



NEWSLETTER

An educational publication of Childhood Sensuality Circle for the liberation of children and youth.

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Pretty
BABY

The Importance of Being

BROOKE

What of a lady who has been featured in major articles and pictorials in such publications as Penthouse (Jan 1978), Playboy (March 1978), High Times (Feb 1978), Ms. (Apr 1978), as well as People (4/10), New West (4/24) and the coup de grace of the "industry"-her picture on the cover of the Rolling Stone (4/6) (with an excellent interview inside by reporters from The Children's Express, aged 11 to 15)?

Some of the press, in an effort to put her down as a poor, defenseless child who has been pushed by a stage mom into a world of sin and degradation, choose to remain ignorant of the fact that there are talented, intelligent young people. Indeed Brooke Shields herself ("I have final say over everything I do.") was responsible for her "well-oiled, nude appearance in a pamphlet entitled Little Women, a study of young children by commercial photographer Gary Gross. Gross, whose intention was to 'show that even in the youngest girl, there is an inherent, sophisticated sexuality,' considers Brooke's posing in the nude 'bold and courageous.'" (Penthouse) This at the age of TEN!

Right on the heels of a gripping national phobia of children's sexuality expressed in reactionary extremist repression of so-called "kiddie porn," comes a twelve year old nymphet, whose sensuous face looks 30, and is being touted as "Hollywood's newest sex queen" (Penthouse). As a result, many millions more Americans are going to start realizing that human sexuality does not descend from the sky onto a person when they reach some magical age. We have it before we are born and it is an integral, vital and important area of our lives from the moment we emerge into a world where constantly fed skin hunger is the only cure we know for violence and aggression. In the interest of global survival, more and more people are beginning to realize that sexually repressive people are ripping us all off by contributing to the most evil elements of our society.

Dave Smith

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CHILDREN'S LIBERATION
THE POLITICS OF CHILDHOOD
 Julie Loesch

Like "womanhood," childhood has been the subject of much sociology and psychology; many educators and professional shrinks have made a very good living off of it. So it is of particular value to feminists to question the ideologies of childhood, because the prevailing "women and children last" attitudes so often lump us both into the same category.

Kate Millett in Sexual Politics defines "politics" as that system of practices, attitudes, and beliefs which enables one group to maintain power over another. This definition should be applied to the politics of childhood, since children are the most universally lorded-over people in the world.

It's obvious--but it must be emphasized--that children are smaller, weaker, less educated, less experienced, and less organized than adults. They are TOTALLY DEPENDENT--emotionally, financially, in every conceivable way--upon the world of big people, most especially their parents. Their relationship to the adult class is one of total submission to total power.* "Rebellious" children, with almost no recourse to due process of law or any other outside force, can and have been deprived of food, companionship, and all civil liberties by their owners (parents). They have been excluded from Constitutional protection, not even given the status that black slaves had prior to the Civil War--that of 3/5 of a person.

Children are seen as being non-people. The notion that they are merely POTENTIAL people, that they are BECOMING people, that they are FUTURE people, is used to deprive them of their human rights in the present. They are regarded as the raw material from which people are made. Like women, they are often vessels or vehicles which are holders or carriers of other people's name, rank, class, and status. ("What does your father do?" grows up, as we know, into "What does your husband do?") Adults feel free to mold children into pre-established patterns. This cultural genocide is known as childrearing, socialization, or education.

What it means is that the child's thought-patterns, ideas, values, language--CULTURE--is systematically destroyed by the adult world. A 9-month-old who plays with fecal matter, a 3-year-old who masturbates habitually, a 5-year-old with a unique fantasy life, is soon forcibly channeled into more "acceptable" behavior.

Just as it has been assumed for centuries that the husband is the head of the wife (cf. St. Paul) it is also assumed that the parents are the head of the children. Adults regularly employ violence and the threat of violence, blatant bribery, and all forms of coercion to maintain their control.

