

## *I p c e*

# NEWSLETTER

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Ipce is a forum for people who are engaged in scholarly 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**

In this Newsletter # E(lectronic) # 21, you will find the report of Ipce's annual meeting in June 2006 in the Netherlands. Dutch groups and organizations were invited to present themselves and talk with Ipce's members. Among our visitors was the just-founded Dutch political party PNVd, mentioned in the media all over the world as "typically Dutch," where "Dutch" in this context is synonymous with "odd."

We combined our annual meeting with the IBLD, the International Boy Love Day, a meeting taking place twice each year in (among other places) the Dutch speaking areas of the Netherlands and Belgium. The IBLD is an informal meeting without an agenda, a chair, or papers and decisions. Most visitors to the Dutch IBLD meetings are young male boy lovers who know each other from the several Dutch Internet forums on this topic. The encounter between Ipce, mostly middle-aged, and this group, mostly young, was fine and interesting. Our foreign guests were astonished that such a meeting and such openness was possible in the Netherlands.

Two conclusions may be drawn from this encounter, and a third conclusion may be drawn from the first ones.

1. The young men of the Dutch IBLD group form a community online *and* in real life. They meet, support and sometimes right each other. The impression is that these men are mostly good-tempered, open, neither depressed nor obsessive, and quite well adapted to society. Thus, they feel neither heavy oppression nor a strong need to

change society. Consequently, they do not approve political and other forms of action. They live their lives, often with their young friend(s), are often reasonable happy, and that's it. Also consequently, they do not read long articles such as those in Ipce 's library.

2. These young men gradually have developed their own ethics or moral guidelines. They like to have contact with boys, but they reject and avoid sexuality. They strive for *platonic* relationships. When necessary, they right each other, referring to their common ethical guidelines. Consequently, they do not approve of radicals who argue for, and take, more sexual freedom; they accept the law as it is and they want to live within it.

3. There is a sharp contrast with the policy, and thus the situation, in the Anglo-Saxon countries, where obsession, depression, lack of help, and thus suicides and public hysteric fear with all its absurdities are the common situation.

A policy of tolerance and openness leads to encounters online and in real life, which in turn leads to quite adapted, mentally healthy and quite happy young men without depression or obsession. It also leads to ethical guidelines that are in line with society and its laws - and, supposedly and importantly, with the morals and wishes of the postmodern boys in today's western societies.

You can read more about this in the final section of "Dutch groups present themselves" and the opening of the section "Final remarks" in the Report of the Meeting in this Newsletter.

The other articles are more or less in line with the third conclusion. They show panic, fear and paranoia, unreasonable thinking, openness and tolerance. The latter may lead to unbiased information, which Ipce wants to provide with its library on the website, and scholarly discussion, which Ipce strives to have on its internal forum, the Statements on its website, and its annual meetings.

Frans,  
still Ipce's secretary and webmaster

## **Section 1: Statement**

### **My principles**

By Gerald Moonen, New Zealand 2006

What you will find below is a summing up of my principles and opinions in regards to sexuality as I see it and 'morality' laws that we are subjected

to in New Zealand. I am also referring to the imbalance of sexuality and violence.

### **In a nutshell....**

- ✳1. All mammals have for their procreation a sexuality and sexual organs. The sexual organs give a sense of pleasure which assures the continuation of the species.
- ✳2. All humans as a subspecies of mammals are also endowed with this sexual system.
- ✳3. All humans are sexual beings from the time of their birth. It is known for male fetuses to have erections.
- ✳4. During the childhood of a human, the child experiments sexually with himself and peers and discovers the enjoyment of sexuality. This is known as rehearsal play, which under the present sexual abuse industry's regime is classified as sexual abuse.
- ✳5. During late childhood and adolescence a male child has what is known as a "homosexual" period. During this period this young person seeks the confirmation of his sexuality from other males, which includes his peers and adults. It is in this period that in a normal and free society the adult would pass to the young some of his life's experiences amongst which could be the art of loving. In the past he would also pass on his professional knowledge and qualities as in a master - apprentice situation.
- ✳6. After this 'education or schooling', the adolescent turns to expressing his sexuality in the adult world accordingly to his sexual orientation.
- ✳7. Sexual orientation is made up of two parts: gender orientation and age orientation. Any combination in variation of gender or age orientation has been observed in humans. This is also known as a 'love-map', a phrase coined by Dr. John Money. Spiritually it is essential for people to get to know their particular love-map.
- ✳8. It has been proven by science that most people have an innate attraction to younger people. In most people this propensity has not developed any further than an embryonic stage. However I believe that there are a small proportion of people in whom this predisposition has naturally developed into an important part of their lives, and express themselves sexually accordingly. Others have been exposed to sexual repression as is practiced in our puritanical society and have developed an arrested sexual development and have sexually not developed beyond the age of a young person. They too will express themselves sexually accordingly to their appropriate sexual age of their development.

This perfectly normal human behaviour has now been criminalised and replaced the target of what used to be the homosexuals.

✳9. In paragraph No 5, I explain that many young people seek a sexual confirmation and guidance from older people. I believe that the people mentioned in paragraph 8 are naturally inclined to be responsive to these needs of young people. I do not see such relationships as criminal, but have to do with love, confirmation, education and the passing on of life's experiences. Morally one cannot go beyond to what the young person is comfortable with, which is a rule that of course applies to every relationship. Go beyond that and one enters the criminal realm.

### **My view on society and the confusion between violence and sexuality**

✳10. Society has used sexuality mainly as a tool of oppression and control. This is particularly true with the way the religions manipulated their believers. By criminalising all sexual acts, except those for procreation, 99% of all sexual acts became sinful or criminal. By creating this sin, there is the associated guilt, which makes the believer malleable and exploitable. This notion was enforced by many cruel and inhumane acts of torture and death.

✳11. Civil authorities were in coalition with the church, and many of the church myths, beliefs and laws became entrenched in civil law. With similar catastrophic results.

✳12. The biggest myth and belief that our society inherited is that sexuality is innately criminal. And as the enforcements of these lies, these myths, were a draconian form of violence. With this as an example violence became acceptable (Consider the violence on TV entertainment) and sexuality was not (See the extremely high levels of incarceration for sexual offending and state censorship). As a result of this faulty reasoning our behaviour and many of our morality laws are based on these precepts, and all confused laws are always to the detriment of the citizens.

✳13. As a result of the above, society made the mistake that the law does not take into consideration the difference between violence and sex. However I know, from experience and from my innate sense of justice, that there is nothing wrong with sex, but everything is wrong with violence. The only concept that the law ought to use is that to prevent violence, harm and non-consensuality which is a form of violence.

✳14. We are only slowly making progress. We are not burning homosexuals on the stake any longer and instead we have a Bill of Rights and a Human rights act to protect people with the propensity of homosexuality.

- ✳15. However the ferocity with which the homosexuals have been persecuted in the past has now shifted to the issue of age orientation. The incarceration of people who breach this particular taboo of intergenerational relationships has reached unprecedented proportions. Most of them have never done a violent act in their lives.
- ✳16. The puritanical fascist repression of sexuality in our society has destroyed the beneficial aspects of the relationships between young and old and has created a chasm that is detrimental to the development of young people. Morally the young people are thrown before the wolfs to fend for themselves. The enforcement of the anti sexuality model has done an infinite amount of psychological harm to our society, as individuals and as a whole.

### **Note**

The writing above has mainly been based on the male experience. There might be different nuances with female sexuality. The above beliefs are in perfect harmony with the Declaration of Sexual Rights by the World Association of Sexology\*.

[\* <

[http://www.ipce.info/ipceweb/Statements/universal\\_sexual\\_rights.htm](http://www.ipce.info/ipceweb/Statements/universal_sexual_rights.htm) >]

I believe that our morality laws are out of balance as they should not be “anti sexual”, but anti violence.

In this document I have expressed my honest beliefs and judgments, which is an exercise that is protected by the following quotes of the

### **Bill of Rights 1990.**

- ✳13. Freedom of thought, conscience, and religion ---  
Everyone has the right to freedom of thought, conscience, religion, and belief, including the right to adopt and to hold opinions without interference.
- ✳14. Freedom of expression ---  
Everyone has the right to freedom of expression, including the freedom to seek, receive, and impart information and opinions of any kind in any form.
- ✳15. Manifestation of religion and belief ---  
Every person has the right to manifest that person's religion or belief in worship, observance, practice, or teaching, either individually or in community with others, and either in public or in private.

## **Section 2: Report of the Ipce meeting 2006**

'Not too much' members and several guests have been present at Ipce's annual meeting 2006, which has been hold in the Netherlands.

Dutch groups have presented themselves and a combination was made with the International Boy Love Day as it was hold in the Netherlands.

### **1. Members and guests present themselves**

#### **From the USA**

There was a member, a man in his forties, a technological man, who once helped to start NAMBLA. Started initially with the agreement of the gay movement in the States, gradually the gay movement distanced itself from NAMBLA. He regrets the one-sidedness of only 'man-boy love.' Why not 'child love,' including 'girl love,' he asked.

Being busy, he fled from his real feelings for years, until they came again and asked for attention. He visited *Boy Chat* to be able to communicate about his feelings, and gradually developed self-consciousness and self-acceptance. He saw the reactions in the mainstream world and decided to give some counterbalance by making a website and by choosing a pseudonym. Admiring the enormous Ipce Library, he decided to become an active member. He was the only person present under a pseudonym; all others used their real names, which, by the way, will not be mentioned here except some.

Also from the USA, there was a former member, now a guest, who actually works for NAMBLA.

Another guest from the USA, a father and grandfather, said that he originally had outed himself as a gay, but that he gradually recognized himself as a boy lover. He views the beauty of the boy as a manifestation of the beauty of the world, although this kind of love is more or less forbidden. Nevertheless, he wrote a book on the subject and is busy making a film. He regrets that in the US the world of art, especially theater, centers around money, not art. He wants to be a real artist. He owns a business that offers consulting in public relations.

### **From Finland**

Two men were present, one in his forties, one in his young twenties. The latter, a student, is involved in the boy love community in his country, mostly young men who have read and discussed a lot, and who want to start a chat site in their own language.

The first is concerned with children's rights, oppression of children, emancipation of children and emancipation of child lovers. He strives for equal rights for adults and children, and for more balance in the communication between children and adults. He is doing research in these subjects. By doing so, he discovered "Ipce's excellent library" and became a member. He said that research in this area is quite difficult, especially if the results and conclusions are not in line with the mainstream way of thinking. He wants to give a voice to the children themselves and to stimulate them to think for *themselves* and form *their own* opinions.

### **From the Netherlands**

A technical engineer was present who, years ago, became conscious of his feelings for boys during a lecture of the late Dr. Frits Bernard. Since that discovery, he has been active in several Dutch groups, organizations and magazines, as he is still now.

Another Dutchman was half-Dutch, half-Spanish, educated in psychology, philosophy and parapsychology, writer of many articles and several books, and doing research. He was conscious at a young age of his feelings for children. This awareness suddenly became sharp and heavy when a purely platonic relationship with a child was broken by the parents. Then, he sought contact with others having the same feelings, and became active to free voluntary, consensual and positive relationships between adults and children from oppression. He gathers narratives of such voluntary, consensual and positive relationships, especially between women and children, and already has gathered a lot of those narratives.

Mentioned here by name is Ipce's secretary and webmaster, Dr. Frans, from The Netherlands, a father, grandfather, foster father, and scientist. He said he had been quite busy with Ipce and its internal discussion forum because of all the changes and lots of technical problems with his computer and its communication with the several servers. He is also active on the national and regional level, writing articles, making Web logs, visiting prisoners, and so on. Recently he presented two new articles at a conference in Prague. Writing such an article takes six to twelve months; translation takes several more weeks, he said.

He is also quite active in his church, his spiritual home and community, especially with music and inter-religious and inter-cultural contacts among Christians, humanists and Muslims. For those contacts, he has



studied Islam, learned Turkish and is currently learning Arabic, in order to be able to translate and to communicate with Muslims.

### **We missed**

First of all, the late Dr Frits Bernard, *requiescat in pace*. Secondly, we missed our Greek member.

We missed our members from Germany and the UK. This is because the situation in those places has become very difficult. Remember our meeting in Hamburg? We had there an undercover police officer from the UK who, with clever pretenses, infiltrated Ipce. After two years of fully-paid undercover work in the UK, he organized raids and so the UK members are absent because their passports have been confiscated. In Hamburg, we were also observed and filmed by the German police. They did not discover any crime, but the members there are sure their phones are still tapped and they are being observed. They expected to be followed even within the Netherlands, so also our German members were absent.

Finally, we missed our Danish members. A member wanted to come with his wife as a guest, but he got severely ill, so was not able to travel. He has written a report from Denmark, which is the next section of this report.

## **2. Denmark 2006**

### **Henning Bech is a Great Shining Light of Hope**

As I see it there are at present four major negative social phenomena that represent the present situation in Denmark:

1.) A family man rented out his 12-year-old daughter to some twelve men for sex. The media have continued to whip up hysteria over this for this entire year, ever intensifying anti-pedophile sentiments. Fortunately, Professor Henning Bech is a strong counterweight in this cultural struggle.

2.) A man committed suicide after the media falsely stigmatized him for supposedly having had sex with two minor boys. After the poor man's death, the boys came out saying that *it was not true*, they had never had sex with him at all. Nevertheless, the Danish Court of Repeal refused to

begin a retrial to clear the man posthumously - in my opinion a demonstration of completely unacceptable injustice in Denmark.

3.) Feminists are wining more support to criminalize the customer side of prostitution as has been the case in Sweden for some years now.

4.) Some 30 children in Greenland, in a country that is still part of the Danish Kingdom despite extended self rule, are said by the media to have been sexually abused. Two men, one of whom has committed suicide, are allegedly the sole "perpetrators."

