial of the allegations.

The judge said that it was clear that none of the three boys who made the allegations had suffered psychological problems as a result of sexual activity "which they had clearenjoyed". He was also critical of the fact that the allegations were made only after the main complainant, Mr G, attended a two-day child abuse workshop while studying clinical psychology at Oxford and decided that he should speak out, allegedly to protect others.

Judge Pryor commented: His reasons are certainly understandable but it isn't something one would have thought that he couldn't have realised for himself long before."

Miss Short, of Blackheath, southeast London, denied five counts of indecent assault against the boys. Pending trial she was suspended from her post as music teacher, at the John Roan School, Blackheath, which she joined School, after the alleged incidents were said to have taken place.

In a statement read out in court one alleged victim, Mr D, described an assault which took place after a violin lesson. at Miss Short's flat, "After the lesson Val went into her bedroom and watched television. I came in and lay next to her on the bed and I started fondling her. She didn't make any effort to undress me but she put her hands down my trousers."

Afterwards she allegedly told Mr D: "You are a naughty

The same man alleged that on another occasion he became involved in a group sex session with Miss Short and other boys. Mr D later said: "I did it because I wanted to. I took advantage of her."

Ms Moore explained that although some of the boys admitted to having enjoyed their experiences, it was still an offence for a woman to indulge in sexual activity with boys under 16. She said shame, guilt and embarrass-ment explained why it had taken until last year for a victim to contact police, adding: "He became aware of how child abuse affects not only the victim but the abuser and, bearing in mind the position the lady was in, something had to be done."

Judge Pryor said witness statements suggested that when boys reached the age of 15 she lost interest in them and turned her attention to others of a younger age. "The picture that emerges is of a practice that went on over many years," he said.

None of the witnesses was called to give evidence or face cross-examination. According to written statements another alleged incident took place at the home of a pupil, Mr C. during the latter stages of a Christmas drinks party in 1983, while his parents were in the house. One witness, Mr L, described how Miss Short took off her underwear and let several boys touch her intimately.

Other incidents were said to have taken place during an orchestra trip to France. Mr D. said in a statement to police: "I remember Val was wearing some outrageously provoca-tive clothes including short shorts. It was always common knowledge within the orchestra that Val was interested in young boys."

Louis French, for the de-fence, said other adults connected with the orchestra, including the conductor and head of the music department, told police that they were aware of gossip surrounding Miss Short, but never saw any

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> the school. Greenwich Coun-cil said: "We set up a telephone helptine to find out more about what Miss Short might have been doing. We did get one call from a parent of a papil who is still at the school. but they did not want to pursue it." ering Miss Short's situation at the school. Greenwich Coun-

Hitchman, said: "Miss Short-has lived with the embarrass-ment and distress of these allegations for almost a year. She has always denied them emphatically. She now wishes

Education emphatically. She n to be allowed to 1810 Greenwich sority was las normal life.

on Au-

improper behaviour. The head of department had been annayed by it, he said.
Judge Pryor commented: "I am surprised that head of department's annayance did not materialise into anything."
After the case was dismissed.
Miss Short, in a statement read by her solicitor, Jayce

Judge frees music teacher accused of sex with boys

## Hermes

Begegnung mit einem Mann, der Jungen liebt ein Film von Claudia Schillinger



Claudia Schillingers Film Herney ist heikel. Wäre er Gewalt. Diesen Zwischenbereich zur Sprache zu bringen and in Bildern zu untersnehen, ist ein ebenso visuelle und Körperlust zwischen Erwaelsenen und ilte im die Lust. Und diese ist bekanntlieb nicht besondere nicht zwischen den Polen Zärtlichkeit und Der Urlan erzählt zwei Geschichten, die gen und die der Filmennscherin selber. Ihre Frage sie einander Spiegel sein: die Livr dex Ervardrouen Kindem, Ginge es thratarum, die Grenzüberschreiren, mitibe der Film nicht heikel sein. Doch es geht tungen der Erwachsenen als Milhandlung zu markie genau, eindentig und verbindlich festzumachen, ins schwieriges and Johnendes, wie heikles. Unterneh des Mannes Hermes, der von sieh sagt, er liebe Junnach den Liisten verbindet beide Geschiehten, Eißt om Kind, die Last des Kindes umf die Last des Eswas beenest on dem Kind, den er einmal selber war. es nicht, hitte er sem Thema verfehlt. Das Thema:

