

I p c e

N E W S L E T T E R

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Ipce is a forum for people who are engaged in academic discussion about the understanding and emancipation of mutual relationships between children or adolescents and adults.

In this context, these relationships are intended to be viewed from an unbiased, non-judgmental perspective and in relation to the human rights of both the young and adult partners.

Ipce meets once every one or two years in a different country, publishes a newsletter and a web site, co-ordinates the (electronic) exchange of texts and keeps an archive of specific written publications.

Introduction

A team of Ipce members has visited the 15th World Congress of Sexology in Paris, June 2001. One of us, your secretary, could present a lecture with a cd and a web site. One of us, Tom O'Carroll, was refused to present his paper. He has spread it on a diskette. Just thereafter, we went to Berlin for the Ipce Meeting.

Quotes from Paris

- "Many therapists designate various [sexual] practices as 'sexual perversion'. Many articles study the various classifications of those practices using implicit or explicit norms. Nevertheless, studying the human behavior, historically as well in actual societies, prove that sexual perversions do not exist." (Yves Ferroul, France, *La perversion sexuelle n'existe pas*, Abstract, translated by me)
- "The second World War has killed children's sexuality. The Nazis loosed the war, but their ideology won." [...] "Give the children sexual empowerment. *Vive la sexualité!* Let the children have their sexuality. Don't be so afraid for reactions." (Thore Langfeldt, Norway, *Child sexual health*, lecture)
- "Recent research has shown that sexual attraction is established between the age of 5 and 10. We have very good reasons to believe that most sexual problems as adults is a result of cognitive construction related to how the child deals with its own sexuality and relations." (Thore Langfeldt, Norway, *Child sexual health*, abstract).

- “Sexual development starts at birth. Thus, start at birth with sexual education. Sexuality is more than human reproduction it’s far broader. Educate to knowledge, attitude and know-how.” (Sanderijn van de Doef, The Netherlands, *Sexual education as a continuous process from 0 - 18 years: how does it work in The Netherlands?* Lecture.
- ‘Many youngsters have sexual experience already before puberty. Why? They said me: “(1) They do it all! (2) I would lost my(girl) friend if I didn’t. (3) I search for love.” The more you oppress sexuality, the more sexual activity there will be. Developing self-respect helps more to prevent unwanted sex. In China as well as in the US, the mostly asked question [to the telephone help line] is: “Am I normal?” Our response is **REASSURE: Reassurance, Explanation, Asking questions, Support, Special suggestions, Understanding, Referrals & Encouragement.**” (Dr Judy Kuriansky, *US, Sex in China in the new century*, lecture.

Quotes from Berlin:

- “I have attended other Ipce meetings, but this was the best one. I’m really pleased about the ways we’ve gone” (Ipce meeting)
- “Wer will dass die Welt so bleibt, der will nicht dass sie bleibt.” (Who wants that the world keeps staying as it is, doesn’t want that the world keeps staying.” *The Berlin Wall*.
- “Es gibt viele Maurn abzu bauen.” (There are many walls to pull down) *The Berlin Wall*

Your secretary,

Frans

Report of the 14th Ipce Meeting

Berlin, June 29 & 30 and July 1, 2001

Introduction by the Secretary:

What is Ipce and what is it not?

Ipce has a history. The first meetings were just before and after the annual ILGA Meetings to speak about the participation of the ILGA meetings. Then, ILGA kicked out many organizations; other organizations left ILGA and that was it.

Ipce went on to have yearly meetings. In those days, IPCE was an *association of organizations*. The meeting was a meeting of *delegates* from those organizations.

In 1998, at the Athens Meeting, the meeting decided to change Ipce from an *association of organizations* into a *forum for members*. From then on, members were no longer *delegates*, but only *persons*. So, the meetings are meetings of persons only. The meeting also decided to change the abbreviation "IPCE" into "Ipce" as a historical and widely known name.

A welcome for the members present, and for the *guests* from the hosting country.

First round: Members speak out

The questions were:

- Who am I? Why am I here? What did I do last year?
- My insights, doubts, questions, my power and my strength.

Horrible country

My country, the USA, is horrible to live in with laws like *Megan's Law*. There is a law that obliges a therapist to mention the client's *fantasies* to police if these *fantasies* are about illegal deeds. I am a therapist, one of my colleagues has been accused of a felony because of this. I had to work very hard to recover from a confrontation with justice. Now I want to *do something* for a better world; I have a good education, I have ideas and insights, I can think and act.

I'm also a therapist. I always have liked children, from my own childhood. When I learned about neuroses, I have thought that my loving children was my neurosis, but after therapy I feel good about it. I'm not ill. Children are honest, open and curious. It was a child that saw that the emperor had no clothes; society is blind. The slightest intimacy with a child can lead to extensive and expensive investigations. I have hidden my feelings for a long time. This meeting is my first 'coming out'. I want to meet people here. My strength is that I can understand people and that I am able to really communicate with them. I want to write something, but I am still doubting what exactly. My doubts are the development of this society with its paradoxical culture: everywhere we see sex, but children should not know that it exists at all.

Excuse me, says the next person, I do not believe in psychological explanations and I do not like theoretical discussions about ethics; I admire exact science and 'hard' research that will give us the facts. Sooner or later, people will see the truth. It may be after many years, but it will come. See that wall here in Berlin: it's fallen. Societies can change out of themselves. I hate my country because of the world wide hegemony, but I like the way of skeptic thinking we have here. I'm skeptic myself. It's not 'the free world' here, it's a fake world with Hollywood as the capital. I have been attracted by children from my own childhood - just like my

nice mother was. Maybe my development from boy to man is somewhat arrested by the lack of a father; I've had a long therapy to come to peace with my feelings. I'm 'outed' publicly and active for many years. I like to go about with boylovers.

Surviving

The counter forces are very strong. I had to survive a which hunt and to combat depression in a strange country without a job. I have survived and want to meet people here.

I had also to survive, says the next speaker, after police and media had attacked me publicly with accusations that were false. I was a priest, later on a therapist. I have built up a new life in another country, being now a master and a researcher at a university.

Pathological country

My country, the UK, is pathological. Even people *suspected* of a pedophile orientation are registered and so never safe, because these registers are in fact public. In this situation, depression and addiction to alcohol is just around the corner. If one only has *contact* with children, one is suspect and so I lost my job. In other countries, it was quite normal to have such contacts, but not in the UK. Nevertheless, I found another job in a good team and I can do research about intergenerational contacts. But it is even very difficult to have interviews, especially with men in prisons. The interview should 're-activate the distorted thinking of those men'. It's also difficult to interview gay youths about this subject. The formal reason was that I had seen a youngster using softdrugs and had not reported it to police. So, even objective and honest research is very difficult to perform. I am here to meet people and to discuss my and other's ideas. My doubts concern the media and so the public, the neighbors and police. My strength is my research.

I live in the same country and I am 'outed' as a suspected person in the gossip press because of false accusations. I have written a *letter to the editor* which was seen as 'indecent', dangerous for youths and 'incitement to indecency'. So, even for telling my *opinion*, I went to prison. Since that time, I follow all about police and justice. We have formed a group to help each other and other people, for instance in court cases - and with success.

My interest in child loving, so tells the next speaker, was raised in my childhood. In the street I lived in with my parents, there were gays living together and I had good contact with them. Then police came and told me that they were 'bad people'. Police menaced me to tell at my school that I was gay. Police went to school and so I had to go to a therapist in spite of the fact that this therapist could not find any problem. So I became militant. I have studied several human sciences and I have traveled all over the world, so I have many friends.

Once upon a time, in some country, police, inspecting my house after a fire, found photos of children in my home. Since that, I am 'suspected' publicly. But I'm still militant. I will do and read research about childhood sexuality and intimate relationships.

Yes, says the next speaker, it's just because of this pathology of the country, I'm a long standing activist to combat this pathology. I have doubts, yes, but I'm not skeptic. I have no power, I have energy.

Mass hysteria

I'm a journalist and I am shocked by the mass hysteria of the people and the media in my country Finland. People are accused publicly and a reasonable talk is impossible. I come to learn here. I hope to write better articles than the media do now.

Searching, thinking and acting

My country is also small, but with a culture of sober thinking without too much emotion and a culture of stubborn liberalism and multiculturalism. Also a culture of hard working - and so I do. I have searched for years to the origins of my child loving feelings and the origins of the actual pedophobia that infects also my country now. There's a relative freedom to at least inform people, by web sites for example. Changes will not come from the public and its media, but from science. That's the reason I read research and write articles about it and spread them on congresses like Paris' WAS Congress. On regional level, I try to help people with pedophilic feelings. I'm quite busy with it. On all levels, I connect people with each other. That's my strength: I am able to communicate with many kinds of people and to connect them with each other.

Berlin & Germany: East & West

After the unification of Germany and Berlin, contact in real life and by the Internet was possible. So, we have formed support groups here. There is much discussion within and between the groups here - and sometimes conflict in which I could mediate. I always have loved boys and I have only good memories about it. My wife knows and accepts my feelings.

Not only East Berlin, says the next speaker, but also I have lived in isolation for many years. I acknowledged a part of myself as having pedophilic feelings, maybe because of a very good friendship I have had in my teens, but in adulthood I have thought that I was a pervert. I feared to be a gay, a *Schwule*, which is an obscenity in German. An accident has changed me: I had to *do* something with my life. In the meantime, support groups were reachable for us to talk about our feelings. That has helped me very much. BTW, I don't see any violence in the people I know.

In West Germany, so says the next speaker, we had several groups. Not all have survived, but Ipce does and I want to meet the members. I have many doubts and feel no power.

I do, says the next, psycho-social work and try to understand and help people. I've spoken with many people with pedophilic feelings, many of them with depressions. This talking has changed me: I understand more and I see the political roots of those depressions in society. I want to meet active people and to discuss about those political roots. I have no doubts; I do nothing that's wrong. My strength is my understanding of people.

Yes, says the next, that's also my strength. It's a gift to understand people, but I still have my doubts. I was active already a long time ago. After a pause, I'm again active now in workgroups.

I have also, says the next speaker, my doubts: what to do. I feel that I should write something. For the time being, I have read quite a bit. That's my strength: insights and intelligence. It's a war now, just as it was for the blacks in the USA. I have my doubts for the future of this war; culture with all its disinformation and false ideas.

Yes, says next speaker, I have many doubts about the culture of this country Germany and the Western culture. Many people have problems here and the organization I work for tries to help them from a Christian perspective. My strength are my emotions that are quite strong.

Part 3: Report from the Congress in Paris

Participants speak

Several members have visited the 15th World Congress of Sexology. Members report and discuss about it.

The speaker speaks

Frans: Quite impressive, 2000 people, about 1000 abstracts and 600 speakers! There were surely progressive minds among them. For example, Thore Langfeld from Sweden presented a film about childhood sexuality with the message to respect it and not suppress it. There were more.

I was one of the first speakers of the congress. BTW, it is better to be the first speaker than the last one, because people are fit and recognize you during the congress. Listening to the last speaker, people are tired and have no time to speak because their airplane will depart soon after that speech.

My lecture [See the former Newsletter E11 page 4] went well, I had about 100 attentive people and translations in French and Spanish while I spoke. I have spread 75 cd-roms, which were not enough. After the last one was given, I gave the URL of the web site. It was quite a lot of work to prepare this, but it seemed to work. Web sites and cd-roms are the modern ways to communicate a message.

My entrance was "helping people..." because it was a congress of medical men, psychologists and psychiatrists, people who want to help people *but* do not know how to help people with pedophilic feelings. Once I had entrance and could speak, I could combat misinformation and give better information, I could criticize method #1 and describe method #2, the self help method. It worked.

One of the first who reacted directly after my lecture was a lady who is vice-president of the *International Association for the Treatment of Sex Offenders* and she invited me to speak at its congress in Vienna next year.

Also just after the lecture, I met Latifa Bennari, president of *L'Ange Bleu* ('The Blue Angel') and Rolland Coutanceau, partner in the same. *L'Ange Bleu* presents itself as *Association Nationale de Prévention et d'Information Contre la Pédophilie* (National Association for the prevention of and information against pedophilia). We had a talk in a small group there in several languages. I protested against that word *contre* (against); *concernant* (concerning) sounds better and is more neutral. While we spoke, we read the flyer that the group had spread. It was in French (but see the English on the web The structure of the flyer was: negative in the front and at the end, but quite more differentiated and subtle in the midst of it. The lady explained that this was a necessary way of working in France. They even have made enemies by this differentiation inside the negative text. The group just had planned to start a support group for people with pedophilic feelings, so they were very interested in my lecture about the same.

It was hard working at the congress. The meetings started at 8 o'clock in the morning and continued into the evening. I had to travel one hour from my hotel to the *Palais des Congrès*, so I had to leave early for breakfast. There were six sessions at the same time, so one had to choose one of them. The languages were English, French and Spanish. In some rooms there was simultaneous translation, but in other rooms one had to jump suddenly to another language to understand the speaker. I'm glad to have studied several languages. There were also poster- and video presentations. There were *Viagra* stands, but also a very good bookshop and an amusing simultaneous chess player who had many visitors.

Presenting his lecture, a very serious researcher from the USA spoke about preventing teenage pregnancy. The method was "postpone sexuality" and the research was about how to reach youth with this slogan. They did not reach youth, youth went its own way and kept being pregnant in a high percentage. In the time for reactions, I said: "Sir, we in The Netherlands have the lowest teenage pregnancy rates of the world.

