

PAEDEROS

A Magazine of Child Love



PaedEros Issue 1

We cry out for “the love that none dare say its name.”
Pedophilia.

At PaedEros, we strive to create a space to advocate for pedophilic love, and for the liberation of youth in general. Our community, up until now, has struggled with a lack of outward messaging, theoretical development, and any sort of coordination towards action. Even more so, it has failed to give voice to the very youth it concerns.

We work to rectify this divide by sharing quality, non-pornographic works to push forward our struggle while centering the perspective of the child.

To this end, our editorial team is made up entirely by those who either are or were youth who have had erotic and romantic relationships with adults.

With love, the PaedEros editorial team.
<https://paederos.com> – admin@paederos.com

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MAPs stand against the Epstein class!

15 May 2026, Spiral

Following the conviction and death of international sex trafficker and bourgeois predator Jeffrey Epstein, and especially after the release of the files (The Epstein Island, 2026), media outlets and online spaces have been ablaze (Google Trends, 2026) with the Satanic figure of the "paedophile". Indeed, the demonization of minor-attracted people (MAPs) is all the rage across the political aisle. As such, we feel it is high time to intervene in the discourse and defend the paedophiles. Blaspheming further, we will stalwartly defend MAP and youth liberation. 



"MAPs are, in fact, grotesquely oppressed in our society"

We must start with an examination of MAPs, of our social and material conditions. MAP, or minor-attracted person, refers to anyone, under the umbrella of "chronophilias", or sexual-age orientations (Seto, 2012) including, but not limited to paedophilia. Most child sexual abuse is not committed by MAPs (B4U-ACT, 2026), nor do most MAPs offend. (Nor do offending MAPs always cause harm to young people. [Rind et al., 1998]) MAPs are, in fact, grotesquely oppressed in our society (MAP Mental Health and Human Rights Study Group, 2025). In addition to being legally sanctioned into loneliness and immiseration, our mental health is quite grave (B4U-ACT, 2026). Suicide rates of MAPs known to have offended are 183 times higher than average. MAPs in general face discrimination in housing, education, and employment, even when no crime has been committed. In brief, MAPs are, on the whole, destitute, and there are ample data to show it. We're as working-class as it gets.

Jeffrey Epstein and his associates, however, are billionaire rapists who directly uphold the capitalist order. Epstein himself was an asset of Mossad (DeBrosse, 2025) who may have also had Lies Lo amerikkkan intelligence agencies according to former Trump secretary, Alex Acosta (Crosse, 2026). The Epstein class contains within it a sordid roster of sex traffickers (Chappell, 2025), pimps (Preska, 2024), child abusers (United Nations, 2026), all across the world, credibly guilty of crimes against humanity according to the UN (Reuters, 2026). It is clear that this level of depravity is not just the result of Epstein and Ghislaine Maxwell catering to the tastes of the upper crust. Rather, this operation was orchestrated to blackmail everyone (Black Agenda Report, 2026) into compliance with the order of Empire.



Rape is about power.

(Yonack, 2017). Within progressive and revolutionary circles, this statement is ubiquitous. Yet we seem to forget this scientific observation when it comes to our favourite scapegoat, the "paedophile". Feminist luminary, Gayle Rubin, once observed that the media and police were unable to tell the difference "between rape and consent, lovers and mobsters, children of five and 'children' of seventeen." (Rubin, 1981) Today, this same dangerous ignorance is generalized. In the aftermath of the release of some of the Epstein files, a response that pervades is one that criticizes "Jewish paedophiles" rather than billionaire rapists. Instead of situating the Epstein class within class struggle, the social response has favoured scapegoating yet again. Whether any members of the Epstein class are MAPs is irrelevant; in their role as the imperial bourgeoisie, they manifest real hatred and suffering for their young prey. To frame this problem as a problem of mapness is to deliberately obfuscate the enemy and cede rhetorically the territory of accountability to the enemy.