*Read the words "women" and "men" for "children" and "adults" respectively, and these sentences become especially interesting.

Even with humane, liberal parents, a child's welfare is dependent upon their good will (or often, their good mood). Freedom of speech, of association, of religion, and of privacy can be crushed at any moment by arbitrary adult power.

I believe that the arbitrary power of the adult ruling class has to be destroyed.

Why?

First of all, the adult-child relationship serves as a model for all other forms of paternalism: husband-wife, teacher-student, officer-GI, boss-worker, owner-slave. People have notions of dominance and submission fed into them very early because of their childhood relationships with adults.

Secondly, the adult-child relationship is based on a lie: that the child is not a person. This is obvious nonsense. Children are full people in their own right. Not to be pedestaled: neither children nor women are "naturally" sweet and good--only largely uncorrupted by power. **

How to liberate children? Well, like all oppressed people, I suspect they'll have to define and demand their own liberation. But individual adults and society as a whole could go through some changes right now that could help the process along. Here are some very preliminary notions for members of the adult ruling class to mull over:

- (1) The hang-ups of the private ownership of children will not be overcome by instituting the PUBLIC OR COMMUNAL ownership of children. Children are not property; they should not be "owned" at all.
- (2) Every child who has attained the use of language should have control over the circumstances of his or her own life. No child should be forced to go to school; to live with any particular adult or set of adults; to adopt any creed, whether political, social, or religious; or to be coerced by the withholding of any necessary thing--food, clothing, shelter, access to his or her peers, or to the media.
- (3) Alternative structures--many of them--should be available to supply children plentifully with what they need. This means, in simple terms, that if your 8-year-old feels hassled at home, she or he should have a choice of half-a-dozen sanctuaries that can provide for the basic necessities. The child should be free to take off for a couple of hours, days, or weeks to the neighborhood youth center, or a boarding school, or wherever.
- (4) All political, cultural, racist, and sexist stereotyping of children must end immediately.
- (5) All educational institutions should be voluntary (voluntarily chosen by the child, that is, and not by the parents) and from Kindergarten on up should be under the children's individual and collective control.

**The only forms of "power" open to children are precisely those which have traditionally been available to women: begging prettily, crying, pestering, and currying favor with the ruling class (adult men).

I HAVE SEEN THE FUTURE AND IT WORKS

By Keith Spence

I met him at the local swimming pool. He was by himself, practising jumping feet first off the spring-board with a single-mindedness that suggested olympic training. I guessed he was about twelve years old, his long, coltish body was still softened by the last traces of puppy-fat, but the way he stood and moved showed that he was growing up fast. He had silver-birch-blond hair dropping to his shoulders and grey eyes that sparkled when he laughed. And freckles. I'm kinky for freckles. He was absolutely my kind of kid.

For half-an-hour we jumped, dived, splashed, wrestled, ducked, bombed, and generally behaved in a thoroughly irresponsible fashion: and all without speaking a word. But finally, when we had dried and changed, I decided that the time had come to put our friendship onto a more regular basis.

"Do you want a coke?" I asked.

"Felot?" he said. "Vad sayer du?"

"A coke," I said, pantomiming desperately. "To drink. Do you want? Do you speak English?"

"Ferlot" he repeated, "jag forstor inte. Nu maste jag go. Hej-do." And he grinned maddeningly, waved once, and was gone.

If you think England is frustrating for paedophiles, you should try living in Sweden for a bit.

