

The MO: The Modus Operandi of Pedophiles

**INSIGHTS ABOUT PEDOPHILES
FROM THE VICTIM'S PERSPECTIVE**

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About the authors:

Jeanne Sarson, RN, BScN, MEd & Linda MacDonald, RN, BN, MEd have been active in the caring about persons victimized by abuse throughout their careers and more specifically involved with helping persons who experienced ritual abuse-torture (RAT) since 1993; initiated a “kitchen table” research project in partnership with persons who reported being victimized by ordeals of RAT for the purpose of finding ways to educate others and to promote greater insight into the human evil actions of the perpetrators; are involved in activism to advocate for global changes that will help promote and prevent RAT from being inflicted unto innocent infants, toddlers, children, youth, and “captive” adults; seek ways to protect the human rights of the persons so victimized; write; and manage their website:

<http://www.ritualabusetorture.org>

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Abstract:

A paper written as a supportive document in response to connecting with activists in Boston, Massachusetts who were picketing against the cover-up and ever-broadening scandal of pedophilic abuse by priests within the Roman Catholic Church. A perspective that outlines common tactics pedophile perpetrators use to hunt and groom their child and youth victims, as well as brief insights of the harm pedophilic violence inflicts unto the child/youth so victimized. Spiritual violence unique to priests as perpetrators is discussed. Intervention ideas for making a safer society for children/youth are also suggested.

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Insights about Pedophiles from the Victim's Perspective**

Jeanne Sarson, RN, BScN, MEd & Linda MacDonald, RN, BN, MEd

Preface: We have compiled some insights about pedophiles gathered over ten years of experience working specifically with adults who have experienced pedophilic violence. Additionally, insights come from the collective wisdom of persons who have survived experiences of pedophilic ritual abuse-torture. Wisdoms shared with us during two years of conducting interviews—a “kitchen table” research project—which is evolving into a book entitled, “The torturers walk among us”. As we witnessed the survivor’s telling of the monstrous acts inflicted upon them by cruel men and women pedophilic perpetrators, we concluded that pedophiles engage in very intentional behavior. Having said this, we are aware that the literature speaks to the fact that some acts of pedophilia occur without pre-planned intentionality, to which the perpetrator takes responsibility, has empathy for their victim, and can respond with remorse for the harm they have inflicted; for instance, the person who commits the crime of a one time incestuous rape.

One-time victimization ordeals are not the situations we are referring to. The population of pedophiles we have been “introduced to”, that we speak about, are the “hard-core” pedophiles who engage in intentional repetitive acts of pedophilia, who engage in group acts of pedophilia, who are involved in systemic institutional pedophilia, or who participate in acts of non-political pedophilic torture including ritual abuse-torture.

This paper, although written from the perspective of the victim—from the perspective of exposing the impact of pedophilic victimization and traumatization—is by no means a complete detail of the extensive harms infants, toddlers, children, or youth victims suffer. It does not detail the potential accumulative effects that a young victim may be burdened with in their adult life. Nor does this paper detail the extensiveness of the atrocities which pedophilic perpetrators inflict unto their young victims. We have attempted to briefly make visible the suffering of the young person, in the hope this will help society understand and empathize with young victimized persons and their need to have bystanders care and be involved. We see partnerships between adults who have been victimized as children/youth and non-abusive others. Partnerships that focus on exposing pedophilic atrocities, that focus on holding structures like the Catholic Church accountable, and which challenges persons who have abused their positional power and public trust for the purpose of covering up all forms of violence against the young as the prime solution for building a safe society for the children of the future!

This paper is also written in response to discussions we had with persons in Boston who are working so diligently to have the institution of the Roman Catholic Church hold itself accountable for hiding, within their organizational culture, endemic pedophilic abuse. This paper shares our general insights about pedophilic behavior using examples of convicted pedophile priest behaviors or of alleged pedophilic priests behaviors gathered from information reported in the media.

WHY DO THE “HARD-CORE” PEDOPHILES DO WHAT THEY DO?

- I. To dominate and to express **totalitarian power & control** over their victim(s) as well as enforcing silence to achieve protection;
2. To satisfy their needs and desires for **cruel & inhumane pleasure & entertainment**; and/or,
3. For **greed and money** if perpetrators engage in the **exploitation** of their victim(s) via the “sex” trade and/or pedophilic pornography.

WHO ARE THE PERPETRATORS?

Like-minded men & women, mothers & fathers. Other kin. Friends or neighbors. Persons from all walks of life. Persons who use positional power as a cover. The professional, the clergy, or the lay person.

INSIGHTS ABOUT PEDOPHILES: FROM THE VICTIM’S PERSPECTIVE:

1. Perpetrators—their attitude of superiority:

Pedophiles frequently believe they are superior, for instance, in the case of priests they are groomed to believe they are next to god and statements made, this year, by the Pope stating priests have to be “perfect people” can reinforce a sense of superiority. Such like-mindedness creates a specific group philosophy which supports group think, group attitudes, and group behaviors which, when combined together, transforms into a distorted opinion of Self and a distorted opinion of outsiders (persons who do not belong to the group). For pedophilic groups this like-mindedness can be described as:

- a. A perpetrator holding the belief that outsiders—victims—are **inferior**;
- b. Having a belief that their victims are inferior makes it easier for the perpetrator to disregard the humanity of their victims and to treat their victims as objects—this is called **objectification**;
- c. Once objectified the child/youth is **sexualized**—turned into a sex object; then,
- d. To help excuse their pedophilic behaviors the perpetrator engages in **blame-the-victim” excuses**. The victim is blamed for what happened to him/her, for example, western society blamed the slaves for their slavery, the Nazis believed the Jews and other marginalized persons such as homosexual or disabled persons, and gypsies were inferior and thus deserving of the atrocities inflicted upon them. Similarly, pedophiles will blame their child/youth victim by saying the child was being sexually provocative, was dressing or moving in a sexually-permissive manner, or instigated the sexualized behavior. A case in point, accused priest Shanley, making a speech at a Man Boy Love pedophilic conference, is quoted as saying that children are responsible for all sexual behavior with adults including incest and bestiality.

These ideological processes of making another group inferior, objectifying them, then engaging in victim blaming are processes perpetrators of human atrocities take to enable them to intentionally harm innocent persons without feeling guilt or remorse.¹ As one pedophilic priest

¹ Staub, E. (1989). *The Roots of Evil* (pp. 13-34). Cambridge: Cambridge University Press.

stated, “*once I got past the ‘sin’ all I had left was the pleasure.*”² Our work suggests pedophiles that commit acts of pedophilic ritual abuse-torture also engage in these same processes which enable them to take cruel pleasure in harming their infant, toddler, child, or youth victims without feeling any emotional turmoil or remorse.

