

S Pedo U: University of Chile Approves 2 Theses Defending Pedophilia

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Fri, 09 Jun 2023 22:00 UTC



I wrote this partly as a way of venting the anger I feel, but at the same time it is also intended to share an event that shows the degree of human deterioration in which we are immersed.

Recently a great scandal was generated in Chile because two university theses were uncovered where the students who had written them defended and legitimized pedophilia. These theses were written by a student of pedagogy and another who was studying in one of these new departments that give degrees in something related to gender studies. The most alarming aspect of the event is that both theses were approved by the evaluating academics and consequently both students obtained their degrees. One of them is now qualified to teach children and adolescents.

In a YouTube video, now removed, Agustín Laje discusses the theses, reading and analyzing fragments from one of them (with quite good sense in my opinion). Some excerpts follow for those who do not understand Spanish.

The first thesis (that of the pedagogy student) is entitled "The denied desire of the pedagogue: to be a pedophile". The author's name is Mauricio Ernesto Quiroz Muñoz and he is an LGBT activist. In simple words, according to this quasi-human individual, the denied desire of the pedagogue, the teacher, the professor or the teaching expert, is to be a pedophile.

The author writes in the introduction to his thesis:

The figure of the pedophile, from a historical and philosophical approach, forces us as pedagogues to rethink our conception of child/adolescent sexuality and our own, thus removing the dogmas of adultcentrism.

Agustín Laje comments:

What he wants to do is clear from the summary, it is to remove the dogmas of 'adultcentrism' (a neologism coined by the author) ... it is necessary to remove dogmas and among these dogmas is the idea that the pedophile is evil, that the pedophile is a monster.

The author continues:

One of the tasks of philosophy is to destroy the myths, the false beliefs and superficialities of common sense, and **perhaps there is no greater myth than that of the pedophile**, the mere mention of which evokes panic and indignation. Society says that the pedophile is a monster lurking on the edges of our cities, a criminal, something that should be treated inhumanely. Too bad I don't believe in monsters!

The first chapter of the thesis is entitled "The pedophile and education: the asexual regime", and begins as follows:

The school in the 20th century had as its great paradigm the asexual regime of childhood. This regime proclaimed the sexual and ontological purity of the child. Children (it was thought and affirmed) do not know about sex, penis, masturbation and clitoris, let alone anus. There was a certain oblivion of their sexuality. ... **The figure who most radically questioned this dogma in the 20th century was the pedophile.** The

reason for his questioning is due to the fact that the pedophile, insofar as he feels erotic sexual attraction towards the child, assumes that children are susceptible to being eroticized. ... **Several pedophile and pro-pedophile authors (such as Foucault) were on a mission to show that in addition to being sexual subjects, children could also be subjects of sexual consent with adults**, that it is possible for a child to desire to be with an adult and furthermore **that this desire is legitimate**. ... Children, for the pedophile, are not voiceless beings. ... Our society may still be scandalized by talking about sexuality in childhood, there may even be large groups that are opposed to believing that the child has sexuality, **but there is no doubt that such belief is no longer absolute**, today from different groups it is assumed that the child has sexuality. The pedophile, as a questioner of the asexual regime, is an interesting figure for the pedagogue since he forces us to rethink how we have seen the sexuality of our students. **The pedophile will be a key figure for the pedagogue because the pedagogue carries within him the denied pedophile desire.**

Another chapter is entitled: "Socrates, the pedophile professor". These are some excerpt from that chapter:

It is surprising how differently we look at pedophilia today than in previous centuries. It is well known how pederastic practices were something well regarded and promoted by the ancient Greeks. For them pederastic practices were the best way to ensure the good education of children.

However, the author never makes it clear how he arrives at this conclusion. During the whole thesis he does not give a single concrete reference to support it. The intent of this pervert is to say, "Look, the ancient Greeks thought pedophilia was good and pederasty was a great way to convey education. Why are we so archaic? Why do we hold ourselves back? Why don't we look at what the Greek world has to teach us?"

Of course, this deviant is not aware that even if that were true ([which it is not](#)) that the Greeks of 2000 years ago thought pedophilia was good, it means absolutely nothing. They also believed other things few if any of us today would consider worthy of imitation, for example, that slavery was legitimate or that subjugating women was acceptable.

