

“WHAT YOU DO UNTO THESE LITTLE ONES . . .”
PEDOPHILIA ACTIVISTS, LINGUISTIC
MANIPULATION, AND ATTEMPTS TO SANITIZE
PEDOPHILIA

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“The basic tool for the manipulation of reality is the manipulation of words. If you can control the meaning of words, you can control the people who must use the words.”[†]

Phillip K. Dick

INTRODUCTION

The explosion of technological progress in our modern society has given power never before seen to those skilled in linguistic use and manipulation.² Among many examples in our modern culture, the global attempt to legitimize pedophilia through linguistic distortion is particularly hard to grasp.³ This paper will examine linguistic uses

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1. Phillip K. Dick, *How to Build a Universe that Doesn't Fall Apart Two Days Later*, in *I Hope I Shall Arrive Soon* 4, 7 (1987), available at <http://www.carolinaflyin.com/stuff/books/Dick,%20Philip%20K/Dick,%20Philip%20K%20I%20Hope%20I%20Shall%20Arrive%20Soon%20and%20Other%20Stories.pdf>.

2. See Edward P. J. Corbett, *Classical Rhetoric for the Modern Student* 21 (3rd ed. 1990).

One fact that emerges from a study of the history of rhetoric is that there is usually a resurgence of rhetoric during periods of social and political upheaval. Whenever the old order is passing away and the new order is marching - or stumbling - in, a loud, clear call goes up for the services of the person skilled in the use of spoken or written words. One needs only to hearken back to such historical events as the Renaissance in Italy, the Reformation in England, and the Revolution in America to find evidence of this desperate reliance, in times of change or crisis, on the talents of these skilled in the persuasive arts.

3. *E.g.*, Thomas J. Olmsted, *Thou shalt not kill: Why abortion is evil yet still legal*, *Catholic Sun* (Feb. 2, 2006), available at <http://www.catholicsun.org/bishop/020206bishop.html>.

such as “adult/child sex” and “man/boy love” employed by pro-pedophilia activists and will argue that greater integrity of language is required in order to demythologize the values truly present.⁴ With our Lord’s words from the Gospel of Matthew as a backdrop, we will offer some foundational principles of analysis, then examine the contexts, strategies, and actors involved in the linguistic problem, offer a brief analysis of the issues, and finally close with some concluding remarks.⁵

For example, many use the term ‘pro-choice’ to obscure the reality that abortion kills an innocent human life. The real question is not whether people can choose their own actions, since all people have free will, but rather whether the choices are morally evil or not... When discussing abortion today, and some other hot-button topics as well, perhaps we should begin by declaring, ‘Thou shalt not twist language.

4. See Brian Bix, *Language, Law, and Legal Determinacy* 1 (1993) (“Language is the medium through which law acts. The nature of the medium necessarily has a persuasive effect on what purposes can be achieved through the law and how well those purposes can be forwarded.”).

5. *Matthew* 5:37, 18:1-10, 19:14 (Revised Standard, Catholic Edition).

Let your “Yes” mean “Yes,” and your “No” mean “No.” Anything more is from the evil one. ...At that time the disciples approached Jesus and said, “Who is the greatest in the kingdom of heaven?” He called a child over, placed it in their midst, and said,

Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever receives one child such as this in my name receives me. Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea. Woe to the world because of things that cause sin! Such things must come, but woe to the one through whom they come! If your hand or foot causes you to sin, cut it off and throw it away. It is better for you to enter into life maimed or crippled than with two hands or two feet to be thrown into eternal fire. And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter into life with one eye than with two eyes to be thrown into fiery Gehenna. See that you do not despise one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father.

...Jesus said, “Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these.”

I. FOUNDATIONAL PRINCIPLES

A. *The Dignity of the Human Person Created in the Image and Likeness of God*

In the Trinitarian mystery, Christ is the Eternal Word of the Father, spoken by the Father from all eternity.⁶ Christ, in the very revelation of the mystery of the Father and of His love, makes man fully manifest to himself and brings to light his exalted vocation.⁷ It is in Christ, the image of the invisible God, that man has been created in the image and likeness of the Creator.⁸ Thus created in the image of the Eternal and Perfect Revelation of the Father, man is called to this same integrity of communication.

The divine image is present in every man.⁹ It shines forth in the communion of persons, in the likeness of the unity of the divine persons among themselves.¹⁰ Endowed with a spiritual and immortal soul, the human person is the only creature on earth that God has willed for its own sake.¹¹ From his conception, he is destined for eternal beatitude.¹² The human person participates in the light and power of the divine Spirit.¹³ By reason, he is capable of understanding the order of things established by the Creator.¹⁴ By free will, he is capable of directing himself toward his true good. He finds his perfection in seeking and loving what is true and good.¹⁵ By virtue of his soul and his spiritual powers of intellect and will, man is endowed with freedom, an outstanding manifestation of the divine image.¹⁶

The revelation in Christ of the mystery of God as Trinitarian love is at the same time the revelation of the vocation of the human person to love.¹⁷ This revelation sheds light on every aspect of the personal

6. *See John* 1 (Revised Standard, Catholic Edition).

7. CATECHISM OF THE CATHOLIC CHURCH ¶ 1701 (2d ed. 1997), *available at* http://www.vatican.va/archive/ENG0015/_INDEX.HTM.

8. *Id.*

9. *Id.* at 1702.

10. *Id.*

11. *Id.* at 1703

12. *Id.*

13. *Id.* at 1704.

14. *Id.*

15. *Id.*

16. *Id.* at 1705

17. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH ¶ 34 (2004), *available at* http://www.vatican.va/roman_curia/

dignity and freedom of men and women, and on the depths of their social nature.¹⁸ Being a person “in the image and likeness of God” involves existing in a relationship, in relation to the other “I” because God himself, one and triune, is the communion of the Father, of the Son and of the Holy Spirit.¹⁹

In the communion of love that is God, and in which the Three Divine Persons mutually love one another and are the One God, the human person is called to discover the origin and goal of his existence and of history.²⁰ The Council Fathers, in the Pastoral Constitution *Gaudium et Spes*, teach that “the Lord Jesus Christ, when praying to the Father ‘that they may all be one . . . as we are one’” (Jn 17:21-22), has opened up new horizons closed to human reason by implying that there is a certain parallel between the union existing among the divine Persons and the union of the children of God in truth and love.²¹ It follows, then, that if man is the only creature on earth that God has willed for its own sake, man can fully discover his true self only in a sincere giving of himself.²²

The relationship between God and man is reflected in the relational and social dimension of human nature.²³ Man, in fact, is not a solitary being, but a social being, and unless he relates himself to others he can neither live nor develop his potential.²⁴ This relation is achieved principally through communication of which language is the means. Thus as such, language must reflect the integrity of the transparent and all loving relation that God calls humanity to as mirrored within Himself. However this authentic communion is only possible in the truth, as union without truth is impossible.

pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html.

18. *Id.*

19. *Id.*

20. *Id.*

21. *Id.*

22. *Id.*

23. *Id.* at 110.

24. *Id.*

B. *The Primary Elements of Human Anthropology: Truth and Freedom*

This is because the truth is by its very nature ordered toward union, as it is in its essence a union.²⁵ As truth is the harmony of intellect and reality, persons can only achieve real communion through communal participation in intellectual union with reality. John Paul II distills this anthropology and provides a foundation from which to build upon.

The process of integrating love relies on the primary elements of the human spirit – freedom and truth. .Freedom and truth, truth and freedom determine the spiritual imprint which marks the various manifestations of human life and human activity. They penetrate the remotest recesses of human action and experience.²⁶

As truth and freedom are those values, which most deeply affect humanity at both the individual and group levels, these seem appropriate to call the basis of rational linguistic use.

25. See 1 ST. THOMAS AQUINAS, TRUTH, 3, 6-7 (Robert W. Mulligan, S.J. trans., Henry Regnery Company 1952), available at <http://www.op-joseph.org/Students/study/thomas/QDdeVer.htm>.

Any understanding of truth is essentially grounded in the acknowledgement of "being". By the term "being" here, what is referred to is existence (that something is) and essence (what something is), considered in things that actually exist or in existence as such in itself. "Being" is the foundation of all reality. It is the first and fundamental principle of all things. Aquinas speaks of truth in relation to "being" in the 3 ways. He first defines truth "according to that which precedes truth and is the basis of truth...that which is." Here the foundational element of "being" in the true is shown, as well as that in fact "being" is the cause of the true. The importance of this causal aspect is seen in the second and primary definition of truth given by St. Thomas in which he writes that truth is "the conformity of thing and intellect" and similarly in the affirmation of that "to be which is, and that not to be which is not." This correct affirmation by the intellect thus produces the effect of knowledge, which is the third aspect of St. Thomas' definition. He speaks of this aspect in the words of Hilary that the "true is that which manifests and proclaims existence" and St. Augustine that "truth is that by which that which is, is shown." The perfection of truth is the union of the human intellect with God, which occurs in its completeness in the beatific vision. This constitutes the very meaning of life itself.

26. KAROL WOJTLA, LOVE AND RESPONSIBILITY 116 (1993).

1. *Language as Interpersonal Identification*

In the short but potent essay *Abuse of Language-Abuse of Power*, Joseph Pieper gives a functional outline of a philosophy of language based upon this anthropology. Pieper argues that human words and language accomplish a two-fold purpose: We speak to identify *something* for *someone*.²⁷ For Pieper these two aspects are interrelated, as the purpose of language is *to capture and communicate reality*.²⁸ We understand *reality* as the metaphysical existential value of what is as delineated from what is not. We understand *communicate* as the transmission of the object of a reality from one subject to another. We understand *capture* as the act of the correct apprehension of the reality to be communicated. The essence of his position can be seen in the following summation:

The natural habitat of truth is found in interpersonal communication. Truth lives in dialogue, in discussion, in conversation - resides, therefore, in language, in the word. Consequently, the well-ordered human existence, including especially its social dimension, is essentially based on the well-ordered language employed. *A language is well ordered when its words express reality with as little distortion and as little omission as possible.*²⁹

Pieper cites two forms of linguistic corruption.³⁰ On the one hand there is the corruption of the relationship of the word to reality.³¹ On the other hand there is the corruption of the communication.³² Regarding this linguistic corruption Pieper is particularly sensitive to the opportunity for political manipulation.³³ However Pieper is quick to acknowledge that this same dynamic can take place in the socio-

27. JOSEF PIEPER, *ABUSE OF LANGUAGE-ABUSE OF POWER* 15 (1992).

28. *Id.*

29. *Id.* at 36.

