

3.2.2.3.1 Female public strategies

3.2.2.3.1 Female public strategies

A comfortable death, and before that, during one's lifetime, optimal sex, are the most reasonable endeavors for individuals with a high degree of self-cognition, regardless of whether they are male or female.

GLOBAL PERSPECTIVE

In many parts of the world, females are so preoccupied with meeting logistical needs (economic, and social) that they seldom progress to a stage where they would optimize sex. Often, satisfaction even falls short of emotional (romantic) needs.

In many parts of the world, females need men to fulfill economic needs like nutrition and shelter.

In many parts of the world, the social needs of females, such as protection and respect in communities, severely limit their leeway to experiment with the fulfillment of sexual, and even of emotional needs.

But if needs other than economic and social can be pursued, the fulfillment of emotional needs still is within easier reach than the fulfillment of sexual needs. For women in many parts of the world, to possess a man who is committed to his female partner, is considered a success, and all that is aimed for. Never mind if life is short of optimal sex.

FEMALE COMPETITION

Competition is often fiercer among women than competition among men. For men, a wide range of potential sexual partners usually qualifies.

But whom women regard as optimal, or even just suitable partners is a smaller selection of men.

Goals of women are:

- a man who really loves them, so there is a sense for a life-long partnership; sexually less attractive women put more emphasis on this qualification

- a man who is free of many negative characteristics that men often display; a man who isn't violent, a man who doesn't drink, smoke, gamble, and doesn't go out with friends all night

- a man who fulfills the emotional, romantic needs of a woman; this relates to male behavior, and beyond that, to language; the fulfillment of many advanced emotional, romantic needs depends on language; people who cannot talk to each other, cannot love each other

- a man who fulfills the economic needs of a woman, especially if she is poor; because economic stability, or even wealth, is a prerequisite for freedom, and freedom is necessary if ever a woman wants to proceed to pursue optimal sex, intelligent females rightfully place the fulfillment of economic needs high on their list of priorities

- a man who fulfills the sexual needs of a woman; this goal is a luxury for many women in non-Western cultures

Good men are a minority. And the problem usually is that they are already in a relationship.

If a young woman places her economic needs high on her agenda, she will often have to compete for a rich man who is already in a relationship.

And if a young woman in a traditional or Third World society aims to ever proceed to a stage of optimal sex, then her best strategy is to marry a rich North American or European man. A rich man from the Arab or Islamic world will not qualify because a high degree of female freedom would be out of reach.

Because older women who possess, and are married to, men with a sound financial base are blocking resources for which young women aim, young attractive women have little incentive for solidarity. This changes quickly once young women themselves become possessors.

For possessing women of declining sexual market value in rich Western countries, some of the most unwelcome competition are young women from Third World countries.

Such unwelcome competition may be foul-mouthed as sex toys or prostitutes.

But women are usually aware that publicly displayed envy won't solve the problem. Therefore, measures against unwanted competition are masked.

Pretended concerns are: Western women have to protect their young sisters in Third World countries from hilarious Western men who are sex tourists out to marry women in Third World countries.

The legal systems of Western countries are also easily skewed by female public sexual strategies.

More than male sexual strategies, female strategies are transitory.

Mothers are genetically primed to be protective of their daughters, but later their daughters belong to a strata of females who potentially compete with the generation of their mothers for the generation of their fathers, and the generation of mothers is bound for defeat. Women can flip-flop strategies, depending of whether they are man-possessors or not, with the position of men ranging from being allies to being substitute targets.

Our (female) sexuality, and the strategic goal to settle in a rich Western society

False female solidarity

Strategy for young women in Third World cities

High sexual risk makes women monogamous

FEMALE SOLIDARITY

Some, but not all, female sexual strategies make solidarity with other women feasible.

Women must act together

One woman, one donkey

Emotional debates about feminism

Reining in male sexuality

Women's trade unions

Protecting the interests of women

How to fabricate rape charges – A short practical guide for women

INCREASING THE EXCHANGE VALUE OF FEMALE SEXUALITY BY RESTRICTING SUPPLY

Restricting access to female sexuality to increase its value

Female sexuality in short supply

Detesting the preference for virginity

Anti-sexual US agenda

Why some women applaud the Islamic State

US Congress regulating international dating

US International Marriage Broker Regulation Act of 2005

Anti-sexual US foreign policy

Restricting American men abroad

INCREASING THE EXCHANGE VALUE OF FEMALE SEXUALITY BY LIMITING YOUNGER COMPETITION

If a poll will be done among cattle farmers, the vast majority of them will support the assessment that eating beef is healthy. If one tells them that they are of this opinion because they profit from people eating beef, many of them will vehemently deny this “accusation” and start citing scientific research as well as authorities like their grandmother who reached the age of 95 on a diet that included beef daily.

Florida Beef Council beef CAN be part of a nutritious meal

Now, if the same poll is done among vegetable farmers, the same result will be obtained, only that in this case, the health secret is vegetables instead of beef. And vegetable farmers, too, will likely react angry when accused of being impartial in favor of their profits.

Colorado Fruit and Vegetable Growers provide science-based information on the health benefits of fruits and vegetables

Just like farmers are of the opinion that eating their produce is healthy, all men and women typically are in favor of sexual mores that potentially benefit them. Their opinions are mind games in support of their interests.

Among all men, it is likely that good-looking young men will be most in favor of the abolition of criminal procedures against adulterers. On the other hand, married men in their forties will probably be more in favor of a strict punishment for adultery.

Both groups will cite all kinds of dishonest arguments in favor of their views, but will vehemently deny that their views have anything to do with their interests. Young good-looking men are interested in other men's wives, and older married men don't want to lose the women they regard as their own.

Women who have been abandoned by their husbands have another ideology than sexy girls who benefit from rich previously married men becoming available.

Neither of the two groups will admit that their opinions are mere reflections of their sexual interests. Rather, both groups will argue their points as matters of principles.

Coalitions on what people are for and against vary. And the aim to exclude unwanted competition can foster solidarity.

Women above 40 typically are in favor of restricting the sexual conduct of girls under 18. Females in developed countries are against their men traveling to Third World countries for sexual relationships. They will never admit that their views on these matters are a reflection of their sexual interests. They will pretend to act in solidarity. And they will join campaigns against child prostitution in Third World countries.

Anti-child prostitution hypocrisy

Child prostitutes and paedophile verbal life-porn priests

Priests' dialectical sex cover

Colonial mentality and sex priests

Christian sex priests in Southeast Asia

Child torture, child murder in Africa

Animal rights and morals

3.2.2.3.1.1 Our (female) sexuality, and the strategic goal to settle in a rich Western society

All women, and some men, know that our needs, and our sexuality, are more complicated than those of men. And most men don't know how we women feel.

Men are physically stronger than we are, and men are often aggressive. Men don't know us, and we seldom tell them how we feel, because we have learned throughout history that letting men know about our sexuality can be quite dangerous. In most societies, we have good reason not to pursue the sexual joy that we imagine, and good reason not to confess any sexual desires.

Some modern societies are better than traditional ones in that modern societies at least do not punish us in cruel manners for having sex before marriage, or with a man other than the one we are married to.

Obviously, even though most men don't know it, women have sexual desires, and most of us enjoy sex a great deal. We have orgasms, mostly clitoral, but we also enjoy penetration. It's not that we enjoy penetration because penetration brings us to an orgasm. The two can be related, but even if they aren't, we can enjoy both. But we never tell men because it puts our reputation into jeopardy. Our reputation is all the better the less we appear sexually interested. In some traditional societies, this is essential, and even in many modern societies, it is advantageous.

Our sexual market value depends much on appearing sexually not active and sexually not interested. Our sexual market value is extremely important to us, because so much depends on it.

Of course, we do not only need sexual excitement, we also need shelter and protection. In many societies, such as those defined by Islam, or in traditional India (youtube video see here), we have learned to keep our sexuality entirely to ourselves.

There are two other types of societies, rich Western societies and poor Western societies. In both, we are not punished outright for our sexuality.

The problem is that men are also not punished. This conflicts with many of our non-sexual needs because every woman wants a faithful man.

Our needs are not all sexual. We have emotional, romantic needs. We want a man at our side who is a reliable partner. A family man who can provide a safe harbour in a miserable, dangerous world. A man who is around us when we bring up our children. Obviously, we do not want a man who messes with other women, especially not younger ones. Because it would only be a question of time when we will be dumped.

It's not easy to be a woman. Too many different aspects, and too many conflicting needs.

Evaluating all possibilities, women are best off in rich Western countries. We are fairly well protected by the law. And men are less violent. Men in rich Western countries also have a fairly good acceptance of our female sexuality.

It is desirable for women from traditional North African, Middle Eastern, and South Asian societies to find a Western husband, or at least to live in a rich Western country. We'd enjoy much more freedom and could even pursue sexual goals, especially if we are separated from our traditional relatives.

But how to handle? There are issues of citizenship, and of household costs. A rich Western husband would be a fine solution. Not too intelligent, and not too rich, but intelligent enough, and rich enough.

We adapt easier to rich Western countries if we come from poor Western countries as those in Latin America, or from poor Westernized countries like those in Sub-Saharan Africa, or East and Southeast Asia. The first task is to get a firm foothold in a rich Western society. And from that point on, the rules of that society apply, and they are much, much more favorable to us women.

3.2.2.3.1.2 False female solidarity

Many Western feminists pretend to be concerned about their sisters in poor traditional societies.

These same feminists usually have a firm stance against Western men travelling to poor Third World countries for sexual relationships.

The pretended solidarity is fake.

The best thing that can happen to many women of Third World countries is to catch a Western man, and if possible, make it to Western country, and at least get a Western passport.

No way does the solidarity of Western feminists with women in Third World countries go to that extent.

In spite of all theory, Western feminists are not the natural allies of women in Third World countries. Western feminists are even likely to agitate against relationships of Western men with local women in Third World countries once they encounter them.

3.2.2.3.1.3 Strategy for young women in Third World cities

About eighty percent of all young men in modern Third World cities have nothing. Most of all, no money. No own home. And usually no job.

But raging testosterone, and a strong urge to mate.

And one more thing they have in abundance: time. Time, for example, to flirt girls.

Life is difficult for most growing-up daughters in the large modern cities of Third World countries. They live in crowded family homes, often with plenty of sisters and brothers. Everybody around them, and they themselves, know that the only appropriate path for them is to find a decent husband. Somebody with the means to support a family, with a home, a job, and a “responsible” character. At the same time, young women in Third World countries are often closely guarded. Fathers and brothers are all too aware that on every corner, there is a young man who wouldn’t mind the opportunity.

Therefore, the dilemma of young women in Third World cities is one of double restrictions: they don’t have as many opportunities to mingle with young men as do young women in Western countries, and the number of “qualified” young men is a very small percentage indeed.

The typical pressure of parents is for her to become the wife of a man who puts her in the position to support the parents in old age. In short: to marry a rich man. Or at least: to marry upward. But to marry upward isn’t only a material imperative; it’s also a question of general success. If neighbors already can’t compete by comparing the makes of their cars, they at least can through comparing whose daughter got the better husband.

But simple arithmetic proves that when some 80 percent of all young men are not “qualified”, no 100 percent of young women can marry upward.

When in the frame of mind to resign to the fact that a rich spouse will likely not come her way, a young woman in a Third World city will typically lower her expectations: if a dream man will not be available, then at least he should be a “responsible” man. One who is willing to work, even if it isn’t in an ideal job, and who brings his salary home (instead of spending it with friends).

Young men in modern Third World cities know what young women want to hear. Because only by uttering all the right words will they ever land a lay: “I love you. Of course I already had girlfriends. But you are different. You are the first girl I really love. And the only thing I hope for is to be your husband until I die. But I have no money. Not even a job. But I would take any job that is available to support my wife and my family. Because for me, all that counts is my wife and my family. And all of this because of you.”

Of course, what actually is in his mind rather sounds like this: “How long and how much will I have to talk until I can fuck you? Why are you so damned difficult? How many times will I have to tell you that I love you until you will let me have it?”

A young woman always has one trump card. He wants in. When the card is played, she can’t play it a second time. A woman who has granted intercourse once cannot hold a man if she refuses it the next time. Furthermore, in a typical Third World modern city setting, the longer they carry on, the more the balance will be tilted in the young man’s favor. His sexual interest in her will decline. He will be less inclined to make good on his promises. What was that, about taking any job to earn some money? In a typical Third World metropolis, the longer they carry on without getting married, the slimmer the chances that they actually will marry. In a typical Third World metropolis, jobs for young men are hard, and not very well paid. It’s easier to hang around, to flirt with girls, and to borrow money from the ones, one has already laid (and who hopes that he will marry her anyway).

The brothels of modern Third World cities are populated by women who have fallen for a young man's sweet words, who may have been officially married or who, more likely, may have just run away with a young, so-called "husband", and who have been abandoned after having given birth to a child. Most of the women in the brothels of modern Third World cities don't fit the pattern that makes headlines in the Western press: they were not abducted from their parents' homes and sold into prostitution.

The best possible advice to young women in Third World cities may seem overly conservative, but it's the advice a father would give to his daughters in large Third World cities: Play the most valuable trump card wisely. If courted by a poor young man, don't let him have it until he has entered an official, parent-approved marriage. The risk that otherwise, a girl may end up with a child but no committed male partner is just too great.

A certain risk is justified if the young man is not the common no-money, no-job type. Which doesn't mean that a girl should let any rich man have it just like that.

If a Western man comes along, well, if he is willing to marry, or shows commitment, that would be a nice catch. And to have a child with him, even outside of formal wedlock, probably means he will support the mother and the child. More likely than a rich local man who will be far more accustomed to the fact that he can lay many young women, and even impregnate them, without later having to provide support (the girl gambled and lost)

No, by and large, it's not pretty to be a poor young woman in a large Third World city. So, sound advice is to prepare for the option of staying single. The woman may be better off than with a run-of-the-mill poor Third World man.

