



Ronald M.
HOLMES

SEX Crimes



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Preface and Acknowledgments

There are few topics that capture the attention and imagination of Americans more than sex crime and the sex criminal. Crimes such as rape, lust murder, and child molestation appall and disgust, as well as fascinate, most Americans. Serial killers, anthropophagists, triolists, rapists, and frotteurs all galvanize the concern of those who are victimized and those who experience their actions secondhand, through the media.

In lecturing throughout the United States on sex crimes, psychological profiling, and satanic and ritualistic crimes, I am constantly being told stories about the sex acts and habits of people who mainly come into contact with the criminal justice system in general and the police in particular. Realizing there is a dearth of information regarding the wide variety of sex crimes and sex criminals, I set about gathering information about sexual attitudes and behaviors, and sex offenders and their offenses. In gathering information for this text, I researched books, articles, and case studies. I also conducted personal interviews and carried out written correspondence with several infamous persons; Ted Bundy, Doug Clark, John Gacy, Wayne Williams, and others either spoke or wrote to me about violence while typically maintaining

their own innocence. Regardless of these men's crimes, each has his own point of view. One in particular (not mentioned by name) provided a great deal of information, especially concerning fantasy and sadism. Caught in a web of violent fantasies, he carried out many cruel sexual attacks on women and children. In prison for the rest of his life, this man has given me more information about what happens in the mind of a sex criminal than all of the reading I have done in my years of research.

Of course, there are many others to whom I owe a debt of gratitude. In no particular order, I would like to list a few: Dr. Al Carlisle, Utah State Prison; Sgt. David Rivers, Dade County Sheriff's Office; Lt. Jeff Moody, Louisville (Kentucky) Police Department; Capt. Ralph Hernandez, Broward County Sheriff's Office; James Massie, Kentucky Probation and Parole Office; Anne Rule, author; Sgt. George Barret, Louisville Police Department; Bob Crouse, seminar manager for the Southern Police Institute; Joyce Wilson, Louisville Rape Relief Center; Maj. Edward Mercer, Louisville Police Department; Det. Walt Parsons, Arvada (Colorado) Police Department; Chief of Police Jerry Beavers, Asheville (North Carolina) Police Department; Dr. George Nichols, chief medical examiner for the Commonwealth of Kentucky; Dr. R. F. Greathouse, coroner, Jefferson County, Kentucky; Dr. Edward Latessa, University of Cincinnati; Dr. Larry Gaines, Eastern Kentucky University; Norman Pomrenke, past director of the Southern Police Institute; Dr. Gary Sykes, director of the Southwest Police Training Center; Father Jacobson, Oregon State Penitentiary; and Blaise Donnelly, Sage Publications.

I would particularly like to thank my wife, Tootie. She still shakes her head at my research and writing efforts. My sons, Craig, Steve, and Terry, deserve some attention because of the remarks made to them about their dad's work. I thank them all. They are the important people in my life.

Ronald M. Holmes

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1

Sex Crimes in the United States: A Brief Overview

During an interview the year before he was executed, serial murderer Ted Bundy told me the following story. The killer of 12-year-old Kimberly Leach had a rich fantasy life. “He [the unknown killer, Ted said] entered her vaginally from the rear, pulled her head back by the hair and slit her throat. The most powerful orgasm this person ever had” (author’s files). Refusing at the time to admit any culpability for any crime, Bundy stated that he had been around enough criminals to have an understanding of their fantasies and actions.

These statements reveal a personality that has made a vital connection between sexual pleasure and violent aggression. In no society can such actions be deemed either permissible or desirable. The taking of another person’s life or the deprivation of another’s liberty in pursuit of one’s own pleasure is not tolerable in a civilized society. However, not all sexual aggression takes such extreme form.

Sex has been with society forever, and the purpose of sex as well as the roles of men and women have changed over the years. That humans primarily

TABLE 1.1. Standards of Sexual Behavior

<i>Standard</i>	<i>Description</i>
Statistical	what most people do
Religious	what one's religion permits or prohibits
Cultural	what one's culture encourages or discourages
Subjective	persons judge their own behavior

"copulate to populate" is no longer true. Now, it appears that many people "copulate to recreate."