30. *Id.*

31. *Id.*

32. *Id.*

33. Pieper, *supra* note 27, at 30

Public discourse the moment it becomes basically neutralized with regard to a strict standard of truth, stands by its nature ready to serve as an instrument in the hands of any ruler to pursue all kinds of power schemes. Public discourse itself, separated from the standard of truth, creates on its part, the more it prevails, an atmosphere of epidemic proneness and vulnerability to the reign of the tyrant.

political context, which can be equally as destructive but yet more difficult to detect.³⁴

2. *The Timely Importance of Linguistic Integrity in Identification*

In *Evangelium Vitae*, John Paul the Great is clear regarding the call for our times, particularly in reference to the battle to instill a linguistic integrity regarding Pedophilia.³⁵ In an often-quoted excerpt he explains that:

We need now more than ever to have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception. Especially in the case of abortion there is a widespread use of ambiguous terminology, such as "interruption of pregnancy", which tends to hide abortion's true nature and to attenuate its seriousness in public opinion. Perhaps this linguistic phenomenon is itself a symptom of an uneasiness of conscience. But no word has the power to change the reality of things: procured abortion is the deliberate and direct killing, by whatever means it is carried out, of a

34. *Id.* at 32

...all this is not outside our own experience. Yet propaganda in this sense by no means flows only from the official power structure of a dictatorship. It can be found wherever a powerful organization, an ideological clique, a special interest or a pressure group uses the word as their weapon...*The common element in all of this is the degeneration of language into an instrument of rape. It does contain violence albeit in latent form...*This lesson in a nutshell says: the abuse of political power is fundamentally connected with the sophistic abuse of the word, indeed, finds in it the fertile soil in which to hide and grow and get ready, so much so that the latent potential of the totalitarian poison can be ascertained, as it were, by observing the symptom of the public abuse of language...The degradation, too, of man through man, alarmingly evident in the acts of physical violence committed by all tyrannies (concentration camps, torture) has its beginning, certainly much less alarmingly, at that almost imperceptible moment when the word loses its dignity. The dignity of the word, to be sure, consists in this: through the word is accomplished what no other means can accomplish, namely, communication based on reality. Once again it becomes evident that both areas, as has to be expected, are connected: the relationship based on mere power, and thus the most miserable decay of human interaction, stands in direct proportion to the most devastating breakdown in orientation toward reality.

35. Pope John Paul II, *Evangelium Vitae* [*Encyclical Letter on the Value and Inviolability of Human Life*] (1995) [hereinafter *Evangelium Vitae*].

human being in the initial phase of his or her existence, extending from conception to birth.³⁶

This problem is accentuated by the grave situations that pedophilia issues are rooted in, concerning fundamental questions of existence, essence, and reality. However the corruption that Pieper spoke of can most clearly be seen in these areas, which heightens the necessity of linguistic integrity.³⁷ These fundamental questions of existence and meaning, sensitive as they are to linguistic manipulation and imposition, lend themselves to an encounter with something greater than themselves. For proof of this, one does not need to look further than the unequalled fervor used to fight for differing responses to these questions.

3. *Language in Search for Realities Surpassing Itself*

In *Fides et Ratio* John Paul II characterizes the human person as “one who seeks truth” but notes that “the search for truth, of course, is not always so transparent” as “the natural limitation of reason and the inconstancy of the heart often obscure and distort a person’s search.”³⁸ However he makes the most important observation that “*the unity of truth is a fundamental premise of human reasoning, as*

36. *Id.* ¶ 58. [emphasis added]

37. *Id.* ¶ 60. For example John Paul states:

Some people try to justify abortion by claiming that the result of conception, at least up to a certain number of days, cannot yet be considered a personal human life. But in fact,

from the time that the ovum is fertilized, a life is begun which is neither that of the father nor the mother; it is rather the life of a new human being with his own growth. It would never be made human if it were not human already. This has always been clear, and ... modern genetic science offers clear confirmation. It has demonstrated that from the first instant there is established the program of what this living being will be: a person, this individual person with his characteristic aspects already well determined. Right from fertilization the adventure of a human life begins, and each of its capacities requires time—a rather lengthy time—to find its place and to be in a position to act.

Even if the presence of a spiritual soul cannot be ascertained by empirical data, the results themselves of scientific research on the human embryo provide “a valuable indication for discerning by the use of reason a personal presence at the moment of the first appearance of a human life: how could a human individual not be a human person?”

38. Pope John Paul II, *Fides et Ratio* [Encyclical Letter on Faith and Reason] (1998) available at http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_15101_998_fides-et-ratio_en.html [hereinafter *Fides et Ratio*].

the principle of non-contradiction makes clear."³⁹ He goes on to poignantly state that:

Human language may be conditioned by history and constricted in other ways, but the human being can still express truths which surpass the phenomenon of language. Truth can never be confined to time and culture; in history it is known, but it also reaches beyond history.⁴⁰

Thus we see that language in a sense is always reaching beyond itself toward that which it is orientated.⁴¹ This orientation is toward none other than that of "being/reality" itself.

4. *The Orientation of Language Toward Being/Reality*

Pope Benedict XVI discusses this orientation in his address at Regensburg.⁴² In this masterful invitation to dialogue we see the argument that true philosophical, theological, or political inquiry must be rooted in the search for being/reality. In other words,

39. *Id.* at 34.

40. *Id.* at 34.

41. *Id.* at 25, 27.

All human beings desire to know, and truth is the proper object of this desire. Everyday life shows how concerned each of us is to discover for ourselves, beyond mere opinions, how things really are. Within visible creation, man is the only creature who not only is capable of knowing but who knows that he knows, and is therefore interested in the real truth of what he perceives. People cannot be genuinely indifferent to the question of whether what they know is true or not. If they discover that it is false, they reject it; but if they can establish its truth, they feel themselves rewarded. It is this that Saint Augustine teaches when he writes: "I have met many who wanted to deceive, but none who wanted to be deceived"... No one can avoid this questioning, neither the philosopher nor the ordinary person. The answer we give will determine whether or not we think it possible to attain universal and absolute truth; and this is a decisive moment of the search. Every truth—if it really is truth—presents itself as universal, even if it is not the whole truth. If something is true, then it must be true for all people and at all times. Beyond this universality, however, people seek an absolute which might give to all their searching a meaning and an answer—something ultimate, which might serve as the ground of all things. In other words, they seek a final explanation, a supreme value, which refers to nothing beyond itself and which puts an end to all questioning.

42. Pope Benedict, *Lecture of the Holy Father at Aula Magna of the University of Regensburg*, 12 September 2006, http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_en.html [hereinafter "*Regensburg Lecture*"]. See also, James V. Schall SJ,, THE REGENSBURG LECTURE, 113-124 (2007).

inquiry must be focused upon finding out *what is* as differentiated from *what is not*. This must be accomplished through the free investigation of reality through open dialogue and questioning. In the closing paragraphs of this address Benedict draws upon Socratic philosophy:⁴³

Here I am reminded of something Socrates said to Phaedo. In their earlier conversations, many false philosophical opinions had been raised, and so Socrates says: "It would be easily understandable if someone became so annoyed at all these false notions that for the rest of his life he despised and mocked all talk about being - but in this way he would be deprived of the truth of existence and would suffer a great loss."⁴⁴

We see here Benedict's stress on the importance of seeking reality as it is as the basis of inquiry that is interested in the authentic search for truth.⁴⁵ This is in fact, the only way to liberate the "liberty" of inquiry and expression.

5. *Linguistic Creative "Freedom" only Free in Truth*

From *Veritatis Splendor* we can begin to explore what authentic freedom entails and specifically how linguistic usage must be tempered by a proper understanding of freedom, which is based upon the truth.⁴⁶ John Paul notes that "reason and experience not only confirm the weakness of human freedom; they also confirm its tragic aspects" and thus consequently "*freedom itself needs to be set free*."⁴⁷ John Paul goes on to say the following:

As is immediately evident, *the crisis of truth* is not unconnected with this development. Once the idea of a universal truth about the good,

43. *Regensburg Lecture*, *supra* note 42, at 6.

44. *Id.*

45. *Fides et Ratio*, *supra* note 38, at 90 (John Paul II also stresses this point in *Fides et Ratio*).

It should never be forgotten that the neglect of being inevitably leads to losing touch with objective truth and therefore with the very ground of human dignity...Once the truth is denied to human beings, it is pure illusion to try to set them free. Truth and freedom either go together hand in hand or together they perish in misery.

46. Pope John Paul II, *Veritatis Splendor* [*Encyclical Letter on Splendor of Truth*] (1993), available at http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor_en.html [hereinafter *Veritatis Splendor*].

47. *Id.* ¶ 86.

knowable by human reason, is lost, inevitably the notion of conscience also changes. Conscience is no longer considered in its primordial reality as an act of a person's intelligence, the function of which is to apply the universal knowledge of the good in a specific situation and thus to express a judgment about the right conduct to be chosen here and now. Instead, there is a tendency to grant to the individual conscience the prerogative of independently determining the criteria of good and evil and then acting accordingly. Such an outlook is quite congenial to an individualist ethic, wherein each individual is faced with his own truth, different from the truth of others. Taken to its extreme consequences, this individualism leads to a denial of the very idea of human nature.⁴⁸

Either way a freedom of any sort, but particularly a linguistic freedom, divorced from the proper reality underneath makes interpersonal relations at any level difficult and certainly not free. Thus John Paul says that "freedom then is rooted in the truth about man, and it is ultimately directed towards communion."⁴⁹ This understanding of freedom is important, as language is a fluid concept, allowing for varieties and fluctuations of usage.

