

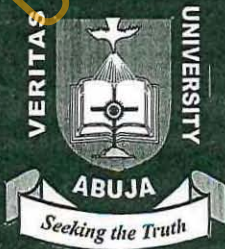
ISSN: 2408-6177

VUNA

Journal of History and International
Relations

Volume 5, Number 3, 2021

A Peer Review Journal



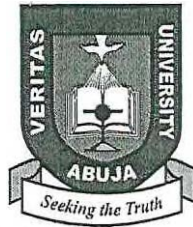
A Biannual Publication of the
Department of History and International
Relations, Veritas University
(The Catholic University of Nigeria),
Abuja - Nigeria

**VUNA Journal of History and International
Relations**

A Peer Reviewed Journal

Volume 5 Number 3, 2021 ISSN: 2408-6177

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VUNA Journal of History and International Relations

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Volume 5, Number 3, 2021 ISSN: 2408-6177

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Paedophilia in Modern Society a Mirror of Pederasty of Ancient Greece?

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Abstract

As never before, sexual abuse is rife in modern human society. Tracing the beginnings of sexual perversions to ancient Greece where pederasty was institutionalised, this paper attempts a conceptual distillation between paedophilia and pederasty. Given that pederasty in ancient Greece was an institutionalised part of aristocracy, existing between an adult male, *erastes*, and a pre-adolescent boy, the *eromenos*, some scholars have argued that paedophilia is an offshoot of this Greek practice. These scholars make references to canonical philosophical writings by Plato, Xenophon, and Aristophanes *inter alia* as authority to prop their arguments for indulging the modern phenomena of paedophilia as well as homosexuality by extension. The arguments presented, in this study, bifurcates pederasty from paedophilia by drawing copiously from the sociological and psychological perspectives in deconstructing those widely held views on both sexual orientations. The study reveals that the former is a norm that left a multiplier effect as the pederast mentee developed to the extent of becoming a pederast mentor, thereby promoting sustainable development in ancient Greece. The study concludes that both concepts exist on different orientational pedestals with pederasty to be lauded for its gains and paedophilia to be condemned for its evils against the innocent child victim.

Introduction

It is now common knowledge that children become easy targets for sexual molestation, abuse and harassment in varied forms at a much early age than previously known (UNICEF and Voice of Nigeria, 2015). The scale at which this occurs is now unprecedented, making sexual exploitation of children a contemporary social phenomenon. According to UNICEF and Voice of Nigeria (2015), six out of ten children suffer emotional, physical or sexual abuse before the age of eighteen.

In relation to child sexual abuse, two Greek words translated to English as pederasty and paedophilia respectively have been debated in tracing the origin of child sexual exploitation. In ancient Greece, pederasty was a socially accepted erotic relationship between an adult male and a younger male, usually in his teens. Percy (2005, p.17) suggests that pederastic relationships were a common characteristic of the archaic and classical periods. Scholars such as Koehl traced its origin to initiation rituals of particular rites of passage in Crete in association with entrance into military life and the worship of Zeus (Koehl, 1986, p.100).

Although pederasty was a common social custom, Dover (1989, p. 165) notes that it was both idealised and criticised in ancient literature and philosophy. Scholars have argued on the role and scope of pederasty, which according to Lambert (2000, p.122), varied depending on local tradition and individual disposition. The word 'pederasty' as used in ancient Greece has different meanings in modern day usage.

The term pederasty in modern society implies the abuse or molestation of minors in certain jurisdictions back then. In ancient Greece, the Athenian law, especially, acknowledged "consent but not age as a factor in regulating sexual behaviour" (Ferrari, 2002, pp.139 - 140). In most societies and cultures, children are considered as immature and incapable of making decisions, especially one related to sexual intercourse. In this regard, paedophilia, unlike ancient Greece' pederasty, is viewed as child sexual abuse. This form of abuse is thus viewed not only as unacceptable but also as intolerable.

This paper discusses the prevalence of pederasty and/or paedophilia in the contexts of ancient Greece and modern society, and also attempts to disprove any claim that modern paedophilia is a rebirth of ancient Greece' pederasty.