A national newspaper *Politiken* has just started (Sunday, June 18) running a series on these Greenland children and two men. Yesterday morning (Monday, June 19) I sent them my commentary on this issue along with an anthropological illustration of a Greenland mother and child, and a caressing nursery song. Here is what I sent the newspaper:

### **Pedophilia and Cultural Clash**

by Peter Schmidt, cultural activist

[The national newspaper] *Politiken* wrote the 18th of June:  
In Greenland one person out of every 629 inhabitants is charged with sexual abuse. In Denmark the equivalent figure is one out of every 23.348 Danes. The article does not unequivocally point to any single cause and there probably isn't any such singular explanation. Maybe the cause is not exclusively to be explained as stemming from poverty and abuse in general, but has deeper roots and probably can also be seen as a clash of cultures.

[To see the anthropological sketch I've sent the newspaper click on the following link: < <http://www.just-well.dk/groenlan.htm> > ]

The sketch depicts a mother and a child expressing love in play illustrated by the Greenlander Paul-Emile Victor and below in the nursery song with a child being orally caressed by an adult mother could easily be seen by many Danes as an illegal act of incest.

Both the sketch and the song are published in the anthropological work on Greenland culture: *La Civilisation du Phoque. Legendes, rites et croyances des Eskimo d'Ammassalik*. Editions Raymond Chabaud, Bayonne, by Paul-Emile Victor and Joëlle Robert-Lamblin. The work was reviewed in the magazine *Research in Greenland / tusaat 4 / 94* by the Danish scientific book reviewer, Hans Chr. Gulloev, Dr. of ethnographic science, senior researcher at the Danish Polar Center and employed by the Danish National Museums Ethnographic Collection. Dr. Gulloev describes the daily life of the Greenlanders, as among other things, represented by the sketch above:

"I read the book as a report by Paul-Emile Victors Ammassalik and found that belief in the here and now is very strong and an important element in the struggle for survival. Belief in the here and now embraces the joy

of life, love and caring for the next generation as illustrated in one of the children's nursery songs by Victor (p. 194 og p. 199):

[The nursery song:]  
 You are like an old wooden bowl,  
 Like a simple wooden bowl,  
 A wooden bowl one licks,  
 A wooden bowl one eats from.

The nursery song says in words what we see in the sketch: The illustration and the song shows how different Greenland culture was and to some extent still may be, from the Danish, in that an old traditional act as seen in the drawing and described in the poem is most certainly quite unacceptable to any sex abuse professional.

Irrespective of whether this culture is still widespread in Greenland or not, it is my opinion that one can, with some certainty, conclude that this sketch and poem represents a more relaxed attitude towards sex in Greenland than in Denmark. Therefore, one may with good reason ask whether the Danish authorities maybe see more sex abuse than actually exists.

Does the inherited Danish authoritarian system itself in Greenland contribute more to the dissemination of the problem than to solving it? Is it possible that this is more a question of difference in cultures than a question of sex abuse with respect to the many alleged cases of pedophilia in Greenland? With so many more charges for sex abuse than in Denmark? This aspect of the "problem" is worth considering.

**One very positive and massively represented current phenomenon** is the Danish sociology professor Henning Bech's critical attack on the classical feminists who are out to criminalize almost anything and everything. Politically, they seek support from the center to the political left. Henning Bech is presently the shining hope for Denmark to get out of the current "Gloomy Age of Ignorance"!

Please read my translation of a book review of Bech's book, "Women and Men." Moreover, I have translated some quotes from his section of the book on *Pedophile Panics*.

### **A local witch hunt against me that failed**

Personally I'm occupied with winning a little local witch hunt that landed on me personally. It hit me because I defended Muslims being attacked for their religion which was said to be suppressing all Muslim women without exception.

Right now it looks like I've completely won for two reasons:

☀ Being local and because many people personally know me they refused

to sign a statement saying to the effect that I'm a pedo who should be thrown out of the Cultural Center where I've been a voluntary activist for some 6 years.

✳ The other reason is that their only source of "incriminating" evidence against me is my own website, just-well.dk. On this site there are also well known cultural personalities who defend me saying that I'm not even a pedo, but just a person who defends the rights of numerous persons of so called "ill" repute.

This to me is also a little success story. I feel very good about this and I now also have a little pamphlet describing the mechanisms of a witch hunt that ended well. Not bad, and I'll do my best to get that pamphlet circulated everywhere and anywhere.

## **Hospital**

May you all have a wonderful meeting. I've just been released from the hospital a few hours ago (Thursday 3 PM) and have been most strongly discouraged from going to see the lot of you at the meeting tomorrow - really bad luck indeed! But I'll be thinking of you splendid folks every minute and wish the best to you and like minded friends.

## **3. Courtroom Communications**

As a communication consultant, I'm sometimes called upon to help defendants with their testimony in criminal cases involving encounters between adults and minors. In such cases, I act as a consultant hired by the defense attorney for a nominal fee.

This provides me and the client with the protection of the "attorney-client privilege," which in the US prevents the prosecutor from subpoenaing or wire-tapping our conversations. They might wire-tap us anyway, but they can't use it in court. We mostly communicate through Skype which is encrypted and hard to hack.

The lawyer has his legal perspective on the case, but my point of view is focused on the dynamic of communication, that is, how the judge and jury hear, understand, and remember what is said. I can also give advice to the defendant that the lawyer, because of his role as an officer of the court, cannot.

Typically in such cases, there is a lack of solid evidence. No forensic proof, no witnesses, no recordings. Therefore, the prosecutor needs some kind of confession from the defendant. The defendant that provides an unequivocal denial of the charges presents serious problems to the prosecution's case.

But it doesn't stop there. The defendant must also "paint a picture" of himself as a decent, caring, loving person making an important

contribution to the lives of those he is involved with and the community at large. He does this by following up his denial of the prosecutor's accusations with a positive statement about himself and a validating anecdote.

### **It follows a very strict formula**

- ✦ 1) Unequivocal denial of the accusation.  
(“Did you touch his penis?” “No.”)
- ✦ 2) Positive statement.  
(“I respect the kids I work with, and I encourage their development.”)
- ✦ 3) Anecdotal example.  
(“For example, there was one boy in our class who was afraid to speak up, even though he had something to say. I told him privately that his participation was important to all of us. We wanted to hear what he had to say, and the next day in class, he exploded with brilliant ideas!”)

### **Some very important points about this formula**

- ✦ It's harder than it looks. It's easy to understand intellectually, but putting it to use requires hours of rehearsal with someone playing the role of prosecutor and grilling you, preferably on audio or video tape, so you can review your performance.
- ✦ Even with rehearsal, it still requires nerves of steel to “stick to your guns” on the witness stand.
- ✦ Once the prosecutor figures out how you're manipulating your testimony to your favor, he/she might try to shut you up by interrupting or objecting that it's irrelevant. But in the case of a defendant giving his own testimony in his own defense, you have a lot of latitude. No judge is going to shut up a defendant witnessing for himself.  
(The other side of that coin is the prosecutor who thinks if they let you talk long enough, you'll hang yourself. If you get one of those, that's a good day.)

### **The communications theory underpinning this approach**

Even without evidence, the prosecution thinks it's holding all the cards. They are in control of both the judge's and jury's commonly held negative beliefs about pedophilia and the official processes of the law and the courts. This is true. But they are not in control of the narrative presented at trial. Therefore at trial, the prosecution will attempt to “paint a picture” of the defendant as a pedophile monster using narrative (story-telling), i.e., filling in the blanks of the pedophile-monster template with details of this case.

The defendant's challenge is to counterbalance this negative narrative with a competing positive story of himself as a decent, loving person making an important contribution to the community. This is accomplished using the formula above.

It's a demanding performance that requires not only the rehearsed skill of telling positive anecdotes with a few quick strokes but also doing so with a pleasant, caring facial expression, body language, and tone of voice.

The goal is two-fold:

- ✦ an absolute, unequivocal denial of all charges followed by
- ✦ a positive, sincere anecdote told in a way that conveys to the judge and jury that you are a decent, caring person (and why is this nasty prosecutor being so mean to you?).

In this context, if the prosecutor gets under your skin and you respond angrily, you're dead. Do that even only once, and you will walk out in handcuffs.

Finally, there is the issue of the denial itself. Defendants often complain that the system is rigged, which it is, but when they're in the system fighting for their very freedom, they act as if it's legitimate. They were right the first time: It is rigged. Instead, they naively believe that the question "Did you touch his penis?" is a matter of fact. It is not. It's a matter of narrative, that is, the prosecution's attempt to tell the pedophile-monster story. The defendant who responds with a firm, proud, and unequivocal denial to that question, followed by a positive statement and anecdote will walk away a free man.

#### **4. Short presentation**

of two essays on sex offenders, presented in Prague in June 2006 at the Congress of the European Federation of Sexologists, by Frans E.J. Gieles, PhD,

1. There must be a scapegoat; Pitfalls, traps and mistakes in forensic personality investigation;
2. 'But sir, you are *an offender!*' - Narrative coercion as method of behavior modification.

##### **(1) There must be a scapegoat**

##### **Pitfalls, traps and mistakes in forensic personality examination**

Gieles, Dr. Frans E.J., The Netherlands

< <http://www.helping-people.info/scapegoat.htm> >

## **Objective**

Formulating several problems in the diagnostic process in forensic examination of suspected sex offenders.

## **Design and method**

Content analysis of 25 reports made for the court about suspected pedosexual people, known by me as a counselor.

## **Results**

The forensic examination of a suspected person inherently creates a difficult situation for both the investigator and the investigated.

At least three types of paradoxes have to be recognized. Also five pitfalls are formulated.

Six diagnostic problems are mentioned, as well as three clear mistakes to avoid.

It appears that at least four underlying assumptions play an important role in the background.

Only two of the 25 reports show a consciousness of the paradoxes, pitfalls and other problems; in the other 23 reports a lot of mistakes showed up.

See the list here below.

## **Conclusions**

Too many mistakes appeared in 23 of these 25 reports.

Investigators should have an eye for the paradoxes, pitfalls, problems and possible mistakes.

The background vision might be criticized, along with underlying assumptions. Revision of the vision should start at the philosophical level of the view of the human being.

## **List**

### *1. Recognize the difficult situation at the start*

Stressful; it is not therapy but examination. The investigator has no oath of secrecy, but will indeed speak. Facts that would not count in court, count clinically as facts.

## 2. Recognize paradoxes

- a. 'By all means, speak frankly' – but all you say can be used against you, also what you do *not* say.
- b. The paradox of shame: There must be shame, but speaking with hesitation will be used against you.
- c. The paradox of having insight: Having no insights is wrong, but having insights is 'psychologizing,' thus wrong.

## 3. Other pitfalls

- a. Wrong roles: The investigator in the role of police officer, prosecutor or judge.
- b. Extrapolation to other situations: Here hesitating, always an avoiding personality.
- c. Extrapolation in time: If the suspect is here dominating, he is *thus always* dominating. Does he show here a lack of emotions, *thus* he will *always* avoid emotions.
- d. Selection of the negative: Good cases and heterosexual feelings are not mentioned.
- e. Enlarging of and interpretation in the negative: The investigated person has pedophilic *feelings*, thus he will show such *behavior*, thus there is a risk of recidivism.

## 4. Difficult diagnosis

- a. DSM: Egosyntonic feelings are, according to DSM, not inherently a distortion, but factually, they are the worst to have and a sign of *severe* distortion.
- b. Routine diagnoses: Narcissism, Oedipal complex, PDD-NOS, terms that nobody can understand or explain, but which sound quite serious.
- c. Hidden aggression: Behind the peaceful mask hides subconscious aggression. He who denies this gives the 'proof' that the aggression is subconscious.
- d. Political correctness: He who has wrong ideas has a cognitive distortion.
- e. Narrative conflicts and narrative force: Your narrative is incorrect and refers to mental distortions. Your narrative *could* not be true because it *should* not be true.
- f. Subjective impressions: Normal shyness, dominance, hesitation are seen as character disorders.

## 5. Mistakes that should not be made

- a. Recidivism risk: Always estimated as high, in contrast with the rates found in research.
- b. Tendentious and suggestive use of language: 'Young friend' becomes "*so called* young friend;" arguments become "*a mess of arguments.*"
- c. Speaking 'blind': Declaring someone distorted or harmed without speaking with him.



## 6. *Underlying assumptions*

- a. 'The recidivism risk is high' - in spite of the research done.
- b. 'Those feelings are a distortion' - A statistical deviation is not the same as a mental distortion.
- c. 'There is always harm' - No, far from always, says research.
- d. A mechanistic view of the human being: Feelings, cognition and stimuli are seen as automatically leading to offense behavior: The human being as an engine.

## **Epilogue**

Start, if I may invite you, profoundly thinking about a vision of the human being, his feelings, thoughts and acts, and the best way to approach his fellow humans, also in the forensic field, hoping to avoid the mentioned pitfalls, traps and mistakes.

## **Quotes**

The report describes a man as "very dominant" during an interview in which the young psychologist (actually a psychology student) was not able to speak much. The young lady *concludes* that the man is a dominant *personality*, *thus* he must be dominant in contact with the children he had contact with, *thus* he must have used his power as an adult. The man is "essentially aggressive," which is *subconscious* and which works as *a mechanism*. The human being as a machine - the vision the student has learned or understood.

A suspect did not say much about his youth. "That wasn't asked of me," he later said. The psychiatrist draws the conclusion that the man must have repressed his youth, *thus* those years must have been problematic. The (student-)psychiatrist draws conclusions from data he does not have.

An investigated person was found to be intelligent. Thus, the danger exists that he can manipulate community treatment and simulate cooperation. Thus, compulsory and closed treatment is indicated.

The primary defense (sub-aggression) *might* fail, and that aggression, acting-out and crimes *might* be the next behavior. *Thus*, the risk of recidivism is "very high," *thus* treatment in a closed setting must be the advice.

