

IPCE

NEWSLETTER

Number E 3, September 1998

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This Newsletter is edited in several word processing packages. The contents were created in MS Word 97. Consequently, the numbering of the pages may be different in other formats.

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Introduction

Late again. Here is Newsletter number E3, the 3rd electronic one. The former issue E2 was in October 1997. After making and sending it, I had to change home and town because of severe problems in my social environment. Because I am physically handicapped, this called for much time consuming effort. I found a house and moved all my things, my papers and animals. It took some months to have everything in good order again.

Then, just when I had everything back in place, in April 1998, there was an accidental fire in my house. So everything had to be packed, cleaned, repaired, unpacked and put in back again. My computer was severely damaged by the heat of the fire and this called for several repairs, which in their turn gave more severe problems. After some months, I had new hardware and updated software, but much of the data was abusively deleted during the 'repairs'. So there was more work to re-install and data to re-import and more time needed to explore the updated software. By the time all this was completed it was July and the holidays had began, which intensified my caring tasks. It was only after the holidays that I could make a start with this Newsletter.

So... Late again, please excuse me again.

Nevertheless a story has to be told:

The co-secretary Ricky received, routinely, a catalog from overseas, from the Amsterdam bookstore Intermale. He had been getting this for the last ten years or more. The UK Customs and police took this as an opportunity to raid his house and to seize all his computer equipment. Thus, all correspondence between us, the Newsletters and all IPCE files are supposedly read now by the UK authorities. So are all BerryList files. The back-ups of the address files had a password, but hackers seem to be able to crack such barriers. Since this has happened, Ricky supposes his telephone is tapped and he and his visitors are watched, maybe his post mail is read. Since then, nothing more has happened though it is now more than six months since the raid, but the readers of the Newsletter have to know what has happened with the IPCE files.

In fact now comes news from the British national newspapers that it is routine for the British government snoopers to read all e-mail and other Internet communication of all citizens. It is reputed that the snoopers department has the capacity to read 5 million messages every minute. Apparently the same goes for USA, Canada, Australia and New Zealand (Source The People 13th Sept 1998). Maybe therefore all IPCE and other traffic was being read all along.

Three In memoriam and three youth

This Newsletter will begin with some "in memorial" stuff, which will be followed by some messages from youths. They should take over the flag.

Wither IPCE?

The next section of this Newsletter is about IPCE. Should IPCE continue or transform itself to not more than a meeting place for active persons? Much has changed in the twelve years of our existence. The social climate has changed drastically, so that an organization with the abbreviations "I" and "P" in the name are suspected per se. The coming of the Internet has changed the possibilities for communication dramatically. Thus, suggestions come to close down IPCE as it is now and to stop the Newsletter because there are now better ways for communication. We have to discuss this at the meeting and in the next Newsletter. The discussion has already started because of the lack of response to the invitation to our next meeting, the account and some questions I have had to put to several regular readers. The present state of this discussion can be read in this newsletter.

Articles

From several countries, articles reached me as the editor. Some people gave information and asked me to make an article about it. Other articles I selected from many sources. As usual, the Documentation Service List is the end of the Newsletter.

All this information is not only to read, but to work with it, each in his or her own country and organization or as an individual.

Next Newsletter shall give the minutes of the next Meeting... and the articles, documents and ideas you send to

Your editor,

Frans

INTRODUCTORY CHAPTER

IN MEMORIAM: FOUR ELDERLY MEN & LISTEN TO THREE YOUNG MEN By Frans

IN MEMORIAM

Dr Edward Brongersma

Dr Edward Brongersma, doyen and respected elder of academic investigation of pedophilia, died on April 22 1998. The NAMBLA Bulletin (#19, p. 11) had a four page "Farewell", and without doubt, KOINOS Magazine had its own farewell (#18, p. 16). This therefore will be a short *in memoriam* and readers should look to these other publications for a fuller appraisal of his scholarship.

After his arrest for 'molesting a minor', a boy, 17 y., his life became dedicated to fighting for freedom for intergenerational loving relationships. In his second period as a Senator of the Dutch Parliament, he was instrumental in having the age of consent lowered to 16 years. Later, the Dutch Parliament created some room for the ages between 12 and 16. This slight liberalization of the law in The Netherlands was surely started because of his many publications and presentations. He wrote prolifically in many languages. The crown on his oeuvre was his two-volume book 'Loving Boys', written in longhand using a vast quantity of paper before the age of the wizardry of computers andro-electronic word-processing.

Of these two thick volumes, the critics said: this is not science, it is selective and subjective and *oh! oh!* he is personally involved in the matter, thus he cannot be objective. Well, dear critics, the books were the result of a selection process done by a person involved in his work, but this the normal state of affairs for all scientific work. Everyone who does research on say a particular star, virus, plant, insect, diagnosis, medicine, methodology, or mathematical theory goes through a selection process and becomes personally involved to establish the existence of his or her star, virus, theory or whatever it may be. That is not the problem here. The problem is that the existence of stars and viruses and even obtuse theories on almost anything, will usually be accepted by society, but the existence of loving and positive man-boy relationships is too frightening and threatening for society to accept.

That was the thread in his life. However, his last few years were equally dramatic. As an old man he had watch and see that, over such a few years, all liberation in The Netherlands for which he had fought so long and hard, fly away and a new phase of oppression begin. The pendulum swung back. The circle closed itself. The spirit of the time was no longer open to his spiritual influence.

The last year weighed especially heavily. There were a number of scurrilous publications against his works and these led to personal threats. He fled after stones crashed through his windows and he had had to hire guards for the house and the large archive it contained. But at the very end, it was sickness rather than despair that plagued him.

I have had much contact with Edward. Although we lived on opposite sides of our country, we wrote each other frequently and regularly. Edward was a prolific letter writer and he had many contacts all over the world with whom he corresponded in a number of languages. We met at IPCE and other, national and NVSH meetings. I visited him in his big old house, had tea in his study which contained so much beautiful antique furniture. Our contact was for me the start of my process of consciousness and self-acceptance. He always encouraged me in my work for emancipation in the several work groups and associations.

At frequent intervals, I feel encouraged by him even now. Do not be astonished, but I have met my father, mother and brother after their deaths. Sometimes it seems that serenity is in my room and that a kind of energy is streaming into me. An amiable, wise, kindly, generous old man is gone. Maybe an enlightened spirit is living in us yet.

Hans Nieters

On 1st December 1997, one of the most powerful activators of the German Groups died of a heart attack. Visitors to the IPCE Meetings may have met him. His friends were in deep grief for the lost of this quiet wise active man.

Viktor E. Frankl

At September 2, 1997, Viktor E. Frankl, author of the landmark "Man's Search for Meaning" and one of the last great psychotherapists of this century, has died of heart failure. He was 92.

"Vienna, and the world, lost in Victor Frankl not only one of the most important scientists of this century but a monument to the spirit and the heart," said Vienna Mayor Michael Haeupl.

Frankl survived the Holocaust, even though he was in four Nazi death camps including Auschwitz from 1942-45, but his parents and other members of his family died in the concentration camps.

During—and partly because of— his suffering in concentration camps, Frankl developed a revolutionary approach to psychotherapy known as existential analysis or logotherapy. At the core of his theory is the belief that humanity's primary motivational force is the search for meaning, and the work of the logotherapist centers on helping the patient find personal meaning in life, however dismal the circumstances may be.

Frankl's teachings have been described as the Third Vienna School of Psychotherapy, after that of Sigmund Freud and Alfred Adler. In "Man's Search for Meaning," which sold more than 2 million copies worldwide, Frankl said: "There is nothing in the world, I venture to say, that would so effectively help one to survive even the worst conditions as the knowledge that there is a meaning in one's life."

According to logotherapy, meaning can be discovered by three ways: "(1) by creating a work or doing a deed; (2) by experiencing something or encountering someone; and (3) by the attitude we take toward unavoidable suffering," he wrote.

(The above was free from New York Times and AP. The next was found somewhere on the web.)

There are six key propositions of existential therapy:

- (1) We have the capacity for self-awareness.
- (2) Because we are basically free beings, we must accept the responsibility that accompanies our freedom.
- (3) We have a concern to preserve our uniqueness and identity we come to know ourselves in relation to knowing and interacting with others.
- (4) The significance of our existence and the meaning of our life are never fixed once and for all; instead, we re-create ourselves through our projects.
- (5) Anxiety is part of the human condition.
- (6) Death is also a basic human condition, and awareness of it gives significance to living.

Applications to this Approach:

The approach is especially appropriate for those seeking personal growth. It can be useful for clients who are experiencing a developmental crisis (career or marital failure, retirement, transition from one stage of life to another). Clients experience anxiety rising out of existential conflicts, such as making key choices, accepting freedom and the responsibility that goes with it, and facing the anxiety of their eventual death. These existential realities provide a rich therapeutic context.

Techniques of Therapy:

Few techniques flow from this approach, because it stresses understanding first and technique second. The therapist can borrow techniques from other approaches and incorporate them into an existential framework. Diagnosis, testing, and external measurements are not deemed important. The approach can be very confronting.

Contributions of this approach:

The essential humanity of the individual is highlighted. The person-to-person therapeutic relationship lessens the chances of dehumanizing therapy. The approach has something to offer counselors, regardless of their theoretical orientation. It stresses self-determination, accepting the personal responsibility that accompanies freedom, and viewing oneself as the author of one's life. Further, it provides a perspective for understanding the value of anxiety and guilt, the role of death, and the creative aspects of being alone and choosing for oneself.

(Back to the New York Times 9/4/97)

(...) This was a major change from the strictures of Freud and Adler, who attributed what they called neurosis to single causes: sexual repression and conflicts in the subconscious in Freud's case, or unfulfilled desires for power and feelings of inferiority in Adler's. To Frankl, behavior was driven more by a subconscious and a conscious need to find meaning and purpose. (...)

. On his first day, Frankl was separated from his family; later he and a friend marched in line, and he was directed to the right and his friend was directed to the left—to a crematory. He took an older prisoner into his confidence and told him about the hidden manuscript: "Look, this is a scientific book. I must keep it at all costs." He said the prisoner cursed him for his naivete. They were stripped and sent to showers, and then a work detail. Their own clothes were replaced with prison clothes, and the manuscript was never returned.

But late at night in his barracks, he began recreating it in on bits of paper stolen for him by a companion. These notes were later used for "Man's Search for Meaning." In it, he wrote that once the prisoners were entrenched in camp routine, they would descend from a denial of their situation into a stage of apathy and the beginning of a kind of emotional death. As their illusions dropped away and their hopes were crushed, they would watch others die without experiencing any emotion. At first the lack of feeling served as a protective shield. But then, he said, many prisoners plunged with surprising suddenness into depressions so deep that the sufferers could not move, or wash, or leave the barracks to join a forced march; no entreaties, no blows, no threats would have any effect. There was a link, he found, between their loss of faith in the future and this dangerous giving up.

Frankl said he began to see the implications of his earlier writing as it became apparent that the only meaning in his prison life for him was to try to help his fellow prisoners restore their psychological health. "We had to learn ourselves, and furthermore we had to teach the despairing men, that it did not matter what we expected from life, but rather what life expected from us," he wrote. "We needed to stop asking about the meaning of life but instead to think of ourselves as those who were being questioned by life, daily and hourly. "Our answer must consist not in talk and medication, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual."

John Miller (Ricky writes)

Many of the delegates to recent IPCE meetings will remember a small elderly, lightly bearded, English gentleman who recounted his brushes with the officialdom of his country with much gusto and not a little glee. John Miller was clearly a person who enjoyed a good fight.

During the last year, his health deteriorated with growing age and the onset of the cancer which was finally to end in his death in October 1997. Those who knew him however will not be surprised to know that he was fighting to the end.

He was the linchpin of the now celebrated documentary 'The Devil among us' in which pedophiles spoke direct to camera for the first time (at least in the UK) without being in sinister shadow or silhouette. The documentary was so contentious that its publication was delayed and regrettably John never saw the finished result on screen as it was broadcast early this year and therefore some months after his death. Nevertheless, in it he had both the first and the last words. It was a fitting epitaph to his pugnacious life.

At the same time he was writing his autobiography and much had been committed to his word processor by the time of his death. It is our great loss that all this has passed to his family and it is feared that it is now lost forever.

>>

LISTEN TO THREE YOUNG MEN

As a contrast to this In Memoriam to four old wise men, let's search on the web, the medium of the young, and listen to what they want to say in their youthful wisdom. I selected three and I add the translation of an article by me about the last one.

Spike: BE A ROLE MODEL

(From a web site, now not any more reachable)

Most kids are very aware of the differences between kids and adults. They do different things, that act in different ways. Bridging this gap is what their life is aiming at. Call it growth and development if you want, be the gap exists, and a kid's yearning to reach toward adulthood is a defining factor in his life. He learns these behaviors and rules by imitating, and by testing.

What I wanted most was someone I could trust. To listen to me, to tell me the whole truth, someone that I couldn't tell was "doing what's best for me" behind my back. Someone whose word was good as gold. No unrealistic promises, no patronizing comments, no lies. And I was very quick to catch lies in most adults. No matter the justification (they always had a good reason for lying to me), I wanted someone who would allow me to act like an adult. Treat me with respect. Someone who I knew would keep a secret.

I had run into a few do-gooders. But they never had any respect for me, no loyalty. My friendship meant nothing to them. They would routinely speak the truth to any adult they met, but they insisted on lying to me, sugar coating life, talking down to me, and reporting back to someone everything that I said. These folks were far too aloof, in their own self-righteous way, to earn any respect from me.

I have never run into the opposite. A person that will not act like an adult. A person that cannot teach me what it is to be an adult. A person who is so busy trying to resolve their own conflicts about growing up that they insist on coming down to my level, or making a pathetic attempt to do so. I am afraid that if I were to venture very far out into the world of boylovers, I might find more than a few of these types out there.

You can't bolster my self-esteem by lying to me. You can't be truthful with me only when it suits your fancy. You can't act like a kid yourself. I realize that a youthful spirit is a wonderful gift, and it can allow you to share in my youth in a much more intimate manner, but it can't allow you to act like a kid yourself. The world expects you to take care of yourself, protect yourself, shoulder some responsibility, manage your own affairs. I expect this of you also. You are very good at loving me. How good are you at loving yourself? At being a "good role model"?

I am a kid that will undergo drastic changes in the next few years. Please don't constantly talk about our future together. It is reassuring to hear that you will always be there, in a way, but I have no understanding of how I will be in the future. I am about the here and now. Please don't belittle yourself by neglecting your own vital interests in order to show me how much you love me. In fact, you are trying to show yourself what love you are capable of. I cannot possibly love you, respect you, or learn from you, if you are not acting like a self-respecting, confident adult. I want you to treat me like a friend, like an adult friend. Not like a god, not like a toy.

I need to see the real you. I need to learn. I can only love those from whom I can learn. Learning is what my life is all about, and I must discard those who cling to me, those who worship me, those who belittle themselves in front of me. This is not behavior I wish to emulate. I want a partner, a companion. I am on a wonderful journey. I ask that you join me, hold my hand, support me, counsel me, respect me, and rejoice for me when, together, we achieve my goals.

STOP PROTECTING ME!

"Leave the kids alone..."

We don't need your protection, this pattern of protection...

We need your love and comprehensiveness only...

DAVID'S HOMEPAGE at <http://arlekin.com/indexeng.htm>

A friend of mine, Scott, gave me, as birthday present, my own domain, ARLEKIN.COM (Scott is an adult, but in spite of that he is a good buddy, he is an "amigote")

[At another part of the site:] >

He is my best friend. Nobody, not even the law, can stop me from having my own feelings and expressing them freely. I love him. Why do I have to hide it? Can any judge, bishop, teacher, politician give me an answer to this question? [<]

Hi. My name is David and I am 14 years old. I am studying high school. It is a religious school - unfortunately for me and I suppose they don't like putting up with me either. My mother is Spanish and my father is from Venezuela, although now we live in the Land of the Incas. I am writing this because I am sick and tired of having everyone trying to protect me. Actually they are stopping my growth. They are afraid to let me be free. But now I can express myself thanks to this server.

MY COMPLAINTS

I want

FREEDOM OF CONSCIENCE: I want to be able to think what I want. I want my freedom, in spite of my age, to be able to think what I want. Nobody should stop me from choosing my own beliefs. My parents are Catholics (but it could be any other religion for that matter). They baptized me but I did know about it. They made me make my first communion (lots of great gifts). They make me go to Mass on Sundays (if don't go they don't give me pocket money and I am prepared to self myself). They make me go to confession (if they only knew) and worst of all they make me go to an ultra-conservative school. All this would be ok if I held their beliefs but I don't believe any of this. I am an agnostic (but it would be the same no matter what I believed). I love my parents. And I know that they love me too. But my parents are afraid of life and I want live and enjoy life.

SEXUAL AND EMOTIONAL FREEDOM. I want to love and be loved by whom I want. For the last two years I have an older friend. I am not gay, I like girls. He doesn't, but we understand each other very well. It is nobody's business what we do or don't do. But my friend could be put in jail for the simple fact of loving me. They would say that it was an abuse of a minor. Who is he abusing? I want to be with him. I love him. Have they every heard about mutual consent? In any case there are all these people who want protect me. They want to stop me from being happy and stop me from growing. There are so many groups that speak in my name. But they have never asked me. Do they ever ask kids their needs or feelings? They take it for granted that they know what is best for us. But they are only defending their conservative and puritanical ideas of life. I want to be able to love any person without condition of age, sex, social condition or economic condition. This is what the Universal Declaration of Human Rights says. But they only say it for adults. For kids it is the exact opposite. Stop protecting me, please!

FREEDOM TO LIVE WITH THE PERSON I LIKE. I am no property of my parents. The laws won't allow me to live with whom I like, they force me to live with my parents. But I demand my right to live with my friend, simply, because I want and he wants to. My parents and the law have me kidnapped.

FREEDOM NOT TO BE A MURDERER. I do not want to be involved with either the military or wars. I could say a lot of more about this, but I don't dare to because I am not a hero. All military men frighten me. You cannot trust them. The further away from them the better.

ACADEMIC FREEDOM. Freedom to go or not to school. They force me to go a school I don't like. I don't like the teachers -true child abusers-, I don't like the subjects they make me memorize without even understanding them..., I don't like the ideas they are trying to force on me, on human beings, on the world and on life... I want to study. I like it. I even get good grades. But I demand my right to be able to decide for myself and not forced. I want them to teach me to think, to develop myself as a person, to be free. I like freedom which is the only thing which is worth bothering about. But is the thing that adults, governments, police, teachers, laws and churches try now take away from us. They are afraid of us if we are free.

FREEDOM TO VOTE. That is to vote or not to vote. I demand my righth to be able to vote or not in the elections. I hold double nationality and in neither of the two countries can I vote because of my age -age again!-. And in one of the countries if I had the righth to vote, I would not be able to abstain. Do you understand that? I don't.

FREEDOM TO BE ABLE TO WORK. Freedom to be able to earn money if I want to and I am able. They say that child labor is exploitation, as if that most adults were not. But children are forbidden to work by law. I want to be able to work, not be exploited. Work is not the same thing as exploitation.

But above all, I demand that STOP PROTECTING ME!!!

[At another place at the site:] (I want...)

TO LIVE!

I want to live.
Like the bird that looks for food in winter
and like the hiker who searches for his path in the snow.
Like the lover that follows the footprints of his sense
and the moon that follows the sun,
In this way
I
seek to LIVE.
DESPERATELY .

[Another page of the site>]

AN OPEN LETTER FOR MY FRIENDS

Dear friends: It's been some months since I've written you. I broke our relationship with different excuses to each one of you. Now I want to explain the reason.

A year ago I started feeling pain in one of my legs. At first I thought it was because I had hurt myself. But in September of last year the doctors diagnosed a complicated disease. My world caved in. I imagined the worst. In January of this year they started me on a hard and painful treatment. Since then, going and leaving hospitals have been continuous and I have also missed school. A lost year. It's been a terrible experience for me in every sense. I, David, the kid who ate the world up, the one who knew all about life, confronted with something he couldn't control, the possibility of dying. I despaired. It's not only the physical sickness that has beaten me up, I've also been deeply depressed. I abandoned all of my friends, I quit updating my Internet page (except for a very few occasions when I've been home with the needed will to turn on the PC), my physical appearance has changed, and most of all, I've had to mature forcibly to try to understand a disease that got to me so early .

I was operated in July. Since then I've been much better. I don't feel much pain any longer and I see things in a different perspective. I'm recuperating, although I must now go on with the second phase of the treatment, as hard as the first one. But the most important thing is that I'm out of that state of gloominess in which I've been for several months. I want to be as I used to be, to live life again, to feel the fondness of the persons that I love, to enjoy things... I see death like something far away, but curiously enough, death doesn't bother me nor scare me any more, I assume it like something that has to come sometime. I've really pondered a lot about life and death. I think I'll write about these things in my pages from now on

I want to tell all of you that I feel sorry for the way I reacted months ago. I got scared. I know I don't have any excuse, but I want you to know that my reaction didn't have anything to do with you, you didn't do anything, it was me who thought up any stupid excuse to distance myself from all of you. I also want you to know that I appreciate and value you as my friends. But I want to ask you for some more time. Don't write me yet, I'm still not ready to answer you. I still have to set a few things straight in their place within me. It's simply that I wanted to tell you this.

Guau guau
David
August 16th 1998

[Part of another page >]

TO MY FRIEND

My friend, My love
 What difference is there between one rose and another rose,
 between two open petals of a flower?
 They say our love is different,
 that I'm not mature enough to love,
 as if love, and feelings,
 were things of age.

What difference is there between one love and another love,
 between one kiss and another kiss?
 I am jealous of those lovers
 that stroll their joy of love
 through the parks, the theaters,
 that scream to who ever will listen
 that they are happy and filled with bliss.

Why can't I show you off,
 proudly displaying you to the world,
 happy as I am
 to have you near,
 to admire your sincerity,
 to count on your tenderness?

Some time we've had to lie,
 say that uncle and nephew we are,
 as if that degree of relationship
 were any more pure, more clean,
 than this immense love
 that we have for each other.

Why do people differentiate
 between one rose and another rose,
 between one petal and another petal,
 between one love and another love,
 between one kiss and another kiss?

That's why today, difficult times for us,
 I want to tell you, simply,
 in spite of everything and everyone,
 that I love you,
 that I am your friend,
 that you are MY FRIEND, MY LOVE.