Pederasty in Ancient Greece

The Greek word *παῖδεραστία* (*paiderastia*) termed pederasty in English is from *paiderastes* which is a compound of *παῖς* (*pais*) meaning child and the plural *paides*. In Greek language, the word *pais* can refer to a child of either sex. However, Liddell and Scott (1985, p.1286) define *paiderastia* as "the love of boys". Crompton (2003, pp.3-4) describes pederasty as:

A relationship between an older male and someone younger, usually a youth between the age of fourteen and twenty. The older man called the *erastes* or lover. Ideally, it was his duty to be the boy's teacher and protector and serve as a model of courage, virtue and wisdom to his beloved, or *eromenos*, whose

attraction lay in his beauty, his youth and his promise of future moral, intellectual, and physical excellence.

From Crompton's definition, two Greek words are used to identify the dual roles that signify pederasty. The first is *εραστής* (*erastes*, and plural *erastai*) referring to the older sexual actor who is viewed as the active participant. According to Percy (1996, p. 1), the *erastes* might be in his early twenties. This is contrary to the general notion of the contemporary world describing the *erastes* as a dirty old man loitering outside the school or in the dark secluded areas waiting to assault young boys. Nussbaum (1999, p.309) even suggests that the age difference between the two males who engage in pederasty "might be negligible".

Ερωμενος (*eromenos*), meaning beloved, is the Greek word used for the passive or subordinate sexual participant. According to Dover (1989, p.16), an *eromenos* can be called *pais* "child" who was regarded as a future citizen, not an "inferior object of sexual gratification." Johnson and Ryant (2005, p.4) testify that *eromenos* was portrayed with respect to the art. References in the literary world and the world of art show that the *eromenos* must be in his teens. The age of the *eromenos* is put between 13 and 20, or in some cases up to 30. Nussbaum (1999, p. 309) infers that the "youth would be of an age when an aristocrat began his formal military training". This implies the age of fifteen to seventeen. Corroborating this opinion, Dover (1989, p. 85) says that as an indication of physical maturity, "the *eromenos* was occasionally as tall as or even taller than the older *erastes*, and may have his facial hair". Nussbaum (2001, p.188) describes the *eromenos* as:

A beautiful creature without pressing needs of his own. He is aware of his attractiveness, but self-absorbed in his relationship with those who desire him. He will smile sweetly at the admiring lover; he will show appreciation for the other's friendship, advice, and assistance. He will allow the lover to greet him by touching, affectionately, his genitals and his face, while he looks, himself, demurely at the ground... The inner experience of an *eromenos* would be characterised, we may imagine, by a feeling of proud self-sufficiency. Though the object of importunate solicitation, he is himself, not in need of anything beyond himself. He is unwilling to let himself be explored by the other's curiosity, and he has, himself little curiosity about the statue of a god.

It is important to note that the ancient Greek writers use *erastes* and *eromenos* in the context of pederasty; but the words cannot be regarded

as technical terms for social roles since it can refer to the "lover and the beloved in other hetero- and homosexual couples (Dover; 1989, pp. 19-20).

Dover (1989, p.16) claims that the active and passive roles of *erastes* and *eromenos* served as a distinction "of the highest importance." The *erastes - eromenos* relationship played an important role in the social and educational system in the classical Greece. This relationship was also an important social institution among upper classes (Pollini, 1999, p.22). Generally, pederasty, which according to the Greek literary sources is an institution reserved for free citizens and regarded as dyadic mentorship was greatly accepted in Greece as part of a male coming-of-age (Johnston, 2004, p.446). By the time the *erómenos* developed his first beard, he was generally expected to stop being in the passive relationship. Those who had relationships with prepubescent boys around twelve or younger were generally looked down upon for their actions. According to Spencer, the reproach had nothing to do with any legal reason; rather, it was because the Greeks thought the prepubescent boys did not have the mental capacity to be fully aware of what they were doing (Spencer, 1995, p.50).

The Greek pederastic relationship did not allow an *erastes* to have sexual relation with a very young boy. As asserted by Foucault (1985), "it was not acceptable to have sex with those too young" not because they considered it inappropriate or immoral but because, "it arrests the growth and disturbs the development of the signs of puberty". Hence, Foucault states:

All the physicians are in agreement that puberty for boys is situated at about the age of fourteen. But all are in agreement as well that access to the aphrodisiac should not be had so early... In any case, several years should pass during which the body is forming the seminal liquids without it being advisable to evacuate them (Foucault, 1985, p.129).

