

Criminal Abuse of Women and Children



An International Perspective

Edited by
Obi N.I. Ebbe and Dilip K. Das



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Foreword

As is vividly illustrated throughout the pages of this book, abuse of women and children is not a problem unique to certain parts of the world. The exploitation of people, particularly women and children, does not stop at country or even regional borders. It transcends geographical boundaries, as well as economic, cultural, religious, political, and social divisions. It happens in developing countries and in developed countries. It occurs where there is economic destitution and where there is economic prosperity. This grievous reality highlights that so, too, must boundaries be transcended by measures targeted to prevent abuse, prosecute its perpetrators, and protect and assist its victims.

Responses targeted to end abuse of women and children and the impunity of those who abuse them begin with strong commitment from states. Essential to that commitment is the ratification of the United Nations Convention against Transnational Organized Crime and its supplementary protocols, including the Protocol to Prevent, Suppress, and Punish Trafficking in Persons, Especially Women and Children, and the Protocol against the Smuggling of Migrants by Land, Air, and Sea. Central to the spirit of these instruments and essential to their meaningful implementation is strong cooperation between states as parties in the protection and assistance of victims of criminal abuse.

These considerations guide the work of the United Nations Office on Drugs and Crime (UNODC), which in this context is proud to introduce *Criminal Abuse of Women and Children: An International Perspective*, the work of more than 20 academics and practitioners from around the world. From the different perspectives and experiences of these contributors, we are taken through the historical context of criminal abuse of women and children. We are reminded that abuse is not only physical but also deeply emotional and psychological. We are shown the diverse socioeconomical, cultural, religious, political, and familial contexts in which people are victimized. We are reminded of the particular vulnerability of children to exploitation and abuse and the role that poverty plays in fueling that vulnerability. Power relationships between men and women, between the empowered and the disempowered, between employers and employees are explored. The relationship between increased consumerism and the commodification of people is flagged. We learn about the role that culture and religion can play in victimizing women and children and, conversely,

the role that they can play in preventing abuse and protecting vulnerable people. Revictimization is presented not only as the repeated abuse of a victim but also as the continued abuse through the trauma of stigmatization and ostracization.

We are also presented with key lessons in collectively responding to these issues. We learn the power of informal mechanisms to operate alongside criminal justice systems and of the need for multiagency responses to harness strong international partnerships. We learn of the essentiality of community-based policing built on trust between law enforcers and those they are committed to protect. We are reminded that legislative responses alone are inadequate when they are not substantiated with strong education of both potential victims and potential abusers, of men and women, of employers and employees, of adults and children, of law enforcers, prosecutors, and the judiciary.

Although UNODC may not unequivocally agree with all of the views expressed in this book, it strongly supports the valuable discourse that is generated as a result of their expression. Beyond this, UNODC hopes that such multidisciplinary and cross-cultural dialog on abuse of women and children may contribute to multidisciplinary and cross-cultural action against it.

Anti-Human Trafficking and Migrant Smuggling Unit
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The Royal Canadian Mounted Police, British Columbia Institute of Justice, Office of the Solicitor General of British Columbia, Vancouver, and Abbotsford Police Departments (British Columbia), and, last but not least, University of the Fraser Valley (British Columbia) made it possible to gather all these experts under the auspices of the International Police Executive Symposium (IPES) at its 12th Annual Meeting in Canada (<http://www.ipes.info>). We convey our heartfelt gratitude to all of them for their generous hospitality and excellent arrangements for the meeting.

We are grateful to the United Nations Office on Drugs and Crime (UNODC) for the Foreword to this book, in which “it strongly supports the valuable discourse” and “hopes that such multidisciplinary and cross-cultural dialog on abuse of women and children may contribute to multidisciplinary and cross-cultural action against it.” We thank the Anti-Human Trafficking and Migrant Smuggling Unit of UNODC for this most valuable contribution. We are particularly grateful to Dr. Slawomir Redo of the Justice and Integrity Unit at the Governance, Security, and the Rule of Law Section at UNODC for his cooperation and support.

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Introduction

DILIP K. DAS AND C. M. JESSICA LI

An Overview

This book, *Criminal Abuse of Women and Children: An International Perspective*, presents the extent and causes of criminal abuse of women and children as well as how cases of abuse are handled in different parts of the world, particularly in Europe, Africa, Asia, the Middle East, and the Americas. The chapters from Australia (Chapter 18) and the United States of America (Chapter 19) do not directly address the primary concerns of the book, but they deal with some important issues connected with its theme. In 19 chapters, more than 20 academics and practitioners, through reviews, surveys, observations, interviews, and reviews of the literature, provide comprehensive analyses on forms of abuse and offer critical comments on the existing control measures for this phenomenon.

Readers will come across interesting cross-cultural, international perspectives on the topics discussed in the book, including the following:

- (1) Criminal abuse of women and children has been a disturbing phenomenon since ancient times; presently, it prevails in almost every corner of the world.
- (2) Each society has its unique causes for the criminal abuse of women and children; eastern and western societies appear to have totally different underlying forces for the same phenomenon.
- (3) The majority of the governments in the world have initiated prevention and control measures, but most of them are far from effective.

To tackle criminal abuse of women and children, numerous attempts have been made at cross-national or national levels. Human trafficking,¹ which involves a disproportionate number of female and child victims, has primarily focused on the criminal abuse of women and children. In response to this situation, the United Nations Office of Drugs and Crime (UNODC) formally launched in March 2007 a global initiative to fight human trafficking through raising the awareness of and fostering commitment to counter trafficking in persons, facilitating partnerships with governments and other related parties

¹ According to the United Nations, human trafficking is the acquisition of people by improper means such as force, fraud, or deception with the aim of exploiting them.

to mobilize resources to support action, and implementing correspondent projects on local, regional, and international levels (United Nations Office on Drugs and Crime, 2008).