2. Victim blaming tactics:

Victim blaming can be a consistent tactic attached to every thought and act the pedophile performs as it serves to keep pedophiles from feeling any shame, guilt, remorse, or caring about their child/youth victim. Victim blaming is about blame shifting. Blame shifting tactics permit the pedophile to transfer responsibility for their acts of pedophilic abuse unto their child/youth victim. Victim blaming and blame shifting commonly transfers emotional shame, blame, guilt, and worthlessness unto the victimized child/youth who can then spiral into emotional Self-loathing. Self-loathing can manifest into Self-harming behaviors such as Self cutting, drug and alcohol misuse, criminal activity, “sex” trade activities, or suicidality as ways of coping with their over-whelming suffering.

Persons who are in positions of power can also use “blame-the-victim” tactics, as Cardinal Law from Boston did when he claimed Gregory Ford and his family were, in part, responsible for their son Gregory’s alleged abuse by Shanley, a priest. Such blame-the-victim statements, although an attempt to protect the establishment, do provide support to the perpetrator and do harm the victim.

3. Misopais:

Pedophiles demonstrate an inability to empathize with their child/youth victim and will objectify their child/youth victim by referring to them as an “it”. Pedophiles treat the child/youth victim as a non-person, an object, or as a possession. As a possession the pedophile can feel justified in doing whatever they please to satisfy their cruel “pleasures”. They can use and abuse their child/youth victim in whatever manner feels pleasurable to them because their distorted thinking supports their beliefs that their pedophilic acts are not harmful or hurtful for the child. They may even believe that the pain is “good” for the child—“*its makes you stronger than the outsiders.*”³ These very ***egocentric*** and ***arrogant views and the oppressive views of children*** are also rooted, in our opinion, in a historical and on-going social devaluation and hatred of children. We offer the word “misopais” to name this systemic hatred and devaluation of children. Using Greek roots “mis” meaning hatred and “pais” meaning children—the hatred of children. Misopais negates the child as a person with human rights and responsibilities.

4. Demanding unquestionable loyalty and obedience:

Rigid rules such as “***obey your elders***” or fostering within children the belief that authority figures are not to be questioned—the priest’s, teacher’s, or scout leader’s opinion is absolute—can make children unquestionably compliant and vulnerable to the manipulation of abusers. Creating an environment in the church or school system, for instance, where hierarchy dominates by maintaining unquestionable power and control, where positional authority is blindly obeyed and demanding of blind loyalty and obedience from others—from the status quo

² Conversation Linda had with a Criminal Justice system worker who had been in conversation with a priest jailed for his pedophilic crimes, September 2002.

³ Sara speaking to us during our kitchen table research project discussing her ordeals of ritual abuse-torture.

parishioners or the students, for example—can facilitate the pedophile’s ability to hide their pedophilic behavior. The secret of systemic pedophilia, such as has occurred in the church, becomes well protected when unquestionable loyalty and obedience are viewed as virtues.

5. Abusing positional power:

- a. **Professional roles** are accompanied by positional power. A pedophilic priest, nurse, doctor, or teacher for instance, can use their positional power as a tool to oppress and manipulate their child/youth victim as well as manipulate the community and the structure that employs them. Society in general and structures in particular, the church for instance, have tended to believe and support the professional, a priest who denies his pedophilic assault because of his role and positional power versus act to believe and support the child/youth victim. Because of the social devaluation of children, they are without position or power—they are powerless! Powerless to have their complaints about pedophilic harm taken seriously.
- b. **Adulthood** in itself brings positional power to the adult-child relationship. Adults are larger in size than young children; adults have developmental maturity and life experiences which children and youth do not have. Additionally, an adult’s positional power implies a trust and a dependency upon which the child/youth ought to be able to rely. When the pedophile uses the adult-child relationship to disguise their pedophilic plans, the pedophile is able to manipulate, intimidate, and “set-up” their child/youth victim. Should the child try to tell of their abuse the pedophile’s positional power can easily override the child victim’s voice, the child is very frequently not believed, and/or the child’s parents may even punish their child for saying such “untruths” about a priest, for instance. Abusive pedophilic adult power comes disguised in many forms such as the family friend, a friendly neighbor, or the school volunteer.

6. The long term, short term, and crisis planning of pedophiles:

Pedophiles have many layers of **intentional behavior** as they **deliberately set out to hunt their child/youth** victims. Hunting tactics includes long term, short term, and crisis planning. For example:

- a. **Long term planning** includes making career choices that will give the pedophile access to children, for instance, becoming a priest, a pediatrician or pediatric nurse, a dentist, child care worker, teacher, or baby-sitter, etc. To reduce the possibility of discovery pedophiles may be selective about where they perpetrate. For example, a dentist will plan that their child/youth victim’s appointment will be the last appointment in the day when staff has gone home and privacy is assured. Other perpetrators plan pedophilic acts during vacation and/or when traveling to foreign countries where they are unknown and child exploitation laws are lax, as in Thailand.
- b. **Short term planning** includes living in locations frequented by children, such as near a school, a school bus stop, or a playground. It can mean moving to job areas that have little or no screening or reporting policies mandating the reporting of suspicions of child abuse to the police. For instance, lack of mandatory reporting of allegations of child/youth abuse to the police has been revealed to be the norm within the Roman Catholic Church. Short term planning for a priest may mean choosing to gain the blind trust of parents who are devout and trusting Catholics before perpetrating

sexualized violence against their children; for others it may mean becoming a youth group leader, working with street youth, or becoming a scout leader or volunteer. Working with marginalized and vulnerable children of single parent families, immigrant children, or children living in poverty also enables pedophiles to plan how to gain access to potential child/youth victims. Communicating with other pedophiles about “good” places or “how-to” gain access to children by sharing Internet victim recruitment techniques is another way pedophiles gain knowledge about hunting for child/youth victims.

- c. ***Crisis planning*** comes into effect when the pedophile feels their exposure is imminent. Crisis interventions can include moving or transferring suddenly, for instance, transferring to another diocese, or moving to another community or country, or to another job. It can mean disappearing quietly by claiming health concerns as the reason for leaving a position or community, disappearing by going on a sudden holiday, or by requesting an accelerated retirement.