But how? Not by *Postpone Sex!* We have openness and information from early childhood and we have condoms on every street corner and *the pill* for teenage girls. That works!" I got an applause and many people said afterwards to me words like "You are living in a good country! Don't follow those Americans!"

I will jump now to the two last sessions I visited.

The one was about Child Sexual Abuse, but *all* speakers were very differentiated and subtle. In the time for reaction, I appreciated the striving to keep families together and to not split them as a standard way of working. I also mentioned a poster that I had seen that had asked for *respect for the predators*, for *understanding of the predators* and asked to keep the family together and not to imprison automatically every predator. There came a lady to the microphone who said: "Thank you, Dr Gieles, that is my poster!" It was the same old lady that invited me to the Vienna Congress.

The very last session was impressive. The speaker was a Moroccan psychiatrist from France. He only presented one case. Incest in the family: mom with son and Dad with daughter. Nearly a suicide by Mom. The speaker told how he investigated this case very carefully and how he had found the key. The daughter had a neurotic interpretation of her fathers glance at her. According to the father, the glance expressed only love, but in the daughter's neurotic interpretation it became a sexual desire. Just before ending his speech, he gave the clue: there had been no incest at all in this family. He ended with his conclusions:

- be very careful in this kind of case,
- do not inform police about it and
- keep the family together.

The not tolerated speaker can speak here

Tom: At first my congratulations, Frans, and thanks for your speech and work, and for the time I can speak here. Thanks also for the others who helped me to spread my diskette with my speech. I have spread 250 diskettes there and have received many serious and positive reactions.

We were there with 8 Ipce members. How can you have influence on a congress of 2000 people with 8 people? We have selected the key lectures and have asked quick key questions in the time for reactions. Doing so, we created room for progressive and critical questions. One of them was "How do you define *child sexual abuse*?" The speaker did not know; she said: "We have decided to make the definitions *after* the phase of gathering and processing data"... So, IMHO, we have had quite an influence on this congress.

In June 2000, I could speak at another congress of the *International Academy of Sex Research*, also in Paris. The president had invited me to that congress.

Now, at the WAS Congress, the president, Dr Ganem, appreciated my abstract and my paper also. After that, the scientific committee refused it. IMO, only the chair of this committee has blocked it, Dr Pasini.

Here is the text of the paper I have spread with my diskette:

Censored

THE SPEECH THEY DIDN'T WANT YOU TO HEAR

The scientific study of sex has always had its opponents. Now they are to be found on the Scientific Committee of the World Congress of Sexology. The evidence? A paper rejected by the committee although:

The proposed paper has been given sustained encouragement over nearly a year by no less a figure than Dr Marc Ganem, President of the W CS. Dr Ganem even promised the author he would get his registration fee back if the paper were not accepted. He said he felt the issue raised was "important", the Abstract was "very interesting" and he felt "sure" the paper would be accepted.

The writer, Tom O'Carroll, is well known in his field. He was invited by the President of the prestigious International Academy of Sex Research to be a guest speaker at the academy's annual meeting last year, where he addressed the Symposium on Sexual Privacy.

O'Carroll's paper was proposed for the WCS's Symposium on Pedophilia, Sex Offenders. He is a published author on pedophilia.

No written grounds for the rejection have been received by the author despite several requests by e-mail and phone. However, in one such phone conversation Dr Ganem indicated that the President of the Scientific Committee, Dr Pasini, appeared to be concerned not about the scientific quality of the paper but by the controversy to which it might give rise.

Sponsors of the W CS include pharmaceutical companies and the politically sensitive World Health Organization. You may feel it reasonable to wonder whether concern over keeping the sponsors happy is the real reason behind the decision.

A number of participants at this congress heard about the situation and felt it important that this paper should not be suppressed. The arguments and evidence adduced in it are scientifically sound. The problem is solely that O'Carroll's conclusions will not be universally popular: his paper may be politically incorrect but it is scientifically correct. Accordingly, it has been decided to distribute the paper as a Word file on floppy disk. Please take one. It is hoped you will read the paper and as soon as conveniently possible convey your views on this censorship to the W CS.

Here is the Abstract of the paper, as submitted by Tom O'Carroll:

TITLE: Is paedophilia violent?

ABSTRACT:

A section called "Violence and Sex (violence, pedophilia, rape)" was included in a leaflet promoting this congress as part of a list of topics listed for symposia and round table discussions. This paper challenges the appropriateness of viewing pedophilia (UK spelling: paedophilia) in terms of violence. The literature on personality and behavioural aspects of paedophilia is reviewed with particular reference to "preferential" as opposed to "situational" paedophilia. Evidence on harm to children commonly attributed to adult-child sexual contacts is considered, as is the validity and value of the "consent" construct in the light of recent research. The unscientific attribution of violence to paedophilia as a supposedly inherent characteristic is discussed, particularly with regard to lines of feminist analysis founded on issues of power imbalance in personal relationships.

- - -

What we have seen here, were not only two people, but also two strategies:

Strategy A (Frans):

Let's say: a more diplomatic approach as a scientist, so an academic way of presenting but not 'too clear', with in this case 'helping people' as the angle. 'Don't frighten the horses if you want to reach them'.

This was accepted.

Strategy B (Tom):

A more radical approach as a ped activist.

This was refused.

Question: Is there still room for strategy B?

Not too much, so it seems. A quite progressive lady attacked me because of my interfering to the lecture of Dr Thore Langfeld. She said that my words did suggest that Thore Langfeld was connected with pedophiles. She was quite furious. Indeed, it was a misjudgement of me; I thought the lecture had ended, but it had not. But the incident suggests that there is not much room for strategy B.

However, my speech at the Paris 2000 congress has had several positive follow-ups like an invitation to speak for the UK TV and to write an article in a leading journal.

The other members react

All that happened is information; the refusal and the refused message. It gives an opportunity to react and to influence the agenda. The *CSA Lobby* claims to be the only ones who can start a discourse. Now it appears that they are not the only ones.

That' right. By reactions and questions one can add issues to the agenda. There is still room for strategy B as well as for A. We've seen the same at

the 'Love and attraction' conference with Larry Constance and Thore Langfeld. There have not been many positive changes since that time. Strategy is still needed.

There were good presentations as well as bad ones. Thus, your lecture is not rejected because of the quality but because of the content. BTW, a censored article can attract more readers because of the publicity, just like censored films do. BTW, there were press agents at the congress, but no publicity outside the congress as far as I know.

The theme of the opening session was that sexologists were oppressed in society. Well, at least some of them do the same now. Indeed, there were very good questions from our little team and also good reactions to it.

For change, there are interventions of activists needed and also political action. Compare with the history of the gay's liberation. There also we saw both strategies; diplomacy and radical action. Politicians listen to the experts, thus start with the academics.

I have seen several 'double faces' at the congress: in public they seem to be right wing, but in personal contacts I heard much more nuance and other ideas. For example the people of *L'Ange Bleu* with their 'contre la pédophilie' and their intention to start a support group. But, says another member, watch out for those double faces!

There was surely room at the congress for radical input; there was radical input. For example the session about paraphilias. Yves Ferroul from France had titled his contribution "Sexual perversity doesn't exist". Also Charles Moser from the USA who criticized the DSM criteria for paraphilias and Margaretta Dwyer from the USA, who criticized the APA.

Also the session "What's a healthy society?" was full of progressive input. WAS president Eli Coleman pleaded for more rights for minorities. In the time for reactions, I have brought in some more human right issues like

- the right to be not circumcised
- the right to have childhood sexuality not criminalized - I mentioned the two year young 'sex offender' in Florida...
- the right to have one's own thoughts without being reported to police and
- the right to present a lecture at this congress without censorship...

Part 4: Some projects and problems

1. The Bologna Project

Frans gives a summary of the next letter to the Ipce membership. *For earlier information see Newsletter # E 9, page 8 & # E 8, page 14.*

Letter

A large number of documents have already been gathered. The need is for documents in order to offer the best and the most complete information to THE PUBLIC about the reality of problems children are suffering from. The fact that sexuality as well as sexual relationships

(provided it is without violence and with young people of reasonable age - please! care for the meaning of the word "child" that means exactly "any human being aged more than 0 years"! To ask for "free sex with children" just means that some people ask for the right to have sex with any child of any age, at birth, including 6 months old babies! This is just the speech of the sexual abuse lobby! And that is just what the SAL [Sexual abuse Lobby] wishes to hear! Don't fall into such a trap!)

is not damaging and even not a problem for minors will appear as soon as the public is informed about the true situation of minor aged people in Europe as well as in other countries of the world.

Currently we are asking for documents (especially pictures/photos) about:

1. Violence of women towards minors.
2. Sex between adult women and minor aged males. Especially information about ages of marriage in different countries as well as about religious customs.
(E.g.: among Muslims, Jews and some Christian sects , the religious rules or laws asking for the younger brother to be married to the widow of his older brother if the older brother dies. In such a way, boys aged less than 12 or 10 have to marry 20 or 25 or more [year old] women. And to have sex with her. Some movies displayed such situations: "Azal" (Turkey), "Rosa I love you" (Israel), a US movie, and the "special golden medal" is for a Chinese movie in which a boy aged 6 has to marry a 20 year old girl)
3. Books from the beginning of the century or from the end of the 19th century, such as the books of Havelock Ellis or "The sexual life of the child" from Moll, published first in Germany and around 1925 in the UK. People were 100 times more free minded than now about youth sexuality.
Please note: it is not easy to make a copy of a whole book. Try at least to find references of interesting books (title, author, editor, date and country of publication/publishing).
4. Gay magazines about homosexuality with minor-aged males (or females) from the sixties and the seventies and sooner.
5. Information about censorship in books, magazines, movies, TV, etc. due to sex and more specifically due to youth and sex.

6. Special interest for documents about movies displaying young male or female actors and that are forbidden or censored in such or such country.

(Ex.: the Japanese film “Emperor Tomato Ketch-up”, but there are hundreds, and maybe thousands of such films that are forbidden, cut or just ignored/forgotten as the official magazines about cinema don't dare to publish information about them).

PLEASE NOTE: We are definitely not asking for illegal pornographic pictures. “Pornographic pictures” are sexually explicit pictures (photos or videos) displaying young males or females obviously aged less than 18, pictures obviously made for creating a sexual excitement. With the sending of such pictures, you could cause terrible damage to the whole Bologna project. Please be very careful about that.

But ... some pictures and movies that display sexually explicit scenes involving minors, even quite young ones, are available for the public, including minor-aged people. In a lot of “all-public” movies, minor-aged boys or girls are filmed in the nude, or in sexually explicit scenes (specially in the “peeping-tom” role, looking at sex between adults, or looking at pornographic videos, or even performing sexual acts, or involved in quite violent scenes). Such movies are especially interesting as they are a denial of the whole speech from the sexual abuse lobby, spreading “information” about the “horrific baby-porno”.

Furthermore many films and young actors became world famous, just as the movies displayed young (and even quite young) actors playing sexy roles or involved in sex scenes. There are just too many examples of them for making a list.

Just some examples:

- In “Pretty baby” from the French movie-maker Louis Malle, Brooke Shields, aged 12, played the role of a young prostitute living in a brothel. The film enjoyed such a success that Brooke Shield became instantaneously famous in the whole world.
- The same for Jody Foster who played the role of a young prostitute when aged 13 in “Taxi driver” with Robert de Niro.
- The young Linda Blair aged 12 masturbated with a crucifix in “The exorcist”.
- In “Le souffle au coeur”, as well from Louis Malle, Benoît Ferreux, aged 15, had sexual relationships with an adult female prostitute and with his own mother...

Such movies are of the biggest interest because it becomes difficult to explain that minor-aged boys or girls are supposed to suffer worse than death in some clandestine sex movies for being filmed having sex without any violence when the same scenes (and even worse) are available in hundreds of other films available for everybody, including for minors, in most countries.

7. Documents about young criminals, especially young (less than 15) murderers and rape offenders.

PLEASE NOTE:

Just as Bologna is due to the initiative of Italian students asking for information about the sexuality of minors, the documents for Bologna are intended first for students and researchers but some participating people said that the gathered documents could be of interest as well for every sincere person, association or magazine, etc. interested with the problems and life of minors. People interested in Bologna are welcome to send every document that could be of interest for the best information about the life and problems of young people. Think about the best way for the best information! Take initiatives

..!

8. As long as they are not asking for illegal documents, and since documents for Bologna can be of interest for other persons interested in these subjects, especially if they wish to make or publish their own research, and even for their own pleasure, there is no reason that the gathered documents cannot be shared with all fair participating persons in Bologna.

Many thanks to all the persons who wish to help Bologna.

Last:: please note that we are asking for documents and not for questions about Bologna. Participating persons have little time to reply to private questions motivated by curiosity. Please help the work and don't add to the work.

Technical data:

Please, don't forget that it is useful and even indispensable that the gathered documents can be PRINTED; Bologna doesn't wish to get documents only for the web. Documents have to be and will be effectively sent to students, journalists, associations (divorced fathers, etc.) that will certainly be used for printing or published in magazines.

That's why I tell you: the best way for saving, sending any documents FOR PRINTING IN MAGAZINES OR BULLETINS and, as well, FOR PUBLICATION ON THE WEB is to:

Save texts in a word processing format and pictures with 300dpi in TIFF or JPEG.

Angelo di Palermo

Discussion

The members are not enthusiastic. "The public" is a very large target group. The angle is very broad. Very difficult to reach the victims of the *Child Abuse Lobby*. Which information should be given to divorced fathers? To falsely accused? Not every book is fit for 'the public'. Difficult to select documents. Members are busy. One can search in the Ipce Library.