Although the abuse of women and children is prohibited in legal terms in almost every country in the world, it prevails everywhere. Every government has put forth some effort to combat this offense through prosecution, relief work for victims, offering training to the staff serving in the criminal justice system, education for vulnerable groups, and the like. Unfortunately, all these interventions are far from adequate to tackle this problem effectively. Its root causes, namely poverty and inequality of power, have not been sufficiently addressed. Furthermore, the phenomenon of “globalization” has indeed intensified this problem. For instance, the increase of immigration from the east to the west in Europe has resulted in prostitution businesses breeding rapidly. Consequently, more and more women and children who are sexually exploited and abused have been victims of human trafficking. In most African countries, inequality of power among the two genders forces women to remain at a disadvantageous position in society. Their dignity and other human rights are not guaranteed, and so they are at great risk of being physically and sexually abused. In some Asian regions, the concept of “shame” brings the victims other harms: being stigmatized and excluded by the society. What is missing when formulating prevention against and treatment for the criminal abuse of women and children is “social integration” and “alleviation of poverty,” which are regarded as prerequisites.

The book is organized into five parts, each containing several chapters. The first part provides an overview of the criminal abuse of women and children. The second part takes the perspective from Europe. The third part contains the perspective from Africa, and the fourth part adopts perspectives from Asia, the Middle East, and the Americas. The fifth part presents applied perspectives.

Theoretical Considerations

Obi N. I. Ebbe presents a general picture of the criminal abuse of women and children in the first four chapters of this book.

Chapter 1 provides definitions and historical antecedents of criminal abuse of women and children. Criminal abuse can be physical, emotional/psychological, and sexual, and it is defined differently in different societies. Through an overview and historical survey, Ebbe shows that this kind of abuse and exploitation is related to the subordinate social status of women and children. In both ancient times and the Middle Ages, women were treated as second-class citizens.

Chapter 2 offers explanations in regard to the abuse of women and children by relating it to political power, religion, personalities of abusers, family violence, and socioeconomic conditions of the victims of human trafficking. Recent social phenomena, such as poverty and social gaps, have intensified this particular type of offense.

Chapter 3 provides a detailed account of criminal abuse of children. In western societies, family disorganization and alcoholism in families are regarded as contributing factors to this problem. Conversely, people's maladjustment to social and economic conditions in both developed and developing countries, such as when alcoholism and drunkenness of adults become more frequent, makes exploitation of children inevitable.

Chapter 4 is a comprehensive introduction to control and prevention of criminal abuse of women and children. It refers to informal control mechanisms (for example, close kinship residential patterns allow relations and family members to immediately intervene when an adult is physically battering his wife, sister, son, or daughter), religious intervention, and the criminal justice system. Still, there are obstacles to effective control of this offense. For example, many third-world countries do not strictly enforce the laws because of corruption, and legalized brothels exist in some countries. As indicated above, these chapters are intended to present a theoretical overview of the phenomenon of abuse of women and children.

Country Perspectives

This book covers the various facets of abuse of women and children and the control measures in 14 different countries. The chapters about the United States and Australia do not directly address the issues relating to abuse of women and children but dwell more on police strategies that can be conducive to investigation and control of this sensitive phenomenon. The chapter on Bahrain, unlike the chapters from the 13 other countries, contains only good news. This small country in the Arabian Gulf claims to be free from the abuse phenomenon prevalent in the other countries.

In Chapter 5, Maximilian Edelbacher gives an overview of the criminal abuse of women and children in European countries, including Austria, Bulgaria, Finland, Germany, Greece, Hungary, Luxembourg, Macedonia, Moldova, the Netherlands, Norway, Romania, Croatia, and the United Kingdom. Inequality in power relationships between men and women, prostitution, gambling, illegal immigration, trafficking in women from Eastern Europe, and child pornography all accelerate the criminal abuse of women and children. The Council of Europe also admits that sexual exploitation is still at a high level in European countries. There are more than 600 brothels in Austria, and more than 90 percent of the women come from foreign

countries, especially from the former dependencies of the Soviet Union. Among the countermeasures based on policy, legislation, and criminal procedures adopted in Austria, the victim–witness protection programs are worthy of attention.

In Chapter 6, Robert F. J. Harnischmacher provides an alarming picture of child sexual abuse in Germany. In 2004, 20,000 children were recorded in police statistics as the victims of sexual exploitation and violence. Meanwhile, rape of women is prevalent in this country. Nevertheless, the author reminds us of the high “dark figure” of unreported crimes attached to this offense. Harnischmacher also makes a connection between this type of sexual abuse and the nightlife; women and children are traded to the “red-light scene.” In fact, with the extension of the European Union and the growing population of Europe, Germany has become a paradise for Eastern European criminal activities. The police experts estimate that, since 2004, more than 140,000 prostitutes from Eastern Europe are illegally in Germany. Regarding child sexual abuse, the author points out the clues evident in a child victim, such as physical, behavioral, and emotional signs. In response to this problem, the Federal Ministry of Justice has reviewed the existing range of punishment. More stringent penal assessment of cases of sexual abuse has been suggested.

In Chapter 7, William Hughes looks at the trafficking of women and children that mostly results in assault and rape in the United Kingdom. The precipitating factors that facilitate trafficking, such as cheap travel among European states, poverty, poor education, technological advances, lack of international cooperation, and so on, are mentioned. To crack down on trafficking, some strategies are advised: a strong legislative approach, support to victims, a multiagency operational response, preventive and reduction strategies, as well as overseas partnerships. However, some obstacles are anticipated; one of the most important ones is noncooperation of victims with law enforcement agencies. The traffickers can use various means to threaten the victims, such as reprisal against their families back home or exposing their illegal residence status. A proactive prevention approach, the National Intelligence Model, is supported by the author.

In Chapter 8, Gabriel O. Ndolo states that criminal exploitation of women and children is rampant in Kenya. The author looks at the nature and extent of criminal exploitation of these two most vulnerable segments of the population in this country, offers reasons that contribute to this phenomenon, and also examines the existing strategies to deal with it. The author believes that the more economic and status power one has, the greater is the likelihood of one exploiting others. Unless social and economic inequality between genders and the problems of poverty are substantially eliminated, the hardship that women and children bear can hardly be lessened. To keep property in their hands is the most effective solution.

In Chapter 9, Antoine Azonhoume investigates criminal abuse of women and children in Benin, a small West African country with a high illiteracy rate of 35 percent. According to Azonhoume, the Benin people, as a result of cultural and poverty factors, violate the most elementary human rights every day. For example, according to the custom of “levirate,” a widow is forced to take as a spouse a member of the family of her departed husband, and she is required to sleep near the dead body of her departed husband before the burial to show her honor. Also, different kinds of child trafficking have been taking place in this country. In addition to making improvements in the citizens’ economic condition and educational opportunities, it may be beneficial to restrict the number of children per family.