A report says that it concerns a man who is normal in every respect. However, as soon as the man, on being asked, speaks frankly about his pedophilic feelings without the required shame and distress, he is

diagnosed as "an egosyntonic core pedophile" and *thus* heavily distorted, so that a compulsory treatment in a closed clinic is the only solution.

Concerning another man, the report first said that he has *no cognitive distortion*. His mind is clear, conscious, intelligent, and his test scores are in good order. Then the man spoke, on request, of his *political* ideas about child-adult (sexual) relationships. From then on, the man *has a cognitive distortion*.

A man had, as a child, had sexual contacts with an adult. He said, on being asked, that he experienced it as positive and consensual. *This is his* experience, honestly given in response to a request to speak frankly. The report claims he has "a distorted view of reality," which must be cured in ... compulsory treatment.

A 12- to 14-year-old Boy Scout should not (want to) sit on the lap of a Scout leader, a man, at the camp fire. The investigator *concludes* from this story that the investigated suspect "is not able to distinguish between fantasy and fact," *thus* needs treatment ..., etc. But *he*, the Scout leader, was present at that camp fire, not the investigator. Clearly, the investigator has the opinion that such a scene *should* not be true, thus *cannot* be true. In Scouting this is, at least in the Netherlands, completely normal and usual.

## **(2) 'But sir, you are *an offender* !'**

### **Narrative coercion as method of behavior modification**

Dr Frans E. J. Gieles, 2006, The Netherlands

< <http://www.helping-people.info/Treatment/sot/offender.htm> >

This is a short explorative study concerning the methodology of sex offender treatment (SOT), frequently used today as routine in the Netherlands and abroad.

### **Data**

The basis is

- ✳ a short exploration of the literature and
- ✳ the experiences of fifteen clients from several countries.

A short exploration of the literature is not much, but I read in the literature of 2006 nearly the same as in the literature of 1996. There seem to be only a few changes and developments, only in detail within the chosen model, but the model itself is the same. My impression is: Much of the same.

Fifteen clients are not much, but data are extremely scarce and very difficult to get. This is because the clients are not allowed to talk about their own treatment. If they do, they break their contract, *thus* they hinder their treatment, *thus* they break the conditions of the court, and *thus* they can be sent back to prison. In several countries, this can be for many years in awful and dangerous circumstances. Nevertheless, fifteen narratives reached me.

### **Method**

The methodology is described with 'the seven elements of human acting,' developed in my dissertation.

### **Summary:**

See the scheme here below: '**But sir, you are *an offender!***'

<b>Element</b>	<b>Therapists</b>	<b>Clients</b>	<b>Critique</b>
<b>(1) Interpretation</b>	As an <i>offender</i> . As strange and different, as distorted and dangerous, as a manipulator. As a <i>behaving</i> being.	As a <i>person</i> with an inner, a personal biography, able to <i>act</i> , as a whole and as an individual.	Too reductionist. Two visions on the human, one for the clients, another for the therapists.
<b>(2) Goals</b>	Prevention of recidivism, thus changing the offence behavior; becoming responsible.	No data. Supposedly: only to survive.	Too limited, too much concentrated on behavior, not therapeutic.
<b>(3) Ways of acting</b>	Narrative coercion and other forms of coercion and control. Conditions beforehand, keeping distance, a group, an offence scenario, an offence chain, sexual script, avoiding the funnel, lots of orders, normalizing fantasies; sometimes medicines.	Clients feel treated like toddlers and complain about endless repetition.	Too much coercion, too concentrated on outward behavior; no attention to the inner mind or psyche and the underlying problems.
<b>(4) Outcome</b>	Recidivism? This is low. Behavior changed? Questionnaires, after-care group. Stimuli? Triggers or disinhibitors? Contacts?	Clients learn to pretend. 'No stroke changed' Obsessions and depressions still alive.	Not as intended: the outcome is far from therapeutic.
<b>(5) Feelings afterward</b>	No data. Impression: Difficult!' 'but also pride on the own expertise. Negative feelings of the clients: This is part of the method, thus good.	Extremely negative. Too awful for words. Depressed, humiliated, traumatized, deprived of self-confidence. This is a cruel method.	Take the feelings of the clients afterward more seriously.
<b>(6) Insights</b>	One stays within the chosen model and believes in it.	I pretend to agree with them: the only way to be released.	This does not work, at least not therapeutically.

<b>(7) Way to improve</b>	None. No development, no self-critique. Ivory tower. Ideology.	Let them listen to us and respect us.	Have a critical view of the model and the vision behind it. Start development of methodology.
<b>In summary</b>	<b>A very one-sided model full of use of narrative and other kinds of coercion, which comes across as an ideology, is in itself a closed system.</b>	<b>A disaster! I am not, totally not changed.</b>	<b>Become self-critical; review the model.</b>

*The first column, "Element,"*

Gives the seven elements of - every - human action. To act is more than performing a deed.

- (1) Action starts with interpreting the situation, and we see that different people may have quite different interpretations.
- (2) The actor's goals will determine the action taken.
- (3) The actor has to make a choice out of several possible ways of acting, and then act on his choice.
- (4) Then, the actor will look at the outcome, and also has to interpret this.
- (5) There remains a feeling afterwards that evaluates the deeds and the outcome in practical, emotional and ethical aspects.
- (6) By acting, the actor discovers knowledge or comes to questions.
- (7) Finally, the actor looks ahead to future actions, and tries to improve his way of acting.

The last row, *Summary*, gives a succinct description of the act as analyzed above.

*The second column, "Therapists,"*

Analyses the therapists' way of acting, as it is described in the literature. Here we see what the therapists see, want, do, the outcome of their acts, and so on. The summary is sharp and critical.

*The third column, "Clients,"*

Analyses the way the clients have experienced the acts of the therapist. The source is here what the clients have told me.

*The fourth column, "Critique,"*

Gives *my* critique of the way the therapists acted, including their interpretations, their goals, their methods, and so on.

## Results

The methodology shows a very one-sided view on the patients, narrow goals, and a very one-sided methodology in which narrative and coercion are at the core.

The results show low recidivism, but also very negative feeling and judgment of the patients.

The methodology is described as "psychotherapy," but there is no attention paid to the psyche of the patients, only to their behavior and thinking, not to their obsession, depression or such problems; it is not "therapy" at all, it is behavior modification - or ideology.

## Conclusions

The cognitive behavioral model of treatment of sex offenders needs a critical view, review and change.

Feelings of the therapists as well as of the patients have to be investigated in a process of developing this methodology into a less one-sided and narrow model.

Start with the vision of the human being, thus on a philosophical level. Then, review the goals and methods, which might be done on the level of the psychology and psychiatry in a broad sense, thus not only on the level of the cognitive-behavioral psychology.

## Quotes

### A mother:

"There are eight teenage boys and two therapists, and all the rest of us are parents and grandparents. We are bewildered, we are depressed and we are all consigned to this room for months. I am sick for hours beforehand and a day or more afterwards, unable to sleep in peace, to eat, to hold a casual conversation.

These boys, including my son, are sex offenders. We, as their parents, are complicit in crimes hard to explain or define. Recently I asked my 14-year-old son what he's learned from the painful events of the last year, and he said, "*I've learned sex is bad*. I don't want to think about it anymore."

I believe the cure has been much worse than the disease.

Each of the boys in our therapy program must 'disclose,' again and again, to all of us. Public confession is believed to be more than a good -- it's considered necessary to healing, a sign of responsibility, the willingness to take one's crimes upon oneself.

He's learning about 'ownership' and 'restitution' and 'errors of thought.' I don't believe that it is his fault that the system is so cruel, the therapy so shallow, the philosophy so unintelligent."

"The consequences afterwards? I have listed them:

- \* depression
- \* sadness
- \* always have watery eyes
- \* to withdraw into oneself
- \* anger when the person "wakes up" afterwards
- \* traumatized
- \* feeling inferior to others
- \* feel ugly and unworthy
- \* feel crushed
- \* scared of people
- \* no more self-confidence
- \* isolation
- \* insecurity
- \* stress
- \* brainwash
- \* feeling of being bad
- \* feeling of oneself not having being respected in his beliefs
- \* feeling of not being able to express oneself enough
- \* terrorism
- \* discrimination."

### **Another client:**

"I could constantly hear welling up in my brain the words, 'Sex is wrong. *Love is wrong.*'"

## **5. Ipce decides on Ipce: Internal matters**

### **a. Proposals and thoughts, by Howard**

**Note added by Howard Kline** [< <http://www.cirius.org> >]

The following text is taken from a post made by me on IMO, Ipce's private online forum, on March 14, 2006, shortly after joining the organization, in response to a request from Frans on the forum for suggestions for the agenda of the upcoming meeting. I was surprised that I was the only person to respond to Frans's request and I was further surprised when Frans didn't even acknowledge my suggestions, much less indicate any consideration of using them. But I was all the more surprised that when I arrived at the meeting, Frans handed me a printout of this post and asked me to take 30 minutes to present its ideas to the meeting. Not

having been asked in advance, I was not prepared to speak on these ideas, but did my best to summarize them. I only managed to cover a small part of the content of the post. Some of that content was completely out of context for the actual meeting, such as Section 2, *Potential papers to present*, which was an offer by me to prepare a paper for presentation at the meeting.

The indented notes within the text below are comments added by Frans for publication here in the *Newsletter*.

I thank Frans for allowing me to add this note here.

### **1. Strategies for effecting change.**

What are things that people can do to turn the world toward acceptance of childhood sexuality and pedophilia? (I understand that at Ipce we only discuss these ideas, not carry them out within the organization.) Some ideas for discussion could include the following.

#### **\* Legal action.**

Is there a way to bring together some action to select and support one chosen test case somewhere in the world, where we attract attention to the merits of our cause? For example, take a look at what some guys who want better rights for unwilling fathers [\*] have done. Mel Feit has been waiting for over ten years for the right case and is now taking one to court. We need to understand the legal issues involved and develop strategy for filing and prosecuting a case. We don't have to win in order to win. Remember Clarence Darrow [\*\*] lost the Skopes Monkey Trial, [\*\*\*] but he turned around the thinking of an entire nation on the subject (until recently, at least) and his case resulted in several laws being overturned after his defeat.

[\* < <http://www.foxnews.com/story/0,2933,187227,00.html> >

\*\*Clarence Darrow was the lawyer who defended John Skopes, a high school biology teacher charged with illegally teaching the theory of evolution in Tennessee in 1925. Skopes was convicted, but the public became conscious of the absurdity of the law, so that it was shortly afterwards abolished.

\*\*\* <

<http://www.law.umkc.edu/faculty/projects/ftrials/scopes/evolut.htm>  
>]

#### **\* Media action.**

SQR (Sure Quality Radio) is a wonderful boylove radio station on the Internet, but its listenership is beneath negligible. Is there a way to get that message to a wider audience? And is anybody ready to up the ante to ped TV

#### **\* Child "sex offenders."**

Something horrific is happening in the US, in that children, even six- and nine-year-olds, are being prosecuted in criminal court for consensual sexual activity with other kids their same age. We actually have cases of



kids being charged with raping each other! (See references here < <http://www.cerius.org/ref/YouthPred/index.htm> > \*)

[\* And "Absurdities" in Ipce's newsletter # 20 at < [http://www.ipce.info/newsletters/e\\_20/e\\_20\\_3b\\_absurdities.htm](http://www.ipce.info/newsletters/e_20/e_20_3b_absurdities.htm) >.]

As terrible as this is, it also represents an opportunity for us to make our case in a whole new way. These criminal cases are the natural result of a society that holds sexuality to be unnatural and unhealthy. How can we use these cases to show the world the craziness of its position on sex?

### \* **Conferences.**

I was excited to learn from Barrie about the activities of Ipce members at two sexology conferences in Paris in 2001 [< [http://www.ipce.info/newsletters/nl\\_e\\_12/part\\_3.htm](http://www.ipce.info/newsletters/nl_e_12/part_3.htm) >] and Cuba in 2003. I understand that in Paris, Frans delivered a paper [< <http://www.helping-people.info/lecture.htm> >], while Tom had a paper [< [http://www.helping-people.info/articles/violent\\_frame.htm](http://www.helping-people.info/articles/violent_frame.htm) >] accepted and then retroactively rejected. And I understand that Ipce members distributed copies of the unaccepted paper with a flyer attached explaining that it had been pulled from the agenda, and I understand that Ipce members asked some challenging questions in the sessions that got some people thinking.

So I wonder if people would like to start talking about papers that we could work on for presentation at the 2007 WAS conference and at other even more mainstream psychology and psychiatry conferences.

[See Prague 2006, # 4 of this section]

Remember that removal of homosexuality from the DSM [< <http://www.cerius.org/personal/action/APA.htm> >] was accomplished by activism within the APA.

Is there something we can do to help instigate or support that kind of activism again [< <http://www.mhamic.org/newsapasymp.htm> >] for child sexuality and pedophilia? In addition to talking about papers people could present, we could also discuss the idea of people attending certain conferences in groups. What other conferences in the world besides WAS would be important for people to participate in? One idea completely outside the world of sexology and psychology is the World Social Forum, [< [en.wikipedia.org/wiki/World\\_Social\\_Forum](http://en.wikipedia.org/wiki/World_Social_Forum) >] where we could raise the consciousness of other political activists.

[Dutch people from *Counter Balance* participated in the Dutch Social Forum with a stand with published papers, background papers and a flyer.]

## 2. Potential papers to present.

If people are interested, I have some ideas for a paper. One could be titled *The Ultimate Peace Movement*, which would be about the role that pedophilia could serve in raising healthy, happy, peaceful children who would grow into bright, aware, participating citizens that would not sit still and let their leaders take them into unprovoked wars. In this paper, I would probably call on the work of James Prescott [[http://home.wanadoo.nl/ipce/library\\_two/files/prescott\\_en.htm](http://home.wanadoo.nl/ipce/library_two/files/prescott_en.htm)] for support of the idea. Other references people might want to recommend would be welcome.