7. Resisting accountability:

Pedophiles commonly fail to take either responsibility for their actions or hold them-Selves accountable. Instead the perpetrator uses deceitfulness, chronic lies, half-lies, excuses, and denial to discredit the child/youth victim who is trying to tell and trying to have someone listen to their victimization ordeals. Additionally, pedophiles cast doubt on the child/youth’s creditability by claiming the child/youth victim misinterpreted the events, is exaggerating, is telling lies, or is confused about cultural behaviors. Combined with the reality that the child/youth are very frequently not believed and the pedophile’s excuses are most often believed, the child victim can feel and become entrapped—silenced! By using these tactics a pedophile can build a **“box of entrapment around the child/youth victim.”**

One example of how “cultural differences” was brought into a discussion by an alleged pedophilic priest is when, *“Berthold [a priest] acknowledged ... that he had kissed Sellars [alleged victim] ... on the cheeks not on the lips. Having studied in France between 1969 and 1971, Berthold said he had become accustomed to kissing people on the cheeks.”*⁴ Cultural differences ought never to be considered an excuse for violating a child/youth’s boundaries nor is it an excuse for abusive and intrusive behavior.

Making excuses for one’s pedophilic behavior is another tactic perpetrators use. When Shanley, a priest, was arrested he made the statement that he was raped in the seminary. This statement is paramount to providing him-Self with an excuse—it happened to me so I am not responsible for what I did—for his alleged behavior of abusing children.

Persons in positions of power can also act in ways that are supportive of pedophiles, excusing the pedophile of their accountability for their sexualized violence. For instance, during the first weeks of the pedophilic scandal in the Roman Catholic church in Boston, Cardinal Law constantly asked for prayers for the priests accused of inflicting the abuse, he failed to mention the suffering of the victims until the public outcry became so loud he “chose” to speak of the suffering of the victims.

⁴ Kurkjian, S. (2002, May 15). *The Boston Globe*.

8. Associating with good people and good causes:

By surrounding themselves with good people pedophiles can hide their harmful and cruel intentions. They become even more invisible as they use the good intentions of others as a cover or join good causes such as groups that are for the protection of children—become a Block Parent for instance. Who would suspect a pedophile would join a good cause? This manipulative technique of **using and fooling bystanders** make it harder for bystanders to believe child/youth victims when they disclose their abuse.

9. Building community trust—a goal for pedophilic hunters:

Pedophiles with positional power—teachers, priests, doctors, or nurses, for instance, can and do use positional power not only to build trust within adult-child relationships, they use positional power to build trust within their relationships with the parents of their potential child/youth victims, and with other adults within the community. By gaining the trust of adults and the trust of the community, the pedophile has unquestionable access to child victims because the pedophile is perceived to be a dedicated community worker. Trustworthiness camouflages their true goal of “hunting” for child/youth victims. The pedophile’s activities remain invisible and above suspicion. Pedophiles can and do develop such a **“good person persona”** they are often the last person to be suspected of abusing children/youth. Their ability to **create an ideal image** and their **skill at leading a double life** is crucial for a pedophile to succeed at their goal of hunting children/youth for their cruel pleasure of sexualized abuse or sexualized ritual abuse-torture.

10. Creating “specialness”:

The child/youth is often told by the pedophile, **“you are special”**. This statement is commonly reinforced when the child’s parent(s), for example, also perceive or feel privileged that their child/youth is being treated with specialness—that their child/youth is the “the chosen one”—chosen or “blessed” to be befriended by a priest or a person with positional power, importance, and authority. Placing unquestionable value and importance on positional power can condition the child/youth to believe and feel important and special simply by their association with a person with positional power, for instance, feeling special because they are in an adult-child relationship with a priest, a teacher, or cub leader. Specialness relationships can create opportunities for the pedophile to manipulate the child/youth victim and when significant others such as parents place a value on such specialness relationships this value can act as parental pressure that can lock the child/youth into not telling about their abuse. **Healthy relationships not specialness relationships are safe relationships!**

Abusive priestly-child/youth relationships which allowed priests to capitalize on their position of specialness and blessedness has a historical legacy, as shared by Will R. Bird in his writings of being a World War I soldier in France. He told the story of the day he and other soldiers were sitting in a café and how he never forgot the people's blind acceptance of the priest’s rule, which the waitress explained when:

Two of the soldiers whistled sharply and waved at the pretty girl walking by and were told, "You waste your time ... that is the priest's girl ... She is

his girl, she sleep with him. It is a great honour for her. And she has been with him since January ... He change every two or three months for a new one.”⁵

11. Emotional abuse—fear, terror, or horror:

By inflicting emotional fear, terror, or horror unto the child/youth victim the pedophile destabilizes and confuses the child/youth. Confusion interferes with their ability to clearly understand what the pedophile is doing to them. Their thoughts and emotions become chaotic. The combined impact of these high intensity and over-whelming emotions of fear, terror, and horror, and the confusion and chaos all interfere with the child/youth’s ability to make sense of the abusive adult-child/youth relationship. Confusion and chaos make it easier for the pedophile to convince the child/youth victim that the sexual abuse is normal behavior, that it is for their own good, and that it will help them learn about sexuality and sex. All forms of emotional abuse can create confusion for child/youth victims and if the abuse is on going, each specific time and each specific ordeal can become blurred—the ordeals of repetitive victimization are fused together—the traumatization, the suffering, accumulative.

12. Spiritual abuse:

Priests bring a unique religious-based spiritual component to an adult-child/youth relationship. To intentionally abuse their religious positional power and trust, to intentionally use their priesthood as a tool to help them commit pedophilic acts adds a uniquely shocking religious-based spiritual violation to the child/youth’s victimization and suffering. Furthermore, to use religious beliefs and practices, such as the taking of communion, as other tools useful in the commission of their acts of abuse adds another depth of violation. Religious-based spiritual abuse can cause on-going confusion, depressiveness, and a loss of religious-based spiritual faith that can last a lifetime.

Priesthood and religious beliefs and practices were allegedly used as tools for pedophilic abuse when Martinelli alleged that when he was being driven home from a Washington field trip by a priest, the priest urged Martin “ . . . to give him oral sex, blessing it as a way to receive *Holy Communion*.”⁶ Being told and being forced to swallow a priest’s semen a child/youth victim may come to actually believe s/he is swallowing god. Compounding oral rape by using deviant religious practices is the very literal act of using “priestly” acts for spiritual consumption via “*seminal⁷ communion*”. This spiritual distortion of using oral rape as a form of communion is extremely confusing for the child/youth victim. Spiritual confusion makes the child/youth even more vulnerable because spiritual abuse also attacks the fundamental developmental question of, “*Who am I?*” Am I a good person or a bad person? This is a question with an immense spiritual domain.