[Part of one of the letters David received >]

We Boylovers are stigmatized by this hypocritical and puritanical society that we have to live in. The media mixes the murderers, the rapists and those of us that love boys, all in the same box, as if we were all the same. They talk about "networks", when they should be simply talking about murderers (they don't talk about networks when they arrest a group of adult murderers). There is a real witch-hunt against us, making us appear before the public's opinion as real monsters.

Many Boylovers exist that are traumatized by social rejection, stigmatized, "pathologized", alienated... Many Boylovers commit suicide as the only means to escape their own situation, from detest of their own feelings, from fleeing their own tendencies. The same as when some years ago the homosexuals were the feeding ground for the greatest social, medical, psychiatric, political, police related, and religious persecutions, nowadays it is us the Boylovers that have to endure the propaganda campaigns that come down on minority groups (maybe not such a minority?).

We are few the Boylovers that can achieve the ultimate happiness through a relationship with a partner that fills and transforms us into normal and perfectly content human beings. As you say very well, there is no difference between two loves. Love is love, always, it doesn't matter between who it is made. And I, David, am the luckiest being on this Earth, because I have you, because I can count on your love, your sweetness, with your intelligence (sometimes you overwhelm me), with your eagerness towards life, with your stare always smiling. We understand and comprehend each other and, as you also say very well, it is nobody's business what we do or don't do.

Through all of this your pages are a gift for any open mind that wants to listen. You are doing a lot of good, there are a lot of Boylovers that are re-discovering themselves by means of the normality in which you express your feelings. There are a lot of people, as you have told me, that write to you to thank you for your kind words, to tell you how important it's been for them to be able to read your opinions or enjoy those precious poems. And that, David, is priceless.

SAM MANZIE'S PRICE WINNING ESSAY ABOUT FRIENDSHIP

Found at <<http://cgi.pathfinder.com/@@qlytaAYAdjBmfVPy/netly/njsuspect/index.html>>

→ See next article! ←

Sam Manzie wrote:

A true friend is hard to find, but once you have found one, the friendship can last forever. There are certain qualities that true friends have.

A true friend helps you out when you are in trouble, sticks by you through hard times, and is someone you can count on to tell you the truth.

A true friend wouldn't just say what they think you want to hear and wouldn't get mad at you if he/she disagrees with you.

A true friend will stick by you, even when the popular crowd doesn't. Anything else is being a crowd pleaser, someone who values their own popularity more than the friendship.

Also, a true friend is someone you can trust to talk to and share secrets without fearing that they will become a public knowledge.

Even if someone has all these qualities, it may not be a true friendship, because true friendships go both ways. All of the qualities that your friend gives to you should be given back, otherwise one is taking advantage of the other and it wouldn't be a true friendship.

True friendships are a very great and valuable thing to have, and if both friends work together, the friendship can last a long time.

IN MENORIAM: EDWARD WERNER, 11 years And the wellbeing of Sam Manzie, 15 years

Quis custodet custodes?

By Frans NL, translated from the Dutch NVSH Lwg JORis Newsletter

A News item

In September 1997, the 15 years young Sam Manzie was held in a youth custodial unit in the USA. He is alleged to have molested and murdered 11 years young Edward Werner. All the media mention the fact that Sam Manzie was "sexually abused" by a man whom he sought out and found via the Internet. Only a small part of that media, specifically some web sites and newsgroups on the Internet tell the whole story. I could not find a word about the case in the Dutch media. Yet it stuck in my mind and raised many questions. I want try to share the story and the questions with the readers of the Newsletter.

The story

Sam was a quiet boy, a whizzkid who sat at his computer for hours. He had his own site on the World Wide Web. I have seen this and it was a nice site with photos of a music group and of course of young Sam himself. He looked quite a big lad for his age. Supposedly, Sam felt he was gay, but suspected also that his parents would not accept this. So he sought for contacts on the Internet in a chat site for gays. He found what he sought a man who wanted contact with him. They arranged to meet. Sam orchestrated it so that his father took him to the meeting place without knowing about the

kind of meeting that it was to be. It was Sam who wanted to go to the man's house and stay there overnight. Several such meetings took place, clearly according to the wishes of the boy.

However, at home, Sam's parents considered that their son had 'behavioral problems' So a therapist was found and Sam had talks with him. Sam told the man about his gay feelings and also about the contacts with his self-chosen adult friend. From then on, everything went wrong. The 'therapist' told Sam's story to the police and the police contacted the parents. The police attached a recording device to Sam's phone to catch and register the conversations between him and his friend. They expected that this would lead them to the friend and that he would make damning statements on the phone so that they could arrest him.

At first, Sam let all this happen, but then for some reason so far unexplained he changed his mind. Instead of leading his friend into that damning proof he warned him and, in his fury, smashed the recording equipment. His parent interpreted this as yet more 'behavioral problems' and requested that the authorities send their son to some institution. The authorities, however, refused to do this.

In the meantime, Sam's adult friend was arrested and imprisoned. In this confusing state of affairs, Edward Werner came to Sam's house to collect money for a local charity. Werner entered Sam's house and the boys had a sexual contact with each other. So far it has not been reported whether Sam and Edward have known each other beforehand or if this was their first such sexual contact. After, Sam murdered Edward and hid his body. Naturally, in such a community, the disappearance of a child caused a big hunt and soon his body was soon found. Some days later, Sam was indicted for the murder and incarcerated. The prosecutor said that he would view Sam as an adult in the molesting and murder of Edward, but he would see him as a child in the case of him being 'assaulted' by his adult friend.

Questions

Sam, consciously searching for a friend, is seen as a child and therefore a victim. The same Sam, murdering in a state of mental turmoil, is seen as an adult. This suggests that the murder is seen as a conscious act desired by Sam, whilst loving is seen only as abuse of him as a victim that he could not possibly have desired. Is this not a strange way of thinking?

What strike me, is not only the story, but also the way it was presented in the media. All the mass media mentioned "the sexual abuse of the victim". These stories didn't say that Sam wanted this contact and actively initiated and participated in it. This may explain why Sam smashed the equipment and why he was so angry and confused that he murdered his young companion. These facts have to be known. Yet they appear only to have been reported in newsgroups etc. on the Internet - not in the more traditional forms of public media. Why?

Especially what struck me is the story about the 'therapist'. There seems to be a law in some parts of the USA that anybody learning of a case of 'sexual abuse' of a young person has to report this to the police. But was what Sam and his friend did 'sexual abuse'? What are the ideas behind calling such an event "sexual abuse"? Why did that 'therapist' not support Sam and help him to accept his feelings? Why are these kind of feelings forbidden for 15 years old people? Do these boys really need to be 'cured' of such feelings? Do they need 'protection' to prevent these contacts even if they show so clearly as did Sam that they want them? Why is such a contact, when it is consciously wanted, automatically seen as 'sexual abuse of a victim'? Who is responsible for this automatism in thinking and interpreting? Who abused Sam - his adult friend or was it the 'therapist'? Should not 'therapist' be written as 'the-rapist'?

How responsible were the police who sought to use the 'victim' in order to catch the 'perpetrator'? Why did they say that Sam, betrayed by his 'the-rapist', should now betray his friend? Who is responsible for Sam's confusion and fury?

The parents: has nobody advised them to establish better contact with their son, to seek to understand his real feelings, to accept these and to support him? Is this not the normal responsibility of all parents? Has anyone explained them the link between the lack of such parental contact and support and the 'behavioral problems' which they perceived in their son? Who is responsible for the disastrous introduction if this 'the-rapist'?

Sam is incarcerated now with the labels of murderer and faggot. His life is destroyed forever. Young Edward Werner is dead, the promise of his young life is gone. But who is responsible for Sam's confusion? Who is responsible for Sam's idea that any sexual contact that he had - whether with his adult friend or with the younger Edward, should be hidden at all costs?

I have asked several times: who is responsible? In my opinion not only Sam, but 'Society' as a whole and particularly the leading opinion-formers in this society.

Quis custodet custodes? Who guards the guards? Who shall call them to account? How? Why? When?

CHAPTER 2: RECENT DISCUSSION ABOUT IPCE

RECENT DISCUSSION ABOUT IPCE

1. IPCE ??? MEETING ??? From Frans NL, IPCE Secretary

MEETING ? Until now, nearly one month before the planned date of the meeting, I have received only a few replies. Seven persons have said they are coming to the meeting; this includes our host and I. The co-secretary is not able to come. What to do? If only seven persons will come to the meeting, the meeting will be a poor one and the costs, to share among seven persons, too high. The costs six people should make to come there are not in harmony with the benefit or advantage.

MY PROPOSAL IS TO CANCEL THE MEETING. It spares much cost that can better be spent elsewhere. We can discuss things by E-mail in a quite effective way. It is necessary to discuss about IPCE now. I will start.

IPCE ? In former years, the IPCE Meetings have had a benefit. People and organizations that communicated seldom with each other could have direct communication. The Newsletter could give information

Than came the Internet See at BoyLinks how many virtual organizations there are now! Communication is very easy by the Internet. By means of the BerryList, the BLCafe and or E-mail messages, each of us (I mean: the active people) can reach each other and that is what is happening now. Information is easily to find on the web at several places. In June, I have posted 75 invitations for the IPCE meeting. A large part of the invitations had attachments: an account and a question. I received no more than 10 replies until now, September. My conclusion is: IPCE is no longer needed. There are better ways to communicate now. The times, they are changing.

IPCE has three kind of involved people:

1. Members, which are organizations. IMHO, these organizations do not need an IPCE now anymore.
2. Candidate members for countries where is no organization.
3. Subscribers and visitors.

Some of the candidate members, subscribers or visitors are active people; they will find their way, I suppose. Others are 'lonely, isolated individuals' which feel some support by IPCE. I suppose we could advise these people to subscribe the NAMBLA Bulletin, the DPA magazine with the English supplement in

the future possible the OK Magazine with an English supplement and/or to Koinos Magazine. I should advise them to save for a pc or to learn the ability to visit the Web in a local library.

MY PROPOSAL is to Cancel IPCE.

The money can be spent to make the last Newsletters and to discuss this proposal and alternative proposal. My FIRST PROPOSAL, to cancel the Meeting, HAS TO BE DISCUSSED IMMEDIATELY! My second proposal can have all the time to discuss it.

Frans NL, IPCE Secretary.

>>

2. Peter from USA was the first one who reacted:

October is an awkward month to hold a meeting. Although I agree with you that there is no need for an IPCE meeting, had it been held in the summer when I have my vacation, I would have enjoyed coming simply for the fellowship. NAMBLA is also holding its conference in October. This is just one more reason why members of NAMBLA would find it difficult to attend an IPCE meeting as well.

There may be a time in the future where an international organization will again be needed. Right now, I agree with you that Internet communications will fill the need for information exchanges.

3. The second reaction came from DDS, USA.

Frans discusses IPCE and concludes that the organization is not needed.

I disagree with you, Frans! The Internet does not take the place of face to face meetings. There would probably be more people attending, but the cost of traveling is prohibitive.

I would like to see IPCE continue to exist as an independent organization. NAMBLA is having too many difficulties with police informers infiltrating the Steering Committee and the leadership being outed by the media. Boy love organizations in Germany and elsewhere also appear to be having difficulties.

There are advantages to having organizations scattered around the world. Without some kind of face to face relationships I fear that leadership and volunteers will dwindle until there will not be enough persons to keep web pages going. The Web is impersonal, while local meetings tend to nurture the people who attend and their interests.

It was my understanding that OK Magazine was no longer being published. I could not subscribe to it because some of the pictures might get me into trouble with USA authorities. If the articles could be translated into English and the pictures deleted, then those of us in the USA could benefit from the organization.

I am of the opinion that having more boy love organizations would be better than having only a few. For one thing, where local meetings are possible, brainstorming and planning sessions could produce new ideas that would enlighten all of us. I miss being able to participate with others of a like mind. The breakup of NAMBLA chapters has, in my opinion, almost crippled the organization.

Having just 10 persons at a meeting might be a good thing. Ted has organized retreats for just a few people. Perhaps he could suggest ways to trim costs so a few people can meet at little expense.

The group in Denmark is perhaps smaller and may also have fewer financial resources than IPCE. Perhaps NAMBLA might underwrite some of the expenses for your meeting. Also, why not consult with the Martijn group. Combining the two organizations at this time might make sense.

Please accept the ideas above as merely brainstorming on my part. I cannot advise you, Frans, because I am too far away to do so. I do hope IPCE will continue. Just knowing it exists is a source of inspiration.

Thanks, Frans, for all of the organizing and your faithfulness in keeping IPCE alive.

4. Next reaction by Arby, NL

I'm not affiliated with IPCE in any way, although I have attended a meeting a couple of years ago. To me IPCE was an important platform to discuss several subjects while there was no other way to discuss these subjects. But, apart from discussion, it was also a great way of meeting other people. I clearly remember going out to dinner with some people from Berlin and Frankfurt.

The Internet isn't the perfect way for meeting people: I like to go out and have dinner in a restaurant or do funny things in some city. The Internet is lacking this completely. A couple of years ago, I felt the Internet was THE way of living: meeting new people, discussing with many people online and so on. And because it's a patient medium one can think and rethink before writing something down. But, focussing too much on the Internet can hurt one's real life social contacts enormously. The IPCE meetings do fill in the social aspects, and I would recommend the IPCE to focus more on the Internet for the discussions and focus on more (!) meetings a year in several locations in the world to fill in the [need for] social contacts and to discuss viewpoints which are 'hot' at that moment.

I wouldn't stop the real life IPCE meetings before every aspects of those meetings have been filled in another way. 6 people wanting to join the meeting this year. That's not many. How come? People lacking interest? People afraid to go? People getting tired of all those discussions? I think the

most important reason is the last one. But, if one will stress the social aspect of the meeting, how many people will take the trouble and go there? I don't know. As of this meeting... Although I do not plan to go there (why? I just don't feel to. If it were nearby, I would have gone but the surplus value above Internet discussion isn't sufficient to justify (to me) the costs involved.

If only six people think it's wise to have this meeting, I think you'd better ask those 6 people if they feel it's worth the effort. If not, then you'll just have to cancel the meeting. I don't think other people should decide in this.

5. IPCE's Co-secretary reacts

I would be very sorry if IPCE were to fold.

It is a pity that we (or more properly myself) never managed to get an IPCE news page off the ground. Loosing my Pentium to Customs and Excise on March 13th didn't help. However, the real reason was simply that hardly anybody showed any willingness to send hard news from their own countries. This would have meant that the news service would have been dominated by UK news or at least international news gathered (and, therefore, slanted) only from the UK press or wire services.

I agree also with the many comments about the social nature of the IPCE meeting. When it was proposed that it be held in Greece this year the date was moved so that we could get an hotel cheaply at the end of the holiday season and that those participating could look around for similarly cheap 'end of season' charter air flights. It was also envisaged (at least by me!) that anybody could stay on a few days more and have an "ordinary" holiday out of the same hotel etc.

The hotel is not viable unless more than 15 attend. If less then they could all be accommodated at an apartment or with friends. Can this still not happen?

I regret that I will not be attending. Frans knows the reason and will communicate that to the meeting. It is certainly NOT that I consider that IPCE has been superceded by the Internet - far from it.

I agree with DDS and Arby that we need to have good English translations of the major information emanating from other language sources. I have spoken many times on this, offering to assist with the English etc. But unless others are willing to select and translate these articles we can do nothing.

6. From Danmark came the next reaction

I think that IPCE meetings should be held only every 4th year. The discussions can be carried out much more effectively on the web, especially the BL Cafe and the Danpedo forum, which unfortunately is down at the moment because of technical problems.

We still need to meet, now and then, to put faces on the names and for social reasons.

7. From Germany Paul reacted:

Most likely it is 1) the high cost, and 2) the time, why only so few people plan to attend. In October nobody has holidays.

In general, I think that we should not cancel IPCE-meetings at all. But we might consider to meet only every two years. Knowing each other from face to face is very important and can not be substituted by E-mail-communication. Both are necessary.

8. From Greece came the next reaction:

I wonder why it's harder for people to take a leave in October rather than in the summer (unless they're teachers). Here October is usually still a good month for vacationing. Maybe we should be

more careful next time when deciding the time of the following conference, taking all pros and cons in mind...

I don't think the Internet or the Berry List are a substitute for IPCE or for IPCE meetings, because I also enjoy the face to face discussions and the socializing, and not once every four or two years, as it was suggested [in previous posts to the Berry List]. I think we should try to have the meetings at as low a cost as possible, then maybe more people will be able to attend them. Maybe we could have local meetings as well (e.g., one in the US and one in Europe with the possibility to be attended either by Europeans or by overseas people)).

9. Our man from Austria wrote:

I personally do feel, that any communication within the international group should be kept upright, and that one of the means for communication is definitely personal contact. Of course, the increase in technology has increased our possibilities to communicate, but there are several points, that limit the benefits of it:

1. Many people either don't have regular access to the internet, or feel technically not fit to handle it, or cannot use it for some other reason.
2. Too many people are scared by the omnipresent cyberpatrols on the net. It is one thing to discuss things like collecting stamps on the internet, where no real danger comes from, but it is another thing to discuss a topic, which among 99% of the population (also on the internet) is regarded evil and ... you know, and to know about the increase of technology also can be used for prosecution of people. Any word you use can be in a list for Word-scanners, which filter out potentially subversive mails. Internet is not a really safe place.
3. Many Web-pages I have visited from time to time have been closed down, especially in Germany. Contrary as you stated in your e-mail I did not find it so much easy to find information on the Web. But maybe I didn't search the right places. And last, but not least:
4. While communication on Internet is surely one of the great developments within the last years, it can never fully replace interpersonal contacts such as speech.

Of course I understand, that it is difficult and expensive, to organize an international meeting, if very few people come, and maybe, we really could spare some meetings, by, say arranging international meetings every other year only. But at least once in 2 years we should have meetings, because this IMHO would really strengthen our group.

If I would not have been in [far country] now, I definitely would have gone to the international meeting, and the next year, I will try to go there, if it is any possible to me.

SUCCESSSES AND FAILURES OF THE INTERNET

By Sanctuary

Successes:

The Internet has been a tremendous blessing to me. Until I discovered it, I felt that I was alone and that the feelings I had were evil because that is all I had been told. Still, I could not deny the feelings I had and knew that I was not evil.

The friendships I have formed online are very important to me and I gather strength from them. I believe that I can be a help to those who need a friend also.

Security remains an important issue but there are tools available that can protect us if used properly. Privacy is still important to some and so these tools will continue to be available. Our security measures will at least provide us the liberty to keep demonstrating our sincere love without the fear of our enemies being able to silence us.

Failures:

The same anonymity that allows us to express our opinions and experiences freely is what also allows people to deceive us into believing they are friends. This would be true in real life also so I don't blame the Internet. Because we can't look into their eyes to determine their sincerity, we must rely on instinct and logic. I have been fortunate in that the one person who tried to deceive me ended up becoming my friend because he came to realize that I genuinely love my girlfriends and would never willingly harm them.

PROPOSALS FOR NEW NAMES: "SPICE" and "JOY"

From JNZ I received a series of letters last year, containing proposals for new names. The letters were mostly handwritten in very tiny fonts and using every tiny space on the paper. Thus, I made a selection by cutting and pasting to make a summary of the proposals. Here it is.

Frans, secretary & editor.

Proposal 1: "SPICE"

The latest IPCE (International Pedophile and Child Emancipation) Newsletter, number E2, October 1997, under the heading "The Name" states: "Most of the members are not now content with the name 'IPCE'. The 'P' in it is too dangerous for members in several countries The 'I' suggests 'an International Network', a big organization. In fact, IPCE is only a meeting, a Newsletter report and an exchange of information and opinion. However, no good alternative was acceptable for the majority of the delegates". Active discussion on the Berrylist and elsewhere was invited "about this continuing problem": hence this paper.

Of course I disagree, and hold that IPCE is of the utmost importance. Globally, I also disagree with the IPCE approach. The word "International" should be retained. We are into Activism, and we are not into the "Sex--Ring" mentality. Also, purely for identity reasons we still need to make use of the 'P' word, but it should be relegated very much to the background, and ameliorated somewhat by abbreviating this word to "Ped". I advocate also that this word can be softened by placing it in suitable context where it would be the Anagram that would get used - one that would be inoffensive, and which would ring right to our ears. The Word (Anagram) I strongly nominate is.

SPICE --- meaning:**Sanctuary for Ped International and Child Emancipation.**

All Organizations, Homes, Halls etc. where Peds gather for support should henceforth be named or renamed 'Spice Sanctuaries'.

IPCE had been launched initially with a four letter name, the order of the four letters being close to the order of four of the letters contained in the word 'Spice'. It was this close likeness that I noticed while watching "The Spice Girls" on TV. I then checked in "The Concise Oxford Dictionary (Oxford University Press 1964, Reprinted - 1974, Fifth Edition), and discovered that the word "Gay" could mean "showy", and that the word "Spicy" could also mean "showy" (pages 507 and 1234)

The words "Pedophilia" and "Pedophile" are dry, forced, lifeless and emotive, and should take little part in the day-to-day language and literature of Activism. At present these words (the language of The Sex Abuse Industry) dominate IPCE literature.

We already have "The Spice Girls" - what we need today is "the Spice Boys" to complete the picture. There are Gay Men, but there are also Spicy Boys and Girls coupled with Spices (Males - also Females) out there - I have observed. The World affirms that Girls are made of Sugar & Spice & all that's nice, Peds have always asserted that Boys also are made of Spice & all that's nice. If one loves Spice then one's whole existence is flavored by Spice.

The Key word is "SPICE".

I would appreciate any help (or feedback) in my efforts to have this change of direction accepted and I hope that organizational leaders may initiate this tactic.

Yours faithfully,
JNZ

Proposal 2: "JOY"

Several month later, a second proposal arrived, put in a long handwritten letter. Thus, scanning it and cutting and pasting was not possible, so I made a summary of it. Here it is, Fr.

The new name superseding IPCE should be "JOY":
Juveniles Out! Yet

Remember: "A thing of beauty is a joy forever", "Joy to the world" and "Hymn to Joy". It is an idea of Frank Sinatra to use a fitting three-letter noun, being a fitting adjective. The homosexuals have their name "Gay" as such a word. Let us use the word "Joy" for pedophiles as well as pedosexuals (avoid splits). "Juveniles" mean young people and children, boys and girls included. "Joy" is a positive for pedophiles, just like "Gay" is a positive for homosexuals. By "Yet" we say its only a matter of time juveniles can Out themselves.