Indeed, Gayle Rubin believed in the 1970s that we were primed for exactly this kind of struggle (Rubin, 1981). We know ourselves: **we know we are not monsters**, not stunted, not defective. In fact, **we often have higher empathy for young people than non-MAPS** (Schuler et al., 2019). And while our enemies are making the real abuse of young people worse (Malcolm et al. 2021), while they obfuscate the crimes of the major power brokers in our societies, we must turn to one another for support. We must build pro-MAP organizations capable of defending our community and of building alliances with progressive groups outside our community. **We must theorize our place in class struggle and fight**

to overthrow the patriarchal system that consigns young people to the status of property, that makes excuses for powerful, predatory cis het men while locking up and demonizing paedophiles.

We must do everything in our power to support the wholesale liberation of young people from the domination of adults. Our freedom is intertwined with theirs. MAPs represent a rupture with the logic of the family (Pedersen, 2017).

We believe young people to be full, autonomous, competent people with minds and hearts of their own. They have only to be liberated from the suffocating "latency" of so-called childhood. As radical psychoanalyst Mario Mieli (2018) wrote, "We revolutionary queers see in the child not so much Oedipus, or the future Oedipus, as the potentially free human being." It is our duty, as MAPs to make that potential a reality.

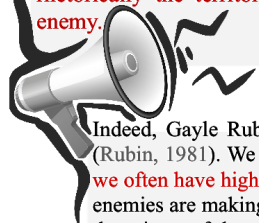
In addition to being a diverse group (B4U-ACT, 2026) like any other, MAPs have also historically participated in progressive struggles (NewgonWiki, 2026). Along with high-profile organizations like the Paedophile Information Exchange (PIE) and the North American Man/Boy Love Association (NAMBLA), there were also revolutionary manifestations like the Fallen Angels and their "Campaign Against Public Morals" in the UK. NAMBLA has had support from the International Communist League (Workers Vanguard, 2005). As far back as the beginning of Gay Liberation, MAPs have engaged in our own "struggle for recognition" (Losurdo, 2016), just as all of the oppressed within the imperial core countries. We have fought for our humanity, for our liberation, for love (For what else is paedophilia?) and dignity, that struggle continues today. Against the morally bankrupt capitalists and the propaganda that seeks to let them off the hook,

MAPS must come together and organize as a fighting force for our own liberation.

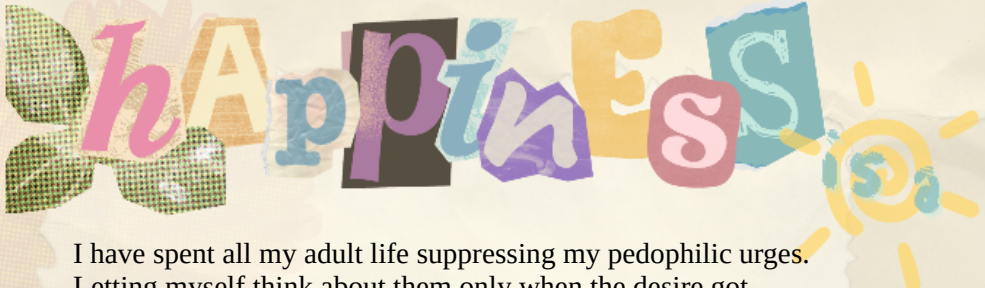
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MAPS



hAPPINESS

The title 'hAPPINESS' is written in large, colorful, block letters. The 'h' is pink, 'A' is yellow, 'p' is blue, 'p' is purple, 'i' is light blue, 'n' is dark blue, 'E' is yellow, 'S' is pink, and 'S' is light blue. To the right of the text is a simple yellow sun icon with rays.