From our experience, the use of some form of deviant religious beliefs and practices in combination with sexualized violence is a common technique used by some pedophiles, whomever they may be—pedophilic priest or a perpetrator of ritual abuse-torture who distorts christian-satanic, christian-luciferin, or jewish-satanic based beliefs and practices to justify their human evil actions. Distorted and deviant “religious-based” beliefs and practices are used

⁵ Bird, W. R. (1968). *Ghosts Have Warm Hand* (p. 57). Toronto: Clarke, Irwin.

⁶ Johanna McGary, J. (2002, April 1). Can the Church be saved? *Time*, p. 17.

⁷ Seminal is used here to refer, in a general sense, to all ejaculatory fluids.

to enforce a sense of spiritual consumption unto a child/youth victim. Spiritual abuse, “being one with god or one with satan”, can make the child/youth feel totally and spiritually consumed by the perpetrator, giving the pedophile even greater power and control over their child/youth victim.

Sexuality and spirituality are intimately connected. Sexualized violence committed by a priest, minister, or rabbi, in their professional and spiritual role, adds a very deep and spiritually abusive component to the pedophile’s behavior and to their victim’s traumatization. Our experiences suggest the child/youth victim may have grave difficulty disclosing their abuse because they do not want to violate their spiritual relationship with god or satan or with god’s or satan’s representative—the pedophile whom they perceive as having next to godly or satanic power. To tell on the perpetrator may also leave the child/youth victim feeling as if they are hurting their own spirituality because they may perceive their spirituality as being connected to their “spiritual” perpetrator. The perpetrator may also tell the child/youth victim that if they tell the religious spirituality of the one they tell will be harmed. Breaking the silence can leave the child/youth victim with increased feeling of Self-blame thus increasing their risks for suicidality or engaging in other forms of Self-harming behaviors.

13. Absorption and consumption of the child/youth victim:

Perpetrators who attempt to absorb and control their child/youth victim’s spirituality may also attempt to consume and control their child/youth victim’s sense-of-Self or identity. Exerting powerful influences over their child/youth victim in an effort to mold their child/youth victim’s religious spiritual beliefs, for instance, can lead a child/youth to have a sense of oneness with the perpetrator. A perpetrator may express this connection of “oneness” as “**you belong to me, you are mine**”. The pedophilic perpetrator consumes the child/youth victim and the child/youth victim will not be able to differentiate themselves from the perpetrator nor the perpetrator’s views. For example, in man-boy “sex”, the pedophile will profess that his sexualized pleasure is also pleasurable or “good” for the child/youth victim. The pedophile’s power can be so persuasive that the child/youth victim will believe the pedophile’s statements, will bond to his/her perpetrator, and do what is asked of them.

14. Planning the selection of their child victim:

Pedophiles often and intentionally choose their victims according to their personal preferences, by specific age groups, by gender, or by specific physical attributes, for example:

By age:

- a. **Infants and toddlers**—victims who cannot talk can not tell and are too small to resist the abuse thus the pedophile feels safe and at low risk of being discovered;
- b. **Toddlers - 6 year olds**—growth and developmentally it is easier to distort a child’s sense of reality at this young age. These are the years when the child is developing their relationship with Self and a pedophilic adult, a person in a position of trust and on whom the child depends, such as a teacher, priest, or parent, can easily distort the child’s relationship with Self by **normalizing sexualized abuse**. An example of this would be a baby sitter of a six-year-old girl who tells the child that he/she is touching the child’s genital as a way to teach the child about sexuality because, “*You will be a woman one day so you will know what to do.*” Because the child depends on this adult person and has been taught to trust them the child ignores their own

- discomforting thoughts and feelings, even though the touch does not feel right, believing that this adult know best. The pedophile has succeeded in distorting the child’s relationship with Self, has succeeded in teaching the child to listen to the pedophile versus listening to them-Self. The child has been made vulnerable and is at risk for experiencing on-going abuse. Part of the solution lies in teaching children to listen to their own emotional feelings and thoughts, to develop their *Voice*, to tell when they feel unsafe, and for adults to listen;
- c. **6 -13 year olds**—pedophiles may prefer this aged child’s prepubescent body shape, their lack of body hair, or small and still developing breasts;
 - d. **14 -18 adolescents**—pedophiles may select this age group because it is easier to blame the youth, stating the youth is responsible and was consenting to the “sexualized” acts;
 - e. **18 years old and over**—provides safety in the “so-called” consensual agreement because the pedophile can hold the victim responsible for the sexualized behavior despite the differential in power and position between the adult and youth within the adult-youth relationship.

By specific gender preferences:

Some pedophiles *prefer boys, some girls*; some will abuse *both genders* depending on opportunity and the accessibility of the potential child/youth victim.

By specific physical attributes:

A pedophile may choose their potential victim based on physical attributes, for instance, they may prefer a red-haired child/youth or a dark-skinned child/youth. Another example, described to us by an adult who had been forced as a child into the “off-street” sexualized exploitation “trade” involved children who were forced to stand behind a curtain and poke only their hands out from behind the curtain so the pedophile could select their victim by only examining each child’s hands.⁸

Pedophiles may let their child/youth victims go—stop using and abusing them—if the risk for discovery is too great, if the child/youth is at a point of disclosing the abuse, or when the child/youth’s development makes them “unattractive” to the pedophile. And, pedophilic parent(s) may deprive their child/youth of food in an attempt to keep their child/youth’s body underdeveloped to insure their on-going pedophilic pleasures or to insure their child/youth remains “marketable” for the pedophilic pornography and “sex” trade.

15. Sexualized multi-perpetrator group processes:

Pedophilic activity can extend beyond the single perpetrator-single victim relationship to involve a pedophilic group process of multi-perpetrators and/or more than one child/youth victim. The presence of multi-perpetrators forces the child/youth victim(s) into compliance simply because they are outnumbered, out-sized, over-powered. Multi-perpetrator group processes also offers the pedophiles more opportunities to manipulate their power and control, it increases the child/youth’s victimization and sense of guilt, and can push them into believing they are a *“bad person”* to be involved in such horrible group acts.

⁸ Sara, a participant in our “kitchen table” research project, told us of this, her experience.