Hermes sigt es ganz dentliche Mit der Lust an den Jungen, mit deren Lust kann er den Jungen in sich selber wieder lebendig werden lassen. Doch Hermes ist erwachsen, Das ist das Problem, Er nuchtie die "Kripersprache" der Jungen verstehen, "nur das nehmen, was da ist", sie einführen in das Spiel der Liebe. Das kann nicht, oder nicht immer gelingen. Er will Wohltäher sein und sieht sich doch Sehaden anrichten. Das ist, was der Film von ihm zu hören gibt. Was ist zu sehen? Da ist vor allem der Mann selber.



Er erzählt einer nicht sichtbaren Person seine Ge-Das ist nicht zu übersehen und gut so. Nicht er der Bilder, die der Film zu sehen gibt. Es geln nicht um seine Geschichte, sondern um unsere.Duch dazu Weiter sind Fotos zu sehen, Fotos der nehmen Kontakt auf. Schauen einander an, schauen schichte. Er ist Schanspieler und setzt das in Szene, Schauspieler oder die Person Hermes soll Projektionsfläche für die Zuschauenden werden, somlern die Impen, wie sie liegen, sich stolt, in ihrer Nacktheit Zuschauenden sie wie Hermes und die Interviewerin im Film betrachten können. Dann eine interessante "Spiel"szene: Hermes und ein etwn 12jahriger Junge was jener Hermes der Filmemacherin beriehtet hat. ner Minter. Die Fotos werden so gezeigt, daß die weg. Unkreisen einander. Eine Mitze fliegt hin und her, dann ein Ball. Die Kunern schant aus der Ferne prisentieren, oder einfach nur dasitzen, Anch Famili enfotos von Hermes, seinen kleineren Brüdern, sei spater.

zu. Dieser Erzählfaden wird immer wieder gekreug von der Geschiehte der Filmemachern. Sie wird anders erzihlt. Fran und Kind, Mutter und etwa drei gitleriger Sohn sind beim "Liebes" spiel zu sehen. Beide sind nacht, Fine ebenso geschiekte wie sensible Kunnerafran) nimmt die Lust der Beiden inteinander nuf. Das Kind ist mehr erobernd und nuffordernet, die Frau nicht begleitend. Beide neugierig, vergnügt, zärtlich, das Kind nuch beflig. Dineben kurze Sequenzen, die Chindia Schiffinger bei der Ar-



beit zeigen, u.a. eine, wo man sie vor and Hermes auf dem Bildschiftm sieht. Diese Szene leitetden Flan ein und weist ihn so als einen Prozek des persönli chen Suchens und Reflektierens aus.

Die Fragen und die knappen Kommentane der Filme müchermans dem Off halten die beiden Geschiebten zusammen und erfähren, wonnech sie in den Bildem sucht, der Lust am Verführen mid Verführen mid Verführen mid Körperlichen Bentführen mid Verführen mid Körperlichen Spiel ehne die Sieherheit von Grenzen, an wisselhen mid körperlichen Spiel ehne die Sieherheit von Grenzen, zwischen Franchen zwischen Zarfüchkeit, Für songe, Sex und Gewalt. Das zu zeigen ist heikel. Es mag einige Zuschanende beingstigen und zu mehr oder weniger heftigen Formen von Abtehnung und Verurteilung des Wahrgenommenen führen, Und das nicht ohne Grund, sind es doch die alltäglich berührten und oft auch überschrittenen Grenzen, über die hier das Rede- und Schanverhau gebröchen wird.

Buch, Regic, Schnitt	Kristlan Petersen	enzKristian Petersen	ng,Kelly Family
Buch, Regie, Schritt	Tonnssistenz	Allgemeine Assistenz Produktionsleitung	Fahrer and Catering Musik

### Darsteller.

 Claudia Schillinger Filmproduktion, Berlin in Coproduktion mit der Hochschule für Film und Fersehen, "Konnd Wolf". Babelsberg

1995; col., 25 Min., 16mm.