Admittedly the problems are rather different. In England, where children are only allowed contact with adults for purposes of punishment, and can't take their socks off in public in case they start an orgy, the difficulty is to meet kids at all. Here in Sweden, making friends with them is laughably easy. The problems — at least for a thick foreigner like me — come from being forced to communicate almost entirely through sign-language. After three months, my Swedish vocabulary is still limited to such earth-shattering remarks as "There are three cats underneath the table" and "My hat is blue but yours is yellow," which I'm sure will come in useful one day, but are not really very appropriate as the basis of a deep romantic relationship. The frustration is compounded by the fact that Swedish children are the most heart-shatteringly beautiful in the world; so that quite often, when walking down the street, the sight of one can literally stop you in your tracks and leave you gasping for breath. And as if this were not enough, the long-suffering paedophile visitor to Sweden also has to face the torment of various depraved Scandinavian practices, of which the most fiendish is undoubtedly the bastu or sauna. This institution is a large hot room, regularly patrolled by troops of highly uninhibited naked children. The result is that one sits there for far too long, turning the colour of raw beef, because one's physical condition makes it impossible to walk out with any degree of dignity. It's hell, I tell you! Sheer hell!

Actually, while sitting in the bastu last week, gazing at and being gazed at by a couple of faun-like children whose incipient adolescence was spectacularly in

evidence, I found myself wondering what daft old Mrs. Whitehouse would have thought about it all. Here were two boys who, being Swedish, would have been accustomed to nakedness -- their own and other people's -- from a few months old. They would already have received a thorough, factual and liberal sexual education. They would certainly have been encouraged to question and to experiment; that is how children are normally brought up in Sweden. Yet Swedish children are not promiscuous, nor has their health and happiness been ruined by whatever nameless horrors it is that Mrs. Whitehouse so abjectly dreads (to the best of my knowledge she has never exactly specified what it is that she fears from allowing children to understand and acknowledge their sexuality. Whatever it is, it hasn't happened in Sweden). On the other hand, children aren't frightened by the changes in their bodies, nor in any way ashamed of them. I suppose the secret is that children in Sweden are respected, and their rights are acknowledged in a way they have never been in Britain. That much is obvious as soon as you step into a Swedish school. Swedish children come to school because it is fun, and because they understand that it is important for them to learn. Once there, they are not urged to be "better" than the other pupils -- there is no top (or bottom) of the form. Instead, the cleverer pupils help the less clever ones, and any academic achievement is the achievement of the class as a whole. Swedish school-children learn, before anything else, to cooperate, to tolerate, and to trust each other. Teachers are friends and equals, and one teacher may stay with the same class, every lesson, for two or three years. There is no compulsion, no formality. Christian names are always used, even to the headmaster. Above all, there is no fear: Sweden has a strict law that nobody -- not teachers, not police, not even parents -- may ever strike a child. A teacher who hit one of his pupils would be dismissed on the spot, and would probably appear in court. There are, in fact, no punishments at all in Swedish schools. The system isn't based on punishment, it's based on mutual respect and co-operation. And -- I'm sorry, Mr Rhodes Boyson, but you're wrong. It works.

Of course, as a refugee from England granted asylum in Swedish schools, it has taken me a little time to get used to the way things are done here. It's a bit disconcerting to see a fifteen-year-old boy at the back of one's class contentedly smoking a pipe, for example; or to have two fourteen-year-old girls politely excuse themselves from a lesson because they have to cook supper for their boy friends. And then there was the class of ten-year-olds who were so excited at speaking English with a real Englishman that they barricaded the door at the end of the lesson and refused to let me out. Imagine being kidnapped by 22 Swedish children! I was quite rude to the Swedish teacher who rescued me. Of course, too, the system does have its drawbacks. It is criticised for not giving enough encouragement to unusually gifted children; and for not teaching pupils ambition (a questionable virtue anyway). Also, it would fail disasterously if it didn't have total dedication from Swedish teachers -- a teacher who didn't love kids unquestioningly and unconditionally could destroy an entire class. (That doesn't happen. And a strike by Swedish teachers is unimaginable). But the few risks and disadvantages are a comparatively small price to pay for the joy of seeing a whole generation growing up free from aggression, loneliness, mistrust or fear.