6. *The Linguistic Techniques of Tying and Ambiguation*

This variety of usage is due in part to the multiple meanings and significances possible in differing situations. Lawrence Lessig highlights the fact that words not only have dictionary meanings but also, of equal or greater importance, social meanings as well.⁵⁰ The importance of understanding this cannot be understated.⁵¹ According

48. *Id.* ¶ 32.

49. *Id.* ¶ 86.

50. See Lawrence Lessig, *The Regulation of Social Meaning*, 62 U. CHI. L. REV. 943, 946 (1995).

51. Andrew Vachss, *If You Want To Fight Against the Abuse of Children...Watch Your Language*, PARADE MAGAZINE, June 5, 2005, available at http://www.vachss.com/av_dispatches/parade_060505.html (A practical example from Andrew Vachss:

Years ago, I participated in the rescue of a child from bondage. Destiny (not her real name) was 13. She had been repeatedly raped by a pair of predators to "educate" her. Then, along with several other young girls, she was forced to sell herself to strangers. Each day, she woke to the threat of disfiguring brutality if she failed to bring in sufficient money that night. Later, it was reported that "pimps" had been arrested, and "a number of child prostitutes were taken into custody." What was wrong with calling Destiny a "child prostitute"? After all, she was a child, and she was engaged in prostitution. First, the word itself implies a judgment of character. Don't we call

to Lessig, for a word or action to convey a social meaning,⁵² it must do so without appearing contingent or contested; it must do so in a way that feels natural. It must function with a sort of “social magic.”⁵³

There are two techniques for changing social meaning which rely directly upon the semiotic content of the meaning to be changed.⁵⁴ Both use the reality of social meaning to attempt to change a

people who sell out their moral convictions in exchange for personal gain “whores”? More important, prostitution implies a willing exchange. Ultimately, the term “child prostitution” implies that little children are “seductive,” that they “volunteer” to have sex with adults in exchange for cash (which, of course, the children never see). The difference between calling Destiny a “child prostitute” and a “prostituted child” is not purely semantic . . . How have such grotesque distortions taken control of our language? To answer that question, we must first ask another: Who profits? Who benefits from pervasive cultural language that trivializes violence against children? Pedophiles are very familiar with the power of language. They would have us believe that child pornography is a free-speech issue. They know that if they succeed in placing “child prostitution” anywhere on the continuum of voluntary sexual activity, they will have established a beachhead from which to launch future assaults. We must understand that such language is no accident—it is the deliberate product of cultural lobbyists. There is a carefully orchestrated campaign to warp public perception, a perception that affects everything from newspaper coverage to legislation and even jury verdicts. If they can get us to accept that children consent to sex for money, it will be easier to sell the idea that they can consent to sex for “love.” But an adult male who sexually abuses little boys is no more “homosexual” than one who victimizes little girls is “heterosexual.” They are both predatory pedophiles. There is no such thing as a child prostitute; there are only prostituted children. When we use terms such as “lose’s one’s virginity” in referring to adult sex acts with children instead of calling it “rape,” or when we say that teachers “have affairs” with their pupils instead of saying that the teachers sexually exploit them, the only beneficiaries are the predators who target children. This is not about political correctness. It is about telling the truth. In any culture, language is the undercurrent that drives the river of public perception. That undercurrent has been polluted for too long. If we really want to protect our children, it’s time to watch our language . . . When it comes to child abuse, the language we use can distort the reality of the crime and create a roadblock to justice. The next time you hear a news report, keep in mind what the following terms actually mean . . . and the consequences of the conduct described.

52. See Lessig, *supra* note 50, at 958- 959 Lessig elaborates,

As a first cut, we can describe context as the collection of understandings or expectations shared by some group at a particular time and place. But to function in the sense that I mean here, these understandings or expectations must be shared in a particular way. They must be taken for granted by those within the group at issue, or put another way, they must be relatively uncontested in that context. It is not enough that individuals understand that a particular idea along with a given action may yield a given meaning. For it to function as a “social meaning,” the individuals in this context must also accept it.

53. *Id.* at 959.

54. *Id.* at 1009.

particular social meaning, one by focusing and clarifying and the other by blurring a particular social meaning at issue.⁵⁵ The first and most obvious example is the technique of *tying*.⁵⁶ In these cases, the architect of social meaning attempts to transform the social meaning of one act by tying it to, or associating it with, another social meaning that conforms to the meaning that the architect wishes the managed act to possess.⁵⁷ The tied text thereby gains some of the associated meaning of the tied-to text.⁵⁸ The technique is extremely common.⁵⁹ This notion of tying is illustrated by attempts to tie pedophilia to "liberty" and "human rights," particularly with recently recognized so called homosexual "rights" movements.

A second technique is that of *ambiguation*.⁶⁰ While the focus in law is often to clarify, this technique functions not by clarifying, but instead by blurring.⁶¹ With this technique, the architect tries to give the particular thing or act a second meaning in addition to the accepted meaning which functions to undermine the negative effects of the first.⁶² In this sense, while tying is about establishing that X is like Y, ambiguation is about establishing that X is like Y or Z. It simply adds a link without denying an existing link, and thereby blurs just what it is that X is - thereby making ambiguous⁶³ the real

55. *Id.*

56. *Id.*

57. *Id.*

58. *Id.*

59. *Id.* Lessig explains:

Think of how endorsements in advertising work: Michael Jordon endorses Nike shoes. Some of his social capital is transferred to the product endorsed, and the meaning of wearing Nike shoes changes. Gap tells us about the world of famous and diverse people who wore khakis. Some of their social capital is transferred to this kind of trousers, and the meaning of wearing khakis changes. In each case, the tying builds a link between the text and an association existing in the social context. The link can transfer negative as well as positive value. A candidate for Congress ties her opponent to the President, hoping that negative views about the President will transfer to the opponent. The link can also be used either to change (offensive construction) or preserve (defensive construction) social meaning: In an effort to preserve smoking as an accepted social practice, for example, tobacco manufacturers appeal to the liberty of the Declaration of Independence.

60. *Id.* at 1010.

61. *Id.*

62. *Id.*

63. *Id.* at 1010-11, For example,

The Nazis required Jews to wear yellow stars. Wearing a star had then a particular meaning, in part constructed by disambiguating who were Jews and who were not,

reason that the same actors were doing the particular act.⁶⁴ By ambiguating the meaning of the action, one undermines any stigma attached to the action, making it easier for the action to be taken.⁶⁵ This notion of ambiguation is exemplified by using terms like “inter-generational love” and “man/boy relations” to describe pedophilia.

7. *The Integrity of Language Required: Let Your Yes Be Yes and Your No Be No*

The clarity and integrity of language required is illustrated by our Lord’s words from the Gospel of Matthew. His counsel to “let your yes be yes and your no be no,” provide the basis of all linguistic analysis.⁶⁶ Their simplicity should not be equated with lack of profundity. One could explain this scripture by offering that one must say what one means, and mean what one says. In other words, one should not attempt to misrepresent, distort, or proffer half-truths in place of the fullness of the reality that words and phrases hold. We could translate this as *transparency* - of meaning, of usage, and of form; all of which contribute to the integrated linguistic function that the dignity of the human being requires. No human person deserves to be lied to or manipulated by empty words and phrases. Vague and foggy language often provides a ripe opportunity for manipulation in the power struggle of political expediency versus morality.

II. THE PROBLEM OF THE CHANGING LINGUISTIC APPEARANCE OF PEDOPHILIA

A. *Medical Context*

Pedophilia has traditionally been understood as distorted sexual attraction toward children.⁶⁷ Recent changes in the American

thereby facilitating the expression of racial hatred. Danes who opposed the racism of the Nazis then began to wear stars themselves. Their action then ambiguated the meaning of wearing a star. Now wearing a star meant either that the person was a Jew or that the person was a Dane supporting the Jews. Their action also tied the Danes to the Jews: now Danes were seen as supportive of the Jews.

64. *Id.*

65. *Id.*

66. *Matthew, supra* note 5, at 5:37.

67. Suheyyla Fonseca Misirli Verhoeven, *The Child Love Movement: Um Olhar Crítico Sobre O Ativismo Pedófilo* (Conselho Nacional de Pesquisa e Pós-Graduação em Direito, 2007), <http://conpedi.org/>

Psychological Association's (APA) own diagnostic and statistical manual of mental disorders (DSM) have reopened the discussion of the psychological dimension of pedophilia.⁶⁸

In the previous edition of the DSM-III (1980), the APA contended that merely acting upon one's urges toward children was considered sufficient to generate a diagnosis of pedophilia.⁶⁹ However in the updated DSM-IV (1994), the APA changed its criteria so that a person who molested children was considered to have a psychiatric disorder only if his actions "caused clinically significant distress or impairment in social, occupational or other important areas of functioning."⁷⁰ In other words, a man who molested children without remorse, and without experiencing significant impairment in his social and work relationships, could be diagnosed by a clinician as a "psychologically normal" type of pedophile.⁷¹ Challenged to defend the change,⁷² the

manaus/arquivos/anais/campos/suheyla_fonsecahttp://bdjur.stj.gov.br/xmlui/bitstream/handle/2011/25112/olhar_critico_ativismo_pedofilo.pdf?sequence=1.

O termo pedofilia tem origem grega e possui como tradução o amor/amizade pelas crianças. Pedófilo, frizam alguns especialistas, é aquele indivíduo que possui atração sexual primária ou exclusiva por crianças, mesmo sem nenhum contato sexual efetivo. Acrescentam que nem todos aqueles que praticam o abuso sexual de crianças é pedófilo, pois podem ter sido impulsionados por outras variáveis que não a predileção sexual por infantes. A pedofilia é atualmente considerada pela psiquiatria uma parafilia, espécie de desvio sexual. Os ativistas pró- pedofilia pregam o livre amor (entendendo-se consequentemente sexo) entre os indivíduos, independentemente da idade dos amantes. Repudiam, enfaticamente, o ato sexual violento, considerando-se defensores somente do sexo com crianças quando as mesmas expressam consentimento e vontade nessa direção.

68. Linda Ames Nicolosi, *The Pedophilia Debate Continues – And DSM is Changed Again*, NARTH.COM (Sept. 2, 2008), <http://www.narth.com/docs/debatecontinues.html> (last visited April 1, 2012).