2. Prisoners help

See Newsletter # E 8, page 13 & # E 9, page 9

Some members think that the prisoners' help does not exist. But it exists because several Ipce members maintain their own contacts on a private level. NAMBLA has started a project, but the project leader does the same now outside of the NAMBLA organization. He makes newsletters and sends cards and letters. Also in Germany there are two groups who help prisoners.

It seems not to be possible to start a pen pal service. It is very difficult to find pen pals.

A web site could be helpful to organize this better.

Some members say that they will help.

3. Encyclopaedia?

Peter from Germany refers to a web site < <http://www.nupedia.com> > It's a project to make an encyclopaedia written by everyone who wants to participate. One can send articles, let's say about whales, and then the article will be peer-reviewed by the group of whale-experts. Everyone can subscribe to one or more expert groups. He refers also to projects in which many people work together with their computers to test or to make new software or to resolve arithmetic problems. By sharing this encyclopaedia making work, we can inform the public.

The members' reactions, however, are critical. Isn't this a bit naïve? How much can go wrong? Wouldn't the hackers change every positive message? If this works more or less automatically, it's easy to organize, but also easy to abuse.

Peter says that the project is moderated and that the articles are peer reviewed. It's the principle of the open communication of thoughts that works here.

However, the members refer to the Ipce web site that is public and that is good. Eventually the Ipce web can be made more public-friendly, that is, more accessible to search machines and a search option at the web site itself. Members warn to be careful with 'the public'.

4. The providers problem

The Ipce Webmaster introduces this problem. He mentions a series of web sites that have disappeared from the web recently. Everyone knows that Fpc.net has had serious problems for the last few months, was more off line than on line and has finally disappeared completely with all its web sites. Supposedly, people wrote complaints to the providers, who then closed the sites.

In The Netherlands, we have discussed this problem. We have thought to lease or buy a server, but even then you need a provider. Then we have thought to become a provider ourselves, but this requires much money, time and know-how. Moreover, it will be dangerous, being an easy target for the hackers and other enemies. Projects like Fpc.net with so many sites on one server at one provider are too vulnerable. With one complaint or DoS attack (*Denial of Service* caused by hundreds of messages), all sites are off line.

So, our conclusion is that it's far better to spread all sites as much as possible, to make mirrors, to open reserve accounts and to work with (neutral) domain names and domain redirecting. With this system, you can maintain your domain name and so your URL. If you are removed from one provider, you can place the site on the reserve account room and with some clicks of the mouse you can change the redirecting address.

Also in Germany this problem has been discussed intensively. Also here, the idea to lease a server came into the discussion. If you lease, the provider should redirect a complaint to you. Only if there are *many* complaints, the provider will end the lease contract after the time that is mentioned in that contract. As long as your site is legal, expect no problems. You can protect the server against DoS attacks.

Also in Germany people think about becoming a provider and to sell or hire out room. People will pay for it. Now it is difficult to move the site to another provider, because of the fact that every provider accepts different cgi scripts. One will need much money to start, but if the server runs, it can go on without too much cost.

5. The European Commission

The European Commission, more or less a European Government with quite a lot of power, has sent a proposal to the European Parliament: a Recommendation for the E.U. States against the Exploitation of Children. Regrettably, "child" is defined as everyone below the age of 18 years. So, this proposal criminalizes all sexual contacts of and between young people below that age. This is criminalizing more than the half of the European youth.

It's not an 'age of consent'; this age differs by country and there is no minimum age proposed. It's against 'sexual exploitation', broadly defined to include "seduction" and making sexually explicit pictures.

Will any government with this kind of law actually prosecute half of the country's teenagers? No, such a law will be used against dissidents. The whole concept is fundamentally flawed.

Ipcc members are asked to write to their European Members of Parliament.

The advice is to mention the teenage pregnancy rates; these are high in the Angelosaxical countries but low in the more liberal European countries.

Dr Helmut Graupner already wrote a letter, and so did the DGSS, (Deutsche Gesellschaft für Sozialwissenschaftliche Sexualforschung - German Society for Social Scientific Sex Research.

PS: In the meantime, the European Parliament has accepted the proposal; there was scarcely any time between the proposal and the voting to accept it.

[See Files in Documentation List]

Part 5: Discussion about Ethics

1. Introduction paper by Frans

During the Ipce meeting in Berlin, we spoke about ethics. Still working for the report of the meeting, I send here the introduction paper I have given to the members at the meeting. It's a part of my background article for the Paris CD and web site. It gives the history of this discussion or at least the last period of this history. I send it now, with Tom's speech in the next message, so the discussion can go on.

Ethics

Over the course of time, we have given it the name "the four principles and the P.S." This is described in my article "*I didn't know how to deal with it*" (Newsletter E3, September 1998), in an article by the Dutch psychiatrist Gerard Roelofs and in Dutch psychiatrist Frank van Ree's article "*Are there criteria for a positive experience?*" (Newsletter E8, June 2000). I will give these four principles and the P.S. here in full from my article:

"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. "

This was the text, made and discussed *in a group*. I continue my article by remarking [*as a person*]:

"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."

The Dutch psychiatrist Gerard Roelofs mentions more or less the same principles - the numbers in the [brackets] are added by me to refer to the principles here above.

"[Roelofs] has developed five criteria for a healthy pedophile relation.

[1.] There should be no coercion;

[2.]the child should be able to stop [the 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. [Refers to principle #4]

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

Also the Dutch psychiatrist Frank van Ree refers to the four principles:

1. Who is in charge?: the child should always be in charge of his or her own sexuality.
2. Initiative: the initiative for sexuality should always come from the child him- or herself.
3. Freedom: the child should be able at any given moment to remove himself or herself from the situation.
4. Openness: the child may not be burdened with a secret.

"This is not the place to discuss all four criteria, but in closing I will give some attention to the fourth, concerning openness. The necessity for this is clear enough. But, as Gieles himself indicates: 'there is no place where these matters can be discussed. (...) I find,' continues the writer, 'that this fourth criterion now, in this time and this society cannot be met (any longer).' And he closes, 'This implies that I do not allow myself to have sexual contacts with young people.' An extremely conscientious conclusion and one worthy of respect, based on a realistic analysis of the present reality. But... this conclusion means in fact respecting and maintaining an unwanted taboo!"

It's in this taboo that our clients have to live with and to find their own way. Factually, a clinician or counselor can only advise the clients to live in celibacy. Most of them do so. But there is more: one can socialize the desires. One can go about with children in free time activities, clubs, education or care. Having support from the group or circle, one can do this in a responsible way. That's why the support circles are named "*Circles of support and accountability*". Also Heather Peterson mentions this solution of socializing the desires from the groups she studied. The article *Zur Notwendigkeit pädophiler Selbsthilfegruppen* (NewsletterE4, January 1999) describes (for those who can read the German text) the same process of growing in responsibility.

2. Ethics, by Tom O'Carroll

The four principles

Frans's paper for the Paris conference led to discussion on IMO as to whether it can ever be right these days to have sexual relations with a child. The worry is, of course, that even if a child participates with enthusiasm, he or she may later come to regret it. As a result of society's fierce condemnation of such contacts they may come to feel guilty over what happened or feel they have been victimized and damaged by them, especially if such thoughts are encouraged through counseling.

In this regard, Frans commended to IMO's attention an official Ipce statement on the Ipce website known as *the Four Principles*, which outline conditions under which a sexual relationship with a child could be considered ethically acceptable. Frans also posted a copy of his paper called *I didn't know how to deal with it*, which discusses these principles in the light of various negative reactions reported to him from young people following a sexually expressed relationship some years before - contacts which had been reported by reliable adult partners as consensual at the time.

In his own paper, Frans went so far as to say he believes that conditions are now so bad in society that it has become impossible to have a relationship in conformity with all these principles. As a result, he personally has decided he should not have sexual contacts with a child. Well, that is a decision for him and he is surely to be commended on his strength of character in his Stoical, or some might even say positively saintly, acceptance of reality. It is principled behaviour in the most literal sense.

But is it the last word on the subject? I hope we will all behave in a principled, ethical fashion, but does that mean that unlike other people the only correct life for a paedophile is that of a saint? That prescription would have been too hard for many of the saints themselves, including the great St Augustine, who famously asked God on the question of celibacy to make him good, but not just yet.

I feel a challenge can validly be made to the even more saintly approach of our very own modern St Francis, or St Frans, but I should say straight away that it is not my intention to make a formal challenge to *the Four Principles* or to suggest they ought to be rejected. On the contrary I believe they are sound and valuable as far as they go. However, as I indicated in an IMO posting, I believe the ethical position they represent is conceived rather narrowly. We will be able to dig deeper, I believe, if we cut into a broader patch of philosophical ground (and with less chance of the sides caving in on us!)

Ethics: text

My starting point for this broader approach is essentially this book [indicate Peter Singer (ed) *Ethics*, Oxford University Press, Oxford, 1994], which has not a single word in it about paedophilia but does suggest features we should be looking for and analyzing in any ethical proposition.

About ethics: Whiteboard

BASIS OF ETHICS: TWO ESSENTIAL PRINCIPLES

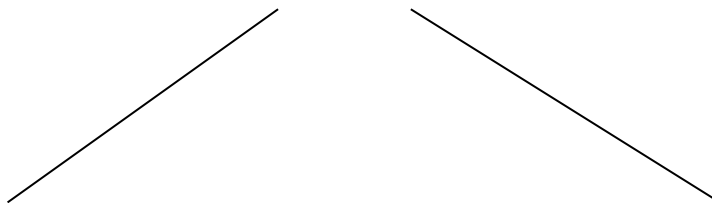
GOOD: What kind of society/world/personal relations do we want?
What do we think is "good", or "the good life"?

DECIDING WHAT ACTIONS ARE GOOD: Behaviour is good or bad to the extent that it is CONSISTENT with our idea of what is "good".

A BIG DIVIDE IN ETHICAL THINKING

CONSEQUENTIALISM (including UTILITARIANISM): Judging actions right or wrong by the CONSEQUENCES of the action.

PRINCIPLES/RULES: Judging actions right or wrong by whether the behaviour is in accord with a set of rules or principles.



NATURAL LAW THEORY NATURE

RIGHTS EXIST IN A STATE OF

| | |
|---|---|
| <p>Our own nature is a guide to what is right for us:</p> <ul style="list-style-type: none"> • ARISTOTLE • AQUINAS (Not really natural: unempirical) • EVOLUTIONARY THEORY | <ul style="list-style-type: none"> • JOHN LOCKE • UNITED STATES CONSTITUTION • HUMAN RIGHTS THINKING |
|---|---|

So, forgive me if I start first with some very abstract points which I hope we can all apply later in the discussion, or at least begin to think about, with regard to paedophilia. These abstractions necessarily take us into a very deep labyrinth of thought, the passages and tunnels dug over more than two millennia since the days of Plato. I might well get lost in them. You might help me find a way out. But I would not even begin this hazardous exploration without being pretty sure there are great riches to be mined.

However, the essential concepts I feel it necessary to introduce are mercifully few in number. Just two.

Firstly, if we want to know whether this or that behaviour is ethically sound we need a clear idea of what we want for society and the people in it, and indeed for animals, the environment and so forth. We need to be clear about what we think is good.

Secondly, we need to assess whether particular actions are or are not consistent with our sense of what is good. By this stage things are already very tricky - we may have more trouble than we suppose in agreeing what is good, but the going gets even tougher when we try to judge the merit of particular actions.

The most important thing to be aware of when judging the merit of particular actions is that there is a great divide in ethics between those who

- (a) judge actions right or wrong according to the consequences of the action and
- (b) those who judge not by the consequences but whether the behaviour is in accord with a set of rules or principles of behaviour.

Those who judge acts by their consequences are now known as *consequentialists*. They used to be called *utilitarians* but that term became confusing because it referred to only one type of consequentialist, namely those who judge all acts by the net amount of pleasure or happiness they produce. Referring back to our first essential concept, because there is a variety of arguably good things to aim for besides happiness - the service of God, for instance, is another - not all consequentialists can be called utilitarians. Broadly speaking, my own belief is that aiming for the greatest happiness of people in general is about the best we can do in terms of ultimate ethical goals. Apparently different goals, such as service to others, and the encouragement of virtues such as courage, honesty, artistic appreciation and so on are really only sub-sets, or aspects, of a happy society. So, I am a utilitarian, which also means I am a type of consequentialist. And I am a paedophile. Lots of big words!

Opponents of consequentialism support several different theories. One of these is natural law theory, the idea behind this being that we have, within our own nature, a guide to what is good for us. If we follow our own nature we will flourish. This thinking derives from figures such as Aristotle and St Thomas Aquinas but is also very modern - many people today think we should study our evolutionary genetic and behavioural

development in order to discover the kinds of behaviour most "natural" to us. As developed by theologians, natural law theory, however, became very unempirical and indeed highly artificial and unnatural.

Of much more importance to us is an alternative natural law tradition that started with John Locke in the 17th century. This body of theory was based on rights that supposedly exist in a state of nature and are retained even in modern society. This view of rights had a major influence on the development of the American constitution and thereby on the whole idea of human rights. But why is the idea of rights so important? Why can't we just say we must each act in ways consistent with maximizing the sum total of happiness?

This question brings us up against a major problem, a major clash of moral sentiments.