WHAT IS NORMAL SEX?

To answer such a question is to open a Pandora's box. What is normal to one person may be very bizarre to the next. Individual differences notwithstanding, however, there are standards in any society that determine acceptable behavior.

All societies regulate the behavior, including the sexual behavior, of their members. There are some sexual behaviors that many societies find totally unacceptable, deeming them repugnant. For example, in the United States, incest is against the law in every state. This does not mean, however, that everyone abides by the same set of laws and standards.

SEXUAL STANDARDS

There are at least four standards used to determine "normalcy" (see Table 1.1). Of course, not everyone agrees on which standard is the most important or is applicable in a particular case. The decision to cite a norm depends not only on the person but also on the general and particular circumstances.

Statistical Standard

If more than half the people in a sample commit or perform some act, this norm could validate normalcy for that group of people. For example, it may

be that in the United States today more than 50% of all once-married persons have ended a marriage in divorce. Is it normal to be divorced? If one uses only the statistical standard, then it is indeed normal. Another example: If more than 50% of males masturbate, then is masturbation normal?

Using only the statistical standard can be dangerous, because it can make lawbreaking appear “normal.” For instance, many teenage girls shoplift makeup or items of jewelry—perhaps even the majority do so. Does this make it normal to steal?

Cultural Standard

In every society there are cultural rules, including sets of words, ideas, customs, and beliefs that govern that society. For instance, in American society, it is against the law for a person to have more than one spouse at a time. The Mormon church in the nineteenth century took its case to the U.S. Supreme Court, hoping the Court would allow Mormons to practice polygyny as a basic tenet of their faith, but the Supreme Court rejected the claim. Our society does allow serial monogamy (i.e., multiple marriages, but one at a time), but not polygamy.

Culture is the normative structure of a society. There can be no society without rules; there can be no society without culture. Our culture attempts to regulate, in some fashion, sexual behavior. Pedophilia, incest, rape, lust murder, exhibitionism, and other sexually aberrant behaviors are viewed negatively by the majority of American citizens. In addition to opposition to these forms of sexual patterns and behavior, there are rules and admonitions against those who practice them. This is not to say that all people agree on these standards. Members of the North American Man/Boy Love Association would not agree. Another pedophile organization, the Rene Guyon Society, has a motto, “Sex Before Eight or It’s Too Late.” This is hardly a position with which most would agree.

Religious Standard

Historically, religion has played an important role in the development of the value systems of countries and individuals. Only a few years ago, many Christians were guided by strong and absolute guidelines. Certain acts constituted grievous sins. If one committed those acts, some of which were sexual in nature, one was assured of inevitable punishment, possibly eternal damnation, if true contrition was not shown.

There are conspicuous differences that develop from statistical, cultural, and religious standards when they interact with each other. For example, to use again the example of divorce, more than 50% of once-married people are divorced and wish to remarry. Most do. Also, our society readily admits those who have remarried back into the fold of "acceptable persons"; they are not stigmatized as in years past. However, there are some religious persons who believe that one is married "till death do us part," and neither divorce nor remarriage is a possibility.

Religion plays a very important role in many persons' lives. It determines the rightness or wrongness of their behavior. In matters of sex, it may play a pivotal role, as it determines the acceptability of certain sex acts.

Subjective Standard

This is perhaps the most important standard in any person's life. This standard legitimates behavior in the same fashion as statistical, cultural, and religious standards, but at the personal level. For instance, take the last time you drove slightly above the speed limit on an interstate highway. Chances are there were many drivers passing you as you drove along. Even though you were violating the speed limit, others were doing the same thing, and you may have rationalized your lawbreaking, saying, "They were driving much faster than I was."

Talking with students in classes at the University of Louisville, a question I often ask is, "When was the last time you stole something?" Many students will admit that the pens they are taking notes with were stolen. If a pen came from the student's workplace, the story quickly follows that the boss was a jerk, the student was not paid enough for the work he or she was doing, the employer would never miss the pen because there were so many other pens, or whatever. A multitude of subjective rationalizations can be offered for the act of thievery, an act of deviance.