Gefördert vom Sennt für Kulturelle Angelegenheiten, Berlin, Künstlerinnenprogramm.



blitzende Augen. Das stecktan, Und mag bei einigen Doch nicht sie verursachen den Schreck, sondern unsere eigene Phantasie und oftmals schreckliche Geschiehte, die hier projeziert werden kann. Wären sieren, Verurteilen, Bestrafen des Gesehenen, der Doch nicht nur die Darstellenden verführen- der Film übersehen ist. Wir werden zu Voyeurlauen eines sieh dem zu stellen. Wir sehnuen auf den nackten Körper der Frau und können unseren Blick nicht von dem der Kamera und des Solmes trennen. Und wir Angst verursachen und Abwehr erfordern: Rationali-Bilder, der Personen im Bild, der Filmemacherin. nicht diese schrecklich, könnten wir ebenso neugiedas Foto des nackten Jungen schauen, der sich mit daß sein hervorragendes Glied auch für uns nicht zu evtl. heiklen Anblicks, Unsere Kinoposition wird plötzlich deutlich: Wir sind heimlich Teilnehmende. ob wir es wollen oder nicht. Der Film fordert auf gucken nicht etwa in verschreckte, sondern in lustselber tut es mit den Zuschauenden. Er läßt uns auf stolz lilcheindem Blick vor der Kamera so streckt. rig und nachdenklich, wie vergnügt dabei sein. Der Fillm ist doppett heikel: Er verführt, nicht nur die anderer, sondern auch die eigenen Lüste und Schrecken wahrzunehmen und diese auch für uns seiber als nicht eindeutig eingreuzbar zu erkennen. Dannitist er ein mutiger Versuch, jenseits der vielbeschworenen und inzwischen auch kritisierten Polarithten genau hinzuschauen und das zu zeigen, was eine der Ursachen der Abgreutzungsvehemenz und not ist. Die Art, wie er das tut, ist dem schwierigen Thema angemessen. Niemand wird zur Schan gestellt oder der Kamera ausgeliefert. Und es wird nicht doziert, sozialarbeiterisch oder psychologisch abgehandelt. Wir sehen eine filmische Forschungsarbeit, die sich sicher auf dem Grat zwischen Reflexion

Karin Mehrtens, Berlin, April 1995

und persönlichem Beteilgtsein hill.

## Karin Mehrtens

Geboren 1946 in Bremen, Studium der Psychologie in Hamburg, arbeitet als Psychotherapeutin in Berlin.

## Claudia Schillinger

Geboren 1959 in Baden-Württemberg, Studium der Freien Bildenden Kunst, Schwerpunkt experimentelter Fritu an den Hochschulen für Bildende Kunst in Bremen und Braumschweig, Meisterschülerin von Prof. Gerhard Büttenbeuder. Leht und arbeitet freischaffend in Berlin.

### Filmographie:

1985 Fatale Fenune (16mm, 10 Min.)

1986 Dreums of a Virgin (16mm, 14 Min.) Preix der Unterzeichner des Oberhauser Manifests 1987 Das wehre Wesen einer Fran (16mm, 13 Min.) Preis der Redaktion Franen und Film

1989 Between (16mm, 10 Min.)
1. Hamburger Nachwuchsfrimpreix-NoBudget

1992. In no sense (16mm, 10 Min.) geförden vom Hamburger Filmbitro e.V.. 1995 Hermes (16mm, 25 Min.)

g geförden vom Berliner Senat für Kulturelle

Angelegenheiten, Künstlerinnenprogramm

## Alle Filme zu beziehen über:

Claudia Schillinger Winterfeldtstr. 24 10781 Berlin 'Tel.: 030-2154501

### Internet-Homepage: Die Pādo - Seite (http://ourworld.compuserve.com/homepages/knurrhahn)

Pådo-Selbsthilfe- und Emanzipationsgruppe München im Verein für Sexuelle Gleichberechtigung (VSG) e.V. München Postfach 152208, D-80052 München, Deutschland.

Du stehst auf Jungs? Wir auch, Auf Mädchen? Auch dann bist Du hier richtig. Oder interessieren Sie sich nur für das Thema? Willkommen. Hier ist die deutschsprachige Homepage der emanzipatorischen Selbsthilfe-Gruppen pådophil orientierter Menschen, die in der AG-Pådo-BVH zusammenarbeiten. Ihr findet hier Informationen, Hinweise, Stellungnahmen zum Thema, zu Fragen der Selbsthilfe und Emanzipation von Pådophilen, zum einvernehmlichen Umgang mit Kindern sowie die Adressen von Pådo-Gruppen, die es seit langem in einigen deutschen Großstädten gibt.