Classic example

The classic illustration of this is to imagine seven sailors in a lifeboat. They have enough water on board but they are starving. They have six strong oarsmen who calculate they can reach land before they die but only if they can keep their strength up by eating. The seventh sailor is a little cabin boy who isn't strong enough to row but would be very good to eat. The six rowers can eat him, and survive, or all seven will certainly die unless there is a very unlikely rescue. Now these happen to be very brutal, nasty sailors who would not be troubled by a bad conscience over eating the boy. If they reach land they will be very happy about it. Should they eat the boy? To do so would bring the maximum amount of happiness to the group, thus satisfying the declared social aim of utilitarianism. But many people would find this idea revolting and quickly conclude it would be better for all seven to die than to have six happy survivors. Such people would be human rights advocates who would wish to set out rules, or principles, defining minimum rights, such as the right to life, which it is simply wrong to set aside even in extreme circumstances. Those same people, however, might agree that war is sometimes justifiable even though entirely innocent parties are likely to lose their lives. These matters are not simple.

Compromise is possible

Without going into the complexities, I state as my position that I think a compromise position is best. In a just war, as I believe the war against Hitler to have been, we may have to accept that it is not right to set the rights of individuals above the achievement of a social goal. This is a dangerous position. Stalin also believed that brutal means were justified to achieve an ultimately better society. Whether one is justified in riding roughshod over the rights of some individuals (or merely risking that this might happen) ultimately depends on making a judgment - as well informed as possible - about the likely outcome of one's actions. The defeat of Hitler was a realizable goal; the enforced achievement by Stalin of a communist ideal society was an altogether more distant and elusive proposition.

So, I believe in human rights. I believe in the right to life, liberty and the pursuit of happiness - a doctrine set out by Jefferson in the US *Declaration of Independence* in a sentence which on the face of things neatly appears to marry a broadly consequentialist aim with natural rights principles. In my book *Paedophilia: The Radical Case* I also made use of rights theory with regards to children's rights, including the right to sexual expression, in the shape of John Rawls's theory of justice, which uses an updated version of the old natural rights idea in order to resolve the tensions and incompatibilities between consequentialist and rules-based thinking.

So much, then, by way of introduction to my general position and the very abstract ethical ideas I feel we can usefully apply. Now we can at last get down to the business of actually applying them to the ethics of adult-child sexual relations. I started by suggesting *the Four Principles* accepted as Ipce policy are rather too narrowly conceived in my view. Now we can begin to explore the basis of that claim.

Back to the four principles

Looking at the principles again in the light of my introduction, we might first of all notice that they are indeed *principles*, or *rules*. They are not exactly a list of do's and don'ts. They are not a rigid code like the Ten Commandments, which one is expected to obey regardless of the consequences. There is considerable scope for individual interpretation. Indeed they appear to have been drawn up with consequences in mind, namely the potential bad outcomes for a youngster if his adult friend does not exercise sexual restraint. But in one very important respect they are not consequentialist in the way I have distinguished.

The consequentialist way of looking at things is to consider each case on its merits. All sets of rules and codes, and even broad principles, by contrast tend characteristically to do less than full justice to the complexities of the particular circumstances in which they are applied. This is a weakness of all rules-based ethical systems, just as failure to consider the rights of individuals is, as we have seen, a weakness of pure consequentialism in pursuit of a social goal such as the greatest happiness for the greatest number. Only the very broadest of all principles, such as the so-called Golden Rule - "Do to others as you would want them to do to you" - or the Wiccan principle, "Do what you like as you like as long as it is harmless", may be said to escape this weakness.

Is this weakness a serious one in the case of Ipce's *Four Principles*? Yes it is, I believe, and I'll say why. First, though, it is necessary to draw attention to an absolutely fundamental question the *Four Principles* do not address. Going back to my first concept, what is it that *the Four Principles* do not explicitly tackle at all? There is no explicit statement of what social good, what desirable end, the principles are designed to promote. There is no stated goal that the principles are designed to bring about a generally happier state of affairs. No concern is expressed for the state of society nor is there any acknowledgement that anything is of any

importance other than the possibility (admittedly an important possibility, but not the only one) of negative consequences of an adult-child relationship. *The principles are all about bad things to avoid rather than good things to achieve.*

It may be felt there is no need to be explicit in this context about what we want to achieve. We can do that in conference papers and website position statements. Why go into all that in a set of ethical principles wisely designed simply to avoid relationships that end in tears?

Well, let's look in detail at the principles, where I think we will find that

- (a) the lack of a positive goal-statement and
- (b) the weakness of rule-based ethics together give considerable problems.

Paul M's argument freedom

Actually these problems have already been exposed to a considerable extent in two excellent IMO postings. Part of *Principle 3* states "Love and dedication must be unconditional. Sex is never allowed to be a bargaining tool." About this Paul M said: "What is this to do with 'freedom'? And what is wrong with bargaining anyway? And doesn't all this then conflict with #1 and #2? I.e. if the younger partner has the self-determination and initiative then that person is also who decides whether conditions and bargaining are allowed or not. (I have known young hustlers who did very well out of me, God bless them.)

What Paul has exposed here is

- (a) an inconsistency arising from failure to make the desired goals of the ethical system explicit and
- (b) the fact that the rules (in common with all rules) fail to allow for the richness of particular circumstances.

Point (a) seems to me self-evident but point (b) needs explanation. Paul talks about "young hustlers". Now the word "hustlers" is vague enough to conjure up a variety of possible scenarios. I don't want to get personal or pin Paul down to anything specific. Paul, you may wish to comment further in due course, but for the moment I'd like to use the word to make my own point.

The Four Principles do not, to put it mildly, appear to have been framed with hustling in mind, however that word might be defined. The ethical vision appears, rather, to be somewhat blinkered, narrowly confined to settled friendships in which the adult assumes a quasi-parental sense of responsibility. In my view many kinds of contact - short-term hustler or long-term friend, or even long-term hustler or short-term friend - can be conducted ethically. However, the so-called "rules" of ethical conduct will differ significantly according to the circumstances. The degree of self-determination that it is appropriate for a child to have actually varies greatly, both with the age, experience and maturity of the child and with the nature of the child's relationship with the adult. Even in the case of an emotionally rather dependent youngster in a long-term friendship, however, the desirable principle of self-determination remains, as Paul pointed out, at odds with wording which appears to indicate a wish to

wrap children in cotton wool, to "protect" them in ways all too characteristic of those who oppose any sexual expression for children.

Randy's argument about openness

The second excellent IMO posting was from Randy, commenting on *Principle 4*, on *Openness*. He said: "It seems to me that if a child has consciously chosen a relationship with an adult then they would know that revealing some of the details of that relationship may get one or both of them in trouble. The mere fact that a child has chosen to ignore the indoctrination against these relationships indicates that they would willingly keep it a secret if necessary. There is obviously something about this adult that the child likes. They can derive strength and support from the adult and his/her friends and not necessarily feel that they were carrying a terrible burden."

Like Paul, Randy is here exposing an inconsistency: for an adult to decide on the child's behalf, as a matter of principle, that the child should not engage in an activity that needs to be kept secret is to impose a limit on that child's self-determination. Note that Randy, quite reasonably, says youngsters would "not necessarily" feel they were carrying a terrible burden. He is here acknowledging that in some circumstances secrets would not be a good idea. Once again, it all depends on particular circumstances and judgments about them. This is half-heartedly admitted even in the wording of *Principle 4*, which refers to "unreasonable" secrets, leaving open the possibility that some such secrets might be acceptable, depending on the circumstances. The *PS*, too, is a belated admission that particular circumstances are important.

Randy also made a further, very perceptive, observation. He wrote: "The real danger is if the relationship were discovered and reported. It has been said that *it is not the relationships that cause trauma but the reaction of the authorities*. I keep hoping that the children will remember the quality of the relationship despite what they are told. If this is not possible, it would be better to never have any kind of relationship with a child because even Platonic relationships can invoke suspicion and the child could be convinced that we have ulterior motives. So the question remains: do we deprive ourselves and the children of the potential benefits of a positive relationship or talk to them about the possible risks, let them make a choice, and then enjoy each other's company?"

Randy's comment here once again takes us back to what is lacking in the principles: any statement of a positive goal, the benefits, not just the pitfalls: what good are we seeking; what good can we do. In his discussion of *the Four Principles* in his paper entitled *I didn't know how to deal with it*, Frans sees the possibility of doing good in non-sexual contacts with youngsters. So do I. In the right circumstances. But Randy is on strong ground when he points out that even such contacts may not be very positive, or may even be downright negative in their impact if they are hedged about with suspicion. Nor is suspicion of the adult the only problem.

Platonic love

The whole idea of Platonic love is in my view deeply suspect in itself. The phrase is generally taken to mean love which is too pure to be sullied with a bodily expression. Putting a high value on so-called *pure love* in this way inevitably reinforces the idea that sex is dirty and degrading, so actually leading us away from, not towards, the original goals of our ethical system, had we bothered to make such goals explicit. Incidentally, so far as I can tell from my limited researches, the idea of so-called *Platonic love* finds very little clear expression in the writings of Plato himself. The supposed anti-sexual element in Plato, derived from his theory of forms, was played up out of proportion by Mediaeval theologians who were trying to reconcile ancient philosophy with the strictures of the Christian church.

So, although a Platonic relationship may - with luck - appear "respectable" and be accepted in society, and may enable he who exercises the required saintly restraint to feel a good conscience, the messages such restraint sends out to the youngster are likely to be damagingly negative where sex is concerned.

In this regard, I would remind everyone of John Money's writings describing the often tragic consequences of love and lust being separated: tragic especially in terms of producing a guilty, furtive attitude to sexual desire, particularly to forms of sexual expression such as homosexuality and masturbation which do not fit the traditional, socially approved aim of reproduction within marriage. The problem is less acute these days, perhaps, than in Money's heyday. Nowadays, for adults, pretty well anything goes except paedophilia. But that seldom applies to schoolkids just discovering that they are gay. Their introduction to being gay is still likely to be the taunts of the playground bullies. These youngsters especially can greatly benefit from at least someone in their surroundings giving them positive messages about their desires: the very last thing they need is to have their bodies kept at arm's length by terribly pure paragons of virtue who have apparently conquered physical desire. If even a paedophile won't touch them, what sort of a pariah will the gay youngster feel himself to be?

Incidentally, while what we have come to call *Platonic love* is plainly a poisoned chalice, the writings of Plato himself on the subject of love are still worth reading. Plato's *Symposium*, in particular, has an extended discussion on love and the proper relationship between a lover and a loved one, in a context highly relevant to us and to our consideration of what is "good", because the lovers in question are men and the loved ones are the youths they befriend. But the discussion needs to be read very critically. The character Pausanias, in his main speech, makes what may very well be the first recorded put-down of a paedophile by a gay in literature. Paedophilia and homosexuality are of course modern social constructions and some of the arguments in Plato about valid and non-valid sexual behaviour are clearly based on different social patterns to

ours. Nevertheless, the put-down by Pausanias is very instructive for us. Here is the relevant part of what he says:

"...not every love, but only that which has a noble purpose, is noble and worthy of praise... any one may recognize the pure enthusiasts in the very character of their attachments. For they love not boys, but intelligent beings whose reason is beginning to be developed, much about the time at which their beards begin to grow. And in choosing young men to be their companions, they mean to be faithful to them, and pass their whole life in company with them, not to take them in their inexperience, and deceive them, and play the fool with them, or run away from one to another of them. But the love of young boys should be forbidden by law, because their future is uncertain; they may turn out good or bad, either in body or soul, and much noble enthusiasm may be thrown away upon them..."

Note the grounds on which Pausanias makes his put-down. We can easily agree with him that exploiting young boys' inexperience by deceiving them is wrong, but that is not his main point. His real worry is that the boys may turn out to be unworthy of a cultured and virtuous lover: they may be a waste of time. Now on this point it seems to me Pausanias may be getting somewhere.

The Four Principles of Ipce, and the solemn, self-denying stance that Frans feels he must draw from them are slightly at odds with what Pausanias is saying. *The Four Principles* are completely silent on the question of a particular boy's personality and character. It's as though all children are like Ming vases, precious, fragile, with no mind of their own but very likely to be dropped and smashed by a clumsy paedophile.

Pausanias feels men should only have young lovers who are worthy of them: not boys of weak character concerned only with trivial things or whose minds are easily turned. I am not saying we should do the same. All kids need love and affection, especially perhaps some of the so-called weak or troubled kids at whom Pausanias would turn up his nose. But if we are really to respect kids as humans, as free moral agents, that does mean being critical of them, it does mean making judgments about what's good and bad in them -- just as some of them, it seems, are very ready to be critical of us. It is not "respecting" youngsters to treat them uniformly just as potential "victims".

Love in our society

And if we do think in this way, where do we stop? Do we wait for a perfect society before physical contact is OK? How much risk is too much? What about the man-boy relationships described in Theo Sandfort's research of two decades ago? Those consenting relationships seemed beneficial to the youngsters at the time by rigorous scientific standards. But society has changed. Some of those boys may now say they regret what happened. Does this mean that all those years ago, in a more liberal climate, the men should have refrained from sex because of the risk that society might become more conservative?

And what about Randy's point? Even non-sexual closeness can end in tears and trauma. An old friend of mine, not a paedophile, told me many years back of such a case. It was when he was a student and had spent his long summer holiday with a family in a remote cottage. He and the young boy of the household spent a lot of time together. They both loved fishing and went out on long expeditions together. Nothing sexual in it at all. But the boy became attached to him in a way he had not anticipated. When the time came for parting the child was not just sad, he was inconsolably upset and tearful to an extent my friend found disturbing. Should he never have allowed that friendship to grow? Should he have shunned the boy from the start and told him to stay at home with his mother?