So we can say: "He is a joy", "she is a joy" and "These are the people that are a joy forever." It refers to the basic principal that all human beings are inherently good and have the right to social justice. Sexuality is a natural human drive that asks for the attention it deserves. God or Nature did not made a mistake by implanting age as a human's sexual orientation into the Human Family. Such an orientation can be "a joy forever".

Yours sincerely,
JNZ.

Proposal from NVSH lwg JORis about IPCE

Dear Meeting & (Candidate) Members

In this era full of dangers and risks, we feel it as a risk if IPCE should continue its name. Especially the words "International" and "Pedophile" can abusively be wrongly interpreted. Surely any honest research should conclude that nothing illegal is going on, but even any research can give much problems like negative publicity and so on. Think about the raid of the equipment and its content of the co-secretary. Think about the showing the Newsletter on the New Zealand TV. We think also about the undercover operations that overcame NAMBLA, the BList, the BLCafe and Boy Chat. The members meeting of our workgroup decided to ask you two urgent questions:

1. We ask you urgently and emphatically to change the name into a name not referring to pedophilia or pedophile; also the objectives of the organization should bear no mention of these terms.
2. Speaking about 'organization', we propose to transform the meeting, the newsletter and the secretariat into another kind of working together. Let it be an electronic and postal consultation network for individual persons not representing any organizations. Let it work without any formal organizational structure and without any passing of resolutions. Let new participants only be admitted by the present members through vote by ballot.

Question 1 should in our opinion be answered positively during the next meeting.

Question 2 should in our opinion be answered positively at least before the end of the year 2000.

CHAPTER 3: FROM THE COUNTRIES

From the USA, press cutting, Sept 11th 1998 ‘FONDLING IS INAPPROPRIATE IN THE UNITED STATES’

Judge rules fondling children isn't sexual abuse, cites cultural differences

A judge's has ruled that a man's fondling of his two children was not sexual abuse because such behavior is culturally acceptable in his native Sicily.

Chicago Juvenile Court Judge Fe Fernandez ruled in February that the father's alleged actions -- tweaking his 10-year-old daughter's breasts and buttocks and his 8-year-old son's genitals -- were clearly inappropriate and, along with reports of physical violence, contributed to an injurious environment.

She decided, however, that the fondling was not for "physical gratification" and did not rise to the level of sexual abuse because of the father's Sicilian background. Fernandez declined to be interviewed, telling the *Chicago Tribune* in a story Friday, "I cannot comment on a pending case." The judge ordered the children removed from the home but allowed the father unsupervised overnight visits. An appeals court blocked the judge's ruling pending legal arguments. No date has been set.

In her ruling, the judge said, "This might be something that the father might be brought up thinking that this is cute -- you pat somebody on the butt or you grab them in the breast area." But she said the father should know that fondling is inappropriate in the United States.

No criminal charges were filed. The father's attorney, John Gonnella, said he had grown up in an Italian family. "In terms of expression," he said, "pinching your daughter's buttocks or saying she has a cute butt is a term of affection."

A CALL TO SAFEGUARD OUR CHILDREN AND OUR LIBERTIES FOR PUBLIC RELEASE (including expanded list of signatories)

(This is the statement of an informal group of Boston-area educators, health workers, criminal justice workers and other community activists. This statement is circulated to individuals and organizations to initiate discussion, and for additional signatures. It is hoped that others will endorse this call, or will formulate their own statement, tailored to their own communities.)

As people concerned about children's welfare and a just society, we speak out against the troubling direction of current campaigns to protect children from vaguely defined sexual dangers by criminalizing and scapegoating a wide range of people and behaviors. These approaches often ignore the realities of childhood and adolescent sexuality, and they sometimes equate affection with violence. They distract us from the problem of far more serious forms of violence against children and young people. They erode essential freedoms for everyone. Current hysteria is so pervasive that anyone who suggests a more thoughtful discussion risks being branded a child abuser. To truly protect children as well as empower them to be themselves, and to protect a free society, we insist on a more sensible and compassionate approach.

* Most child abuse has nothing to do with sex. It is important to speak out against true sexual abuse, which has so often remained hidden and denied within families and communities. However, non-sexual violence and murder of children are as pervasive as sexual violence. Poverty, malnutrition, ethnic discrimination, poor education, and inadequate health care are all forms of abuse that threaten millions of young people in our affluent nation. Yet there is no national commitment to halt these deadly and more pervasive forms of harm to children. Instead, our attention is riveted by any case involving sex.

* Recent child sex abuse campaigns make little or no distinction among diverse behaviors and circumstances. Any sex equals violence, and seventeen-year-olds are 'children.' The brutal rape of a six-year-old girl by her father; uncoerced sexual relations between a fourteen-year-old boy and a thirty-year-old woman; an affair between an eighteen-year-old boy and a sixteen-year-old girl: these are clearly very different cases, yet they are all portrayed as rape under the law and in the media. We do not believe that affectionate, mutual sexual expression is the same as violent rape. To equate them is to trivialize rape. Furthermore, in sex cases involving children, hard evidence seems unnecessary: the allegation suffices. It also seems odd that we speak of older and older youth as children in need of

protection from sex abuse, but consider younger and younger children to be adults when accused of crimes.

* Demonizing any class of people as devoid of humanity and beyond redemption is wrong. Laws now brand any transgressor of under-age sex rules as a 'sexual predator,' even when no violence or force is alleged, and even when the young person is a month or a day shy of the legal age of consent. In addition, society's fears and hatred of homosexuality often leads to a scapegoating of gay people, falsely stereotyping them as child molesters. Demonization is destructive even when applied to truly violent offenders. Those who commit sexually violent crimes do not come out of a vacuum. They come out of our communities and families. The message conveyed is that the main danger to children is the stranger about to pounce on them, the pedophile whom we can expose and stigmatize. Yet most sexual contact between adults and minors is among family and friends. To view dangerous offenders as totally 'other' than us prevents getting to the roots of such crimes. Permanent stigmatization not only makes impossible re-integration into society of those who are rehabilitated, it signals a breakdown in civil society.

* "Protect the children" has been a battle cry to expand coercive state power and imprisonment. The past two decades have seen many new forms of state repression in the name of protecting children: There are sweeping new censorship laws; registries to track people for life and expose them to public ridicule; civil commitment to incarcerate those not convicted of a crime but deemed 'dangerous;' life-time parole for sex offenders in some states; and mandatory life sentences without parole for second offenses; thought police empowered to monitor those imprisoned, on parole or under 'civil detention' with mandatory lie detector tests and aversive therapy in some jurisdictions; mandatory reporting laws that turn doctors and therapists into agents of the state; prohibitions against freedom of association; and extra territoriality - allowing prosecution of citizens for behavior outside the state or nation, even when that behavior is legal in the other jurisdiction. These assaults on civil liberties have befallen us because so few have been willing to risk being seen as 'soft on child molesters.' We hold that civil liberties are indivisible. We argue that longer sentences, harsher treatment in prison or calls for the death penalty merely escalate and perpetuate the violence. Repressive state powers cannot be neatly applied only to 'bad' people. They threaten us all.

* The power and capriciousness of the laws and attitudes wrought by these campaigns have put up a destructive barrier between adults and children. Currently, caring adults may reasonably fear that any affection will be branded as abuse. This fear means that adults - whether parents, teachers or strangers - often withhold that which all kids need most: affectionate, respectful attention.

The real challenge is to support and expand programs for children and youth which develop caring, loving, thoughtful, whole human beings. Among these are day care, after-school care, sex positive sex education, and better training and pay for those who work with children. The aim of all these programs should be to empower young people to learn to make their own decisions about their lives. Children and youth need to view themselves not as potential victims, but as part of a community which supports and nurtures them, encouraging them to speak up and act responsibly on their own beliefs. We want children to love life, not fear it. If this is to happen, there must be adults courageous enough to demand an honest and constructive approach to sex and youth and to call for an end to the prevailing hysteria. Only then will we be able to safeguard the liberties we all need to develop fully.

SIGNED:

[... Follow many names.]

COURT DECISION IN NEW ZEALAND ABOUT THE WORD 'PEDOPHILIA'

Gerald, New Zealand, had a complaint against a broadcasting station, TVNZ, because of the use of the word 'pedophilia' as a synonym for 'criminal act'. In the first instance, an Authority for Broadcasting Complaints had decided that the use of the word was correct. Gerald appealed against that decision to the court. Here are the essential parts of the judgement. The whole document can be asked to the secretary under doc. Nr. 97-099.

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The appellant complained to Television New Zealand Limited, the broadcaster of a program which appeared on 27 November 1994 and which examined a therapy unit for convicted child sex

offenders (and others) in Rolleston Prison. In the course of the programme the word "paedophile" was used on a number of occasions by the presenter in describing and referring to the men convicted of crimes and referred to in the program. The appellant's argument is that broadcasting standards require accuracy and balance and that these had been breached by the use of the word "paedophile" as a synonym for criminals and child molesters. It was his claim that, by misuse of the word "paedophile", people who were not criminal had been treated as inferior and discrimination against them had been encouraged. Television New Zealand Limited, declined to uphold the complaint in a written decision dated 13 February 1995. The appellant now appeals that decision of the Authority to the Court.

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The essential focus of the complaint and the submissions on appeal was the contention that the programme used the word "paedophilia" as a synonym for the criminal conduct or a child sex offender or for riminal offending when it was argued paedophilia had and included a neutral and non-criminal meaning of sexual attraction to pre-pubescent children. Reference was made to dictionaries and other literature in support of the contention. It was plain, however, from a reading of the literature that was produced, that in ordinary usage, at least in recent times, paedophilia has come to connote, in particular, criminal activity including what is sometimes referred to in the dictionaries as "paederasty". For example, in a report by the Parliamentary Joint Committee on the National Crime Authority in the Commonwealth of Australia in November 1995 described, under the tile "Organised Criminal Paedophile Activity", the conclusion was that the word paedophile had no agreed meaning but it was noted (para 2.7) that "most popular discussion in the media and elsewhere uses 'paedophile' without any clear definition but seemingly to refer to acts against children of up to at least 16 years of age" and in 2.11 that "the categories of child molester and paedophile overlap, but are not identical."

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.In my opinion the word now does have a wider connotation. What may once have been limited to a psychiatric or other expert meaning has now become a broader meaning which, in common usage, includes and refers to those who commit criminal offences between men and boys and other young people.

On either basis, therefore, the broadened meaning of the word "paedophile" or the limited context of its use in the program could not be said that there was any breach of the standards (...).

Any discrimination was required to depend upon the meaning and application of the words "sexual orientation" in the Code standard. The Authority applied the definition contained in s 21(1) of the Human Rights Act 1993, which is as follows:

"(m) Sexual orientation, which means a heterosexual, homosexual, lesbian, or bisexual orientation."

That is an exclusive definition an does not included paedophilia. It was held, therefore, that this was not a subject upon which there could be a breach of that code standards. (...)

To the extent that the program referred to other sexual activity between adults and young persons or children it was also criminal in this country and equally outside the ambit of the provisions that I have mentioned.

The decision of the Authority was founded on a correct view of the law. There was no error of law involved, nor was there any irrelevant consideration taken into account or relevant consideration ignored. In the end the decision was plainly right and the appeal and is dismissed.

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Gerald comments:

This case has been quite a disappointment for us, as we had 14 dictionaries definitions, a parliamentary commission and the UK house of Lords definitions to back us up. The judge did not take into consideration the time at which we made our complaint, which was at the very beginning of the misuse of the word. By the time our case came up in court, the misuse had already established itself.

*FROM THE NETHERLANDS****IF THE LAW SAYS 'A (AN)', IT WILL BE 'ONE'*****THE HIGH COURT OF THE NETHERLANDS DECIDES**

About the possession of photographs
By Frans NL

[Unfortunately my usual translator is sick and I have had to translate this most complicated piece myself with the help of Ricky. If a more accurate translation comes to hand the article will be republished if necessary – Frans]

On April 21, 1998, The Dutch Courts made a remarkable decision that will influence the life of people who possess photographs of minors with a sexual connotation or atmosphere.

In order to understand the decision one must first understand the system of courts in The Netherlands. The first to judge is the 'Court'. If the accused disagrees with the conviction, he or she can appeal at the 'Higher Court', which will review the case and give its judgment. If the accused disagrees with the application of the law, he or she can go to the next court of appeal, named cassation (annulment) at the High Court. This court will only consider the judicial procedure that was followed and the application of the law in the original trial, it may not make any judgment about the facts in the case.

So please, see and understand the names and the differences: the first appeal is about the judgment of a Court and is done at the HighER Court. The cassation is only about the procedure and is done by the HIGH Court, which is in fact the HighEST Court in The Netherlands. Decisions of the High Court cannot be appealed further.

The decision of the High Court in this case is a 32-page document full of juridical language, available for any who can read it by asking me for doc 98-039. In this article, I try to explain the decision as far as I understand all this jumble of juridical wording.

Well, a man was convicted for sexual acts with minors and the possession of 'kiddy porn', images of the children concerned in the case. He appealed at the Higher Court, which upheld the conviction. He therefore applied for cassation at the High Court. To do this, his lawyers have to put forward legal arguments about the way in which the law was applied in the case

One of the arguments was that the Higher Court had declared that the photos and videos added to the allegation, should not be seen as a part of the allegation, but as an explanatory attachment. Perhaps we can express this as 'corroborative evidence'. Well, argued the accused, one cannot delete part of an allegation; one should then delete the whole allegation.

No, said the High Court, one can surely be convicted on the basis of an allegation with attached explaining images. This decision influences the subsequent decisions.

Another argument was that, if the photographs and videos are not a part of the allegation, a court cannot decide if they are images of 'a sexual conduct in which a minor is involved' nor if they are illegal. This is because of an explanation of the Minister of Justice that not every image of such a sexual conduct is a crime per se.

No, said the High Court, this decision can be made on the basis of the attached images that have to be seen as a part of the allegation.

The greatest influence comes from the decision about a third argument. This is about the difference between having pictures "in stock" (in voorraad) or "in possession" (in bezit). Minister Sorgdrager explained to both Chambers of the Dutch Parliament that there is a difference. The law says "in stock", not "in possession". To have pictures 'in stock', refers to a certain plurality as well as what she called "an external connotation". What she wanted to say was that nobody in The Netherlands should be convicted merely for the possession of one image or single images? Given this explanation, Parliament accepted a proposed change in the law.

Well, said the accused, I had only one of each 'in possession', there was no plurality and no external connotation. Thus, the court has convicted me against the will of the Dutch legislation.

"No No!" said the High Court to this argument. What a court has to do, is to compare the allegations with the law. The law speaks of "an image" (een afbeelding). "Een" in Dutch is "a(n)", but is also "one". The High Court explained the "een" as "one". Thus, no plurality at all is needed for a conviction. The High Court rejected the nuances brought by minister Sorgdrager to both Chambers of Parliament and went back to the original text of the law and the original "Memo of Explanation" of the former minister of Justice Hirsh Ballin and the Parliament that accepted his proposals.

The same holds for the question of "in stock" versus "in possession". Here the High Court also set aside the nuances brought forward by minister Sorgdrager and Parliament and went back to the original Memo of Explanation of Hirsh Ballin. He had said that such an image is the consequence of a crime and thus having such an image is a crime also. The High Court decided that the nuances of minister Sorgdrager and Parliament did not accord with the ratio (the aim and the arguments) of the law as formulated and explained by the former minister of Justice. The High Court decided that 'to have in possession' is enough for the accusation 'to have in stock'. To 'have in stock' is illegal according the text of the law and the law does not speak about any 'plurality' or 'external connotation', no, the law says "one".

Thus, since April 21, 1998, the possession of one image of a sexual nature in which a minor is involved, is against the law. As soon as the College of Prosecutors became aware of this decision, they declared that from now on this would be to the forefront of their prosecutions. Indeed, since then the media have frequently mentioned the arrest of a person because of the possession of 'kiddyporn'. An additional fact is that judicial practice has also tended to widen the definition of "sexual conduct" from explicit sexual acts (in which two persons are involved) to sexual explicit pictures of one person and also to pictures in which the minor 'stands in a sexual pose', clothed or not.

Well, the wind from the Anglo-Saxon countries has blown over The Netherlands and has destroyed the famous Dutch Tolerance. And the High(est!) Court has blown away the nuances of the Dutch Minister and Parliament. No Minister or Member of Parliament can cancel a decision of the High Court. The only thing they can do is to make a new law in which the desired nuance is laid out explicitly in the words of the law. Parliament will have an opportunity for this because several MPs have asked the Minister questions about the consequences of this High Court decision. But he asked this just the same day as the Zandvoort Child pornography case broke in the media. After the recent mass of media attention about this case and the resulting world wide outrage, no Member of Parliament will plead for a return of the law as it was intended. Words like these are already published in the media. The media have already reached this conclusion. In the meantime, suddenly there was enough money to subsidize the 'Kinderporno Meldpunt' and to pay for five new cybercops.

The cold wind of Puritanism now blows across the fair land of The Netherlands as strongly as in any other country.

The pendulum swung back.

BERICHT ÜBER EIN UNGEWÖHNLICHES EXPERIMENT

Dr Frits Bernard, Klinischer Psychologe

Die ersten Ansätze einer pädophilen Emanzipation stammen aus den fünfziger Jahren. Der Enclave Kreis, damals noch in Den Haag, war der Anfang. Dieser Kreis entwickelte sich später in den sechziger Jahren zur internationalen Enclave-Bewegung. Ein richtiger Durchstart fand jedoch nicht statt bevor 1970, als der Niederländische Verein für Sexualreform (NVSH), anfang sich zu interessieren für diese Thematik. Es entstanden Arbeitsgruppen in mehr als fünfzehn Ortschaften. In andere europäische Länder, in Amerika und Australien entstanden gleichfalls Gruppierungen, meist nach niederländischem Muster. Hierüber gibt es inzwischen eine umfangreiche Literatur. Der treue, vielleicht etwas ältere Leser weiss, dass die Thematik aus unterschiedlicher Optik seit 1972 öfters in Sexualmedizin behandelt wurde.

Die Zeit ist reif für eine Analyse des Werdeganges dieser emanzipatorischen Bewegung. Nach C.Straver (Homofilie in Nederland, Intermediair 1972) haben Emanzipationsprozesse drei Phasen, die nach meiner Meinung auch in diesem Bereich anwendbar sind.

Phase 1: Eine elitäre Vorhut tritt hervor, um in gemässiger Weise die Interessen der Gruppe gegenüber den herrschenden Kreisen von Regierung und Gesellschaft mit ihren vorherrschenden

Meinungen zu vertreten, appellierend und vertrauend auf deren Gerechtigkeitsinn und Vorurteilsfreiheit.

Phase 2: In gegenseitigem Zusammenstehen bildet die Gruppe ihre eigene Identität und arbeitet an der Stärkung des Selbstbewusstseins. Der Akzent liegt hier auf Selbstbestimmung, doch es gestalten sich nur wenige Initiativen nach aussen.

Phase 3: Die Gruppe tritt hervor mit einer Strategie, Forderungen bewilligt zu bekommen, konfrontiert die herrschende Gesellschaft mit ihrem Bestehen auf dem guten Recht, ihre Forderungen mittels Aufklärung und (provokierenden) Aktionen durchzusetzen. Der Akzent liegt hier auf Aktivitäten zur Integration in die Gesellschaft, um als gleichberechtigt angesehen zu werden. Hilfe und Sorge füreinander nehmen jetzt den zweiten Platz ein.

Tatsächlich ist dieser Werdegang im Rückblick grosso modo auch bei diesem Experiment der Fall. Die erste Phase umfasst die Anfangszeit; eine erste allgemeine Orientierung findet statt, Kontakte werden gelegt, Aufklärungstexte erscheinen. Dann folgt während der zweiten Phase die Suche nach mehr Selbstbewusstsein. Das Geselligkeitsleben in eigenem Kreis wird als wichtig erfahren. Die Aktivitäten nach aussen werden weiter ausgebaut. In der dritten Phase spielen beide Aspekte eine stets grössere Rolle, die Mitglieder bekommen Zugang zu den Medien. Im Umfeld entsteht Verständnis und Akzeptanz. Eine Mentalitätsveränderung kündigt sich an, intergenerationelle Verhältnisse und Kontakte werden besprechbar. Es herrscht Offenheit. Bis Ende der siebziger Jahre schien das Experiment zu gelingen, es wurde so einiges erreicht, auch international, und es liess sich ansehen, dass die Errungenschaften eine nachhaltige Wirkung haben würden. Es kam anders.

Nach Rineke van Daalen und Bram Stolk brachte das Aufdecken des Inzests eine Wende. Sie schreiben in ihren Artikel Psychosoziale Hilfe bei Problemen bezüglich Homosexualität, Pädophilie und sexuellem Missbrauch (De Psycholoog, Fachzeitschrift der niederländischen Psychologen, Jahrgang 28, 7/8, 1993):

Ausgehend vom Inhalt der Diskussion schienen die damaligen Aussichten für eine wesentliche Verbesserung der Lage der Pädophilen in der Gesellschaft lange nicht schlecht (Seite 287).

Nach Meinung der Autoren scheiterte die Akzeptanz der Pädophilen an den aufkommenden Debatten über sexuellen Missbrauch und Gewalt. Die Gesellschaft kehrte sich gegen die Pädophilen. Es wurde wieder akzeptabel, Pädophile als Kranke und Straftäter zu betrachten.

Auch Herman De Coninck, in Belgien, kommt in seinem Artikel Pedofilie: Alles moet kunnen! Maar niet met mijn kind. (Alles darf! Aber nicht mit meinem Kind), HUMO, 3.2.1994, zur Schlussfolgerung, dass die Pädophilen ihr Ziel fast erreicht hatten.

In seinem Buch *Die Lust am Kind; Porträt des Pädophilen*, kommt Rüdiger Lautmann (1994) zu der Schlussfolgerung, dass diese abgrenzbare Sexualform sich an eine Ethik bindet. Er schreibt: "...sie bringen es tatsächlich fertig, sich eine Art Kodex zu geben, obwohl ihnen keine Instanz dabei hilft. Das ist umso erstaunlicher, als ihre Lage im gesellschaftlichen Abseits eher eine völlige Bindungslosigkeit erwarten liesse" (Seite 126). Und weiter lesen wir: "Andere Sexualformen, die ebenfalls verachtet sind, haben es durchaus nicht soweit gebracht" (Seite 128).