Another possible topic is a little more whimsical, but with a very serious side to it. It might be called, I have a Penis - Thank You!. The idea here is to acknowledge in a serious paper something that people are just not allowed to talk about -- and to acknowledge the reasons we don't talk about it and the reasons it would be better if we did.

## 3. Controlling the agenda, meaning the agenda out there, not at our meeting.

This idea is based on some interesting ideas presented in a paper by "Sir John" at the 2004 meeting [[http://www.ipce.info/newsletters/e\\_17/report\\_2.htm#a](http://www.ipce.info/newsletters/e_17/report_2.htm#a)]. I think this was so good, we should discuss it again. Sir John said it is time for us to start asking the questions!

Questions such as:

- ✳ Why do children actively seek sexual contact not only with their peers, but also with adults?
- ✳ What action is the State taking to deal with predatory children who are intelligent and determined enough to use technology in the pursuit of knowledge and sexual experimentation?
- ✳ Why do children deliberately enter Internet chat rooms which they know are sexually explicit and may lead to a physical encounter?
- ✳ What about the widespread "abuse" of children by adults who are not paedophiles?
- ✳ What are Governments doing to protect children from the serious harm caused by passive smoking, careless and drunken drivers, domestic violence, bullying at school, and exploitation by ruthless advertising campaigns?

In terms of the agenda for our meeting, it would be interesting to spend some time talking about what can be done to get these issues on the agendas of the rest of society. Of course, all of the ideas listed under Strategies for effecting change above have that intent, so maybe this is part of that discussion, I'm not sure.

## 4. Language.

The language we use is a powerful part of who we are. We live in a hostile, belligerent culture and one of the ways we manifest that hostility

is in our language. As pedophiles, who have the ability to make the world more peaceful by helping to raise happy children, we can take a step in the direction of that more peaceful world by distilling wonton hostility from our own language. So for example, in discussion at the 2004 meeting,

[< [www.ipce.info/newsletters/e\\_17/report\\_2.htm#e](http://www.ipce.info/newsletters/e_17/report_2.htm#e). >] there was the statement, "Do not attack people, but ... Attack certain ideas." Even though this is about replacing violence with discussion, it uses the language of violence to describe that discussion. I suggest we think about the words we use and do the best we can to leave hostility out of our speech when it is not intended. In this case, we could say "challenge certain ideas" or "dispell certain ideas." For another example, instead of the common expression of "attacking" or "fighting" problems, we could speak of "addressing" or "solving" those problems.

### **5. Talking and doing.**

In the report on the 2004 meeting, there was the complaint from young people [ < [http://www.ipce.info/newsletters/e\\_17/report\\_6.htm](http://www.ipce.info/newsletters/e_17/report_6.htm) >] that "nothing happens, we want action." Well, I am a middle-aged man, and I want action too. But I respect Ipce's mission to be a forum, not a center of action. Therefore, could we have an agenda item, if necessary as a sub-meeting separate from the main proceedings, in which people can discuss ideas for action to be carried out by members individually or in other groups outside of Ipce? I.e., Could we plan to have a *discussion of action*, while declining to have the group itself be the planner, promoter, or progenitor of such action? That may be a thin distinction, and perhaps we could have some discussion of how to have and maintain such a distinction.

Are there people who were at the 2004 meeting who are not returning to Ipce meetings because they found Ipce inhospitable to calls for action? That would seem to be a sad loss because those people should have a lot to bring to the discussion. If we're going to have the "discussion of action" mentioned above, could we make a concerted effort to specifically invite those people back with a promise of that discussion?

### **b. Should Ipce publish books or a magazine?**

On the IMO Forum, a discussion took place on whether Ipce should start publishing books. On the *pro* side were writers who want to publish and don't have the money, time and expertise to do that. On the *con* side were the members who point to Ipce's Mission as a forum, not as an action group. Action is up to the members themselves, and their organizations, on their own. Publishing books was seen as a kind of action. Yes, gathering documents and publishing a website is also a kind of action, but that is the only action mentioned in the Mission Statement.

On the *con* side was also an argument that, if Ipce would do this, the first book published should *not* be a report from a prisoner and all his

problems. People do not want to read and buy such a book. They do not want that information. It was also argued that publishing books will cost much more money than we have and that thus the membership dues would have to be raised significantly. The same is true of the manpower and time available.

It might be better for those members who want to publish books to form themselves into a team, help each other, and cooperate with organizations that already are able to publish, such as the Foundation *Amikejos* that publishes the magazine *KOINOS*.

### **c. Should Ipce appoint delegates to approach selected people or organizations?**

An example is a leader of a Christian organization, being a powerful force in Washington and having an open mind. There are more such people and it might be good for Ipce to carry on its discussions not just internally, but also externally. Actually, Ipce has at one time appointed a speaker, a non-member, to answer questions in a radio program.

However, again it was said that Ipce is not an action group but a forum - a forum with a diversity of opinions, not with one formal opinion. The members and the meeting have no control of the opinions expressed by a representative. And we know that such a discussion can be difficult because of the hard walls a representative might meet and the manipulation that is well-known in the media.

It might be better to approach people with an open mind as a *member inspired by Ipce*, not as a *representative* of Ipce.

### **d. Report of the Secretary, June 2005 - June 2006**

Ipce now has 75 members in 19 countries all over the world. Members who cannot be reached are removed from the list, while others arrive as new members. 61 members have provided an e-mail address for communication, 11 have not, 3 receive the Newsletters via a friend. The latter receive the paper Newsletter. 28 members and one guest are also enrolled in the Internet forum, IMO, Ipce Meets Online.

The secretary has the authority to make decisions during the year between meetings, such as to accept new members. The procedure is to exchange a series of e-mails with the secretary and with a member in the same country, or at least speaking the same native language, as the candidate member. At the moment there are nine candidate members.

During the past year, started by discussions on the IMO Forum, a new team of four members has been formed: the Membership Committee. It has its own subforum, only visible to its members, for discussion of new candidate members. The purpose of the committee is to recruit more

new members, whereas previously new candidate members approached Ipce to ask about membership.

This opened a discussion on the criteria for (new) members. The committee asks the Meeting to discuss this item, to decide on the criteria and to appoint the committee members for the next year. .

Another team is the Emergency & Conflict Team, consisting of four members, appointed by the former Meeting. There have been no emergency cases. There was only one case of conflict that not could be resolved. One of the members opposed the mention of the French organization, *Ange Bleu*, on the Ipce website. By doing so, he conflicted with a fellow Ipce member who participates in *Ange Bleu* and thus supports it and with other members who accept or even appreciate the organization. The opposing member resigned his membership because of this and other reasons and was not willing to find another solution.

The conflict mentioned at the former meeting, the defaming case, [[http://www.ipce.info/newsletters/e\\_19/2\\_report\\_3.htm](http://www.ipce.info/newsletters/e_19/2_report_3.htm) >] has been resolved. The meeting decided to re-invite the person and he has accepted the invitation.

The Team asks the Meeting to appoint its members again for the next year.

Another task of the secretary is to make newsletters, usually one after the meeting, one before the meeting, and one in-between, usually made in the winter. I have made a newsletter after the last meeting and one just before this meeting in 2006, but regrettably none in-between. In that period, I have had lots of computer problems. One after another (second-hand) computer crashed, after which I had to reinstall a lot of hardware and software with data. Ultimately, I have bought a new one, with the latest versions of hardware and software, which works well. I have asked Ipce to pay a small part of the immense costs of the computer repairs and acquisition.

I am able and willing to continue my task as the secretary.

#### **e. Report of the Webmaster, June 2005 - June 2006**

Ipce has its main website on a paid account at demon.nl, with its own domain names. On the Demon server are the original Ipce website with Library 1, the Statements and Documentation lists, the later-made Library 3, the Newsletters, and two host sites, "Books Reborn" and "Host." We also have an account with a subdomain on Wannadoo.nl with Library 2, in which the longest files are placed. By all this, about  $\frac{3}{4}$  of the room available is used. We might in the near future need more room. In that case, an update of the Demon account will be sufficient - but will have to be paid for.

Some members have advised that we move to a cheaper provider. I disagree because a lot of URLs would have to be changed and many articles would not easily be found by our visitors. Demon is a good provider: there have never been problems, whilst other providers, such as *xs4all.nl*, have removed websites with sensible content.

Ipce also has its internal IMO Forum, hosted by BlueboxServer.net, an inexpensive provider operated by one of our members. The IMO Forum also includes the IMO Archive in which the best background articles or even books are placed. This archive is not publicly accessible because of the authors' rights. The IMO Forum has daily messages, discussions, news items, background articles, articles about arts (no pictures or images), and subforums only accessible for the two teams and those who attend meetings. IMO is protected by a double set of usernames and passwords.

We have had several technical problems with the IMO Forum, which was now and then not accessible at all. The source of the problems was overload at BlueboxServer. Ultimately, the owner bought a new server, but installing a server is very difficult and time consuming. We also had to change the system with which I manage the membership, enter new members, give them user names and passwords, and so on. It took some time before we found and installed a system in which I can enter new member data on my Windows computer and have the data accepted and managed on BlueboxServer's Linux server. But now it works.

The Ipce website has had 170,000 page views since 2002, which is more than 100 per day. Recently traffic has even reached about 200 hits per day.

Because of the technical problems mentioned in the secretarial report and lack of time because of my activity in other organizations, among which the regional JON group is quite time consuming, I only scarcely have been able to update the site. A pile of files is waiting. As the problems of JON are mostly resolved now, I will find time in the coming months to update the website.

By the way, one of our members pays for the domain registration and so is the owner of the domain. He also has made a complete mirror of the whole website. The owner of the BlueboxServer has a mirror of the IMO Forum.

I am able and willing to continue my task as Ipce's webmaster for the coming year.

Frans

<b>f. Financial Report Ipce May 9, 2005 - May 15, 2006</b>						
	Report	Expected		Report	Expected	
	2004-05	2005-06		2005-06	2006-07	
<b>Starting balance</b>	<b>1.315,62</b>	<b>1.046,99</b>		<b>1.037,63</b>	<b>475,22</b>	
<b>Income</b>						
Dues	264,46	500,00		205,74	500,00	< ****
Gifts	445,00	250,00		145,00	150,00	
Other: interest	7,76			4,07	3,00	
<b>Total income</b>	<b>717,22</b>	<b>750,00</b>		<b>354,81</b>	<b>653,00</b>	
<b>Start + Income</b>	<b>2.032,84</b>	<b>1.796,99</b>		<b>1.392,44</b>	<b>1.128,22</b>	
<b>Costs</b>						
Newsletters	-226,01	-225,00		-47,00	-200,00	< Four
Meeting	-100,00	-500,00		-19,90	-125,00	
Secretarial costs:						
Postbox & stamps	-64,60	-75,00		-64,60	-50,00	
Web site						
Providers	-581,70	-618,60	< * & **	-625,60	-630,00	
Other costs	0,00	-100,00	< articles	-27,72	-50,00	
Various	-22,90	-50,00		-132,40	-50,00	

costs						
<b>Total costs</b>	<b>995,21</b>	<b>- 1.568,60</b>		<b>-917,22</b>	<b>-1.105,00</b>	
<b>Final balance</b>	<b>1.037,63</b>	<b>228,39</b>		<b>475,22</b>	<b>23,22</b>	
					NB***	
ASN Account	163,02			68,69		
Postbank FG acc	874,61			406,53		
Total	1.037,63			475,22		
<b>* Providers</b>	<b>Month ly</b>	<b>Year</b>	<b>Various costs 05-06</b>			
Demon **	35,70	-428,40	-13,60	Trav. Fin Check		
Wannadoo	6,85	-82,20	-18,80	Trav. Gathering		
Bluebox	10,00	-120,00	100,00	Part of pc rep		
Total	52,55	-630,60	132,40	Total		
** OR more if we need more room.						
*** Not enough to publish books or magazine						
**** More members have to pay a higher amount. Proposal: 25 € or 30 \$						
This report, the cash book and the bank account has been checked by Titus Rivas, and found in good order.						

### g. Discussion in the meeting

What is Ipce? It is a forum - not too active and dynamic. One of the members wants to invite more new members and to install a Membership Committee to do that. He has submitted a long list of candidates. But other members moderate his enthusiasm. Most of the persons named are already active and have their own organizations. They must know us, maybe appreciate us, but have not asked for membership. If we invite them, they will say they are already active in their own way and have no more time.



The model 'all heroes in one group' does not work. They don't want this, and if you keep trying it, the group will disperse or explode. The model 'Ipce as an umbrella organization' has been tried in the past, but did not work and has been rejected. In 1998, in Athens, the Meeting has decided to change Ipce from 'an organization of delegates from organizations' to 'a forum of persons,' thus from an umbrella to a forum - a forum of *some* persons who want this, not of *all* or even *many* active people. And eighty members is already many. Too large a group cannot work. It would make for discussions that are too long, longer than people want; it would take up too much of people's time. It is important to be reachable and to make contacts possible. That is enough. People will choose their own ways of action.

The members also moderate one another by saying that we do not need over-enthusiastic or over-active people who start a lot of action in the name of Ipce. A Membership Committee, okay, but keep it small and be very careful and thoughtful; moderate each other. And report to us next year during the meeting.

Does Ipce have a board, officers and a constitution? No. Does Ipce need a board, officers and a constitution? No. We do not need documents, we need people to discuss and to work. We have a mission statement and a simple model: The annual meeting decides. We have a secretary, a webmaster and a treasurer, a domain owner, and two small teams (Emergency & Conflict Team and now Membership Team). They do the work and are permitted to make decisions in the year between meetings. They report and the meeting decides. That's enough.