High sexual risk makes women monogamous

3.2.2.3.1.4 High sexual risk makes women monogamous

Conventional wisdom is that men want sex, and women want resources and commitment.

Evolutionary biologists have done questionnaire-based studies in many countries of the world, and found this to be a universal pattern.

Conventional wisdom sees this as the 'nature' of women, and claims that women just are less interested in sex.

And evolutionary biology has concluded that the female preference for resources and commitment, as well as an reduced interest in sex, are genetically encoded parameters.

I have high respect for biology as a science, and have an open ear for conventional wisdom.

But when it comes to female sexuality, the conclusions of the above-cited conventional wisdom and evolutionary biology are misleading.

Women need sexual satisfaction just as men do. And for atheist women with a high degree of self-cognition, sexual satisfaction is, just as for men, the only reasonable endeavor worth living for.

So, why did conventional wisdom and evolutionary biology get it wrong on female sexuality?

Because safety, risk, and sexual market value are not taken sufficiently into account.

For many females in poor societies, the goals of Kreutz Ideology are a luxury they can't pursue.

A low level of safety and a high level of risk have an enormously dampening effect, not on sexual desire, but on sexual conduct. The same is true for circumstances that cause a rapid decline in sexual market value.

Women are not less sexual than men. They have just become experts in hiding and suppressing their sexuality when the natural and social environment was not conducive.

Women have always been, and still are, more likely to need protection.

When humans were hunters and gatherers, women (especially when they were pregnant) could not run as fast as men when attracted by predators (youtube video see here).

When humans lived in early civilizations, and invented weapons, women were less capable to defend themselves on their own.

And in modern societies with high crime rates, women are much more likely than men to become victims of crime when they move about alone (youtube video see here).

If we were to place men into environments of corresponding risk levels, the pattern of male sexuality would also change. The effect of a lack of safety is the same for men and women: a preference for more monogamous relationships that provide safety in addition to, or even instead of, sexual pleasure.

But it's not just worries about being attacked (by lions (youtube video see here), enemy soldiers, or criminal gangs) that impact on the sexual preferences of women.

For women throughout the ages, having sex has always been associated with the risk of pregnancy. Even from a casual encounter, they could get fertilized, and the course of their lives could be shaped entirely from the consequences of such a single sexual encounter. The man in the same encounter could just forget about it the hour after it has happened.

But pregnancy has a major impact not only because a woman will be burdened with a child. It also causes a sharp decline in the sexual market value of a woman, as a pregnancy undoubtedly reduces her beauty and sex appeal.

Yet another aspect that causes women to be more careful with sexual encounters is reputational pressure. In many countries, women are badly punished for living out their sexuality in occasional encounters (youtube video see here). In most other countries, girls and women who do, are bad-mouthed.

Most men, even many conventional wisemen and scientists fail to understand women.

The fact is, women have a lot of sex drive, not just when they are married or in their 30s, but even as teenagers. Girls and women have a sex drive which easily matches the one of boys and men.

3.2.2.3.1.5 Women must act together

The following ideas were written down after long talks with average women. They are written from the perspective of these women.

Women have many interests which they share with many other women.

One common concern is philandering men.

Men who want to have a sexual relationship with a woman first make all kind of promises: I love only you! I love you forever!

Actually, many of us women, if we have proper self-respect, would not agree to a sexual relationship for less: You only love me, and you love me all life. Anything else would be cheap and unacceptable.

Why can men not keep their word? Why are so many men liars? It is a common sexual interest of women that men do not break their word.

Many men are philanderers. When we are young, they promise love forever. And when we are older, they leave us and go with a younger woman. This is so unfair.

We stay with a man in our best years because he promises us to stay with us, even when our beauty declines or is lost. And then, when we are beyond our prime, we are just thrown away. Where is justice?

Women deserve respect and justice. Women want to build a better society, a society that is ruled by justice. Not a society that is unfair to women.

Throughout history, men have determined the structure of societies. It is clear that men cannot build fair societies. Only women can do that.

It is important that women form organizations that protect the rights of women trampled upon by men.

First of all, women must respect women. We have to educate younger sisters to respect existing relationships of other women. Young women should never allow older men to court them. Older men already are in relationships. Only young women of a miserable character entice men to break up an existing relationship to enter a new one. Young bitches! They deserve to be deserted, too, when they are older.

If women are organized, and if women are aware of their common interests, women can have great influence on both, legal systems and public opinion.

In order to stop male philandering, legal constraints are needed. Actually, traditional societies had a good system in place: the concept of marriage.

Many traditional societies did not allow divorce. Sexual adventures outside marriage were a crime.

In principle, this would be a good system. But it should be applied to men only. If women seek sexual adventures outside of a marriage, this clearly points to deficiencies of the male partner.

Usually, if women seek sexual adventures outside of a marriage, there are good reasons. The male partner in a marriage has promised to love the women forever, otherwise the women would not have agreed.

But then, as it turns out, he becomes indifferent. He shows love at first, but after some time, he doesn't care any longer. No more sweet words, no more roses, no kisses. Only household work.

Many men do not understand women. Women need love and attention throughout life. Not just when they are young and fresh.

But when women are united, we can control men. When men can't get it somewhere else, they will think twice before deserting us.

3.2.2.3.1.6 One woman, one donkey

Women and girls best consider the sum of all human males as property that is to be divided among all women. Conflict among women is avoided easiest if there is a demographic imbalance, with an oversupply of men.

From a perspective of average women, and to rein in men, solidarity makes good sense. One woman, one donkey.

Complications arise from younger women breaking rules and competing for the attractive and rich husbands of older wives. A possible solution is to penalize men for giving in to propositions of younger women.

3.2.2.3.1.7 Emotional debates about feminism

Debates among men and women about feminism easily turn emotional. Men often feel that feminism is mostly about defaming and restricting male sexuality. Women often feel that feminism is a good organized approach to show men that they are wrong.

Men see attempts to limit male sexual opportunities. They react emotional because, measured against male sexual desire, men already have much fewer sexual opportunities than they wish for. That is why many men won't let a sexual opportunity pass unutilized, even if it is below their standards.

Women perceive feminism as being about justice. But requesting justice is just a refined demand of wanting one's own interests represented.

Neuroscience shows that the physical reactions of fear (the fight-or-flight response with increased heart rate etc) occurs autonomously before we feel afraid. Our conscious awareness of feelings, including fear, is a delayed interpretation in our minds of what is going on already.

It's the same with intellectual discourses about feminism. The gender-specific sexual interests predate any rationalisation. Reason is not about justice. It's an abstraction to convince others to give us what we want.

3.2.2.3.1.8 Reining in male sexuality

Modern societies with free market economies are not kind to women with declining or low sexual market value. At any time, in any liberal society except the poorest ones, a decline of sexual market value always affects the large majority of women. And even young and very attractive females know that in just a few years, they will also be affected, and lose out.

There are other good reasons for female solidarity, but the common interest in reining in male sexuality is by far the most emotional one, and a the soundest basis for female solidarity indeed.

To rein in male sexuality, there are two strategies: 1. restricting men, 2. restricting other females

A large number of women are willing to compromise on any topic, even outdated religious regulations, if the effect is that the decline of their sexual value is stopped.

And many social conventions, such as formal marriages in repressive societies, have a net effect of reining in male sexuality, and keeping female competition out.

A new phenomenon has undermined the efforts of female solidarity unions since the last quarter of the 20th century: male mobility. Men have been going to live in non-Western countries for sexual opportunities.

The response of female solidarity unions are “You ain’t get it somewhere else” machinations on the level of public opinion and, of course, on the level of legislation.

3.2.2.3.1.9 Women's trade unions

Like for the labor unions on docks, the primary objective is to guard own interests, and to keep unwanted competition out.

Members of women's trade unions also concern themselves with voting rights, access to education, work and earning opportunities, or positions in politics.

But the core agenda is to protect the sexual interests of aging women by sexually restricting men and younger, and more attractive females.

The agenda is to manage men so that they will be domesticated partners in monogamous relationships. Female infidelity, on the other hand, is seen as rooted in male relationship mistakes.

From the perspective of women, this domestication is needed because men have traditionally been seeking multiple sexual relationships, and women don't want this.

Men will be all the more willing to stay in monogamous relationships the fewer opportunities they have to stride, and the riskier striding may be.

That is why the following are core elements of the strategies of the trade unions of women:

1. Stricter sexual offense laws. In many constituencies around the world, sexual offenses against women not resulting in notable bodily injury are punished more severely than causing substantial physical injury to men, causing permanent disability.
2. Ever wider definitions of what constitutes rape. Even consensual sexual activity without any element of violence can be construed as rape if the woman later decides she did not like it.

10 days in Sweden: the full allegations against Julian Assange

The agenda of some women's trade unions is to generate a climate where men perceive anything beyond a monogamous relationship as risky. That is why even fabricated rape charges are widely applauded. It's not about justice, anyway. Much more, it is revenge, or even preventive revenge.

On the other hand, the aim of female solidarity organizations is to have women operate in a largely risk-free zone. All kinds of victim protection programs allow women to accuse men from behind the scene.

3.2.2.3.1.10 Protecting the interests of women

An important biological interest of human female is to bind a quality male in a sexual relationship. Or, if a human female already is in a sexual relationship with a male who isn't much quality, to at least make sure that that male doesn't escape with another female.

This concern is shared by the great majority of females, and it is the basis for female solidarity. Protecting common interests.

Women should found trade unions.

Conventional trade unions are formed by workers who band together to protect their economic interests as wage earners.

Trade unions operate on two fronts. First, against their employers who may consider cheaper options (either cheaper labor or cheaper technologies). Second, against those who may provide such cheaper labor or technologies.

Female trade unions, for example of married women, would also operate on two fronts. First, against males who may seek more exciting sex. And second, against the providers of such more exciting sex.

All of this has nothing to do with morals or lofty ideals, nor with theoretical human rights, or Mill's and Marx's (or was that Miles & More) philosophies.

Interests shape ideas and ideologies, for wage workers and women.

No immigrant workers, no immigrant wives. You can bet that solidarity groups of Western workers are against the exploitation of other workers by Western companies in Bangladesh, and that solidarity groups of Western women are against the exploitation of other women by Western men in Cambodia (you ain't gonna get it somewhere else").

Even child protection laws are born of the same heritage.

The rationale is clear: ban oranges, bananas, melons, and pears.
You sure will sell your apples.

3.2.2.3.1.11 How to fabricate rape charges – A short practical guide for women

Rape laws around the world have been changed to make it easier for women to file charges.

Traditionally, rape was thought of as an attack by a stranger. Now, in most countries, rape laws can be applied to habitual sexual partners and even husbands.

In most countries, the punishment for rape is around 10 years prison. Media coverage will assure that a man's reputation is destroyed for life.

Rape is rape. Whether a stranger commits rape or a husband, the punishment is the same.

Rape is defined as a sexual act with a woman by force, or with a woman who is incapacitated and thus cannot refuse.

The woman is incapacitated because she is in a state of unconsciousness, intoxication, fear, or sleep.

There certainly are cases in which fear incapacitates. When a stranger in a dark alley wields a knife and demands sex.

But it's open to interpretation. A woman can claim incapacitating fear if her husband holds her shoulder when initiating sex. Anyway, from a shoulder to a neck, it's a short distance, and male hands on a woman's neck can lead to strangulation. So, for practical reasons, when a woman files rape charges, it is always a good idea to claim incapacitating fear.

And then there is sleep. Assume a woman and her steady partner have consensual sex in the evening. And then, in the middle of the night, the man wants again.

He starts sexual activity while the woman is still asleep. The woman isn't fully awake. And actually, she is not in the mood. But it happens anyway.

So, when the woman later decides that she didn't agree, then this WAS rape during her sleep by current legal definition.

And if it happened repeatedly, then it WAS serial rape.

A women can go to the police six days later, six weeks later, six months later. When the police asks why she didn't report earlier, a woman just has to claim fear.

The chances are fairly good that the rape charges will stick.

And then have the police leak the charges to the local media. They will run the story prominently because it sells. Victim protection means that the women won't be named. But the man will be identified.

If the case goes to court, he is finished anyway, conviction or no conviction.

3.2.2.3.1.12 Restricting access to female sexuality to increase its value

Florida University professor Roy Baumeister in 2004 published research showing that women themselves regard female sexuality as a value to be traded for non-sexual benefits. The findings of Baumeister and colleagues also indicated that cultural restrictions to the availability of female sexuality are often imposed and maintained not by men but by women themselves in order to preserve a high exchange value for their sexuality.

In line with this research, it has been observed that in countries as diverse as Turkey and Indonesia, women elect to wear veils without being under pressure from social institutions. The governments of Egypt, Tunisia, and Turkey even prohibit veils in public places. However, women wear it in spite of social discouragement because a veil signals that the wearer is not sexually easy. Thus, the exchange value of the sexuality of this particular girl or woman rises.

Women in Western countries have other strategies to protect the sexual market value of female sexuality. One such strategy is to limit male access to a wide range of what otherwise would be attractive options. Age-of-consent limits, conjugal property rights, high costs of divorce, restrictions on prostitution, the stigmatisation of promiscuity, regulations on Internet dating, the threat of prosecution on rape charges, the concept of marital rape, activism against pornography, the exclusion from university jobs for disrespectful comments about women... all of these have one thing in common: they protect the exchange value of female sexuality even of unattractive and older women who, in case of inflationary access to more attractive females, would be very low indeed.

From another perspective, it is considered sensible and natural, that a woman will engage in sexual activity with a man she loves, even when the woman herself is not sexually aroused at that time. She still can derive satisfaction from such conduct.

The satisfaction, however, is not strictly sexual. The satisfaction is her awareness that she provides something very important to the man she wants to bind to herself, and indeed, a man who experiences sexual bliss is usually a good provider and protector.