Ohne Zweifel ist oben beschriebenes langjähriges Experiment für die Gesellschaft in der wir leben nicht unwichtig. Eine neuere Untersuchung des Niederländischen Instituts für präventive Gesundheitspflege (NIPG) und TNO in Leiden ergab, dass 17,6% der niederländischen Jungen (Schüler) sich öfters körperlich hingezogen fühlen zu Jugendlichen und erwachsenen Männern. Bei Türkischen Jungen sind es 46,8% und bei Marokkanern 35,4%. Die Untersuchung wurde im Jahre 1989 durchgeführt: N = 11.431 Schüler zwischen 12 und 18 Jahren (NIPG-publicatie, Leiden, September 1993). Eine Untersuchung beim Kindertelefon ergab, dass während des zweiten Vierteljahres 1993 um die fünfhundert Jungen über Sex-Kontakte innerhalb der Familie oder mit Personen aus dem Bekanntenkreis berichteten, die nicht als problematisch erlebt wurden (Over welke seks spreken jongens met de Kindertelefoon? Ueber welche Art von Sex sprechen Jungs am Kindertelefon?, Volkskrant, 23.02.1994). Die gesellschaftliche Relevanz dieser Untersuchungen wird hier deutlich. Das sammeln von Daten ist und bleibt für die Sexualwissenschaft von grösster Bedeutung. Die Wirklichkeit ist oft anders als man denkt.

Alles deutet darauf hin, dass die Einstellung zur Pädophilie kulturell bedingt ist, sie kann sich also ändern. Wir befinden uns zur Zeit mitten in einem neuen Konfliktfeld, das zu einer seriösen politischen Diskussion auffordert, die bis jetzt aber leider ausgeblieben ist.

Ich möchte diese kurze Analyse enden mit einer Frage, die im Moment wohl kaum zu beantworten ist: War das, was ich ein Experiment nannte, ein historisches Unikum?

The Other Side of the Coin A Study Conference

Today it is hard to imagine, but less than twenty years ago sexuality between youth and adults was being written and spoken about almost exclusively in positive terms. When those speaking out of their own experience began to go public with stories about the sexual violence that they had undergone in their youth, they initially had a great deal of difficulty making their voices heard. Only gradually did the realization penetrate just how radically such experiences could define someone's life.

Presently narratives and theories about sexual abuse totally dominate the scene when it comes to sexuality in which children and youth are involved; even if children of different ages are involved among themselves, it would appear that the subject can only be handled in terms of "perpetrators" and "victims". And one must not forget the social workers who construe themselves as the only ones who have the expertise to allow those belonging to those two categories to function again in society. The pendulum has swung entirely to the other extreme, so that those with more positive experiences, and research results that reflect them, can find little or no hearing.

In order to throw light onto this other side of the coin again, after so long a time, the church-based Kerkelijk Sociale Arbeid (Church Social Work) foundation in Rotterdam is organizing a study conference to which the American psychologists Bruce Rind and Robert Bauserman have been invited as key speakers. (Dr. Rind has confirmed his presence.) Bauserman and Rind have distinguished themselves in professional circles in recent years by their publication of meta-analyses, research into sexological research. Their most startling conclusion: from nearly all available research it appears that among males who have had sexual experiences with adults during their youth, a majority look back upon these experiences as positive or neutral, and that they experienced no demonstrable, lasting damage. Among women with such experiences, this is also true for a sizeable minority. In the two issues preceding this, Koinos has reported on their work.

In a day when almost every detective, prosecutor, judge, politician, therapist or clergyman is convinced that every sexual experience on the part of a minor, by definition, results in serious, lasting damage, it is worth the trouble to test this chic opinion. In the first place, it can be tested against Rind and Bauserman's meta-analyses and those of their predecessor in the 1980s, Larry Constantine, but it can also be tested against the insights of Dutch scientists and social workers who may not have been completely comfortable with the prevailing opinions, as their own experience and insights appear to conflict with them.

There is apparently no one any more who openly argues that sexual experiences between young people and adults are never damaging and always beneficial. It is now time to nuance the equally categorical argument that the opposite is true, to again expressly throw light on the more positive side.

The study day will be held on Friday, December 18, 1998, at the Pauluskerk, in central Rotterdam. Among the respondents will be Dr. Gert Hekma, Dr. Lex van Naerssen, Dr. Wijnand Sengers, The Rev. Mrs. W. Wiersma, and, speaking from his own experience, Ruud Krens. The chairperson will be The Rev. Hans Visser. The cost for participants is Dfl. 75,00, inclusive of portfolio and lunch.

More information and registration:

KSA
Walenburgerweg 55
3039 AD ROTTERDAM
[The Netherlands]
telephone: +31 10 4666722
FAX: +31 10 4666714.

[About the work of Bauserman, Rind & others, see the last article in this newsletter and the Documentation Service List]

NO CURE BUT CONTROL

By Dr Frans Gieles

Here is the translation of an article I recently wrote for the Dutch national workgroup's Newsletter. In Dutch, the title is: "Het Frenken Denken", which is: The way of thinking of Frenken." Prof. Dr. J. Frenken is the chairman of the Dutch association for Forensic Psychiatry. He is also part time linked to the NVSH. Prof. Frenken is the source of the method for 'treatment' of pedophiles in The Netherlands. He is frequently cited in the media. From several of these articles, I reconstructed his way of thinking and thus, the way of thinking that underlies the 'treatment' methods actually used in The Netherlands.

I made the translation myself, without the help of a native English speaker.

Note, that after the next title you do not read MY way of thinking! What you read is FRENKEN's (and many other's!) way of thinking!

[start]

NO CURE BUT CONTROL: FRENKEN's WAY OF THINKING

Persons who HAVE pedophile feelings, ARE pedophiles. All pedophiles want only one thing: sex. What they say, all is only rubbish – or to say it more politely: rationalizations that only hide an obsessive instinctual sexual drive. This drive is a time bomb that always ticks. Thus, ALL pedophiles are pedosexuals.

What they want is sex with children. This is, by definition, harmfully for every child. If the harm is not in the present time, than it will come in the future: fears, negative self-concept, disharmony and the feeling to be an outsider. The child is sexualized too early; it cannot longer be a child and will have sexual problems later in its life. By definition, a child does not want sex; by definition, the pedosexual wants sex. Thus, something has to happen.

By definition, pedosexuality is a severe personality disorder. Treatment is always necessary, whatever the pedosexual does or does not. If he does 'it' not in present time, he can do 'it' later. The recidivism rate is very high: about 90% (no source, research or literature is given in the articles Frans read).

Pedophiles can act in a nice way, but sooner or later this can change into aggression. They say that they only want to be nice to children, but for most of them the instinctual drive to sex is irresistible. Pornographic pictures only feed or fire this drive. Pedophiles have very frequently fantasies. If there is a relation between a pedophile and a child, this relation can never be a good one. Even if the child does not see, know or remark about the pedophile's wishes or feelings, the relation cannot be good. The pedophile is charming to win the child gradually. This is called: the process of grooming. The relation can seem to be equivalent, but this is not possible – if not now, then in the future it will become nonequivalent. The relationship is always based upon the fundamental non-equivalency between the child and the adult. It can be subtle or hidden, but always there is the authority of the adult, thus never a balance of power. Pedophiles are not able to start and maintain long enduring loving relationships. They always fear rejection; thus, they search for their self respect in relationships with children. Such a relationship will quickly become exclusive; even where there is no sex, this kind of relationship is not good for children.

Thus, pedophilia is, by definition, a severe personality disorder. The cause of it is yet unknown to us. Nevertheless, treatment is always necessary. The treatment should be the unmasking of the rationalizations and the break down the self-justification or self-legitimization. Cure is not possible, only to learn self-control: NO CURE BUT CONTROL. Some anti-depressive or some anti-hormones can do good work. It is a pity that treatment usually only will be given on a voluntary base. The courts should give more pressure in the background.

*[Well, let's see what happens if the courts give more pressure with the help of Her Majesty's
Prison Service in the UK]*

FROM THE U.K.

**THE TREATMENT OF IMPRISONED SEX OFFENDERS,
Program, development, from HM Prison Service
(SOTP Report, February 1996) [Sexual Offenders Treatment Project?]**

Introduction

From the UK, we received a thick report, scanned and sent by Ricky on about 40 pages. The report describes the treatment of sex offenders, as it says in the title, and the evaluation and the development of this treatment. At Ricky's request, I write this article about this report.

At first, I give an overview or a short summary of the report, written in the terms of the report itself. Secondly, I shall try to describe 'the way of thinking behind this report'. This way or mode of thinking is not explicitly described in the report; there it is taken as self-evident. For me, it is not self-evident, but dangerous. It is just the "Frenken Denken" I described here above from The Netherlands. The kind of treatment and the thinking behind it is uncritically imported into The Netherlands. There is a danger: it may be imported elsewhere. Expect, therefore, a critical view to this way of thinking!

Frans NL

THE SOTP REPORT

The treatment

The core of the program is to *change the identified criminogenic factors* in a program that is *cognitive- and behavioral skill-oriented*. The program is so designed "that it can be delivered in a consistent way across multiple sites by a broad range of staff who are selected for their personal qualities rather than their academic or professional background" (Ch1). In practice talk sessions, mostly group sessions are lead by this staff, in which the *cognitive and behavioral skills* are critically reviewed and developed. In practice, the staff tries to combat the *denial* (of the offence), *the excuses and rationalizations*. They help the individual participant to identify his "offence-circle". This is the chain of *feelings, thoughts (including fantasies) and behaviors* that lead to the offence. The behavioral skill for which they strive is *to avoid, control or escape from these risk factors*. Thus, the feelings, thoughts (rationalizations as well as fantasies) and behaviors will be changed. Correct thinking, solving problems, social behavior are learned. Developing empathy for the victims is an important aim. For the offenders who need this, an extended program tries to change the sexual preferences. For offenders with a long sentence, there is a 'topping up' program just before they are released. Follow-up programs are also developed for the period when they are released but still on parole.

The evaluation

To develop the program, researchers evaluated it in it's several aspects and aims. To evaluate the program, researchers sought or developed ways to measure the several criminogenic factors. The model used is the usual scheme 'pretest -> treatment -> posttest'.

To measure the criminogenic factors, the researchers used tests, questionnaires, observation of inmates behavior by their guardians and even PPG (penile plethysmography, that is measuring the penile tumescence whilst seeing selected pictures or video fragments). The researchers sought for tests etceteras that could differentiate between "normal" (i.e. non-offenders) and offenders; also between slight, moderate and severe forms of offending. By the difference between the pre- and the posttest, the effect of the treatment can be evaluated.

The conclusions

Globally, the differences between pre- and posttests were positive about the treatment program. Chapter by chapter, the conclusion is more or less the next: 'surely, we have to improve the program further, but globally it works as it is meant to do. *Thus, we are on the right track; let's go on.*'

THE WAY OF THINKING BEHIND THE REPORT

"Distorted thinking"

This is seen as an important criminogenic factor. Consequently, in the group sessions "thinking errors" are an important item. To see what is meant as being an error or distortion, have a look at the tests, questionnaires or scales used by the researchers. We see a scale for "seeing children as sexual (seeing children as interested in sex with adults)" and a scale for "seeing children as powerful (seeing children as controlling their interactions with adults)". Also we see a scale: "acceptance of child sex

justifications". These are the scales that measure the "distorted image of children". At another place, we see a scale to measure "emotional congruence with children".

Clearly, the thinking behind this is that *correct thinking* implies that children have no sexual wishes, at least with adults. Another idea is that children should not (be able to) control their interaction with adults. On their turn, adults should be *not* in emotional congruence with children. The children should not be able to control the interaction, only the adults should do this – not based on an emotional congruence with children, but from a distance. IMHO, this is not the way adults and children interact in reality, nor is this the way to go to reach a better world for both.

Thus, 'correct thinking' is factually the same as '*political* correct thinking', that is: the political demanded way of thinking. The researchers *sought for* tests that could measure and thus, *prove* the presupposed *deviance* of the offenders.

"Empathy with the distress of the victim"

The lack of this skill is another important criminogenic factor. Consequently, developing this kind of empathy is an important item in the group sessions. In the whole research report, chapter after chapter, the child is only referred to as "the victim". The feelings of the child are consequently only named as "distress". A more neutral approach should be to develop empathy with the distress *and the pleasure* of the child. But clearly, presupposed is that distress is the only possible feeling of 'the victim'.

By the way, the victim can be a woman or a child. Perpetrators of both the rape of adult women and of the sexual 'assault' of children are treated together in the same group. They are both seen in the same way, the same way of thinking or ideology is used in their treatment. Only at some places the researchers try to differentiate between both subgroups, but if they do, the way of thinking is the same. They want to measure the differences between the members of what they see as the same group. Consequently, the way of thinking (by women) about the rape of women is used for the offenders who 'molested a child'.

Two tests have been developed to measure this criminogenic factor: the *Empathy for women Test* and the *Child Empathy Test*. If one develops a test, one should find out a method to decide what are the right and the wrong answers. To find this out, the first test is applied to a community sample, in this case of 227 persons, mostly women. In the second test, some adults are described as 'behaving in what is actually a sexually intrusive way'. For this test, "subjects were asked to judge the child's response and their predictions compared to the consensus of *15 child sexual abuse specialists*" (*Italics* by FG). Thus, anyone who reacts to this test in a way other than that of *the consensus of these 15 child sexual abuse specialists*, gives the wrong answer. This person has not improved and needs some more intensive treatment. This treatment, on its turn, is aimed to learn "empathy for the distress of the victim." Pre-supposedly, the child *can only* be a victim and *can only have* distressed feelings. Remember in this context that the most slightly touching and even photographing of a child's breast, butt or genitals, or even the possession of such a photo, is "child molestation" in the U.K.

Sexual behavior

The first method to find out the right and the wrong answers in the *Empathy for women test* (to apply the questions to a standard control group) is the usual method and is globally seen as correct throughout the scientific community. So others tests to measure the sexual behavior are applied to offenders and to 'normal people', that is: non-offenders, a community sample that has to be more or less representative for the population as a whole. "All subjects were asked whether they had engaged in various sex offences. 19% of the *convicted* sex offenders *denied* having committed at least one sex offence." Thus, 81% admitted. "Interestingly though, just over a quarter of the community sample (28%) admitted to have committed at least one sex offence."

Thus, 28% of the population admitted at least one sex offence! Out another way: sexual 'offending' (and therefore illegal activity) is, at some time in their lives, carried on by 28% of the population! And of course, political correct thinks tell us that if they have offended in this area once, then they are likely to offend again. Best lock 'm all up then!

Speaking about *behavior*, what kind of behavior are the guardians asked to observe and to report? Two behavior items mentioned are *withdrawal* (not the reason for withdrawal that can easily be understood in the prisoner' community) and *gathering images of children*. These behaviors were supposed to *measure the deviance*.

Sexual preferences

The method to measure these, is the PPG, explained above. The right and the wrong reactions could be named without any research: sexual reaction to pictures of adults? OK. Rape? Not OK.

Children? Not OK. Consequently, the wrong sexual preferences have to be changed in a behavior-changing program.

Sexual fantasies

These fantasies are seen as a criminogenic factor with "a key role" (Ch6), thus they are perceived as dangerous. "It should not be supposed that they are harmless amongst non convicted men." Fantasies have, says the report, a predictive value. Fantasies are measured by some tests (e.g. the Wilson fantasy questionnaire). Again, no research is done to decide what was the right and wrong reaction. Consensual activity with a loved adult partner in a romantic atmosphere is the right ("social"), all other reactions are wrong ("anti-social").

Quite simple, isn't it, this way of thinking? Exactly as George Orwell predicted in his novel "1984". What is socially or politically *wanted in the actual society* is right and social; all other reactions are wrong and anti-social. Not a word of critical thinking about the actual society and thinking behind the actual political correctness is found in the report.

Note, that the treatment program not only will change the behavior, but also the thinking and the feelings (the preferences) and even the fantasies of the offenders: their mind. The treatment staff intensively intrudes upon the last bastion of freedom, the innermost mind of a human being.

Fantasies, however, are difficult to reach and to change. They live in the core of the human being. Thus, the treatment staff tries to change the fantasies by means of the other parts of the program: the cognitive skill part and the empathy part of the program. Research with this *Wilson fantasy questionnaire* will then show if the treatment staff have been successful in their work as 'Thought Police', as Orwell called them.

Group sessions

Staff uses the dynamics of the group to change the deviants into normal people. At the very top of the hierarchy in the group are the staff members: the normal people, the non-convicted and the powerful represents of Her Majesty's Prison Service. Molesters of women and 'child molesters' are in the same group. Thus, the nexts in hierarchy are the advanced women molesters (being 'nearly normal'). Then come the new women molesters. Lower in the hierarchy are the advanced 'child molesters' (on the way to be normal) and at the lowest stage the new 'child molesters'. The pressure of the group will be to change from the lowest group, the very deviants, into normality like the staff members.

In a Dutch journal I read a description of such a group session. A poor low man uttered his humble opinion and whole the group *shouted enthusiastically: "Thinking error!!"* The staff members could contently smile: the group did their work quite well.

Treatment, no therapy.

Again: *No Cure but Control*. (See my article about Het Frenken Denken in the Dutch section of this Newsletter). Or, to paraphrase UK Prime Minister Tony Blair, *control, control, control*.

The whole program is used to change the men's behavior, thinking, feeling and even his fantasies: his mind. There is only one direction: from the 'wrong' to the 'right'. 'Right' is that what is socially and politically is desired, 'wrong' is what wished is that which is deemed to be incorrect. To do this, the program uses mostly group sessions and thus the power of the group as described above.

For the staff, a certain kind of personal quality is needed, not a specific academic or professional grade. This staff has to work "in a consequent way", that is: following precisely the prescribed method. Thus, staff will work on a non-personal level, whilst the offenders are seen as 'persons with the wrong behavior, thinking, feeling and fantasy', this in a non-personal way too. Only in the talking about the offence circle, one works on the individual level; however, staff keeps seeing the clients as 'the offender'. His behavior is seen as deviant and leading to an offence, thus wrong and anti-social, whilst the staff keeps seeing themselves as normal and social. Staff keeps being on the level of *the behavior*. There is not a word about individual (or group-) *psychotherapy*.

It is simply *treatment, not therapy*. The treatment is based on a very simplistic way of thinking, that equates political correctness with being right and political incorrectness with being wrong. The way of thinking about intergenerational sexual contacts is uncritically taken over from the way of thinking (by some women of the first gulf of feminists) about the rape of women. Women and children, both are *only* the victims of the wrong men.

Whoever feels some attractiveness in children and who admits having some fantasies about it, he is in the wrong. By means of treatment programs, he should be *forced* to change behavior, thinking, feeling and fantasies. If he isn't? Simple. We'll keep him locked up until het is... That is, he should be

forced to *mind control in Her Majesty's name, thus Mind Control by the State...* Uhm... Where and when did I hear these words earlier...?

[Psychologists have done the research, mentioned above.. Well, from the same UK we received this press cutting, which fits very well at the article here above. Editor F]

Psychology a fake science that abuses public, says expert

London, 12th Sept:

MOST psychologists tell us nothing we did not already know and are practicing a "fake science", a professor in the discipline has said.

In a scathing attack on psychology, he accused his peers of producing "banal ideas" wrapped in needlessly mystifying language aimed at making themselves appear more scientific than they are. He called for a revolution in psychology that would "recognize that people are human beings" and that psychological treatments often make people worse.

Prof. Ian Parker, of Bolton Institute, said: "Not only are people persuaded [by psychologists] that social problems are their own individual psychological problems, but terrible treatments are given to them, sometimes with irreversible effects."

Prof. Parker told the British Association for the Advancement of Science meeting in Cardiff that there is a growing feeling within psychology that it has nothing useful to offer. He said many people suffer at the hands of psychologists because of "nonsense peddled in advice columns and chat shows" and claimed that some patients are brutalized through drugs and electric shock treatments. He said: "Many people have been used and abused by psychologists. An increasing number of academics and professionals are complaining that psychological theory and practice is so banal as to hardly differ from common sense or jargonized as to be useless except to a specialist group. "Mainstream psychology has a quite mistaken image of the way the natural sciences operate and it has built itself as a fake science because it is obsessed with that mistaken image."

FROM IRELAND

Sources for this report are articles and editorials in the Irish Times of 18th and 19th December 1997

The Irish government has approved draconian new measures to combat the "menace" of pedophilia. Under the provisions of the Child Trafficking & Pornography Bill 1997, expected to become law next month, a wide range of swinging penalties are imposed for new offences which involve intergenerational sexuality.

The Bill defines a "child" as anyone under the age of 17 years. Life imprisonment is specified for "sexual exploitation" of a "child". Under the loose definitions of "exploitation" cited by the Bill this could include, for example, a committed relationship between a mature homosexual man and a 16-year-old gay boy.

A term of 10 years imprisonment is provided for anyone who produces, distributes prints or sells visual material featuring children engaged in sexual activity or "the depiction of children for a sexual purpose". The catch-all phrasing of this last definition opens the door to mass seizures of works by leading art photographers on the specious ground that they are intended to "sexually arouse" pedophiles. Even related material that is purely AUDILE is also liable to attract a 10-year term! Computer technology also does not escape the attention of the boyos in the Irish legislature. A 10 year term can be imposed on anyone using computer graphic software to produce a pornographic image of a "child".

But most ominous of all is the provision in this Bill, which outlaws visual or audio material that "advocates, encourages or counsels" unlawful sexual activity with "children". This "offence" likewise carries a term of 10 years imprisonment. Under this measure even academic and scholarly works which present rational arguments in favor of intergenerational relationships would be liable to prosecution: the result would be a blanket ban on any positive debate on the subject. And presumably "Lolita" or any other work of fiction, which dealt with an intergenerational relationship, could be accused of "encouraging" unlawful sexual activity and be seized. And this in a country which prides itself on its civilized respect for literature.

The Child Trafficking & Pornography Bill 1997 is debated for a final vote sometime in February.

AG-Pädo, Fachgruppe Pädophilie der AHS Stellungnahme zur geplanten Sexualstrafrechtsreform

Die AG-Pädo protestiert gegen das vom Bundestag beschlossene "6. Strafrechtsreformgesetz (Strafrechtsharmonisierung)" sowie gegen das "Gesetz zur Bekämpfung von Sexualdelikten und anderen gefährlichen Straftaten". Sie fordert die Länder auf, im Bundesrat gegen die Gesetze zu stimmen.