If the group process involves more than one child/youth victim the pedophile(s) can manipulate, pit one child against another. Manipulating some vulnerable child/youth victim's needs for love and acknowledgement the child/youth will attempt to be good, be perfect, to please their perpetrator, and to make their perpetrator happy in an effort to gain "specialness" over the other child/youth victim(s). The pedophile then manipulates this need to gain specialness by pitting one child/youth against another. Such manipulation ignites a sense of distorted jealousy and competitiveness between child/youth victims as they struggle to maintain their position of specialness within their relationship with their perpetrator(s) in the hope a specialness position will offer protection from other pedophiles, for example. Perpetrators can use such manipulation to entrap the child/youth victim into silence.

Multi-pedophile groups can force or manipulate a child victim to victimize another child, for instance, "*if you smear feces on Margaret then you will not have to eat the feces.*"⁹ Perpetrators use this technique to burden the "victimizing" child/youth with horrendous blame, shame, and guilt because the child/youth is forced to perceive it was their fault, that they caused harm to another child/youth, and that they must be a very bad person. Perpetrators know these "no-win" over-whelming ordeals are a method of gaining protection for them-Selves because the child/youth victims are so burdened with guilt, blame, and shame that it can lock them into silence and secrecy for a very longtime ... maybe forever. To further reinforce the child victim's silence, to reinforce that telling would be useless, the perpetrator's state, "*no one will ever believe you if you tell!*"

Family/group pedophilic rapes also mean children/youth are exposed to; bear witness to, the sexualized violence inflicted unto other children as well as the sexualized behaviors of adults. These images, sounds, smells, tastes, and physical and emotional feelings compound the severity of the child's victimizing and traumatizing ordeals. Other horrific acts such as bestiality cause further traumatization.

16. "Luring-in" techniques and patterns:

Pedophiles have and do use repetitive patterns and tactics to lure in their selected and potential child/youth victims, such as:

- a. **Building trust** into their relationship with their potential victim by, for example:
 - i. Inserting them-Self into the child/youth's everyday life activities,
 - ii. Using non-intrusive touch to manipulate their potential child/youth victim into becoming comfortable with touching,
 - iii. Gradually changing the touch into sexualized touch which will progress to pedophilic assault, and/or,
 - iv. Telling the child/youth they are "special"
- b. **Isolating** the child/youth, for instance, by:
 - i. Taking the child/youth places alone—on trips, camping, to ball games for example—at first for fun, then for pedophilic assault,
 - ii. Using treats as a repetitive engagement pattern which makes the relationship appear normal, for instance, every Sunday the pedophile

⁹ Carrie's description of her childhood ordeals of ritual abuse-torture, told to us during our "kitchen table" research project.

- takes the child for an ice cream cone but the reality is once in the car the child is entrapped and victimized by the pedophilic hunter, and/or
- iii. Telling the child that “*This is our special secret and you must never tell anyone.*”
 - c. **Acting in a role of educator** by telling the child/youth that their role is to teach the child/youth about sex which leads to pedophilic sexualized abuse.
 - d. **Using familiarity**, for instance,
 - i. By sneaking up on a child/youth victim in a place the child/youth perceives as non-threatening—the pedophilic priest who uses the confessional, the rectory, or the basement of the church as a site for perpetration; who invades the child/youth’s home, the child/youth’s bedroom, the child/youth’s own bed, or
 - ii. Using a place that was geographically made familiar to the child/youth and that was previously made familiar in fun—such as, a familiar hotel room, a previous summer trip to a cottage, a boating trip, or a youth camping trip—then suddenly the site turns into a place of pedophilic entrapment and sexualized violence.

Turning familiar places into sites for pedophilic entrapment and sexualized violence can cause instant and over-whelming emotional chaos and disorientation for the child/youth victim, which, in turn, increases the child/youth victim’s vulnerability. With control of the environment the pedophile can exert added power and control over the child/youth victim. Operating in familiar sites can also provide safety and security for the perpetrator, reducing the possibility they will be caught. On the other hand, to operate in a familiar site such as in the child/youth victim’s home, where there is a risk of being caught, adds a perverse thrill to the pedophile’s hunting and their pleasures of sexualized violence.

Bietighofer, a former pastor of Blessed Sacrament Church in Bridgeport, Connecticut, used some of the above techniques in his alleged sexualized abuse of boys. “He would allegedly pull young boys out of classes at Blessed Sacrament and take them to his rectory office or bedroom, where he would engage them in conversations about girls or relationships, and then pull down their pants and fondle them.”¹⁰

- e. **Entrapment** occurs whenever a pedophile abuses their adult position within the adult-child/youth relationship; however, when a pedophile takes the child/youth victim to a strange place the pedophile gains even more control over the child/youth victim because the child/youth victim is outside their comfort and safety zone. Isolated from sources of help, the entrapped child/youth is forced to connect and be dependent on their pedophilic perpetrator for their survival. Feeling entrapped in a life-threatening ordeal that increases the child/youth victim’s emotional fearfulness, terrorization, and horrification. Confused, the child/youth can experience a sense of captivity, powerlessness, hopelessness, and being over-whelmed. For some pedophiles seeing terror in the eyes of their captive child/youth victim “turns them on” so they will intentionally exert whatever forces are needed to fulfill their needs and desires to experience this specific thrill and pleasure.

¹⁰ Kranish, M. & Carroll, M. (2002, May 17). *The Boston Globe*.

- f. **Drugging** their child/youth victims intentionally, using alcohol for example decreases their child/youth victim's resistance and increases their vulnerability to victimization. This technique of drugging can entrap the child/youth victim into Self-blame—"I shouldn't have drunk; it's my fault I got abused." By creating a situation that shifts blame unto their child/youth victim affords the pedophile additional safety and security that their child/youth victim will not tell.
- g. **Using peer pressure** to enforce silence and secrecy can occur when a perpetrator engages at least several child/youth victims in sexualized violence at one time. Should such a situation occur the victimized children/youth are confronted with not only telling on the perpetrator but also disclosing another child/youth's secret—telling on their peer(s). Perpetrators know that children/youth seldom want to tell on their peer(s) especially if they believe their peer(s) will be hurt. Using peer pressure to maintain a child/youth victim's secrecy and silence is another technique some perpetrators can and do use to protect them-Selves from being exposed.
- h. **Threats and intimidation** are behaviors pedophiles may resort to when the risk of detection goes up. For instance, the pedophilic perpetrator might:
 - i. Make threatening statements like, "*I will kill you if you tell*"; "*I'll kill your parent(s), sibling(s), pet(s)*", or "*I'll hurt your friend*",
 - ii. Force their child victim to kill—to drown¹¹— their own pet,
 - iii. Increase the degree of sexualized and physical violence they inflict unto their child/youth victim, at the same time telling the child/youth victim that it is all their fault that the perpetrator has to hurt them because they were bad for trying to tell,
 - iv. Force their child/youth victim to victimize another child/youth then tell the child/youth victim that they are abusers, and/or,
 - v. Use emotional blackmail to silence the child/youth victim by telling the child/youth victim that if they tell their parent(s) about the abuse it would hurt their parent(s) or cause their family to break up and that it would be the child/youth's fault.