This is the context in which women want to be sexually desired even when they are not sexually aroused, and this is why women have a sense of fulfillment when willingly granting sexual access in exchange for commitment.

“Collusion – women working together – would be the most rational way to elevate the ‘market value’ of sex.”

3.2.2.3.1.13 Female sexuality in short supply

In modern Western societies, a large number of men can or could quite easily adapt to a highly promiscuous lifestyle. A natural limitation lies in the number of available females. A large number of females may not qualify for lack of attractiveness. Furthermore, men who cannot compete well for a multitude of partners will exhibit tendencies to bind attractive females in long-term relationships, thus reducing supply. And last not least, a large number of women have a definite interest in binding reasonably good men in long-term relationships before their, the females', attractiveness declines further, and their chances become fewer. All of this results in efforts, including legal, to restrict sexual choices for men of comparatively high market value. Philanderers are not welcome. Women compete for quality men, and once a quality man is captured, it is very important for women that he is not lost. All kinds of machinations that function to this effect are viable strategies.

3.2.2.3.1.14 Detesting the preference for virginity

It is in the sexual interest of women who organize in solidarity unions to create a social climate in which men do not attach much sexual market value to virginity.

A corresponding public opinion is widespread in the West. A preference for virgins is associated with dirty old men, and men who are well assimilated to public opinion typically profess not to be interested in virgins.

Why? I assume that being a woman's first man has its own specific charm.

Could it be that common Western legislation that does not prosecute close-in-age sexual conduct while punishing it when the man is older, is a machination of solidarity unions of women who aim to restrict sexual opportunities for older men?

Asia didn't go through the Western sexual revolution of the 60s and 70s. And Asian men have always cherished a woman's virginity, not only culturally but also individually, especially when a man had, and has, the opportunity to be a girl's first man. The sad side is that even though many Asian men cherish a girl's or young woman's virginity, they are often not sexually literate enough to make the sexual initiation of a girl an optimal experience for both.

In the west, wild rumors circulate on why Asian men have a preference for virgins. I have seen newspaper reports that claim that Asian men believe that sex with virgins cures venereal diseases. But this is an urban legend, born from a Western, quite possibly feminist, desire to have men with a preference for virgins appear detestable. It's an urban legend based on much older tales. I know a comparative claim for the behavior of Spanish conquistadores in South America some 500 years ago. They allegedly had sex with native virgins to cure themselves of syphilis.

I do not know whether it's true or not. But it sounds detestable. Dirty Western conquistadores with syphilis willfully infecting local virgins in foreign lands in an attempt to pass on the bug (and in this case: not the buck).

It sounds detestable especially to those who lack knowledge on one important aspect. Syphilis has been endemic in South America before the Spanish arrived, and the local population has been widely immune. Thus, the conquistadores were the ones who got infected, and they were the ones bringing the disease to Europe. And in Europeans with no communal history of syphilis, the bug was extremely virulent, much more virulent than it is nowadays, causing ugly disease, pain, and death, and effecting the sexual counter-revolution that marked the end of the renaissance.

So much for urban legends.

But Asian men do not have a preference for virgins because it would be a medical treatment. They may claim that having sex with virgins is invigorating, and they are right in this, but they really just understand this as a psychological effect, and again, they are right in this.

To be a girl's first man can be a delighting experience indeed, and fools are who cannot value and cherish it.

To enjoy being a girl's first man, one should have patience, lots of patience. What a waste to get done with it in 15 minutes. Such a defloration will only be painful for the girl, and the man wastes an extraordinary source of feeling delighted.

To be a girl's first man should go on over several days. It should be done step by step. A girl that has never been touched by a man will first have to learn how good it feels to be embraced and be kissed at the right places. She should experience an orgasm before her first penetration.

A man who guides a virgin to her first sexual arousal and her first orgasm will himself feel a high degree of a very special sexual excitement that is not otherwise obtainable. And it's better than just having his organ inserted into the girl's.

This, anyway, should only happen after several sexual encounters in which the girl achieves orgasm. Only then will the girl be physically ready. She will be aware of what sexual excitement is all about, and she will generate the right amount of a very tender and soft lubrication, and her vaginal canal will expand to a suitable degree.

If then a defloration happens, it can be almost painless, and there is practically no bleeding. I anyway suspect that defloration bleeding doesn't occur because of the breaking of the hymen but because a sexually illiterate young man without the necessary patience performs intercourse with a girl who is absolutely not ready because she is not aroused. I assume that then, the defloration bleeding is not from the broken hymen but from the wounding of a vaginal canal that hasn't been provided the opportunity to elasticize itself through sexual arousal.

For a hymen is but a very thin ring of skin with minimal blood supply. Its breakage could not cause the strong hemorrhage that would be necessary for stained bed sheets.

Young men are almost always worse lovers than older men, and I think that girls should regard it as a blessing if their first man is a sexually literate older lover.

Older men will also have a much better capability to enjoy the extraordinary opportunity. As explained above, most of the enjoyment is psychological in nature. When a girl or young woman is guided knowledgably through her first sexual experience, she will be hugely excited, too. A whole new world opens itself to her. And this excitement is infectious in the best sense of the word. A man who is literate enough to participate in the girl's or young woman's excitement will not need much physical movement to achieve memorable climaxes himself.

Being a girl's or young woman's first man provides a huge opportunity to shape her sexual taste in accordance to the preferences of the man. Often, when I am with a young woman who had her first sexual experience with another man, or has had several other men, I am truly surprised how limited her repertoire is for doing things that feel good. In some Asian countries, standard sexual encounters really consist of nothing else but penetration. It's over for the man in ten minutes or less, and it's not much pleasure for the woman at all.

Some of these young women can enjoy the difference, but others have already been mentally disfigured into believing that sex is just for men, and that many of the most satisfying practices are unhygienic or unnatural. (In some Asian countries, women who have had good European or American lovers are usually very definite in their preference for a non-Asian boyfriend or husband.)

But while the psychological pleasure of being a girl's or young woman's first man is the bulk of the reward, there is, too, a distinct physical quality to it. The vaginal enclosure of a girl or young woman who has not previously had intercourse is more pleasurable than the vaginal flexibility of a woman who reacts quickly with a stretch that makes intercourse painless for her, but a climax more difficult for the man.

No, it is not my intention to degrade women who are not virgins. But sex with a virgin is another quality, a quality that I remember longer and which, funny as it sounds, causes even in me a psychological bonding that can be the basis for a relationship that lasts much longer than it otherwise would.

I cherish virgins, and if I can have a sexual relationship with 1, I happily let other men have 10 divorcees or 1000 whores.

3.2.2.3.1.15 Anti-sexual US agenda

Under the pretext of wanting to safeguard the human right of self-determination for women around the world, Christian zealots in the US government are about to impose conditions for the distribution of financial aid in the fight against AIDS in other countries. Primarily, foreign governments who want to receive such financial aid will have to commit themselves to fight prostitution.

No, I am not personally in favor of brothels, or street hookers, or any other form of the organized sex trade. I don't frequent prostitutes, as they provide a service of inferior quality when compared to sex with a woman who is not a prostitute.

But I am against the US government attaching the intended strings to the distribution of AIDS aid, because it smucks of typical US political trickery.

Yes, forcing women into prostitution, or keeping them in brothels through debt bondage, or forcing them to serve customers, or restricting their freedom in any way... all of these are criminal acts that ought to be stopped by the police, with the perpetrators brought to court.

However, laws that deal with such crimes already are in place in every country of the world. But the agenda behind the new AIDS aid distribution proposal is not to improve law enforcement in poor countries. If that were their primary concern, there would be stronger leverage through other routes. And apart from that, they would focus on worse crime, such as murder.

Yes, I hold that murdering a woman is a worse crime than forcing her into prostitution. From forced prostitution, she can be rescued; there is no such redress if she has been murdered.

But the concern of Christian zealots in the US government is not to protect people from the worst crimes. The hidden agenda is to fight sexual freedom. And the US government pursues an anti-sexual agenda not just abroad, but also at home. We can judge this from the fact that, for example, sexual harassment cases receive more attention than, let's say, armed robbery and murder.

No, I do not advocate sexual harassment. But blowing sexual harassment up out of proportion has the net effect of desexualizing society. In a case of doubt, men will not proceed with approaching a potential sexual partner, rather than go ahead and risk a sexual harassment scandal.

And to put the breaks on the sexual expression of men precisely is the hidden agenda of Christian zealots in the US government.

Another example is the extremely tight interpretation in the US of what constitutes rape. Don't worry. I'm entirely against raping women. However, the tight interpretation of what constitutes rape again has a net effect beyond actual rape cases.

Because it is so easy for women to accuse men of rape, and because it can be so profitable for the women when the accused men are rich, many men in the US, especially when they are rich, now think again before proceeding with a sexual adventure.

An example for the tight interpretation of rape and date rape laws: Assume a man meets a young woman at a discotheque. They have a few drinks, then head for a hotel room. There they kiss passionately and have exciting foreplay, including oral sex. Of course, all of this doesn't give the man the right to penetrative sex.

A traditional interpretation would have been that if the woman were against a sexual relationship, she better didn't follow the man to the hotel room. And even if she were to follow to the hotel room, when in the hotel room she better made clear from the beginning that she doesn't want any sex.

The current tight US interpretation of what constitutes date rape makes rich US men who pursue a playboy lifestyle extremely vulnerable to false accusations and blackmailing. What if the woman in the above example, during passionate embraces, says “no need to go inside” but at the same time proceeds with encouraging behavior, such as kissing the man’s neck? What if she even records her words while they are spoken, using a sufficiently sophisticated cell phone (just to have proof)?

Some lawyers have seriously suggested that promiscuous men let their dates sign written forms of consent that they agree to sexual intercourse.

Yes, you can regulate the fun out of sexual relationships, which is precisely what Christian zealots in the US government try to achieve.

Maybe in not too long a future, US Congress will declare it an offense to use the US postal services to solicit extramarital sex. Or it will become a crime to use interstate radio waves for the transmission of words such as “fuck”. What a great potential to combat Internet pornography!

The anti-sexual Christian zealots in the US government also target free sexual expression in poorer Third World countries. And the pretext are the human rights of women in prostitution.

3.2.2.3.1.16 Why some women applaud the Islamic State

Feminism is about the sexual order of a society. Feminism organises older and less attractive women in trade union manner to keep off and reign in younger and more attractive competitors. One of the tactics is to keep men under the thread of criminal prosecution for sexual contact that has been consensual at the time it occurred.

The bottom line is that feminists want to get rid of anything that attaches value to beauty, and they want to reign in men, especially their men, who take sexual liberties.

So, no prostitution, or only highly restricted and made unappetizing like denatured alcohol. Ever raising age-of-consent settings, regulating online dating, outlawing sexism to the point where flirting becomes a risk, and putting men in constant danger of being prosecuted for rape or sexual assault if they do not behave as women wish. Female infidelity, on the other hand, is acceptable, even progressive.

Now, feminist women have good reason to like the Islamic State.

OK, female infidelity is also not accepted in the Islamic State. But most women are not very concerned about whether infidelity for them is risk-less. What they definitely do not want is their men going astray and remain unpunished.

And when it comes to limiting this danger, this is where the Islamic State scores high with women.

Because for them, this is what counts most of all. Their men are only theirs. And no sex with other women.

3.2.2.3.1.17 US Congress regulating international dating

In 2005, the US Congress passed the International Marriage Broker Act. The declared intention of the law is to protect immigrant women who settle in the US as spouses of US men.

Congress sabotages international marriage

(http://www.times-news.com/opinion/local_story_171102856.html?keyword=secondarystory)

Marriage broker law seeks to protect readily exploited women

(http://www.times-news.com/marriage-broker-law-seeks-to-protect-readily-exploited-women/article_d3f1b613-d8cc-5a46-ae15-fab2afe9f51b.html?mode=jqm)

Apart from other aspects, the US International Marriage Broker Act also is a typical example of restrictive legislation, hypocritically imposed to allegedly protect those it effectively restricts.

Those who are restricted are women from Third World countries for which it would normally be a fortunate event to find a US husband, even if the US husband is not a prime marriage candidate. This is the net effect of the law.

Obviously, the law also restricts marriage brokers for whom it reduces business opportunities, and US men who either honestly seek spouses through an agency and have the intention to be good husbands, or search for female partners with less noble, more pronounced sexual motives.

But for both the marriage brokers and the men seeking female partners from abroad, the restrictive effect of the law is not as fundamental as it is for women from the Third World, seeking a US spouse.

The world is full of business opportunities which mainstream moralists consider seedy, and if indeed the International Marriage Broker Act puts some of the less serious brokers out of business, they will find other business opportunities that are on par. And men looking for women will find other avenues, and these may not be more moral than looking for a spouse via an agency.

The group of people one which the law will have the most decisive effect are women from Third World countries for whom immigrating into the US as a spouse of a US man (even a less than perfect one) would most probably be a fortunate event.

I believe that these implications have been clear to those who passed the law, and those who lobbied for it. This is why those who publicly support the idea of protecting women who immigrate to the US as spouses or candidate spouses are pretenders.

I do not generally believe in altruism. It's not a genuine biological concept. Scrutiny into the research into alleged altruism in the animal kingdom has usually yielded that the alleged altruism is but a sophisticated form of egoism.

Altruism

(<http://www.bookrags.com/sciences/biology/altruism-ansc-01.html>)

Study Exposes Craven Motive of the Brave Meerkat Sentry

(<http://www.nytimes.com/1999/06/08/science/study-exposes-craven-motive-of-the-brave-meerkat-sentry.html&>)

Full article here

(<http://select.nytimes.com/gst/abstract.html?res=F7091FFB385D0C7B8CDDAF0894D1494D81&n=Top%2fReference%2fTimes%20Topics%2fPeople%2fY%2fYoon%2c%20Carol%20Kaesuk>)

People normally do not take prolonged action for the benefit of others. In general, this would not be a viable biological concept. People take action if it is in their interest, though the way it is in their interest, or the way they consider it in their interest, may be rather subtle. It may also be objectively wrong (in the Dark Ages, rich men would give fortunes to monasteries in exchange for absolution, or a reduction of the time they would have to spend in the purgatory... subjectively, these rich men acted out of their own interest, but objectively, they were wrong).