Beide Gesetze versprechen sich von verstärkten Zwangs- und Repressionsmaßnahmen einen besseren Schutz vor Sexualstraftaten. Strafverschärfungen haben aber keine abschreckende Wirkung auf potentielle Sexualstraftäter. Verstöße gegen die sexuelle Selbstbestimmung beruhen in der Regel nicht auf Abwägungsentscheidungen sondern sind sozio-psychisch motiviert. Lange Haft- oder Anstaltsaufenthalte setzen die Verurteilten der Perspektivlosigkeit aus und demotivieren ihre Lern- und Wandlungsbereitschaft. Die Drohung damit fördert Scheinanpassung, Isolierung, selbst- oder fremdgefährdende Verzweiflungs- und Verdeckungstaten. Strafverschärfungen bewirken auf diesem Gebiet das Gegenteil dessen, was durch sie eigentlich erreicht werden sollte.

Die AG-Pädo fordert eine Sexualstrafrechtsreform, die nicht auf Maßnahmen wie Haftstrafe, Sicherungsverwahrung und Zwangstherapie gerichtet ist, sondern die - wo immer das möglich ist - ausgleichende Instrumente wie Wiedergutmachung oder den Opfer-Täterausgleich vorsieht.

Insbesondere fordert die AG-Pädo aber eine Sexualstrafrechtsreform, welche die sexuelle Selbstbestimmung auch für Pädophile und Kinder sichert, also die Entkriminalisierung jeder einvernehmlichen Sexualität.

Die AG-Pädo kritisiert an § 176 StGB, daß er sowohl Erwachsenen als auch Kindern das Recht auf sexuelle Selbstbestimmung abspricht. Er bestärkt Kinder zwar in ihrem Recht auf Verweigerung sexueller Handlungen mit Erwachsenen (im Nein-sagen-können), nimmt ihnen aber durch Kriminalisierung ihrer Partner die Möglichkeit zu selbstgewollten Sexualkontakten mit Jugendlichen oder Erwachsenen (zum Ja-sagen).

Pädophile Menschen - Erwachsene, auf die Kinder sexuelle Reize ausüben und die sich deshalb zu einem Umgang mit Kindern hingezogen fühlen - gibt es und wird es auch künftig geben. Die Therapie einer sexuellen Orientierung wie der Pädophilie ist nicht möglich. Das Ziel einer Therapie kann nur eine Stärkung des Selbstbewußtseins und daraus folgend ein verantwortungsbewußter Umgang mit den eigenen sexuellen Bedürfnissen angesichts der bestehenden gesellschaftlichen und rechtlichen Situation sein. Da Therapie gegen den Willen der Betroffenen im besten Falle wirkungslos ist, fordert die AG-Pädo, umgehend die finanziellen und personellen Voraussetzungen für freiwillige Therapien innerhalb des Strafvollzugs, vor allem aber für anstaltsexterne Therapien zu schaffen.

Diesem Ziel, daß pädophil orientierte Menschen lernen können, mit ihrer Veranlagung gesetzeskonform und vor allem ohne Kindern zu schaden umzugehen, dienen auch die in der AG-Pädo vertretenen pädophilen Selbsthilfegruppen und Arbeitskreise.

Diese Gruppen verstehen sich zum einen als Selbsthilfegesprächsrunden, wo Pädophile sowohl homo- wie heterosexueller Orientierung mit Gleichgesinnten über alle möglichen Aspekte des Pädolebens reden können. Hier können Betroffene oft zum ersten Mal mit jemand anderem ihre Neigung und Nöte teilen und erkennen, daß sie damit nicht allein sind. Dadurch kann das oft angeschlagene Selbstbewußtsein des Einzelnen gestärkt werden.

Zum anderen werden in den Gruppen ethische und andere Fragen bezüglich der Sexualität zwischen Kindern und Erwachsenen erörtert und geklärt.

Die AG-Pädo erwartet von der Gesellschaft, daß sie pädophilen Menschen hilft, ohne Identitätsverlust und integer in der Gesellschaft leben zu können. Ein offener Austausch in sozialer Einbettung vermag den einzelnen Pädophilen dazu befähigen, den persönlichen Umgang mit seiner Sexualität verantwortlich zu gestalten. Dies ist wirksame Präventionsarbeit und aktiver Kinderschutz vor sexueller Gewalt. In der gegenwärtigen gesellschaftlichen Realität können erfahrene Pädo-Selbsthilfegruppen diese Aufgabe (auch therapeutisch) am besten leisten. Deshalb sollten sie nach Kräften unterstützt und gefördert werden.

Der AG-Pädo-Fachgruppensprecher, Gießen, den 17. 12. 1997.

*RECEIVED FROM SPAIN***A DUTCH EXPERT DISCUSSES CHILD SEXUAL ABUSE IN VALENCIA**

Valencia Thursday 16/10/97 Laveante, Lara Ripoll

"Only 1 % of pedophiles are rehabilitated after leaving prison."

Henry Adams, a fictitious name, was released after completing his sentence for sexual abuse of minors. The day he left prison, he was met at the prison gate by a group of his middle-aged friends such as himself. They were accompanied by a child. "Look Henry, it's for you" they said referring to the minor.

This true scene was used yesterday in Valencia by the psychologist and child sexual abuse investigator Francine Lamers-Winkelman (from the University of Amsterdam) to corroborate 'what, to the investigators is obvious: a prison sentence by itself doesn't solve the problem of pedophilia. "Only 1 % of abusers who serve time in prison, stop their behavior after leaving." Stated the doctor to this newspaper. That is to say that 99% are recidivists

Lamers, with more than 25 years of experience has given a two day seminar on child sexual abuse, organized by the association of the Community of Valencia for the promotion of the rights of children and the prevention of child abuse. (Apremi).

An analysis of the situation doesn't permit the specialists to say firmly that the phenomenon is on the rise. "We don't know, although we can say that society is more alert to it, it is sensitized to it."

It is certain, never the less that the first article denouncing child (infant) sexual abuse dates from 1857. "But if we read it" says Lamers "we would think that it is the present day because the theme is not new. What is new are the means being utilized: videos, photos, computer technology."

PORNOGRAPHY IN SPAIN

And "although it is not proven" she adds "it is thought that a part of the Dutch pornography comes from South America and Spain" a suspicion that is now being investigated by the international police.

Lamers confirms that the fact that the major part of the abuse is within the family makes them difficult to detect" although she observes that "society should not sensationalize the problem. "We must never forget that we are talking about children".

"CHILDREN ARE NOT POLITICALLY IMPORTANT" I.R. Valencia

There are not the resources to combat the sexual abuse of children because children are not politically interesting (or of a consequence to politicians). Once and for (for the good of all) children have to become a part of the political agenda of countries. No matter what the cost, the neglect will cost the society more.

Convincing and sure of what she believes, Lamers reaffirmed that the political powers can not count on prison terms alone to combat the problem. They have to do something more.

In her opinion, the way is through a very specialized therapy, "and even then, there is still no absolute guarantee that the subject will not return to his abusive behavior." Only England, in the context of Europe, has done "good work" in this respect, "but it has neglected to train therapists for the children."

The doctor believes also that to combat child sexual abuse, " it is not only important to make the child aware, but the adults as well." Because they, ultimately, are the ones who have the "power and means" to ask for the needed help.

(English Editorial Services Valencia, 1997)

Pedophilia The last taboo

Paidofilia - El ultimo tabú, from Mensual, Spain's Gay Magazine

Pedophilia - the word is Greek and means love of children. It is a strange word because paradoxically, it has come to signify the opposite of its definition. Thus, a father would never be able to say he loves his children because then he was a pedophile. This is now a disgraced and shameful idea, to be applied to a category of people and not to a behavior; to a kind of "monster" who is dedicated to "collecting" boys to pervert them and to abuse them according to some or, to fight so that youthful sex and lovers of children cease to be the last great taboos of our (Spanish/Western/Judeo-Christian) society, according to others. An interesting conflict.

I am very aware that pedophilia is a taboo theme (subject), very risky to address especially if it tries to break the assumptions of those who are so effected by this kind of desire. It is considered today, especially in the mental health field, as a parafiliium or a sexual dysfunction, as a sin by the church as a crime (a "crime without victims") by the courts, and as an aberration by society.

Interestingly, homosexuality was considered exactly the same way only twenty years ago (in Spain, transl.), the same prejudices, the same attitudes, the same arguments - and none of the arguments scientific.

This is the very strong conflict that has confronted the progressive gay movement, because young people are the last real barricade in heterosexual prejudices. The idea (pedophilia) is so strong that even those who try to live a liberal and progressive life react negatively and contrary to their ideas when a stranger puts an affectionate hand on their children. In the same sense, various gay groups such as the ILGA (International Lesbian and Gay Association) reject pedophiles. Ironically, those discriminated against have now become the discriminators as well.

But what is pedophilia? The "Gran Enciclopedia Catalana" gives as its first definition "amor a los niños adolescentes" or love of adolescent children. And in its second entry as "amor sensual de un adulto por impúbres de ambos sexos, generalmente sin relación genital" or sexual love of an adult for a pre-pubertal child of either gender, generally without any genital contact. We have to accept that we all have some pedophile type feelings, at least to a those who are not afraid to accept the idea. (Although 'what I say here can basically be generalized, I refer only to male homosexual pedophilia.)

Why, today in our culture, does there exist this horror of pedophilia and pedophiles? We need to consider two things: one - that sexuality, simply because it deals with sex!, is considered as something disturbing, shameful, very private, even dangerous and harmful. It is not a positive value and for that, it is necessary to control it. It is certain that no one who is psychically normal and free of moral or religious over-conditioning, will be harmed or traumatized as a consequence of a sexual relationship that they desire and consent to and is performed in a gratifying manner without any kind of force or violence, that is, without aggression or rape, without overtones of prostitution or exploitation.

I have a report by the German police that says of 1.200 boys younger than 13 years old, "victims" of adult pedophiles, none of them presented any type of harm. Just the contrary, 30% said that they remain effected by the actions of the police, of the judges, neighbors and their schoolmates. We can conclude that it is the police and the process they were thrust into that made them "victims" and not their sexual relations with an adult.

The International Conference on the Rights of Children says that children have the right to their private life and that adults have a responsibility to do everything possible to protect that right. If a boy (younger than 19) has a right to his private life, logically then, he has the right to choose his own form or style of life and to have relationships: friendly, loving, sexual, with those persons with whom he desires and that no one has a right to prohibit it. A boy does not have a relationship if he does not want it and he decides if it is suitable or not.

Here is where the principle objection lies against this type of "variant" sexual desire. It is said or assumed that the minor is in an unequal situation with respect to the adult who employs all of his powers to seduce the minor.

Here, we have to understand that people do not believe that the Child has any capacity or ability to freely accept, understand or decide on a sexual relationship. And that the adult is totally aware/conscious and has the capacity to say and consent freely but the minor no. On this point, I have to ask - Do the ages of consent established in all European countries really protect the boy (child) or simply oppress him? The reality is that all people have a right to sexual self-determination independent of their gender or age and that the inequality that is talked of so much in the relationship, is not always on the part of the child.

If we address this theme of power, again so typical in current thinking, we have to admit that it is present in not only the sexual arena but also in all of the life of the minor where the adults assume that the minor is not mature enough. They decide for him and manipulate him especially in areas of religion, morality, politics, labor, culture, health care, economics, etc. So why do they insist so much and always on the sexual feelings and not on the others? Because of the fear the discomfort, the constant idea that sex is dangerous or harmful and that still surrounds the sexuality of young people today. Also, there still exists belief in the "corruption" and the leading away of the young person from the straight path the "normal", the "natural" that must lead him to heterosexuality (simply because of his maleness). Also, parents, educators and others who assume control of the minor see a danger to their control of minors. They believe that they "own" their children or pupils and want to exercise a monopoly over their affective life

The other thing that we have to consider is that there still exists today the tendency to remain ignorant of childhood sexuality. Humans are sexual beings from their birth, and because of that, sexual feelings accompany us from that moment and we can't reject that reality.

Our sexuality is unique from birth until death but during a lifetime, it takes different forms of expression. Another factor that we have to consider is that, in practically all cultures, there have existed intergenerational sexual relationships, and still exists today though usually as an initiation ceremony or as a rite of passage.

We also need to note that the category of "minor" is purely social and cultural and thus ideological and that the notions minor/adult are fictions created by those in power to impose behavior or norms. Also, that the sexist and "machismo" ideology associates sexuality with penetration.

And for that reason, there arises a grand part of the horror of pedophilia, ignoring the fact that that sexual activity -penetration- is practically non-existent amongst those who are pedophiles - certainly, at least, amongst those who can be defined as strict pedophiles (attracted to 6 to 12-year-olds). Though we can't be as certain about those defined as ephebophiles (attracted to 12 - 16-year-olds). And that the so feared danger of corruption -so called erroneously in legal language- is a fallacy.

Human beings are not born homosexual or heterosexuals. We are born sexual. But in our Judeo-Christian culture, which is sex-phobic, it identifies sexuality solely with reproduction -thus only with heterosexuality. Human beings, from the moment of their birth, are directed, forced by the family, by school, by religion, by the media (TV, advertisements) and by society in general to recognize a pre-determined and exclusive type of sexuality that brings the majority of that society to matrimony and thus reproduction.

It tears us away from an innate part of our potential sexual capacity. It denies us a part of our nature that separates us by the fact of our being human beings, from the programmed sexuality of the rest of the species. And in a certain way, it forces some to be "normal" and others - a minority - to be abnormal or "different". The latest research proves and confirms, at least in the context of our western culture- that between the ages of 3 to 5, a person's predominant adult sexual orientations is fixed or established. Thus, a homosexual episode in a pre-adolescent who is pre-determinably heterosexual signifies nothing more than an anecdotal episode in his life. On the other hand, for a boy who is pre-determinably homosexual, this event can help him realize himself as a person. The difference in age, by itself, does not have to effect the sexual relationship. It is evident therefore that it is necessary to establish changes in the models of modern-day sexual relationships.

Armand de Fluvia (Tom, translation)

CHAPTER 4: REPORTS FROM THE BARCELONA CONFERENCE

REPORT 1 OF THE BARCELONA CONFERENCE

By Isabel

I'm back from the Basque Country where I was invited by EHGAM (The Gay Liberation Movement of the Basque Country) to help present the Forum on Sexual Liberation to the media during Gay Pride Month.

The Forum on Sexual Liberation is the ongoing outcome of the conferences that have been held over the past years in Athens, Munich, Toronto and Barcelona. In February, in San Sebastian, a manifesto was made presenting the ideology of this Forum. It's in Basque and Spanish, so I guess I'll have to translate it into English...

We gave plenty of interview to many radio stations and newspapers around the Basque Country, both in Basque and Spanish, and the journalists were very open and positive and eager to get as much info as possible. We also had three panels where we presented the Forum in Bilbao, Renteria (Orereta in Basque) and Vitoria (Gasteiz). The first two were a success, although the public wasn't very big. Gasteiz, the seat of the Basque parliament, is, however, more conservative, and most of our public consisted of 'good old-fashioned' lesbian feminists. I have the impression that they didn't understand a word of the one and a half hour long presentation we made, but clung to the word 'pedophilia'.

A two hour long heated discussion followed where they kept asking if we accepted incest, how we would make sure babies wouldn't be raped, demanding that we set an age limit, etc. No matter how well we explained what pedophilia is a really about, and other things, they just wouldn't or couldn't grasp it and kept on saying the same things...

As you can see, even the Basque Country has started to show signs of conservatism around sexuality. In EHGAM itself, there have been waves of new people who tried to change it and make it more politically correct, but failed and left. So far all gay and lesbian groups in the Basque Country are liberal (and pro-pedophile), except the lesbian ones in Gasteiz. In the Basque Country there are also many political and youth groups which are very liberal, so there is still hope for the general population not to yield to the attack of conservatism. We're still waiting for the Perpignan group to decide if they can host the founding conference of the *Forum for Sexual Liberation* next Christmas.

Barcelona conference report 2

From The Guide (US gay monthly), February 1998 issue
by Bill Andriette

A FRESH BREEZE FROM SPAIN

An Iberian take on the global sex panic

After winning the civil war in 1939, with help from Hitler, Generalissimo Francisco Franco ran Spain until 1975. Some of today's middle-aged Spanish gay activists got their start organizing illegal homosexual cells under a fascist dictatorship. As a new sexual fascism rears up around the West, does Spain's gay movement-- the thud of jackboots still echoing in its ears-- have a leg up on what's happening?

So it seemed in Barcelona after Christmas, as activists from two continents and six nationalities-- four of them within Spain-- gathered for a conference on the global sex hysteria and what to do about it. The meeting was hosted by two Catalan groups: Casal Lambda, which runs Barcelona's gay and lesbian community center, and the Catalanian Gay Liberation Front (FAGC), whose roots go back to the Franco era. Conferees decided to form a new, radical international homosexual confederation to correct what they claimed was the gay movement's rightward drift.

Participants from the US, where the noose has pulled tightest, recounted recent developments: public registries of sex criminals, indefinite confinement for those deemed "likely" to break sex laws, large-scale imprisonment of people for consensual sex, forcible chemical castration, lifetime parole for victimless sex offenses, youth curfews, and criminalization of unsolicited conversations between adults and minors. In each case, crusaders successfully fired up fears about dangers to youngsters. Gay groups haven't rushed to oppose these measures, since they don't seem to single out homosexuality. Nonetheless, on the rosters of registered sex offenders are thousands of gay men caught cruising in

parks. And for owning gay books, films, and magazines freely available a few years ago, many risk years in prison.

The 25 people meeting in Barcelona represented a variety of gay groups, from an anarchist youth club from Andalusia to a league of gay Catholics. But all were committed to the idea sexual freedom. Some of the groups from Spain resigned from the International Lesbian and Gay Association in 1994, when ILGA turned against member groups that focused on sex with minors, in a failed bid to gain entry to a United Nations committee.

For now, the confederation hatched in Barcelona is setting its sights low. Rather than campaigning or lobbying, organizers hope to create mainly a forum for discussion. To help jump-start the new coalition, the groups in Spain will issue a declaration about the danger of the growing movements worldwide to monitor and regulate sex and youth.

This being Spain-- home to a number of regional independence movements-- one of the conference themes was the relation of sexual freedom to a distinct and vigorous local culture. The two often go together, conferees noted, particularly when a local culture fights for autonomy in the face of a dominant neighbor. Quebec is far more easygoing sexually than Canada or the US, for example, and the hallmarks of the current sexual panic are less pronounced. The same is true for the Basque and Catalan regions in Spain. Like Quebec, these also have their own languages and strong movements for autonomy and independence.

"The number of Catalan youth who are pro-independence and pro-sexual freedom is growing, and the two are linked: those who are pro-independence are pro-sexual freedom," says Roger, a 16-year-old activist with FAGC. "Many Catalan kids are still seduced by the US dream, the products and the music. But there is a larger and larger group who prefer a militant image and program."

More room to wiggle

Why this connection between sexual tolerance and regionalism? Much of the current panic mongering over sex and youth is based on media manipulation of disembodied images and ideas. Rare and vicious sex crimes from halfway around the world light up TVs incessantly. The lurid and exceptional gets played as typical. Abstract terms of demonization-- such as "pedophile," "perpetrator," and "sex offender"-- are pushed by experts hoping to win money and power to fight invisible dangers. But these manipulations are better seen for what they are when people's lives are rooted in a concrete local context and tradition. It's harder to demonize a neighbor you've known for years than a stranger conjured up on the TV news.

Stable social institutions rooted in local communities also give people wiggle-room to create their own arrangements. The Catholic Church is notoriously homophobic, but its very fixity over the centuries has often protected nests of homo- sex and love.

Spain was a natural place for this discussion. The Spanish left has a unique history. It was the only place where anarchists, not communists, predominated in many areas. Anarchists emphasize freedom from state control and respect for local arrangements. Franco forced the Spanish left deep underground. Where the left did prevail elsewhere in the 20th century, it was communist. True to their centralizing beliefs and emphasis on matters economic, Soviet and Chinese communists demonstrated little regard for personal freedom. Now with communism dead and an increasingly totalitarian neo-liberalism sweeping the world unchallenged, the ideas of Spanish queer radicals may have fresh resonance.

CHAPTER 5: IN MY HUMBLE OPINION...

CONSENT AND PLAYING WITH MARBLES

Bill Andriette

Found at <http://www.demon.nl/freespirit/fpc/pages/bln&r/doc004.html>

Here I present some points about consent. I start with an example: a group of children are playing happily with some marbles. An unproblematic situation, no? But the marbles actually have deadly plutonium inside that will give them all cancer. There is clearly a moral problem here. My interrogator, who contests my main points, speaks in italics.

The problem here is that the children have not consented to play with the marbles.

I don't think so. They are playing with the marbles happily. They seem to be consenting. They are all smiles and giggles, and people who are being forced to do something almost never act that way. This everyday, surfacy notion of consent applies not only to children, but also to animals, at least mammals. We would not think twice about whether a dog, walking along the street-- tail wagging, tongue hanging out-- is doing so freely. Nor would we have any doubts that a dog was being coerced who was straining at its leash so that it could continue to sniff a fire hydrant while its owner was pulling it away. We are very attuned to situations when children (even small ones) are forced to do something they don't want, not least because they generally make their wills known-- whether it's a matter of taking piano lessons or going to bed. Moreover, if children cannot consent to any activity with adults (given adults' greater power and experience) then there is no difference between consent and coercion when it comes to child-adult interaction of any kind. That would mean every trip with a child is akin to kidnapping, every conversation a barked order, every hug compelled. And this we know is not true.

Back to our example. Maybe the children have consented to play with the marbles, but they have not consented to play with deadly, radioactive marbles.

So let's change the scenario so that their teacher rushes in and says, "Kids, these marbles are radioactive, they're dangerous, and you better stop playing with them right now!" If with this new knowledge the kids get away from the marbles, the moral problem has gone away. Agreed?

Agreed.

But instead, suppose the kids, being kids, only laugh at the teacher. "Cancer, schmancer!" they taunt, putting the marbles in their pockets and dancing around him. The moral problem remains, we'll agree. But still, it's wrong to say that the moral problem is that the children have not consented to play with the marbles.