I have spent all my adult life suppressing my pedophilic urges. Letting myself think about them only when the desire got overwhelming. I hated those desires in me. I was taught they were wrong, that anyone with those thoughts, that they were some of the worst people on earth. Even while people with other desires were told that you can't help what you like, you can't choose who or what you're into. So I suppressed it. Couldn't talk to anyone about it or ask for help because of the stigma around it. I worked hard to carefully cultivate an image of myself that hid a huge part of me and be the image of the perfect person. It is exhausting hiding and pretending, especially doing it as long as I have. Eventually you break.

I held it in for so long that it built up and when it finally came out, it did so in a big way. Still, I held myself back from actual penetration, just gentle exploration. I recorded it for future enjoyment and to share with one of my girlfriends, who enjoys it as much as I do. Unfortunately using an unencrypted site would get me caught and arrested. I'd never done anything that needed to be encrypted before, so I wasn't aware of it until it was too late. Lesson learned.

I'm currently on bail for 3 months. I am about a month into my bail before I go to court to see the outcome of my decisions. Due to being arrested, I have lost everything. Access to a lot of my accounts for the things I'd generally use not related to the topic. I just can't recover them as they took my phones. I lost my job, so have little to no income.

PROTEST

The title 'PROTEST' is written in large, colorful, block letters. The 'P' is pink, 'R' is light blue, 'O' is yellow, 'T' is white, 'E' is yellow, 'S' is light blue, and 'T' is light blue. The background behind the text shows a faint cityscape with a dome-shaped building.

hAppinEsS

The title 'hAppinEsS' is written in a playful, multi-colored font. The letters are in various colors: 'h' is pink, 'A' is orange, 'p' is blue, 'p' is purple, 'i' is light blue, 'n' is dark purple, 'E' is yellow, 's' is pink, and 'S' is blue. To the right of the text is a simple yellow sun icon with rays.

My purpose in life was to provide for my girls but I can no longer do that. All of my household and personal possessions will be gone soon as I have no funds to be able to pay to keep them where they are stored. All my memories and family heirlooms, gone. My family, though they are supportive right now, will turn on me once they hear what happened when they come to court. I will lose them. All but one, maybe. I have no home as I have no money now. I can no longer see my son, which devastates me. But all of this I've come to terms with, I can deal with having to start again, I can deal with never seeing my family again. It hurts to never see my son again, but he is well taken care of.

What I can't stand is leaving the 2 loves of my life behind for up to 3 years. Living those years with uncertainty, if things will be different when I get out. How they will cope without me. But I won't give up as long as they don't. I will keep loving. And despite all the bad things that have happened as a result of my desires surfacing, I'm finally free and accept myself for who I am. I'm not the bad person I was taught to believe I was. I just have desires different to theirs. It feels good to love and accept all of me and not have to hide a huge part of myself to feel accepted and loved. After all, I can't help who or what I like just as much as everyone else.

For now, all I can do is wait and try to enjoy the time I have left with them, we try not to be sad with our limited time, so as not to spoil it.

PROTEST

The word 'PROTEST' is written in large, bold, multi-colored letters. The letters are in various colors: 'P' is pink, 'R' is light blue, 'O' is orange, 'T' is yellow, 'E' is light blue, and 'S' is blue. The background of the page features a faint cityscape and a plant with red flowers.

ADVENTURE IS OUT THERE!

1
If you've read my blog or watched my streams, then i probably sound like a broken record at this point, but i truly believe that forming in-person community for maps and other radqueers is absolutely essential for our movement to make any headway. where i live, i've met dozens upon dozens of radqueers and supporters, but there isn't a solid community for them. and that much is true all around the world; they say that approximately 1 in 20 people are maps. that's a lot!... so why don't we have an in-person community?

2
Well the "radqueer community" has become synonymous with online spaces such as Discord and Tumblr, which makes sense given how new of a thing radqueer is. But MAPs started forming communities decades ago, starting officially with the North American Man/Boy Love Association (NAMBLA), a man-boy-love organization that formed out of the aftermath of the Stonewall riots.