So, I want to examine in whose interest, subjectively or objectively, the International Marriage Broker Act actually is.

We can expect the law to have a negative impact on net migration rates, so anybody who is anti-immigration could be expected to be supportive of the law. To claim that immigrants are kept out for their own benefit is an old and common pattern. I remember that during the German "Wirtschaftswunder" years, those who didn't want "Gastarbeiter" from Italy argued that Germany wasn't suited for Italian workers and their families because the weather in Germany was too cold. Revealingly, they didn't campaign for a technical solution of the alleged problem (more jackets and blankets).

Whom else to expect in the coalition that lobbied for and/or passed, the International Marriage Broker law? You guessed it: feminazis, and even large segments of the US female population.

I define feminazis as women who hold gender-racist views (“men are evil”) and are active in the public arena, where they typically lobby for anti-male legislation, or are active in the legal persecution of men who violate or violated sexual codes.

Typically, feminazis have a history of having been gravely disappointed by men. Either they were not courted by the men they desired, or they were abandoned, or both, and possibly more than once. If they were not out seeking revenge against men per se, I would feel pity for them.

Many of the women who become feminazis actually are excellent wife material. Loyal until death does them part. Alas, the times are not for such material to be in high demand, and the men they were with probably didn't value their extraordinary qualities.

Instead, the men in their lives likely preferred to have affairs, and to later dumb them forever. So, understandably, the women were deeply hurt, which led them to become activists with an agenda of opposing male irresponsibility.

Now, don't blame the men!

Not for wanting to be with other women, in spite of having a loyal wife. Not for wanting to have another female partner altogether after a few years. Not for giving preference to younger women, who, if possible, have never given birth before.

Blaming them for these traits would be the same as blaming them for their baldness, or erectile dysfunction, or love handles.

No, I don't blame women either.

Not for being overly possessive. Not for integrating men into their fantasies of lifelong romantic partnership. Not for demanding that their men regard them as the only attractive women in the world, even when they long have passed the time of being sexually palatable.

I also don't blame them for sacking breasts, their buttocks circumference, or peach skin.

For all of us, whether male or female, have been shaped through hundreds of thousands of years of evolution, and this applies to our physiques, and the ways we deteriorate, as it does to how our minds function, and the ways our characters are less than perfect.

The keyword, whether for our bodies or our brains, is procreative success. For males, the greatest procreative success was achieved by impregnating as many women as possible, provided these women were still in a position to bring up the offspring until the offspring, too, could procreate.

In accordance to this formula, one of the greatest procreative success stories were some Chinese emperors who kept harems with thousands of girls and women.

1.5 million descendants

(<http://news.bbc.co.uk/1/hi/world/asia-pacific/4396246.stm>)

For women, comparative procreative success can only be attained if they give birth to an emperor ... not necessarily of China, but, for example, the Ottoman Empire.

But before she could reap in the potential procreative success, she would first have to see him through to adulthood, and the throne.

The sultanate of women

(https://en.m.wikipedia.org/wiki/Sultanate_of_Women)

The minds of men and women, just as their bodies, have evolved as tools of our genes to procreate themselves, and for no other purpose. Certainly not to concur with Kant's categorical imperatives that we should not apply to others what we do not want applied to ourselves. Evolution is much more flexible.

It even has programmed for people to change their mind sometime during their lives, including on matters as complicated as social orders, depending on the procreative phase they are in.

Women who do not have grown up sons will typically favor social models that provide a fairly high degree of restriction as to how many sexual partners a man can have. After all, for women who raise children, it is an important aspect of procreative success that the father is present to share in the burden.

Women who have grown up sons are often more liberally minded.

Which doesn't mean that they would want to grant their male partners the same privileges they happily accept for their sons.

Towards their daughters, parents (and in this case, especially fathers), typically have different attitudes. Even fathers who themselves are philanderers wish "responsible" male partners for their daughters (men who dedicate themselves fully and exclusively to their daughters).

I personally have no problem at all with this kind of biological ambivalence. And I don't believe that state intervention is needed. For there are many other aspects that play a role. Anyway, it would be very difficult indeed to override psychological parameters that have evolved for hundreds of thousands of years.

I would define the following archetypal frames of mind for women and men.

For women, the idea of a life-long partnership with a single man has enormous appeal, no matter what the circumstances. Young girls dream about this long before they know about sexual excitement. And women who are rich in their own right, and certainly do not need men as supporters, still cannot resist the idea of the bliss, associated with lasting love and partnership.

All of this doesn't mean that they would not be tempted into sexual adventures on the side.

Sperm Wars: The Science of Sex

(<http://www.amazon.com/gp/product/0788160044/102-9502780-0044122?v=glance&n=283155>)

For men, whether they find fulfillment in a single, lasting, and exclusive relationship depends much more on the circumstances they are in.

In a poor society where everybody has to toil along just to meet the requirements of shelter and nutrition, men will be more inclined towards faithfulness than in a society where these requirements are easily met.

Likewise, in a society that provides a high degree of health for their members, men are much more likely to be unfaithful (as are women). Men who suffer from definite erectile dysfunction may not see much benefit in engaging in affairs, which works against the more female model of lifelong partnership. Pfizer's Blue, and possibly the herbal tongkat ali, puts them back into the game.

I have written on the wealth trap in another context. The increasing affluence of a society works against male sexual interests because it removes support considerations from the mating equation.

The wealth trap

(<http://www.sergekreutz.com/wealth-is-a-golden-cage-trap.htm>)

The increasing affluence of a society also works against female mating interests because men are less likely to stay in a partnership, even if they do not have a replacement yet.

Furthermore, affluence works against male sexual interests because it gives disappointed women the economic independence to pursue a worldwide agenda of anti-male activism.

Scandinavian hypocrisy

(<http://www.sergekreutz.com/anti-child-prostitution-hypocrisy.htm>)

The natural antidote to the wealth trap would be population growth.

Population policies

(<http://www.sergekreutz.com/unwarranted-restrictions-to-population-growth.htm>)

Because sexual envy is easy to incite, and because anti-male feminists heavily utilize the media to stir anti-sexual emotions, the freedom of the press also works against male sexual freedom.

Banning sexual reporting

(<http://www.sergekreutz.com/generating-envy-of-sexual-posessions.htm>)

By and large, the pattern which we can apply to examine in whose interest the International Marriage Broker Act works, is similar to the pattern that applies to the pro and contra groups for sex tourism.

Why sex tourism

(<http://www.sergekreutz.com/Sex-tourism-and-sexual-economic.htm/>)

Apart from feminists who lobbied for passing the International Marriage Broker Act because it fits their agenda of restraining male sexuality, those in favor include a large part of the US female population, at least those females who are themselves on the mates market. They obviously do not want young, attractive competitors from abroad.

US men are likely split on whether they are in favor or against the Act. Those who are in a permanent relationship with a local woman in the US will likely be in favor. Their decision to stay with a current mate for an indefinite time may not be based entirely on prolonged attraction, but may involve a good degree of compromise: stay with the partner because doing otherwise would jeopardize their public career, or their business. Silently, they may envy the sexual freedom of those who could import a young beautiful bride from abroad (a privilege they don't want to grant others because it is not available for themselves).

Men in the countries of origin of the brides available through international marriage brokers definitely are in favor (unless they are the fathers of prospective brides who speculate on a material windfall and possibly a US visa). They don't want foreign men with a clear edge to compete for the most beautiful local girls in Third World countries.

Foreign men in Third World countries who are not themselves US citizens (like I myself) are mostly in a position to smile about the US legislative effort, at least as long as their own countries don't follow the US example. Though they do not suffer from US competition as badly as local men, their likely attitude is that the fewer sexual competitors they have, the better.

So, how about morals? Didn't everybody in favor of the act refer to the moral necessity to have it passed?

US politics (and politics most everywhere else, but maybe not as pronounced as in the US) have always been like that. Partisan interests are sold as moral concerns.

But aren't there actual cases of abuse of foreign brides. Haven't they be lied at, and even tricked? Of course they have. But this is in no way exclusive to international brokered marriages.

3.2.2.3.1.18 US International Marriage Broker Regulation Act of 2005

SEC. 831. SHORT TITLE.

This subtitle may be cited as the "International Marriage Broker Regulation Act of 2005".

SEC. 832. ACCESS TO VAWA PROTECTION REGARDLESS OF MANNER OF ENTRY.

(a) INFORMATION ON CERTAIN CONVICTIONS AND LIMITATION ON PETITIONS FOR K NONIMMIGRANT PETITIONERS.-

(1) 214(d) AMENDMENT.-Section 214(d) of the Immigration and Nationality Act (8 U.S.C. 1184(d)) is amended-

(A) by striking "(d)" and inserting "(d)(1)";

(B) by inserting after the second sentence "Such information shall include information on any criminal convictions of the petitioner for any specified crime.";

(C) by striking "Attorney General" and inserting "Secretary of Homeland Security" each place it appears; and

(D) by adding at the end the following:

"(2)(A) Subject to subparagraphs (B) and (C), a consular officer may not approve a petition under paragraph (1) unless the officer has verified that-

"(i) the petitioner has not, previous to the pending petition, petitioned under paragraph (1) with respect to two or more applying aliens; and
H. R. 3402-108

"(ii) if the petitioner has had such a petition previously approved, 2 years have elapsed since the filing of such previously approved petition.

"(B) The Secretary of Homeland Security may, in the Secretary's discretion, waive the limitations in subparagraph (A) if justification exists for such a waiver. Except in extraordinary circumstances and subject to subparagraph (C), such a waiver shall not be granted if the petitioner has a record of violent criminal offenses against a person or persons.

"(C)(i) The Secretary of Homeland Security is not limited by the criminal court record and shall grant a waiver of the condition described in the second sentence of subparagraph (B) in the case of a petitioner described in clause (ii).

"(ii) A petitioner described in this clause is a petitioner who has been battered or subjected to extreme cruelty and who is or was not the primary perpetrator of violence in the relationship upon a determination that-

"(I) the petitioner was acting in self-defense ;

"(II) the petitioner was found to have violated a protection order intended to protect the petitioner; or

"(III) the petitioner committed, was arrested for, was convicted of, or pled guilty to committing a crime that did not result in serious bodily injury and where there was a connection between the crime and the petitioner's having been battered or subjected to extreme cruelty.

"(iii) In acting on applications under this subparagraph, the Secretary of Homeland Security shall consider any credible evidence relevant to the application. The determination of what evidence is credible and the weight to be given that evidence shall be within the sole discretion of the Secretary.

”(3) In this subsection:

”(A) The terms ‘domestic violence’, ‘sexual assault’, ‘child abuse and neglect’, ‘dating violence’, ‘elder abuse’, and ‘stalking’ have the meaning given such terms in section 3 of the Violence Against Women and Department of Justice Reauthorization Act of 2005.

”(B) The term ‘specified crime’ means the following:

”(i) Domestic violence, sexual assault, child abuse and neglect dating violence, elder abuse, and stalking.

”(ii) Homicide, murder, manslaughter, rape, abusive sexual contact, sexual exploitation, incest, torture, trafficking, peonage, holding hostage, involuntary servitude, slave trade, kidnapping, abduction, unlawful criminal restraint, false imprisonment, or an attempt to commit any of the crimes described in this clause.

”(iii) At least three convictions for crimes relating to a controlled substance or alcohol not arising from a single act.”.

(2) 214(r) AMENDMENT.-Section 214(r) of such Act (8 U.S.C. 1184(r)) is amended-

(A) in paragraph (1), by inserting after the second sentence “Such information shall include information on any criminal convictions of the petitioner for any specified crime.”; and

(B) by adding at the end the following: ”(4)(A) The Secretary of Homeland Security shall create a database for the purpose of tracking multiple visa petitions filed for H. R. 3402-109 fiance’(e)s and spouses under clauses (i) and (ii) of section 101(a)(15)(K). Upon approval of a second visa petition under section 101(a)(15)(K) for a fiance’(e) or spouse filed by the same United States citizen petitioner, the petitioner shall be notified by the Secretary that information concerning the petitioner has been entered into the multiple visa petition tracking database. All subsequent fiance’(e) or spouse nonimmigrant visa petitions filed by that petitioner under such section shall be entered in the database.

”(B)(i) Once a petitioner has had two fiance'(e) or spousal petitions approved under clause (i) or (ii) of section 101(a)(15)(K), if a subsequent petition is filed under such section less than 10 years after the date the first visa petition was filed under such section, the Secretary of Homeland Security shall notify both the petitioner and beneficiary of any such subsequent petition about the number of previously approved fiance'(e) or spousal petitions listed in the database.

”(ii) A copy of the information and resources pamphlet on domestic violence developed under section 833(a) of the International Marriage Broker Regulation Act of 2005 shall be mailed to the beneficiary along with the notification required in clause (i).

”(5) In this subsection:

”(A) The terms ‘domestic violence’, ‘sexual assault’, ‘child abuse and neglect’, ‘dating violence’, ‘elder abuse’, and ‘stalking’ have the meaning given such terms in section 3 of the Violence Against Women and Department of Justice Reauthorization Act of 2005.

”(B) The term ‘specified crime’ means the following:

”(i) Domestic violence, sexual assault, child abuse and neglect, dating violence, elder abuse, and stalking.

”(ii) Homicide, murder, manslaughter, rape, abusive sexual contact, sexual exploitation, incest, torture, trafficking, peonage, holding hostage, involuntary servitude, slave trade, kidnapping, abduction, unlawful criminal restraint, false imprisonment, or an attempt to commit any of the crimes described in this clause.