How can you say that? If those children really knew what it meant to play with the radioactive marbles, there's no way they would consent to do it. Maybe those actual children right there and then seem to consent to play with the marbles. But within those children there are a hypothetical persons-- without the immaturity, the false consciousness of those actual children-- who would never give informed consent to playing with radioactive marbles.

That misstates the problem. There are two moral dimensions to this situation:

- 1) The children are doing something of their own volition, playing with marbles.
- 2) The children are doing something that will kill them.

Feature 1 is, on its face, a distinct moral good. Giving people, and especially children, autonomy to do what they want shows respect for their personhood, and gives space to learn and grow. On its face, stopping people from doing what they want to do is a moral ill. Activities that kill people, however, are on their face, also moral ills. So we have a moral good (children doing something of their own volition) up against another moral good (preventing death). This is like most interesting moral problems-- there are competing moral goods, and we have to figure out how we value some over others. Except this problem isn't very interesting. Given the facts here, no one would say that stopping the children from doing what they have consented to trumps letting them do something that will kill them. Real moral dilemmas pit rival goods against each other in ways that are much harder to resolve, and around which there will be less agreement-- both because different people value varying moral goods differently, and because of differing interpretations of empirical facts.

For instance, most of us value individual autonomy and human life. So, should the state force-feed an IRA hunger-striker? Doing so will undermine the protester's ability to do what he pleases with his body, and prevent him from making a political statement through starving himself to death. Allowing him to die, on the other hand, is to help perpetrate a preventable death. Our different opinions on this question will depend on the differing weight we give various moral goods (some of us, say, might tend to value freedom over preventing deaths), and also empirical facts (past experience may show that upon the death of an IRA hunger-striker, many are killed in rioting).

You're splitting hairs. Why does it matter if we say, as I prefer, that the kernel of the marble problem is that the children have not really consented to play with the deadly marbles, instead of saying, as you prefer, that the problem is that the children are doing something that will kill them?

I would agree that the problem is that the children have not consented to play with marbles if the situation were like this: man armed with a stick comes upon group of children, gives them marbles, and tells them to make like they are playing with the marbles, otherwise he'll beat them (I doubt it's actually possible to force someone to play, but you can force someone to act like they are). In this revised version, lack of consent is indeed the problem.

But with our original example, to pose the moral problem in terms of consent obscures the real gravitational center of moral concern-- that the children are doing something that will kill them. Saying the problem is really one of consent 1) over-values the importance of consent in relation to other moral goods, and 2) it distorts what we mean by consent.

By posing this problem in terms of consent, you imply that consent is your principal moral concern, more important than anything else. But it isn't really. You are willing with clear conscience, as am I, to do something that sure looks like violating the children's consent: grabbing them, and using whatever force is necessary to take away the deadly marbles. You could say that this is not really violating the children's consent, but that strains credulity. It's more economical and truthful, to say that consent is simply one moral good among many. In this case, it is clearly outweighed by the risk of death from playing with plutonium. But in most people's thinking, consent's value is outweighed by much smaller goods: a parent who lays down the law to a child about taking piano lessons or going to bed isn't doing anything wrong, most of us think. Violating a child's consent is acceptable to most people even when what's at stake is merely giving it a new experience or skill, or making sure it's not sleepy in school-- and even though we think that respecting a child's will is, in itself, a good. When we wring our hands over the ability of children to consent to sex, what we reveal is not our great respect for consent, but rather our great unease over sex.

But at our last meeting, one of us spoke of her childhood experiences with activities that included dancing at bars and flirting with men. By all the surface criteria that you claim are the hallmarks of consent, she said that she would have seemed to have consented. But later she realized she did not.

I would question this interpretation. I think it's more accurate to say that she did actually consent to participate in the activities she describes-- she says at the time she enjoyed them. The situations were not of her own choosing and she now regards them as damaging. But that does not mean she did not at the time participate willingly. Indeed, her willing participation was probably part of what made those experiences later on seem more damaging. One can imagine people who as adults recall negatively, say, their fundamentalist Christian upbringing. Such people are likelier to regard that experience more negatively the more willingly they had engaged in it, in contrast, say, to a child who, as she was listening to fire-and-brimstone sermons, was thinking, "This stuff is so stupid. I wish I wasn't forced to come to these services, I'd rather be at home with my paintbrushes where I can really be me."

Consent is not the problem with child-adult sex, except in cases of overt coercion. Assessing the ethics of such relationships requires coming to a better empirical and experiential understanding of sexuality. Is child-adult sex like playing with plutonium (the standard view)? Or is it like more like taking piano lessons or riding a roller-coaster (sometimes liked at the time and liked retrospectively, sometimes disliked at the time but regarded positively or neutrally later on; sometimes disliked both at the time and later). If the piano-lesson or roller-coaster metaphors are more apt, then what are the variables corresponding with better outcomes? These empirical questions, to which we need to bring to bear our experiences along with historical and anthropological knowledge, will bring us further along on these questions-- not focusing on consent.

FEAR ABOUT CLARKE'S BOY-LOVERY

By Ronald Jan Vergeer

*The worst enemy of man is fear,
once you do away with it, so many things become possible.
Swami Freddy R.M. van der Borght, Bangalore.*

Some time ago, the Western press featured articles about Arthur Clarke's confession about his adoration for boys. This happened around the event of Sri Lanka's independence festivities and the Knighthood of Clarke to make him Sir as announced by Tony Blair last December. Clarke, as a resident of Sri Lanka for decades, was in Colombo well known for his taste for the beauty of boys, as he is famous all over the world for science-fiction and some new coming-out predictions.

So, such an intelligent and honorable, lovable man dared to confess that boys are attractive to him. What is wrong with attractiveness, beauty and Eros? Does it matter, if so why, that a man instead of a girl likes adolescent boys? What is wrong, and let's inquire carefully, with any kind of intergenerational relationship? What is actually wrong with a teacher who really loves - not because of egoism - his pupils or students, as love will guarantee a maximum of attention? These are the questions Western journalists are forgetting the last decade. The very existence of these questions, this opinion, creates conflict and hate` causes confusion about love, beauty and friendship. Insight is absent.

Why is Clarke's open and honest talking about his sympathy for boys regarded as a disaster for Sri Lanka? Is it fear and the discredit of Eros? Because sexuality and with it the tension, the bliss, has as a matter of fact no positive place at all in the capitalistic world. Eros was made a concurrent for capitalism. For oppressing people, it does not matter that teenagers consent to delightful acts, so fascism is existent. The press is more please to write about so called unsavory admiration of boys by men than about the real ugliness of our planet, all those starvation and murders.

Clarke's openness was brave. It was fear why Clarke started again to deny his love feelings, as one's name can be destroyed by love and be honored by killing as statues tell for centuries. His boy-erotic adventures were well known among people in the capital. His preference for so called 'young' boys, up to fourteen, is according Sri Lanka's common culture and well understood as in many cultures. This was the more clear because Sri Lanka Newspapers did not make a sensation about the item.

Another question is: why mingle in other culture habits? Has the era of imperialism not finished? As it is understood, the reason why the Sri Lanka government introduced tougher laws against so called 'pedophilic' activities by foreigners - the law does not work for local men at all - was not about sexuality, but to counter impressions that the island is a 'pederastic' paradise. So the fear for pleasure in the Western culture is still not coming to an end. One of the articles involved showed a picture of an eye-blinded boy with an eye-blinded man. So are they criminals? The blinding is laughable because one sees enough to understand that it is about friendship at least.

"2001: A Space Odyssey" is made by a master who cared for many boys. Let us honor this, if I may.

GEOGRAPHY

Author [At the time of sending] known by the Editor
[At the time of printing... better known by God in His Heaven]

Having studied this subject widely throughout many parts of the world, I believe the following will be of interest to those who may be considering exploration 'off the beaten track'.

First, it must be appreciated that Western pedophiles did not invent adult/child sexual cultures, to be found in many parts of the world. These cultures and customs go back many centuries and are endemic to many countries, particularly in the East.

I have personally experienced these cultures in Russia, South America, West Africa and the Far East. Obviously, there is an element of 'economics' in most of these arrangements, but then exploitation of poorer people occurs in all aspects of human life - and particularly in the tourist industry.

Those to whom prostitution is anathema – in relationships with either adults or children – should remember that we all prostitute ourselves, in one way or another, to a client or employer, for whatever they will pay us. Regrettably, poor children have only their bodies with which to pay the rent – if those children are not to starve, we should treat them with respect, gentleness and generosity.

Many will be aware of a campaign to prosecute Western nationals in their own countries, for *suspected* child-sex offenses committed overseas. This misguided activity, during the past two years, is intended to reduce the incidence of child prostitution in, for example, the Philippines.

In fact, this stupidity has had precisely the opposite effect. Since this campaign was publicized in 1993, the effect has been to *increase* child prostitution in the Philippines.

In 1992, 'Save the Children Fund' (UK), in partnership with 'End Child Prostitution in Asian Tourism' (ECPAT – in mainland Europe) have succeeded in gaining support of the British government and others (possibly Germany) for their disastrous campaign.

These governments are seriously considering litigation against pedophiles returning from Far Eastern countries. The practicality of such cases being successful is almost non-existent (due to unavailability of witnesses etc.), but knowing public support for this 'noble cause corruption', governments promote their interest in order to win votes.

The results of this publication and promotion should have been obvious to anyone who knows the tourist circuit. In recent years, the Philippines and other eastern tourist centers have attracted many couples (married or otherwise), together with families and many single people with no interest in pedophilia. In the main, these holiday groups have come from North America and Australia and Asia, plus an increasing number from Europe.

Now, with this cloud of pedophilia over the Philippines and over Thailand, Sri Lanka and parts of India, many of these holidaymakers are thinking twice before selecting these countries as holiday destinations. They do not wish to be associated with reputations such as child protection agencies have been advertising.

This means fewer tourists and less foreign currency on which these countries' economies depend. Thus fewer jobs for local parents in shops, hotels and restaurants and increasing poverty among the poorest who can no longer support their families. Even the most myopic will see to what this must inevitably lead.

To help support their families, *even more* hungry children will now try to sell their bodies to local people and the few remaining tourists still interested in such liaisons.

'Save the Children Fund' and 'ECPAT' should bow their heads in shame. High-thinking moralists, Western governments and irresponsible journalists should look before they leap into waters they do not understand.

Of course, some (but not all) of these Eastern countries have laws against adult/child sex, but few law-enforcement agencies will take action against pedophiles unless brutality and coercion are factors in these liaisons. Gentle, caring - and possibly long-term relationships are usually ignored. They realize that exploitation of many - including children - is a regrettable fact of life in many of these communities. It is only the stupidity of Western governments and their people that has created the situation where exploitation is on the increase and no longer controllable by the agencies in poorer countries.

Now aged above 70, my interest in these matters is largely (but not entirely) academic. While brutality to children is anathema to most of us, kindly and caring relationships should never be discouraged. The arbitrary 'ages of consent' enforced in Western countries are not recognized in many parts of the world, where local customs and public opinion mean more than unenforceable laws *and* restrictions.

Research in countries nearer home produced some interesting results. Some years ago, I read that Lebanon, in the Middle East, could supply some answers to our problems. Before I could book my flight, that dreadful civil war began, so that was the end of that research.

Later, I read that what was Northern Yugoslavia also had some interesting places to explore. Again, *that* horrific civil war put an end to *that* research.

Perhaps others with similar interests have done their own research? Comments or questions would be welcome.

"I DIDN'T KNOW HOW TO DEAL WITH IT"

Young people speak out about their sexual contacts with adults

By Frans Gieles.

Translated from the Dutch NVSH Iwg JORis Newsletter. Thanks to Gerald for translation.

YOUNG PEOPLE HAVE THEIR SAY.

In the past two years, nine times I came across disclosures from young people about sexual contacts that they had accepted. These contacts had taken place 3 to 20 years previously.

In all cases I know the involved adult to be principled and trustworthy, who would not force his will onto a child. In all cases I am convinced about the consensuality of the encounter and I am also mostly assured that the immediate aftermath was at least a partly positive experience.

But still, later and in retrospect, the encounters were viewed differently.

THE EXPERIENCE IN RETROSPECT.

The reactions confirm each other on many essential points. These points support again what one can find in the literature. Here is, in their own words, what the young people related to me:

1. *I felt drawn in two ways: It was nice, but somewhere it also didn't feel good. I had the feeling that something bad was happening that I couldn't stop.*
2. *It went all too fast. It was too early. It was too much at once. I rather had discovered all this slowly, at my own pace.*
3. *I couldn't talk with anyone about it, not at home or with boy or girl friends. No, it was not a happy secret, for it weighed too heavy on my conscience. It was a barrier between me and my parents and friends.*
4. *My spontaneity disappeared.*
5. *I was ashamed and felt guilty that I nevertheless had agreed to do it. Did you say that I took the initiative...? I thought that YOU did...! But you should not have agreed with that.*
6. *Now I don't know what I am sexually. I can't make any contacts. I have lost my self-confidence.*
7. *And at night I have those fantasies...*
8. *At home things are difficult. I can't concentrate at school. As a result of all that I started to use drugs.*
9. *I am pissed off with you. Haven't you noticed that for quite some time I have been avoiding you?*

Note: Experiences like these are commonly expressed in the "sexual abuse literature", but I encountered the same in my reading and in personal contacts about encounters that were mostly consensual with principled adults.

THE ORIGINS OF THE EXPERIENCE.

It is understood that the source of the discomfort is not necessarily caused by the encounter. In retrospect the experience is re-interpreted. This is an essential process that doesn't take place in a vacuum: This happens in a search for an explanation that one can come across or is offered. I can see three sources of the re-interpreting in retrospect of the experiences.

1. One's own psyche developed in the upbringing of the young people. It doesn't matter how tolerant and enlightened the family background is. Society itself is still deeply and firmly rooted in sex-negative paradigms (i.e. sex = dirty etc.).
2. The broader cultural society, which includes the family, youth culture, and society as a whole. Look, for instances, the medium of television influences young people.
Young men discover how 'society' thinks - read: how one is forced to think - about sex, childhood and youth, sexual orientations and pedophilia. Everywhere the present 'moral order' is forcefully presented to the young people who aren't able yet of reaching a critical judgement that makes them resist such indoctrination. (Where can one learn to make such judgements?)

This culture is very powerful and has the capability to wipe away the original positive experience and turn the meaning and value of that experience by 180 degrees. Such ideas fall on fertile soil, as many boys have a great fear of becoming homosexual, so much so that their own trust totally disappears and turns into homophobia.

While one thinks about these things the next source becomes quite clear.

3. The 'counselors'.... One can hear the words of the RIAGG (Dutch Mental Care Institutions) when the young people talk about their own experiences. "I have a split personality ." "I am a victim of sexual abuse ." The value of the original experience has now totally disappeared. The now offered interpretation is accepted as one's own true experience.

It is now the norm that 'Counselors' ask for the sexual experiences. When, in one's youth, these experiences have been shared with an adult, there will be an automatic conclusion that all problems stem from that incident only. This 'solution' is readily accepted, for one does not have to look at oneself, be critical of one's parents or schools. One does not even have to be critical about society as a whole that offers sex violence and drugs in massive proportions.

The problem is now clearly simplified: A scapegoat has been found. The standard 'solution' to this predicament is to go to the police and start proceedings.

It is nearly also the norm that one then can claim for damages.

THE FOUR PRINCIPLES

Several years ago, we discussed at one of the IPCE Meetings in Copenhagen a paper about ethics, written by (one of the) Danish people. In one of the meetings in Amsterdam, we spoke about a next version of this paper. In NVSH lwg JORis, these ethical principles are discussed several times. Gradually, we reached consensus about four ethical principles and a P.S. Here they are in the last generally accepted version.

1. SELF-DETERMINATION:

Children must always have it in his or her own power to regulate their own sexuality, their relationships with others and their own lives.

2. INITIATIVE;

Even in a later stage of the relationship, it is always the children who make the choice to have sex.

3. FREEDOM:

At any moment within the relationship with an adult, children must have the freedom to withdraw from the relationship. (Dependency in sexual relationships limits their freedom). Love and dedication must be unconditional. Sex is never allowed to be a bargaining tool.

4. OPENNESS:

The child should not have to carry unreasonable secrets. One has to take into consideration how the child lives with its own sexuality. This openness depends a great deal on the quality of the relationship, and the support from the adult(s).

P.S. The local mores and customs also play a role, as openness about children's sex lives is not always appreciated. Children often have to be sexual in secret. Homosexuality is for many youngsters a big taboo. This can bring many problems and insecurity. If the sub-culture in which they live is relaxed and strong enough, then children can find support in that environment.

I notice that as an adult one can realize the first three principles, Self-determination, Initiative and Freedom. However, I have to come to the conclusion that the fourth principle of Openness can as the result of the present moral pressures not be realized any longer. Nowhere is discussion possible. Support is only available, from infants onwards, for heterosexuals; sometimes a very, very little bit of support is given to the homosexuals but only when they are in their late teens or their early twenties.

For pedosexual relationships there is no support at all for the younger partner: not in the family, not at school, not in the play-ground, not in public and not from the mental care agencies

And now let us talk about secrets. The essence of a *nice* secret is that you *can* tell all about it, but that it pleases you to keep it to yourself. If you are not allowed to talk about it, it is not a nice secret any longer. I am aware that at least one of the four principles can in this day and age not be realized any more. What conclusions do I make out of that and what is your conclusion?

CONCLUSION 1

To soften the effect of Source No 1, the children have to be brought up quite differently in regards to their sexuality. Social patterns of upbringing do change from one generation to the next, but fundamental changes could need several generations.

To address Source No 2, I recommend that the real experience of the self be given more value. That all people, young and old, will be given more freedom and responsibility especially in sexual matters. This would fundamentally change the culture and the order of society.

To change Source No 3 we have to change the 'sexual abuse' paradigm of the sexual abuse industry. In turn such a new paradigm demands another type of scientific knowledge and research. As long as the psychology is focussed on the fragmented behavior-science rather than the more holistic science of human action, this will never happen. Sexual-sciences will have to work with other basic understandings, definitions, methods and goals.

If we will work at these points, our agenda is filled for the next half a century!

CONCLUSION No 2.

I don't have another half century to live, therefore I will have to pass on some of the points I want to make. I want to accept what these nine young people have said about themselves and their lives. I will take care that I can not be one of the causes for the 'problem -list' 1 to 9 (see above). I regard the chance of a 'negative reaction in retrospect' so big and predictable, that I anticipate such problems and I don't want to run the risk. This means that I don't allow myself to have sexual contacts with youngsters.

Where then are my boundaries?

In my relationships with youngsters I am really close with, I have two boundaries.

At first, I refuse to keep such a long distance that real and good contact is no longer possible.

The other is that I don't want any sexual involvement, which includes erotic intimacies that are meant to lead to a full sexual experience.

Within the boundaries of what is, for me, acceptable there are untold ways of connecting, which is enjoyed by one or both, in which there could be an erotic content but is not designed to lead to sex.

CONCLUSION No3...???

- What are the conclusions from the reader?
- How do you deal with this problem?
- What is your attitude to the possibility of a 'negative experience in retrospect'?
- What advise do you receive from your study-groups, visitors, or counselors?
- What do you think about the four principles?
- Do you think that the fourth principle is achievable in the present climate?
- Are the first three principles achievable?
- Which agenda points would you like to adapt yourself?
- How do you want to work on that?
- What are your expectations for the short and the long term?
- Could we, together, find the answers to these questions?

But please understand:

1. I don't reject sexual contacts in principle, but only for myself in this time. I don't want to take the risk to be the cause of the list of nine points (that only contains the risks for the younger partner), I suspect that most members of lwg JORis live accordingly to similar principles.

2. My agenda is full of the work I mentioned in conclusion no 1. The points 1 and 3 in the conclusion no 1 are specially connected with my professional work and writings.

3. If my professional colleagues ask me, where I lay my boundaries, then I give no other answer then when I am in discussion with the JORis members. I am only one person who doesn't get talked into 'a split personality'. nor get talked as moved 'into the camp of the enemy.'

4. I wrote this as an individual person, participant of lwg JORis, thus not as a member of the board of lwg JORis.

P.S. 1 I wrote this article to tell what the youngsters with a negative experience have told me. I also have met youngsters who felt positively about sexual contacts they have had in a positive relationship with an adult.

P.S. By my article: Dutch psychiatrist Gerard Roelofs

Recently, Psychiatrist Gerard Roelofs, The Netherlands, told his opinion – already known for years, in the Dutch Press. I translate this passage (in my Duchy English), to compare Roelof's opinion with the four criteria and the PS, mentioned in the my article above. As mentioned, these criteria above are developed in IPCE Meeting discussions and in NVSH Iwg JORis' meetings and Newsletters. Please, compare them with Roelof's opinion.

"Above the age of twelve, a sexual relationship with an adult is not necessarily harmful for a child. 'In that case it mutuality *can* be possible and the interest of the child *can* have priority'.

"[Roelofs] has developed five criteria for a healthy pedophile relation. [1.] There should be no coercion; [2.]the child should be able to stop [te interaction] at every moment. [3.] At third, sexuality should be [only] at the psycho-sexual level of the child. In other words: the intimacy has to fit in the sexual feeling of the 12 to 16 year old youngster. 'One can think about mutual masturbation, but not about real hard sado-masochistic games,' says Roelofs.

"Two other conditions however, will in most cases form an obstacle for the actual generation of pedophiles: in Roelofs opinion, [4.] the parents of the child should know about the relationship [and the sexual aspect of it]. [5.] Also is a condition that the child can talk about the relationship in his [social] environment, *without* meeting disapproval.

[The P.S.:] "With these conditions, Roelof's opinion will be only a theory nowadays. No 'good parent' shall give permission for a sexual relationship of his or her child with an adult nowadays. Just so Roelofs himself, he has to confess. "But after twenty years one could find such parents."

(Dagblad De Limburger, 8 August 1998)

CHAPTER 6: SCIENCE-ORIENTED ARTICLES

Paraphilias and Therapy

by Agner Fog, Ph.D.

Nordisk Sexologi, vol. 10, no. 4, 1992, pp. 236-242.

Introduction

The understanding of non-procreative sexual behaviour has always been the toughest riddle in sexual science, and there are still more questions than answers. This has led to a criticism of the traditional paradigm in sexology and a search for new paradigms (1). Traditional sexology based on psychology and psychiatry tends to look at the individual only, and seek the causes of any problem in the life history of the individual. This I call the ontogenetic paradigm.