The logic of always avoiding potential harm would suggest exactly that. But what would the boy have thought of such a policy? I am reminded of the poet Alfred Tennyson, deep in profound grief over the death of his friend Arthur Henry Hallam. His view, famously, was that despite his grief and pain "It is better to have loved and lost than never to have loved at all".

In another interesting case, a woman came to a conclusion very close to the heart of the matter. Some of you will remember it as coming from the interview with a woman named as Heidi, published in the Special Women's Issue of the journal *Paidika*. Heidi tells us she had been 13 when she had had a romantic friendship with one of her teachers. The pair were in love. They hugged and kissed and spent time together. There was no sex but the relationship was risky. Heidi said: "I needed someone to trust, someone who did not treat me as a child. It's easy to fall in love with someone who gives you that. She was also willing to take a big risk because of me. I was a minor, a girl, a student. It was all forbidden. Her taking a risk for me also made me trust her. It made her special. She thought I was important enough to take such a big risk." However, in this case the grown-up eventually decided the risk was too great and put a stop to the affair, which is exactly what the ethics of caution would suggest as the correct, moral thing to do. But Heidi recalls in the clearest possible terms that what she found hurtful was the rejection. As an adult, she looked back saying she wished that more risk had been taken, not less. She wished the relationship had become fully sexual.

Up to new ethics?

So do we steer clear of emotional involvement as well? On a consequentialist basis, one might propose a sliding scale of risk: the greater the risk of a bad ultimate outcome, the more one should refrain. The greater the hope of a good outcome, the more love and lust can be allowed to come together -- the more love both adult and child can express and enjoy. But is there ever a point at which we can absolutely say never? Or should do so? In particular cases, yes, of course. But not for all.

However, the consequentialist "sliding scale" approach leaves one open to arguments about the "slippery slope" to perdition. If there are no rules then too much is left to the individual to decide. Answer: moral rules are for the individual to enforce upon himself. An absolute standard of socially enforceable laws is available to ensure minimum standards are not breached. Also guidelines and codes of practice -- of which *the Four Principles* are an example -- are also a good thing in ensuring that people think carefully and they leave individuals with little excuse for falling short of socially acceptable standards.

But it is an illusion to suppose even these general standards are very fixed and solid. Society at large fails even the lifeboat test discussed earlier. I mentioned the deliberate sacrifice of innocent civilians in war. As recently as last month I see the government of Sri Lanka (which these days has a very vocal policy against so-called child abuse by Western visitors) was calling on its citizens to produce more babies, with the specific stated purpose of producing soldiers to fight in its civil war. Children, in other words, brought into the world specifically to be fed to machine-guns. But no doubt the Sri Lankan government sees the issue as a matter of life and death for the entire nation, and it is no easy matter to prove them wrong.

Parents, also, sometimes feel justified in exposing their children to considerable risk. What about the risk of bringing up a child as a Jew in a society where Jews are oppressed? Should the parents abandon their faith? Why privilege religion in this regard but not love? Note that the closer and longer we are in contact with a loved child (the more our investment is like that of a parent) the more entitled we may feel to "mould" the child -- to educate etc. Indeed the longer we are close the more this becomes inevitable. Thus we move away from Paul's model of free negotiation with an "equal" hustler. We can even turn the usual assumption about power imbalance on its head: it is the parent who has most power vis-à-vis the kid, not the sex tourist.

Negative emotions afterwards

Let us turn to the negative emotions expressed by youngsters that Frans raises in his paper *I didn't know how to deal with it*. I wonder, were all these kids of a certain type? All "tough" or difficult kids, in contact a lot with social services? I am not saying avoid such youngsters. Far from it. Boy-lovers, especially, often seem to have an affinity with troubled youth: we are often able to offer kindness, help and useful guidance with such kids even though their parents, teachers and social services figures have failed to do so. This is very important. And let me say on a personal note that I know that in some such cases it may indeed be necessary to avoid sex with the kids in order to do two things:

(a) If you are not having sex you cannot be bribed by it. Kids should certainly be free agents, free to come and go. Even parents should not be immune from kids "divorcing" them if they do a lousy job.

(b) But some troubled kids are also in need of discipline, which in some circumstances very much means NOT bargaining over sex in the happy hustler manner we have talked about. In some cases the grown-up needs to be very grown up, very restrained. I have myself encountered this and

deliberately refrained from sex in a relationship in order that a boy could see me taking a consistent, steady approach to my behaviour with him, an approach that enabled me - I hope - to earn his respect and enable me to influence his own behaviour for the better.

But not all kids are difficult. While I like boisterous fun with lively kids, I also find myself very much attracted to quiet, thoughtful, sensitive youngsters. Even at the age of nine or ten there are kids of this kind who know their own mind and, I believe, can be relied upon not to change it in the ways that Frans describes in his paper.

I would like to conclude by mentioning one such youngster, a boy whom I shall call David. David played an important part in the life of a friend of mine, who shares my tastes, whom I shall call Chris. Chris had known David from his very early years but the two inevitably saw much less of each other when Chris's work took him abroad. However, they wrote to each other, and at the age of 14, looking back to a long time earlier, David wrote this: "I am missing your cuddles and you feeling my body and making me happy. I have got a bigger one since you last saw me and far more hairs, but please don't tell dad what I said, that please is between you and me!!! Look forward to seeing you again my love!!!"

Chris felt it wise to destroy the quite long letter of which this was a part, something he found very hard to do, but the words I have read to you were recorded and kept in code. David is now at university, a law student, and I am very happy to say he shows no sign whatever of using his new skills to sue Chris for compensation! On the contrary, they remain on very friendly terms.

I would remark also on what you will already have noticed -- that David said "Please don't tell my dad". He was content to have a secret. And why did he say this? Because in earlier years Chris had been perhaps a little bit too open with his father, too concerned to comply with *Principle 4* of our *Four Principles* long before this principle had been put in writing.

These principles, I suggest, while they are a wonderful aid to ethical thought, should not be regarded as a commandment to be broken on pain of going to hell. They are not tablets of stone. I say take a consequentialist view, not a rules-based view. Use your best judgment in any individual case.

For some among us the inclination may still be the path of abstinence in every case. Some may fear they have to stick to this rule with iron discipline as the only means to guarantee themselves against their own potential folly. OK, that's fine. Once again, it's a matter of assessing the perceived consequences for the individuals concerned. But what I would prefer not to see is for such decisions, like that of Frans, to be in any way considered as an Ipce policy. Frans himself has been at pains to say this is a decision *for himself* and it is for others to make up their own minds. However, I would ask Frans to ponder the implications in terms of his influence on others. I would say, Frans, that your stance makes a very good message when talking to academics and medical professionals such

as those in Paris. It makes an excellent message also for any nosy police officers or child abuse industry people visiting the Ipce website. They must find themselves daunted by our respectability.

What to advise the young child-lovers?

But is it such a good message to give to fellow child-lovers? Frans, you and I have plenty of grey hairs between us. We are old. We ought to be wise. Your message certainly seems to be very wise in its message of restraint and as such it is sure to have great influence, not least on younger child-lovers. We may expect to find younger people in growing numbers discovering Ipce's site and others, such as *Boy Links* and so on, sites whose policies may be subtly influenced by ours as we no doubt are by theirs. A number of us in this room, the grey-haired ones, may be able to follow your personal example, Frans, without too much personal difficulty. One is reminded of the novice priest who asks an elderly priest about the temptations of the flesh and how to avoid them. The priest replies, "Oh, don't worry, my boy, the first forty years are the worst. After that it gets a little easier."

Is that what we want to say to the young child-lover? It may make us look very wise and even feel very saintly to do so. But in making my judgment I go right back to the beginning of this argument. My philosophy is based on calculations of happiness. How, overall, can we maximize it for everyone within the constraints of an imperfect society? And when I say everyone, that includes not just children, to whom we have a great responsibility in our deliberations, but also to child-lovers as well, and even to some extent to their families, which is why we have an interest in the *Bologna project*, in writing to prisoners and so forth. Part of our mission, I suggest, is avoiding the suicides and the long agony of misery and despair that leads to such tragedies. If we are to fulfill this part of our mission, I believe there is one part of our message we must not forget - and that is the message of hope.

It is a daunting thing to say to a young child-lover, perhaps still in his teens, that all he can reasonably look forward to is a life of constant yearning with no hope of fulfillment. Must we really tell this young man or woman - by the message of our own abstention - that in order to behave ethically in our society he must never, ever, hold a child in a way that brings love and desire together? Must we tell him that for his whole life he must take the fox to his breast and let it gnaw in the way of the Spartans - even those heroic figures, remember, famed for their discipline and fortitude, were also great boy-lovers. This negative way of thinking is like Kant's dull ethics of duty in which the only actions regarded as truly ethical are when we do burdensome things we'd really rather get out of if we could.

Better, I suggest, to offer hope. In practice, the young man or woman in our society will of course more often than not be wise to exercise restraint. In practice there may not be all that much difference between the path of total abstinence on the one hand, and the path of rejecting

dangerous possibilities on a one-by-one basis, as they occur. But if we say to the young child-lover "Here are some principles, think about them, but make your own mind up" we do two things. We give him a tool to help his thinking but we also leave him with some hope for the future. Not a lot, but as much as we reasonably can. Such hope, I suggest, is utterly vital.

3. Discussion

Frans: To answer your question: yes, all of those youngsters had problems to a greater or lesser degree and had counselors or therapists. You never know if a happy pre-teen boy will become a problematic adolescent ten years later. In that case, every counselor or therapist will ask if there were some sexual experiences in his youth. If there were, this is seen as the cause of the problems and the former adult friend is said to have a problem. 'Avoid those problems' is one piece of advice given, but this is not based on a positive ideal of healthy relationships, but on the way society thinks about intimate intergenerational relationships. By avoiding intimacy, one prevents problems later on, but one also confirms society's biases, as Frank Van Ree already said.

Several members say they agree with Tom's vision. These same members and others say they agree with Frans' advice to be very cautious. Both visions can be combined. It's the issue of *informed consent* that is in the background. It's good to have some guiding rules in mind, but for *the art of living* rules will not answer all questions. The answer will differ by situation. Society's rule to *never touch any child* is not good for society's children. There are also the children's rights and need for intimacy and self-chosen sexuality. Indeed, there is a tension between the youngsters' right for protection and their right for freedom. Too much of the first will infringe upon the second.

We need to differentiate between *platonic love*, which meets some needs on the basis of attraction, and a *platonic relationship*, which can exist without attraction. BTW, it's very difficult to define what *love* is.

Written rules like the *four principles* are good to have in mind, but in certain situations the rules will fly out of the window. Ultimately, it's up to both partners to do what they feel is good.

The issue of *openness* is a crucial one. Within any relationship, openness is good and necessary. Outside every relationship, there is a right for privacy, thus for secrets. What are 'unbearable' secrets? Having secrets is a way to grow as a person, to develop one's own personality. "Avoid unbearable secrets" is good advice, but it is a negative principle. Positive principles are better, ethical principles that should be in force for every human being. So principles # 1 and 3, self-determination and freedom, apply to *every* relationship. Principles # 1, 2 & 3 should apply to *every* relationship between adults and minors, including teachers and pupils

and parents and children. Principle #4 is more difficult. It's difficult to estimate what will be 'unbearable' for a child. Speaking about children, we speak from our frame of reference; from our own childhood - or what is left from it in our consciousness. Children are not only feeble human beings, but also strong beings with much inner power, if acknowledged.

Principle #4, openness, is typically a western one. In other cultures secrets or taboos and mysteries or hidden truth are quite common and part of the culture. Other cultures, e.g. the eastern one, will develop other principles.

Openness is also not always possible. When I was a child, my parents hid a Jewish family in the attic. It was a secret of the family. Openness in this case would have been dramatic for all because of the situation in society at that moment. But that was not a reason for my parents to avoid helping the Jewish family. Nowadays, openness about intimate intergenerational relationships is not possible; openness would be dramatic for all. But that is not a reason to avoid all intimacy. Intimacy more or less implies a kind of secret. Openness? Yes, one should be able to speak about the experience, but not *per se* with one's parents. Children have their own life and privacy and have the right to have it. They frequently ask for it. 'Please, don't tell my parents'.

Another problem that Frans mentions in his article is the way the experience is interpreted years afterwards: 'something happened, but I did not want that' or 'I wanted something, but nothing happened'. The first change of perception appears to happen after counseling or therapy, and is therefore influenced by those adults and society.

Thinking about ethics is not easy. Not everyone is used to thinking along those lines. I prefer to be a *consequentialist*. I do not trust the *principal* way of thinking. Is it possible for *everyone* to be happy? How can we achieve a better society? Will only the strong survive, as evolution teaches? I do not like these kind of general rules. I can make my own rules and I prefer to see each situation as it is and then draw my conclusions. Take the situation of the lifeboat; one can preach ethical principles from the shore, but the people in the lifeboat will not hear them and have to find their own way of acting.

After these reactions from the members, Tom thanks everyone for reacting thoughtfully about this complex matter.

Frans says that *the four principles* are *principles* to bear in mind and not *rules* that apply to everyone in every situation. He also draws a line between the principles developed in this group in earlier meetings and his own conclusion to live in celibacy.

The last round of this discussion returned to the most difficult principle, openness. One says that there should be no secrets at all and prefers openness from the very beginning of any relationship. Another says that

openness in society nowadays is the same as suicide and will be dramatic for all involved. The latter claims the right to an inner world that is your own; intimacy is not possible without such an inner world. People in the eastern countries have this as a part of their culture: they are polite and keep smiling, but they will never tell you what they really think and feel.