In Kenya, in Chapter 10, Vicky Karimi uncovers criminal abuse of domestic female and child workers in that country. As a result of poverty and lack of education, engaging in domestic work is probably the only way for children and women to earn a living. Power inequality between employers and employees contributes to physical and sexual abuse. In some cases, children go unpaid. The author calls for a correction of the misconception of traditional sexual division of labor, a forum for victims to express their suffering, abolishing child labor at the national level, education for employees and their employers, and a comprehensive study to assess the current status of this problem.

As discussed in Chapter 11 by Lindiwe Mtimkulu and a South Africa Police Service team, criminal exploitation of women and children in South Africa is rampant. The authors found from the previous research studies that women are more likely to be abused by their parents, spouses, and relatives than by strangers. Similar to the situations of other countries, poverty and unemployment are believed to be the facilitating factors. In addition, a consumerist lifestyle that promotes the importance of possessions can lead to gender-based violence. Even worse, the myth that the rape of a child or elderly woman can cure HIV/AIDS intensifies the extent of the problem. Substance abuse by parents also plays a part in this problem. The chapter ends with some responsive measures, including the empowerment of victims and better integration of the government departments in charge of justice, safety and security (police), correctional services, social development, home affairs, foreign affairs, and the national defense force.

As described in Chapter 12 by Agbonkhese S. Moses, Olufunke Justina Aruna, and Michael Folami, trafficking in women and children in Nigeria is a new form of slavery. In fact, according to a 2001 United Nations International Children’s Emergency Fund report, 80 percent of young women engaged in prostitution in Italy are Nigerians; around two million women and children are trafficked each year. The authors state that the low recorded arrest rates and inadequate successful prosecutions of traffickers are related to the low social status of women and children victims in Nigeria. This makes Nigerians

ignore the criminality of human trafficking. To tackle this problem, poverty alleviation is of urgent need.

In Chapter 13, according to chief superintendent Victor Luga, the nature and extent of criminal exploitation of women and children are wide in the Philippines. Some children who are sexually abused at home eventually end up as sex workers. Luga describes clear categorizations of the girls engaged in different prostitution activities, for example, street sex workers, *casa* girls, bikini bar girls, karaoke bar girls, high-class prostitutes and international prostitutes, prostitutes in schools, prostitutes through the Internet, and the like. To tackle this problem, the Philippine National Police has undertaken some measures, such as giving information, promoting gender sensitization, and providing training programs for police officers on the protection of women and children. The empowerment of victims and their families is regarded by the author as essential.

In Chapter 14, Yateendra Singh Jafa presents a frightening picture of the criminal exploitation of women and children in this largest democracy in the world. According to Indian police statistics, in 2001, every hour one woman was sexually harassed, four were molested, six suffered cruelty by husbands and their relatives, and two were raped. Meanwhile, considerable segments of the children in India are neglected and victimized. For instance, 50 percent of the children between the ages of 6 and 15 are out of school as a result of poverty and a lack of access to educational facilities. Furthermore, there were cases of abuse of women and children by police and civil servants. Although the Supreme Court of India and the National Human Rights Commission have initiated several measures, problems still exist. Responsive administrations, police support, effective justice delivery system, and prompt as well as adequate actions against the guilty government officials are perceived by Jafa as essential prerequisites to counter this evil.

In Chapter 15, Wang Su-Huan and Chang Ching-Li discuss multidisciplinary criminal case processing for sexual abuse cases. The authors point out that more than 95 percent of all victims of sexual abuse in the Taiwan area are women, and more than 90 percent of the suspects are males; the average number of this type of case is between 13,000 and 19,000 each year. They identify three major characteristics of sexual violence that happens in Taiwan, namely, (1) low report rate, (2) low conviction rate, and (3) high repeated offense rate. Most of the workers serving the criminal justice system attribute the low report rate to victims' worry about "the damage to personal reputation." In fact, according to traditional Chinese belief, female purity is completely damaged after sexual abuse. Victims suffer from impaired relationships with their social networks. In summarizing the features of "reducing repeat interrogation for victims of sexual assault," the authors emphasize that "people" are the biggest asset to gear up the prevention efforts for this offense.

In Chapter 17, Elena Azaola describes and explains the phenomenon of commercial sexual exploitation of children in Mexico based on a study using qualitative and quantitative data collection methods. This chapter outlines the characteristics of the exploited children, who are predominantly girls between the ages of 13 and 18, and the exploiters, who are mainly Mexican men and some foreigners. Their clients are, as noted, primarily Mexican men from all sectors, ages, and social conditions. Such factors as poverty, previous sexual abuse by a family member, and substance abuse are discussed. One point the author makes is that “deterioration in sociability” weakens the intergenerational cohesion that is likely to make children less resistant to sexual exploitation. She also says that restoration of social cohesion is of great importance.

In Chapter 18, John Murray advocates that, if the philosophy of community policing is abolished or diminished in Australia, an adverse effect on investigations into the criminal exploitation of women and children will become unavoidable. According to Murray, successful prosecutions depend on information; a community–police relationship that is based on mutual trust is more likely to uncover matters that are helpful in identifying sexual exploitation. Meanwhile, in terms of prevention, only community policing can allow the community to focus on the importance of notifying early warning signs of sexual exploitation.

In Chapter 19, John Paul and Michael Birzer point out the shortfalls brought by the rise of the “getting tough on crime” message in the United States, adding that it would probably reduce the sense of safety in the community. Therefore, they propose reengineering the paramilitary police culture. It can be done through (1) implementing community policing as a mechanism for trust-building initiatives, (2) ending the over-reliance on technology by the police, and (3) removing the aggressive and military-style crime-fighting image.

Different from other contributors, the author (anonymous) of Chapter 16 indicates that criminal exploitation of women and children in the Kingdom of Bahrain is not prevalent. Official statistics reveal that the majority of Bahraini children (92 percent) are registered at government and private schools. Most of the women engaged in prostitution are non-Bahrainis. In addition to legal protection, education and social care mechanisms and some protective factors are worth mentioning, such as a small population (only 700,000 citizens total), Islamic values and Arab customs dictating caring for females and children, the Bahraini women’s adherence to tradition that keeps them away from being involved in undesirable deeds, strong family ties that encourage parents to monitor their kids closely, and the fact that the country is free from undesirable influences of international prostitution networks.