In Sweden, one by one, the sacred cows of the "professional educators" are being quietly herded off to the knacker's yard and slaughtered. Discipline? Forget it. Rigid rules should only be needed when people can't think for themselves; here they respect kids' common sense instead. Religious instruction? That went long ago. The nuclear family? Sweden must have the world's highest proportion of unmarried and separated parents; but because such things are treated without rancour or guilt, the children don't often seem to suffer. Youthful innocence? Yes -- but here it means absence of shame, not absence of knowledge. And "Protection of Children?" Emphatically, yes! Swedish children are protected by law from violence, pain, destitution, exploitation and discrimination. I only wish the same could be said of Britain.

Well -- all right. Perhaps I'm getting a bit carried away. And I can't pretend that Sweden hasn't got its problems -- they exist here as they do anywhere else. But after the joyless, loveless emotional waste-land which is childhood in Britain, the vividness and happiness of Swedish kids is strong medicine. Sweden may not have all the answers -- but it's a damn sight closer to them than any other country I've visited, and working in Swedish schools is an enthralling experience. Now all I need is a decent phrase-book. Does anyone know the Swedish for "Will you come to the cinema with me on Saturday?"

(Reprinted from Magpie, Journal of the Paedophile Information Exchange, London, England. No. 11 - May 1978)

Children of Love

A book by Eiao Tutulia, young mother of 10 Polynesian children. The story of the children of Fatu Hiva, an island of the Marquesas in the Polynesian triangle of the South Pacific, with personal advice to children and adults how to enjoy sex naturally, with a preface by Yolia Tutulia, the author's mother, telling of her life in the Temple of Mao as a temple dancer. There are 9 chapters on all aspects of sexual life from birth, on dancing, games, fertility festivals, punishments and ancient history of Polynesians. There is a chapter on male circumcision illustrated with drawings and a drawing of an incised clitoris. The book includes a table of contents, an index and appendices of Polynesian names, words and definitions of sexual terms in English.

Written in long-hand with hard-bound cover. Copyrighted in whole and part by the author. Reference copy in CSC Library.

This title is the second volume in a series of books on Polynesian and New Guinea life. The first volume is on sex education for children written especially for children by Sir Leslie Bell. The third volume is about Tuvalu (formerly The Ellice Islands) by Menga Fili. A fourth volume is in preparation on Papua, New Guinea by Sir Leslie Bell. How to obtain a copy of these three other volumes is a problem.

AGE OF CONSENT LAWS
U.S. - 1977

Ala	16	(ACLU) * R ⁺	Nev	16	(ACLU) R
Alaska	16	R	NH	13	(ACLU) R
Ark	16	R	NJ	16	(ACLU) R
Ariz.	18	(ACLU) R ⁺	NY	17	(ACLU) (Male or Female)
Calif.	18		N. Mex	13	(ACLU) R
Conn	15	(HIC) R	N.C.	16	R
Del	16	(HIC) *	N. Dak	15	(ACLU)
Fla.	18	(ACLU)	Ohio	16	(ACLU)
Ga.	14	(ACLU)	Okla	16	R
Haw	16	(HIC '73)	Ore.	18	(ACLU)
	14	(ACLU '75)	Pa.	14	
Idaho	18		R.I.	16	(ACLU)
Ill.	16	R	S.C.	16	(ACLU)
Ind.	16	(ACLU)	S. Dak	16	(ACLU)
Iowa	16	(ACLU)	Tenn	18	(ACLU) R
Kan.	16	(ACLU)	Tex.	17	(ACLU) R
Ky.	16	(ACLU)	Utah	13	(ACLU) R
Maine	14	(ACLU)	Va.	15	(ACLU)
Md.	14	(ACLU) R	Vt.	16	(ACLU) R
Mass.	16	(ACLU)	W. Va	16	(ACLU) R
Mich	16	(ACLU) R	Wisc.	18	(ACLU)
Minn	13	(ACLU) R	Wy	18	(ACLU)
Miss	12	(ACLU) R	Wash	16	(ACLU) R
Mo.	16	(ACLU) R	Dist. Col	16	
Mont.	18	(HIC '73)			
Neb.	18	(ACLU) R			

* ACLU - American Civil Liberties Union Survey

* HIC - Homosexual Information Centre

⁺R - Restrictions or exceptions

For restrictions and exceptions see "Rights of Young People - p. 233-235.
Pub. by ACLU - 22 E. 40 St., NY 10016 - \$1.50 c.