Over viewing the discussion, the members agree that *the four principles* are *principles* or *guidelines* to have in mind, but not *rules*.

Principles # 1, 2 and 3 (Self-determination, initiative and freedom) are not bad, but incomplete because they only refer to the younger partner in the relationship and neglect the adult partner. Adults have rights also, such as the right not to be dominated by others.

Principle #4, openness, is problematic because *the PS* of the *principles* says that openness in our society nowadays is not possible.

So, there are always four people or systems involved in every intergenerational relationship: the adult, the child, his or her parents and society.

It's not difficult to develop principles on the level of the adult and the child, but those principles should apply to *all* intergenerational relationships and they should concern both partners in the relationship. This is the basic concept: if a relationship is good on the level of both partners involved, it is good.

It's far more difficult, if it's even possible, to develop principles concerning the parents and even more about how to act in society.

The meeting decided not to change *the four principles*, at least not now. They are more or less historical facts and already published. Nevertheless, more discussion is needed for additional or other principles to be republished as an Ipce statement. Members are invited to discuss this complex matter further using our mailing list.

Part 6: Internal Ipce matters

Secretarial Report June 2001

In June 2000, Ipce had 60 members in 17 countries, 35 of which were connected by the IMO List. Now Ipce has 75 members in 19 countries, 48 of which are connected by the IMO List.

63 Members have an E-mail connection, 12 members have only a postal address. Some others have an E-mail address, but prefer to receive the Newsletter in paper format by post.

I am able and willing to continue functioning as the Ipce Secretary for the coming year.

The meeting accepts the report and the work of the secretary and asks him to continue his work.

Report of the Webmaster June 2001

The public web site

In the course of this year, I have made Zipped Word versions of the newsletters. I also made zipped Html files and Adobe files of the longest files.

These files, along with some new files are now located at < [http://www.imo.myweb.nl/library two/](http://www.imo.myweb.nl/library%20/) > The main web site is still < <http://ipce.org/> > .

Both sites have 420 files now in four languages: English, German, French and Spanish. The home page of the Ipce web had 60,000 visitors since January 10, 2000. Recently, the counter gave an average count of nearly 200 visitors each day.

The webmaster has received many emails; one with only one word ("p. ..!") from an enemy, the others expressed appreciation and asked questions.

Ipce has opened an account for the hosting of acceptable web sites that were removed by their providers. There are two sites now, both about female child love « <http://home.uni-one.nl/hostroom/fcl/> > and < <http://home.uni-one.nl/hostroom/supergirl/> >

I am able and willing to continue as the Ipce Webmaster for the coming year.

The Webmaster adds that there was only one conflict. One of the former Ipce members complained about the presence of the *Rind et al.* files on the web site. His idea was that this presence had started the controversy in the USA and that Ipce infringes the author's rights.

I replied that the authors have thanked us and that many other web sites refer to the meta-analyse files on the Ipce web or have used the files on their own sites (I can see this as I see the lay out of the tables and some typing errors). I also replied that NARTH and Laura Schlesinger started the controversy in the USA in March 1999, whilst the meta-analysis was placed on the Ipce web in November 1999, half a year after the controversy.

The former member, however, kept his ideas and, consequently, unsubscribed his membership.

The Internal list and site

The E-mail List "IMO" = "Ipce Meets Online" has 48 members now. More than 1100 messages were exchanged last year.

The web site containing the archive has been moved in the course of this year to a (paid) provider who accepts access control scripts. So, every member has a personal username and password now to access the archives.

The mailing list is moderated and does not work automatically. That's the best way to keep the safety and the privacy of the members.

I am able and willing to continue as the Ipce Webmaster for the coming year.

The meeting

accepts the report and the work and policy of the webmaster and asks him to continue his work. The meeting asks to make a plan in case of emergency, for example if the site should disappear. The Webmaster replies that this will be the first task for the teams to be formed. See next topic.

Two Ipce Teams

The meeting has installed two Ipce teams:

The short-term help- and emergency team

Members of this team will help the Webmaster if needed and it is possible for them to do so. In the case of emergency, they can take over his tasks within 24 hours. Members of this team do not live very far from the Webmaster. Members of this team will receive the data they need to take over the work.

Members are Norbert, Desire, Paul M, the other Peter from Germany and if possible also Tim.

The long-term thinking team

The members of this team live far from the Webmaster's home, but they can communicate by E-mail. The team will think about the long-term policy of Ipce. The team will also help in the case of conflicts between members or conflicts between Ipce and others.

Members are Ted, NJ, Tom, Randy, Isa & Ilja.

Financial Report

The meeting decided to accept the report, to thank the treasurer and to ask him to continue his work. Because the final balance is negative, the membership's fee will be 30 Dutch guilders or 15 Euro or 15 \$ next year.

| Financial report 2001 | | | | |
|------------------------------|---|--|--|----------------|
| Posts | Oct 4, '98 → Jan 1, 2000 | Jan 1, 2000 → June 10, 2000 | June 10, 2000 → June 20, 2001 | Remarks |
| | Hfl | Hfl | | |
| STARTING | 896,61 | 720,98 | 960,58 | |

| | | | | |
|--|-----------------|-----------------|------------------|--------------------|
| BALANCE | | | | |
| INCOME | | | | |
| Contributions | 694,77 | 197,40 | 336,65 | |
| Gifts | 23,00 | 95,00 | 923,61 | |
| Total Income | 717,77 | 292,40 | 1.260,26 | |
| STARTING BALANCE + INCOME | 1.614,38 | 1.013,38 | 2.220,84 | |
| | | | | |
| COSTS | | | | |
| Newsletters E 4,5,6 &7, 1999 &2000 | -611,20 | | | |
| Newsletters E 9 & 10 | | | -370,75 | |
| Costs for the Meeting 1998, 2000 | 0,00 | | -937,35 | |
| Invitations, account & question | | -2,80 | | |
| Costs for the web sites | -200,00 | -50,00 | -907,55 | < See specific. |
| Other Secretarial costs (porti & postbox) | -82,20 | | -125,00 | |
| Total Costs | -893,40 | -52,80 | -2.340,65 | |
| FINAL BALANCE | 720,98 | 960,58 | -119,81 | |
| Specification of web | Costs | Expected | | |

| | | |
|---------------------------------------|----------------|----------------|
| sites costs | | |
| Software: unique costs | | |
| Spell checkers & translation helpers | -702,60 | 0,00 |
| Provider costs | -79,95 | -120,00 |
| Unique telephone costs for moving IMO | -25,00 | 0,00 |
| Regular telephone costs | 0,00 | 0,00 |
| Help for typing long files | -100,00 | 0,00 |
| Total | -907,55 | -120,00 |

A proposal about a German group

Some German Ipce members proposed to remove the link to the group *Krumme 13* from the Ipce web site. These members don't trust the group and its leader. That group is more an emancipation group with its own policy rather than a self-help group.

The *pro* and *contra* arguments were exchanged by the meeting. A compromise to mention only the bookshop of that group was not accepted. The meeting decided to remove the link. The meeting also decided not to place a disclaimer or warning.

Next Ipce meeting

The members want to see the Danish people again, so they choose as the first option *Copenhagen in July 2002*.

The second option is *The Netherlands in July 2002*.

The third option is *Munich medium September 2002*, after the IATSO (International Association for the Treatment of Sex Offenders - for which Frans is invited to speak) Congress in Vienna.

Part 7: The Germans speak

The German groups

Arbeitsgemeinschaft Humane Sexualität

[Adres]

< <http://www.ahs-online.de/> >

AG-Pädo, Fachgruppe Pädophilie der AHS

< <http://www.ahs-online.de/fg-paedo/index.html> >

< agpsprecher@gmx.de >

The AHS wants to work for a sexually healthy society. This includes the care for minorities. Amongst those, pedophiles are the most suppressed group nowadays.

The AHS searches for information in a scientific way, offers help and information and influences politics and the public by publications. Once a year, there is a congress, the last one was about masturbation.

The AGP has a mailing list and is a kind of umbrella for several local groups.

There are more groups who mostly communicate by the Internet. Several people are members of several groups, by name or nick name. By doing so, one can reach many people and cooperate effectively. If a web site is removed from the web, by mutual help the site is back quite quickly. There is no central point, organization or board.

Everyone can inform everyone. This works effectively. If someone needs a lawyer, he has one within hours.

Bremen: Arbeitsgemeinschaft Pädophile Norddeutschland

< apnbremen@hotmail.com >

A self-help group of 15 to 20 members that helps each other and that helps prisoners. The group is half open: one can enter the group after acknowledgement.

Krumme 13

An emancipation group with its own policy, not part of the AHS or AGP. The group has a web site, a mailing list, a bookshop and an association to help prisoners. The group is more or less isolated from the other German groups; there is some distrust of them among the Germans.

The Ipce Meeting decided not to give a link to the group on the Ipce web site.

Youth self-help & Children's Rights Group Nürnberg

[**Im Deutsch:** nach das English]

Jugendselbsthilfe, Kinderrechtegruppe Nürnberg Postfach 810361, D-90248 Nürnberg Tel: 0049 911 266786

Once upon a time, since 1972, there was the *Indianerkommune*, but this has stopped and this new group (Jugendselbsthilfe)- with several important differences- has started. Take both groups and there is 30 years of activity.

The group is quite busy helping youngsters, so that they can help themselves and each other, in all spheres of life. Many youngsters, especially runaways and other "people", have lived in the group. Some stay for a while, some stay longer. A lot of work is done by only a few people. They are crying out for new members. Obtaining legal permission for young people to stay there is painful and takes time. The group had success to free several children from welfare education prisons. Children, who go there, are free to choose, what they want to do. There is a bicycle shop, and flea- market activities; a land- community is planned for the future. The Ipce members congratulate the group with its work and its continuity over the years. There must be much know- how and knowledge there.

Jugendselbsthilfe about itself:

"There is little contact with the ped-groups; we are disappointed in those groups, because they are, in our view, too much ped-orientated and too little, children- and youth- rights orientated. The moment, "friends" of the "peds" get "older" or are no longer "attractive" for them, or get in trouble with school, parents or the law, they get forgotten. Many families, but also "peds" try to get children on their side with unacceptable psychological and material methods. To the contrary, there is no choosing or exclusion of the youth coming to us. Amongst our group members there is no ageism, no sexism and no racism, no personal possessions and only collective money. Couple relations are not encouraged, because couples often destroy the unity of the group. Friendships are okay, but intimate contacts to children are not tolerated, that would destroy our work totally. "Welfare" and media are working with different methods to destroy the group.

The perspective of the group is fundamentally to criticise adults' society. It is taking away the childrens' rights of self-determination. But cooperation is good with some left wing, pacifist, anti-commercial people on the other hand.

Our members prefer to stop their jobs outside of our project. The daily conditions don't "allow" a second "profession". We prefer to spend our time and energy here. The work is political work against the oppression and we support children in concrete situations. Smoking and other drugs are not accepted. Visitors are welcome. Stress and the lack of people and money is the greatest problem in our work. But there is also pleasure. Disco, vacations, festivals etc. We distribute many leaflets, cheeky stickers and cartoon booklets. Most of the information about us spreads from word to word. We are seeking people to help us with the bicycles,

with the flea- market, with cartoon drawing and with a web site." Enough place for more people living with us is existing.

Our account number for donations : "Nussbaum", Nr.: 296444851,
Postbank Nürnberg,Germany, bank-code: 760 100 85

Die Nummer, die sich jeder merkt: Ihre 01212 Wunschrufnummer von
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Anti-Psychiatric congress in Berlin

The present members of the JSH Nürnberg were in Berlin because of an anti-Psychiatric congress named "Freedom of Thoughts". ("Russel-Tribunal) Thomas Szasz was one of the participants. The congress combats the violence of fascistoid diagnoses, medication, electric shocks, isolation cells and presented cases and witnesses.

< <http://www.freedom-of-thought.de/program.htm> > and

< <http://heise.de/deutsch/inhalt/lis/7820/1.html> > [Link does not work]

"Wenn sich Hirnforschung, Psychiatrie und Humangenetik verbünden..."
Fabian, Kröger, June 7, 2001. (When brain research, psychiatry and genetics connect with each other...)

Jugendselbsthilfe/ Kinderrechtegruppe Postfach 810361, 90248
Nürnberg, Telefon: 0911-266786

Es gab einmal die Indianerkommune, das ist zu Ende gegangen. Aber jetzt gibt es - mit einigen Unterschieden - die Jugendselbsthilfe (JSH)Nürnberg Nimmt man beide zusammen, gibt es Aktivitäten von über 30 Jahren.

Die JSH ist ziemlich damit beschäftigt,junge Leuten darin zu unterstützen, sich selbst und anderen zu helfen. Viele "youngsters", besonders Ausreisser und andere Überlebende haben dort gelebt, manche vorübergehend, einige für länger. Viel Arbeit wird leider von viel zu wenigen Leuten erledigt.Die JSH sucht deshalb neue couragierte Mitglieder-Innen. Legale Erlaubnisse für "Minderjährige" zu erkämpfen, die dort leben möchten, ist oft schmerzvoll und kostet Zeit.

Die Gruppe hat schon einige Kinder aus Heimen und Psychiatrien befreit und "legalisiert". Kinder und Jugendliche, die dort hinkommen, entscheiden sich frei, inwiefern und wieviel sie sich auch engagieren möchten. Es gibt einen Fahrradladen und ein Flohmarktlager. Ein Landprojekt ist geplant.Die IPCE Mitglieder beglückwünschen die

Jugendselbsthilfe für ihre Arbeit und ihre Kontinuität über Jahre. Es muss dort viel praktisches und theoretisches Wissen geben.