In brief, this book will enable the readers to understand that abuse of women and children is a universal phenomenon. As such, it calls for concerted global action as a whole as well as action at every level: national, regional, and local.

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Introduction

I

Definition and Historical Antecedents of Criminal Abuse of Women and Children

1

OBI N. I. EBBE

In all of the centuries of ancient, medieval, and modern times, a significant number of normal men and women, sadists, necrophiles, and pedophiles have penetrated sacred parts of women, girls, and boys against their will, the innocence of the girls and boys notwithstanding. In their ruthless, mindboggling acts, these societies' pathological men and women have made virgins bleed in pain and anguish, and boys and girls vomit in disgust.

What a society sees as abnormal behaviors, unfortunately, some of its members see as pleasurable activities. Some behaviors are condemned by tradition and custom, whereas some are proscribed by law. In either case, there are human beings who see violation of conduct norms and national legislation as a way of balancing the contradictions of the social system. For some human beings, disorder must challenge the social order, and order and disorder must exist in symbiosis.

Unmistakably, criminal minds look for laws to violate, and we have some men and women in society who see aberrant behaviors as normal behaviors because a society creates both behaviors and defines one as good and the other as bad. For some people, there is no difference between them, but some of those who see a difference between good and bad take delight in bad behaviors as their own identity.

Undeniably, some people are biologically or psychologically sick persons. Their biological and chemical makeup or their psychological development renders them incapable of engaging in normal behaviors, but they are not insane. Additionally, there are others who are not emotionally or psychologically sick, but their criminal behaviors are beyond insanity. They never demonstrated any signs of psychosis before their horrendous criminal acts: Jeffrey Dahmer, who confessed to killing and dismembering 15–17 young men and boys, putting their body parts in his refrigerator; visionary serial killers who claim that they killed in response to spiritual voices that commanded them to murder (Holmes and Holmes 1994; Albanese 1999); and “angels of death,” nurses who kill babies, such as Beverly Attill and Genene Jones.

We could assume that persons such as Jeffrey Dahmer, Ted Bundy, John Wayne Gacy, and visionary serial killers were possessed by the devil, because there are no empirical explanations for their behaviors. If satanic possession cannot explain these outrageous acts, then what made them commit such heinous crimes? Science has no explanation in those cases.

In this study of criminal abuse of women and children, we are going to see women and children abusers who had minds like those of Jeffrey Dahmer, Beverly Attill, Genene Jones, John Wayne Gacy, and Andrei Chikatilo. In the analysis and definition of abuse of women and children, we are going to see signs of legitimization crisis within the minds of some individuals as rationale behind prohibition of certain behaviors, especially in the areas of parents and their children, husband and wife, master and servant, and employer and employee.

Problem of Definition

There is no consensus among social scientists about what constitutes an abuse of a child when the child is under the care of a parent or parents or a guardian. However, societal norms set a line of demarcation between the boundaries of acceptable corrections of a child and physical, emotional, psychological, and mental injury to the child. In traditional societies or non-industrialized societies of Asia, Africa, South America, and the Middle East, customs and traditions set the boundaries of conduct norms. In some of these traditional societies that were colonized by Europeans, the colonial law did not effectively nullify the conduct norms and the traditional methods of treating women and children.

In more advanced industrialized countries, such as the United States, Russia, the United Kingdom, Germany, France, Italy, and the Netherlands, the nature of economic organization created alienation and consequent breakdown in family cohesion. The breakdown in family cohesion brought high divorce rates and the consequent abandonment of children. The disorganized family structure brought stress, frustration, and aggressive behavior within the family. In these advanced economies, laws instead of conduct norms had to be used to define and control behaviors and attitudes. Therefore, the definition of abuse of women and children is not the same in all countries.

Unmistakably, what is child abuse in the United States may be a normal parental or teacher's expected minimum correction of the child. Similarly, a man's severe admonition of his wife with a push that lands her on the couch may be construed as wife abuse in the United States but not in many societies in Africa, the Middle East, and South America. Furthermore, the women may not see that she is being abused. She may see it as a customary response from her husband for what she has done wrong.

Definition

Abuse of women and children can take three forms: physical, emotional/psychological, and sexual. Abuse of a woman or a child is any act or failure to act that is based on violence that is very likely to lead to physical, emotional, psychological, or sexual harm or injury. Also, it includes any extortionary threats of imminent harm, comprising coercion to unwanted acts, denial of financial support, constant threats of divorce or abandonment, and deprivation of peace of mind.

Deductively, physical abuse of women may include pushing, pulling hair in anger, kicking, punching, choking, head bumping, stabbing, twisting the ear, mutilation, biting, aggravated assault, and murder. Sexual abuse of a woman may include nonconsensual kissing, rape, unwanted squeezing of the breasts, forced prostitution, forced pornography, forced undesirable sexual acts, forced oral and anal sexual intercourse, forced sex with a dog, forced group sex, or forced participation in a drunken orgy.

Emotionally and psychologically, a woman is abused when a man poses an extortionary threat to harm her or her children if she fails to meet his demands. This threat is very traumatizing when such a threat is repeated frequently and from a husband or a long-time boyfriend, including verbal condemnation of the worth of the woman, belittling the woman in a public place, refusing to allow the woman to leave the house alone for shopping or to meet other women (forced isolation from others, including the woman's parents), setting the woman against her children, telling lies against the woman (his wife or girlfriend), refusing to communicate with the woman (physically and verbally), destroying the woman's precious personal property, such as clothes, jewelry, and wares, prohibiting the woman from certain expenditures and buying clothes for herself, warning the woman about the dangers of divorcing him, and stalking.