”(iii) At least three convictions for crimes relating to a controlled substance or alcohol not arising from a single act.”.

(3) EFFECTIVE DATE.-The amendments made by this subsection shall take effect on the date that is 60 days after the date of the enactment of this Act.

(b) LIMITATION ON USE OF CERTAIN INFORMATION.-The fact that an alien described in clause (i) or (ii) of section 101(a)(15)(K) of the Immigration and Nationality Act (8 U.S.C. 1101(a)(15)(K)) is aware of any information disclosed under the amendments made by this section or under section 833 shall not be used to deny the alien eligibility for relief under any other provision of law.

SEC. 833. DOMESTIC VIOLENCE INFORMATION AND RESOURCES FOR IMMIGRANTS AND REGULATION OF INTERNATIONAL MARRIAGE BROKERS. (a) INFORMATION FOR K NONIMMIGRANTS ON LEGAL RIGHTS AND RESOURCES FOR IMMIGRANT VICTIMS OF DOMESTIC VIOLENCE.-

(1) IN GENERAL.-The Secretary of Homeland Security, in consultation with the Attorney General and the Secretary of State, shall develop an information pamphlet, as described H. R. 3402-110 in paragraph (2), on legal rights and resources for immigrant victims of domestic violence and distribute and make such pamphlet available as described in paragraph (5). In preparing such materials, the Secretary of Homeland Security shall consult with nongovernmental organizations with expertise on the legal rights of immigrant victims of battery, extreme cruelty, sexual assault, and other crimes.

(2) INFORMATION PAMPHLET.-The information pamphlet developed under paragraph (1) shall include information on the following:

(A) The K nonimmigrant visa application process and the marriage-based immigration process, including conditional residence and adjustment of status.

(B) The illegality of domestic violence, sexual assault, and child abuse in the United States and the dynamics of domestic violence.

(C) Domestic violence and sexual assault services in the United States, including the National Domestic Violence Hotline and the National Sexual Assault Hotline.

(D) The legal rights of immigrant victims of abuse and other crimes in immigration, criminal justice, family law, and other matters, including access to protection orders.

(E) The obligations of parents to provide child support for children.

(F) Marriage fraud under United States immigration laws and the penalties for committing such fraud.

(G) A warning concerning the potential use of K nonimmigrant visas by United States citizens who have a history of committing domestic violence, sexual assault, child abuse, or other crimes and an explanation that such acts may not have resulted in a criminal record for such a citizen.

(H) Notification of the requirement under subsection (d)(3)(A) that international marriage brokers provide foreign national clients with background information gathered on United States clients from searches of Federal and State sex offender public registries and collected from United States clients regarding their marital history and domestic violence or other violent criminal history, but that such information may not be complete or accurate because the United States client may not have a criminal record or may not have truthfully reported their marital or criminal record.

(3) SUMMARIES.-The Secretary of Homeland Security, in consultation with the Attorney General and the Secretary of State, shall develop summaries of the pamphlet developed under paragraph (1) that shall be used by Federal officials when reviewing the pamphlet in interviews under subsection (b).

(4) TRANSLATION.-

(A) IN GENERAL.-In order to best serve the language groups having the greatest concentration of K nonimmigrant visa applicants, the information pamphlet developed under paragraph (1) shall, subject to subparagraph (B), be translated by the Secretary of State into foreign H. R. 3402-111 languages, including Russian, Spanish, Tagalog, Vietnamese, Chinese, Ukrainian, Thai, Korean, Polish, Japanese, French, Arabic, Portuguese, Hindi, and such other languages as the Secretary of State, in the Secretary's discretion, may specify.

(B) REVISION.-Every 2 years, the Secretary of Homeland Security, in consultation with the Attorney General and the Secretary of State, shall determine at least 14 specific languages into which the information pamphlet is translated based on the languages spoken by the greatest concentrations of K nonimmigrant visa applicants.

(5) AVAILABILITY AND DISTRIBUTION.-The information pamphlet developed under paragraph (1) shall be made available and distributed as follows:

(A) MAILINGS TO K NONIMMIGRANT VISA APPLICANTS.-

(i) The pamphlet shall be mailed by the Secretary of State to each applicant for a K nonimmigrant visa at the same time that the instruction packet regarding the visa application process is mailed to such applicant. The pamphlet so mailed shall be in the primary language of the applicant or in English if no translation into the applicant's primary language is available.

(ii) The Secretary of Homeland Security shall provide to the Secretary of State, for inclusion in the mailing under clause (i), a copy of the petition submitted by the petitioner for such applicant under subsection (d) or (r) of section 214 of such Act (8 U.S.C. 1184).

(iii) The Secretary of Homeland Security shall provide to the Secretary of State any criminal background information the Secretary of Homeland Security possesses with respect to a petitioner under subsection (d) or (r) of section 214 of such Act (8 U.S.C. 1184). The Secretary of State, in turn, shall share any such criminal background information that is in government records or databases with the K nonimmigrant visa applicant who is the beneficiary of the petition. The visa applicant shall be informed that such criminal background information is based on available records and may not be complete. The Secretary of State also shall provide for the disclosure of such criminal background information to the visa applicant at the consular interview in the primary language of the visa applicant. Nothing in this clause shall be construed to authorize the Secretary of Homeland Security to conduct any new or additional criminal background check that is not otherwise conducted in the course of adjudicating such petitions.

(B) CONSULAR ACCESS.-The pamphlet developed under paragraph (1) shall be made available to the public at all consular posts. The summaries described in paragraph (3) shall be made available to foreign service officers at all consular posts.

(C) POSTING ON FEDERAL WEBSITES.-The pamphlet developed under paragraph (1) shall be posted on the websites of the Department of State and the Department of Homeland Security, as well as on the websites of all H. R. 3402-112 consular posts processing applications for K nonimmigrant visas.

(D) INTERNATIONAL MARRIAGE BROKERS AND VICTIM ADVOCACY ORGANIZATIONS.-The pamphlet developed under paragraph (1) shall be made available to any international marriage broker, government agency, or nongovernmental advocacy organization.

(6) DEADLINE FOR PAMPHLET DEVELOPMENT AND DISTRIBUTION. -The pamphlet developed under paragraph (1) shall be distributed and made available (including in the languages specified under paragraph (4)) not later than 120 days after the date of the enactment of this Act.

(b) VISA AND ADJUSTMENT INTERVIEWS.-

(1) FIANCE' (E)S, SPOUSES AND THEIR DERIVATIVES.-During an interview with an applicant for a K nonimmigrant visa, a consular officers shall-

(A) provide information, in the primary language of the visa applicant, on protection orders or criminal convictions collected under subsection (a)(5)(A)(iii);

(B) provide a copy of the pamphlet developed under subsection (a)(1) in English or another appropriate language and provide an oral summary, in the primary language of the visa applicant, of that pamphlet; and

(C) ask the applicant, in the primary language of the applicant, whether an international marriage broker has facilitated the relationship between the applicant and the United States petitioner, and, if so, obtain the identity of the international marriage broker from the applicant and confirm that the international marriage broker provided to the applicant the information and materials required under subsection (d)(3)(A)(iii).

(2) FAMILY-BASED APPLICANTS.-The pamphlet developed under subsection (a)(1) shall be distributed directly to applicants for family-based immigration petitions at all consular and adjustment interviews for such visas. The Department of State or Department of Homeland Security officer conducting the interview shall review the summary of the pamphlet with the applicant orally in the applicant's primary language, in addition to distributing the pamphlet to the applicant in English or another appropriate language.

(c) CONFIDENTIALITY.-In fulfilling the requirements of this section, no official of the Department of State or the Department of Homeland Security shall disclose to a nonimmigrant visa applicant the name or contact information of any person who was granted a protection order or restraining order against the petitioner or who was a victim of a crime of violence perpetrated by the petitioner, but shall disclose the relationship of the person to the petitioner.

(d) REGULATION OF INTERNATIONAL MARRIAGE BROKERS.-

(1) PROHIBITION ON MARKETING CHILDREN.-An international marriage broker shall not provide any individual or entity with the personal contact information, photograph, or general information about the background or interests of any individual under the age of 18.

(2) REQUIREMENTS OF INTERNATIONAL MARRIAGE BROKERS WITH RESPECT TO MANDATORY COLLECTION OF BACKGROUND INFORMATION.- H. R. 3402-113

(A) IN GENERAL.-

(i) SEARCH OF SEX OFFENDER PUBLIC REGISTRIES.- Each international marriage broker shall search the National Sex Offender Public Registry or State sex offender public registry, as required under paragraph (3)(A)(i).

(ii) COLLECTION OF BACKGROUND INFORMATION.- Each international marriage broker shall also collect the background information listed in subparagraph (B) about the United States client to whom the personal contact information of a foreign national client would be provided.

(B) BACKGROUND INFORMATION.-The international marriage broker shall collect a certification signed (in written, electronic, or other form) by the United States client accompanied by documentation or an attestation of the following background information about the United States client:

(i) Any temporary or permanent civil protection order or restraining order issued against the United States client.

(ii) Any Federal, State, or local arrest or conviction of the United States client for homicide, murder, manslaughter, assault, battery, domestic violence, rape, sexual assault, abusive sexual contact, sexual exploitation, incest, child abuse or neglect, torture, trafficking, peonage, holding hostage, involuntary servitude, slave trade, kidnapping, abduction, unlawful criminal restraint, false imprisonment, or stalking.

(iii) Any Federal, State, or local arrest or conviction of the United States client for-

(I) solely, principally, or incidentally engaging in prostitution;

(II) a direct or indirect attempt to procure prostitutes or persons for the purpose of prostitution; or

(III) receiving, in whole or in part, of the proceeds of prostitution.

(iv) Any Federal, State, or local arrest or conviction of the United States client for offenses related to controlled substances or alcohol.

(v) Marital history of the United States client, including whether the client is currently married, whether the client has previously been married and how many times, how previous marriages of the client were terminated and the date of termination, and whether the client has previously sponsored an alien to whom the client was engaged or married.

(vi) The ages of any of the United States client's children who are under the age of 18.

(vii) All States and countries in which the United States client has resided since the client was 18 years of age.

(3) OBLIGATION OF INTERNATIONAL MARRIAGE BROKERS WITH RESPECT TO INFORMED CONSENT.-

(A) LIMITATION ON SHARING INFORMATION ABOUT FOREIGN NATIONAL CLIENTS.-An international marriage broker H. R. 3402-114 shall not provide any United States client or representative with the personal contact information of any foreign national client unless and until the international marriage broker has-

(i) performed a search of the National Sex Offender Public Registry, or of the relevant State sex offender public registry for any State not yet participating in the National Sex Offender Public Registry in which the United States client has resided during the previous 20 years, for information regarding the United States client;

(ii) collected background information about the United States client required under paragraph (2);

(iii) provided to the foreign national client-

(I) in the foreign national client's primary language, a copy of any records retrieved from the search required under paragraph (2)(A)(i) or documentation confirming that such search retrieved no records;

(II) in the foreign national client's primary language, a copy of the background information collected by the international marriage broker under paragraph (2)(B); and

(III) in the foreign national client's primary language (or in English or other appropriate language if there is no translation available into the client's primary language), the pamphlet developed under subsection (a)(1); and

(iv) received from the foreign national client a signed, written consent, in the foreign national client's primary language, to release the foreign national client's personal contact information to the specific United States client.

(B) CONFIDENTIALITY.-In fulfilling the requirements of this paragraph, an international marriage broker shall disclose the relationship of the United States client to individuals who were issued a protection order or restraining order as described in clause (i) of paragraph (2)(B), or of any other victims of crimes as described in clauses (ii) through (iv) of such paragraph, but shall not disclose the name or location information of such individuals.

(C) PENALTY FOR MISUSE OF INFORMATION.-A person who knowingly discloses, uses, or causes to be used any information obtained by an international marriage broker as a result of the obligations imposed on it under paragraph (2) and this paragraph for any purpose other than the disclosures required under this paragraph shall be fined in accordance with title 18, United States Code, or imprisoned not more than 1 year, or both. These penalties are in addition to any other civil or criminal liability under Federal or State law which a person may be subject to for the misuse of that information, including to threaten, intimidate, or harass any individual. Nothing in this section shall prevent the disclosure of such information to law enforcement or pursuant to a court order. H. R. 3402-115

(4) LIMITATION ON DISCLOSURE.-An international marriage broker shall not provide the personal contact information of any foreign national client to any person or entity other than a United States client. Such information shall not be disclosed to potential United States clients or individuals who are being recruited to be United States clients or representatives.

(5) PENALTIES.-

(A) FEDERAL CIVIL PENALTY.-

(i) VIOLATION.-An international marriage broker that violates (or attempts to violate) paragraph (1), (2), (3), or (4) is subject to a civil penalty of not less than \$5,000 and not more than \$25,000 for each such violation.

(ii) PROCEDURES FOR IMPOSITION OF PENALTY.- A penalty may be imposed under clause (i) by the Attorney General only after notice and an opportunity for an agency hearing on the record in accordance with subchapter II of chapter 5 of title 5, United States Code (popularly known as the Administrative Procedure Act).

(B) FEDERAL CRIMINAL PENALTY.-In circumstances in or affecting interstate or foreign commerce, an international marriage broker that, within the special maritime and territorial jurisdiction of the United States, violates (or attempts to violate) paragraph (1), (2), (3), or (4) shall be fined in accordance with title 18, United States Code, or imprisoned for not more than 5 years, or both.

(C) ADDITIONAL REMEDIES.-The penalties and remedies under this subsection are in addition to any other penalties or remedies available under law.

(6) NONPREEMPTION.-Nothing in this subsection shall preempt –

(A) any State law that provides additional protections for aliens who are utilizing the services of an international marriage broker; or

(B) any other or further right or remedy available under law to any party utilizing the services of an international marriage broker.