Even rape can be legitimated. Susan Brownmiller (1975) states that rape has historically been viewed as permissible in terms of a victorious army further victimizing the vanquished by raping the women of the conquered. The soldier who rapes a village woman would not view this as a criminal and sexual act, but as something he deserves as a "conquering hero." Moreover, there are more than a few states where a husband cannot be criminally charged with the rape of his wife.

But it is not enough simply to legitimize the acts that may be judged deviant by some other members of the society; we must feel that what we are doing

is not only normal, but “really not that bad.” This last standard is the most important.

ELEMENTS IN SEXUAL BEHAVIOR

When I first started lecturing to police audiences throughout the United States, I informed my students that there were four elements in deviant sex. But I had a real problem—I found that these four elements also existed within my own sexual value system. I was forced to reexamine my personal values; either I was a sex offender or these four elements were quite normal. I prefer to think of myself as “normal” (whatever that is), and others I considered to be normal also possessed the same elements. What, then, separated sex offenders who possess the elements from those who are not adjudicated sex offenders? This is a question that is quite difficult to address fully.

Fantasy

To be sexual, one must have a sexual fantasy. It is impossible to be sexual without one. It is true that often when males are raped, they will experience erection, but this erection is more hormonally connected with fear than with sexual arousal. It also is true that a woman may experience coitus without becoming sexually aroused. However, in neither case can the person be said to be “sexual.” Each is a passive actor in a sexual act—one a violent act where sex is the weapon used, and one a sexual act performed when the mind is elsewhere occupied. But to be sexually involved, either with another person or in an autoerotic circumstance, fantasy is an absolute necessity.

Some fantasies are quite rich in content, some are exceedingly simple, and others may be quite bizarre and lie in the realm of the “abnormal.” Take, for example, the following fantasy related to me by a pedophile. Having an interest in 12-year-old girls, he fantasized about the kidnapping, rape, and finally the murder and cannibalism of young girls.

Following an earthquake, two 16-year-old boys were exploring a cemetery near their own home. Noticing a hole in the ground where there had not been one before, the boys decided to explore. They discovered a cave, and their eyes slowly became acclimated to the darkness. Looking at one wall, they saw a skeleton chained to the wall. At the foot of the skeleton was clothing that belonged to the victim, an apparent 11- or 12-year-old female. Looking around the cave, they discovered another skeleton chained to the opposite wall. Again,

clothing was at the foot of this skeleton. Frightened, the two boys started to flee the cave.

As the boys were climbing out of the cave, an adult blocked their leaving, and in a loud voice demanded to know what the boys were doing in the cave. Effectively intimidating the boys, the adult instructed the boys to fetch him a 12-year-old girl for his pleasure. The two boys went to a local drugstore and awaited a young girl venturing outside the store. Abducting the first one they could get, they took her back to the cave. The two boys were instructed by the adult to rape and sodomize the young victim while he watched. After repeatedly abusing the young girl, they chained her to a wall, the same wall where they had already taken down the skeleton.

Repeating this abuse for several days, the man demanded that the two boys go back to the drugstore for another girl. They abducted a second girl, and the victim was taken to the cave, where she was raped as the first young girl was forced to watch.

After several days, the first girl said she was hungry. Building a fire, the second victim was torn apart and her arms and legs were roasted over a fire. The chained victim was forced to eat the roasted parts of the second victim. Immediately after, the first young victim was strangled to death.

The parting remark made by the man was, "You two boys meet me here tomorrow. I need two more young bitches!" (author's files)

Such is the fantasy of an aggressive and sadistic child offender, a mysopod. Most persons do not share the aggressive component that is an integral part of this pedophile's fantasy. But everyone does indeed have sexual fantasies. Most people's fantasies center on willing partners in consensual, "normal" sexual acts.

Symbolism

Sex is very visual. Sex sells. Look at the manner in which sex is used to sell automobiles, beer, and even household appliances. When one speaks of sexual symbolism, fetishisms and partialisms are evident. A fetish is an inanimate object to which sexual feelings have been attached. It appears that every male has at least one sexual fetish. Bras, panties, garter belts, and negligees are all common fetishes. There are more unusual fetishes also. One rapist I interviewed stated that he was erotically aroused whenever he

climbed through a window to burglarize a home. He made certain that when he broke into a home the man of the house was not there. In climbing through the window, he would experience an erection and then an orgasm. Since he believed it was abnormal to experience an orgasm in this fashion, he fantasized that he should rape the female in the home. Raping a woman was normal; experiencing an orgasm climbing through a window was abnormal.