In the area of abuse of children, corporal punishment is illegal in most western societies. The societies "spare the rod and spoil the children." In third-world countries and semitertiary economies, corporal punishment is allowed in schools and in family homes. This is because, in these third-world countries and semitertiary societies, alcoholism and drug addiction among parents and school teachers are virtually nonexistent. In effect, there is little or no chance of abusing the child through corporal punishment. In advanced economies, alcoholism and drug abuse play a significant role in some parents and school teachers physically abusing the kids. In effect, corporal punishment had to be abolished both at home and in schools. Therefore, what constitutes child abuse in America may not be child abuse in Ghana, Kenya, Mexico, or Nigeria. For instance, there are 12 behaviors that are defined as status offenses in the United States: "Truancy from school, sexual misconduct, using profanity, using tobacco, using alcohol, disobeying school

officials, curfew violation, idleness, running away, disobeying parents, having delinquent friends, and immoral conduct” (Siegel and Senna 1981). Under the *parens patriae* philosophy of the juvenile justice system in the United States, “status offenders are put in the hands of the juvenile court, when it is determined that the parents are unable or unwilling to care for or control them, and their behavior will eventually hurt themselves and society” (Siegel and Senna 1981). In contrast, of the offenses listed above as status offenses in the United States, only two of them (sexual misconduct and curfew violation) can bring a juvenile to the attention of the police and the juvenile court in Nigeria (Ebbe 1988, 1992). An adult can also be arrested and prosecuted for sexual misconduct and for curfew violation, thereby making them nonstatus offenses in Nigeria. It is important to note that juvenile use of tobacco and alcohol is not deviant behavior in Nigeria; therefore, such use is by no means a delinquent act. Although the other six status offenses (truancy from school, using profanity, disobeying school officials, idleness, running away, disobeying parents, having delinquent friends, and immoral conduct) constitute deviant behavior, they are not legal violations in Nigeria and, consequently, are not reported to the police. Parents, the juvenile’s peers, the school headmaster or principal, and the community or village members act as informal control agencies for such behaviors (Ebbe 1988, 1992).

Of all the 12 status offenses in the United States, 10 can be handled by a parent, headmaster, class teacher, or school principal in Nigeria. Any punishment given to the child will not be labeled child abuse, and no child or any other person will “call 911” or emergency services.

Unmistakably, a school headmaster or principal taking a severe disciplinary action commensurate with the gravity of the offense against a child or juvenile, anywhere in the world, should not be construed as child abuse. Therefore, physical abuse of a child should be defined as any battery or corporal punishment meted out to a child that goes beyond the use of reason and minimum standards of discipline.

A child may be abused through neglect. When a parent or guardian deliberately refuses to provide a child, under his or her care, the necessary basic needs and care when that parent or guardian is capable of providing those needs or care, then that becomes the child neglect form of abuse. For instance, in the heartrending book *A Child Called “It”: One Child’s Courage to Survive*, authored by the victim Dave Pelzer (1995), when his mother routinely refused to feed him while his siblings were fed, that is the neglect form of child abuse.

Emotional, psychological, or mental abuse of a child is often perpetrated verbally. When a threat of future harm or punishment is made routinely against a child for very insignificant errors and the threat is sometimes carried out and sometimes not, the child is continuously mentally tormented. Nagging, scolding, warning, defining the child, qualifying the child, comparing the

child with bad kids, lying against the child, and blaming the child on a regular basis will emotionally and mentally drain the child, especially when all of the above come from a parent or guardian. It is even more traumatizing to the child if the sight or presence of the child provokes the parent or guardian. This prompts the parent or guardian to instantly rebuke the child for no reasonable cause, just like in the case of Dave Pelzer. What happens in such a situation is that the child's heart drops into his stomach at the sight of his hateful parent or guardian. It becomes a living hell for the child. Dave Pelzer, whose mother fed him ammonia, gave him a used diaper of his younger sibling to eat, and made him eat what she forced him to vomit, "prayed for the world to end" (Pelzer 1995, 62–69). The end of the world would prevent him from meeting his mother that afternoon. It is mental torture for a boy to live like this under his mother's roof with a father whose absence is better than his presence.

At ages of 10 and 13, I lived a life almost like that of Dave Pelzer but not in the hands of my dear mom. Instead, it was in the hands of my elder half-brother, Sam. He was an elementary school teacher. He was single, and I was his house boy. I had to do everything a village wife had to do in the way of cooking meals, fetching water from a stream three miles away, fetching firewood, sweeping the rooms and compound, and washing my master's clothes. And I was only ten years old. However, all of the above were not abuses to a 10 year old in my culture. The abuse was in Sam never appreciating what I did. Everything I did was verbally condemned. In most cases, I was flogged for irrelevant mistakes; I cooked while in tears because I had been flogged for arranging the chairs in the living room in a manner that he did not like or I walked into the living room from the kitchen and unexpectedly saw him making love on a cushion chair with one of his girlfriends in broad daylight. Although I was the person cooking and preparing the meals, I was starved. Every food I cooked was measured. He knew the amount that I was to bring to him. If the amount I brought to him was less than he expected, he would come to the kitchen and take some of the small portion that I had left for myself. On many occasions, what was, in fact, left for me to eat only provoked my appetite and hunger. I had already been warned not to eat my food until he had eaten. This is because sometimes he would return in the evening in the company of one of his girlfriends; he would take all the food for dinner for himself and his girlfriend and left virtually nothing for me. Each time I visited my hometown, usually on foot, which was 15 miles away, my mother would notice that I was not eating well. She commented on that, but I never acknowledged it for fear that Sam would flog me.

The worst of the emotional and mental torture that I experienced at the hands of my half-brother/master was when he told me to make soup with a type of coco-yam that only a very poor woman would use to make soup among the Igbos. It is called *ede-eko*. After this type of coco-yam is pounded

and put in a soup to thicken the soup, it leaves some small balls of coco-yam in the soup. There are some housewives who could handle *ede-eko* very well in making soup, but I was 10 years old and did not know how I could prevent the small balls of coco-yam from being left in the soup. So after I made the soup and some small balls of coco-yam remained, Sam grabbed a kitchen broom and hit me with it all over my body, head, back, legs, and hands while I writhed in pain on the kitchen floor. My whole body had blisters from the broom. Two of the school teachers living next door at the “teachers quarter” ran to my rescue, but it was too late. Before they could force the entrance door open and get to the kitchen area, Sam had exhausted his physical energy and walked to his bedroom. The two teachers picked me up and told me to go and clean myself. When the teachers left, Sam went to the kitchen and scooped out small balls of coco-yam in the soup and put them on a plate as I stood by watching him. He ordered me to eat the small balls of coco-yam and said, “That will be your dinner.” I was very hungry. I had never eaten something like that before. Because I had no choice, I ate it. I did not tell my mother and father about this and the other abuses before this one. My mother was going to learn about all of these physical and emotional abuses three years later.