Talking about the age of the *eromenos*, Plutarch explains that Spartan boys became available for sexual relationships with older males when they reached puberty. In his words:

When the boys reached this age, they were favoured with the society of lovers from among the reputable young men. The elderly men also kept close watch of them, coming more frequently to their places of exercise, and observing their contests of strength and wit, not cursorily, but with the idea that they were all in a sense the fathers and tutors and governors of all the boys. In this way, at every fitting time

and in every place, the boy who went wrong had someone to admonish and chastise him (Plutarch, *Lycurgus*, 17.1).

The origin of ancient Greece' socially institutionalised pederasty is intensely debated among scholars. According to Donnay (2018, pp.8-9), many scholars have tried to link pederasty to earlier civilisations like that of the Minoans in Crete and Mycenaeans from Peloponnese. However, Donnay negates this position by stating that "no act of pederasty is depicted in their art". Percy apparently corroborates this when notes that (1996, p.18, 28), "no written literature survives from this time". We turn instead to another direction for the origin of pederasty — the one preserved in Greek legend.

According to legend, Mycenaean king, Eurystheus (ca. 1250 BCE) banished the sons of Heracles from the Peloponnese. These banished sons roamed the land, "lingering in Doris of central Greece" from which they were given the tribal name Dorians. Muller (2011, p.310) and Percy (1996, pp. 29-30) allege that the Dorians, through their conquest of surrounding states, spread a peculiar practice or tradition of "having youths attach themselves to older warriors for social initiation." The older warrior was expected to provide military training and practical instruction to his pupil. Aristotle in his *Politics* (1272a) corroborates these claims states that the Dorians in Crete institutionalised pederasty to "control their population".

Ancient Greek literature contains many examples of pederastic couples. Two of such examples are found in Greek mythology. The relationships between Zeus and Ganymede and between Achilles and Patroclus are cases in point. In the *Iliad* (book 20, lines 266-272), Homer says concerning Zeus and Ganymede:

Now Erichthonius sired Tros, a lord of the Trojans, and Tros, in turn, had three distinguished sons: Ilus, Assaracus and Ganymede radiant as a god, and he was the handsomest mortal man on earth— and so the immortals, awestruck by his beauty, snatched him away to bear the cup of Zeus and pour out wine for all the deathless gods.

Here, Homer does not infer the existence of a sexual relationship between Zeus and Ganymede; but the Greek poet, Theognis, portrays this relationship as the ideal model of a pederastic relationship used to justify pederasty among the Greeks. He states:

The love of boys is sweet. Even the king of gods, the son of Kronos, loved a boy Ganymede, and he took him to his home Olympus, and he gave divinity to him, because he had the lovely bloom of youth. Don't be surprised, Simonides, to see

me love and serve a handsome boy (Theognis of Megara, 1345-50).

Plato (*Law*, 636d) accounts for the pederastic aspect of this myth by attributing it to the Cretans where the social custom of pederasty was supposed to have originated. The pederastic relationship between Zeus and Ganymede was considered to be an ideal relationship because of the considerable age difference between them. It made it easy to identify the *Erastes* and *eromenos*. William (2010, p.153) supports the notion that Zeus engaged Ganymede in a pederastic relationship when he declared that Zeus did not grant any of his lovers immortality but he did grant immortality to Ganymede.

Another traditionally recognised pederastic relationship is that of Achilles and Patroclus.

In the *Illiad*, Homer describes the duo as very close, but not physically intimate:

Patroclus-the man I loved beyond all other comrades, loved as my own life-I've lost him... My spirit rebels-I've lost the will to live... Let me die at once... since it was not my fate to save my dearest comrade from his death.