Nevertheless, there is a problem. Our secretary, webmaster, treasurer and chair of the meeting are all only one person, Frans. His work is greatly appreciated, but such a model is sensitive to problems such as illness and computer troubles, not to speak of old age and an illness leading to death. Remember Frits Bernard's sudden passing away.

Thus, Frans has to divide his work into separate tasks, to form a team and educate members to fulfill these tasks or at least take them over if needed. For example, now he is the chair of the meeting and the maker of the minutes. He is good in making very exact minutes, so let another member be the chair of the next meeting. Tasks such as the financial and the membership's administration can easily be shared. For the function of the webmaster, at least one other member must share the FTP-addresses, user names and passwords, as well as the hardware, software and know-how. Frans does agree with these ideas and will start to form a team of volunteers to share the data and the work.

#### **h. Decisions of the meeting**

- ✳ To *not* publish books, but to ask the members to help each other and to ask for help of other organizations - thus, to *not* change the Mission Statement.

- ✳ To *not* appoint representatives or delegates to approach outside people for discussion.
- ✳ To accept the report, and thus the policy, of the secretary.
- ✳ To accept the report, and thus the policy, of the webmaster.
- ✳ To accept the financial report.
- ✳ To ask the members to pay more dues:
  - ◆ 25 Euros or 30 dollars for the coming year, but
  - ◆ Ask the receivers of the *paper* Newsletter *by post*, to pay more if possible.
- ✳ To re-appoint the Emergency & Conflict Team, except one member who will not be able to do this for the time being.
- ✳ To appoint the Membership Committee with four members, but to ask the committee to work step by step and very carefully.
- ✳ To use criteria for new members that can be distilled from Ipce's Mission Statement: They must be able to participate in "scholarly 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." Thus, new members ought to *have* an opinion, but having written excellent essays is not a criterion. This implies that we accept 'lurkers,' at least for the space and the time they need to develop themselves.
- ✳ To appoint Frans as the secretary, the webmaster and the treasurer for the coming year, but ...
- ✳ ... to ask him and the members to form a working team with more divided responsibility, which step by step will be committed with concrete tasks, and ultimately can take over the flag. However ...
- ✳ ... *not* to form a formal board with officers and a constitution, *but instead* a team of volunteers.
- ✳ To begin with, one of the members present is asked to organize and chair Ipce's Meeting 2007.
- ✳ To let the latter chose the country and place of Ipce's Meeting 2007, *but* not to choose for the UK or the US.
- ✳ To delay the discussion about a brochure to the IMO Forum.
- ✳ To support a new "Support" group by placing an URL on Ipce's home page.

## 6. Dutch groups present themselves

### 1. KOINOS Magazine

Koinos Magazine is a quarterly magazine on teenage boys and boy-love aiming at an international audience, with all texts printed both in English and German and offering an optional Dutch language supplement. It is published by the Amikejo Foundation on a non-profit base, sold via several bookstores over the world and sent out directly to subscribers. At least some readers can be found in almost any country in Europe, in

Australia, New Zealand and in Japan, but the majority of the copies are sold in the USA, Germany and the Netherlands.

Since the Internet has become the primary source of information for a growing number of people, all printed magazines are confronted with a gradually decreasing number of copies sold over the years, and Koinos is no exception. Currently it is still possible to offer the magazine for a reasonable price and maintain a proper balance between costs and revenues at the same time, but this may become more difficult in the future.

For this reason the Amikejo Foundation is investigating the possibilities of offering an online version of Koinos in HTML or PDF format beside the printed version, and discussing other alternatives. One of these could be a more intensive cooperation with Ipce, beside the occasional exchange of articles it already does now.

Some Ipce members present point out that Ipce's mission is not to show the beauty of boys by publishing arts and pictures, but to form a forum on a broader subject by publishing mostly scientific articles without images. That being a fact, some resources may still be shared fruitfully. For instance, Amikejo might be able to help Ipce members with publishing books and booklets. Any suggestions in this area are welcome.

## **2. Tegenwicht alias Counter Balance**

My name is Titus Rivas and I am the chairman of *Stichting Tegenwicht* or *Counter Balance Foundation*. The main purpose is the maintenance and growth of an active website with the same name in Dutch, and partly translated into English on < <http://www.tegenwicht.org/> >. The website contains articles about a wide range of social and moral subjects, most of them with a small library with sources and background articles.

I think it won't be a secret that it is once again Dr Frans Gieles who is the main source of inspiration, the main tireless writer, and the webmaster of Counter Balance. It was his initiative and he is the one who searched for suitable co-workers, mostly with a scholarly background and the same affinity and experience in writing serious papers.

The relevance of Counter Balance to the issues that matter the most to Ipce may not be immediately obvious. However, our articles include essays about rather controversial subjects, such as sexual freedom, sexual tolerance, and indeed, pedophilia.

This should not be misunderstood as a statement that Counter Balance is a real, all-round, or permissive 'pedophile' website, as it is not, not even implicitly. This fact can be approached from three different angles:

✳ First, authors like Frans Gieles and me share a sincere interest in societal, social, spiritual and moral issues. We appreciate the

opportunity to contribute our views about hot topics, such as the political status of Dutch asylum seekers, social politics in general, animal rights, neo-conservatism and disinformation by the media.

- ✳️ Second, by showing general standards of quality in the coverage of important issues, Counter Balance also makes it possible to attract serious attention to subjects such as child sexuality and pedophilia. This may be seen as a strategic benefit.
- ✳️ Third, most of the contributors share a critical and partly political, mostly left-wing perspective on present-day society and its developments. The hot subjects, such as children's sexual development, intergenerational relationships and pedophilia cannot be separated from more general issues.

So, in this respect, issues related to Ipce's objectives are to a certain extent to be regarded as an intrinsic part of a wider spectrum.

The on-line articles of Counter Balance may be divided into

- ✳️ On the one hand, anonymous or so to speak collective papers, written by "Tegenwicht," based on a thorough study and analysis of newspaper clippings and articles from magazines, written by one of us and edited by the rest of us,
- ✳️ On the other hand, personal essays which give the authors' names.
- ✳️ Apart from this, a general Web log, which follows the latest developments on a nearly weekly basis.

Again, it may be no secret that Frans is the main contributor although others, like me, are trying to add contributions of our own. Frans has tried to find people who are willing to translate the articles into English, and quite a few, about half, have been translated.

### **3. A research project, by Titus Rivas**

This project was started by me almost nine years ago. The project focuses on positive, voluntary and harmless relationships between minors and adults, as seen by the (former) children after they have grown up. Over the years, I have collected about thirty more or less reliable stories from articles in journals or books and on the Internet. A few were produced from interviews I had with Dutch respondents.

I have never been more convinced of the reality of such positive, voluntary relationships. Just like Theo Sandfort, the late Frits Bernard, Frank van Ree, Rind, Bauerman & Tromovitch, Tom O'Carrol and last but not least Howard Kline, I believe it is essential that such cases receive much more scholarly and public attention. In my view, such stories should form the main basis for any responsible kind of emancipation of

harmless, voluntary, pedophile relationships. Of course, they can be backed up with testimonies of minors while they are still children or teens.

Unfortunately, nowadays such cases seem to be ignored both by the general public and by most scientists, psychiatrists, psychologists and other health professionals. If one asks the general public to report their own positive experiences, this is usually seen as a hypocritical attempt to decriminalize awful attacks on children's integrity. Nevertheless, I personally believe that the collection of ever more positive cases, and their resonance in the social sciences and in society at large, is our only hope in terms of counterbalancing the status quo concerning responsible expressions of pedophilia.

Therefore, I welcome any reaction in this field. You may contact me via e-mail at < titusrivas@hotmail.com >.

With regards to other approaches such as political activism or showing a connection between violence and sexual deprivation, I am afraid they won't impress anyone who simply does not believe that pedophile relationships really can be voluntary and harmless. In the Netherlands, we have recently seen an enormous outrage against what is often called 'the pedophile party' [see below]. This effect is mainly due to the fact that there is an almost total ignorance of, and disbelief in the reality of, voluntary and harmless intergenerational relationships with children. So, I believe we have to start with this.

#### **4. JON**

"JON" is an abbreviation of "JORis Oost Nederland," which means "JORis in the Eastern Netherlands," while "JORis" is itself an abbreviation of, translated, "Youth-adult relationships, intimacy, and sexuality." JON is a group within the NVSH, the Dutch Association for Sexual Reform. "Joris" is, as is "Martijn," a boy's name in Dutch, but JON is also for girl lovers.

Since 2004, I am a member of the group. So, I was not involved in the house raids and arrests of November 2003. I only have heard a lot about it, and I see the group is small now. But it is nice to meet each other in such a small group. Initially, I missed the choosing of specific themes to talk about, but now I know that anything may be discussed.

The Martijn Association is more action-oriented, whilst the JON group is more involved with our feelings and our living in our actual society nowadays. Thus, my choice was JON. Regrettably, however, we have no women in the group. Gradually, I began to know the boy love and girl love community, as well as their attacker, Mrs. Ireen, who chose the nicknames "Martijn" and "Joris" for the lewd teachers she describes in her recent book, which, by the way, is ignored by most of the media.

Some of the members have to undergo compulsory treatment in one of the community treatment centers for (sex) offenders here in the Netherlands. Some of those centers are called "De Waag," which means 'weigh house.' Recently I visited a historic weigh house and was told that in the Middle Ages witches were weighed there to prove that they were witches. Well, the modern weigh houses are for the modern witches, the pedophiles.

Such clinics work along the lines of the cognitive-behavioral model. This means that you have to change your thoughts or, more realistically, you have to pretend to do so. Also your behavior must change, so take down those nice pictures from your wall. The staff will come to control this. Such methodology is *no cure but control*. Frans visits several people in such clinics, and speaks also with the staff. He wrote and presented an article about this kind of sex offender treatment.

The difference is that JON does not pathologize pedophilic feelings. In my own development, I have accepted my feelings. I have not come to think of them as normal, but I feel them to less of a major problem than before. It is a feeling you have to learn to live with. It is a variance, not an illness. A friend of mine says, "It is just like apples. You like them, or you don't."

One of the guests spoke up to approve this view; breaking the law is never advisable, but it is not by definition an illness or distortion.

*Does the group have a mission statement?*

We try to help each other, practically and by talking with each other. We look for and find ways to come to terms with our feelings and to prevent problems. We advise and help each other to follow the law, so, for example, not to download porn. It appeared that downloading porn can become like an addiction for some members. The group tries to diminish this addiction.

*Does the group have ethical standards?*

As I said, obey the laws. And there are the guidelines that Ipce also has [see the Statement "Ethics and intimacy in intergenerational relationships; 'First, do no harm' in Ipce's Newsletter E 17, June 2004].

*Does the group have a political agenda? E.g. age of consent?*

No activism, only a website with 21 styles of living presented [[http://home.uni-one.nl/plein/jon/Leefstijlen/Engels/stijlenframe\\_engels.htm](http://home.uni-one.nl/plein/jon/Leefstijlen/Engels/stijlenframe_engels.htm) >], which we might call a soft form of activism. We have never spoken about the age of consent until recently when the new political party raised the issue. The talking, the subjects and the discussions are usually much broader than such concrete issues.

There have been a lot of subjects to talk about, the recent death of Frits Bernard, the coming of a new political party, the fight by Ireen, this meeting, the Boy Love Day - which might be better named 'Child Love Day' - all those therapies, and more, all simultaneously with my own development.

## **5. The Workgroup in The Hague**

We also are part of the NVSH. We recently combined our meetings with those of the group in Rotterdam because, for lack of money, the Rotterdam NVSH (RVSH) had to give up their meeting place. We have "open evenings;" visitors ring the bell and the last arrived visitor opens the door. This is to avoid TV cameras.

We are an encounter group, talking about a broad range of topics. Like JON, we are not a therapy group. And like JON, we recently have spoken about the death of Frits Bernard and the new political party, and so on. Our visitors and members appreciate this; they need to talk. We are also no longer an action group. About eight years ago, we were in contact with all the regional moral police officers, but this is no longer so.

*How do you prevent problems such as JON has had with its travelers to Tunisia?*

We have ethical standards. The 'Hague standards' appeared to be a bit more severe than the 'Rotterdam standards,' so now that we are together, we discuss them again. The group admonishes people who talk about children inappropriately, for example by defending prostitution or sex traveling. Most of the members are attracted to children, but actually have no contact with children. Just as in JON, it is 'not done' to exchange pictures and so on. New members are first welcomed in a small group. But the group is not responsible for what the members do outside of the group. Yet, we have to protect the group and its members, sometimes against themselves.

## **6. The Alje Klamer group**

Alje Klamer was a radio pastor. The group is small and connected with the Paul's Church in Rotterdam. The group discusses, organizes meetings or symposiums, and tries to help local people. Regrettably, the church has to move to another building and has to give up a part of its work for asylum seekers, drug addicts, and other people with problems. Next year, Reverend Hans Visser will be given emeritus status, so the future is uncertain. A Dutch journalist has written a booklet against Hans Visser and his activities.

Regrettably, the last project of the group has failed. We have written to about fifty authors all over the world and have asked them to write chapters, texts that undermine hard but false beliefs. We wanted to publish a book in Dutch and in English. However, only five authors responded with six chapters, of which only three were good enough to publish, being just the texts of Titus Rivas and Frans Gieles. So we had to cancel the project and to ask the authors to publish their articles themselves.

## **7. The Martijn Association**

We have fewer members than before, so we also have less money for the OK Magazine. We have decided to make the magazine ourselves on a computer and printer, but fewer issues per year in order to save time. To make up for this, we have an electronic newsletter with news clippings and comments. We have national and regional meetings, which are partly working meetings with an agenda, but mostly are a way for members to meet each other. The members we see on those days include old as well as young people. Note that the Association Martijn is not the same as the new political party about which we will speak hereafter; they are separate organizations.