The academic year was coming to an end, which usually ended in December in Nigeria in the late 1950s to 1960s, and Sam was to enter a teacher training college for the next two years. I heaved a sigh of relief.

For the next two years, I went to a school in my hometown, St. John’s Catholic School, and lived with my mom and dad in a peaceful polygamous family of five wives and 19 children in 11 separate brick houses, including my father’s private customary court. During this period, I actually had time to play soccer with some other kids, a luxury I did not have while living with Sam.

I was 13 when Sam completed his teacher training courses, and I had to live with him again according to my father’s orders. He was posted at a Catholic school about 18 miles away from my hometown. The town where the school was located was in a different county (Okigwe district) from my own county. Schools in my home county (Orlu district) were not charging tuition fees at the elementary school level, but schools in the Okigwe district were charging tuition fees. My father, who was 80 years old and a flag bearer of Western education in my town, had declared that he was old and that all the money he had saved was going to be for his burial ceremonies. Sam was expected to pay my school fees, because I was living with him and serving him and he was still single. However, Sam refused to do so. My mother, a hard-working businesswoman and farmer, took it on herself to pay my school fees although I was a servant to a son of her co-wife in another district/county. Sam had a younger brother, Malachy, who was four years my junior living with us, and he was paying his school fees. Despite the fact that my mother was paying my school fees and giving us some food stuff each time I visited

home, Sam treated me like a cur in the household. Everything I did was held in disdain, and I was an eyesore to him. Everything his young brother did was treated as excellent, although Malachy often cursed him and talked back to him, which I would not dare.

My only happiness throughout this second time of living with Sam was my brilliant performance at school. I was in Standard Four (America's sixth grade), and I was at the top of my class in three key subjects: Mathematics, English, and General Knowledge. However, Sam's scolding, nagging, flogging, threatening, and refusal to buy my textbooks, exercise books, pens, and pencils frustrated my mother. She began to question me as to why I should continue to live with Sam. I refused to give any response. It was two months before mid-year. The deadline to transfer back to my home county's school, Saint John's Catholic School, Umuobom, had passed. Another option was returning to live with my parents; I hoped that my dad would see the injustice of my being a house servant to my elder half-brother while my mother paid my school fees and bought my textbooks and stationary. That prospect was looming when my school was preparing for the Saint Michael's annual sports competition among all the schools in the large Urualla Parrish. I was allowed to compete at my school. In the three-legged race, my partner and I beat every competitor at the school.

The Saint Michael's sports events always lasted for two days. The first day is the heat, and the second day is Saint Michael's Day, the final competition. My half-brother Sam was jealous of my successful performance in three-legged race, so he stopped me from participating so that I would not receive any accolades. He was the school games master, so his decision was final. He told me to stay home and not to participate in the Saint Michael's sports competition. He left for the Saint Michael's events in the company of his younger brother, who had no event in which to compete. My training partner had to enter the competition with another boy who we never trained with at our school. They were able to win the heat. On the final day, they came in second place. When he returned, he came to me and said, "Obi, if you and I had paired up at the St. Michael's three-legged race, we would have taken first place." "Really?" I asked. "We would have given the second pair many yards behind us," he added on the verge of tears. Instantly, it rang like a bell in my mind that my elder half-brother, whom I loved so much, did not love me. It was not long before I gained my final freedom.

The straw that broke the camel's back came when my school levied one shilling on every student from Standard One through Standard Five for the preparation of the coming of the Catholic bishop to administer the sacrament of Confirmation. My stingy half-brother/master ordered me to go to my mother to get the one shilling. In the early 1950s, one shilling was a lot of money. At that time, one shilling could buy you pants. When I reluctantly and inevitably told my mother that my school wanted us to contribute one

shilling for the coming of the bishop, she raised her face and eyebrow in anger and indignation as if I had stabbed her, but the anger was not toward me. "What did Samuel say about it?" she yelled. "He told me to come and tell you," I replied. "So, Samuel cannot pay one shilling contribution for you. Now, you must come back here and live with me. There are many things you can do for me in this house, so that I can see the benefit of my paying your school fees and all school expenses. You can walk 18 miles to school from here or drop out of school until the end of the year," she declared. My mother gave me the one shilling and I went back to school and paid it. Four days after I paid the one shilling, it was Friday. Before going to school in the morning, I put all of my life's belongings in my school bag. After school, I headed to my hometown without telling Sam. I left him with his younger brother Malachy. I walked 18 miles to school for one week before one of my classmates informed me that he told his mother about me, and she said that she knew my mother and that I could live in her house and attend school from there. I was pleased, and my mother and I went with my boarding cooking ware and food to thank my friend's mother.

My elder half-brother Sam never confronted me at school to ask me why I left, and he never came to my mother's house to ask why she withdrew me from serving him.

Throughout the period that I was living with Sam, I was under mental torture and emotional distress. It has to be understood that physical abuse may leave invisible scars and be forgotten, but emotional abuse lasts a lifetime. Each time an abused child remembers it, even as an adult, the pain returns.

Shown above is what may constitute physical, emotional/psychological, and mental abuse of children, demonstrating that the problem of defining abuse is real. As crime is relative to time and place, so, too, is what constitutes abuse of women and children, and is not of modern origin. Therefore, let us look at the phenomenon in the history of human society.

Historical Antecedents

From the ancient times to the medieval epoch, patriarchy reigned supreme. The adult married male was the indisputable head of his household. His wife and children lived at his mercy and disposal. Throughout the cultures of the world in ancient times, traditional norms did not protect women from men's aggression as we have them today. The nullification of female authority and equal status at home and in the community in the ancient period was kept alive by custom and tradition. This custom was kept alive even up to the Roman times of the medieval period. For the Romans, a woman was to be seen but not heard. She was kept at home for the pleasure of her lord, her husband.