69. *Id.*

70. *Id.*

71. *Id.*

72. Steve Brown, *Fears Grow over Academic Efforts to Normalize Pedophilia*, CNS NEWS (July 7, 2008), <http://cnsnews.com/node/5673>.

Timothy Dailey, senior analyst for cultural studies with the Family Research Council, chronicled the APA's treatment of pedophilia in the DSM and compares it to the APA evolution of homosexuality. In DSM revisions, Dailey explained that APA "adds a subjective qualification similar to that which appeared with regard to homosexuality: The individual must be "markedly distressed" by his own pedophilic activity to be considered needful of therapy," Dailey wrote, adding that in the latest revision, pedophilia "is to be considered a paraphilia when the behavior causes 'clinically significant distress or impairment in social, occupational or other important areas of functioning.'" Mary Eberstadt, research fellow at the Hoover Institute, told CNSNews.com: "The evidence is plain: there is indeed an ongoing attempt from

APA stated categorically that it had, in fact, no intention of normalizing pedophilia.⁷³ Soon afterward, a journal of the APA published the infamous Rind, et al. article⁷⁴ - a study which downplayed the effects of, in particular, "man-boy" sex.⁷⁵ Rind supported his argument with the finding that quite a few of the boys remembered their childhood sexual experiences positively.⁷⁶

Following the publication of the Rind study, the APA faced an embarrassing wave of criticism.⁷⁷ The APA apologized for the study and issued a new and quite surprising official statement: no matter what the research showed about the psychological effects of pedophile relationships - pedophilia remained, in its opinion, "morally"⁷⁸ wrong.⁷⁹ The APA must have been aware of the implications of its own pronouncement that pedophilia was immoral, because the March 2002 issue of the *American Psychologist* carried an official article stating that the association had learned something from

within the psychiatric and psychological communities to de-stigmatize pedophilia by de-classifying it as a paraphilia in the first place."

73. Nicolosi, *supra* note 68.

74. See generally B. Rind, P. Tromovitch & R. Bauserman, *A Meta-analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples*, 124 PSYCHOLOGICAL BULLETIN 1, 22 - 53 (1998).

75. Nicolosi, *supra* note 68.

76. *Id.*

77. *Id.*

78. *Id.* Nicolosi adds this commentary:

Morally wrong? This was an odd statement indeed from a scientific organization. What, then, was the APA's moral position on, say...adultery or abortion? What about the morality of sexually open relationships? Would APA follow up with an official position on, say, the morality of polygamy? The very fact that APA admitted to holding a moral viewpoint on a psychological issue ought to have opened up a broad new challenge to psychology's authority and its presumptions as our culture's arbiter of practically every social and moral issue now under debate. Indeed, the time was then ripe for layman to issue a fruitful challenge to the entire concept of psychological health--its inherent limitations, its value-laden nature, and its meaninglessness without dependence on an underlying social-moral philosophy. Most of all, the discussion could have addressed psychology's inability to scientifically answer the essential, basic questions upon which any meaningful psychology must be based...foundational questions such as, "What is good?" And, "What is the meaning and purpose of sexuality?" Or, "How does one define 'self-actualization'?" "What exactly is our distinctively human nature? How does our nature require that we live?" In an age when even our culture's moral leaders feel obligated to look to science to defend their positions, such a discussion could clarify to the public what psychologists already know but tend to be loathe to publicly admit--that science alone has a limited capacity to either define or resolve our social-moral problems.

79. *Id.*

the Rind fiasco.⁸⁰ Two of those lessons learned were that the APA must build bridges to conservative groups, and secondly that in the future, psychology must be prepared to defend its validity as a branch of science.⁸¹ Subsequently the APA quietly instituted a change regarding the definition of pedophilia in the Text Revision of the DSM-IV in the year 2000. It returned to its previous standard holding merely acting upon one’s pedophilic urges sufficient for a diagnosis of disorder.⁸²

B. *The Legal Context*

Pedophilia and other forms of sexual abuse of children are typically prosecuted under state law.⁸³ An example is Florida Statute Chapter 800.04 on Lewd or Lascivious Conduct. This section of the Florida Statutes covers practically every lewd act performed on a child less than 16 years of age.⁸⁴ Consent is not a defense to the offense, so if an individual has consensual sexual intercourse with a person less than 16 years of age, this statute is used instead of the sexual battery statute.⁸⁵

However, when a child is sexually abused on federal lands, such as military bases or Indian lands, the offense can also be prosecuted under federal law.⁸⁶ For example, it is a federal crime for a person to

80. *Id.*

81. *Id.*

82. *Id.* (NARTH Scientific Advisory Board member Russell Hilliard, along with psychiatrist Robert Spitzer, published a letter in the *American Journal of Psychiatry* which points out that in contrast to the DSM’s statement that “no substantive changes” had been made in the latest DSM-IV Text Revision, “in fact, DSM-IV-TR has made a substantive change” in its criteria for pedophilia. “Would it not have been better,” Hilliard and Spitzer note about the APA’s obvious silence, “for the DSM-IV-TR editors to have acknowledged that there were a few substantive changes in the criteria, and that for the Paraphilias they were correcting a mistake made in DSM-IV?”).

83. See United States Department of Justice, *Citizen’s Guide to U.S Federal Law on Child Sexual Abuse*, (Child Exploitation & Obscenity Section), http://www.justice.gov/criminal/ceos/citizensguide/citizensguide_sexualabuse.html (last visited Mar. 30, 2012).

84. FLA. STAT. ANN. § 800.04 (West 2007), http://www.leg.state.fl.us/statutes/index.cfm?App_mode=Display_Statute&Search_String=&URL=0800-0899/0800/Sections/0800.04.html.

85. *Id.*

86. *Child Sexual Abuse*, UNITED STATES DEPARTMENT OF JUSTICE, <http://www.justice.gov/criminal/ceos/subjectareas/childsexualabuse.html> (last visited Apr. 02, 2012);

engage in a sexual act with a minor child within specified federal territories.⁸⁷ Moreover, federal law assigns harsher penalties for those convicted of engaging in a sexual act with young children or if the offender uses force or threats, inflicts serious bodily injury or death, or kidnapping is involved.⁸⁸

People who traffic or lure children to participate in sexual activity may also be prosecuted under federal law.⁸⁹ Federal law makes it a crime for any person to knowingly transport a child or adult in interstate or foreign commerce intending that the person become a prostitute or take part in any sexual activity constituting a criminal offense.⁹⁰ This includes importing an alien (person who is not a United States citizen or resident) for such purposes.⁹¹ It is also a federal crime to attempt to take part in this type of activity.⁹² Traveling between states or abroad for the purpose of engaging in any sexual act with a child can be prosecuted under the authority of federal law, as can engaging in a sexual act with a child while abroad, regardless of whether that was the purpose of the trial.⁹³ For example, it is a federal crime for an adult United States citizen to travel abroad to a foreign county to engage in sexual activity with a citizen of that

Citizen's Guide to U.S. Federal Law on Child Sexual Abuse, UNITED STATES DEPARTMENT OF JUSTICE, http://www.justice.gov/criminal/ceos/citizensguide/citizensguide_sexualabuse.html (last visited Apr. 02, 2012).

87. *Id.*; 18 U.S.C. § 2243 (2006).

88. 18 U.S.C. § 2241(2006); *Citizen's Guide on Child Sexual Abuse*, *supra* note 86.

89. 18 U.S.C. §§ 1591, 2421-2423 (2006); *Citizen's Guide to U.S. Federal Law on the Extraterritorial Sexual Exploitation of Children*, UNITED STATES DEPARTMENT OF JUSTICE, http://www.justice.gov/criminal/ceos/citizensguide/citizensguide_trafficking.html (last visited Apr. 02, 2012); *Citizen's Guide to U.S. Federal Law on the Prostitution of Children*, UNITED STATES DEPARTMENT OF JUSTICE, http://www.justice.gov/criminal/ceos/citizensguide/citizensguide_prostitution.html (last visited Apr. 02, 2012); *Extraterritorial Exploitation of Children*, UNITED STATES DEPARTMENT OF JUSTICE, <http://www.justice.gov/criminal/ceos/subjectareas/trafficking.html> (last visited Apr. 02, 2012); *The Prostitution of Children*, UNITED STATES DEPARTMENT OF JUSTICE, <http://www.justice.gov/criminal/ceos/subjectareas/prostitution.html> (last visited Apr. 02, 2012).

90. 18 U.S.C. §§ 1591, 2421-2423; *Citizen's Guide on Extraterritorial Sexual Exploitation of Children*, *supra* note 89; *Citizen's Guide on the Prostitution of Children*, *supra* note 89; *Prostitution of Children*, *supra* note 89.

91. 18 U.S.C. §§ 1591(a), 2421-2422, 2423(a); *Citizen's Guide on the Prostitution of Children*, *supra* note 89; *Prostitution of Children*, *supra* note 89.

92. 18 U.S.C. §§ 1591(a), 2421-2422, 2423(e); *Citizen's Guide on the Prostitution of Children*, *supra* note 89.

93. 18 U.S.C. § 2423(b) - (c); *Citizen's Guide on Extraterritorial Sexual Exploitation of Children*, *supra* note 89; *Extraterritorial Exploitation of Children*, *supra* note 89.

foreign country under the age of 18.⁹⁴ It is even a crime to attempt to engage in this type of activity.⁹⁵

Luring any individual, including a child, by knowingly persuading, inducing, enticing or coercing them to travel in interstate or foreign commerce to engage in prostitution or sexual activity that constitutes a criminal offense violates federal law.⁹⁶ An example of luring would occur if an adult found a child in a chat room and used email correspondence with the child to persuade the child meet him with the intent that the child engage in sexual activity.⁹⁷ Use of United States mails to lure any individual to engage in prostitution or criminal sexual activity also constitutes a federal offense.⁹⁸ In addition, it is a federal crime for any person to use the mail or any facility or means of interstate or foreign commerce to knowingly transmit the name, address, telephone number, social security number, or email address of a child under the age of 16 with the intent to lure the child to take part in prostitution or other criminal sexual activity.⁹⁹

Though Federal statutory language seems firmly opposed to pedophilic manipulation, the United States Supreme Court may have opened the door to legalizing pedophilia in *Lawrence v. Texas*.¹⁰⁰ This decision pertained to private homosexual behavior, and not directly to pedophilic behavior as such, however activist groups wish to tie these “rights” to the growing movement to de-stigmatize pedophilia.¹⁰¹

Responding to a reported weapons disturbance in a private residence, Houston police entered John Lawrence’s apartment and saw him and another adult man, Tyron Garner, engaging in a private, consensual sexual act.¹⁰² Lawrence and Garner were arrested and convicted of deviate sexual intercourse in violation of a Texas statute forbidding two persons of the same sex to engage in certain intimate

94. *Id.*

95. 18 U.S.C. § 2423(e).