## **8. The new political party: The PNVD**

We had invited the chairman of, translated, the Party for Charity, Freedom & Diversity. We have, he said, founded this political party one month ago because people do not listen to us, thus we want to speak in parliament where they must listen to us. Questions, asked by members of parliament, must be replied to by the government. Our ultimate goal is to get onto speaking terms with society. In this society, I feel unfree, so something has to happen. If we don't succeed now, in the coming elections, than maybe four years later in the next elections.

We have a broad political program, but we shocked the world with our Chapter 9 about sexuality, in which we argue for a lower age of consent, twelve for the time being, for ultimately abolishing the age of consent, and for legalizing child pornography. We have had many interviews in which we have been able to spread our message.

*Is there a broad coalition? Are there members?*

No, as of now, there are only the three founders. Gradually, we will get members.

*In the US media, the news of your party was presented as an absurdity. How many members do you need?*

Some hundreds. In every district, thirty people have to publicly sign a list; and we have to pay money in every district.



*You have been called a 'pedophile party.' Are you? How many chapters are there in your political program?*

No, we are not a ped party, we are a *children's rights* party. We do not represent the pedophile community. We want to maintain real sexual child abuse as a crime. We have twenty chapters in our platform, but the media picked up on the 'ped' issue. Quite quickly, our Internet provider kicked us off because of our opinions. Initially, our name was "NVD," but a security firm with that name took us to court and the court said we had to change our name, and so we did. We argue for free public transport and free health care and for a ban on eating meat and fish.

*But that will cost you a lot of votes!*

It is a compromise among the three founders, two of which are vegetarian.

*Moreover, you argue for child pornography to be legal. This kills all your chances. The public picks up on this one issue, which will negatively stay in the memories of the public and the media. That one issue becomes 'the story,' and because of your stand on that point, your other points will fail.*

We know. Nevertheless, we will go on.

*This sounds odd.*

You can bring up the negative in a positive formulation: Children's rights. About five years ago, we [Martijn Association] went to the press and the situation improved a little. Now is the last chance for legal opposition, because society rapidly is changing in the wrong direction.

*From a public relations standpoint, the first thing you should have done was examine your audience. Secondly, you should have formulated your message in short statements, not telling them what **you** want, but what **they** want. Then, you should have looked for a good spokesperson. After all that, you should make up your platform, also in short statements.*

Good advice. Thank you.

*You want to make child pornography legal, but your political program mentions an age of sixteen to be allowed to participate in it.*

Yes, this is also a compromise. For child pornography, the legal age is now 18. We wanted 12, but there was too much opposition, so we chose to start with 16. For sexual activity, the legal age is now 16, we want 12, and later on no minimum age. For prostitution, we chose 16 as the legal age.

*Strange differences: Sex at twelve, pictures of sex at sixteen. Moreover, pictures of a 16+ are not **child** pornography, and prostitution by a 16+ is not **child** prostitution. Don't use those words! The word "**child** pornography" associates with much younger children. The press picks up that the PNVD wants to legalize **child** pornography, and that is what the public knows.*

OK, we might change this.

*Did you expect the negative reactions?*

Yes. There have been death threats. I lived in a trailer in a campground and one day after the media reports, I had to flee and my trailer was destroyed. Norbert has been expelled from the university. A firm named "NVD" took us to court. Miss Ireen with her *Soulaas Foundation* [meaning "comfort"] and others have asked the courts to forbid our party.

*Have there also been positive reactions?*

Yes, a few. The NRC.Next [a newspaper for young people] had one positive article. Reuters had a good interview. On TV, we could at least speak and bring out our message. But GreenLeft, a quite progressive political party, said that lowering the age of consent was not a good topic. Gradually, people have been mailing us about signing our lists.

*Nevertheless, I am pleased with this initiative. It must be successful. Even in the States, it must be possible to gather enough signatures. People should be constructive in their criticism and not discourage the founders.*

Critical remarks are helpful, not discouraging.

*It is a fine initiative, but half of the world is rolling over you now. I fear that you have few people supporting you. Your initiative seems to be more of a political **manifesto** instead of a political **party** that will get votes.*

For me, this is the only way to go now; it is our last chance.

*But you were not prepared; you only had expectations. Anything that could have gone wrong in your public relations has gone wrong. Now you are in a pit you have to climb out of. You will need more time, and you really need professional help for your handling of public relations.*

OK, but we will go on.

## 9. Some web forums and the IBLD

There are some Dutch forums on the Web: *Jongensforum [BoysForum]*, *Pedofilie.nl*, *'The Dutch Room'*, *Meisjesforum [GirlsForum]*, and *Martijn*. The posters on the first three forums make up, more or less, a boy lovers community in the Netherlands and the Dutch speaking part of Belgium, about a hundred mostly young men, who know each other also in real life. Twice a year there is an IBLD, an International Boy Love Day. This is an informal meeting, without an agenda, a chair or speakers. People simply meet one another in a relaxed atmosphere.

Now, in the Internet era, it is quite easy to make friends, and so they do. Note that we are a small country and a small language community, so we do not need to travel long distances to meet each other. So there does exist a boy love community here in real life, in sharp contrast to, for example, the USA.

The website and forum *Pedofilie.nl* was started by such a group of friends. We worked for two years to set it up — we all have jobs — and now have been online for two years without any problems, without any intervention of the authorities, and without specific events or developments. Only a few posters are radically for or against certain issues; most of the posters are quiet and serious. However, do not expect a very scholarly level; the content of the messages is actually mostly of a low level. We have 2000 unique visitors each month, mostly students.

*My impression of the Dutch boy love community is that there exists a real community in real life. They are clearly less depressed than those of us in the States - but also less active. The atmosphere is one of hanging around with each other, supporting one another - and that's it.*

Yes, indeed. These are groups of friends, mostly young men with their usual gossip and pestering, but also humor and support. And indeed, there is 'not too much' activity. However, normally 90% of *any* community is inactive. One does not see that 90%, but in our case, we do see, speak and meet them. This gives at least *the impression of* massive inactivity, noted for example by the people of Martijn and the PNVD, who seem a bit frustrated by that lack of activity or at least support.

We are lucky to live in a relatively quiet country, so one does not feel much need for action. Most of our posters have quite happy lives and live quite sensibly, intelligently, and reasonably. They know each other, support one another, and when necessary, right each other, as in an encounter group.

*Indeed. Forming a group and speaking openly may for some people imply to take action to improve the world - but surely not for others.*

Yes, indeed. For people who want action, this is frustrating. Especially if someone asks people to follow his goals and actions, these young people

feel insulted and refuse. The activist then feels frustrated and goes his own way.

Indeed, the atmosphere is optimistic and reasonably happy, not depressed. But maybe the depressed do not speak or post.

*Sometimes minorities feel guilty and tend to speak in extra-moralistic terms.*

Not here in the Netherlands. Here, they have more self-esteem and are less intended to change society. They discuss things among themselves online. They can be open online under a nickname. If anonymous, one might quickly overreact, but actually this does not happen. A few are in favor of sex, most are against it. That is their opinion; sex is bad, they feel. Radicals who do not accept this will feel frustrated. But our posters will not change their opinions, which mostly are that it's okay to have pleasant contact with boys, but no sex. Radical activists who want more are wrong in their view.

*Are there also girl lovers' forums?*

Yes, but with fewer participants and they are less of a community. We don't know why.

### **Building a site and a forum, forming a group**

Our young Finish guest is forming a group of about twenty young people in their teens and early twenties and building a website and a forum in Finish.

*Do you have a kind of ideology?*

Yes, more or less this, 'I'm not a pedophile, I am a boy lover.' 'Pedophile' is a tainted word, criminalized, and too connected with sex, which we don't want. The media keep using the word, which is totally unusable now. We prefer platonic relationships. 'Boy lover' is a better word for what we feel and want.

*But the media keep using the word 'pedophile,' and the public keeps using the label and does not accept other terms. It is an endless discussion.*

Let them do as they please. For us, boy love is an ideology; it is a style of living or, you might say, a style of action, 'the responsible boy lover' who avoids sex.

### **Three phases or a pyramid**

Let the discussion be neverending, it is important that it takes place and that more people can share it. Most people will not be active, maybe some of them will be later on.

In the Dutch NVSH, we have the view that on general there are three co-existing phases can be recognized in emancipation movements:

- ✳ 1. People only meet each other and talk with one another; there is no action.
- ✳ 2. Some people become active for and within the group, thus internally.
- ✳ 3. A few people become externally active.

This can also be seen as a pyramid. Many people, forming the base of the pyramid, are in phase one, some are in phase two, and only a few are in phase three, forming the top of the pyramid. The top needs the middle and the base of the pyramid. The base may not be 'active,' but is still important. We should accept this as a fact and do not try to change it.

The online community of the forums is the base, and is thus important. Those who are in the third phase and want action should not use the same forums to discuss their plans. They will not be accepted by the people in the first and second phases.

Our members and visitors said that the climate in the Netherlands is clearly better than the climate in, especially, the USA and the UK. Here in the Netherlands, the atmosphere is far more open, relaxed and reasonable. *Thus*, they said, there is less depression and there are fewer suicides and more responsible boy lovers who support and eventually right each other.

### **To the IBLD**

After all this talk, Ipce's members and guests went by train to the IBLD, which was scheduled in the mid-part of our meeting in another part of the country. We planned our meeting so that we would be able to participate in the IBLD.

In our Final Remarks, the next and concluding section of this report, we will look back on that day in which we went to meet the young people just described.

## **7. Final remarks**

## Looking back on the IBLD

Most members and guests who participated in the IBLD said they were glad to have shared that day and to have met that community of "ordinary, normal people who were able to discuss serious topics in an open atmosphere." They spoke of having met a community, not isolated individuals.

Most of the members and guests shared the observation that the boy love community they have met seems to be quite happy. Most of them do indeed prefer platonic relationships and they accept society as it is, and have adapted their style of living and their opinion to the society they actually live in. "Just normal people."

All members agreed with the view that this community may be in phase one, but nevertheless forms the base of the pyramid and is important - and should not be forced into phase two, action within the group, and surely not to external, public or political action. Leave that for the few persons in phase three and let them form their own groups to discuss their ideas, views, opinions and actions.

We might also view Ipce as such a pyramid, like all organizations, with a base that may 'lurk' and learn, a mid-group that is internally active, and a few who are externally active - for example by creating and maintaining and expanding a website with an extended and now quite famous library.

Someone said that he found the IBLD difficult because of the differences in language and the consciousness that he was in the midst of attractive young people, which in his own country was totally impossible.

Another said he had heard good things, like the existence of a telephone help line for people with pedophilic feelings, as well as their families and friends. He said he would try to open such a telephone line in his country, but also said that in his country it would be quite difficult to listen to narratives and to give advice without breaking the laws that actually fight against any kind of acceptance of feelings and relationships, surely pictures and even fantasies. It is a far better climate here, he said.

"But they are oppressed," said someone. "They ignore problems instead of improving things. There must be depressed people who were not present and who do not post to the forums. And I heard quite serious problems expressed, such as being expelled from a sports club without having done anything wrong, only for holding an opinion. Their show of happiness reminded me of the song, *The Tears of a Clown*."

That is possible, others said, but it is better to be oppressed in a group than in lonesomeness and isolation. They do not *feel* oppressed, so they do not see the need for action, let alone public, political action. They live

their lives, they adapt to society and are content with it. They make the best of it in the given circumstances.

Note that this is possible in *the Dutch* society, which differs greatly from, for example, society in the UK and the USA. Note also that they are not radicals who plead for sex, but are content with going about with boys in platonic relationships, and that's it. This is far better than other societies that make this kind of contact impossible and that create no safety for children, but only fear, depression, obsession, suicide and radicalism.

### **Looking back on the Ipce Meeting itself ...**

... members and guests said they were glad or even excited to have met people, new members, guests, the IBLD community, committed and interesting people with good ideas - and in a good atmosphere of comradeship as well as serious talking and especially listening to each other, which asked for some level of discipline and self-discipline. Every one thanked our kind host, an NVSH Chapter. They thanked the chair, the group leader so to speak, for creating and maintaining such an atmosphere in the group.

The chair himself, as always the last speaker looking back to the meeting, said that this meeting, just as the meeting in Athens in 1998, had 'not too many' members gathered, but had its own quality concerning the level of communication and the ideas presented and discussed. The breaks, lunches and traditional dinners were also important and pleasant, with their relaxed and friendly atmosphere. Thus, he thanked the members and guests for their participation.

## **Section 3: Articles**

### **1. Sources and Dynamics of Pedophile Panics**

Below are some quotes from professor in Sociology, Copenhagen University, Henning Bech's *Women and Men*, 2005

Please, read also the very informative book review of Henning Bech's very controversial *Women and Men* : Classical Feminism Continues to Create Pedophile Panic.

[< [http://www.ipce.info/newsletters/e\\_20/e\\_20\\_3d\\_bech.htm](http://www.ipce.info/newsletters/e_20/e_20_3d_bech.htm) >

Bech has gotten and still gets massive media coverage in Denmark since his very controversial book "Women and Men" appeared last year.

### **1. What one may not say - the taboo: The sweetness of Mother Power / Woman Power:**

“Is there something in the relation between men and women that is so taboo that it can't even be mentioned?” (p. 240)

“... access to the child's body yields power. And power is sweet; this we know if from nowhere else than from feminists' analysis of men's power at work. But the power over the child is not just sweet; it is related to that sweetness which is a derivative of the child's love, compassion and gratitude, as well as the mothers own ability to give and show love.