From the above, Homer specifically describes the relationship between Achilles and Patroclus as one of love. Homer also specifically indicates that Achilles has a sexual partner Bryseis, his slave woman. The pederastic relationship between Achilles and Patroclus was not considered ideal because of their age difference; they were similar in age, thereby making it difficult to identify who was *erastes* and who was *eromenos*. According to Manuel and Mariscal (2003, p.292), the homoerotic relationship between Achilles and Patroclus serves as the principal theme of the Greek Myrmidons where Achilles is depicted as the lover and Patroclus the beloved. However, Plato identifies Achilles as the *eromenos* and Patroclus *erastes*. Through Phaedrus, Plato says:

I may say that Aeschylus has reversed the relation between them by referring to Patroclus as Achilles' darling, whereas Achilles, we know, was the handsomer than Patroclus or any of the heroes, and was besides still beardless and, as Homer says, by far the younger of the two. I make a point of this because, while in any case the gods display especial admiration for the valor that springs from Love, they are even more amazed, delighted, and beneficent when the beloved shows such devotion to his lover, than when the lover does the same for his beloved (Plato, *Symposium*, 180a).

Plato also mentions another pederastic relationship between Pausanias and Agaton, a young Greek poet who hosted dinner party

that served as the setting for Plato's *Symposium* (*Protagoras*, 315e-d; *Symposium*, 178a-185c).

The Greek practice of having a pederasty relationship became popular at the end of the archaic period of Greek history. Dover (1989, p.205-7) asserts that around 650-625 BCE, there was a brass plaque from Crete, which is the oldest surviving representation of pederastic system. He further explains that such representation appeared from all over Greece in the century to follow and literary sources show that it had become an established custom or tradition in many cities by the 5th century BCE. The influence of pederasty was so pervasive that it has been called "the principal cultural model for free relationships between citizens (Dawson, 1998, p.193).

Among the Athenians, as claimed by Socrates, an ideal *erastes*-lover would not keep anything concerning the boy-*eromenos* hidden from the father of the future *eromenos*. On the one hand, in order to protect their sons from inappropriate attempt at seductions, fathers employed the service of slaves called pedagogues to watch over their sons. On the other hand, the Athenian fathers would pray to have handsome and attractive sons, knowing full well that they would attract the attention of men and "be the objects of fights because of erotic passion". Concerning pederasty alliance, Socrates remarks in *Phaedrus* that sexual pederasty "is driven by the appetite part of the soul, but can be balanced by self-control and reason" (*Phaedrus*, 252c). Socrates then likens the excessive desire and lust for a boy to allowing a disobedient horse to control a chariot, revealing that sexual desire for a boy if combined with love for their other qualities is acceptable. Thus, in *Symposium*, Plato declares:

For I, at any rate, could hardly name a greater blessing to the man that is to be generous lover, or, to the lover, than the beloved youth. For neither family, nor privilege, nor wealth, nor anything but love can light that beacon which a man must steer by when he sets out to live by the better life. How shall I describe it – as that contempt for the vile, and emulation of the good, without which neither cities nor citizens are capable of any great or noble work. And I will say this of the lover, that, should he be discovered in some inglorious act, or in abject submission to ill-usage, he could better bear that anyone – father, friends, or who you will – witness it than his beloved. And the same holds good of the beloved – that his confusion would be more than ever painful if he were seen by his lovers in an unworthy light (Plato, *Symposium*, 178c-e)

In the ancient Greek societies, there were many important functions attached to the pederastic relationship. The most vital function was

that it trained the *pais*- the *eromenos*- to become a fully-functioning man in his community. The training took different forms including gym practice, hunting expeditions with the *erastes*, philosophical conversations on morality and ethics, and training in the art of war. The pederastic relationship was not a life bond relationship. At times, the affairs lasted just few months. For example, as asserted by Crompton (2003. P.7), in Crete, the relationship lasted two months. Garrison (2000, p.167) considers pederasty as a form of initiation. He explains:

As Greece developed from a congeries of tribes, villages, and warlords to an urban civilisation, pederasty developed from a rite of passage to an educational institution that was at once ethical, strongly personal, and elitist. Its emphasis on physical virtue applicable to warfare gave it an ascetic cast, though it was driven by an erotic and therefore inherently sensuous energy... It is not a deviant practice... It is instead, the most intensive form of initiation a society that offers it can have (Garrison, 2000, p.167).