(7) EFFECTIVE DATE.-

(A) IN GENERAL.-Except as provided in subparagraph (B), this subsection shall take effect on the date that is 60 days after the date of the enactment of this Act.

(B) ADDITIONAL TIME ALLOWED FOR INFORMATION PAMPHLET. -The requirement for the distribution of the pamphlet developed under subsection (a)(1) shall not apply until 30 days after the date of its development and initial distribution under subsection (a)(6).

(e) DEFINITIONS.-In this section:

(1) CRIME OF VIOLENCE.-The term "crime of violence" has the meaning given such term in section 16 of title 18, United States Code.

(2) DOMESTIC VIOLENCE.-The term "domestic violence" has the meaning given such term in section 3 of this Act.

(3) FOREIGN NATIONAL CLIENT.-The term "foreign national client" means a person who is not a United States citizen or national or an alien lawfully admitted to the United States for permanent residence and who utilizes the services of an H. R. 3402-116 international marriage broker. Such term includes an alien residing in the United States who is in the United States as a result of utilizing the services of an international marriage broker and any alien recruited by an international marriage broker or representative of such broker.

(4) INTERNATIONAL MARRIAGE BROKER.-

(A) IN GENERAL.-The term "international marriage broker" means a corporation, partnership, business, individual, or other legal entity, whether or not organized under any law of the United States, that charges fees for providing dating, matrimonial, matchmaking services, or social referrals between United States citizens or nationals or aliens lawfully admitted to the United States as permanent residents and foreign national clients by providing personal contact information or otherwise facilitating communication between individuals.

(B) EXCEPTIONS.-Such term does not include-

(i) a traditional matchmaking organization of a cultural or religious nature that operates on a nonprofit basis and otherwise operates in compliance with the laws of the countries in which it operates, including the laws of the United States; or

(ii) an entity that provides dating services if its principal business is not to provide international dating services between United States citizens or United States residents and foreign nationals and it charges comparable rates and offers comparable services to all individuals it serves regardless of the individual's gender or country of citizenship.

(5) K NONIMMIGRANT VISA.-The term "K nonimmigrant visa" means a nonimmigrant visa under clause (i) or (ii) of section 101(a)(15)(K) of the Immigration and Nationality Act (8 U.S.C. 1101(a)(15)(K)).

(6) PERSONAL CONTACT INFORMATION.-

(A) IN GENERAL.-The term "personal contact information" means information, or a forum to obtain such information, that would permit individuals to contact each other, including-

(i) the name or residential, postal, electronic mail, or instant message address of an individual;

(ii) the telephone, pager, cellphone, or fax number, or voice message mailbox of an individual; or

(iii) the provision of an opportunity for an in-person meeting.

(B) EXCEPTION.-Such term does not include a photograph or general information about the background or interests of a person.

(7) REPRESENTATIVE.-The term "representative" means, with respect to an international marriage broker, the person or entity acting on behalf of such broker. Such a representative may be a recruiter, agent, independent contractor, or other international marriage broker or other person conveying information about or to a United States client or foreign national client, whether or not the person or entity receives remuneration. H. R. 3402-117

(8) STATE.-The term "State" includes the District of Columbia, Puerto Rico, the Virgin Islands, Guam, American Samoa, and the Northern Mariana Islands.

(9) UNITED STATES.-The term "United States", when used in a geographic sense, includes all the States.

(10) UNITED STATES CLIENT.-The term "United States client" means a United States citizen or other individual who resides in the United States and who utilizes the services of an international marriage broker, if a payment is made or a debt is incurred to utilize such services.

(f) GAO STUDY AND REPORT.-

(1) STUDY.-The Comptroller General of the United States shall conduct a study-

(A) on the impact of this section and section 832 on the K nonimmigrant visa process, including specifically-

(i) annual numerical changes in petitions for K nonimmigrant visas;

(ii) the annual number (and percentage) of such petitions that are denied under subsection (d)(2) or (r) of section 214 of the Immigration and Nationality Act (8 U.S.C. 1184), as amended by this Act;

(iii) the annual number of waiver applications submitted under such a subsection, the number (and percentage) of such applications granted or denied, and the reasons for such decisions;

(iv) the annual number (and percentage) of cases in which the criminal background information collected and provided to the applicant as required by subsection (a)(5)(A)(iii) contains one or more convictions;

(v) the annual number and percentage of cases described in clause (iv) that were granted or were denied waivers under section 214(d) (2) of the Immigration and Nationality Act, as amended by this Act;

(vi) the annual number of fiance'(e) and spousal K nonimmigrant visa petitions or family-based immigration petitions filed by petitioners or applicants who have previously filed other fiance'(e) or spousal K nonimmigrant visa petitions or family-based immigration petitions;

(vii) the annual number of fiance'(e) and spousal K nonimmigrant visa petitions or family-based immigration petitions filed by petitioners or applicants who have concurrently filed other fiance'(e) or spousal K nonimmigrant visa petitions or family-based immigration petitions; and

(viii) the annual and cumulative number of petitioners and applicants tracked in the multiple filings database established under paragraph (4) of section 214(r) of the Immigration and Nationality Act, as added by this Act;

(B) regarding the number of international marriage brokers doing business in the United States, the number of marriages resulting from the services provided, and the extent of compliance with the applicable requirements of this section;

(C) that assesses the accuracy and completeness of information gathered under section 832 and this section H. R. 3402-118 from clients and petitioners by international marriage brokers, the Department of State, or the Department of Homeland Security;

(D) that examines, based on the information gathered, the extent to which persons with a history of violence are using either the K nonimmigrant visa process or the services of international marriage brokers, or both, and the extent to which such persons are providing accurate and complete information to the Department of State or the Department of Homeland Security and to international marriage brokers in accordance with subsections (a) and (d)(2)(B); and

(E) that assesses the accuracy and completeness of the criminal background check performed by the Secretary of Homeland Security at identifying past instances of domestic violence.

(2) REPORT.-Not later than 2 years after the date of enactment of this Act, the Comptroller General shall submit to the Committee on the Judiciary of the Senate and the Committee on the Judiciary of the House of Representatives a report setting forth the results of the study conducted under paragraph (1).

(3) DATA COLLECTION.-The Secretary of Homeland Security and the Secretary of State shall collect and maintain the data necessary for the Comptroller General of the United States to conduct the study required by paragraph (1).

(g) REPEAL OF MAIL-ORDER BRIDE PROVISION.-Section 652 of the Illegal Immigration Reform and Immigrant Responsibility Act of 1996 (division C of Public Law 104-208; 8 U.S.C. 1375) is hereby repealed.

SEC. 834. SHARING OF CERTAIN INFORMATION.

Section 222(f) of the Immigration and Nationality Act (8 U.S.C. 1202(f)) shall not be construed to prevent the sharing of information regarding a United States petitioner for a visa under clause (i) or (ii) of section 101(a)(15)(K) of such Act (8 U.S.C. 1101(a)(15)(K)) for the limited purposes of fulfilling disclosure obligations imposed by the amendments made by section 832(a) or by section 833, including reporting obligations of the Comptroller General of the United States under section 833(f).

3.2.2.3.1.19 Anti-sexual US foreign policy

US foreign politics have an underlying anti-sexual element. This may sound strange because we normally think that foreign politics concerns itself with topics like military alliances or trade barriers.

From its foundation, the US has been a country run by sexual neurotics who were / are mentally agitated whenever they consider anything sexual, but couldn't care less about murder and non-sexual violence. Whole American Indian nations were exterminated, not only because they stood in the way of free trade, but also under the pretext of upholding Christian sexual morals.

In the US, Christian fundamentalists and solidarity unions of women share a lot of common mental ground. For fundamentalists, it's a neurotic opposition to sexuality. For solidarity unions of women, it's about restricting male sexuality, even in remote corners of the world, with totally different cultures, and without asking the women there whether they would be happy with the alternatives solidarity unions of American women can offer.

So, when the US schedules its next military interventions, watch out for terminology like "protecting children and women".

Unfortunately, the US is probably beyond reform. The world will be a better place when the US no longer is the global policeman. The hope is on China.

China will not have to become a military superpower to undermine the US' hold on the world. It will only have to be a technological superpower so that there will be an alternative supplier of sophisticated products. For when the US no longer can blackmail other nations to implement US policies by threatening economic sanctions (withholding sophisticated products), then this will already be a big step forward in the direction of a less neurotic future.

3.2.2.3.1.20 Restricting American men abroad

I cannot write much about prostitution in Asia because I do not use the services of prostitutes. As a matter of fact, I would be happy if the prostitution that can be found in Asia would not exist, and would never have existed.

In this context, it is important to use a correct definition of prostitution.

Prostitution is the providing of sexual services in exchange for money or material benefits under the following conditions: a) indiscriminately to anybody who is willing to pay an asked-for price, b) on a promiscuous basis and/or c) in ad-hoc and short-term arrangements.

Please note that there is an additional defining element, apart from the fact that a sexual relationship is entered with an expectation of a monetary or material benefit. The most important additional defining element is that sexual services are provided indiscriminately (to anybody who is willing to pay an asked-for price).

If a woman enters sexual relationships only with men she desires sexual contact with, then this is not a case of prostitution, even if she will normally derive material benefits from such relationships (the element of providing the service indiscriminately is lacking).

The fact that material benefits are derived is even less sufficient to qualify a sexual relationship as a case of prostitution when the element of promiscuity is absent.

Many women all over the world marry richer men, or prefer rich boyfriends because of the material benefits that are involved. They are not prostitutes because of this attitude.

One may criticize their behavior on moral grounds. However, to characterize such relationships as “prostitution” would dilute the meaning of the term “prostitution” and allow us to characterize practically every sexual relationship as prostitution. But any terms in any language only makes sense if it differentiates something that is covered by the term from something that is not covered by the term.

Adding to the linguistic confusion is the fact that nowadays, many people use the term “commercial sex” as a euphemism for prostitution. But while prostitution is a form of commercial sex, not all forms of commercial sex are prostitution. For example, a sex shop may be an establishment in the field of commercial sex. It may sell sex literature, or real life plastic dolls with full anatomic features, so that buyers can use them for (let’s avoid a euphemism is this case) fucking. One may correctly state that the sex shop operates in the realm of commercial sex, though the two cited products don’t have anything to do with prostitution.

Now, I don’t mind if people use wrong language when they discuss matters in a pub, or if they use euphemisms when they talk to their children. But when wrong language creeps into legislation, then it’s a different matter. Lack of clarity on the job of lawmakers can become rather tragic when judges take words for what they really mean.

The sexual laws of many countries are full of linguistic traps, and I would be glad if readers were to send in examples. At this point, I just want to refer to one case:

On a web site of the US State Department (the US foreign ministry), we find the following explanation:

“For purposes of the PROTECT Act, illicit sexual conduct includes any commercial sex act in a foreign country with a person under the age of 18. The law defines a commercial sex act as any sex act, on account of which anything of value is given to or received by a person under the age of 18.”

The URL for the above quote is:

<http://travel.state.gov/content/passports/en/emergencies/arrest/criminalpenalties.html>

The Protect Act was probably passed with US male customers of underage prostitutes in Third World countries in mind. But it outlaws much more than this kind of relationships.

I am not quite sure whether the term “commercial sex acts” is an euphemism for “prostitution” or a conscious word choice, intended to give the law wider coverage. Is it a commercial sex act if a girl asks a man for the entrance money for a disco, and when doing so, leans heavily on the man? Wasn't padding an underage boys head considered a sex act in the Michael Jackson trial?

In Latin America (and other parts of the world), it is expected of girls that they have a boyfriend before the age of 18. If they were to wait with having a boyfriend until 18, this would greatly impede their chances of getting married.

Though the girls, officially, are expected not to have sexual intercourse before marriage, it is considered normal that boyfriends and girlfriends hold hands, and kiss each other (and, from case to case, more than that).

Initially, the man may take the young woman out to some entertainment places (and it is expected that the man pays for everything); he may also give her money for a taxi ride back home.

And when the romantic relationship is going strong, he may buy her some clothes or jewelry (“anything of value”, so to speak).

If any of this involves a US citizen, then it is criminal conduct that is prosecuted in the US, and the US boyfriend of a 17-year old Mexican girl could go to jail for a decade, and find himself on a sheriff-published Internet list of sexual predators for the rest of his life: and all of that for a kiss and a taxi fare.

Maybe he will find a lenient judge who differentiates where lawmakers didn't. Or maybe not. Once convicted, people (especially those campaigning for morals) typically no longer are interested in further details. He will carry the same "sexual offender" label as a rapist.

As mentioned above, I disapprove of prostitution. Many people who disapprove of prostitution do so on moral or religious grounds. Feminists argue that prostitution is degrading of those who provide such sexual services, or that it is a manifestation of the repression of woman.

Radical feminists, as well as the media (which has a tendency to dramatize anything sexual), often refer to all prostitutes as "sex slaves", though this is again an over-extension of a term, just as the classification as prostitution of any sexual relationship in which one partner derives material benefits.

Moral grounds for rejecting certain patterns of human behavior are, of course, not as solid as are personal interests. If people condone or reject something on moral grounds only, they may change their opinions easily. Some skillful argumentation is all that is needed.

It's a different story when people approve or disapprove of certain patterns of human behavior because it is good or bad for their personal interests.

To give an example: all those who are in the alcohol business, from brewers to pub owners will likely argue that the consumption of alcohol is, in principle, OK. They will cite that alcohol promotes socializing, and it lets people relax from the daily stress.

On the other hand, those who are in the Pepsi business are much more likely to admit to the many detrimental effects of alcohol consumption.

That's what I call solid grounds.

You will always have an easy time convincing people of those moral percepts that are good for their interests, while they will always be less likely to adopt moral views that conflict with their interests. "Das Sein bestimmt das Bewusstsein." People's moral views often reflect their interests. Their views are an ideology.