17. Acts used for "punishment":

Pedophiles use punishment techniques on vulnerable children/youth in an attempt to control their child/youth victim, to keep their pedophilic victim(s) entrapped, and/or to derive perverse pleasure watching how punishment causes the child/youth to suffer. Punishment acts are:

- a. **Withholding acts**, for instance, the perpetrator will withhold treats, gifts, a trip, or touch—for example, in a public setting the perpetrator will hug everyone but their child/youth victim. By withholding the hug the perpetrator can deliver a punishing message to the child/youth victim that they have done something wrong, that they have made the perpetrator angry thus are at risk of suffering further harm and abuse or will cause harm to be done to others. For instance, if the child/youth victim believes they are responsible to keep their family from being harmed by the pedophile the withholding act delivers the threatening message that harm will be inflicted unto their family and it will be the child/youth victim's fault. Withholding is a blame-shifting tactic used by the

¹¹ Carrie told us that her father forced her to drown her pet cat and threatened that he would drown her if she ever told her mother about the ritual abuse-torture ordeals.

pedophile—it says it is the child/youth’s fault if they or another suffers harm or “punishment”. This tactic inflicts further harm to the child/youth victim’s already damaged relationship with their-Self.

- b. **Destroying attachments and/or taking back prized possessions** such as toys, pets, or school awards are acts which allow the perpetrator to deliver a punishment message to the child/youth victim that they are unworthy of having possessions and for some unknown reason they are bad or did something wrong. The pedophile knows taking away possessions fosters within the child/youth victim a sense of mistrust, isolation, and aloneness because it becomes too emotionally hurtful, too risky for child/youth to allow them-Self to feel attached to a toy, a pet, or any special object. Destroying attachments with pets—killing of pets, breaking up friendships or disallowing friends, and/or interfering with the child/youth’s ability to bond with a non-offending adult including their parents are tactics that also leaves the child/youth victim feeling alone, isolated, and without comfort. Breaking a child/youth’s ability to feel emotional attachment for anything or any person is an enormous life-threatening feeling that can lead to Self-harming behaviors in order to cope.
- c. **Shunning** occurs when perpetrators use the “silent treatment”, that is, they will speak to everyone but the child/youth victim whom they ignore. An example might be that a priest will speak to three altar boys in the group, ignoring the fourth altar boy—the child/youth victim. Shunning can leave the child victim feeling invisible, like a discarded object and worthless as a person.

Punishment acts are used to exert power and control over child/youth victims, to force them into silence and compliance. These acts intensify the child/youth victim’s sense of emotional fear and terror and can push them into Self-harming behaviors in an attempt to cope with their overwhelming suffering.

18. Acts which can totally assault the child/youth’s senses:

- a. **Over-stimulation tactics**
 - i. “Party time” events which involve combining many of a child/youth’s favorite activities—such as eating out, special treats like a fun-filled outing, or a week-end adventure where they are bombarded with constant noise such as loud music, and with invitations to try drugs and alcohol—come together to create an environment filled with over-stimulation. Pedophiles intentionally use such events to manipulate the child/youth victim into a position of increased vulnerability, decreasing the child/youth victim’s ability to resist abuse. For instance, an intoxicated youth may not be able to resist being forced into the same bed with their “trusted” friend—the priest, the teacher, or the mother of a friend.
 - ii. Pedophiles manipulate and over-stimulate the child/youth’s physical body senses via masturbation, with vibrators, and/or with the infliction of pain on the genitals, for example. If the child/youth victim has an erection or feels vaginal responses this causes them confusion and can distort the child/youth’s understanding of their body’s biological responses. Pedophiles can then manipulate the child/youth into believing their

biological/physical responses are an indication that they are enjoying the sexualized assault. If the child/youth victim tries to control their biological responses by willing their body not to respond and “*my body did not listen*” the child/youth victim can feel “*my body betrayed me*” and can develop Self-hatred—hatred of their body. When this happens, the pedophile has successfully tricked the child/youth into blaming them-Self, into blaming their bodies for betraying them, and into hatred of their bodies. Self-hatred, body hatred, can lead to Self-harming habits such as Self-cutting, to a distorted sense of body image, and/or developing eating problems as a way of coping with their suffering. Child/youth victims may even disconnect or dissociate from their body, that is, they no longer physically feel their body or specific areas of their body, and for instance they can have numbed physical feeling in their pelvic region.

b. Deprivation **tactics**

Withholding food or water from the child/youth victim, keeping the child/youth victim up all night and depriving them of sleep, or withholding access to bathroom facilities are acts of deprivation pedophiles use to manipulate and control the child/youth victim into a sense of helplessness, powerlessness, weakness, fear, and terror. The extensiveness of the deprivation—for example, if the pedophile withholds washroom facilities forcing the child/youth victim to urinate or poop their pants—impacts on the degree of degradation, humiliation, and de-personalization the child/youth victim suffers and increases the child/youth victim’s sense of powerlessness and maximizes the perpetrators control over the child/youth victim.

c. **Desensitization techniques**

By gradually intruding and invading on a potential child/youth victim’s personal space and boundaries the perpetrator aims to condition the potential child/youth victim to disregard or to mistrust their own intuitiveness, to disregard that they are feeling uncomfortable and unsafe. Using desensitization tactics is how the perpetrator begins to take control of the child/youth victim. For example:

- i. By using both physical touching and non-touching, non-invasive then invasive touching, engaging with and then withdrawing from the child/youth victim, the perpetrator sends mixed messages to the child/youth victim. Mixed messages cause the child/youth victim to doubt him/her-Self, to doubt his/her feelings. Self-doubt makes the child/youth vulnerable to the pedophile’s control and ever-increasing intrusion.
- ii. Using mixed messages involving touching enables the pedophile to manipulate the child/youth to disregard intrusions on their personal space. The child/youth victim may even begin to believe that they have no right to say “No” when their physical boundaries are violated. When personal space and physical boundaries are repeatedly violated the child/youth victim may not be able to develop and/or maintain healthy boundaries. This limitation can make them vulnerable to re-victimization by other perpetrators because their abilities to read intrusive and abusive cues have been distorted by the pedophile.