96. 18 U.S.C. § 2422; *Citizen’s Guide on the Prostitution of Children*, *supra* note 89; *Prostitution of Children*, *supra* note 89.

97. 18 U.S.C. § 2422; *Citizen’s Guide on the Prostitution of Children*, *supra* note 89.

98. *Id.*

99. 18 U.S.C. § 2425; *Citizen’s Guide on the Prostitution of Children*, *supra* note 89.

100. *Lawrence v. Texas*, 539 U.S. 558 (2003).

101. *See* Steve Brown, *supra* note 72.

102. *Lawrence*, 539 U.S. at 562-563.

sexual conduct.¹⁰³ In affirming, the State Court of Appeals held that the statute was not unconstitutional under the Due Process Clause of the Fourteenth Amendment, with *Bowers v. Hardwick*, 478 U.S. 186 (1986), controlling.¹⁰⁴ The questions before the Supreme Court were as follows: Do the criminal convictions of John Lawrence and Tyron Garner under the Texas “Homosexual Conduct” law, which criminalizes sexual intimacy by same-sex couples, but not identical behavior by different-sex couples, violate the Fourteenth Amendment guarantee of equal protection of laws?¹⁰⁵ Do their criminal convictions for adult consensual sexual intimacy in the home violate their vital interests in liberty and privacy protected by the Due Process Clause of the Fourteenth Amendment?¹⁰⁶ Should *Bowers v. Hardwick*, 478 U.S. 186 (1986), be overruled?¹⁰⁷

In a 6-3 opinion delivered by Justice Anthony M. Kennedy, the Court held that the Texas statute making it a crime for two persons of the same sex to engage in certain intimate sexual conduct violates the Due Process Clause.¹⁰⁸ After explaining what it deemed the doubtful and overstated premises of *Bowers*, the Court reasoned that the case turned on whether Lawrence and Garner were free as adults to engage in the private conduct in the exercise of their liberty under the Due Process Clause.¹⁰⁹ The language here is particularly important. “Their *right to liberty* under the Due Process Clause gives them *the full right* to engage in their conduct without intervention of the government,” wrote Justice Kennedy.¹¹⁰ The Texas statute “furthers no legitimate state interest which can justify its intrusion into the personal and private life of the individual,” continued Justice Kennedy.¹¹¹ Accordingly, the Court overruled *Bowers*.¹¹²

Jan LaRue, Chief Counsel for Concerned Women for America (CWA), a Washington D.C. based women’s public policy group, stated that “the likes of the North American Man/Boy Love Association and other pedophiles will certainly use [Lawrence v.

103. *Id.* at 563.

104. *Id.* at 563; *see also Bowers v. Hardwick*, 478 U.S. 186 (1986).

105. *Lawrence*, 539 U.S. at 564.

106. *Id.* at 564.

107. *Id.* at 564.

108. *Id.* at 558.

109. *Id.* at 558-559.

110. *Id.* at 592.

111. *Id.* at 594.

112. *Id.* at 560.

Texas] to seek legitimization for their behavior."¹¹³ Pedophiles may co-opt language used in the *Lawrence* decision regarding homosexuals; that laws against their behavior are a discriminatory attempt to harm them as a persecuted minority.¹¹⁴

The Catholic Family Association of America (CFAA) pointed to a potential pedophilia advocate sitting on the Court itself.¹¹⁵ CFAA president Timothy Chichester stated, "given that homosexual advocates are in a 'full court press' to lower the age of consent as low as it can go, and pro-pedophile sitting Supreme Court Justice Ruth Bader Ginsburg 's documented advocacy of lowering the age of consent to 12 years old, parents should be horrified that there are so few politicians. . .actually defending the family."¹¹⁶ Chichester referred to the fact that Ginsburg authored a paper entitled "Sex Bias in the U.S. Code, which was prepared for the U.S. Commission on Civil Rights in April 1977."¹¹⁷ The pertinent paragraph, speaking to revision in rape laws, reads as follows:

113. Steve Brown, *supra* note 72.

114. *Id.*

115. *Id.*

116. *Id.*

117. Ruth Bader Ginsberg and Brenda Faigen-Fasteau, *Sex Bias in the U.S. Code: A Report for the U.S. Commission on Civil Rights*, U.S. Commission of Human Rights (April 1977), <http://www.law.umaryland.edu/marshall/usccr/documents/cr12se9.pdf>. Further, Ginsberg advocated for the following:

Ruth Bader Ginsburg, prior to being on the Supreme Court, wrote a 230-page report entitled *Sex Bias in the U.S. Code: A Report of the U.S. Commission on Civil Rights*, on the societal impact the ERA would have. Ginsburg states that, "Equal rights and responsibilities for men and women implies that women must be subject to draft registration if men are. Congressional debate on the Equal Rights Amendment points clearly to an understanding of this effect on the Amendment." She goes on to state that not only should women be included in the draft, they must also serve in combat units: "Implementation of the equal rights principle requires a unitary system...that cannot be founded on a combat exclusion for women." Not only will the military be made gender neutral under the ERA; prisons would be desegregated: "If the grand design of such institutions is to prepare inmates for return to the community...then perpetuation of single-sex institutions should be rejected." College students involved in the Greek system at their schools will be affected by this amendment. Sororities and fraternities will be integrated, according to Justice Ginsburg: "Replace college fraternity and sorority chapters with 'social societies.'" This applies to all organizations separated on the basis of sex including the Boy Scouts, Girl Scouts, 4-H Boys and Girls Clubs and all single-sex schools and college activities and sports. Not only does the ERA impose unreasonable demands upon the government; it strips women of laws that protect them. Under the ERA, "Current provisions dealing with statutory rape, rape, and prostitution are discriminatory on their face." Statutory rape should not be an offense at all because a girl as young as 12 years old should have the right to have sex with whomever she pleases. She also believes that legalized

Eliminate the phrase “carnal knowledge of any female, not his wife, who has not attained the age of 16 years” and substitute a federal, sex-neutral definition of the offense. “. . . A person is guilty of an offense if he engages in a sexual act with another person. . . . [and] the other person is, in fact, less than 12 years old.”¹¹⁸

The presence of the Obama Administration is not helping the stability of an already unstable legal environment on the issue.¹¹⁹ Deputy Attorney General David Ogden is a prime example. Ogden fought to remove porn filters from the Internet in public libraries.¹²⁰ He argued that the law requiring producers of sexually explicit material to keep records about the identity and ages of their performers was unconstitutional.¹²¹ He submitted a Supreme Court brief on behalf of the ACLU arguing that a man had been improperly convicted under the federal child pornography statute because the man’s videotapes, “Little Girl Bottoms (Underside)” and “Little Blondes,” which the U.S. Court of Appeals for the Third Circuit had found “clearly were designed to pander to pedophiles,” aren’t really pornography under the Constitution.¹²² Then-President Bill Clinton disagreed with Ogden, as did the U.S. Senate, 100-0.¹²³

prostitution could result from the amendment: “Prostitution, as a consensual act between adults, is arguably within the zone of privacy protected by recent constitutional decisions.” This is an amendment that is allegedly designed to bring equality to women. The result is precisely the opposite: It removes laws that protect a woman’s right not to be raped and reduces women to objects that can be sold legally through prostitution.

118 *Id.* at 102.

119 See Wendy Long, *Obama’s Legal Extremists*, WASHINGTON TIMES (Feb. 10, 2009), available at <http://washingtontimes.com/news/2009/feb/10/obamas-legal-extremists/>.

The list of far-left extremists poised to take over the Justice Department goes on: Dawn Johnsen, nominated to serve as head of the Office of Legal Counsel, worked at NARAL and the ACLU. She opposes even modest regulation of abortion, such as partial-birth abortion bans and parental notification for teenagers. She’s argued that restrictions on abortion violate the Thirteenth Amendment, which banned slavery, because “forced pregnancy requires a woman to provide continuous physical service to the fetus in order to further the state’s asserted interest.” Thomas Perrelli, nominated to be Assistant Attorney General, worked with the Florida ACLU to cut off basic food and water to Terri Schiavo, causing her to die, and later expressed disdain for the American people making laws through elected representatives that undo the work of legal extremists and activist courts.

120 *Id.*

121 *Id.*

122 *Id.*

123 *Id.*

C. *The Academic Context*

"A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples," was a study published in the July 1998 *Psychological Bulletin* of the American Psychological Association.¹²⁴ It contended that:

[N]egative effects (of child sexual abuse) were neither pervasive nor typically intense, and that men reacted much less negatively than women. It further stipulated that children's feelings about sexual encounters with adults should be taken into effect and that "a willing encounter with positive reactions would be labeled simply adult-child sex."¹²⁵

In 1999, after being rejected by several publishing houses, the University of Minnesota Press published *Harmful to Minors*¹²⁶ by

124 Steve Brown, *supra* note 72.

125 *Id.*

126 Judith Levine, *Harmful to Minors: The Perils of Protecting Children from Sex* (University of Minnesota Press, 2002).