But NAMBLA made mistakes, after all, it's not here anymore. It got caught in legal battles and lawsuits, and it made the same mistake that the emerging LGBT movement made when it decided to kick out NAMBLA:

3
it wasn't inclusive enough. Instead of welcoming everyone who was minor-attracted, they curated spaces exclusively for men and boys. The aftermath can be seen in online space such as BoyChat today, with posters regularly spewing transphobia, sexism, and racism. It's true that groups like the International Lesbian and Gay Association (ILGA) pushed out NAMBLA because of publicity, but if the boylovers at the time made more of an effort to move forward with the other queers then maybe it wouldn't have happened.

?
So to answer the question of "what happened to our community?" That's what. In the end it was due to choosing exclusion over inclusion. The queers at the time pushed out NAMBLA so they could achieve United Nations consultative status, and even when doing so they didn't get it for another decade. Many gay groups at the time pushed MAP groups away to save face and appease conservatives, but look at what's happening today. Conservatives are still calling queer people pedos.

Despite that, these separations in MAP spaces still exist today; online spaces focus mostly on what gender of youth MAPs are attracted to, anti-c spaces try to push away pro-c's, and MAP spaces treat other paraphiles and people with transids like they're freaks who don't belong. So what do we do differently this time around with forming community? Learn from the mistakes of history. If we want to form new communities, then it's imperative that we don't make the same mistakes of dividing our people. The more we divide, the weaker we become.

I think that's the beauty of the radqueer community. Much in the same way that the then-LGB community welcomed transgender people, radqueers promote coming together over our differences.

Maybe someone attracted to children doesn't have anything in common with someone who's transrace, other than not being welcome in the mainstream queer scene, but by forming community, we're creating safety nets and making a real change.

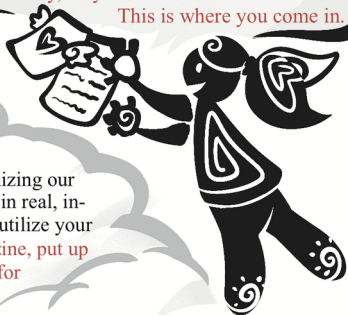
Many think that being online is "safer" than doing stuff in-person, but is that really true? It's true that it can be dangerous to go out and meet other MAPs, especially in places that aren't liberal cities, but is never taking that risk any safer? By staying online, all we're doing is making ourselves lonelier.

Sure, we have online community, but that community can't give us a hug when we're feeling sad. It can't give us a place to stay when we lose our homes. **Even if the internet feels "safer" than going out and taking a risk, it isn't really.** Online communities can only get us so far. **They're susceptible to censorship, fascist-spying, and attacks by anonymous antis,** and they reinforce the idea that staying where it's "safe" is going to get us somewhere. The internet can never be where our movement stays, **it must go in-person if we want to overcome getting banned and doxxed,** and doing so will give us a platform where the world can't ignore us and will know that we exist. **The internet is helpful** though, and we should use it for all the help we can get out of it, but **it's not the real solution,** just a tool to help us get there.



So I can't speak for everyone, but the supposed "risk" **behind going out there and forming community hasn't hurt me much.** On the contrary, the benefits it provided has been life-changing. But don't just take my word for it! **I used to run Beyond the Plus,** an organization for promoting community for Washington state radqueers, so I've seen how it changes people to meet others like them. **We all live lives where we have to pretend to be people we're not,** but when we gain the ability to take that mask off, it's freeing in a way that's indescribable. **These days I don't run Bt+ anymore,** but I still go out and meet people, and I'm still managing to change lives for the better. **But Seattle isn't the only place where people need community, they need it all around the world.**

This is where you come in.



many people in this community want to make a difference but don't know how.