A partialism is an isolated part of the body to which sexual feelings have been attached. Breasts, legs, and buttocks are good examples of partialisms in our society. Both men and women have partialisms. Ted Bundy was supposed to be attracted to women with long dark hair that was parted in the middle (although many of his victims did not fit that mold).

Ritualism

Sex offenders are ritualistic, but this same statement may be made of others who are sexually active. For example, married couples who have been together for years almost “intuitively” know when their partners are sexually receptive—the manner in which certain words are spoken or certain gestures are made, or the ways a myriad of other words or deeds are committed or omitted, can carry sexual messages.

With many sex offenders, however, the element of ritualism is one that has increased almost to the point of addiction. One serial sex offender stated that when he was 9 years old he read a book of pornography that depicted a sadistic rape. Nine years later, as a college freshman, he raped his first victim. He forced her to say the words that were spoken by the raped female in the story he read as a child. With each subsequent rape, he forced the victim to repeat the same words and sentences that he had learned as a child.

In ritualism, the sexual acts have to be performed in the same fashion and often in the same sequence. If not done as “the script provides,” the act has to be either abandoned or restarted. Some rapists, for example, may force their victims to repeat certain phrases or even to call them by different names. This may become very important when investigators question the victims. The first name used by a rapist may be his mother’s or wife’s name.

Compulsion

“I woke up one morning knowing I was going to kill, like I had woken up many mornings before,” one serial sadistic sex offender told me. “It is an awful, gnawing feeling deep down in my stomach which impels me to rape and kill,” he continued.

"There is something deep inside of me, something I can't control. . . . It's so strong." So said Ted Bundy to Don Patchen when being interrogated in Pensacola, Florida, in 1978. "There's something wrong with me," he continued. "I don't give a shit about those people" (D. Patchen, personal communication, November 1986). These compulsive feelings well up inside the serial sex offender and launch him into action.

The longer the period between the sexual acts, the more the acts take on a different character. For example, when Ted Bundy killed at the Chi Omega sorority house at Florida State University, he had not killed for more than two years. The character of his killings there was much different from that of his killings out West or the killing that followed only three weeks later.

A rapist who was attracted to young girls told me that when he was feeling the need to rape he drove to a corner where he had picked up several women in the past. He waited for his choice of victim, a "slender, cheerleader type," but he could find no one who fit his *ideal victim type*. Then he saw two 12-year-old girls walking across a field, and since he was feeling the need to kill and the feeling was so strong, he abducted and sexually abused both.

COMBINING THE ELEMENTS

It is true that all "normally sexually active persons" have the four elements described above. What accounts for these elements in perverse sexual activity? This is a difficult question to address properly. The following scenarios are certainly indicative that the sex involved is not typical of "normal" sexual functioning: when an individual is sexual only when a certain fetish or partialism is present; when compulsivity is so overwhelmingly potent that emotions and caring for the partner are missing; when certain scripts must be followed, and any deviation from them is fatal to sexual functioning; and when fantasies center on the dehumanization, torture, and murder of hapless and helpless victims.

2

Sex and History

To understand the role and practice of sexual behavior, it is necessary to view it in historical perspective. One way to do this is to analyze certain family types as they existed throughout the ages and their modal viewpoints regarding sex and sexuality. This is the approach that will be taken in this chapter. Several types of families—ancient Jewish, Greek, Roman, and Christian—will be examined, along with their historical periods, to provide some perspective on today's views on sexual activity, both “normal” sex and socially judged criminal sex offenses.

FAMILY TYPES

The Hebrew Family

Several centuries before the time of Christ, the ancient Jewish family had characteristics that grew out of necessity, because of Jews' status in the world. They were a small group of people, nomadic because of circumstance, and, because of their religious beliefs and practices, persecuted by various captor