Concerned Women For America offers this summary of Levine's book:

In Chapter 1, Levine is worried that kids don't have enough access to pornography. In Chapter 2, she ridicules the idea that 'so-called pedophiles' are "a major peril to ... children." In Chapter 3, she ridicules the possibility that inappropriate sexual behavior by children might be a symptom of sexual abuse. In Chapter 4, Levine suggests that parents are overreacting if they call the police when their 13-year-old daughter runs away with a mentally unstable 21-year-old man she met on the Internet. After warning in Chapter 5 about the evil right-wing plot to teach kids that "virgin" isn't a dirty word, Levine argues in Chapter 6 that underage girls ought to be able to get an abortion without their parents' knowledge or consent. In Chapter 7, Levine worries that — despite the best efforts of the puritan anti-sex Nazis — kids might be having sex, but they aren't enjoying it enough. In Chapters 8, 9, 10 and 11, Levine tells America how to fix all this so kids can have more sex and enjoy it better. This is a radical book from start to finish, and Levine knows it. But she tries to hide this with ambiguity, switching back and forth on age-related terms when she talks about kids and sex. First it's "teens," then it's "children," then it's "adolescents," then it's "youth." For instance, she writes, "Criminal law ... is not the proper place to adjudicate family conflicts over youngsters' sexuality?" Are these "youngsters" 12 or 16? Reporters have let Levine get away with saying she's written a mainstream book about "teens." OK, a 13-year-old and a 19-year-old are both "teens," but one is a seventh-grader and the other is a college sophomore. And a 12-year-old is not a "teen" but Levine endorses "reasonable legislation" that would make it legal for any adult to have sex with a 12-year-old. So long as it's "consensual," and doesn't involve "exploitation."

journalist Judith Levine, including a foreword by former Surgeon General Joycelyn Elders, who was asked to resign by President Bill Clinton after she endorsed making masturbation part of the public school curriculum.¹²⁷ In the book, Levine contends that pedophiles are “myths” and faults the government for making pedophilia illegal.¹²⁸ “Pedophiles are not generally violent, if there is such thing as pedophiles at all,” Levin wrote.¹²⁹ “More important,” she stated, “sexual contact with a child does not a pedophile make.”¹³⁰ Many have pointed out that Levine’s assertions in the book rest solely on pro-pedophilia sources such as the *NAMBLA Bulletin*.¹³¹ However the effects are certainly reverberating through all levels of the academic community. High Schools¹³² and even primary schools are

See Statement by Robert Knight, CONCERNED WOMEN FOR AMERICA (April 25, 2002), <http://www.cwfa.org/content.asp?id=2074>.

127 Brown, *supra* note 101.

128 *Id.*

129 *Id.*

130 *Id.*

131 *Id.*

132 Judith A. Reisman, *Crafting Bi/Homosexual Youth* 14 Regent U. L. Rev. 283, 326-327 (2002) (Sexual recruiting is becoming more common in schools. Some examples follow. New York City Schools: In 1991, the AIDS Program Services, New York City Department of Health published and distributed “A Teenager’s Bill Of Rights” to New York schoolchildren. The pamphlet, endorsed by a series of credible organizations, tells the readers, “I have the right to decide whether to have sex and who to have it with,” without reference to parents, age of consent, or statutory rape. The following tender, romantic directions grace an illustration of “How to use a condom.” Children should use condoms in “vaginal sex (penis into a woman’s vagina), oral sex (penis into the mouth) and anal sex (penis into the butt). Use a dental dam ... or plastic food wrap for oral sex... Hold it over her vagina to keep from getting her fluids in your mouth.” Minnesota Schools: The Minnesota Department of Education uses its booklet “Alone No More: Developing a School Support System for Gay, Lesbian and Bisexual Youth.” Denying the well-known sexual trauma inherent in the initiation of lonely and isolated children into early sex, and the predictable pattern of sexual disease and even death from homosexual conduct, the twin myths of condom safety and “informed consent” have become the sex educator’s fetish. School personnel are warned that they must adhere to the new sexuality dogma or be labeled homophobes, subject to serious disciplinary action. Massachusetts Schools: In Massachusetts, Department of Education employees are reported as “describing the pleasures of homosexual sex to a group of high school students at a state-sponsored workshop. Homosexual lecturers described the fun of “fisting,” (insertion of ones fist-even an arm-into, another’s rectum) in libidinous, pornographic detail. [Organized by] The Commission for Gay and Lesbian Youth, made up of homosexual activists from across the state, since 1992 the Commission has used the safe schools mantra and state money to persuade over 180 schools in Massachusetts to accept the [Gay-Straight Alliance (GSA)] clubs and their activities. Parents and others who offer any criticism of the programs are regularly accused of homophobia and endangering students’ safety. The information above became public only because a concerned parent took a hidden tape recorder into one of the meetings. After the parent circulated copies of the tape, homosexual organizations’ only response was to threaten to sue the parent for making the

not safe.¹³³ It should be noted that Levine's work earned a book prize from the *Los Angeles Times*.¹³⁴

D. General Strategies Used

Sociologist and Professor Mary de Young,¹³⁵ has studied the phenomena of pedophilia activism and has shone light on many methods used to further their cause.¹³⁶ Among several strategies she

presentation public. Apparently they saw nothing wrong with teaching high school children how to do "fisting," while dismissing its psychopathology and ridiculing its obvious physical harms.)

133 See Michele Maskaly, *School Clams Up on 'Gay' Pledge Cards Given to Kindergartners*, Fox News (Nov. 1, 2008), <http://www.foxnews.com/story/0,2933,445865,00.html>.

A California school system refused to say what action, if any, it will take after it received complaints about a kindergarten teacher who encouraged her students to sign 'pledge cards' in support of gays. During a celebration of National Ally Week, Tara Miller, a teacher at the Faith Ringgold School of Arts and Science in Hayward, Calif., passed out cards produced by the Gay, Lesbian and Straight Education Network to her class of kindergartners. The cards asked signers to be "an ally" and to pledge to "not use anti-LGBT (lesbian, gay, bisexual and transgender) language or slurs; intervene, when I feel I can, in situations where others are using anti-LGBT language or harassing other students and actively support safer schools efforts." The school has acknowledged that the exercise was not appropriate for kindergartners. ...The district employs a "Professional Learning Specialist: Equity," who is in charge of gathering material and helping teachers decide what should be taught on the subject matter. ...[P]arents at the Faith Ringgold School weren't notified of what was going to take place in the classroom.

134 J. Michael Kennedy, *Levine Wins Times Award For Powerful "Harmful to Minors,"* Los Angeles Times (April 27, 2003), available at <http://articles.latimes.com/2003/apr/27/local/me-bookwinners27>.

135 See generally Mary de Young, Grand Valley State Univ., <http://www.gvsu.edu/soc-dept/mary-deyoung-54.htm> (last visited April 1, 2012) (short biography of Professor Mary de Young on Grand Valley State University's website).

136 Reisman, *supra* note 132, at 317-18. While many suggest that these distorted sexual orientations are innate, the tactics of gay activists themselves do not seem to presuppose this assumption. Reisman argues:

The following strategies for crafting "gay" children suggest homosexuality requires vigilant and organized wooing that rivals the recruitment techniques of the United States Marine Corps. Children, (labeled "initiates" as in prostitution or religion) are weaned from their "old fashioned" parents, "first into a self-affirming semisecret group, then by collective socialization into a 'gay' cultural system," a form of religio-sexuality cult. San Francisco State University Sexuality Professor and homosexual advocate Gilbert Herdt spells this out in his anthology *Gay Culture in America*. Hundreds of homosexual activists who "range in age from twenty-three to the late forties," "aid" child initiates. Homosexual advocate Frederick Lynch describes the function of advisors in the suburban context.

noted the following regarding language.¹³⁷ One strategy is using value-neutral terminology.¹³⁸ This is akin to Lessig's idea of

[W]hat has not been brought out fully in some other coming out studies is the role of guide, teacher, or "helping hand" in either the signification state, the coming-out-stage, or both [T]he often benign and helpful role that older, more experienced homosexual men play with regard to younger [males].

An example is "an ad by the Mulinomab County Children & Youth Commission offering 'rewarding opportunities' to those seeking to aid 'sexual minority youth,' etc., with the Commission (like many homosexual 'youth' groups) offering scholarships to those children who will attend their events. In their New York University Press classic, *Lavender Culture*, editors Jay and Young present Gerald Hannon address 'Gay Youth and the Question of Consent.' This prestigious homosexual political manifesto candidly describes the organized homosexual campaign to recruit children. 'I believe ... we have to behave in a certain way vis-à-vis young people. I believe that means we have to proselytize ... The answer is to proselytize. Aggressively so.'

137 Mary de Young, *The World According to NAMBLA: Accounting for Deviance*, 16 J. SOC. & SOC. WELFARE 1, 111-26 (1989) (Other strategies are the denial of injury, condemnation of the condemners, appeal to higher loyalties/principles, and the denial of the victim).

138 See *Revisiting the Double Language*, BELIEVE THE CHILDREN (Dec. 3, 2008), <http://believethethechildren.blogspot.com/2008/12/revisiting-double-language.html>. (For a different example of the same problem from a formerly abused child turned therapist which highlights the fact that although language can change the impact of the underlying realities does not:

The more I learn from survivors and new answers from my own past, the more insidious the abuse. Children are provided with benign terms that are used to describe sexual or other abuse activities. A child has no language for such acts and so uses what the abusers call it. Recently it became known that "having a date" or "going on a date" has a terrifying meaning for Tyler. He's only about 9 now but heard the term and expressed great fear of "going on a date." It connected to harm by his good parents as stated by the abusers. He has been safe from them for about two years but still deals with many triggers and fear of being taken by the abusers. A few weeks ago I learned the term "washing hair" was terrifying to one of my littles. It was an awful meaning. That's been processed. But if someone witnessed and then reported to a safe adult, "Joe washed Jimmy's hair," no one would hear abuse. Another innocent word had been connected for me to abuse. "Exercise" was sex...sexual abuse. I have always had an aversion to exercise. That finally was processed when the meaning came out yesterday. Instead of trying to convince myself that "exercise" was a safe word, I created my own term since "exercise" still caused a visceral reaction in me. My new term is healing energy work. I can do healing energy work. So how do we fight this? A child tries to tell and no one hears. An adult hearing a child tell something that seems innocent needs to notice behavior and emotions of the child reporting. Is the child frightened by telling you? If so, it should be reported. Let the child trained interviewers find out what the phrase means. At least it might help get more children out of dangerous situations. I can imagine when I had language and may have tried to tell my mother, "Daddy made me exercise when you went shopping." Her response would likely have been, "Exercise is good for you." All these terms the perps use are so calculated to prevent the world from ever knowing. We need to start listening very differently.