well nothing is as important right now as organizing our people. find others like you, bring them together in real, in-person communities. if that's not your speed, then utilize your unique talents to help do that. **reproduce this magazine, put up fliers advertising radqueer online spaces, advocate for radqueers online, etc.**

It may seem like you're not going to make a difference, but remember, there are a lot of us. If about **1 in 20 people are MAPs,** then that means a city the size of **Seattle has around 40,000 of us!**

1 That, plus zoophiles, people with transids, and queer folks who are allies to the radqueer cause show that there are truly many of us here, either hiding in the shadows, or unaware that radqueer exists. **The more public we make the radqueer movement, the more people we'll have in our communities.** So showing light to the existence of radqueer is a great way to help the cause.

2 When the **Stonewall riots** happened, **queer people banded together to literally fight for their rights.** The time will come when we make the same decision, but much like back then, we'll only have the power to do that once we form community. I know **many people in this community are scared, but community is a backbone, a safety net that'll protect you.** If you get doxxed, or fired, someone can take you in. **By staying online and being lonely, we're only making ourselves more susceptible to being attacked.**

3 So let's start over. Let's build a new queer community, one that is inclusive of everyone, MAPs included. This time around we won't add letters one by one to the acronym of who is and isn't valid in their queer identity. No, **this time we'll form a movement that's inclusive of everyone from the start and excludes no one.** It's a risk, but it's one that we have to take if we want something to change. They say that if you don't make a change, then no one will, but that's not true.

4 If you don't make a change, someone will, but they'll just make things worse! Every second that we don't stand up for ourselves is a second that youth and MAPs around the world are being discriminated against. We can't just sit back as laws against people like us are passed, we have to make a change. For those of us who try, we'll get pushed, but that's why we need community, to catch us for when we fall.

So that's why we must take these risks. Hopefully this has presented a good case for why community is so important. **The radqueer community may be new, but that doesn't mean we shouldn't try our damndest to make it real.**

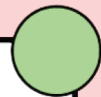

Message from the author:

In case you don't know who I am, my name is Ally Kotetsu! I am a radqueer/MAP content creator based in Seattle, WA. I write to a blog, livestream, and do much more. I'm mostly always willing to go out and meet potential new friends, so if you want to reach out to me you can do so through my website at <https://allykotetsu.com>. I have several blog posts dedicated to forming community, history, and how to stay safe in a world that hates us, so if this article spoke to you then please read more from my blog (which is on my aforementioned website).

Thanks again to the PaedEros staff for giving writers like me this chance! Peace <3

Adventure is out there, go find it.

*For those unaware, "radqueer" is an identity/movement for accepting paraphiles (such as MAPs, zoophiles and necrophiles) and people with transidentities (such as otherkin and transage) as being queer, among other things.



Loss of Emotional Connection and Its Inflicted Damage



By Wren & Ananke

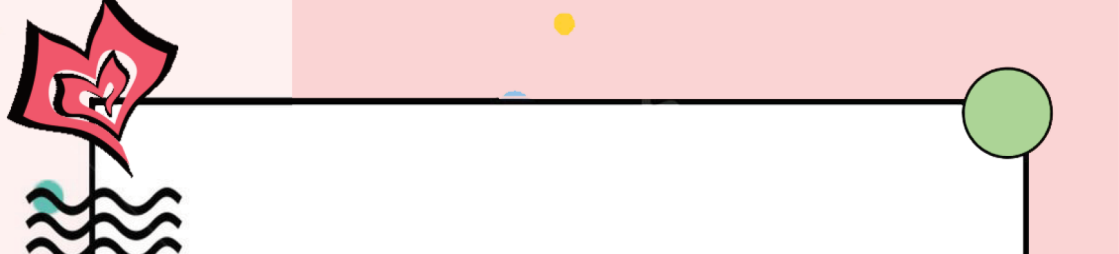


Online adult-minor interaction often mirrors the core concepts of mainstream hookup culture, but with more volatile stakes due to the age gaps involved. In many spaces, minor attracted people (referred to henceforth as MAPs) frequently approach adult attracted minors (referred to henceforth as AAMs) with a purely sexual intent. These interactions are designed to be brief and transactional, typically lasting only a single day or a short series of messages. This dynamic reduces the complex identity of a young person to a set of desired traits, most notably their age. When the goal is immediate gratification, any platonic connection is scrapped in favor of a quick exchange.