In the Dark Ages or medieval times, it was a taboo to give formal school education to a woman. In fact, medieval universities, including the University of Timbuktu (Mali) near the River Niger in Africa, the University of Paris (France), the University of Bologna (Italy), and Oxford University (England), had no female students at all. Oxford University, which was started by monks in 1092, did not admit women until the late 19th century. In both ancient times and the Middle Ages, women were treated as second-class citizens in most societies of the world, a derogatory classification that survived into modern times in some societies in the Middle East, Africa, and Asia, and in western societies until the 20th century.

Women were the subjects of sacrifices to gods of ancient, medieval, and early modern societies of the pre-Christian period. Next to women in human sacrifices were girls and boys. In a modern account, *Things Fall Apart* by Chinua Achebe (1959), when a woman from a certain town was brutally assassinated by a man from a neighboring town and the offender was known, the whole town was seen as the offender. The victimized town started to prepare to wage a war against the offending town. To ward off the calamities of war, the people of the offending town met with the victimized town to peacefully settle the matter. The solution agreed on was for the offending town to give a young woman to replace the murdered woman to the victim's husband and give a boy, named Ikemefuna, to the victimized town to offer as a sacrifice to appease the earth-god who was desecrated. Okonkwo was appointed guardian of Ikemefuna. On one ill-fated day, Okonkwo and some elders took Ikemefuna on a short trip, but the boy Ikemefuna did not know that the trip was going to be his last one with Okonkwo, a man he called "Daddy." On that day, Ikemefuna was slaughtered for the earth-god of Umuofia town (Achebe 1959). The sacrifice of women, boys, and girls was common in all primitive societies.

Sexual Atrocities in the Castles and Corridors of Power in Medieval Times (500–1453 AD)

Ancient religious practice was fraught with paganism, and paganism often used human beings as sacrifices to the gods. Such sacrifices mainly involved children. Undeniably, the Middle Ages (the Dark Ages or medieval times, 500–1453) inherited some of the pagan practices of ancient times.

The Christian doctrines of the medieval times condemned the pagan practices of the ancient period. Unfortunately, the Christian doctrines about sexual norms were very rigid and very hard for some Christians to adhere to comfortably. The previous pagan rules were very open about sexuality. The pagan methods were unmistakably demonism or satanism but were very attractive to follow with regard to sexual practices. Consequently, some

Christians dropped Christianity and followed satanism (Klaits 1985; Purkiss 1996; Russell 1972; Summers 1992). Some fallen priests (renegade priests) joined the satanic cults and offered human sacrifices as a means of solving the various problems of the cult members (Wedeck 1961).

Throughout the Middle Ages, pervasive desires to fall in love or to get a man in love were very strong and prevalent. Consequently, philters and love potions emerged in satanic cult masses. Men and women sought the love of each other by diabolical and irrational means. To achieve one's aim, he or she had to resort to diviners, witches, or sorcerers, who prepared philters and love potions to get the love of the man or woman desired. These philters and love potions were prepared, in the main, with the blood and pubic hair of virgins, the blood of children, and the genital parts of boys, girls, and children (Taylor 1815; Wedeck 1961; Masters and Lea 1963; Rohdes 1925).

During the Dark Ages, there grew up a young boy with a great fortune, who became a hero as well as a French nightmare. He was Gilles de Rais (1404–1440). It is necessary to tell his story for one to see the picture of satanic religion in medieval society and the criminal use of women and children in that era.

Gilles de Rais was born in 1404, and at the age of 11 he inherited a great fortune and increased it by marrying a very rich woman, Catherine de Thouars, at the age of 16 (Masters and Lea 1963; Trevor-Roper 1969). Rais was a devout Christian, handsome, and very skilled in military strategy. He was so brave that, at the age of 20, he fought and rode by the side of Joan of Arc (1412–1441). In fact, he was the chief lieutenant of Joan of Arc. His youthful meritorious bravery earned him the love and admiration of King Charles VII (1403–1431), who awarded him the title of Marshal of France (Masters and Lea 1963; Cavendish 1985).

In the affairs of men and women, for every bright surface, there must be a darker speck. That is the epitome of the greatness of Gilles de Rais. Rais entered into a love affair despite his wealthy wife. Satan always strikes where there is peace. Rais was engulfed in this ill-fated love affair. He “became the platonic lover of Joan of Arc,” a woman “whose ‘voices’ dictated that she save France” (Masters and Lea 1963). Rais was the guardian and protector of Joan of Arc.

As an Englishman would put it, “if wishes were horses, beggars would ride.” Things fell apart when Joan of Arc was captured and burned at the stake. Gilles de Rais felt that all of his spiritual devotion to God was in vain. He felt that the Maid of Orleans, Joan of Arc, was betrayed by the Catholic Church. Consequently, he turned himself into a satanic fiend unrivaled in the narratives of heinous perverse crimes against humanity. Rais resorted to acts contrary to the worship of God. He felt that satanic services to achieve one's goal quickly were better than God's way.

With the loss of Joan of Arc, a woman Rais had seen as with God, indomitable and invincible, yet who failed to protect her, called Satan to be his

guard. He swore never to have sexual intercourse with another woman for the rest of his life. He abandoned his wife and their only child and hid himself in his castle at Tiffauges. His welcomed companions became dissolutes, sycophants, and wastrels. His wealth of gold was spent in “several rounds of lavish orgies.” When his wealth disappeared, he resorted to alchemy. His castle became a concentration of alchemy laboratories.

Rais was not getting what he wanted from the alchemy laboratories. All of the attempts by Rais with the alchemists and magicians did not yield any gold. At one hopeless point, an Italian renegade priest, an alchemist and sorcerer, Antonio Francisco Prelati, told him that “a mortal cannot hope to achieve the transmutation of base metals into gold without the help of Satan” (Masters and Lea 1963; Klaitis 1985). The former priest Prelati also told him that, to get the help of Satan, Rais must commit and dedicate the most abominable and horrendous crimes in his name. Without hesitation, Rais lured hundreds of boys to his castle. With the help of the renegade priest, he killed the boys in his chamber and used their blood to write evocations and formulas. Satan did not respond; no ordinary metals were changed into gold. However, in the process of seeking gold by satanic means, he found “sadistic satisfaction and pleasure” in the torture and killing of innocent children whom he lured into his castle. Before he was caught, he killed over 800 children (Masters and Lea 1963; Trevor-Roper 1969).