Die Jugendselbsthilfe über sich selbst:

" Es gibt wenig Kontakt mit so genannten "Pedo- Gruppen". Wir sind von solchen Gruppen enttäuscht, weil sie sind unserer Meinung nach viel zu sehr "pedo"-orientiert und viel zu wenig Kinder-und Jugendrechte-orientiert In dem Augenblick, wo die Freunde der "Pedos" älter werden, oder für sie nicht mehr "attraktiv" sind, Probleme mit Schule, Eltern, Heimen oder mit dem Gesetz bekommen, werden sie oftmals einfach fallen gelassen oder "vergessen".

Im Gegenteil dazu gibt es keine "Selektion" oder einen Ausschluss für Jugendliche, die zu uns kommen. Unter uns gibt es keinen Sexismus, keinen Rassismus, kein Besitzdenken, aber eine gemeinsame Kasse. Zweierbeziehungen sind nicht beliebt, weil sie den Zusammenhalt der Gruppe bedrohen. Freundschaften sind okay, aber intime Kontakte zu Kindern werden nicht toleriert. Das würde unsere Arbeit völlig zerstören. Sozialdienste, Jugendämter und Medien arbeiten mit verschiedenen Methoden, die Gruppe zu zerstören.

Die Perspektive der Gruppe ist eine grundsätzliche Kritik an der Kinder-Entrechtung durch die Erwachsenengesellschaft, aber auch eine Zusammenarbeit mit einzelnen Personen aus der antikommerziellen, links- alternativen und pazifistischen Bewegung. Wir bevorzugen, unsere Jobs aufzugeben, weil die täglichen Bedingungen keinen Beruf ausserhalb des Projekts zulassen. Wir bevorzugen, unsere Zeit und Energie hier einzusetzen. Wir arbeiten vor allem politisch gegen unsere eigene Unterdrückung und für eine Unterstützung von Kindern und Jugendlichen in konkreten Situationen.

Rauchen und andere Drogen werden nicht akzeptiert. Besucher sind willkommen. Stress, der Mangel an Mitgliedern und fehlendes Geld sind die grössten Probleme bei unserer Arbeit. Aber es gibt auch Spass und Vergnügen. Partys, Ferien, Fahrradtouren gehören dazu. Wir geben viele Flugblätter, freche Sticker(Spuckis-Aufkleber)und Comics heraus. Die meisten Infos über uns kommen aus einer "Mundpropaganda". Wir suchen Leute, die uns in der Fahrradwerkstatt und beim Flohmarkt helfen, die Comics zeichnen, und uns bei der Einrichtung einer homepage helfen. Platz zum Mitwohnen haben wir noch frei.

unser Spendenkonto ist: "Nussbaum", Nr.:296444851, Postbank
Nürnberg, Bankleitzahl:760 100 85 Anti-Psychiatric congress in Berlin

Einige Mitglieder der JSH Nürnberg waren in Berlin wegen einem Antipsychiatrie-Kongress ("Russel -Tribunal") Er nannte sich "Freedom of Thoughts". Thomas Szasz war einer der Teilnehmer-Innen . Der Kongress klagte an die herrschenden Formen von Zwangstherapien, faschistoide

Diagnosen, Zwangsmedikation, Isolationsbedingungen, Elektroschocks und präsentierte Fallbeispiele und Zeugen.

< <http://www.freedom-of-thought.de/program.htm> > and

< <http://heise.de/deutsch/inhalt/lis/7820/1.html> > [Link does not work]

"Wenn sich Hirnforschung, Psychiatrie und Humangenetik verbünden..."
Fabian, Kröger, June 7, 2001. (When brain research, psychiatry and genetics connect with each other...)

The Berlin groups and meetings

There are three groups here, all informal groups that meet by the Internet and once a week in a bar. We have the *Sunday meeting* (5 to 20 people), the *Monday meeting* (6 to 15 people) and the *Wednesday meeting*. The last one is a small self-help and self-exploring group* that works like *Alcoholics Anonymous*. People exchange experiences by the *cross talk* system quite intensively. People discuss and give mutual advice and help.

* Arbeitsgemeinschaft Pädophilie Berlin, AG-Päd, Postfach 36 02 26, D-10972 Berlin

Cottbus: Arbeitsgemeinschaft Pädophilie Ostdeutschland

< agpo.tiw@t-online.de >

This is also a self-help group, the first one and the only one in East Germany. People come from far to the group and have to stay overnight to exchange ideas and experiences and help each other.

Baumstark

< <http://www.baumstarkleben.de/> >

Baumstark leben, this is 'living as strong as a tree'. The group is a religious virtual community, Christian, but from several denominations. The Reverend who started the group was removed from his church for this reason. The group made a web site, but the technician of the group was arrested in Ireland, so the site disappeared. Back on line some time after that, the provider (based in the USA) stopped the service because of a complaint. So the site disappeared again. We found another provider, but it was not easy to change the site, the links and the scripts to compatible ones with this server. But we're on line again with an interactive site and a chat room.

Our most important task is listening to people who contact us and to give support. To do this, we have a team of helpers.

Köln: Arbeitsgemeinschaft Pädophilie Rheinland

< <http://talk.to/agpr> > < agpr.shg@ahs-online.de >

This is a moderated self-help group with rules and limited times to meet. This group also works like *Alcoholics Anonymous*. The group started with 8 members and now has 20 members. The member who represents this

group says that he is very content about the meetings. There is room for boy lovers as well as for girl lovers.

München: Pädö-Selbsthilfe- und Emanzipationsgruppe München

< <http://www.paedo.org/> >

This group had open meetings and was hosted by a gay group. Regrettably, the gay group stopped this hosting and further cooperation, so we have no room now. Without our meetings, the membership diminished. We want to have open meetings again, but we fear that this is no longer possible nowadays.

Groups not represented:

- **Bremen:** Arbeitsgemeinschaft Pädophile Norddeutschland
< apnbremen@hotmail.com >
- **Hamburg:** Arbeitsgemeinschaft Pädophile Norddeutschland
< E-Mail: apnbremen@hotmail.com >
- **Frankfurt:** Arbeitsgemeinschaft Pädophilie-Päderastie Rhein/Main
< <http://www.clausgz.com/AGP.rhein-main> >
< agp.rhein-main@clausgz.com >
Closed self-help group
- **Essen:** Arbeitsgemeinschaft Pädophilie-Päderastie Rhein/Ruhr
< apprr.shg@ahs-online.de >

The members react

Members react with congratulations and appreciation. It's encouraging that so many different groups are active. In other countries, this is far more difficult. A group maintains itself by communication; E-mail is a good medium to maintain contact. The chat sites are important for many people and via those sites people can find a group in their region or a group in harmony with their religion.

The AHS has done good work. AHS works quite radically *and* quite realistically.

AHS supports groups, which in turn support people.

In addition, the political climate is quite open and liberal in Germany. This aspect of the German culture was not known by several members from other countries.

In the former East Germany, nobody spoke about these kinds of feelings; there were only some hidden informal gay groups. The political climate was very oppressive. This has changed now.

One can differentiate between two lines: *action* and *support*. The main stream is now *support*. Support groups say: 'Action? OK, but outside the group please.' It appears to be wise to split along these two lines. Political action is nearly impossible now, even in Germany. Support and self-help is the way to work nowadays. There is a great and often urgent demand for help nowadays.

Part 8: Last round

Looking back at the meeting

“The best experience I’ve had in the last ten years. This meeting was my first coming out in real life. I have met very dedicated people who feel the same and who are trying to send their message out. Now I have met you, the E-mail list messages have a face and become lively. I want to be more active now, still thinking how.”

“This was my first Ipce meeting. I have met very interesting intelligent people. I’m still young and it gives me trust for the work I want to do.”

“For me it was also the first meeting. I had expected a few old scientists with long papers, but I’ve met also lively people of my own age. It made me very happy. It gives me courage to continue my work.”

“Last year I was a visitor, now I am a member. It was fascinating. I have met the scientists among us and the other lively and partly young people. I also see now the human being behind the names and the messages. It’s better to communicate now.

The organization and the moderation were perfect. Thanks.”

“For me it’s also the first Ipce meeting. For me, it’s a further coming out. Not long ago, I had my coming out in a self-help group. My life is better now, I have found people to speak with. Now I have found the courage to improve life, privately and maybe also politically.”

“It’s my second Ipce meeting, a great experience to meet people and new, young people. It’s important to meet people. It gives me some hope in a situation that gets worse in my country.”

“I have attended other Ipce meetings, but this was the best one. I’m really pleased about the ways we’ve gone. The hosting and organization was good and Frans’ moderation also.”

“I’m quite happy. For me, it was also fine. I’d never thought to experience this in the time I grew up on the East side of The Wall.”

“I’m glad Ipce was here and has many members. In the South of Europe, no group exists. I’m glad to have met people, especially from Finland. I appreciated the discussion about ethics; I missed the former discussions about this topic. Quite interesting – time is always too short for this kind of meeting.”

“Last year, I was impressed to hear about all those Dutch groups, now I’m impressed to hear about the German groups, especially that *Jugendrechte* group. You work hard there and you’re doing a good job.

I'm also glad that Ipce members have visited the Paris Congress and that Frans has spoken there - that's also a good job. Thanks for all active contributions."

"I was active already many years ago, but I have stopped for a decade to reorganize my life and to think. I have followed Ipce's web site and meetings by reading the minutes, so I wanted to meet the members - I'm again active now. Well, I'm very satisfied and content. Thanks to all and especially the Secretary for his work for so many years."

"I have lived in the shadow more or less for many years. I was silently reading books and looking for research. The Internet was a good help to search literature and to have contacts. Now I have had real life contact in my self-help group and in Paris and now here. I'm also impressed by the presentation of the German groups. All this gives me hope and courage."

"It was my third Ipce meeting. I saw a growth in strength and knowledge - or do I see myself now grown in strength and knowledge. I still doubt what to do besides the studying of books and research reports I do now. But I will go on."

"It's my second Ipce meeting; most of what I have felt is already said. I too was impressed by the presentation of the German groups. What surprised me were the *new* ideas and the new people, especially the young ones."

"This was my first meeting. I'm glad to be a member now. In my country there is much feeling of depression and desperation. This meeting has given a good compensation. So I want to say: *Till next year!*"

"Being a member for a long time, but living far away, it was my first meeting in real life. I have enjoyed it and I appreciate it. I like to talk and to share and exchange ideas. This experience can help me to continue my project - and that's important for me also."

"I want to thank all participants for their active participation and also their *Punktlichkeit* and discipline to listen to each other. I also want to thank the German people who have organized the perfect hosting. I was impressed to walk through East Berlin and to see The Wall and those entire historical photos exposed at the monument of it. I was glad to see several new and especially young members. Be welcome. It was a honor for me to chair this meeting."

Read on the monument of The Wall:

"Viele kleine Leute die in vielen
kleinen Orten viele kleine Dinge
tun können das Gesicht der Welt
verändern"

“Many small people who in
many small places do many small things
can alter the face of the world”

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Documentation Service Lists

Augustus 2001a

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| <p>01-022 @ PDF: 169 kb, 37 pp; Word: 268 kb, 27 pp [English 00-096]</p> | <p>Kommission der Europäischen Gemeinschaften, Brüssel, 22-1-01, Mitteilung der Kommission an den Rat und das Europäischen Parlament: Bekämpfung des Menschenhandels und Bekämpfung der sexuellen Ausbeutung von Kindern und der Kinderpornographie. Vorschlag für einen Rahmenbeschluss des Rates zur Bekämpfung des Menschenhandels. Vorschlag für einen Rahmenbeschluss des Rates zur Bekämpfung der sexuellen Ausbeutung von Kindern und der Kinderpornographie</p> |
| <p>01-023 @ 14 Kb</p> | <p>From: Austrian Society for Sexology, To: President Romano Prodi European Commission Brussels, Belgium 29 May, 2001 Re: Proposal for a Council framework decision on combating the sexual exploitation of children and child pornography. (01-022)</p> |
| <p>01-024 2pp</p> | <p>Reply from EU Commission to Austran Society for Sexology (01-023)</p> |
| <p>01-025 2 pp</p> | <p>From: DGSS = German Society for Social Scientific Sex Research, to: European Commission. Re: Proposal for... (01-022)</p> |
| <p>01-026 @ 246 Kb</p> | <p>EUROPEAN PARLIAMENT, 1999-200, <i>Temporary Committee on the ECHELON Interception System</i>, 4 May 2001, WORKING DOCUMENT in preparation for a report on the existence of a global system for intercepting private and commercial communications (ECHELON interception system). Rapporteur: Gerhard Schmid</p> |
| <p>01-027a @ 51 Kb PDF</p> | <p>Système national de filtrage; protéger nos enfants contre les agressions sexuels (Canada)</p> |
| <p>01-027b @ 49 Kb PDF</p> | <p>Canada's national screening system; protecting our children against sexual abuse</p> |
| <p>01-028 @ 54 Kb PDF</p> | <p>Protecting our children from sexual abuse, Federal action (Canada)</p> |
| <p>01-029 @ 12 Kb</p> | <p>From DSM IV - TR (Revisited), Sexual and Gender Identity Disorders, p 571-2; 302.2 Pedophilia</p> |
| <p>01-030 @</p> | <p>13TH INTERNATIONAL AIDS CONFERENCE HELD IN</p> |