This culture creates a cycle of validation that is unstable by nature. An AAM may receive a flood of attention and desire during their early teens, which provides a false sense of security and value. They are told they are desired and special, yet this affection is tied strictly to their youth and blind willingness to do whatever the MAP may want. Because the intent is openly sexual and fleeting, there is no foundation for growth or stability. The AAM becomes, at their core, a commodity within these areas, where the main factor of demand hinges around the novelty of a lower age.

As the AAM grows older, the frequency of these messages typically begins to drop. This shift occurs because the "novelty" of their youth fades as they approach the threshold of legal adulthood. For someone who has spent years receiving constant validation through sexualized attention, this silence is jarring. The sudden lack of interest can feel like a personal failure or a loss of beauty. It reinforces the psychological concept of expiration, where the individual feels they are losing their value as they near the age of eighteen.







The sentiment of “expiration” is particularly damaging because it ties self-worth to an external gaze that is inherently fickle. When the messages stop coming, the young person may feel that they have become invisible or irrelevant. They may take a step back and begin posting in the same way many MAPs do, completely shifting their online persona to keep that stream alive. This often leads to that AAM starting to message others younger than them with the same intention, perpetuating this cycle.

I must admit that I was once guilty of falling into this trap. When I joined one of these spaces at 15, the constant flow of messages and attention flowing in via Element felt euphoric. I felt as if I had finally found people who accepted me for who I was, even though none of them wanted to hold a relationship with me for more than a few days, at maximum. As time ticked by and I hit 17 years old, my inbox had completely disappeared. My novelty had worn off, and those MAPs moved on to younger users. I began posting more MAP-related posts as a result, hoping to get that attention back in another form. All this did, however, was amplify how often I thought of my very worst fantasies, as the echo chamber created within the isolated community reaffirmed every post I made until I became known more as a MAP than as an AAM. After a time, I heavily disliked the style of posting that the culture around those interactions forced me into, but I felt as if my worth as a being relied entirely on continuing to post.


What can be done? Well, to combat this mindset, there must be a shift toward true emotional connection between both parties. A genuine connection requires time and vulnerability, which are the opposite of the quick turnover found in hookup culture. When two people seek to understand each other's fears, goals, and personalities, the interaction moves from a transaction to a relationship.





Emotional intimacy provides a safety net that sexual validation cannot offer. It allows the AAM to see themselves as a whole being rather than a collection of whatever information about themselves they had shared. Without this emotional depth, the participants are merely playing a script. The MAP treats the AAM as a trophy or a fantasy, while the AAM treats the attention as a measure of their worth. This lack of substance makes it easy for both parties to fall into the cycle of disposal. When the connection is based on emotion and mutual respect, the fear of being disposed of or forgotten disappears because value is found in their character rather than their age.

True connection also necessitates boundaries that protect the emotional health of the AAM. It requires the MAP to move away from the desire for a quick encounter and instead invest in the slow process of getting to know another person. This shift prevents the AAM from feeling like they are inherently “lesser”, another common mindset many fall into as they age. By prioritizing the sexual over the emotional, many online interactions turning young people into products. The only way to break this cycle is to re-prioritize true emotional connection. When that connection becomes the priority, the concept of purely age-based value and the looming threat of being perceived as “expired” loses its power. The individual realizes that their value grows as they reach adulthood instead of shrinking, and as a result the risk of long-term negative effects is drastically reduced.