Following this, the author writes about Socrates' alleged "love affair" with his disciples. But before reading this part, Agustín Laje comments:

Now, there is a serious academic flaw here. There is no linguistic analysis on the subject of love, love is always spoken of as carnal sexual love, but the ancient Greeks had many different words to refer to love. The phenomenon of love is a very complex phenomenon. For example, *eros* is not the same as *philia*. *Eros* certainly has a dimension of desire, of passion, a carnal dimension even, although it is not reducible to the sexual either. On the contrary, *philia* has a connotation of friendship, affection, mutual admiration. It is also used to refer to things, for example philosophy is the love of knowledge, the love of wisdom. *Philo* comes from *philia*. *Storge* was another word used to denote natural love, filial love, brotherly love, love within the family group. There was also *agape*. The latter refers to unconditional, even sacrificial love. ... So, ... here there is a complete absence of a reflection on what love is for the Greeks, and so it is taken as a matter of course that love has to do with sexual relations, that every time we talk about love we are talking about sex.

Then comes a section in which the author states that the young disciples of Socrates sexually desired their teacher (there is no explanation where he gets this from), and that Socrates will repress the sexual aspect of the relationship with his students and exchange this pleasure of the body for the pleasure of knowledge. According to the author Socrates becomes the pedagogue by sexually rejecting the pupil, by denying the sexual type of love that is demanded of him and transforming it into a sapiential type of pleasure.

The author of the thesis writes:

We tend to understand sexuality as something merely penetrative, coital and genital. For example, losing one's virginity is still a sign of beginning a sexually active life. The truth is different, sexuality can be expressed in an infinite number of ways in human beings, and the genitally restricted body is one more indicator of a hetero-reproductive sexuality. Sexuality is ultimately a matter of pleasure.

And here the author develops his distorted hypothesis (with very bad logic and without backing up his assertions with anything concrete), trying to conclude that "pleasure" has only one dimension and that this is sexual. Any form of pleasure is at its deepest root sexual in nature. Yes!, pleasure from a good plate of pasta, from watching your children grow up, from listening to a beautiful piece of music, from passing an exam, from achieving an accomplishment in life ... in short, any form of pleasure reflects a satisfied sexual desire (devious, isn't it?).

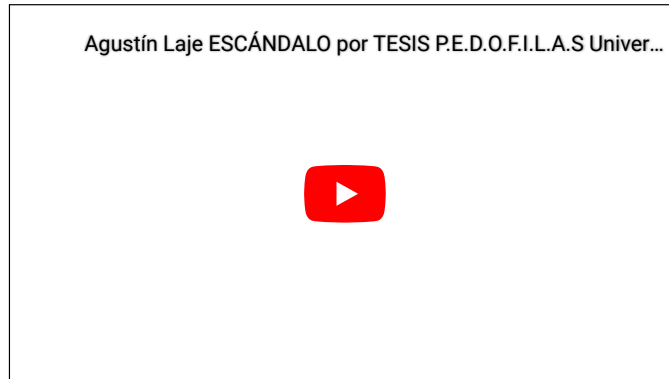
What the author ultimately intends to establish here is that Socrates' pleasure in teaching his students essentially makes him a pedophile because that means he sexually desires his disciples (WTF!).

This pseudo-academic eyesore has been approved by the University of Chile, which has enabled this creep to stand in front of a class of children or adolescents!

The thesis continues with more twisted interpretations of other authors. Later he takes Rousseau's *Emile* and draws all sorts of whimsical and unsubstantiated conclusions. My impression is that this guy is just projecting his perverse and distorted inner world into his thesis. To be honest I don't find that so outrageous, after all we know that there are many pathological people among us. What is more worrisome is that a group of academics from the University of Chile APPROVED this absurdity wrongly called a thesis. That is to say, this boy made an apology for a crime (one of the most horrendous, by the way) and his professors applauded him.

Let's imagine that I do my final thesis revindicating slavery through a pile of poorly assembled and poorly grounded rhetorical garbage. Would it be expected that my professors would approve me just like that? Wouldn't it be alarming if they approve me without questioning not only the morality of my work, but also denouncing it for the fact that it advocates for something considered by the law (and society) as a heinous crime? Well, this is what happened. This guy was not only asking for permission to commit a crime once he obtained his teaching degree, but he was trying to set a precedent that legitimizes what to any normal human being is one of the most horrific crimes imaginable.

A true horror and another sign of the times we live in!



Comment: That this comes from Universidad de Chile is no surprise. It's a wretched, leftist hive of scum and villainy. Everything goes there, from the support for communism, covid fascism, vegetarianism, gender theories, and of course support for pedophilia as a logical consequence. If there are no biological differences between a male and a female, there are fewer differences between an adult and a child. Their minds are distorted beyond repair, and nothing good can come from such places.



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