Mother power is not a central theme in the later years of sex research; however, the subject does appear now and then and up to this point, is not completely taboo. As we shall see a little later, this is, however, especially dealt with from certain angles, and in the most recent sex research, the depiction of the sweetness of mother power has not at all been viewed as proper. Here we are closing in on what reminds us of a taboo”. (p. 242)

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“Why is it that the child's body is so much more precarious than its soul? A number of analyses and theories have pointed towards the way in which the body in late modern society has acquired a prominent role as a crystallization point for meaning. In [the context of] post-modern society's lack of sturdy values and reliable social guidelines, the body's philosophical materialism offers a certain fixed point of reference in one's life. At the same time, the body is [the medium] through which a person can, and should, demonstrate that she or he is master of oneself – not least in displaying a solid and well-trained body. Furthermore, the body has become the means by which a human being can become an ‘individual’ demanding individual development and individual rights. (Gidden 1991:99-108; Bauman 1992: 187-204; Shilling 1993).” (p. 241, do.)

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“It is ... not an infringement on children's souls that is feared. ... The otherwise openly sexualized or eroticized aspects of such relations play no part whatsoever in pedophile or moral panic. ...

“In other words: The feared sexual “infringement” has to do with the direct, personal, physical access to the child's body. Certainly, the fear enumerates manifold [forms of] “psychological harm” due to misuse, but these are precisely the result of the actual cause: the encroachment on the body.” (p. 240, do.)

“It [is] not only fear for the child's sex organs that is the focal point; related to ‘sexual misuse,’ as seen in catalogue listings, is fear of the



infringement on the child's entire body, including all forms of personal relations with the child that literally or symbolically have to do with its body." (p. 240, do.)

## **2. When both man and wife insist on working outside the home:**

"Men must come home to the kids, so that women can work outside the home without guilt; but men must not take part in their upbringing, because then women would have to renounce power. And besides, men don't really want all that much to come home, even though they know they 'should'." (p. 242)

"There is considerable public debate over the possible spreading of 'women's' power into the workplace, from kindergartens to the universities, from government ministries to welfare offices ... . There is also a counter discourse which claims that women no longer wish to take responsibility for traditional female 'care-giving' jobs as a career (thus Sjoerup 1997; Baagoe-Nielsen 1999). But there is no equivalent discussion of mother power / woman power in the home.

## **3. Positive AC [Adult-Child] Relations**

"It is not improbable that the vast majority of sexual contacts between children and adults in themselves have nothing to do with misuse." (p. 213, "Kvinder og mænd" - Women and Men, 2005, Hans Reitzels Publisher)

## **4. Flawed Science - Classical Feminist Research is Flawed Science**

"I have examined this study ["Sexual Infringement Against Children and Youth", Leth, Stenvig and Pedersen 1988] in such details, because it is an object lesson in a type of "research" that lays claim to the rigors of scientific inquiry but instead, produces findings that stem from the prejudicial attitudes of the researchers themselves.

- ✱ The flawed definitions,
- ✱ the uncontrolled operations,
- ✱ the biased questionnaires,
- ✱ the worried approach,
- ✱ the inappropriate moral injunction,
- ✱ the quasi-government staging,
- ✱ the phony scientific orientation,
- ✱ the researchers' presumptuous interpretation of the findings,
- ✱ the skewed choices in classification,
- ✱ the prejudicial emphasizing and de-emphasizing of different aspects of the findings,
- ✱ the undisciplined use of language -

all of these elements are, to a very considerable degree, part of a process in which the "sexual abuse of children" is fabricated. At the same time, the children themselves never experience the sexual acts as misuse and

often more to the contrary. As adults, it is only under authoritarian pressure that they categorize these experiences as 'encroachments'." (p. 216 do.)

***Classical feminist research: The kingdom of special rules and norms for reason***

"A whole range of sexual contacts between children and adults could be viewed as harmless, if it weren't for being labeled 'abuse' and brought into the realm of hysteria. In other words, the real abuse occurs in the reaction of child care-takers, educators, psychologists, parents, journalists, and the police.

What otherwise could be an insignificant - maybe pleasant, maybe irritating, maybe indifferent - experience for the child is transformed into a *case le grande*, associated with insecurity, suspicion, interrogation, dreadfulness and horror. ...

There is no basis in anthropology and historical research for the assumption that every 'sexual' contact between adults and children is 'harmful' for the child, independent of the attitudes and reactions of those around him or her. (Compare Dover 1989; Herdt 1984; Foucault 1984a). On the contrary, one must take into account that these attitudes play an essential role.

It is not improbable that the vast majority of sexual contacts between children and adults in themselves have nothing to do with misuse. The fact that it is taboo to advance such views demonstrates the intensity and irrationality of the passion that rules in this realm of frightful horror fantasies; and once again it becomes clear that here reigns special rules and norms for reason." (p. 213 do.)

"We have seen when we're dealing with "child sexual abuse" that the realm of frightful horror fantasies is quite comprehensive in scope. But also the intensity is remarkable. Rules and norms that otherwise prevail in social life are dispensed with, and others take their place." (p. 204 do.)

***The realm of terror that surrounds "child sexual abuse" annuls free speech***

"In October, 1998, the chief psychologist in a Danish provincial town made the statement to the press that there are people who in their childhood have had free, positive and harmless sexual experiences with adults (interview in the Danish magazine *Euroman*, 1998, nr. 56.62).

[As a result, under threat of expulsion, he withdrew from the Danish Psychology Union.]

Shortly thereafter, he was fired by the City by a decision of the City Council (Politiken 10-2-1999, section 1:7).

Here, we have another example of how common norms for discussion are annulled in the realm of hysteria [Bech uses the word "horror"] that surrounds "child sexual abuse".

[The psychologist's name is Bent Petersen and is consultant to Lasse Nielsen's box office winning film "You are not alone". The Danish ombudsman vindicated Bent Petersen 100%, but having no other recourse than to appeal, the City Council decision was not overturned. However, with the Ombudsman's vindication, we now do have a documented witch hunt.] (p. 212 do.)

## 2. Culture of fear

Karen Brooks, February 1, 2006, [thecouriermail.news.com.au](http://thecouriermail.news.com.au)

So, it has finally come to this: Various sporting organisations banning parents and other adults from taking photos of children competing in games, frolicking on the beach or in pools and generally doing what we continue to lament the younger generations don't do enough of - being physically active.

The reason for these touted bans is sad and understandable. It's to deter pedophiles from taking covert photographs, misappropriating them and gaining whatever sick pleasures they, or others, might find from them.

One can't help but wonder, are these proposed bans taking our concerns too far? Is this *reductio ad absurdum* in practice?

I fear it may well be.

Media reports explaining the discussions to forbid (or seek permission from officials and parents) photography in various public places cite the incident at South Bank last year, where someone was caught taking clandestine shots of innocent kids and placing them on the Internet.

Now, my recollection was that it was just one individual, yet newspapers and TV reports claim it was "men", turning the activities of one pathetic individual into the intentions of many.

And I think this slip is indicative of what is occurring in culture overall. One becomes a few, a few are transmuted into many until potentially society becomes a minefield of anxiety and trepidation.

After all, we don't stop flying because a few fundamentalists crash planes into towers; nor do we cease to ride on trains or buses in the wake of other bombings.

Building on our ever-increasing culture of fear, the unspeakable objectives of a few not only begin to define everyone else's, whether it be excited parents, delighted grandparents or just keen adults who support and gain healthy vicarious pleasures from watching children play.

By promoting apprehension, notions and even laws that would not normally be considered are not only given room to breathe but to multiply. Worse, they are legislated before eventually becoming normalised.

Now, having a lens in your hand and wishing to record your offspring's fleeting years of childhood and adolescence, the highs and lows, the uncoordination, the physical prowess, the goals, the excitement, the despair, victories and defeats are tarnished because pedophiles choose to remember them in their toxic way as well.

Believe it or not, we live in a society where the overwhelming majority of people possess normal sexual appetites and a healthy appreciation for children and childhood. But you wouldn't know that, would you?

Unable to photograph or film loved ones for fear of our having our purpose being misinterpreted, we're fast approaching a stage where we are going to have to rely on fading memories rather than the ubiquitous family photo album.

Or worse, we will be governed by a deficit model of living, too afraid to venture out of our homes for fear of what might happen to our loved ones or ourselves.

Anyone who has been through a trauma of any kind understands the importance of moving on, of not being a victim to what has occurred, whether it's a tragic accident, a death, a divorce or sexual abuse.

Because a few individuals photograph our children and abuse those images, the rest of us should not have to change our behaviour. Doing that makes us all victims of their sickness.

As a survivor of a pedophile's attentions myself, I know how important it is not to allow their actions to modify or alter my own.

If you allow that, then they have won - they have affected your life in every way, in each and every day. I don't want what happened to me to colour my life, to tarnish the beauty and joy of my present, future or my past.

Likewise, as a society, we cannot roll over and be victims to this mentality.

We cannot allow ourselves to be infected by the actions of a small number of pedophiles who, by nature, regardless of how we police and protect our kids, will still manage to get their perverted thrills.

Banning cameras and mobile phones with the capacity to capture images will achieve little except to act as a constant reminder of those we'd rather forget.

What we need to do is defy them by continuing to relish our children and the representations we collect and will later savour as we leaf through the memory book of their lives - a memory book unsullied by those who lurk in the shadows.

\* Dr Karen Brooks is a senior lecturer in Popular Culture, University of the Sunshine Coast

### **3. Don't touch those kids!**

Josie Appleton, spiked-online, February 28, 2006

New research reveals why teachers and childcare workers now avoid putting a plaster on a child's leg - even though they know the rules are ridiculous.

Dr Heather Piper's research at Manchester Metropolitan University into the 'problematics of touching' is an obvious candidate for 'PC gone mad' stories. Reported cases include the teacher who avoided putting a plaster on a child's scraped leg; nursery staff calling a child's mother every time he needed to go to the toilet; a male gym teacher leaving a girl injured in the hall while he waited for a female colleague.

Piper - whose work has been reported on spiked before

(see Hands-off care for kids  
< <http://www.spiked-online.com/Articles/0000000CA6B7.htm> >)

has now completed a research project for the Economic and Social Research Council (ESRC) (1).

(1) ESRC-funded research project RES-000-22-0815, 'Touchlines: the Problematics of Touching Between Children and Professionals'

Looking at six case-study schools, Piper and her colleagues conducted interviews with teachers, parents and children on the rights and wrongs of touch.

She certainly unearthed a number of mad stories.

- ✳ Nursery workers wearing plastic gloves for changing nappies, even though the gloves tore on the nappies' sticky tabs.
- ✳ A school sending a set of 'touching guidelines' to parents for consultation, including the specification that teachers wouldn't put a plaster on a child without parents' permission.
- ✳ Staff at one school keeping an account of every 'touching incident' ('We write down a short account and date it and put which staff were present and at what time, we then explain it to the parent and ask them to read and sign it'), more as if they were keeping police logs than teaching children.

But the research shows that it isn't mad PC henchmen behaving this way, but ordinary, well-meaning child professionals. Piper's work gets inside the mentality of today's risk culture, and captures the crazy contortions that sensible people are ending up in.

Piper tells me that the anxiety about touching children is now 'mainstream'.

'Even schools that said, "this isn't a problem, we're touchy feely" - we found that they were panicking. They were adapting their behaviour in ways of which they perhaps weren't aware.'

In some cases, particular individuals might be okay to touch, but only to the exclusion of other teachers. Piper cites one headmaster who said

'I'm okay, because I have 25 years of experience, but I wouldn't trust my staff'.

At another school, staff would go to matron if a child needed to be touched - if they had a bump on their head that needed checking, for example - rather than check it themselves.

The normal, everyday interactions between adults and children are being viewed as poisonous. Decent and competent child professionals end up watching each other and themselves for signs of suspicious behaviour, a situation that Piper describes as a 'perfect panopticon'.

### **Why is this happening?**

Many teachers claim that they are just following Ofsted guidelines, saying that there is an official prohibition on touch. This just isn't true, says Piper. Instead, no-touch policies are being worked out informally among staff members. Teachers have internalised a sense of mistrust and

are policing themselves - something that one teacher described as an 'implanted awareness'. Individuals follow regulations to absolve themselves of suspicion - one nursery teacher admitted that changing nappies with plastic gloves wasn't practical, but 'you've got to think of yourself first'. Another said that to leave the gloves off would make a dubious 'statement'.

Teachers' notion that all this comes from officialdom reflects their lack of ownership of policies. Professionals will steer clear of touching while knowing that it is crazy.

'Often people will giggle about the things they have to do', Piper tells me, 'but they still do them'.

Nobody really believes that they and their colleagues are all potential child abusers: Piper notes in her report that 'respondents "knew" that professional abuse was extremely rare'.

Some staff realise that they are poisoning their relationship with their charges, and depriving kids of the care and attention they need. One special school, with children as young as five, generally only touched when it was strictly necessary and avoided 'caring touching'.

One manager at the school reflected:

'when we put them to bed, are we allowed to kiss them on the top of the head? That makes me think about what a sterile environment there is - no parental familiarity of touch - does the child's life have to be that sterile?'

A primary school head teacher lamented,

'It's just a shame that society is coming round to this'; another teacher asked, 'What kind of adults are we bringing up?'

This isn't just about touch, says Piper - it's about 'all forms of behaviour'. People are unsure about what counts as appropriate or inappropriate. She cites the example of one teacher texting a pupil to tell them that a school trip bus was about to go.

'Was this invading the pupil's privacy? My research team had a big debate about whether this was okay or not.'

The question of whether this was 'inappropriate behaviour' is unrelated to the intentions of any particular teacher; the researchers weren't suggesting that this teacher was a pervert. People view a situation as if they were an outsider assuming the worst, rather than using their own awareness of context and intention.

Summerhill school provided a kind of control for the team's research. This chilled out, hippie school had apparently remained entirely immune from anxiety about touch, and members of staff treated Piper's inquiries with bemusement.

'We felt absolutely ludicrous', she says, 'because it just wasn't an issue. We felt like perverts, going around asking people who touched who and why.'

While other schools became jumpy about Piper's research, asking to remain anonymous, Summerhill couldn't understand what the problem was.