And I'll LOVE again

i dont know quite exactly where to start.

i was "exposed" and exiled for "grooming" a fourteen year old just months after filling the shoes of my sixteen year old self. the measures i took to let myself be confident i wasnt hurting him was reframed by my accusers, by asking if others thought i would be hurting him i was proving that my supposed harm done to him was intentional. i was taught that for my love alone i am the danger. i guess that's the start.

i was scared of love. of my love. it took me some months to break that, but again i was "wrong," some months later i fell in love with a twenty year old. i was writing fiction at the time, and tried incorporating the relationship into our long-term roleplay. i told my friends about it, i was in love after everything that had happened. i was accused of normalizing pedophilia and exiled again. I was reminded that, for my love alone, i am the danger.

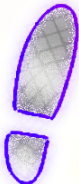
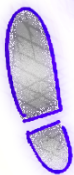
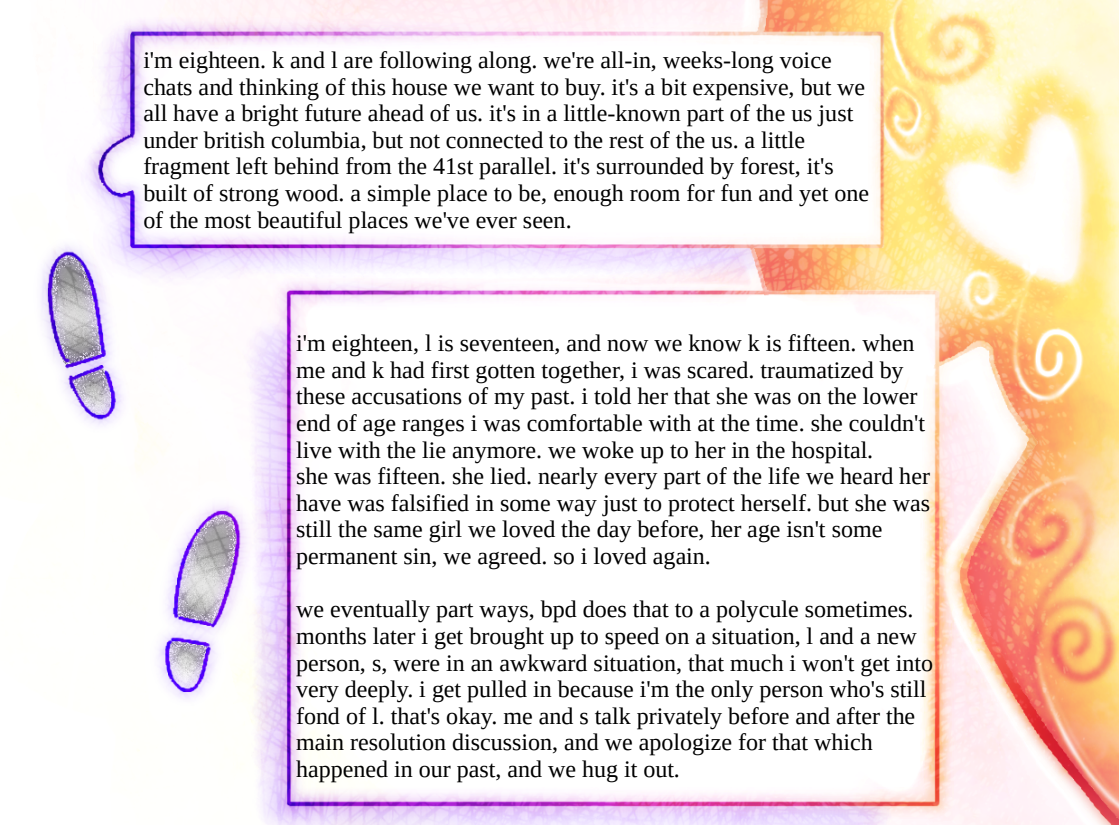
a kid rolls around, we'll call her k; a thirteen year old lying and saying she's fourteen. I'm sixteen. i'm terrified. i ask, she says fourteen, and i'm terrified. but i love her. but that's dangerous, isn't it? but why is it dangerous? no one ever taught me. so i loved again.