Information on Age of Consent Laws compiled by Childhood Sensuality Circle.
Age of Consent Laws are in a state of change and flux so that by the time you
read this table some of the age limits may not be operative.

DAVE'S RAP

We read in our daily newspaper of a horrible, shocking case of a family who had three children--two lived normal lives, one was incarcerated, cruelly and brutally, in a closet for 5 years! Everybody is outraged. It makes front page copy. It is a highly emotional issue. The parents, universally despised by all the sanctimonious people, are thrown into jail. The three children are confiscated by the State--and everybody's happy, right? It sells lots of papers and magazines. Then all the right high-level bureaucrats, always sharp at smelling a good thing, push the right buttons to manipulate the press and the people and--you guessed it!--to take more and more of the people's money to create ever larger and more powerful bureaucratic cancers. Civil liberties, human rights, personal freedoms--the very things this country was founded upon--are being eaten away by the raging cancer of government bureaucracies and the most highly refined police state in the history of the world. Their power is almost absolute to interfere in your life against your will.

It happens every day--read the article "Mind Control" in May 1978 Playboy Magazine--it could happen to you!

Now let's use the earlier example to take a closer look at the police-ethic double standard (what I call the "pig mentality") in operation here. We are a society programmed to consider the actions of these parents hideously inhuman, and yet blindly applaud the State when it commits the very same act thousands of times over every day. As long as the so-called "victimless crimes" laws remain and can be randomly enforced as a control mechanism of the power elite, not one single person in America is free from its grasp. The confiscation and incarceration of a human life by the State is no less reprehensible than that of those unfortunate parents. Unfortunate in that they are a product of our sado-masochistic society. And a victim.

As a result of many exciting and important humanist movements going on here in California, more and more people are beginning to realize that if an action is an evil thing for one person to perpetrate against another, then it is equally an evil thing for people-in-the-mass (i.e., state, schools, churches) to perpetrate any of those same acts against any individual.

What we are dealing with here in this country is a nation full of pig-heros (law enforcement--specifically vice and narcotics, courts, prosecutors) whose sole existence revolves around going about perpetrating violent crimes (kidnapping, molestation, drugging, brutality, etc.) against citizens who have committed no crime against the space of another human being.

The key to the end of such a stupid situation is to help to facilitate an awareness about it among all those we love. Read about, then REGISTER, and vote for the LIBERTARIAN PARTY and their candidates. And stay aware--through newsletters like this one, the underground press, and the "important" national press (like High Times, Hustler, Forum, Playboy, Penthouse, New Woman, etc.).

Most important of all--always generate love vibes and live what you believe completely and totally and it will generate more and more love energy which comes back to you many times over. And it grows and grows as your love sphere gets larger and larger and you stay happy all the time. Free families must show by loving example that it works! We must make our sado-masochistic society so ludicrous by example that only a handful of ostracized weirdos would even dare to expound any violence against another human being, and they would be summarily ignored by all. ("Suppose they threw a war and nobody came!")