Wichtig: Die Pådo-Seite ist streng legal. Es gibt hier keine Pornos oder Bezugshinweise dazu, keine Kinderkontakte und überhaupt keinerlei Privatadressen. Die Pådo-Seite ist ein reiner Info-Service. Kontakt zu ihr ist postalisch über das oben angegebene Postfach und per E-Mail über an490113⊛anon.penet.fi möglich.

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### Inhalt:

Schriften der Arbeitsgemeinschaft Pädophilie im Bundesverband Homosexualität (AG-Pädo-BVH):

Adressen deutscher Pådo-Selbsthilfe- und Emanzipationsgruppen Pådo-Selbsthilfe- und Emanzipationsgruppen international Selbstdarstellung der AG-Pådo-BVH Info zu Pådophilie allgemein Info für Eltern Stellungnahmen von Fachwissenschaftlern zu Pådophilie Stellungnahme der AG-Pådo-BVH zum Pornographie-Paragraphen Kurz-Literaturliste

Schriften der Pado-Selbsthilfe- und Emanzipationsgruppe München:

Pädo-Info München Pädo-Coming-Out Pädo? Ach so! Info für Kinder Reformvorschlag zu den §§176 und 180 StGB

### Allgemeines:

Fliederfunk-Tonbandprotokoll zu Pådophilie Interview mit Bundesanwalt Manfred Bruns zu §176 StGB (geplant) VSG-Selbstdarstellung und Stellungnahme zum Sexualstrafrecht "Hilfe statt Strafe", Prinzip des Deutschen Kinderschutzbundes (geplant)

### Rechtsinformation:

Sexualitätsrelevante Paragraphen im deutschen Strafrecht
Begriffsklärung Pornographie
Umgang mit Polizei, Staatsanwaltschaft und Gericht
Hausdurchsuchung für/bei jedermann
Rechts-Tips für den Ernstfall
Juppheidi – Juppheida, Verhör, Vernehmung, Razzia. Info für Kinder und Jugendliche
Schutzaltersgrenzen weltweit

E-Mail-Rückmeldungen an uns: an490113@anon.penet.fi

Dieses Blatt kann und soll vervielfältigt werden, V.i.S.d.P.: VSG e.V. (siehe oben), Update 19.4.1996

### THE POPE AGAINST PEDOPHILIA

Nowadays, anno 1996, there are more than ever reasons for reflection, surely after reading recent news from The Vatican, in which the COUNSEL OF EUROPE is incited to show more courage to condemn Pedophilis powerfully. At the Counsel is a proposal in which is spoken of "one of the most disgusting crimes against humanity".

This is a world wide attack to the whole pedophile community. It's time to introduce again the difference between 'abuse' and some 'intergenerational

relationships'.

It's all discrimination and the Christian's charity is far away. To ban a whole group doesn't fit in our nowadays culture... or does it...?

Dr Frits Bernard

DOCUMENTATION SERVICE, NVSH lwg JORis, Postbox 64, NL 2501 Den Haag Copies can be asked by the secretary. Some money will be asked for copy and postages. PLEASE, send relevant papers to the secretary!

- 95-009 W.N. Friedrich e.a., Normative sexual behavior in children, in: Pediatrics 88-3, sep 1990 (9 pp).
- 95-029 Forslag til Lov om ändring af straffeloven, Besiddelse af börnepornografi (Deens wetsvoorste met Bemärkinger til lovforsaget, 5 pp).
- 95-037 BVH, Resolution der Mitgliedercersammung vom 12-6-94 (Guber ILGA, 1 p).
- 95-038A: ILGA in Schwiegigkeiten mit der UNO, Der VSG nimmt Stellung.
  B: IGA in difficulties with the UN, The VSG comments.