we were untreated-bpd-ridden teenagers who hadn't even learned what that means yet, we hurt each other sometimes. i was more cautious, i was taught i was danger. she was less cautious, she had been taught she needed to lie to be safe. but we protected each other too. we learned what "untreated-bpd-ridden" means, and we learned what we needed to do to get better.



i'm seventeen,
she's following along.
we're on and off; she's more avoidant
and i'm more obsessive, it happens.

we take a month's long off, another girl, l, pops up
in my life during such. its in between our ages. me and k
regain contact from a coupon for a free taco bell breakfast
crunchwrap in june. weeks pass, and we're all three in a
polycule. so i loved again.

i'm built of fear that i am the danger. k is built of fear that if she
does not lie she is in danger. l is built of fear that if it is in danger
the only option is to run. none of us knew these of the other.
made for each other, in a way. but our love was true,
regardless of our traumas and our fears, our love was true.



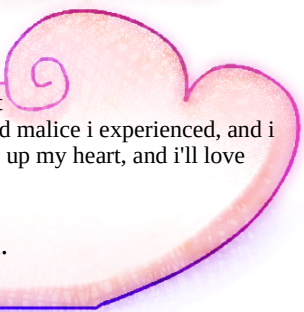
i'm eighteen. k and l are following along. we're all-in, weeks-long voice chats and thinking of this house we want to buy. it's a bit expensive, but we all have a bright future ahead of us. it's in a little-known part of the us just under british columbia, but not connected to the rest of the us. a little fragment left behind from the 41st parallel. it's surrounded by forest, it's built of strong wood. a simple place to be, enough room for fun and yet one of the most beautiful places we've ever seen.



i'm eighteen, l is seventeen, and now we know k is fifteen. when me and k had first gotten together, i was scared. traumatized by these accusations of my past. i told her that she was on the lower end of age ranges i was comfortable with at the time. she couldn't live with the lie anymore. we woke up to her in the hospital. she was fifteen. she lied. nearly every part of the life we heard her have was falsified in some way just to protect herself. but she was still the same girl we loved the day before, her age isn't some permanent sin, we agreed. so i loved again.

we eventually part ways, bpd does that to a polycule sometimes. months later i get brought up to speed on a situation, l and a new person, s, were in an awkward situation, that much i won't get into very deeply. i get pulled in because i'm the only person who's still fond of l. that's okay. me and s talk privately before and after the main resolution discussion, and we apologize for that which happened in our past, and we hug it out.

we keep talking, we become friends. my life is a little bit all over the place ever since losing my relationship with k and l, but she's nice. and she's softer than k and l, and she's more caring. and she's just barely fifteen, and i'm almost nineteen. but really, she feels warm in my arms, i feel warm in hers. she was not raised to feel scared of love like i was, and she was willing to wait. and i talked about it with myself. i contemplate it for weeks. and so i loved again. years pass, friend groups and expose documents come and go, but we stay. we loved again. i witness the beauty of my love, of all love, and it pushes me to be better. i go from "fauxcest is so taboo though..." to "love any and all, do no harm" over the course of three months. i learn that love is true, i learn that there is a better tomorrow. i promise there's a better tomorrow.



i was taught that my love was dangerous, that i was the danger i sought to prevent. my love survived, though, it pushed me through the hate and malice i experienced, and i loved again. i never gave up my heart, and i loved again. i'll never give up my heart, and i'll love again.

all this to say, never give up your heart, always love again.
your love is true. your heart is whole. always love again.



I WILL LOVE
AND
LOVE
AGAIN

NEVER GIVE
UP YOUR HEART

YOUR
HEART IS
WHOLE

YOU
ARE WHOLE