LOVE AND PEACE, DAVE

(Translated from the BULLETIN of the Norwegian Paedophile Workgroup)

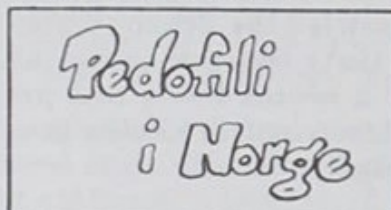
Sexual feelings are probably so repressed, distorted and suppressed in our cultural environment that one can reasonably speak about a collective sexual neurosis. The suppression has certainly in some cases been caused by authorities wishing to control and govern society, such as the church and state. It has supposedly been necessary in order, for example, to create the aggression that men must have in order to fight in wars or some other heroic activity. If sexual feelings are given free rein, it is feared that society will break down.

We do not believe this. People who live in sexual harmony will have greater capacity to use their skills and human warmth in self-sacrificing work in the social system. In a society where the sexual feelings of children are not labelled as disgusting and filthy, but instead are valued as a positive impulse, the relationship between the generations is gentler and friendlier. The time-wasting and restricting lonely dreaming about sexual desires will be replaced by a positive togetherness where the sexual energy is liberated for the good and happiness of people and society.

The pseudo-freedom we have experienced in the 70's with the porno and sex-clubs can still be of certain help for society's isolated people, but often causes trouble because of the atmosphere of promiscuity in the sex-clubs, and a feeling of emptiness and guilt. Mere change in behaviour does not bring emancipation if it is not followed up with a profound change of attitude toward sexuality. This cannot happen overnight.

In a society so stamped with collective sexual neurosis, morality legislation has the function of protecting youngsters and adults against unfortunate and violent outbursts of the suppressed sexuality. The tremendous powers of punishment that are given to this legislation demonstrates the great fear of sex that we have in our culture. They express the importance attached by lawmakers to particular sexual acts, and the idea that it takes the threat of heavy sentences to stop them.

However, laws cannot control sexual impulses. The outlawed sexual activity assumes a more brutalised character, with overtones of anonymity, prostitution and commercial interests from a criminal underworld. This type of brutalisation is outlined in the book *Rettspsykiatri* (Retterstøl/Eitinger - new edition 1976) in the section dealing with paedophilia. It doesn't arrive at conclusions as to the forms that the law ought to take, but we think that this section should be taken as a warning that unfortunate results can follow if paedophilia is encircled by a law-structure. If we are to hope that in the foreseeable future we shall live to see a proper sexual freedom, we must today change our attitudes



about children and youth. We must not suppress their sensibilities, which we as adults have no right to do. Children's sexual rights must be respected.

But so long as this collective sexual neurosis has such a hold, even on modern people, society can hardly do without laws which protect children against sexual exploitation and assault. Children over 14 could get the necessary protection satisfactorily from the general legislation that already exists for everyone against assault. This would prevent many tragedies which occur when an affectionate and friendly relationship is made the subject of a prosecution.

What about family situations where a girl has been forced to put herself at the disposal of her father? In such a case there might be cause for a heavy sentence, but in the majority of these cases family therapy will still be the best solution. One must not forget that in spite of sexual misconduct there is also found a genuine closeness and emotional attachment joining the adult to the child. A well-thought-out social service will be the best help for a family with this kind of problem, which is always associated with other social distress. A long stay in prison for the father will be experienced as every bit as tragic by the child as by the person punished.

One can today be justified in asking if the world is going forward. Are we not experiencing a stagnation and new puritanism, as we can see for example in the way that paedophilia is persecuted in Great Britain and the USA? And there is indeed not only sexual intolerance but a grave breach of democratic rights when a teacher in England is banned for an indefinite period because of his opinions on the English legal set up and his views on certain forms of sexual contact between young people and adults.

Norway is not Great Britain. But here at home we can also notice a

certain reaction and regression. And it is the unfortunate flood of bad (quality) child pornography which has given cause for indignation against paedophiles generally, in certain circles. The weekly magazine "Lek" (=Play) has, during the last six months, printed many interesting articles highlighting children's sexuality, but one may ask whether the enthusiastic editor of this magazine, Jane Eldor, has advanced a bit too fast and shown unnecessarily provoking pictures of young girls. The reaction has, in any case, not failed to appear in "Arbeiderbladet" (=The Daily Worker) and "Vårt Land" (=Our Country). The latter paper has made the Labour MP Astrid Murberg Martinsen say, "There is great risk that such pictures can encourage acts of gross indecency with children (under-aged)".