ambiguation. Pedophile advocates proffer that one should replace "dull and reductionistic" terms like "pedophilia" and "abuse" when discussing sex between "a person who has not achieved adulthood and one who has".¹³⁹ Moreover, words like "child" or "childhood", which have connotations of psychologically developmental, should be "resisted at all costs".¹⁴⁰ To this end, another recurring theme among those seeking to gain social acceptance for pedophilia is the need to restrict the usage of the term "child sexual abuse". Pedophile activists recommend a child's "willing encounter with positive reactions" be called "adult-child sex" instead of "abuse."¹⁴¹ Also noteworthy here are the attempts to divorce pedophilia from mental illness. Activists refer positively to academics who argue that pedophilia should be removed from the Diagnostic and Statistical Manual of Mental Disorders (DSM), as per the arguments stated above.¹⁴²

Reconceptualization of children as willing sexual participants along with the decriminalization of consensual sexual relations is another key change sought by pedophile advocates.¹⁴³ This type of argument is akin to Lessig's notion of tying, as it attempts to attach itself to other forms of sexual "liberation" that the 20th century society recognized. For example, Tom O'Carroll claims:

[w]hat there most definitely needs to be [in determining consent] is the child's willingness to take part in the activity in question; whatever social or legal rules are operated, they must not be such as to allow unwilling children to be subjected to sexual acts. But there is no need whatever for a child to know "the consequences" of engaging in harmless sex play, simply because it is exactly that: harmless.¹⁴⁴

Many other pedophile activists argue that children are actually able to knowingly consent to sex.¹⁴⁵

139 De Young, *supra* note 137, at 116.

140 *See generally id.* at 111-126.

141 *See id.* at 116.

142 *See generally id.* at 120-21.

143 *Id.* at 122.

144 Tom O'Carroll, 'Consent' and 'Willingness, *Paedophilia: The Radical Case* (1980), available at <http://www.ipce.info/host/radicase/chap08.htm> (last visited April 11, 2012).

145 *See De Young, supra* note 137, at 122-24.

E. *The Activist Groups Behind the Promotion of These Linguistic Distortions*

Unfortunately there are a variety of globally dispersed groups who are advocating¹⁴⁶ for these linguistic changes. There are also

146 Reisman, *supra* note 134, at 322-24 (Why such aggressive techniques? Consider this argument from Reisman:

After the advent of the AIDS epidemic, academic homosexual leaders worried that boys were avoiding gay men. Homosexual leaders determined they must access schools, scouts, and other child institutions in order to "institutionalize 'socialization' 'techniques' to bring homosexuality to mainstream youth in the mid-1980s and reverse a growing youthful resistance to homosexuality. School newspaper ads seeking 'gay' youths and proclaiming a battle against gay suicide and associated "hate" crimes began to appear regularly. Herdt explained why homosexual recruitment efforts increased. 'We had not foreseen that ... gay youth would also have to contend with the new horrors of AIDS [and that] ... teenage gays and lesbians would shun older gays as role models or even as friends' To meet this challenge, Herdt said, "[O]nly now has gay culture begun to institutionalize 'socialization' techniques for the transmission of its cultural knowledge to a younger generation ..." as "local 'gay' movements provide their own infrastructural support for the coming out process in teens." Homophile medical anthropologist Douglas Feldman claimed, "these kids are our (the gay community's) future and we must invest in them." Yet, Feldman admits that gay and lesbian organizations discourage having 'gay' boys tested for HIV. Why? Feldman's reply is disturbing. "Teenagers tend to be very susceptible to sexually transmissible diseases [that testing might expose]," observed Feldman. In any event, Feldman observes, these boys "have about a one in four chance of developing AIDS in approximately five years." So how does the gay community counteract the unforeseen boyish fear of homosexual sex and an early, painful and lonely death? Methods of socialization into "gay cultural values" were subsequently developed and implemented. The victim-minority propaganda techniques which Marshall and Kirk diagramed in *After The Ball* were largely followed to facilitate sexual access to all American schoolchildren. "How To Stop Child Abuse," is one of a series of full-page, fear-based advertisements designed by Kirk and Madsen to sell the idea of "bi/homosexual youth" to middle-America. Propagandizing as science the false Kinsey data that "one in every ten kids" is gay, the ad poses a forlorn, average young boy of about thirteen years of age. Implicit in the ad language is the threat to parents and boys-this could be you. The ad says the boy felt "different" when growing up and realized he was gay. Then he was abused (thrown out of his home) by his parents and brutally rejected by his friends. Because most children feel "different," telling children this could mean they are "gay" exploits the viewer's fear even as it encourages homosexual experimentation and recruitment. Kirk and Madsen provide an eight point "Strategic Evaluation" form to evaluate an ad's success in vilifying the "straight" world as scoundrels and smearing "parents [and] his folks," who are not gays, as child abusers. This advertisement rates a "Bull's-eye," say Kirk and Madsen, for implicit in the ad "How To Stop Child Abuse" is the boy's possible suicide because of "his folks" intolerance of yet another "gay teen." Following is the Kirk and Madsen analysis of the ad: STRATEGY: Jamming/Conversion/Desensitization. Build straight sympathy and protectiveness toward gays by portraying them as innocent victims of circumstance and bigotry.

several web groups. These organizations serve as platforms from which pro-pedophile activists disseminate their materials seeking to establish these linguistic manipulations. Below are a few of the more prominent examples.

NAMBLA,¹⁴⁷ the North American Man/Boy Love Association, is based in New York, NY, USA and San Francisco, CA, USA.¹⁴⁸ As the name of the organization suggests, the group advocates for man/boy relations and vehemently defends the legalization of sexual relations¹⁴⁹ between men and boys based on the argument that minors

Each readers that homosexuality is extremely common. [Kinsey’s fraudulent 10 percent claim] COMMENT: The headline catches the eye, and trades on the perennial public hysteria about child abuse (which is, of course, often blamed on gays). Then the copy turns the tables on straights: by focusing on teens, the ad portrays gays as innocent and vulnerable, victimized and misunderstood, surprisingly numerous yet not menacing. It also renders the “anti-family” charge absurd and hypocritical. Bull’s eye.

147 See NORTH AMERICAN MAN/BOY LOVE ASSOCIATION, <http://www.nambla.org> (last visited April 11, 2012).

148 Verhoeven, *supra* note 67.

149 *Melzer v. Board of Education of City School Dist. of City of New York*, 336 F.3d 185, 190 (2nd Cir. 2003). The court speaks of NAMBLA’s Bulletin:

The NAMBLA *Bulletin* is published ten times a year and features articles on topics of interest to members. The *Bulletin* is the self-described voice of NAMBLA. It is distributed by direct mail and sold to the public at select magazine and bookstores. Articles appearing in the *Bulletin* offer insight into the organization’s beliefs and purpose, as well as the extent of Melzer’s involvement. Issues of the *Bulletin* where Melzer is listed on the masthead as editor included articles like “Staying Safe and Happy as a Man/Boy Lover,” which appeared in October 1993. The article proffered advice developed by NAMBLA activists on how to deal with police, how to store contraband erotica to escape discovery, and how to keep the specifics of a relationship with an underage boy secret from authorities. That advice included: never answer police questions, avoid keeping photos of underage boys where police may find them, never discuss the specifics of an illegal relationship with therapists or social workers, and secure legal representation before you need it. Another article appearing in the January-February 1993 *Bulletin* gave advice on how to identify susceptible children and lure them into sexual acts. Melzer stated later that although he did not agree with the article, he did not believe most people would take the advice. A published letter to the editors of the *Bulletin*, entitled “Good Touches” appeared in the December 1992 issue. The letter graphically instructed readers on ways to touch specific body parts. In his capacity as editor, Melzer sanctioned such pieces in the “Letters” section of the *Bulletin* because he thought they had value.

have the right to freely explore sexuality.¹⁵⁰ The group has an infamous legal history in the United States.¹⁵¹

Holland has prominent groups as well. MARTIJN¹⁵² began in Holland in 1982 and battles for legal recognition and social acceptance of sexual relations between adults and children.¹⁵³ It fights against what it calls “terror and discrimination”.¹⁵⁴ It publishes the “OK” magazine, maintains an active website, and works socially and politically to advance its views.¹⁵⁵ JON¹⁵⁶ began in 1979, and this Dutch group provides “support” for persons who are attracted to children.¹⁵⁷ They operate a multi-lingual web site that offers an environment for internet communication as well as other “assistance.”¹⁵⁸

150 Verhoeven, *supra* note 67.

151 For examples, *United States v. Mayer*, 503 F.3d 740 (9th Cir. 2007) (an FBI agent infiltrated NAMBLA posing as member, arranged trip to Mexico where he discovered the true intent of NAMBLA as stated by an inside member,

On the first evening of the conference, Agent Hamer met the defendant, David Mayer. During their casual conversation, Mayer said that he had been to Thailand several times and spoke about traveling to have sex with boys. Agent Hamer suggested that they form a travel group. Mayer responded with frustration that NAMBLA kept up pretenses of trying to change society when in fact its members only wanted to travel to meet boys...Later, the agent and the defendant corresponded, along with several other NAMBLA members, about traveling to Mexico to a hotel that could provide young boys for American tourists. Agent Hamer sent a link to a fake travel agency web site that had been constructed by the FBI prior to the 2004 conference, though Agent Hamer never mentioned it to anyone at the conference. Mayer made a reservation for the trip through the FBI's fake travel agency. Mayer and his co-defendants were promised “special friends” and asked about their “age preference.” They sent either checks or credit card authorization to the FBI, which then bought the tickets and arranged the flights to San Diego. On February 11, 2005, Mayer flew with his two co-defendants to San Diego, where they were arrested); and *Harper v. Wallingford*, 877 F.2d 728 (9th Cir. 1989) (the Court of Appeals there upheld a ban on mail from the North American Man/Boy Love Association (NAMBLA). The defendants demonstrate that the NAMBLA material threatened prison security because it could lead to violence against its readers and that “inmates who are identified as or suspected of being pedophiles or homosexuals are a favorite target for violence since many incarcerated felons were sexually abused as children.”