I do want to make sure that readers understand that I disapprove of prostitution not just on moral grounds but because it is against my interests.

It's not that I never make use of the services of prostitutes because having a woman providing sexual services as a prostitute is degrading for the woman. (It may well be degrading for the woman, but that is not my point.) Fact is: I do not hire prostitutes because it would be a degradation of my sex life (in a prostitution setting, the sex is lousy, anyway).

I do a lot in order to be sexually attractive. I am well-groomed, though it doesn't directly appear that way (I don't push the impression, as do those men who use perfumes). I have good oral hygiene and I don't drink alcohol and I don't smoke (both causes bad breath, apart from other negative effects). I have the proper weight for my height. I send the right signals through the way I dress. I speak three languages fluently, and can communicate in two more (one cannot have a romantic sexual relationship with a girl if one cannot talk with her.) I am not an idiot. I have an interesting job. And I have been successful enough, commercially, so that I can buy a new car (and pay cash) when I feel I need one.

And after all of that, I should have to resort to prostitutes when I need sex? I am better than that! There are enough women in the world for me to have one who wants sex particularly with me, rather than with anybody who is willing to pay for it.

Yes, prostitution is degrading for women, even when women are in the trade on their own free will. But it's also degrading for the customer. Men who have to go to prostitutes for sexual satisfaction are losers. Just like woman who become prostitutes.

Yes, some prostitutes clearly are victims of crime (those who have been abducted and forced to become prostitutes). But not all women who become prostitutes are victims. Some women become prostitutes on their own choice because they like fast cash. Many of the women who become prostitutes are stupid (as are many men who frequent them). That's too bad. But society has given them the freedom to do something as stupid as becoming prostitutes, and one can't just argue that they are victims because they opted for a poor and self-degrading way to earn money. This, again, would be an over-extension of a term ("victim"), just as the previously cited over-extensions of the terms "prostitution" and "sex slaves".

If we consider prostitutes as victims per se, then it's not far to argue that every person everywhere in the world is a victim, and then, the term becomes useless.

For feminazis, when it comes to sexual relationships, men are always perpetrators (because they are men), and women are always victims. Feminazis condemn people on grounds of male gender, which is just as bad as condemning people on grounds of race, which is why the "nazi" suffix is fully justified.

I have mentioned earlier in this article that I do not have to call on morals when I say that I disapprove of prostitution. I disapprove of prostitution not only because I do not use prostitutes but because, actually, when prostitution exists in environments where I try to establish sexual relationships, then this has a negative impact on my chances.

In societies where prostitution is endemic, women who are not so stupid as to become prostitutes are more concerned not to be regarded as prostitutes than they are in environments where prostitution is almost non-existent.

Especially in societies where it is a common occurrence that prostitutes serve foreign men, I have a hard time approaching women at public places because these women are weary of being regarded as prostitutes, too.

On the other hand, if in another society, there are practically no prostitution tourists, local women will normally not object to being seen with foreigners.

Better, if in a particular society, a large number of foreign men are legitimate spouses of local women. And better still, if the foreign husbands are mostly much richer than the average local men. In such an environment, local women typically are very open to sexual advances by foreign men.

Have I explained with sufficient clarity why I disapprove of prostitution? This is important because now, I want to argue against much of the recent anti-prostitution legislation. But I do so, not because I would like to preserve a prostitution status quo, but because most anti-prostitution legislation is anti-sex on a wider scale, and apart from that, it often also is anti-male.

Most legislators anywhere around the world are not linguists. Therefore, the usage of the term “prostitution” often is vague, or arbitrary, or wrong, and feminazis and anti-sexual Christian fundamentalists (the two types that typically make up the NGOs that lobby the governments and parliaments of poor Third World countries), often succeed to have much more covered by anti-prostitution laws than even the legislators themselves are aware of.

If, for example, “prostitution” is defined as any sexual relationships outside marriage in which one partner provides material benefits to the other partner, most men in sexual relationships outside marriage could be persecuted legally. This, of course, fits the agenda of Christian missionaries and fundamentalists who definitely are against all sex outside marriage.

Furthermore, if theoretically, all men who provide material benefits to female partners in sexual relationships outside marriage can be accused of being corrupters (and thereby oppressors), and the female partners can be portrayed as victims, then this creates an atmosphere in which men are easily threatened (and thereby controlled), which definitely fits the agenda of feminazis.

Therefore, in the current ideological climate where only feminist positions are politically correct, any new legislation that outlaws “prostitution” will likely, in one way or another, have negative legal effects on men in any heterosexual relationship. For this reason alone, and even though I genuinely disapprove of prostitution, I am also deeply skeptical of any new legislation that regulates prostitution.

And there is another point, which I argue in other articles, but to which I want to make a short reference here: while I see the necessity for legislation against violence (which includes abducting women and forcing them into prostitution), I am, by-and-large, against legislation that targets consensual sexual conduct, or is based solely on morals, as such legislation interferes with personal freedom on a wider scale.

I do not use prostitutes, and I believe that becoming a prostitute is a poor career choice, and that sex with prostitutes is of an inferior quality. But by and large, I am against anti-sexual legislation, and this includes legislation that targets prostitution because it is sexual (and not for components of violent crime, which, anyway, are covered in statutes on violent crime).

3.2.2.3.1.21 Anti-child prostitution hypocrisy

Ron O'Grady, the founder of ECPAT, wrote: "If you can help save one child from the violence of sexual abuse, your life has had meaning and purpose." (Child Advocates Unite against a Global Rise in Child Exploitation, Printscreen)

Exactly.

Crusades to rescue child prostitutes are not about suffering girls. Crusades to rescue child prostitutes are about adding meaning to the life of the crusaders.

The crusaders are fanatic Christians and feminists from the richest Western countries. They have everything else. Now they want a genuine purpose in life.

Sympathy for those who suffer, and taking action to help, whether humans or animals, is a noble character trait. Even more so, if those who act out of sympathy forego modern comfort and put their own lives in danger. Help for those who suffer can add a lot of meaning to a life.

But to claim such noble altruism, the worst suffering, not pet issues, ought to be priority.

For example the dying, from malnutrition and easily preventable disease, of millions of African children every year. Or the suffering in countries ravaged by civil war. Or the suffering in dictatorships where the police abduct, rape, and torture at will.

Whether a priest and a feminist hop on a plane to Manila or Phnom Penh to protect street children from sex tourists, or whether they board a flight to Khartoum or Kinshasa to help the children of the poorest families with basic nutritional and medical care, or demonstrate publicly against disappearances, or work to help prisoners, tells a lot about whether sympathy for those who suffer is the motivation, or whether it's about fighting sex, or about settling scores, or about playing games to give one's own life some meaning, without putting oneself at risk.

Few people are willing to dedicate their lives to those who genuinely suffer, or to even just forgo modern amenities.

For those who want to feel as if they are dedicating their lives to a noble cause but nevertheless want to avoid danger and discomfort, it's a smart choice to join crusaders like ECPAT who target Western men who go for sexual relationships in Third World countries, and may have them with somebody below the age of 18.

Targeting can be done from home or comfortable hotel rooms, and those targeted, Western men in Third World countries, are largely defenseless, and not violent towards those who target them. That traditional media worldwide will give a lot of coverage, and portray the crusaders as heroes, is an additional benefit. Even a UN stage is possible.

That is why groupings such as ECPAT have so much appeal. They now translate their acronym as End Child Prostitution, Child Pornography, and the Trafficking of Children for Sexual Purposes, sometimes also as End Child Prostitution and Trafficking.

But the initial meaning was End Child Prostitution in Asian Tourism.

ECPAT stands for End Child Prostitution in Asian Tourism (now End Child Prostitution, Child Pornography and the Trafficking of Children for Sexual Purposes)

Fighting Western men who travel to Asia to seek sexual relationships, and may have them with women under the age of 18, is an ideal give-meaning-to-your-life agenda for fanatic Christians with a deep-seated fear of sexuality, and sex-negative feminists.

Public support for crusaders comes from Western women who understand that their own sexual market value goes up by whatever limits competition from females in Third World countries.

Campaigners against Western men seeking sexual relationships in Third World countries, and possibly having them with females younger than 18, do not act to diminish suffering in the world.

If all the energy and funds directed at tracking down and fighting Western men who have sex in Third World countries with somebody below the age of 18 would be put at use to protect young children in poor countries from malaria and diarrhea, then tens of thousands of young children wouldn't die every year.

More than a thousand people are murdered worldwide every day. Many of them are murdered gruesomely. Strangled, drowned, burned alive, tortured to death, not just killed. Most are men. ECPAT activists reply: yeah, sorry, but not the issue of our concern.

In Third World countries or traditional societies, almost all sexual violence against women, or females below the age of 18, or much younger, is perpetrated NOT by male tourists from Western countries. The percentage is almost negligible. In Third World countries, or traditional societies, almost all sexual violence against women, females below the age of 18, or young children, is perpetrated by local men. ECPAT activists reply: yeah, very sad indeed; something should be done, but it's not within our scope.

Christian fanatics and feminists could try Yemen or Pakistan. Or gang-dominated countries in Latin America. Uganda or Zimbabwe. A lot of severe violence of local men against local women and children everywhere.

Domestic and sexual violence is so commonplace that to deal with it as crime is a luxury the legal system of poor countries can't afford. ECPAT activists won't go. It's too dangerous to confront local men, whether Muslim or Mafia.

The purpose of organizations such as ECPAT isn't the welfare of children or women. The purpose is to target Western men, and to entangle them in judicial proceedings, having them convicted to lengthy sentences, and ruined for life. That is why the ECPAT acronym stood for End Child Prostitution in Asian Tourism.

Until now, as a Google search for "ECPAT extraterritorial laws" shows, the main lobbying of ECPAT is for extraterritorial legislation in Western countries so that men going to Third World countries for sexual relationships and having contact with females under the age of 18 can be convicted in courts at home.

If ECPAT activists indeed would want to help Third World women who suffer, instead of seeking for themselves a comfortable but nevertheless exciting purpose in life, they could campaign to have their countries' restrictive immigration policies changed.

Canadians, Scandinavians, and Australians have seized a huge chunk of the world's best land, rich in natural resources and largely free of climate-dependent diseases. Share!

They should let an unlimited number of African families with children in danger of starvation, or daughters in danger of sexual violence, migrate into their beautiful lands.

They won't. In fact, while they are willing to sometimes make handouts so they themselves feel good, they don't want to share.

Hypocrites on an ego trip to add meaning to their lives.

3.2.2.3.1.22 Child prostitutes and paedophile verbal life-porn priests

It is now known that a large number of pedophile homosexuals have become Catholic priests because of the sexual opportunities the profession silently and secretly affords them.

It's furthermore obvious that the best cover for viewing child pornography is to be an anti-child pornography campaigner (or a NGO detective on a mission to catch people involved in child pornography).

Of a Catholic priest, one would normally assume that he concerns himself with what, according to his religion, is the most important aspect of life, which is the afterlife. Catholic doctrine assumes that what happens after death is more meaningful than what happens before. After death, a person either goes to heaven or to hell. Heaven is sweeter than anything a person can experience before death, and hell is worse suffering than anything a person could experience before death.

A considerable number of simple minds still take Catholic dogma for truth. But priests and bishops are not simple minds. Even just to comprehend Catholic dogma already requires dialectical reasoning: mercy as ideal for a human nature inclined to the opposite; agape instead of sex. To integrate oneself in such a system requires even more dialectical intelligence. To what extent priests and bishops believe what they preach, and to what extent they are just career-concerned pretenders, they will never tell us.

Priests enjoy plenty of privileges, and a position of authority on matters of life and death. That must be flattering.

And when they involve themselves heavily in worldly matters, such as community projects or efforts to improve life (this life, not the afterlife), if feels that they are priests not because they are exceptionally religious, but because they want to feel important.

It doesn't make sense that while Catholic doctrine says that salvation after death is more important than whatever happens before, they nevertheless dedicate most of their efforts at worldly problems in their communities, and not at securing that their flock makes it to paradise as safely as possible.

But being a priest in order to be important (a community leader and an authority on morals) is only the first level of pretension.

The second level is reached when a priest who is on a "help the poor and the weak" ego trip is choosy with those whom he wants to help. Such a priest leaves the realm of moral proportionality.

For example, it may be a noble cause to campaign against alcohol and tobacco consumption by young people. To campaign against alcohol and tobacco consumption may be a noble cause, even when those addressed are adults.

But how to view such a campaign if it happened in Nazi Germany during World War II, when millions of innocent people were murdered in concentration camps.

From a moral perspective, the anti-alcohol and anti-tobacco campaign would be out of proportion.

Proportionality is an important aspect for though constructs on justice and morality. Moral concerns cannot be claimed as motivation for ameliorating a bad situation, if by a moral's own standards, an even worse situation should be addressed first.

Millions of children die each year of malaria, diarrhea, and other causes that could easily be prevented. Moral priests, too, see children suffer to death from a plain lack of nutrition? Documentation is just a few clicks away.

In many regions of Africa, children are brutally murdered... day by day, now, as they were 10 or 100 years ago. North Uganda, East Congo, South Sudan. Monstrosities like Nazi Germany are not a matter of the past. They happen in the world today, in many parts of the world.

Ears cut off, people roasted alive, drowned for the fun of onlookers. Mutilated, dragged to death, stoned to death, suffocated in excrements. In some parts of the world, kids torture kids to death, just as they play video games.

Priests and other campaigners who want to address these moral problems personally will need a lot of courage. It's dangerous out there. A priest or campaigner may be tortured and murdered himself or herself. But if "helping children" is a priest's or campaigner's genuine concern, that is where he or she should go.

Somebody who is picking social problems that he wants to deal with, while side-lining problems that are much worse, is displaying favoritism towards hobby issues, and cannot claim to act morally per se.