Both partners were expected to benefit from this relationship. At the end of the pederasty union, the *eromenos* would have gained a lot from the affair, becoming a full-fledged man and receiving his first suit of armour, his first set of weapons, as well as first cup for the purpose of drinking wine at the symposia, an occasion meant only for citizen men who were allowed to attend without the company of *erastes* (Spencer, 1995, p.40). Spencer affirms that at this time too, he (*eromenos*) would have also received a sacrificial animal to offer to the gods. According to Spencer, these gifts served as a rite of passage, marking the transformation from boy to a young man. The gift of the sacrificial animal was considered an important gift to the young man, since sacrificial offerings to the gods also provided meat to the entire community. With this, it was taken that he had contributed to the well-being and prosperity of the city he resided and had demonstrated his ability to provide food to the masses. Thus, he has brought *kleos* (excellence) unto his father's house and raised the family's overall standing in the community.

The *erastes* on his part benefited from the affair especially if the *eromenos* was of a well to do family, was excellent at the gymnasium, or was an excellent pupil in matters of philosophy. When the young boy turned out to be an excellent man, this would reflect well upon his mentor, thus the *erastes* gained honour and *kleos*. Garrison (2000, p.168) adds that Plato in his *Symposium*, emphasises that the mentor- *erastes*

benefits the most from the alliance. However, if the *eromenos* was not a good pupil; the *erastes* would lose his reputation.

Crompton (2003, pp.7 – 8) relates that in one Spartan case, an *erastes* was “looked down upon because his pupil cried out in battle which is a cultural tradition of improper code of conducts reflecting on the teacher”. In addition to this, Wilkinson (1979, p.17) states that “the law held the lover responsible for the boy’s development, and the boy’s reputation, good or bad reflected on him”.

Ancient Greek pederasty was not considered child sexual abuse or child molestation. According to Donnay, paedophilia as a term is “commonly used today to describe the attitude of children as sexual objects. These children could be either male or female”. While pederasty is a much stronger word “focusing on the physical sexual relationship. In the gender segregated world of the ancient Greeks, society did not recognize erotic relationships between women. The term pederasty therefore is specific to male relations” (Donnay, 2018, p.8). Also, in the pederastic relationship, unlike paedophilia affair, functioned with the support and agreement of the child’s parents, particularly that of his father. The pederastic relationship was conducted like a marriage alliance between the future *erastes* and *eromenos*, that is, the lover and the beloved. Thus, the *erastes*, like a husband to be, had to be a man of good repute in the community; he must be fairly affluent, and follow the correct procedures in conformity to the Greek ideal of *sophrosyne*-moderation. In order to contract this alliance, the *erastes* would declare his intention to the boy’s family and friends. If the man was not considered acceptable, the family would do everything possible to separate the lovers before the relationship could even start. On the other hand, if the man was acceptable to the family, they would meet up with the lovers and hold a celebration before allowing the relationship to continue (Crompton, 2003, p.7).

In the matter of pederastic relationship, unlike, when a marriage partner was being chosen for a girl, who had no say, *eromenos* did have a say in the agreement, and could reject the suitor even before his father agreed to the courting (Gentri, 2009, p.7). Just like the suitors, the boys were expected to follow the same ideal *sophrosyne*. It was vital that both the *erastes* and *eromenos* followed the normal procedure of pederastic courtship in order to avoid facing legal consequences from the relationship when the *eromenos* became adult men in life. Foucault (1985, p. 224) claims that just like in courtship, the *eromenos* had to play hard to get and also set conditions for their surrender, after which they would receive gifts from their *erastes*.

Discussing the importance of the social institution of pederasty, Strabo (2014) states:

It is disgraceful for those who are handsome in appearance or descendants of illustrious ancestors to fail to obtain lovers, the presumption being that their character is responsible for the [pederastic couple] received honors both in dances and the races, they have positions of the highest honor, and are allowed to dress in better clothes than the rest given to them by their lovers. Even after they have grown to manhood, they wear a distinctive dress which is intended to make known the fact that each wearer was an *eromeno* (Strabo, 10. 21.4).

Having discussed the prototype of ancient Greek pederasty, the question that comes to mind is: does paedophilia follow this precedent? In order to answer this question, it is crucial to discuss paedophilia in its every form and the similarities and differences.

Paedophilia: a Reincarnation of Pederasty?