19. Acts intended to cause degradation, humiliation, and de-personalization:

Pedophiles may engage in acts of degradation and humiliation to shatter the child/youth's sense of Self-respect, their spirituality, and ultimately their relationship with/to their-Self. This can leave the child/youth victim feeling like a non-person, disconnected, and/or disassociative.

Examples are:

- a. Perpetrators never call the child/youth victim by name, or will refer to the child/youth victim as "it", a nothing, because this as an effective way to totally objectify, de-personalize, and degrade the child/youth victim;
- b. Perpetrators force the child/youth victim to be naked and exposed, they then laugh at the child/youth victim which causes the child/youth victim extensive emotional feelings of humiliation and degradation;
- c. Perpetrators may opt to smear body fluids, for example, urine, semen, vaginal blood, or feces on the child/youth's body which causes degradation, humiliation, and de-personalization and can leave the child/youth victim with an on-going sense of feeling physically dirty. Dirtiness sensations can linger for a long time triggering the child/youth victim into a need for excessive bathing and scrubbing in an attempt to remove their sense of dirtiness. Such violations can leave an imprint of smells in the child/youth's memory which re-occur as sensory smelly flashbacks;
- d. Perpetrators can force child/youth victims into bestiality that leaves a child/youth victim de-personalized and can confuse the child/youth's sense of identity. The child/youth may harbor distorted beliefs and feelings that they are a dog, for example, and the child/youth may even fear that they will have "*doggie babies*"; or
- e. Perpetrators can force child/youth victims to watch them-Self in a mirror as they are experiencing pedophilic assaults. This can cause feelings of objectification, degradation, humiliation, and de-personalization, dissociation, and can be spiritually shattering to the point of causing the child/youth victim to disconnect or dissociate from him/her-Self.

20. Acts which manipulate language:

- a. Pedophiles can use a child/youth's still developing knowledge and language to manipulate and distort the child/youth's understanding of what is happening to them. The pedophile can trick the child/youth victim to believe they are not being abused by telling the child/youth victim the pedophilic assault is normal. For example, the pedophilic priest may tell a ten-year-old child victim that he is teaching the child about sex. If the child victim does not have healthy knowledge or the words to describe their experiences it may be years before they understand what really happened. Part of the solution lies in teaching children about healthy relationships and healthy sexuality.
- b. The power of words, for instance, the title of priest as "father" can be twisted to make the child/youth victim believe the priest is like a father. "Father" can be stretched to daddy. For example, Christopher J. Sellars alleged that in 1995 Father Berthold at St. John's Seminary in Brighton Mass., "*kissed him on the lips and said: You can call me Daddy, and I'll call you my little boy.*"¹²
- c. To distort the harmful reality of sexualized violence pedophiles and society-in-general frequently use phrases which minimize and distort the reality of all forms of pedophilic violence against children and youth. For instance,
 - "Diddling" is a phrase commonly used to minimize finger raping;

¹² Kurkjain, S. (2002, May 15). *The Boston Globe*.

- “Groping” minimizes sexualized assaulting acts and crimes;
- A child can be taught to use the word “*monster*” to replace penis so that if the child victim states, “a monster attacks me at night” a bystander may assume this means the child victim is having monster nightmares. The pedophile’s activities go “unheard thus unseen”;
- A child victim can be taught to “*suck on the lollipop*” which is a statement used to hide the pedophile’s activity of oral rape—lollipop replacing the word penis. Should the child victim make this statement publicly chances are bystanders will assume the child victim was referring to a candy sucker and not to a man’s penis;
- “Doing them” or “poking them” or “having their way” minimizes anal or vaginal rape; and,
- “*I’m doing this because I love you*” or “*it’s for your own good*” replaces “*I’m raping you.*”

All of these distorted phrases aid the pedophile to successfully hide their criminal activities by manipulating the child/youth’s language. Such phrases totally devalue the suffering of child/youth victims who have been or who are experiencing pedophilic violence. As well, social phrases that distort the reality of child/youth abuse contribute to the devaluation of children/youth as persons, foster an on-going acceptance of a culture of violence against children/youth, and embed a hatred of children—misopais.

- d. Combining the role of priest with the distortion and manipulation of language is another technique that hides the intentional behavior of a pedophilic priest. For example, it was reported that Geoghan told children’s parents he was going into their children’s rooms at night to “*to bless them*” when, in fact, he was using his “priestly” role to gain access to his child victims so he could fondle them under their blankets in a totally dark room. Victims said they were terrified in their own beds.
- e. Pedophiles who use their counselor or confident role to inform a child/youth victim that the child/youth victim can trust them and tell them anything is a statement that the pedophile can easily use to manipulate any discussion into the area of sex. Using a discussion about sex as a door into initiating sexualized abuse the pedophilic professional can confuse the child/youth into believing the discussion and the sexualized abuse is about sexuality education. For example, a pedophilic teacher who was showing a street-proofing film to his students in his darkened classroom forced his eight-year-old child victim to sit on his lap. While watching the film the child victim was forced to fondle his teacher.¹³

21. Exploitation via the ploy of providing work, participation via a specific role, and/or capitalizing on a child’s interest:

For example:

- a. A pedophile priest can gain access to child/youth victims by hiring them to do work, for instance having the child/youth run errands or do maintenance and yard work at the rectory or on church grounds. Also, pedophilic priests have used the church practice of engaging children and youth as altar boys as an opportunity to gain access to victims.

¹³ Makin, K. (1994, November 26). The man who loved children. *The Globe and Mail*.

- b. A pedophile that buys a new truck may entice a child who is interested in vehicles to go for a thrilling drive in the new truck and to help with errands. Once in the truck the child/youth becomes trapped, is captive, and easily victimized.