  (4 pp). March, pr. 1314.
- 95-039 A:ILGA im Konflikt zwischen Anpassung und schwuler Solidarität,
  UNO-Status kontra Pädophilie; Stellungnahme des VSG, M
  B: IGA caught between conformity and gay solidarity, UN status
  versus pedophila, Report of the VSG,
  München, april 1995 (8 pp).
- 95-040 Criminals specialising in child abuse 'rare-; Jason Benetto reports from the International Investigative Psychology Seminar at Liverpool University, in: The Independent 21-9-94 (1 p).
- 95-041 Kritische Auseinandersetzung mit den neuen Faltblättern der AG-Pädp-BVH, Pädophilen Selbsthilfegruppe Bielefeld, jan 1995 (4 pp).
- 95-042 Jahres-Info 1994, Pädophilen Selbsthilfegruppr Bielefeld (2pp).
- 95-048 NAMBLA Topics nr 1, Anatomy of a Media Attack (16 pp).
- 95-066 vier pp uit de engelse pers, ca over de anti-pedo-toerimse wetten. (Four pages pl- un papers)
- 95-067 NAMBLA Topics no 2: Criminal Justice? (32 pp).
- 95-073 EIDOS Vol 8 nr 3; Sexual Freedom & Erotic Entertainment for Women, Men & Couples; Wild Sex; Promoting Our Human, Contitutional & Civil Rights to Sexual Freedom As Guaranteed by the Constitution (96 pp A3 met tal van boekbeprekingen etc).

- 96-021 Ariel's pages, catalog (18 pp)-
- 96-022 "Homosexuelle sollten in KZs", , Schwule befürchten neue Epoche der Intoleranz in Italien, Zeitung 31-5-94 ( 1p)
- 96-023 Sex harrassing among kids debated; Differences between child's play & unacceptable actions examined; by Peter kendall, in The Dallas Morning News, 5-11-92
- 96-034 Nye Seksualpolitik 1.96 (20 pp, Deens)
- 96-037 Extracts from Internet about the three perspectives analysis (8 pp)
- 96-038 "One in Christ Jesus", A sermon 11-6-95, Pauluskerk Rotterdam, by Rev. D.H. Mader, B.A., MDiv. (6 pp).
- 96-039 The ENTIMOS PAIS of Matthew 8:5-13 & Luke 7:1-10, by Don Mader, in Paidika 1987 & in Studies of Homosexuality, vol 12, Homosexuality, religion & Philosophy p 223 ff, NY 1992 (7 pp).
- 96-0%0 Hermes, Begegnung mit einem Mann der Jungen liebt, ein film von Claudia Schillinger (2 pp).
- 96-041 Internet Homepage Die Pado Seite (1 p).
- 96-042 A Ceremony, by Schneur Horowitz, in Gayme (2 pp)
- 96-043 A Campain for Common Sense, Amateur Photographer 18-11-95 (About the 'obscenety' or non-obscenety of photographs)
- 96-044 Two articles about the music teacher who was cleared of seducing her boy pupils, 1996.
- 96-045 Form Moss (article about the editor of EIDOS; The Boston Phoenix, 22-9-95 (2 pp).
- 96-046 Leerer Presser nº 2, Nurnberg (Kinderrechte gruppe), 50 pp. (Postfach 810361, D 90248 Nürnberg)
- 96-047 Spuki-Katalog 1996/97 (mit Ankleber) (16 pp), Postfach see 96-046.

### COLOPHON

INTERNATIONAL PEDOPHILE & CHILD EMANCIPATION, short IPCE is an international platform for cooperation between organizations dealing with the emancipation of pedophiles, children and youth. IPCE aims lawfully te free consensual intergenerational relations. The purpose of IPCE is to exchange opinions and ideas, to share information and to coordinate political and other strategies.

Members of IPCE can be national and/or local organizations that supply the IPCE purposes on their application for membership. Candidate-members can be individual persons who live in a country in which there is no IPCE-member-organization.

The IPCE Newsletter is sended to the member-organisations and the candidate-members WHO DID PAY FOR IT or who asked to recieve it without payment. Persons can be subscribers to the Newsletter. Member-organizations are permitted - and even asked - to send copies of this Newsletter to their own members, at least to the active part of their members.

The secretary, the tressury and the EDITORIAL ADRESS can be changed yearly at the IPCE Meeting. For this Newsletter the secretary, treasury and

### EDITORIAL ADRESS is

NVSH Lwg JORis, Postbus 64, NL 2501 CB DEN HAAG, The Netherlands

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