Pederasty and paedophilia appear similar since both involve a kind of relationship between an adult and a child that may or may not be acceptable to the society. What then differentiates both concepts? To start with, a brief discussion on paedophilia will provide insight to differentiating the concepts. In the foregoing segment we have examined the nature of pederasty. And now the discussion will move to Paedophilia which is believed to have existed throughout human history. Although a formal definition or name for it remained elusive till studies began to be initiated sometime in late 19th century (Seto, 2008, p.13).

The word 'paedophilia' like pederasty, is from the combination of two Greek words $\delta\acute{\alpha}\omicron\delta$, $\delta\acute{\alpha}\acute{\epsilon}\acute{\alpha}\acute{\upsilon}\delta$ (*país, paidós*), meaning child and $\phi\acute{\iota}\lambda\iota\alpha$ (*philia*), meaning "friendly love" or "friendship" (Liddell and Scott, 1983). The Greek word *philia* describes a feeling of fondness and appreciation for one to another. To the ancient Greeks, *philia* meant more than just friendship; it involved a sense of loyalty to one's family as well as political community. Though *philia* was used by the Greeks to express love for a sibling or parents, it was also used to declare love for a sexual partner in ancient Greek cultural setting.

Literally then, paedophilia can be translated as "child love". This form of union, quite unlike the one that pederasty connotes, is between an adult male or female with a boy or girl below the age of consent which varied from place to place. There is no uniform definition and description for the concept termed paedophilia. Its definition depends

on the perspective from which it is being deliberated. For example, the American Psychiatric Association (2013, p.697) describes paedophilia as "sexual attraction to prepubescent children (generally age 13 years or younger) by an individual who is age 16 years or older and at least 5 years older than the child". This definition implies that to meet the criteria for paedophilia, the individual must be at least 16 years old or half a decade older than the youth of interest. Gavin (2013, p.155), on the other hand, defines paedophilia as a term used "colloquially to denote significantly older adults who are sexually attracted to adolescents below the age of consent, as well as those who have sexually abused a child". Here, Gavin uses the word paedophilia to describe adults who are sexual attracted to either adolescents or children who are not mature enough to give their consent or make decisions especially on issues concerning sexual relation.

Going a step further, World Health Organization (WHO, 1993) defines paedophilia as "a preference disorder: an adult or older adolescent experiences a primary or exclusive sexual attraction to (pre)pubescent children, age 13 years or younger". Modifying this definition, WHO ICD -10 (2015) describes paedophilia as a "sexual preference for children, boys and girls or both, usually of prepubertal or early pubertal age". In line with WHO's definition, Seto (2008, p.vii) considers paedophilia to be a "psychiatric disorder in which an adult or older adolescent experiences a primary or exclusive sexual attraction to prepubescent children." Khalid and Yousaf (2018) agree with Seto's definition by considering paedophilia as a "psychiatric disorder characterized by intensive sexual arousal and behavioural changes that are related with increased sexual activity with a child."

From the above definitions of paedophilia, it can be summarised that the characteristics of paedophilia and child sexual abuse are interrelated. The definitions also imply an erotic craving on the part of the adult for a child of the same or different sex, "which is distinctly asocial only when it attains overt proportion" (Cassity, 1927, p.189). With these broad definitions, paedophilia can be described from different perspectives: as a concept of disease, as a symptom of intrapsychic issue or interpersonal relations or as an endemic feature of a socio-cultural system.

The term paedophile is usually used to describe adults who sexually abuse children (Ames et al, 1990, p.334). This is because a paedophile has a perverted sexual attraction towards children. A paedophile may be a well-educated middle-age man, who often works with children as a teacher, doctor, social worker or even a priest; he may not necessarily be a slovenly old man. Bridge and Duman (2018, p. 218)

explain that when taking a closer look at the social life of a paedophile, "it is easy to notice that many pedophiles work regularly, some of them are surprisingly married, they do not have criminal records, and they seem like ordinary people". It has also been observed that "most of pedophilic and non-pedophilic child sexual molesters preferred to work in a job, or be a volunteer in a place which they can contact with children easily such as schoolteachers, sports coaches, or caretakers (Turner, Rettenberg, Lohmann & Eher, 2014). The question that merits attention at this point is: are all paedophiles child molesters?