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| | <p>DURBAN Care for us and accept us, we are all human beings By Nkosi Johnson - January 9, 2001 <i>Hi, my name is Nkosi Johnson. I live in Melville, Johannesburg, South Africa. I am 11 years old and I have full-blown Aids. I was born HIV-positive.</i></p> |
| 01-031 @ | <p>Submission to the Government Administration Committee for an inquiry into the operation of the Films, Videos, and Publications Classification Act 1993 and related issues, By Gerald Moonen, New Zealand, 30 April 2001</p> |
| <p>Numbers 32 - 66 are Dutch documents</p> | |

Augustus 2001 c

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| <p>List Aug. 2001 b, numbers 32 - 66, are Dutch documents</p> | |
| 00-067 @ 3kB | <p>DA prosecutes mom who gave teen son condoms, USA: 14th January 2001 You find out your teenage son is having sex. So what do you do? [...] A 33-year-old Baraboo mother bought her son condoms, and could face up to 15 years in prison and a \$10,000 fine because Sauk County prosecutors think she made the wrong decision. [...] the mother failed to prevent her child from being sexually abused - and that's a felony.</p> |
| 00-068 @ 6kB | <p>Green hero revealed as 1970's kindergarten sex author, January 28th 2001 Daniel Cohn-Bendit, MEP for the French Greens, has admitted that he wrote an article which mentioned flirtatious encounters with children in the early Seventies.</p> |
| 00-069 @ 4kB | <p>Child porn Bill change defeated, 16 February 2001 (New Zealand) National Party list MP Anne Tolley has had her Bill aimed at closing a legal loophole concerning child pornography dumped by a select committee. Tolley's Bill would have given the Censor the power to disregard the right to freedom of expression when classifying material deemed to depict, support or promote child pornography.</p> |
| 00-070 @ 4 kB | <p>Calls for legal child sex rebound on luminaries of May 68; Some causes championed in the Paris revolt are now seen as very troubling, by Jon Henley in Paris Saturday February 24, 2001 The Guardian Jean-Paul Sartre, Simone de Beauvoir and the current French health and education ministers Bernard Kouchner and Jack Lang</p> |

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| | were among the signatories of petitions in the 1970s calling for paedophilia to be decriminalised, it emerged yesterday. A number of extraordinary documents have surfaced - in the wake of accusations of possible child sex abuse against the former student revolutionary Danny Cohn-Bendit [...] |
| 00-071 @ 8kB | Sensational decision of Amnesty International; Austria's First Prisoner of Conscience for Years Vienna Court follows amnesty's call to immediately release a gay man jailed under the anti-homosexual statute Art. 209 Criminal Code Yesterday the Vienna Regional Criminal Court released a man taken into pretrial-detention two weeks ago solely on the basis of the anti-homosexual statute Art. 209 Criminal Code. [...] ... he clearly pointed out that the man loved him, that all sexual contact was intrinsically consensual and that he had no bad feelings about these contacts |
| 00-072 @ 4 kB | Family snapshots show a peculiar art , by Jonathan Jones, March 10, 2001 The Guardian Her images of naked children on the beach and a child peeing in the snow, that police claim are in contravention of the child protection act, are pictures by a mother of her own children, taken in the maelstrom of family life. |
| 00-073 @ 8 kB | Commentary: Family snapshots a peculiar art , by Alan Travis, March 10, 2001 The Guardian Equally surprising was the attendant warning by the police to an international fine art publisher, Edward Booth-Clibborn, that thousands of copies of the book, I Am a Camera, should be withdrawn from sale [...] or he too would face unspecified action under the 1978 Protection of Children Act. |
| 00-074 @ 30 kB | The Web's Dark Secret Before the Internet came along , pedophiles were lonely and hunted individuals. Authorities had child pornography under control. Today networks of child abusers are proliferating worldwide. A NEWSWEEK investigation By Rod Nordland and Jeffrey Bartholet, March 19, 2001 |
| 00-075 @ 3kB | Hate campaign victim killed , UK news item, 11th February 2001 DETECTIVES were yesterday investigating the murder of a 67-year-old man from Grimsby only months after he was cleared of molesting a nine-year-old girl. |
| 00-076 @ 6kB | The media and the monsters , Comment: Eire: February 19th 2001 Thanks largely to the mass media, it is generally accepted by now that there is no crime in the world worse than paedophilia. |
| 00-077 @ 2kB | A businessman on a British Airways flight who happened to be sitting next to two children was amazed to be asked to move because the airline didn't like single men sitting next to minors. |
| 00- | Canada is next up with unworkable Net laws, 15th Mar 2001 |

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| 078 @ 4 kB | [...] the new bill would create a new criminal offence of transmitting child pornography, for example by e-mail, punishable by up to 10 years in prison. [...] The law will also apply if the offences are committed outside of Canada, allowing prosecutions even without the approval of the country where they committed the offence. Offenders face ten years in jail. |
| 00-079 @ 3 kB | Newspaper leader: Porn law excessive , 16th March 2001 Innocent Internet users could find themselves subject to police surveillance. People who stumble onto pornography sites inadvertently - as almost everyone who surfs the Web has done - could be required to justify their behaviour. |
| 00-080 @ 4kB | Research finds gene link to early puberty in girls , March 26th 200, source unknown Scientists attempting to figure out why some girls go through puberty at unusually young ages have found a surprising suspect -- a gene that speeds up the body's breakdown of the male sex hormone. |
| 00-081 @ 13 kB | Yogurt as proof of incest crimes , by Tomas Eriksson, specialist in general and forensic psychiatry; Translated from the Swedish newspaper "Dagens Nyheter", 13th of october 1995. [...] A lot of misinformation is [...] put into circulation with respect to symptoms in a child that should make one think that the kid has been the object of a sex-crime. [...] That the child does not like yogurt is considered as an indication of oral sex-abuse, etc. |
| 00-082 @ 2 kB | An Inspector calls , 6th April 2001 Internet portal Yahoo! UK has recruited an "inspector" charged with responsibility for drawing up guidelines to deal with the paedophile content allegedly rampant in its chatrooms. |
| 00-083 @ 2kB | Judge Rules Sex-Offender List Is Unconstitutional , USA, 5th April 2001 A federal judge has ruled that Connecticut's sex-offender registry law is unconstitutional. |
| 00-084 @ 8kB | Whatever happened to false memory syndrome? By Jennie Bristow False memory syndrome, where therapists encourage patients in the mistaken belief that they were abused as children, may have been exposed. But the dangerous assumptions behind the quest for repressed memories have yet to be challenged, says Jennie Bristow |
| 00-085 @ 9 kB | A victim of memory recalls , by Mark Pendergrast After his children 'remembered' in therapy that he had abused them, Mark Pendergrast helped sound the alert about false memory syndrome in the USA |
| 00- | The memories linger on , by Dr Micjael Ftizpatrick in LM issue |

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| 086 @ 8 kB | 113, September 1998 Dr Michael Fitzpatrick asks why the professional reaction against this psychotherapeutic irrationality has been so slow and so muted |
| 00-087 @ 6 kB | Texas Appeals Court Rejects 'Legal Impossibility' Argument in Attempted-Sex Internet Case , by Mary Alice Robbins, Texas Lawyer, in: Law.com, April 16, 2001 A man who intended to have sex with a 13-year-old girl can be convicted for attempting to commit the crime even though the girl doesn't exist [...] |
| 00-088 @ 8 kB | Teenager's crush ends with teacher's career in ruins , By Leslie Koren, Saturday, May 5, 2001 In their e-mails, they declared their love for one another. At school, they kissed. But the 13-year-old Hackensack girl's crush was one of her teachers. On Friday, a judge in Hackensack sentenced 27-year-old Jeffrey Levine to spend the next three years at a treatment center for compulsive and repetitive sex offenders for his role in the relationship |
| 00-089 @ 5 kB | Parents' sexual orientation matters, study finds , By Sarah Tippit, April 27 (Reuters) Children raised by homosexual couples have different attitudes toward gender roles and sexual preferences than children raised by heterosexuals, according to a University of Southern California analysis of studies on the subject published this week. [...] "They are doing extremely well," Biblarz said. "There's no evidence that in terms of their adjustment and development and well being ... that kids (from homosexual families) are suffering greater harm." He added that, "Children brought up by lesbians and gay men are well adjusted, have good levels of self esteem, are as likely to have high educational attainments as children raised in more traditional heterosexual families. |
| 00-090 @ 5 kB | Paedophilia scares threaten future of music teaching , by Jenny Jarvie, Sunday Telegraph, ISSUE 2172 Sunday 6 May 2001 THE headmaster of England's most renowned classical music school has warned that the creative development of young prodigies is being undermined by a culture of suspicion that discourages teachers from touching pupils [...] because of growing paranoia about paedophilia. [...] Close bonds between gifted pupils and their tutors were crucial, said Mr Chisholm, and necessarily involve physical contact. |
| 00-091 @ 4 kB | Home Office proposes new Net pedo laws , By: Kieren McCarthy 08/05/2001 The Home Office is to propose a controversial new law that makes it a jailable offence for someone to pose as a teenager in Internet chatrooms. The proposal - to be announced today, according to the Independent - is aimed at solving the problem of paedophiles that |

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| | entice or "groom" children over the Internet to meet them. |
| 00-092 @ 4 kB | Boy of 13 put on sex offenders' register for child porn , By Paul Peachey 15 May 200, The Independent A 13-year-old boy became one of the youngest people to be listed on the sex offenders' register yesterday after more than 300 images of child abuse were found on his computer. |
| 00-093 @ 6 kB | New Software Lets Parents Track Kids , AP, May 22 2001 [...] Schools across the country are adopting computer programs that allow parents to check the Internet daily to see whether their kids skipped class, handed in their homework and even what they had for lunch. [...] `Our parents don't need to know everything we do all the time,' [...] |
| 00-094 @ 2 kB | APA says 'sexual orientation' therapy doesn't work The American Psychiatric Association (APA) said on Thursday that the organization "maintains there is no published scientific evidence supporting the efficacy of reparative therapy as a treatment to change one's sexual orientation." [...] The APA says that the psychological risks of such therapy are "great," because having a therapist who is aligned with societal prejudices "may reinforce self-hatred already experienced by the patient." |
| 00-095 @ 16 kB | Straight Talk , A conversation with the psychologists behind this week's other gay study, which shows "this kind of heterosexual shift is difficult and extremely rare", By Patrice Wingert, in: Newsweek Web Exclusive [...] a similar study-conducted by [...] Ariel Shidlo and Michael Schroeder [...], studied 202 participants and found 178 failures. In fact, only six said they had successfully completed a "heterosexual shift" [...] |
| 00-096 @ 6 kB | Outrage at child porn judgement , by Andrew Walker, Andrew Walker DETECTIVES last night raised the spectre of Scotland becoming a safe haven for internet paedophiles after a computer engineer escaped with a £500 fine for downloading pornographic images of children, citing a controversial legal judgment that the crime was "victimless". Children's charities and investigators reacted with outrage [...] |
| 00-097 @ 5 kB | Examining the strange case of the 'victimless crime' , The Scotsman on line see 00-096 |
| 00-098 @ 11 kB | The sex offender next door; Texas judge requires warning signs outside homes , By Paul Duggan THE WASHINGTON POST May 29 — The yard sign, two feet wide and 18 inches high, is posted on a patch of grass near the door of James Williams's first- |

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| | <p>floor apartment. "DANGER," it warns, in bold white letters across a background of red. "Registered Sex Offender Lives Here."</p> |
| <p>00-099 @ 8 kB Word doc 28 kB</p> | <p>Excerpt from "History of the Christian Church", vol IV, by Philip Schaff (1819-1893) Pope Gregory I, when abbot of a Benedictine convent, saw in the slave-market of Rome three Anglo-Saxon boys offered for sale. He was impressed with their fine appearance, fair complexion, sweet faces and light flaxen hair; and learning, to his grief, that they were idolaters, he asked the name of their nation, their country, and their king. When he heard that they were Angles, he said: "Right, for they have angelic faces, and are worthy to be fellow-heirs with angels in heaven."</p> |
| <p>01-100 @ 9 kB</p> | <p>Thomas A. Widinger, University of Kentucky & Lee Anna Clark, University of Iowa: Toward DSM-V and the Classification of Psychopathology, Psychol.Bull. 126(6) 946--963, Nov. 2000 The authors discuss issues that cut across individual diagnostic categories and that should receive particular attention in DSM-V: (a) the process by which the diagnostic manual is developed, (b) the differentiation from normal psychological functioning, (c) the differentiation among diagnostic categories, (d) cross- sectional vs. Longitudinal diagnoses, and (e) the role of laboratory instruments.</p> |
| <p>01-101 @ 5 kB</p> | <p>Supreme Court to Review Online Child Porn Law, By James Vicini, May 21, 2001 The U.S. Supreme Court said on Monday it would hear a Justice Department appeal aimed at allowing the federal government to enforce a 1998 law intended to protect minors from Internet pornography. The justices agreed to review whether a U.S. appeals court properly barred the law's enforcement on constitutional free-speech grounds because it relies on community standards to identify online material harmful to minors.</p> |
| <p>01-102 @ 8 kB</p> | <p>Eustis, Richmond, Georgia Supreme Court: Juveniles Don't Have Jury Rights; Confinement viewed as rehabilitation, not punishment; Fulton County Daily Report, June 13, 2001 Juvenile defendants don't have a constitutional right to trial by jury, the Georgia Supreme Court has ruled, because juveniles are ordered into restrictive custody for rehabilitation and treatment, not punishment. The ruling came in a case in which a juvenile challenged a judge's order placing him in a youth development center, arguing that the statute allowing his incarceration was unconstitutional.</p> |