Social scientists, anthropologists and historians have argued that everything depends on the structure of the society - its norms, values, concepts, scripts, etc. Even the concept of sexuality itself is an arbitrary construct, which is only about 120 years old and does not have the same meaning in other cultures as in our own (2). Social construction theory, social cognition theory, social script theory, symbolic interactionism, semiotics of body communication, social identity theory, and the sociology of deviance, are new areas of research with promising potentials for explaining sexual behaviour as it is shaped by our culture. This sociogenetic paradigm has improved our understanding of homosexuality considerably during the last few decades, and in the future it will no doubt give valuable contributions to other areas of sexology as well.

The least explored area of research is the phylogenetic paradigm, comprising sociobiology and ethology. It explains general phenomena by the evolutionary history of the human species. It has been shown by ethologists that non-procreative sexual behaviour is common among non-human primates. Behaviours such as "homosexuality" and "paedophilia" are functional among apes, and probably among humans as well. When such behaviours occur among humans they may violate moral norms, but not biological laws (3).

The reason why paraphilias are difficult to understand in the traditional sexological paradigm is that this paradigm assumes that sexuality has only one ultimate biological function: procreation. The phylogenetic paradigm discloses, however, that sexuality has many functions, and the sociogenetic

paradigm tells us that many of these functions are suppressed in our culture but not in certain other cultures. The integration of all three paradigms is necessary for a full understanding.

It is evident that the choice of paradigm influences the scientific results. It also influences the way we look at puzzling phenomena. Take exhibitionism as an example. An ontogenetically oriented scientist would ask: "Why can't this man keep his pants on?" The sociologist would ask: "Why do people get scared and hysteric when they see a naked man?" And the phylogenetic scientist would discuss the function of visual sexual communication in the lives of our ancestors.

The present article discusses some of the problems encountered by sexually deviant persons and how these problems can be solved. Some common therapeutic techniques are criticized and alternative techniques are recommended. The main theoretical focus is on the sociogenetic paradigm.

Isolated minority syndrome

Let me introduce a new model which describes the situation of a person whose sexual peculiarities are suppressed by the surrounding society. This model I call the isolated minority syndrome.

The cause of this syndrome is a lack of identification model. The so called "pervert" has no knowledge of any appropriate script for the paraphilic behaviour that would satisfy him. He has no contact with experienced paraphiliacs who could teach him the most appropriate way to act out his wishes and the pitfalls to avoid. He does not even have an understanding of his own identity. And he tries to suppress his paraphilic fantasies because he does not accept them himself.

The symptoms are an extremely stereotypic, inflexible and un-controlled sexual behaviour that is hardly satisfying to himself and certainly not to his partner (if he has any). He repeats the same stereotypic fantasy over and over again with hardly any variation. He regards his partner as an object. He has very unrealistic ideas about the ideal partner that would satisfy him and he has no chance of finding a partner who would match these ideas.

The lack of identification model may lead him into a permanent search for information about his paraphilia. He reads anything from scientific literature to pornography. He collects anything that has a connection to his sexual object. If he is in therapy, he will most certainly try to get information from his therapist. He will read the therapists model or script for paraphilic behaviour out of the questions the therapist asks. And he is likely to internalize the therapist's script for paraphilic behaviour. This means that he is likely to fulfil all the therapist's expectations concerning deviant behaviour. He will even talk the therapist's language. Any theory about the paraphilia that the therapist may come up with will be a self-fulfilling prophecy.

The social symptoms in the isolated minority syndrome can best be explained by the theory of deviancy amplification (4). One type of deviance leads to other deviances. The sexual frustration, low self-esteem, social stigmatization and isolation may often lead to substance abuse, social deroute, non-sexual crimes, political extremism and suicide.

The psychological defense mechanisms include suppression and repression of the deviant impulses, projection of the deviant impulses on other persons, and violence against the sexual object. The paraphiliac may even kill the sexual object (e.g. children) in a symbolic attempt to kill his deviant impulses.

A paraphiliac who has contact with similarly disposed persons and who accepts his own feelings does not show these symptoms. His sexual behaviour is more flexible and controlled by rational thinking. If for any reason he chooses not to have sex, he can refrain from that and still preserve his mental health and self-control despite the sexual frustrations.

The isolated minority syndrome may be seen in paedophiles, exhibitionists, bisexuals, sadomasochists, fetishists, transvestites, transsexuals, etc. The symptoms mentioned above are often believed to be characteristic of paraphilias per se, but they are in fact secondary symptoms of the social suppression (5). It is not possible to change the sexual orientation, but it is possible to cure the isolated minority syndrome, thereby improving the client's psychological and social well-being. The client will gain self-control which means that the uncontrolled, aggressive and perhaps dangerous sexual acts will be replaced by more harmless and well-controlled acts. The well-known metaphor of a steam-boiler illustrates the situation quite well. The libido is like the steam pressure that builds up and requires an outlet. Masturbation fantasies, pornography, and other substitutes function like a safety valve that will let out steam and relieve the pressure if the preferred outlet is not available. If, however, the person has internalized society's condemnation and tries to suppress not only the paraphilic behaviour but also the paraphilic fantasies, in other words: if he suffers from the isolated minority syndrome, then the safety valve is closed and the vessel will explode in an outburst of uncontrollable sexuality.

Traditional studies of paraphiliacs are based on psychiatric and forensic populations. The vast majority of these populations suffer from the isolated minority syndrome to various degrees. This has created an image in the psychiatric literature of paraphilias as uncontrollable and dangerous compulsions. Members of sexual minority organizations, however, suffer only slightly or not at all from the isolated minority syndrome and they do not match the image presented by psychiatrists. Sociological studies based on populations from sexual minority organizations give a totally different image (5).

Treatment

The best treatment for the isolated minority syndrome is obviously group therapy or self-help organizations. Experienced members of such groups can function as positive identification models for less experienced members with the same or a similar paraphilia, and teach them how to find a matching partner and how to live a sex life that is satisfying to both parties. The formation of such organizations for all common paraphilias should be encouraged and supported, and any person who suffers from the isolated minority syndrome should be encouraged to become a member of such organizations and subscribe to their publications.

The author has personal experience as volunteer counsellor in several sexual minority groups. I will describe the experience of a Danish exhibitionist group as an example.

The well-known flasher hates his own behaviour but cannot help it. He wants to exhibit himself only in front of unaccompanied strangers, not because he by nature prefers strange partners but because he is too ashamed to let anybody he knows see him in this highly embarrassing situation. This behaviour is not as satisfying as he could wish, because the strangers become annoyed or scared and do not want to look at him. And it is certainly not satisfying to his victims either. When we started the exhibitionist group the members soon began to strip naked in front of each other and after a few meetings everybody was naked most of the time and many were masturbating. They preferred total nakedness to just showing their sexual organs. They became more flexible, and several members gradually got the courage to experiment with alternative outlets such as nudist beaches, sex clubs, being nude models, etc. The limit between exhibitionism and voyeurism vanished as everybody enjoyed seeing as well as being seen. The limit between visual and physical contact also vanished. (However, touching had to be limited to steady partners because the female participants felt badly about it). A study of a similar group in Holland shows that the main effect of the group on the participants was to make their exhibitionism ego-syntonic. As a consequence of this, their exhibitionistic behaviour became less obsessive and egocentric, and more adjusted to the onlooker (6).

Criticism of behaviour therapy

The writing of the present article was provoked by LoPiccolo's recent article about treatment of paraphilias (7). I have to warn against the therapeutic methods described by LoPiccolo as they are ineffective as well as dangerous. The philosophy behind this behaviour therapy is limited to the ontogenetic paradigm, which is typical for American sexology. This paradigmatic limitation has prevented a full understanding of the paraphilias and led to an inappropriate therapeutic technique.

LoPiccolo admits that his therapeutic methods are not very effective. In fact they are less than that. Throughout the history of sexology numerous therapists have claimed their ability to cure paraphilias, but later investigations have always shown that the therapies were ineffective (8), and not infrequently the patients have fooled the therapists in order to escape further treatment (9).

Where my goal is to make the paraphilic feelings ego-syntonic to the clients, the traditional therapist wants to make them ego-dystonic. He demands that his patients suppress not only the paraphilic behaviour but also the paraphilic fantasies. The inevitable result is that the isolated minority syndrome grows worse. The safety valve is closed and the risk of uncontrolled outbursts of aggressive sexuality increases. This is why I find the behaviour therapy dangerous, not only to the patient but also to his sexual objects.

Occasionally I have had the difficult task of helping survivors of behaviour therapy. In these cases it has been obvious to me that the behaviour therapy has not only failed to accomplish its goal, it has also caused severe psychological trauma to the patient as illustrated in the following case:

Paedophile male, 53 years old, teacher, born in southern USA, very religious upbringing. Remembers loving boys as long back as before his school age. Arrested three times for being naked in the presence of boys. Forced by priest and lawyer to receive psychiatric treatment. Subjected to aversion therapy for 1.5 year. The therapy involved the application of a measuring apparatus on the patients penis and giving him an electric shock if he reacted to paraphilic stimuli.

Did you believe that you needed therapy?

- I believed that I needed to get out of the situation somehow.
Did you expect it to work?

• Uh, probably not. At the time I was still sexually active with boys all through the therapy, so...
Did the therapist know that?

- No.
Did the therapy affect your relationship to boys in some way?

• My sexual feelings for boys went away partially for about a year, and then at the end of the year I started waking up screaming and hollering with nightmares, and I would see a pitful of snakes and they were just everywhere and I would be screaming to get away from them. So I think this had to do with the phallic symbol and the fact that I was being messed up in my own sexual feelings and this came out as a fear of sex itself.

But not a fear of boys?

• I guess you could say that. The snakes were certainly crawling in my dreams, and when I'd wake up they'd go away, and then right after that I'd begin having my old feelings towards boys again.
Did you have feelings for boys during the time you were in therapy?

• If you got into my feelings at the time, I was trying to prove to them that I was straight so that I would get through with the therapy. My whole goal was to get out of the thing, it wasn't to change anything.

Were you consciously trying to fake?

- I'm sure I was.

Were your feelings towards boys reduced by the therapy?

• They were reduced in the sense that my penis did not show the difference, but I still enjoyed being a teacher because I could be close to boys. I really don't think that feelings for boys or whoever we have feelings for has all that much to do with how much erection you have, but this is what they were reducing it to.

Do you still have bad dreams?

• I don't have the nightmares with the snakes very often, but once in a while I do. And I do have some recurring bad feelings that have just kind of flattened out all of life so that there are nebulous feelings that don't always relate to what they were meant to relate to. If I start to do a new job I might feel negative towards it, or if I go on a trip I might feel negative about it, but I think it has a lot to do with the insecurity, just the basic insecurity that was thrust upon me by that shock therapy. But rather than destroy my feelings towards boys they destroyed me as an individual, it destroyed my security.

Ethical issues

There are some basic ethical problems with this kind of therapy that need to be discussed. The first problem is the use of the psychiatrist to enforce social conformity. LoPiccolo does not mention homosexuality in his article in spite of the fact that homosexual acts are illegal in the state where LoPiccolo lives and that sodomy no doubt is the most common of all sexual crimes in the USA. There is no theoretical reason for not including homosexuality among the paraphilias; there is only the pragmatic reason that the gay organizations are politically strong. The very fact that LoPiccolo recommends the treatment of transvestites and fetishists but not homosexuals indicates that the normality criterion he enforces is indeed arbitrary.

The second problem is that aversion therapy may be regarded as torture. When prolonged physical punishment is used to suppress a non-dangerous behaviour such as fetishism, I would say that the ends do not justify the means. The physical pain may be severe, yet bearable, but the psychological pain is worse, as we have seen in the example above.

The third issue, and the one which involves the greatest ethical problems, is that of cognitive therapy. The rationale behind cognitive therapy is that the world view of the therapist is believed to be right and when the world view of the patient is different he is said to suffer from cognitive distortion. It is a basic doctrine in philosophy that there are no objective standards of truth. The patient may have a better knowledge of his own situation than the therapist, and the latter has no justification for saying that his perception is more true than that of the patient.

LoPiccolo discusses the treatment of "cognitive distortion" and gives as examples the fetishist who believes that he is merely sexually liberated and the paedophile who thinks that children can

consent to sex with an adult. The fetichist may indeed be sexually liberated, and the paedophile may have personal experiences that tell him that some children consent to sex because they enjoy it. The therapist refuses to believe this because he mistakes social and moral norms for scientific absolutes. Actually, he must have read the literature very selectively if he has overlooked the considerable amount of evidence that some children under some circumstances do enjoy sex with adults and deliberately seek such experiences (10,11,12).

Mind control is an abuse of psychiatry that should have disappeared with the fall of the communist regime in the Soviet Union, but paradoxically enough it still exists in a country that extols freedom and human rights. Cognitive therapy is brain washing. It is a violation of one of the most precious human rights: the right to think freely.

Abstract

Paraphilias and Therapy by Agner Fog

The traditional procreation oriented paradigm of sexology based on individual psychology prevents a full understanding of non-procreational sexual behaviour. In order to improve our understanding of the so-called paraphilias, the research must be supplemented by sociological and evolutionary biology paradigms.

A new model called the isolated minority syndrome is introduced in order to explain the behaviour of sexually deviant persons. The symptoms of this syndrome include a stereotypic and uncontrolled sexual behaviour and several unspecific social symptoms. The cause is a lack of appropriate identification model and non-acceptance of own sexual feelings. Group therapy in self-help groups is an effective treatment. There is reason to warn against traditional behaviour therapy which is ineffective, causes unnecessary psychological trauma, and increases the risk of violent sexual crimes. Traditional behaviour therapy is also criticized for ethical reasons.

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The Sexual Experience of Young People

by Dr. A.X. van Naerssen

Staatscourant 246, Thursday, 19 December 1996

[With special thanks for the translator and for the author's permission for translating and publishing the article.]

[Text in square brackets represents additions to, or elaboration on, the author's own wording, made by the translator for the sake of clarity.]

[The Staatscourant is a Dutch daily whose most important function is publication of formal directives issued by the national ministries. It also publishes news and opinions relating to law- and policy-making.]

Although child pornography must be vigorously opposed, the government has not shown enough restraint where the sexual experience of young people is concerned. Criminalizing non-violent sexuality contributes to the growth of real criminality.

Marc Dutroux was arrested in Belgium in the beginning of August and accused of abduction, sexual abuse, and murder of a number of young girls. He turned out to have been convicted previously on multiple rape charges and had been released without any psychiatric or psychological treatment before completing his prison sentence. Public indignation, at first directed at Dutroux, a psychopath and violent pedophile, turned after a few weeks into rage over the incompetence and corruption of police, the judiciary, and politicians. On 20 October, many hundreds of thousands of people demonstrated in Brussels against the decision of the Court of Appeals to remove Judge Connerotte, who was leading the investigation, from the Dutroux case. Connerotte had claimed that the case involved not only a psychologically disturbed sexual delinquent, but possibly also a network of individuals involved in criminality, child prostitution, and child pornography.

Sexual exploitation

Coincidentally (for it had been planned for years) the world conference against commercial exploitation of children was held in Stockholm from August 27-31. It had been organized by the Swedish government in cooperation with Unicef and several organizations which concern themselves with child prostitution, in particular in Thailand and in the Philippines. The Dutroux case and the conference received wide coverage in the media, and there were a number of formal questions raised in the [Dutch] Parliament. On 29 October, the Minister of Justice, Ms. Sorgdrager, presented a letter to the Parliament with an extensive report on this conference, in which she commented, "The impact of the conference has probably gained some force through the tragic events in Belgium which have come to light during the conference."

She went on to announce an evaluation of the new morals laws concerning sexual contacts with minors [for contacts with 12- to 16-year-olds, the police can no longer independently initiate an investigation] and child pornography (about borderline cases). These laws had been changed or had gone into effect in December 1991, September 1994, and February 1996. She also announced a proposal to eliminate the general ban on brothels. Finally, she stated that she wanted to deal with sex tourism and with trade in videotapes containing images of naked children; that sex education with respect to sexual violence should be broadened, as should the treatment (usually not voluntary) of sexual delinquents; and that the information systems with respect to child pornography and white slavery should be improved, as should international investigation of violence and abuse.

With regard to this energetic and comprehensive approach, in particular in the area of criminal justice, the question arises whether the government isn't at odds with the traditional principle that it should play a restrained role with respect to the sexuality of its citizens, and, considering the moment in which she formulates this policy, whether she is not letting herself be led too much by the massive media coverage of -- and the public reactions to -- the events in Belgium and the conference in Sweden. These questions are not easily answered. First an attempt will be made to outline the changes in morals legislation, and then a possible explanation for the announced policy will be given.

Not a morals referee

Since the mid-sixties, a concept has taken shape in the government that it must not be a morals referee where sexuality is concerned, and must leave people free as much as possible in the expression of their sexuality. In the course of 25 years, a number of articles were done away with or changed. Article 248bis, criminalizing homosexual acts with 16- to 21-year-olds, was eliminated. Sale of contraceptives is no longer a criminal act. The article on abortion got a broader interpretation, the divorce laws were liberalized, production and sale of almost all pornography became legal, and being nude in certain locations was permitted. In all these matters, one could speak of decriminalization; behavior that had been punishable became "ordinary." Attention was shifted more and more to sexual violence (rape and indecent assault), which was made punishable within a marriage or an equivalent relationship, and to sexual abuse within the family and in educational and social assistance situations. There was a reasonably large consensus for this, even though in practice there were often serious problems in arguing cases in court. This held as well for child pornography, in which it was conspicuous that the concepts of child and of pornography, following the lead of the policy carried out in the United States, were significantly expanded. Disseminators of images of sexually mature children were prosecuted, as were disseminators of so-called nude photos in which no sexual acts were depicted. The legislation remained ambivalent with respect to the sexuality of children. Sexual acts with a person between twelve and sixteen years old – without violence or coercion, and not in a situation where abuse is made of authority or trust – remained punishable, although the police could only initiate an investigation if a complaint was filed. That could be done by the young person him- or herself, by his or her parents or guardian, and by the child protection council.

The same ambivalence prevailed concerning doing away with the ban on brothels. This had been advised since the seventies by the professional organization of prostitutes themselves and by others.

But the world of politics remained divided, on the issue of the sexuality of children as well as with respect to prostitution, and resistance against liberalization came – as by all changes in the law – primarily from the ideological side.

Legacy

In fact, the current cabinet was saddled with a legacy of previous governments in which the CDA [Christian Democratic Appeal party] had taken part. In the first years of this cabinet, primarily those problems having to do with drugs played a role in the justice department, and various studies showed that there were large differences of opinion within the police and the justice department. In the area of child abuse, there was a refinement of the law on child pornography. The old article was primarily directed toward commercial and professional production and distribution. In the new article, the maximum penalty was increased, investigation was made easier, and merely having child pornography in one's possession was criminalized.

The concept of networks began to play a role. From a scientific point of view, network analysis means that one focuses on peoples' social relationships. Where sexual relationships are concerned, this technique is mainly applied to the organization of homosexual and heterosexual relationships in connection with the spread of sexually transmittable diseases, in particular AIDS. It is related to epidemiological research, and is strongly dependent on the data available about the sexual behavior of people and about the manner in which the disease is transmitted. The mathematical models which were developed for this often remained untested because the data were insufficient. This meant that prevention policy was based on a broad strategy. Neither specific sexual acts nor the chance of transmission assumed the central role, but rather safe sex, that is, use of a condom by everyone who engages in sex. Insofar as can be determined, the numerous campaigns did have an effect in homosexual networks, and much less effect in heterosexual networks.

The problem in the case of child pornography is much more involved, because both the producers and disseminators of this form of pornography – since it is forbidden – keep a vanishingly low profile. However, they must pass their product on to someone, and so the consumers are brought into the picture. Quite unfortunately, it was claimed that these consumers were pedophiles, adult men with a sexual preference for children. This assumption, maintained primarily by the police and the prosecutors in a number of publications lacking in scientific backing, had previously been refuted in a large number of studies. Of the adult men who were convicted for contacts with girls under sixteen

years old, the vast majority is heterosexual, and thus the interests of these men are often not limited to sex with underage girls. Furthermore, a large number of girls from 12 to 16 years old are sexually mature. Rather than pedophiles, what we have here are in fact heterosexual men with a preference for teenage girls. The course of action was swept along by this mistaken assumption, while at the same time the supply of child pornography in the commercial arena was tiny if not nil. The result? The networks which were discovered consisted primarily of small groups of men who provided each other with pornographic films – referred to in the vernacular and the media as: pedophile networks. The minister also indicated in her letter of October 29 that practically nothing is known about the extent of production, national and international. It appears that the present cabinet has made a fool of itself by accepting the change in the law at the beginning of this year. Led by an exceedingly questionable investigation, a law was passed which to date has not yet led to the dismantling of a commercial network of any significance.

Prostitution

And now a look at prostitution. Doing away with the ban on brothels means that one gets much better control over the commercial sector which prostitution represents. The half-hearted policy of unofficial toleration has meant that working conditions are poor for many prostitutes, that a relatively large number of foreign women are working illegally as prostitutes, and that a number of minors 13 to 16 years old are working as prostitutes. Prostitution as a form of sexual violence has a much greater opportunity of taking hold in this situation, although the situation in a large number of other countries is much worse. The causes of degrading circumstances among prostitutes are in fact always based in social disorganization: (civil) war, poverty, and a sharp division of power between men on the one side, and women and children on the other. These facts, supported by the theory of social cohesion and disorganization, have been known for almost a century. The conference in Sweden has only brought the present-day facts into focus. By putting aside the ban on brothels, The Netherlands would make an important contribution to [dispelling] the still widely prevalent opinion that prostitution can never be a legal form of work. What The Netherlands cannot do is to implement this policy in countries in which prostitution takes place to a much greater extent in an atmosphere of poverty and exploitation.

As for children, Dutch children are, in the year 1996, the healthiest in the world, enjoy education until their sixteenth year, are not forced into child labor, and become sexually mature around the 12th or 13th year. Beginning at that age, they also start having sexual contacts, usually with agemates, but also with partners older than sixteen, and in most cases without coercion or violence. Nevertheless, this is criminal activity on a large scale. As a consequence, in practice few people are convicted under this article. Argumentation of the case is difficult if one party insists not to have wanted the contact, while the other claims that the contact was in fact voluntary. The simplest solution would be to do away with the article entirely. All forms of sexual contact in which there is any issue of coercion, violence, an authority relationship, etc. are covered by other articles. As for pornography and prostitution (and definitely if the ban on brothels is done away with, and if carried out in a proper manner), the principle holds that one may use one's body for commercial purposes from the time that one turns sixteen. It is work, with supervision of the working conditions. Only in this way can one do justice to the possibility of free sexual experience for young people. Protection against violence and abuse must find their expression in articles in which that violence and abuse are clearly described.