The patient work of giving us more healthy attitudes towards sexual feelings and expressions must be allowed to continue. If we see the development in a greater context based upon historic developments we do have, despite everything, reason to be optimistic.

Labour remained in government in Norway after last autumn's parliamentary elections. We trust this party can discuss the problems connected with our sex (or "decency") legislation in a sensible way. We do not believe that this party is interested in our entering the future with all our sexual taboos and prejudices. We hope that the government's paper on legal reform which is soon to be published will suggest some of the needs for reform that we have pointed out, and that criminal policy will become the policy of the Labour Party, and not be handed over to a handful of civil servants in departments and directorate of public prosecutions.

A paedophile writes to us about his situation after having lost his job, his home, and love:

"... This is a pressure that makes all other problems pale. The problems of homosexuals become nothing in comparison. Women's Lib is a ghost compared with our problems. Salary and working hours, hire purchase and careers, which cause problems for many, seem like a tiresome joke".

This letter shows us that the fight against the collective sexual anxiety is a necessary one. More humane sex laws will be able to help in this context at the same time as it will remove weight from the burden with immediate result. Let us show that society will continue to exist, and probably also will become a much better society if we cease throwing paedophiles into prison. Let us show that we can create a better society and a better life. □

Excerpts from a letter to the editor received from Prof. Larry Constantine on April 14, 1978, on child/adult sexual relationships:

On the question of timing, I find much wisdom in Jim Prescott's reservations about the effect of the debate on adult/child sexual relationships on progress toward an affectionate, sexually open society. I do not profess to have final answers nor even to have settled the debate within my own mind, but it seems that events have a logic of their own that defies altering. Children's rights are so limited at present: it seems likely that progress on the broader questions of rights for children and remedies in other specific areas must precede change in sexual rights.

I have grave reservations about the function of organizations and groups like the P.I.E. that have a vested interest in children's "liberation." Their concern for children seems too obviously self-serving to do much to advance the genuine rights of children. I have similar reservations about those who see in incest or early sexual experience some sort of cure for all the world's basic ills, or who claim that children should have certain sexual experiences by a certain age. My own experience as a therapist has reinforced what I have learned from extensive review of the professional literature: sexual experiences in childhood are not fundamentally different from those at any age, therefore, as in all human sexuality, it is not so much the fact of sexual experience or inexperience that matters, as it is the context that counts. Sex at a particular age or with a particular partner is never either good or bad, healthy or unhealthy in itself. The difference between rape and a loving encounter, between a playful, spontaneous exploration and a manipulative exploitation that will leave the scars of a trauma are strictly a matter of the context in which the sex occurs.

The words that people use to describe or rationalize or justify their actions are less important than the operations themselves and the style in which they are carried out. I have had in therapy families which had all the language of liberation and sexual openness but which were, in fact, rigid, authoritarian, insensitive to the needs, interests, and desires of their children, whose "sexual training" seriously compromised and impaired their development as full human beings. The rhetoric of liberation just as easily hides the laying of a parental script upon children as does the rhetoric of authority and tradition. The one script may be one of compulsively sexualizing, the other of chastity and sexual denial; either way, the anxieties, inner conflicts, and scripting of the parents are being passed on to the children.

As I see it, the most crucial question in the children's rights and liberation movement is that of how to increase the real options and freedom of choice of children. That would include the right to express -- or not express -- themselves sexually, but would also encompass much more that might be even more important for world progress. It boils down to power. Even in the sexual area, power and the perception of power or powerlessness is crucial. In many cases it is the perception of powerlessness, of not being free to say no, that determines the detrimental effects of childhood sexual experiences. Even equalizing or compensating for power differences between adults and children is no guarantee

but it certainly improves the odds that what does or doesn't happen is in the best interests of all the parties.