152 See VERENIGING MARTIJN, <http://www.martijn.org>.

153 Verhoeven, *supra* note 67.

154 *Id.*

155 *Id.*

156 See JON, <http://home.uni-one.nl/plein/jon/> (last visited).

157 Verhoeven, *supra* note 67.

158 *Id.*

Three of the more prominent websites are the following. GLGARDEN¹⁵⁹ is activist site acts for a forum to share experiences with adults and children, battle for full democratic rights for those with “different” sexual attractions.¹⁶⁰ Free Spirits¹⁶¹ is a site supports sexual union of men and boys as a valid sexual orientation with a developed network of chatting and other communicative organization.¹⁶² Christian Boy Love Forum is a forum that attempts to give support to Christian pedophiles.¹⁶³ Its stance and linguistic use regarding the issue is hauntingly vague.¹⁶⁴

IV. ANALYSIS

Again, in order to talk about language we must remember that it is essentially the working communication of persons both at the individual and communal levels. Thus John Paul II’s words provide a foundation from which to build upon.

The process of integrating love relies on the primary elements of the human spirit – freedom and truth. . . Freedom and truth, truth and freedom determine the spiritual imprint, which marks the various manifestations of human life and human activity. They penetrate the remotest recesses of human action and experience. . .¹⁶⁵

As truth and freedom are those values, which most deeply affect humanity at both the individual and group levels, these seem appropriate to call the basis of rational linguistic use. Drawing from Pieper and understanding language as the interpersonal communication of reality, the integrity of language in the Medical, Legal, and Academic settings regarding pedophilia takes on an extremely relevant importance. The level of precision used deserves to be scrutinized and examined meticulously, and points of contradiction or linguistic corruption by the numerous pro pedophile groups merit unapologetic illumination. Though some would argue that language can be utilized in a “free” and somewhat unclear

159 See GIRLLOVE GARDEN, available at <http://www.glgarden.org> (last visited Mar. 30, 2012).

160 Verhoeven, *supra* note 67.

161 See FREE SPIRITS: BOY LOVE ON THE INTERNET, available at <http://www.freespirits.org>.

162 Verhoeven, *supra* note 67.

163 *Id.*

164 *See id.*

165 WOJTLA, *supra* note 26, at 118-119.

manner through techniques such as tying and ambiguation, John Paul II would counsel that language is free only for the truth which is proper to its nature. Benedict XVI illumines this goal of language for us as the expression and transmission of being/reality of the dignity of the human persons involved. John Paul II reminds us that there is no greater time than the present to advocate for linguistic integrity as the truth is being replaced with manifold lies; buried underneath the linguistic clutter and instability such as that which the malleable APA definitions illustrate. It is hoped that true to John Paul II's words that the realities that do in fact surpass language, those which language seek to identify, shall indeed be made clear through the increased scrutiny that is now called for in language in this most sensitive of settings. This is all in the hope that language use will achieve the integrity and transparency of which the Eternal Word is the model.

Regarding language and linguistic usage in the Pedophilic context, the principle of linguistic transparency urges us not to abuse the linguistic freedom that the fast evolving era of globalization offers us. Though perhaps language can be knowingly or unknowingly divorced from the realities normally understood to be represented therein by linguistic evolution or by those skilled in rhetorical arts, this can never be done through misrepresentation or half-truths. This type of usage is possible in politics which often recognizes a linguistic freedom to stretch and manipulate words. But a "freedom" to divorce usage from the underlying reality is not a freedom at all. It only results in a manipulation by the speaker to the listener, resulting in an imposition of the speaker's self created "reality" upon the listener which effectively leaves the listener in the most un-free position to accept the speaker's new creation of "reality" or to deal with the consequences of this.¹⁶⁶ Simply one must call for what it is; it is lying and it is a selfish manipulative distortion.

166 *Veritatis Splendor*, *supra* note 38, ¶ 88, 99 (John Paul goes on to say:

The attempt to set freedom in opposition to truth, and indeed to separate them radically, is the consequence, manifestation, and consummation of *another more serious and destructive dichotomy, that which separates faith from morality...*Totalitarianism arises out of a denial of truth in the objective sense. If there is no transcendent truth, in obedience to which man achieves his full identity, then there is no sure principle for guaranteeing just relations between people. Their self-interest as a class, group or nation would inevitably set them in opposition to one another. If one does not acknowledge transcendent truth, then the force of power takes over, and each person tends to make full use of the means at his disposal in order to impose his own interests or his own opinion, with no regard for the rights of others.... Thus, the root of modern totalitarianism is to be found in the denial of the

The implications of continued manipulation of language are obvious. As language is corrupted, the habits of the political culture turn into a corrosive element that erodes the very foundation upon which politics, media, and communication must be built: the truth. Simply put, the truth here is that pedophilia should never be legitimized under any circumstance or rationalization. Children are not capable of sexual interaction despite what any activist minority tries to advocate. If pedophile activists were truly interested in the well being of those that they profess to "love" then this would be clear to them. Though these attempts are difficult to grasp as their efforts at rationalization are so far from any semblance of reality and common sense, as Orwell writes we should be left not in a state of despair but of hope:

Now, it is clear that the decline of a language must ultimately have political and economic causes: it is not due simply to the bad influence of this or that individual writer. But an effect can become a cause, reinforcing the original cause and producing the same effect in an intensified form, and so on indefinitely. A man may take to drink because he feels himself to be a failure, and then fail all the more completely because he drinks. It is rather the same thing that is happening to the English language. It becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our language makes it easier for us to have foolish thoughts. The point is that the process is reversible. Modern English, especially written English, is full of bad habits which spread by imitation and which can be avoided if one is willing to take the necessary trouble. If one gets rid of these habits one can think more clearly, and to think clearly is a necessary first step toward political regeneration. . .¹⁶⁷

By taking the first steps toward identifying the problem of linguistic manipulation and distortion, it is hoped that the initial movement toward thinking more clearly has already begun. This clear thinking leads to a more coherent vision of a just society which does not allow for the establishment of social rights to affirm moral

transcendent dignity of the human person who, as the visible image of the invisible God, is therefore by his very nature the subject of rights which no one may violate — no individual, group, class, nation or State.

167 George Orwell, *Politics and the English Language*, in 13 *Horizon* 252, 253 (1946), available at http://orwell.ru/library/essays/politics/english/e_polit.

disorders. The Social Doctrine of the Catholic Church articulates such an integrated vision.¹⁶⁸

A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person. The person represents the ultimate end of society, by which it is ordered to the person. "Hence, the social order and its development must invariably work to the benefit of the human person, since the order of things is to be subordinate to the order of persons, and not the other way around." Respect for human dignity can in no way be separated from obedience to this principle. It is necessary to "consider every neighbor without exception as another self, taking into account first of all his life and the means necessary for living it with dignity." Every political, economic, social, scientific and cultural program must be inspired by the awareness of the primacy of each human being over society.¹⁶⁹

In no case, therefore, "is the human person to be manipulated for ends that are foreign to his own development, which can find complete fulfillment only in God and His plan of salvation: in fact, man in his interiority transcends the universe and is the only creature willed by God for itself."¹⁷⁰ The person cannot be a means for carrying out economic, social or political projects imposed by some authority, even in the name of an alleged progress of the civil community as a whole or of other persons, either in the present or the future.¹⁷¹ Authentic social changes are:

effective and lasting only to the extent that they are based on resolute changes in personal conduct. An authentic moralization of social life will never be possible unless it starts with people and has people as its point of reference: indeed, "living a moral life bears witness to the dignity of the person." It is obviously the task of people to develop those moral attitudes that are fundamental for any society that truly wishes to be human (justice, honesty, truthfulness, etc.), and which in no way can simply be expected of others or

168 Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, (Libreria Editrice Vaticana, 2004) ¶ 132, available at http://www.vatican.va/roman_curia/pontificalcouncils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html.

169 *Id.*

170 *Id.* at 133.

171 *Id.*

delegated to institutions. It is the task of everyone, and in a special way of those who hold various forms of political, judicial or professional responsibility with regard to others, to be the watchful conscience of society and the first to bear witness to civil social conditions that are worthy of human beings.¹⁷²

V. CONCLUSION

To summarize then, we can say the following. Efforts of linguistic manipulations in the promotion of Pedophilia are a major problem for society to deal with. Activists within the medical, legal, and academic communities are attempting to distort and misuse language toward the end of blurring society’s perception of their agenda. There are many geographically diverse groups behind this activism using techniques such as tying and ambiguation. Our Lord gives us the model of transparency and integrity in language, as one must say what one means and use language with integrity. Only this usage corresponds to the dignity of the human person created in the image and likeness of God, which is the basis for a just society. John Paul II gives us a metaphysical foundation from which to understand language as interpersonal communication. Pieper teaches us that language is interpersonal identification and John Paul II speaks to us of the timely importance of linguistic integrity in identification. John Paul II further adds that language is in search for realities surpassing itself. Benedict XVI then directs us that the expression of reality is the authentic purpose of language, which highlights John Paul’s principle that linguistic freedom is only free in the truth. In sum, we can say that all these principles are manifest in the Eternal Word Himself, spoken by the Father from all Eternity in one transparent utterance of pure Being and Love that eclipses all the ages.

As a final note we can reflect on these words of our Lord: “What you do unto these little ones you do unto me.”¹⁷³ Thus, for those of us who profess to follow Him, He leaves us with this chilling reminder,

[t]hen they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister

¹⁷² *Id.* at 134.

¹⁷³ *Matthew, supra* note 5, at 25:40.

to your needs?’ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.. . .’¹⁷⁴

Let us not carry the guilt of inaction toward these most heinous efforts as we journey to meet Him. We can begin by using terminology and connotations proper to the disturbed nature of these acts and not allow others to attempt to “sanitize” pedophilia through linguistic manipulation and corruption.¹⁷⁵

¹⁷⁴ *Id.* at 44:45.

¹⁷⁵ *See generally* William Brennan, *Dehumanizing the Vulnerable: When Word Games Take Lives* (1995) (an overview of other forms of linguistic distortions throughout history and their dehumanizing effects).