The course of action as announced is opportunistic. It is a hodgepodge of measures, and it is at odds with any vision of the relationship between sexuality and legislation. The minister begins her discourse with the following incorrect declaration: "The morals legislation in the Criminal Statutes provides, briefly stated, for judicial action against sexual violence and against sexual abuse of persons." This is how it ought to be, but this is not how it is, partly because the Parliament, the police, and the justice department under the former minister, who was not versed in criminal law, have allowed themselves to be led primarily by a lack of well-founded sociological and social-psychological knowledge of the social organization of sexuality. Their thought process was too person-oriented (THE pedophile and THE rapist), which has resulted in a preventive and curative course of action which is doomed to failure. In such a situation, which has been carried on by the present cabinet, a case like Dutroux, or a conference in which horrible situations elsewhere are discussed, can at any given moment set the tone for opportunistic reactions.

Severely disturbed

Dutroux is probably both a criminal and a severely mentally disturbed person. Child prostitution and child pornography are undesirable matters, although they may have less to do with the personal pathologies of people, as the media and the cabinet suggest, and more to do with the opportunities to abuse in societies which are politicized and disorganized. The situation in Belgium, England, Thailand, and the Philippines is different than in The Netherlands. Nevertheless, it is in fact the non-governmental agencies who busy themselves with combating child pornography and child prostitution elsewhere, and who, with maximum publicity in mind, put subordinate phenomena such as sex tourism in the spotlight, and by doing so draw attention away from cultural and economic differences, and from corrupt regimes which deliberately perpetuate child labor. And irrational use is made of scientific data, especially by using misinterpretation of these to systematically support a restrictive and dubious course of action.

For example, consider recidivism with respect to morals offenses. This varies, according to the minister, from 20% to 40%. Which implies that 80% to 60% do not commit repeat offenses. Nevertheless, "a fine-mesh network of treatment facilities" is to be put in place, treatments which "cannot take place strictly on a voluntary basis, considering that the intrinsic motivation is generally lacking in morals offenders." This can only be called a cosmetic operation, to pacify those who wish to marginalize sexual delinquents.

Recidivism

In the first place: how do you determine who will get the treatment, when the majority do not repeat their offense? In the second place: even TBS [a provision for involuntary institutionalization outside of the Dutch prison system] cannot be considered mandatory treatment, but rather mandatory institutionalization, and is thus in practice a continuation of the prison sentence. Thirdly, young sexual delinquents are forced to participate in a resocialization program, and that should not be called treatment but rather a mandatory service penalty.

Psychiatric and clinical-psychological treatment are traditionally based on the subjective suffering of a client and the voluntary motivation to be treated. This often goes against the grain of some helping professionals, who, strangely enough, are less fiercely motivated by recidivism in the case of white collar crime, but once it involves sex, are more than eager to meddle with people who are not psychiatrically deviant, but socially deviant.

For it has to be said: there are no indications that the majority of rapists, incest offenders, and pedophiles are mentally disturbed; it is a social problem. Treatment is directed toward the subjective suffering of people, and not toward social control.

In summary: at this moment, the Dutch government is showing anything but restraint with respect to the sexuality of its (often young) citizens. It impedes them in experiencing their sexuality freely, it ascribes mental disturbances and involuntary treatments to them, it searches for possibilities to criminalize their naked beauty and spontaneity, and it lets itself be selectively influenced by scientific findings about human sexuality. Let the course of action be based on the postulate that criminalization of nonviolent sexuality diminishes the cohesion of Dutch society, and in doing so contributes to the expansion of real criminality.

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Summary of a lecture given by Frans E.J. Gieles, Ph.D. on 22 January 1997, introducing a panel discussion on pedophilia at Alcmæon, the Utrecht Faculty Association for the Social Sciences. Dr. Gieles' specialty is special education.

Introduction

I have been asked to introduce this panel discussion on pedophilia. This is a widely discussed subject at present, definitely no longer taboo. The media have been full of it in the last half year, which does not mean that the subject has become easier to discuss as a result of this exposure.

The goal of my introductory remarks is to make this discussion possible and meaningful. To this end we will have to take a critical look at the central concept: pedophilia.

Concepts and Definitions

It is a good practice to define the concepts which you use in a text or discussion. However, I have noticed that this is seldom done when one speaks or writes about pedophilia. It is assumed that the meaning of the word is common knowledge, but in fact this one word, pedophilia, can refer to a range of substantially different matters and behaviours.

A good definition includes a description (what it is), a circumscription (what it is and what it isn't, that is, the boundaries of the concept), and a connotation (the ideas which are associated with the concept as a matter of course). This should also take place with the essential words in the definition itself. Words such as "child," "adult," and "sex" can be interpreted in very divergent shades of meaning. Nevertheless, one seldom sees or hears an attempt to define these terms carefully.

That is unfortunate, for in fact all sorts of things are called "pedophilia." Such a label becomes imprecise. When for example intimacy between children and adults is discussed under the label of "pedophilia," this makes a discussion about appropriate intimacy in fact impossible, and therefore hinders any discussion of intimacy.

Labeling is a Social Process

How you label something has a great influence on what happens thereafter. If a man of my age is sitting in a park with a small girl on his lap, it makes a big difference whether one greets him with "Hey pedo!" or "Hi grandpa!"

How do you label the feeling between two lovers: "sexual desire" or "romantic love"? For example, on the school playground, every remotely affectionate behavior between boys is quickly labeled as "Dirty faggot!"

Within my profession I have gradually come to label things differently than the handbooks do. These typically label the child as being hyperactive, slightly brain damaged, etc. This way of labeling leads to reticence to involve oneself on the part of the educator and to stigmatization of the child. I now always label the interaction, the relationship, or the contact, thus I label the behavior of the adult as well. I don't speak of a "hyperactive child," but of a "difference in tempo" and of "establishing contact in spite of a difference in tempo."

In the last half year we have seen this labeling process in action with the label "pedophile." Ever since August 19 last year, when the media spotlight focussed on, to phrase it politely, "the suspected pedophile Dutroux," everything but the kitchen sink has been stuffed under this label: nude pictures, unethical videos, exploitation, prostitution, and even murder. If then many forms of intimacy between children and adults are also shoved under the same label, any discussion about them is meaningless. After all, Dutroux is bad, Dutroux is a pedophile, therefore pedophilia is bad, therefore intimacy is bad, if not suspect.

The Concept "Pedophilia"

The original meaning is "loving children" and some still use the word with that meaning. But over the years, in the course of the social process of labeling, the meaning has been thoroughly shifted. First the meaning "also in a sexual sense" was added, which resulted in a shift from "loving" to "desiring." Thus far only a desire, a feeling, which doesn't directly imply an act. In fact the meaning of the concept continued to shift in that direction: desire became "predisposition," a predisposition in a sexual context quickly becomes a "passion" and in fact one for which you can offer no resistance, thus soon enough the concept also applied to sexual behavior. "Preference" or "inclination" became "predisposition" or even "identity."

Meanwhile, for one person "pedophilia" refers to a feeling, for someone else to an act, thus quite a difference. The first refers to a feeling that anyone can be familiar with and that is a property of

humans and mammals: affection for the child. The other interprets this feeling as abnormal or sick and only occurring in specific people, "pedophiles." Thus confusion on all sides.

The current public meaning of the word alludes to sexual behavior between a child and an adult. The "child" is assumed to be more or less a baby: helpless and dependent and certainly asexual; the "adult" is assumed to be sure of himself in all respects, emotionally and relationally, completely mature and developed. The relationship is invariably evaluated as an inherent authority on the part of the adult, and sex is interpreted in a very limited sense, namely the most common adult forms of it.

When formulated in this manner, "pedophilia" is not ethically acceptable and there is only place for a "perpetrator" (even if he or she is 12 years young) and a "victim" (even if he or she is 17 or 19 years old). For the perpetrator the only option is prison or "therapy;" for the "victim" only the victim role. This is the frame of reference within which currently not only pedophilia, but also many other forms of intimacy between young and old are discussed. One also acts based on that frame of reference.

The professional literature doesn't bring us much further. Definitions are seldom given of the concepts used, rather, the discussion hooks into the public notions with all of their connotations.

There is the well known psychiatric definition from the DSM III Revised, but this has been roundly criticized, for example by Lex van Naerssen in his dissertation, as being in fact only a moral judgment instead of an objective description of something which actually exists. The definition is unworkable in practice because the subjective experience of those involved and assignment of meanings by them are not taken into account, and it is precisely these factors which should be decisive for what you do and how you judge.

The definition of the [Dutch] National Center for Mental Health has turned out to be quite usable for many years: "Pedophilia is the human condition characterized by a feeling of being attracted to children, also in a sexual sense, which is experienced as very important." This definition is not judgmental, describes correctly, and does not automatically (that is, by definition) imply an act. As already mentioned, this definition as well has shifted from "feeling" to "tendency" to "passion" to "act." Definitions have also circulated within the NVSH, formulated by myself and others, but these are in fact in retrospect somewhat too broad and actually refer more to an ideal than to an extant reality.

I look for the solution, as others in the NVSH now do, and as Van Naerssen also does in his dissertation, in the rejection of "pedophilia" as a usable and meaningful concept. It has become a concept which every person interprets in his own way, a container concept which has been stuffed so full that it has become unusable and in that sense has become an "empty" concept. It is also a one-sided concept: it refers only to the adult partner in the contact; for the younger partner there is no other role available than a passive, submissive role.

What I now do is, just as I do this in the rest of my profession, to label the relationship, the interaction, the contact; thus to label both partner and their behaviour and the process of their interaction. What I then pay attention to is the quality of the relationship: how poor or rich is it? how full of feeling or lacking in it? how broad or how narrow? how personal or impersonal? how free or constrained? to what extent can each partner be himself and develop himself as a self? All of these are generally accepted, usable, reasonably easily evaluated and meaningful criteria. This is how I classify relationships, by quality. Should a sexual aspect be present, it no longer stands in the foreground, and definitely not to exclusion of other aspects, but has its place as a possible aspect of intimacy within a relationship which may or may not be qualitatively good. In this manner, intimacy in relationships between young and old is easily discussed, much better it seems to me than under the label "pedophilia."

The Social Process of Labeling

We have seen this at work in the past six months with the concept "pedophile," as the shady businessman Dutroux, suspected of murder, and living a heterosexual lifestyle, has been invariably discussed as a "pedophile" instead of, say, a slave trader, which seems to me a more logical label. No, the background articles and programs didn't have to do with slave trafficking or greed, but invariably with "pedophilia." From there to "porno," from there to "pedophile networks" and from there to stricter laws and stricter enforcement. The conference in Stockholm as well barely touched on poverty, trade agreements, employment ethics, and factory practices, no, the focus was on "the pedophiles."

This social process of labeling is lucidly described by Van Naerssen in *De Staatskrant*, 19 December 1996, and by a professor of literature from Los Angeles, Kincaid, in *De Morgen*, 23 November 1996.

In short, by wholesale labeling of these problems – and that is what they are – as "pedophilia," one makes these problems a great deal easier to assimilate and to solve: we only have to catch "the pedophiles," lock them up or "treat" them (that is, "adjust" them) and the problem goes away. All that actually "goes away" is the tension which people feel: they don't have to take a hard look at

themselves, at their own society, economy, culture, and families – at our trade practices, at our practices of child-rearing and education, of living together, of thinking and doing. We don't have to pay attention to how many murders our children see every day on TV, to how many murders they win points for in their computer games, nor to how our children grow up in a society which is bloated with one-sided and impoverished forms of sex, while for them all of this is "for later." How little do they receive in the form of personal communications about these things from us, their parents and educators.

Conclusion

My proposal is that we not talk about "pedophilia," but about intimacy in relationships between young and old, and in doing so to indicate clearly what one means. By "child" does one mean a girl of five or a young man of fifteen. Does one have a cold, dominant mother in mind or a kind one? A father who is a true friend to his son or a cold and distant authority? Does one mean petting or is one thinking of intercourse? You see, we can talk using very ordinary words, we don't need a fancy Greek term.

Frans E.J. Gieles, Ph.D., educator

THE WORK OF Dr MICHAEL BAUSERMAN & OTHERS

An overview

Gathered by Dr Frans, with thanks to several persons, magazines, sites & lists.

NOTE: After making this overview, I saw the fault several persons and also I have made. There is a **Dr Michael Bauermann** and there is a **Dr Robert Bauserman** and these doctors are not the same person! Because several persons made this mistake, I begin with the first one.

By the way, the articles with a doc.number are available at the Documentation service, on paper or (if asked for, scanned) by E-mail.

1982 / 1988

Sex, Gewalt, und die psychologische Folgen, Dr Michael Bauermann

(Sex, Violence, and their Psychological Repercussions)

This book is never for sale or published for the public. It is made for the German police and made with statistics of the police. A brief summary in English can be found in a British law journal article. See: "A Defence of Sexual Liberty for All Age Groups" by Edward Brongersma; The Howard Journal; Vol. 27, No 1, February 1988, pages 32-43. See also the NAMBLA Website at <http://www.nambla.org>.

Only a small part of the book was about man-boy sex. Dr Bauserman tried to measure, over several years in an objective way (using conventional tests), the harm causally done to 'underage' boys by sexual activity with a man. So he studied intensively a few dozen boys.

"The boy "victims," a small portion of whom were followed by Bauermann's study for four years, described the psychological consequences of their sexual contacts with men as benign. The boys who were interviewed by Bauserman denied that men forced the illegal intimacy on them. The boys (but not, proportionately, as many of the girls) felt they weren't violated or victimized by the sexual contact. And an array of objective psychological measures found no emotional injury to the boys as a result of the sexual experience. The data were very different for women and girls who were victimized.

Dr. Bauermann recommended in his report to the German police and legislatures that, in the conduct of their professional work:

- 1) sexual violence be clearly differentiated from nonviolent erotic and sexual practices (like homosexuality and boy love),
- 2) that the German police not waste time and energy pursuing cases of nonviolent sex.
- 3) that the police should concentrate on instances of adult/juvenile sexual contact with adults involving violence and abuse of authority.
- 4) The police should be prepared to assist parents in dealing with their emotional reactions to the discovery that their child was involved in consensual sex with an adult.
- 5) The well-being of the sexually active child should take priority over ambitious government indulgence of less than worthy and phobic motives!

- 6) Criminal law must be based on unbiased information about the violence done to the body, integrity, or interests of the juvenile victim.
- 7) Sexual "crimes" should not be prosecuted to reinforce the inadequate moral formulae of the homophobic and unhealthy aspects of religion.

1990

Objectivity and Ideology: Criticism of Theo Sandfort's Research on Man-Boy Sexual Relations, Robert Bauserman, in: *Journal of Homosexuality*, vol. 20, nr. ½, 1990

Available as Documentation service doc 97-147.

Three critiques of Theo Sandfort's research on man-boy sexual relationships in the Netherlands are examined and evaluated. Three types of criticism - methodological, speculative and moral - are identified. Specific criticisms of the study are evaluated on the basis of their validity and, where appropriate, their underlying assumptions. It is argued that moral condemnation of such relationships, combined with a prevailing ideology of boy "victims" and adult "perpetrators," results in efforts by Sandfort's critics to attack and discredit his research rather than evaluate it objectively.

1993

Biased Terminology Effects and Biased Information Processing in Research on Adult-Nonadult Sexual Interactions: An Empirical Investigation, Bruce Rind & Robert Bauserman, in: *The Journal of Sex Research* Vol.30. No.3, pp. 260-269, August 1993.

Available as Doc. Nr 97-080

See also Rind & Bauserman's article in *Pädophilie ohne Grenzen*, Dr Frits Bernard (Hrsg.), 1997 and *KOINOS Magazine* nr 18, 1998, p. 14 & 15.

Adult-child and adult-adolescent sexual interactions have generally been described in the professional literature with value-laden negative terms. Recently, a number of researchers 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 actual relationships between male adolescents and male adults - the shortened article was adapted from Tindall (1978)*. Additionally, students were exposed either to descriptive information or descriptive plus long-term nonnegative outcome information. The purpose of this manipulation was to examine whether students would process the neutral and positive data in a biased fashion, because these data contradict strongly held assumptions of harm as a consequence of these contacts. Students' judgments were negatively biased by the negative terminology. The students also exhibited evidence for biased processing of the nonnegative outcome information.

* Ralph H. Tindall, PhD, The male adolescent involved with a pederast becomes an adult, in: *Journal of Homosexuality*, Vol. 3(4), Summer 1978, pp 373-382. Available as Doc. Nr 90-011.

1997a

Psychological Correlates of Male Child and Adolescent Sexual Experiences with Adults: A Review of the Nonclinical Literature, Robert Bauserman, Ph.D. and Bruce Rind, Ph.D., in: *Archives of Sexual Behavior*, Vol. 26, No 2, 1997, pp 105-141.

Available as Doc. Nr 97-116. See also *KOINOS Magazine* 17, 1998, pp. 5-8.

Researchers have generally neglected sexual experiences of boys with adults, assumed them to be the same as those of girls, or tried to understand them by referring to clinical research while ignoring nonclinical research. A review of nonclinical research allows a more complete understanding of boys' sexual experiences with adults and the outcomes and correlates of those experiences. Research with nonclinical samples reveals a broad range of reactions, with most reactions being either neutral or positive. Clinical samples reveal a narrower, primarily negative, set of reactions. Comparison of the reactions of boys and girls shows that reactions and outcomes for boys are more likely to be neutral or positive. Moderator variables, including presence of force, perceptions of consent, and relationship to the adult, also relate to outcomes. Incestuous contacts and those involving force or threats are most likely to be negative. Problems in this field of research include broad and vague definitions of "abuse" and conflation of value judgments with harm. Effects of boys' early sexual experiences with older persons in general cannot be accurately inferred from clinical research alone or from girls' experiences.

1997b

Adult Correlates of Child Sexual Abuse: A meta-analytic review of college student and national probability samples, Philip Tromovitch, Bruce Rind & Robert Bauserman, SSSS-ER, April 18, 1997

Abstract

Child sexual abuse (CSA) is viewed by the lay public, and by many professionals, as one of the most psychologically damaging events that a child or adolescent can experience. Opinions expressed by many professionals imply that CSA possesses at least four fundamental qualities or properties:

- 1) it causes harm,
- 2) this harm occurs prevalently among people who have had experiences classifiable as CSA,
- 3) this harm is typically intense, and
- 4) CSA is at least as harmful an experience for males as it is for females.

The current paper examines these implied properties by reviewing the results of 54 college samples and 10 national probability samples (5 male and 5 female) which provide data relevant to psychological correlates of CSA. In order to minimize confirmation and sampling biases, 100% sampling of studies was attempted and quantitative analyses (i.e., meta-analyses) were conducted.

Meta-analyses of 18 symptom domains revealed that students with experiences classifiable as CSA are, on average, slightly less well adjusted than control subjects across all 18 symptom domains. Meta-analyses of a composite effect based on national probability samples showed an identical effect size to that found in the college data. Further analyses, however, indicate that this poorer adjustment cannot be causatively attributed to the CSA experiences because of the reliable presence of confounding variables (in the general domain of family environment), which, when controlled for, rendered the majority of CSA-symptom relations non-significant in studies where statistical control could be applied.

Examination of the reported reactions to the CSA experiences also revealed significant gender differences, with males reporting significantly more positive experiences than females. It is further noted that the social legal definitions of CSA that are currently used in CSA research are so broad as to be capturing very different experiences under the same rubric.

It is concluded that:

- (1) college student data on CSA-symptom relations is generalizable to the population at large,
- (2) the assumptions of causality of harm, prevalence of harm, and intensity of effects are false (at least in college student and national samples), and
- (3) reactions to experiences included under the wide scope of the currently used social legal definitions of CSA differ greatly between males and females.

The findings from this report contradict prevalently held assumptions about CSA—assumptions that may bias not only the lay public, but researchers studying and reporting on activities classifiable as CSA.

This is the conference paper, which accompanies the talk of the same name presented at the Society for the Scientific Study of Sexuality (SSSS) Eastern Region meeting, April 18, 1997. This talk and paper only include some of the findings of our research. Fuller descriptions, additional findings, and more extensive analyses, discussion, and background can be found in Rind & Tromovitch [1997c, see below], and in Rind, Tromovitch, & Bauserman [1998, see below].

1997c

A meta-analytic review of findings from national samples on psychological correlates of child sexual abuse using college samples, B. Rind & P. Tromovitch, in: Journal of Sex Research (..?)

This article reviewed ten random population samples involving thousands of subjects. They tested four claims of child sexual abuse researchers: adult-nonadult sex:

- 1) causes harm,
- 2) the harm happens to everyone who experiences it even if results don't show it,
- 3) the harm is intense, and
- 4) males and females experience these effects equivalently.

The term "adult-nonadult sex" was not used, but rather, "child sexual abuse" was supposed to mean the same thing. This has been the way the child sexual abuse researchers have believed. This article used the original data from the studies it reviewed, and showed that the four claims were false and/or greatly exaggerated.

1998

A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples, Bruce Rind , Philip Tromovitch & Robert Bauseman, in: Psychological Bulletin 1998, Vol 124, No 1, 25-53

Abstract

Many lay persons and professionals believe that child sexual abuse (CSA) causes intense harm, regardless of gender, pervasively in the general population. The authors examined this belief by reviewing 59 studies based on college samples. Meta-analyses revealed that students with CSA were, on average, slightly less well adjusted than controls. However, this poorer adjustment could not be attributed to CSA because family environment (FE) was consistently confounded with CSA. FE explained considerably more adjustment variance than CSA, and CSA-adjustment relations generally became non-significant when studies controlled for FE. Self-reported reactions to and effects from CSA indicated that negative effects were neither pervasive nor typically intense, and that men reacted much less negatively than women. The college data were completely consistent with data from national samples. Basic beliefs about CSA in the general population were not supported.

The authors go on to conclude that the very definition of CSA should be reconsidered, at least taking into account age differences between child and adolescent and even modifying the terminology to a more value neutral term such as adult-child sex. They state that moral and legal implications are not invoked in the study. Some of us have first-hand knowledge that Law and Society have a tendency to brandish pseudoscientific evidence to enhance their position on adult-child sex.

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