Kids Should Have Sex Pediatrician Says -

An article in S.F. Chronicle for May 15, 1978 in the form of an interview with Dr. Alayne Yates, author of "Sex Without Shame" and Philip Nobile.

Nobile stated this interview is probably the most controversial he has ever done because the subject is childhood sexuality. Dr. Yates is a psychiatrist, a pediatrician and mother of 13 children at the age of 49. We give some highlights of the interview. Yates has what Nobile considers revolutionary ideas on sex desires and behavior of children. She believes and wrote so in "Sex Without Shame" that kids should engage in sex and their parents should encourage them to do so. Early sexual restrictions have caused sexual dysfunction in one-half of the nation's marriages. Here is where prevention, by allowing children to express themselves sexually as soon as they evince an interest, is obviously the way to forestall adult emotional problems and marital difficulties. Dr. Yates believes masturbation needs to be encouraged in children and that parents should reinforce their children's positive feelings about touching themselves. The right age for intercourse differs from child to child and could begin at 4 years. As for incest - sibling incest (between sisters and brothers) is probably quite common already and relatively normal in families today. And father-daughter incest may be beneficial to young girls as any kind of early pleasurable sexual experience tends to later sexual adjustment. But the daughter must be young and untouched by the religious and cultural taboo against incest. The vast majority of pleasurable incest experiences between father and daughter never come to public attention. The final question was that if kids are taught sex is good, healthy fun what happens to love? Dr. Yates answered that love comes with maturity and varied childhood sexual experience facilitates maturation because the person knows her or his sexual self much better.

CSC has a copy of "Sex Without Shame" in their lending library that is available to members for 50¢ to cover postage for the current book rate.

William Morrow publishes "Sex Without Shame." Address: 105 Madison Ave., N.Y. 10016. Price \$7.95. Ask your local bookshop to stock it. With your help it will become a best seller.

Valida

Lifestyles '78

CSC will be represented at Lifestyles '78 Convention, Sept. 22-24, 1978, at Culver City, Calif., at the session on Children's Human Rights and Sexuality by three of our members — Dr. Frits Bernard, Rotterdam, The Netherlands; Don Crestle, Chicago; Joan Nelson, San Francisco, along with the distinguished sexologists Dr. John Money of John Hopkins University, Dr. James Prescott, neuro-psychologist, HEW, and Prof. Larry Constantine of Tufts University.

Childhood Sensuality Circle (CSC), is a group working for children's total liberation, including their sexual liberation, not a pedophile group.

Additions to CSC Reprint List - June 1978

- No. 88 Sex Repression and Violent Expression - Don Crestle - \$1.00 pp.
 No. 89 Sex Education Program for Children in Sweden, 1978 - Carl Gustaf Boetius - 75¢ pp.
 No. 90 Pedophilia: Consequences for the Child - \$1.50 pp.

Complete Reprint List for long, self-addressed, stamped envelope (SASE).

News from Sweden

Beginning April 1, 1978, there will be no legal discrimination between homosexual and heterosexual orientation for children 15 years or over in Sweden. Information from NIKS No. 11, April-May 1978, publication of NVSH Pedophile Workgroup, Rotterdam, The Netherlands.

Sex Charge Against Woman Dropped -

Article in Chicago Sun-Times, June 3, 1978. In Clovis, N. Mex. Prosecutors have decided to drop charges against 23 year old Ernestina Favela charged with contributing to the delinquency of a 15 year old boy by having sex relations with him. The jury had not been able to reach a verdict. The original indictment was thrown out of court earlier this year by Appeals Court Justice Lewis Sutin, but the New Mexico Supreme Court overruled Sutin and the case was returned to the district court, resulting in the dropping of the charges.

CSC Nusletter
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