22. Behavioral techniques that are used to distort, to cover-up, or escape truth and responsibility:

- a. Lying, withholding information, deceitfulness, half-lies, saying, “*I cannot remember or I can’t recall, or I don’t know*” ought to be considered standard statements of the pedophile;
- b. Not putting information in writing so there are no records that can incriminate the pedophile is another tactic—if you have concerns put it in writing and keep a copy;
- c. Not responding to letters—saying nothing or saying “*no comment*” are common techniques used in the hope that the complainer will go away;
- d. Pedophilic priests can use the power of the church for support, for defense, or to hide behind, knowing church officials can transfer them, say they are looking into the matter, or can do nothing because the power of the church has been omnipotent;
- e. Perpetrators know when they put the responsibility for seeking justice onto victims the possibility is their victims will run out of stamina, support, money, or might walk away—the perpetrator remains free;
- f. To shed responsibility by gathering pity pedophiles use excuses such as they are too old to stand trial, are suffering from poor health, are having financial difficulties, are having alcohol or drug problems, or they themselves were abused as children or adolescents, all in the hope persons they victimized and society-at-large will feel sorry for them so will not hold them responsible for their pedophilic crimes, thus they will escape punishment;
- g. Using non-verbal communication, for instance, by shedding crocodile tears, is an effective ploy in evading responsibility. Perpetrators hope to manipulate and pull people in—both bystanders and victims—to have pity for them, to feel sorry for them, or to believe the pedophile is sorry for the sexualized violence they inflicted;
- h. Perpetrators can use intimidating voice tones to distract or to make bystanders or parent(s) feel threatened, thus causing them to withdraw from challenging the perpetrator;
- i. Discrediting victims or by portraying helpful bystanders as confused, crazy, incompetent, unreliable, lying, or blowing things out of proportion are also ways the perpetrator deflects attention away from him/her-Self and their pedophilic crimes;
- j. Perpetrators may decide to use violence to silence their child/youth victim, to use weapons such as guns, knives, everyday items—broom handles to penetrate body orifices, belts for whipping, or bathtubs for submerging the child/youth victim’s face into and threatening to drown the child/youth victim if they tell. Even the pedophile’s adult body size can be life threatening;
- k. Perpetrators can infantilize their child/youth and use verbal and emotional abuse to disempower their child/youth victim. By telling the child/youth that they are babies, wimps, that they can’t do anything right, that they are stupid, dumb, trash, “*good for nothing*” the pedophile’s tactic is aimed at diminishing the child/youth’s sense of capability and empowerment, which leaves the child/youth victim feeling vulnerable and

can even force the child/youth to feel emotionally dependent on their perpetrator. Such tactics can decrease the risk that the child/youth victim will feel strong enough to tell;

- l. Perpetrators can network around the country and around the world—enabling them to move/transfer quickly when the risk of detection increases. Staying in like-minded company increases their accessibility to child/youth victims and increases the pedophiles protective cover;
- m. Perpetrators may admit that they have abused children/youth once they are outside the reach of the statute of limitations because they know they are not at risk of being convicted. For priest pedophiles they know the church may have to pay legal fees in the event of a civil suit or make financial settlements in order to prevent a church scandal, so this offers the pedophile priest some support and the ability to fade into the wood-work, so to speak, and/or,
- n. When perpetrators know the evidence is stacked against them they may plead guilty in court in hopes of receiving a reduced sentence.

And, the universal statement that echoes both the pedophile’s guilt and arrogance and to which society has generally complied:

“No one will ever believe you if you tell!”

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**Persons against ritual abuse-torture**

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**INTERVENTIONS:**

**There are many dimensions of pedophilia ranging from “child watching”, to child pornography, sexualized exploitation, to fondling, raping, to the penetration with objects, torture, and to ritual abuse-torture. To prevent and reduce pedophile access and pedophilic crimes against children and youth we suggest these interventions:**

1. **Lobby** to have the **statute of limitations removed** from the criminal code to allow adult victims to press charges against older pedophiles. Adult victims can/may sustain the rigors of the justice system better than children. Removing older pedophiles from society protects young victims.
2. **Teaching** children/youth about a **healthy relationship with Self**, learning about personhood, equality, gender equality, and healthy sexuality reinforces the child's rights to be informed. Sex education ought not to be compartmentalized and separated from relationship education which teaches the concept that children/youth have a relationship with/to Self as well as with/to others. Jeanne developed a mini healthy sexuality curriculum which was taught to pupils in grades 3-5 which addressed the reality that relationships exist along a continuum which can be healthy, or unhealthy, or illegal, or be evil-based such as the pedophiles who derive inhumane and cruel pleasure from the torture or ritual abuse-torture of the child/youth victim. Children's evaluations showed that they were surprised when they realized they have a relationship with their-Self and that this was their most important awareness learning.
3. **Teaching** children, youth, and adults about the **actions of pedophiles**—talk, talk, and talk. To only teach parents is insufficient for many reasons. Some parents are pedophiles; safe parents are not with their children 24 hours of every day, and children need Self-empowerment education via being informed.
4. **Talking** about and naming the reality and solutions to stop **pedophile behavior** has to be done "**on the street**". More need for talking, talking, talking. If behaviors are observed, within adult-child relationships that suggest or indicate that something is wrong, parent(s), caregivers, or concerned adults need to ask questions and the possibility of child/youth abuse needs to be addressed.
5. **Educate** ourselves so we can **listen to child/youth victims and adult survivors** of pedophile violence, so the victim feels they need not be silent, that they will be understood. Listening heals not only the victimized person but, in our opinion, heals a society and its culture to move to stop violence against children/youth.
6. Develop an **international registry of pedophiles in concert with developing international laws against pedophilia** so pedophiles cannot move onto new victims by nation hopping.
7. Develop and use effective **screening tools** for all persons working with children/youth to prevent pedophiles from gaining access to children/youth via work related positions and/or volunteer positions.
8. Develop **mandatory reporting legislation** for all citizens in society. And mandated legal requirements ought to override other structural complaint reporting processes, whether they are professional and self-governing bodies, professional associations, or church processes that adhere to Canon Law versus civil law. Be ready to hold citizens/professionals legally accountable, a position that seems to be developing in

Canada given the number of inquiries investigating cases where departments failed to protect the child/youth from harm and/or death.

9. **Open and transparent policies** with clear reporting guidelines to the police and child protection services regarding alleged pedophile behavior. Secretive in-house investigations are a definite no no! Cover-ups are very easy under closed systems/departments.
10. **Boards** ought to have **open honest annual minutes**. Documentation ought to include information about any actions that were taken to deal with risks to the safety of children/youth or other vulnerable populations, i.e., investigation of complaints such as pedophile allegations need to be listed in the minutes. While reports must be respectful of confidentiality and privacy and not give specific details that would compromise a criminal investigation or reveal a person's identity, these same reports must not be part of cover-ups, of silencing the issues, or making the issues and the risks go-away, disappear, or become invisible.
11. Abuse and non-political torture of children/youth must be viewed as **a human rights violation** under the UN *Convention on the Rights of The Child*.

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