Now what do I make of a priest who for decades is doing social work with child prostitutes? While child prostitution is a social problem, it is, by far, not the worst. Contrary to the impression created by Christian and feminist campaigners, most child prostitutes are not forced into providing sexual services. They live on the streets after having run away from home, and learn their trade from their peers. Many of them enjoy their freedom, and the money they can make.

The rage Catholic priests feel when being confronted by sexual conduct of youngsters, especially when it happens with adults is irrational. If anything, it indicates a corresponding deep-seated but suppressed affinity on their own part. They do not want to see others enjoy what they themselves, maybe, normally, deprive themselves off.

Child prostitution is a good topic for the profit-oriented media because it sells. Children dying of hunger or from minor diseases is not a topic people buy newspapers for. It's not even a topic people want to read about.

And what is the reply rhetoric of Christian fanatics? They claim that death stares at them out of the eyes of child prostitutes. They claim that child prostitutes, because of their lost innocence, are empty inside, just like zombies. They seriously express the opinion that for a youngster to have sex is more destructive than to starve to death or to die from a preventable disease. Anyway, priests don't starve to death; they only theorize that it can't be that bad.

What kicks do they get out of all of this? To be motivated by wanting to help can only be claimed if those who need help the most are helped first. If that isn't done, than obviously, activism is a matter of personal favorites.

Some Catholic priests have been working in Southeast Asian red-light towns for decades. Their focus was, and is, to rescue child prostitutes. They document cases in great detail, and then involve the international media. They rise to fame, and enjoy the respect expressed in traditional, politically correct media. They collect donations. They use the funds to built shelters for child prostitutes. Shelters of which Catholic priests are directors. And they interview ever more young girls on their sexual abuse. Now, if working with child prostitutes is such a pronounced personal favorite of a Catholic priest, what does this suggest about his psyche?

3.2.2.3.1.23 Priests' dialectical sex cover

Every healthy human being has a sex drive. It appears with the onset of puberty. While girls typically enter puberty slightly earlier than boys, the male sex drive typically is more aggressive.

Young and old, male and female, can keep a lid on their sex drives. A lid means: keep it to oneself.

Up to the 19th century, boys were beaten up when discovered masturbating. Repeat offenders were put into restraining jackets.

The principle effect was that most boys found ways not to be caught. And never talked to anybody about it. And would swear they never do it.

Many priests are like boys. It is questionable that they believe in God. But being a priest is a good cover for a comfortable life. Even a sexual one.

Many men, especially in the US, have become Catholic priests because it used to be a perfect cover for homosexual, pedophile inclinations.

Men with forbidden sexual inclinations can be quite imaginative in finding covers for sexual satisfaction without having to fear punishment. That is why businessmen go international (but not to Saudi Arabia), and why anywhere around the world, the percentage of sadists is higher among prison wardens than the general population.

Prisoner Abuse: How Different are U.S. Prisons?

When certain sexual deeds are prohibited, humans with an inclination towards them will work on alternatives where the dangers of getting beheaded or incarcerated are reduced. That is why there is pornography. And when pornography is prohibited, people still have their fantasies.

Who wants to guess how many people imagine something different when they have intercourse with a spouse?

Many people want more than their fantasies. Some at least want pornography. And those who get a kick only out of child pornography will go a long way to set up an appropriate cover.

For those who derive pleasure from looking at child pornography, being a police investigator on child porn would be a perfect cover.

Of course, not every man who realizes that being a police officer on that beat would be the perfect cover, will be able to join the police force. Typically, if one doesn't decide to become a police officer in one's early 20s, the chance for that kind of a career has passed for good.

But then, one can still become an anti-child pornography and anti-child prostitution activist. Or even better: a private child prostitution and child pornography investigator in an exotic land. It's the dialectics of being able to be a preferred consumer of something that one pretends to work against.

What goes on in the head of a Catholic priest who migrates from Europe to Southeast Asia to work with child prostitutes? Sexual stimulation and sexual satisfaction do not require physical contact. Some men can derive a lot of sexual stimulation from being in a sexual environment that matches their sexual inclinations, but they always finish off masturbating alone.

For a man with such a mind architecture, nothing would be more suitable than being a priest, working with child prostitutes in Southeast Asia.

He can ask child prostitutes to relate to him all they experienced, and maybe they even show him something. Under the pretext of working on legal charges, he can request that the same story be told again and again, with ever more colorful detail. He also can set up a shelter, so that he can have the victims around him for much of a day.

While a large number of child sexual abuse cases have been uncovered in orphanages and shelters for children, a priest may consider it too risky, to touch the child prostitutes he rescued. But then, one also can't touch the girls shown in child pornography. And who says that that having a 12-year old girl in front of you, telling her rape stories would be less stimulating to a man whose sexual fantasies thrive on such stories.

A crying shame: sexual abuse in children shelters

3.2.2.3.1.24 Colonial mentality and sex priests

No other country in Asia has as colonial a mentality as do the Philippines.

Filipinos regard themselves as “natives” of the Philippines. While it is grammatically and semantically true, that they are the natives of the Philippines, it is also strange that they regard themselves as natives, and it is a clear linguistic indicator of the typical Philippine inferiority complex.

“Natives” are second-class citizens in their own country. American natives, or the small number that hasn't been murdered by European immigrants, are those who live in reservations. In the United States, these reservations typically are located in the most useless stretches of land. It's the same with Australian aboriginals.

If one asks a Thai or Indonesian person, or even a Cambodian or Vietnamese, what he considers himself, any of them would never come up with stating that he is a Thai native, or an Indonesian native, or a Cambodian native, or a Vietnamese native. He will identify himself as Thai, Indonesian, Cambodian, or Vietnamese. No “native”.

So, what is a “colonial mentality”? A colonial mentality is characterized by a willingness of its holder to consider himself inferior to the colonial masters. Filipinos never objected to being typified as “little brown brothers” when in fact their colonial masters were overweight pale grandpas.

The terms “natives” and “little brown brothers” fit exactly the idea of “the white man's burden”, used as an ideological justification by Western powers to colonize the world.

Rudyard Kipling (1865-1936, Nobel prize 1907) coined the term precisely for the US colonization of the Philippines.

White man's burden

<https://muse.jhu.edu/article/209518>

In accordance to the white man's burden political theory, Western powers had a moral obligation to colonize the world (even if they would not have wanted to) in order to bring proper moral standards to the barbarians everywhere else. Which is why colonizing armies were always accompanied by hordes of missionaries.

While the US bases in the Philippines have been closed down, a leftover of the "white man's burden" in the Philippines are missionaries involved in bringing proper moral standards to natives, for example by rescuing child prostitutes in Olongapo.

It is doubtful whether such priests are guided by sympathy or a moral of helping those who suffer. Anybody who is guided by a moral of helping those who suffer would feel a need to address the worst suffering first, for example in Africa where millions of children live and die in agony, or in a country ravaged by civil war. Non-dangerous assignments are suspect, which is why the Catholic Church canonizes martyrs, and not those who preach morals from a safe distance.

Catholic missionaries in the Philippines are on a comfortable posting, and in a Catholic country with a colonial mentality, they are respected and unassailable. One can even nominate oneself, through obedient flock, for the Peace Noble Prize.

Furthermore, a self-elected assignment of rescuing child prostitutes is not only comfortable and safe, but also interesting. Who knows what goes on in the mind of a Catholic priest interviewing underage girls on their experience with sexual abuse. If such confessions would be written as fiction, they would be classified as child pornography. But for Catholic priests, the potential kick is not only legal but even moral.

3.2.2.3.1.25 Christian sex priests in Southeast Asia

No, not priests who preach sex. Unfortunately.

But priests who are not allowed to have sex. As a consequence, their minds are all clogged up with wicked sexual thought.

How can they be both, sexual and anti-sexual? They can, if they are moral campaigners against sex. Preferably as rescuers of underaged prostitutes.

That's hot. Interviewing young girls about sexual encounters with presumed perverts. "More detail, please... And then, what did he do then... And next, what next... Now, let's pray together, to Holy Mary, to Lord Jesus..."

After a few days, the presentation to the media. The priest in the press and on TV. The hero who single-handedly took on international sex syndicates where the police with all their firepower were afraid.

Baloney of course. No syndicates, a fabricated context, blown out of proportion. And it only works because the traditional media makes money of the topic. "SEX SCANDAL!!!" has always been the best-selling headline.

The traditional media doesn't care about what is really scandalous, they only care about selling copies, selling advertising.

Scandals far greater than underaged prostitutes, the dying of millions of children every year in Third World countries, primarily Africa, because of malnutrition or easily preventable diseases, are not a good topic for the media. It is unappetizing.

Everybody knows that it is ongoing, and that it is preventable. Everybody with a moral sense knows deep inside that he should donate half his salary for children dying of malnutrition or malaria in Africa. But people want to spend their money, not donate it, and they want to eat delicious food and have entertainment.

It is well-known in the media that if stories are run repeatedly about world hunger, or the ongoing suffering of children in Africa from malaria, readers will buy other newspapers. People don't want to be reminded of such stuff. They want to enjoy their meals without having pictures of starving children flashing before their inner eyes.

If a junior editor pushes topics such as children in Africa dying from malnutrition, he or she will never become editor-in-chief, and if an editor-in-chief doesn't keep such topics off the front page, he or she will sooner or later be fired by the publisher because the circulation of the newspaper drops, and that is contrary to the duties of the editor-in-chief.

Better to lift juicy stories about tourists in Asia who get caught with child prostitutes. For tabloid buyers who are not satisfied with their own sex lives, nothing is a better read than stories about other people who are in real trouble for having sex. It's the ultimate vindication for those who don't have sex.

Which is why a British tabloid spent a lot of money on the tracking down of a former rockstar in Vietnam.

It's not that the newspaper acted out of moral concern. It's the story. If they would be concerned with genuine moral issues, they would send their reporters to Africa to produce stories about children who suffer to death on a teaspoon of nutrition a day, which feeds intestinal worms more than it feeds the children.

Sex priests in Southeast Asia are very important for the media, and they are instrumental in creating severe distortions in the moral perception of the media-consuming public.

If sympathy for the needless suffering of other beings is the foundation of modern ethics, than there are millions of worse fates in this world, here and today, than the fates of some underage prostitutes who roam the streets of Third World cities and enjoy a high degree of personal freedom and a good amount of money which they typically perceive as easily earned.

Among the many worse fates that do not get attention from moral crusaders:

1. The plight of children dying of hunger and easily preventable diseases in Africa.
2. The suffering of those in captivity and tortured in prisons anywhere around the world. In most countries of the world, prison guards have a free hand in mistreating inmates.

Russia on way to legalising prison beatings

3. The slow and painful deaths from diseases, even in Europe and North America.
4. The suffering of people who are paralyzed for decades and forgotten in some closed institutions.
5. The suffering of the mentally ill who are maltreated by their guardians.

The fact that there are prostitutes under the age of 18 in Third World countries is a minor ethical dilemma, which is exploited by sex-negative feminists and their natural allies, the priests of religions that teach that sex is the root of everything evil. Their concern of such priests is not sympathy for girls under the age of 18. The concern is to experience sex by fighting sex.

3.2.2.3.1.26 Child torture, child murder in Africa

Here some links on child torture and child murder in Africa.

Compared to this much worse moral problem, all the attention on a few child prostitutes is but moral grandstanding. Grandstanding, too, because working on the moral problem of child prostitution guarantees huge publicity and media fame with an absolute minimum of effort and danger. We all know that the media anywhere in the world loves sex topics. But if readers are presented with real moral problems, they may not have the appetite to buy a newspaper the next day. Cheap trick number 1 if anybody wants international fame on the moral front: deal with the juicy topic of child prostitution.

Children suffer torture, rape and cruelty, NGOs report
<http://www.irinnews.org/news/2003/06/18/children-suffer-torture-rape-and-cruelty-ngos-report>

Amnesty deplores African rights record
<http://news.bbc.co.uk/2/hi/africa/3749633.stm>

Mauritania's deadly daily poverty
<http://news.bbc.co.uk/1/hi/world/africa/4219104.stm>

Ethiopia's children dying from malnutrition
http://www.unicef.org/infobycountry/ethiopia_26181.html

3.2.2.3.1.27 Animal rights and morals

For moral reasons, animal rights are a major concern of mine.

Christian egocentric fanatics may claim that animals have no soul, but science has long established that while animals fall short of humans in their intellectual capacities, their emotional apparatus is actually very similar. Any family that has pets is well aware of this.

That the emotional apparatus of advanced animals is highly similar to that of humans means that animals have largely the same feelings as humans do, especially the negative feelings of pain and fear.

Nevertheless, animals are frequently subjected by humans to the greatest cruelty. Who cares? Certainly not those Catholic priests and human rights activists who have serious problems with their own sexuality, and therefore are magically drawn towards any sexual injustice they can detect.

They concern themselves with sexist remarks in public, or the age at which sexually mature teenagers engage in sexual conduct, or the question whether woman who consciously become prostitutes do so on their free will, or whether such a career choice is always the collective fault of men.

At the same time, these Christian moral crusaders are indifferent to the torture and gruesome murder of animals on an Auschwitz scale.

They may claim that they don't want animals to suffer, but they share in the guilt of the animal torture and murder industries, because they direct so much of their moral efforts towards lesser evils.

Moral responsibility is always in proportion to what one knows of the world and to the moral energy one is equipped with.

A person who would have run an anti-smoking campaign in Auschwitz, but have supported the extermination of Jews, would be more offensive to the moral sense of a righteous observer than another who just did nothing.

So many of the Christian anti-sexual crusaders claim to feel sympathy for the sexually exploited, but in reality, they are only horny for the publicity they can attain in a misguided media that loves to publish lewd stories under the pretext of moral concerns.

These Christian crusaders and Catholic priests have no heart because too much sex is on their mind.