In relation to this, Seto (2009, p.394) considers as problematic the use of paedophile to describe all child sexual abuse offenders. Hence, Seto (2009, p.392) states that paedophilia is:

Often considered to be synonymous with sexual offending against children, on the intuitive assumptions that (a) anyone who is sexually interested in children would act upon that interest when an opportunity presents itself, and (b) no individuals would have sexual contact with a child unless they were actually attracted to children

According to Seto, many child molesters "do not have a strong sexual interest in prepubescent children and thus cannot be called pedophiles". Seto (2012) goes further to state that paedophilia is "a sexual attraction as indicated by persistent and recurrent sexual thoughts, fantasies, urges, arousal, or behaviour". In line with this notion, Cantor et al (2016, p.124) opine that "child sexual abuse offenders are not pedophiles unless they have a primary or exclusive sexual interest in prepubescent children" and add that "some pedophile do not molest children". Also, Wolak et al (2011, p.28) declare that a child molester is not necessarily a pedophile. Hence, Bridge and Duman (2018) summarise APA description of paedophilia as follow:

First of all this explanation shows that if 13-year-old children sexually abuse other children, this cannot be called a pedophilic action. In addition, if the person feels this sexual urges through 15 years old puberty, it cannot be called pedophilic either. This means the target child must be younger than 15 years old. Third, from this definition, it can be understood that it is enough to have sexual fantasy to be considered as pedophilic, the person does not necessarily need to have penetration. This criteria also emphasizes that all child sexual abuse is not the product of a paedophilia, and it helps to differentiate paedophilia from a child sexual molester, which is non-pedophilic child sexual abuse (Bridge and Duman, 2018, p.217).

Thus, paedophilia is used for individuals with exclusive interest in prepubescent children aged 13 or younger (American Psychiatric Association, 2013).

Camilleri et al (2008, P.193) claim that there are motives for child sexual abuse that are not related to paedophilia such as stress, marital problems, high sex drive or alcohol use. The underlying fact gleaned is that all child sexual abuse cannot automatically be an indicator that the perpetrator is a paedophile. Thus, Suchy et al (2009, p.95) give two types of paedophiles, namely; paedophilic and non paedophilic also called preferential and situational paedophiles. Abel et al (1985, p.210) state that:

Non-paedophilic offenders tend to offend at times of stress; have a later onset of offending; and have fewer, often familial, victims, while paedophilic offenders often start offending at an early age; often have a larger number of victims who are frequently extra familial; are more inwardly driven to offend; and have values or beliefs that strongly support an offense lifestyle.

Groth (1979) and Fowler (2008) also identify two types of paedophiles. Groth refers to men who are erotically attracted to both adults and children as regressed paedophiles and those who experience no erotic attraction towards adults but find it difficult to resist the sexual temptations they have towards children as fixated paedophiles. Fowler (2008, pp.34–35) classifies the paedophiles as fixation and regression paradigms. According to Fowler, in the fixation model, the offenders "are unable to adjust to society's social norms, they identify with children and might possibly resort to hoarding items of child they are attracted to and they often rehearse the action before it happens." In the regression model, Fowler explains that the individual is normal in his/her sexual behaviour and is attracted to someone of his/her age group until adulthood. The individuals in this category "either do not realize they are attracted to children until adulthood or they repressed it early in their development due to social constraints and aversion".

Lanning (2010, p.3) claims that many paedophiles are child molesters. Like others, Lanning identifies two types of child molesters in connection to paedophile, specifically; situational child molesters and preferential child molesters. According to Lanning (2010, p.5), situational child molesters do not have any sexual preference for children but engage in sex with children for various and even complex reasons. For such a molester, sex may "range between once in a lifetime

to a long-term pattern of behaviour". The situational child molester normally has a fewer number of different child victims, while other vulnerable persons like the elderly, sick or even the disabled may also be at risk of sexual victimisation by him or her. The child molester finds children to be "nonthreatening objects" with which he can explore his sexual fantasies. In this group, members of lower socio-economic status tend to be over represented for child sexual abuse.

The preferential child molesters are regarded as real paedophile with an explicit sexual desire for children. All their sexual fantasies and erotic imagery centre on children. They have sex with children not because of situational stress or insecurity but because they are sexually attracted to and prefer to have sex with children. Lanning (2010, p.8), explains that the preferential child molesters "usually have age and gender preferences for their victims". Members of higher socio-economic tend to be overrepresented among preferential child molesters and "they seem to prefer boy than girl victims".