Piper's comment is telling, because it captures how this touchiness about touch encourages people to assume the minds of perverts. No-touch policies imply dark desires, as if were it not for the prohibitions teachers wouldn't be able to control themselves. Every nursery worker who wears gloves is in effect admitting that there is something a bit dodgy about them.

One respondent to the research noted

'a definite hesitation and suspicion of myself' - and more worryingly, 'a feeling that this implanted awareness alerts any proclivity I have towards "the taboo"; that it might awaken otherwise non-existent desires. It feels like this awareness acts like a carrier of an "infection" to abuse'.

It's those who police themselves who end up feeling like perverts, rather than those who engage in unthinking and innocent touching.

Some have started to lay down clearer guidelines about 'appropriate touch', believing that this might clear up the confusion. This might mean allowing 'child-initiated touch', or consulting parents about what they believe is acceptable. But this just leads into 'endless double binds', says Piper.

The report quotes a parent's tortured specification:

'I would like my child to be consulted before she is touched.... I want my child to received positive physical contact as praise, appropriate to the situation - such as ruffling hair/patting on the back - if that's okay with her.'

Another nursery nurse wondered what counted as 'child-initiated touch': when they are crying?; when they are leaning on her knees?

Piper concludes that the guidelines are

'negative rather than positive, products of fear rather than a characteristic of a confident profession or workforce'.



Codes give no space for context or good professional sense, and so were generally 'ignored or became unworkable', creating 'guilt at their non-compliance'. The more specific codes become, the more ridiculous they are, and the more they cast teachers under the veil of suspicion.

Instead, Piper proposes 'a return to notions of professional trust and agency' - a trust in teachers to do the right thing and decide upon the appropriate way to behave. The upshot of no-touch codes is not safe or ethical teacher-pupil relationships, but merely tortured agonising. This research calls on professionals to start judging for themselves how to relate to pupils, and to have more confidence in their judgements.

#### **4. Signs of paranoia over pedophilia**

James Alan Fox, MetroWest Daily News, March 5, 2006

Mississippi, the state with more i's than any other, plans to turn its roadways into real "i-sores." Starting this summer, the Department of Human Services will adorn 100 roadside billboards with the images and offense descriptions of convicted sex offenders, particularly those who victimized children.

So, as some states strive to clean up and beautify highways, Mississippi will be littering theirs with ugly mug shots and disturbing reminders of children overpowered. Families enjoying a Sunday drive will see the scruffy face of some pervert along with banners such as "raped a 12-year-old girl."

Not surprisingly, the American Civil Liberties Union is alarmed.

"It just continues to remind the public about who they are so when they are released, it just becomes another barrier to go on and start over and rebuild their lives," frets Nsombi Lambright of the Mississippi ACLU.

The intent, however, is not to stigmatize or punish the predators any more than they already are, according to Don Taylor, who heads up the agency behind the initiative. Rather, it is to increase awareness of "social pathologies."

Still, I worry about the children -- not just the ones who have been or will be targeted by these or other predators, but the many more impressionable youngsters who will be traumatized and terrified by the billboards. Raising awareness is not always a good thing when the awareness rises to a level that is out of proportion with the risk.

As a rule, increasing awareness without increasing protective resources does nothing but intensify fear.

Sex offender registries, even those accessible on the Web, require a concerned citizen to actively investigate the database. Seek and you shall learn. However, bombarding people -- and kids in particular -- with constant reminders that "boogeymen with penises are everywhere and are out to get you" can't be healthy for maintaining a sense of safety and trust in humanity.

Despite the disservice to children, it is understandable why Mississippi would be motivated to take this bold move. Sexual predators, especially pedophiles, have long been the most feared and disdained criminals. Besides the physical and psychological trauma they wreak upon their young victims, the special contempt that we hold for them is derived from the belief that they cannot be rehabilitated and that they are destined to re-offend if we are not every watchful of their whereabouts.

Of course, there is a slippery slope from defensive vigilance to unlawful vigilantism. No wonder a Bellingham, Wash., man felt justified last year in venting his outrage over a kidnapping, rape and murder committed by a repeat sex offender in Idaho by hunting down and killing two men that he picked from a local sex offender registry.

The perception that sex offenders are untreatable is based more on fear than fact. Sex offenders, even pedophiles, actually have a lower rate of recidivism than most other felons, according to a U.S. Department of Justice study of thousands of released convicts. Cured or not, many sex offenders are able to control their impulses.

So vigilance and public notification are fine, but excessively stigmatizing sexual predators does no one any good. Going that extra mile, as in Mississippi's billboard plan, is over-reactive, ineffective and just plain mean-spirited.

But what else do you expect from a state that embraces chain gangs and executions?

James Alan Fox is the Lipman Family Professor of Criminal Justice at Northeastern University and can be reached at [j.fox@neu.edu](mailto:j.fox@neu.edu).

## **5. When adults and children don't mix**

Jim Gouvellis, Sun Herald, February 9, 2006

My wife had a dentist appointment in Punta Gorda recently and couldn't find anyone to watch my son, Cooper, for the hour or so she would be in the dentist's chair.

I volunteered to help and decided that Gilchrist Park would be a great place to spend time with the little guy.

Coop loves playgrounds and I love to watch him go down the slides and learn to climb new things. As we played, I noticed a nervous little man sitting in the kiddie park all by himself. He wasn't there with any children, he was just sitting on the bench with a nervous little smile, staring at the kids playing.

The next thing I knew a Punta Gorda police car pulled into the parking lot and out walked officer Melissa Reynolds, who began questioning the man. Soon after, a couple of detectives from the department joined her.

What I saw impressed me. You could tell they were intent on getting the man to leave the park, but since there was no law prohibiting adults not accompanied by children to be in the park, they had to resort to negotiation and diplomacy.

And that's exactly what they used. They told the man that someone had called the department to report a suspicious person and that his presence was making some of the parents uncomfortable. They even took the man's photo to keep on file.

After about 10 minutes of conversation, the officers left the scene and the man hopped on his bicycle and rode away.

I have seen police officers roust people from locations before and there is definitely a right way and a wrong way to do it. The Punta Gorda folks definitely did it the right way. They treated the man with respect, and in the end, he left on his own.

But the incident did get me wondering about why we don't have a policy or even a law that says adults without children should not be allowed in a children's park.

I asked Punta Gorda Maj. Butch Arenal if the city had such a rule.

"No, we don't. I guess the city could enact a law that prohibited it, but I'm not sure if it would be constitutional," he said.

I did find such a law in New York City. In fact, a woman was arrested there last year for being in a children's park without an accompanying child.

Maj. Arenal said his colleagues on the force regularly patrol the area around the children's park and definitely keep an eye out for suspicious behavior.

In a park the size of Gilchrist that definitely has room for adults to find a place to sit and enjoy the day without being in the playground area, I

wouldn't mind a law or a policy stating that if you don't have a kid, get out of the playground.

Back in the day, you might like to enjoy a sunny day by sitting in the park and watching the kids play, remembering the days when you were a child.

Well, this isn't Norman Rockwell's century anymore. Gaze at the children today and you just might get a visit from the police.

How sad for us all.

## **6. Righteous anger often clouds right reasoning**

### **The impulse to lock up every child sex offender and throw away the key is getting out of hand**

Muskogee Phoenix, December 18, 2005 (www)

Some Republican state legislators are proposing a Keeping Oklahoma Kids Safe initiative that increases the minimum incarceration period for someone convicted of sexual molestation of a child 12 or younger from one year to 15 years without parole. We understand the gut reaction demanding severe punishment for someone who commits a sexual offense against a child.

Sexually abusing children is egregious because they can't defend themselves and the abuse can result in lifelong mental scars. Adults who abuse children force them into a world they know nothing about and where they cannot cope.

But we can't let emotion run away with reason.

A big difference exists between touching a child once or a few times inappropriately and committing worse sexual offenses. We also have to consider that some complaints of child abuse originate after a divorce and child sexual abuse charges seem to have more to do with vindictiveness than they do with hard evidence. Yet these legislators want disparate offenses to result in the same punishment.

They want to take away a court's ability to sentence according to the severity of an offense.

Locking up a person for 15 years because they inappropriately touched a child doesn't make sense. It also overlooks the possibility that a person who touches a child inappropriately can be helped.

Recidivism rates are high among child abusers [\*], but these legislators' initiative completely fails to address prevention or rehabilitation.

[\* Not true. See the former article here and  
< [http://www.ipce.info/newsletters/e\\_20/e\\_20\\_3c\\_myths.htm](http://www.ipce.info/newsletters/e_20/e_20_3c_myths.htm) > and  
<  
[http://www.ipce.info/newsletters/e\\_18/myths\\_facts\\_recidivism.htm](http://www.ipce.info/newsletters/e_18/myths_facts_recidivism.htm)  
>.]

As a responsible society, our entire response cannot simply be prison time. It's not the answer to solving what one legislator called increasing "deviant behavior" as the result of the "deterioration of the family."

State law prohibits child sexual abuse now, and penalties are in place to deal with the least and worst offenders.

We have plenty of laws, and we don't need what these legislators also propose, the amending of a law that prohibits sex offenders from living within 2,000 feet of public or private schools to include parks and playgrounds. This would simply be a law that cannot be enforced. The Phoenix and other media found that local law enforcement agencies were not keeping required sex offender registries nor preventing sex offenders from living near schools.

Do these legislators think law enforcement, without added funds or officers, can suddenly do more than they are already not doing?

We are not proposing that child sex offenders get off easy, nor that children are not protected from people who would abuse them. We are proposing that we approach the problem of child sexual abuse with reason as well as with righteous anger. Longer prison terms are not the only answer to preventing child abuse.

## **7. International Human Rights Organization Begins Investigation of U.S. Sex Offender Policy**

April 2006, < <http://www.ethicaltreatment.org/news.htm#hrw> >

Human Rights Watch is the largest international human rights organization in the United States, documenting human rights abuses in every region of the world, publishing in-depth reports on those abuses, and advocating for change. HRW's US Program is currently conducting research about state sex offender registries, specifically focusing on how

broad the registries are, and the effect that widespread community notification has on the ability of registered sex offenders (RSOs) to find a place to live free from harassment and acts of vigilantism. To get a sense of the arguments that HRW will be making, see the Op Ed piece that was published in the San Francisco Chronicle in January 2005.

HRW is collecting stories of RSOs who have been targets of community harassment and/or threats of violence, and RSOs who have been turned away from housing because of discrimination by landlords, zoning regulations, or any action taken by local officials (including law enforcement).

The organization is also looking for cases where people have been classified as sex offenders and forced to register because they committed non-violent or consensual acts that are defined under state law as sex offenses.

Those who have experienced such actions are asked to contact

Corinne A. Carey, researcher, US Program, Human Rights Watch, at 212-216-1298, by e-mail at [careyc@hrw.org](mailto:careyc@hrw.org) , or by postal mail at Human Rights Watch, 350 Fifth Avenue, 34th Floor, New York, New York 10118.

For more information about Human Rights Watch, readers can visit the HRW website at [www.hrw.org](http://www.hrw.org)

Human Rights Watch is very concerned about the confidentiality and safety of their witnesses. The organization does not use real names in reports, unless cases are widely known to the public or there is some other compelling reason as identified by witnesses.

## **Documentation List # E 21 B: July 2006**

[From Ipce Newsletter E 21, July 2006]

An @ means that the document is electronically available at

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Missing numbers in this lists are Dutch items, not mentioned here.

06-020 @ 11 kb	Gerichtsverhandlung vor dem Amtsgericht Hamburg-Altona am 3. August 2006 wegen des Buches von Dr. Edward Brongersma "Loving Boys". Der Vorgang wird der STA Hamburg mit dem derzeitigen Sachstand zur Kenntnis und weiteren Entscheidung als keine Straftat festgestellt übersandt.
06-021 @ 8 kb	Exposing Cancun's Dark Side; Journalist Was Imprisoned After Writing About Alleged Pedophile Ring; By BRIAN ROSS, JILL RACKMILL and DANA HUGHES; ABCNEWS; June 21, 2006
06-022 @ 3 kb	Judge Rules Against Kansas AG in Juvenile Sex Case; Foxnews, April 18, 2006. In a victory for an abortion rights group, a federal judge ruled Tuesday that abortion clinic doctors and other professionals are not required under Kansas law to report underage sex between consenting youths.
06-023 @ 3 kb	Teen Net sex case is dismissed; 18-year-old from Mich. met with Clinton boy; By Karen Nugent TELEGRAM & GAZETTE STAFF, June 30, 2006
06-024 @ 3 kb	State to consider a 'Sofia 's law'; thewest.com.au; 3rd July 2006. The State Government will consider the introduction of a Sofia's law -- requiring authorities to alert residents if a convicted paedophile moves into their neighbourhood.
06-025 @ 4 kb	Castration and banishment; roanoke.com - editorial; July 07, 2006. Virginians are learning there is no simple, cheap way to separate sex offenders from society - legislative session.
06-026 @ 4 kb	Child sex trial begins with life sentence on the line; By Matt Apuzzo, Associated Press Writer   July 10, 2006. A convicted sex offender facing life in prison under a federal two-strikes-and-you're-out law went on trial Monday in what supporters call a poster case for why the law was written
06-027 @ 21 kb	Free at last; Bernard Baran talks about how he survived 21 years in prison and the gay community's unwillingness to take up his fight; By: MICHAEL BRONSKI AND CATHERINE TUMBER; 7/12/2006; thephoenix.com. [...] after spending 21 years in prison for a crime he says he didn't commit.
06-028 @	Canadian Big Brother-style monitoring of our Internet activities; Ian Mulgrew, Vancouver Sun, July 10, 2006

5 kb	
06-029 @ 121 kb	Morality Barometer; Canada, June 2006; PDF File. 81% of the population consider pedophilia tops the list of immoral behaviours.