Satan always gets the blood of his man. Gilles de Rais was Satan’s man, and Rais had no place to hide. After the many missing boys and children were traced to his castle, he was arrested on September 13, 1440, at the order of Jean, the Bishop of Nantes. The great Baron Gilles de Rais was brought to trial. He was charged, among other criminal violations, with “the killing, strangling, and massacring of innocent children.” Also added to the charges were “evoking demons, making pacts with them, and sacrificing children to them” (Masters and Lea 1963; Rhodes 1965). To avoid torture, Rais confessed his crimes before the French tribunal. Given his high position in the French royalty, he was granted the mercy of being strangled and burned. His family was allowed to pick up his corpse and subsequently buried him in a Catholic ceremony in a Carmelite churchyard. Those who helped Rais kill the innocent children, including Antonio Francisco Prelati, were given months of imprisonment. The ecclesiastical and civil authorities seized a fabulous amount of wealth left by Gilles de Rais.

When satanic sacrifices were going on in the castles and corridors of power, obviously not all of them were detected. Additionally, small towns and villages had their individual satanic diviners who used boys and girls to try to solve the problems of their consultants. Many of those satanic diviners were never caught or reported. They slipped into the category of hidden crimes. So the number of children slaughtered in the Middle Ages for satanic sacrifices is inestimable. The abuse was like a normative behavior in the minds of the satanic sadists.

Now we are going to investigate the centuries following the Middle Ages. The early modern times were not much different from the medieval times when it comes to Christianity and Satanism.

Sexual Atrocities in the Castles, Kingdoms, and Corridors of Power of the 16th to 18th Centuries

Modern times, especially from the 1500s to the 1700s, inherited the atrocities of the medieval era. In the kingdoms of modern kings and queens, unspeakable atrocities were committed against women and children. In those kingdoms, abuse of women was not only a prerogative of men. Many women in history slaughtered their fellow women and children. Sex-driven monsters pervade the pages of history. Countess Elizabeth Bathony of Hungary and Catherine La Voisin of France are the most notorious erotic criminals in history (Masters and Lea 1963). Sadistic sexual perversion drove their thirst for the blood of young women and girls.

Countess Elizabeth Bathony was a sadistic sexual monster. In a very short time, she murdered more than 600 children after sexually molesting them and then used their blood as body lotion. It was an assigned duty of one of her maids and a former lesbian lover, Barsozny and Otros, to procure and kidnap girls for the countess. These individuals attracted the girls and unsuspecting young women with promises of jobs in the castle. In some cases, they lured the girls to a secret location near the Castle Csejthe and drugged them until they were incoherent or beat them into insensibility (Masters and Lea 1963). These girls were then locked in a room. At the order of the countess, a group of the girls were brought before her, and she and her lesbian lover and the kidnapped girls engaged in sexual orgies. In a predesigned method, the girls were killed one after the other. To rejuvenate herself, or so she believed, she bathed herself in the blood of the dead girl. No one suspected her of such monstrous evil because she was very beautiful and of royal blood. Besides, she was a widow of Hungary's great "Black Hero" and cousin to the Prime Minister of Hungary, Gyorgy Thurzo. "Kings and Cardinals, bishops and judges, sheriffs and governors bore proudly the name Bathony...The great Sigismund Bathony, Prince of Transylvania, was her kinsman" (Masters and Lea 1963). It was not easy to accuse her of any murderous acts when it became evident in the peasant town that many girls and children were missing. Undeniably, the odoriferous deaths, torture, and unfathomable lesbian orgies engulfed the countess in an ominous aura.

Unmistakably, Countess Elizabeth Bathony could not escape the law of commensurate desserts, because she was surrounded by her witch nurse, Ilona Joo, and other witches, magicians, and sorcerers who convinced her that human sacrifices and her bathing in blood would make her look younger

and more beautiful (Masters and Lea 1963). In their sacrifices, they used the skulls and bones of small children. In a short time, Elizabeth and everyone involved in her schemes started to derive profound erotic pleasure from sadistic orgies of torture and the killing of young girls.

These young girls were not murdered instantly. If it had been so, it would have been more merciful. Instead, their blood was drawn piecemeal as the need arose. It could take a week before a young girl died. The girls' hands and legs were slit with knives and blood was drawn for rituals and baths. The torture chamber was a pool of blood (Masters and Lea 1963).

Unmistakably, there is a time in the life of a professional criminal when reason will disappear and being caught becomes inevitable. Eventually, the frequency of girls and children going missing set off a cloud of fear and suspicion. Nobody knew which direction to focus the suspicion. Rumormongers were at work in every nook and corner of the towns and villages. Any mention of Countess Elizabeth Bathony having some girls who visited the castle but never returned was quickly discarded. This is because it was inconceivable for a widow of the great "Black Hero," a lady of royal ancestry, surrounded by the elite of Hungary as kin, to besmear her hands and royalty with heinous acts of such a bloodthirsty nature.

Countess Elizabeth and her maids and guards never had a second thought about being caught and the consequences of their sadism. She was in ecstasy, but she did not know that the dark clouds of rumors were gathering. Rumors of the happenings at the Castle Csejthe reached every village, and servants in the corridor of power at King Matthias of Hungary told the king of the rumors. However, the prime minister was not willing to investigate the allegation against Countess Elizabeth Bathony. When the village priests headed the campaign against the happenings in the castle and alleged that the castle was a home of vampires, the prime minister had to direct the investigation himself.

Given the great status of Countess Elizabeth Bathony, the prime minister, the governor, the priest, soldiers, and policemen invaded the castle on New Year's Eve, when the countess and her co-sexual vampires would least expect any outside disruption. As the team of invaders quietly and carefully approached the castle, they found the entrance gate unguarded. Near the threshold of the door of the great hall "lay the pale, lifeless body of a young girl, the blood completely drained from her body" (Masters and Lea 1963, 20). At a short distance from the door, they saw another girl who was still alive. They noticed that her body had been repeatedly slit and a large amount of blood drawn. Farther on, they saw some bodies of murdered girls chained to a pillar. Their blood had been drained from their bodies. In the dungeons of the castle, the invaders "found several dozen children, girls, and women many of whom had been bled repeatedly by the Countess and her household." Others had not yet been molested and were "fat and in excellent health, for all the world like animals ready to be shipped off to the slaughter