Sub-divisions of paedophilia are identified by Greenberg et al (1995) and Hall et al (2007) such as infantophilia which is used to refer to sexual predilection for children under the age of five, especially for infants and toddlers. Goode (2009, pp.13 – 14) identifies attraction to infants as *nepiophilia*. The word *nepiophilia* comes from the Greek word, *ἰπῶείῖο* (*nēpios*), meaning infant or child, which in turn is derived from *ne-* and *'epo'* meaning not speaking. Another sub-division of paedophilia is *hebephilia* which refers to individuals with exclusive sexual interest in children between 11 and 14 year old (Blanchard et al, 2009). If a paedophile is attracted only to boys, he is referred to as homosexual paedophilia. One attracted to girls only, is called heterosexual paedophilia; and if gender preference is not a factor then it is termed bisexual paedophilia. However, a paedophilia may be both homosexual and heterosexual in his choice of his object.

Talking about how and when an individual becomes a paedophile, Marshall (1997, p.88) suggests that the tendency surfaces before or during puberty and becomes stable over time. To Marshall, this is one of the reasons paedophilia has been described "as a disorder of sexual preference, phenomenologically similar to a heterosexual or homosexual orientation. The paedophile makes use of different methods to gain access to children. Some, according to Seto (2008, pp.64 & 189), "groom their victims into compliance with attention and gifts, while others use threat, alcohol or drugs or physical force". Although a substantial study on paedophilia document men as paedophiles Seto (2008, p.72) argues that there are women who also exhibit the attraction for children. The number of female paedophile is considerably low

compared to men. Therefore, most sexual offenders against children are male.

With this discussion so far, what differentiates pederasty and paedophilia? The first thing to be considered is the age of the participants. Pederasty is a voluntary relationship between an adult male and a 'youth' between the age of fourteen and twenty, Nussbaum (1999, p.309) claims that for a youth to qualify as a beloved or *eromenos*, he must be old enough to start his formal military training, meaning, he must be between the age of fifteen to seventeen. In other words, pederastic relationship is between men and male teenagers. However, in the modern day, this relationship would still be considered child sexual abuse while it was socially acceptable in ancient Greece. Paedophilia, on the other hand, involves an adult male or female with children, either male or female or both, who are below the age of teens referred to as prepubescent. It is believed that paedophilia is much common among males more than among females (Seto, 2009, p.392). The children involved in this kind of relationships are considered immature and do not possess the ability to make informed decisions especially on issues related to sexual intercourse. For this, the perpetrator is regarded as a child molester and the act, Child Sexual Abuse (CSA) by World Health Organisation (WHO). Child sexual abuse is described by (WHO) as the involvement of a child in sexual activity that he or she does not fully comprehend; is unable to give informed consent to, or for which the child is not developmentally prepared, or else that violate the laws or social taboos of society (WHO, 2003): In modern society, children are regarded as being too young to give their consent before the legal age. These children, according to Aristotle, are at the critical age to "be protected as much as possible from indecent talk and images" (Aristotle, *Politics*, 1271).

Pederasty took place in the open. A pederastic relationship cannot take place without the acceptance of the *eromenos* and his parents as well as his extended family. The *erastes* carried on a pederastic relationship if he had the approval of the boy's parents, particularly, the boy's father. Paedophilia, however, is a secret affair that takes place in seclusion and hiding. It also takes place without the consent of either the 'victim' or the parents, though the paedophile often claims that the relationship is with the consent of the child. According to Fowler (2008, p.45), the obsessed paedophiles "will be patient when forming relationships with children and careful that the elements of secrecy and privacy are maintained". From the case study conducted by Mohr et al (1964, p.29) to analyse the particular place where paedophilic relationship took place, forty-five per cent (45%) of cases took place in

the house of the offender or the victim. The other forty-two took place in the open "such as the places of work, the car of the offender, a public place, street or park". With the secrecy surrounding paedophilic relationships, only few people are aware of what transpires between the adult and the child. According to Khalid and Yousaf (2018), study indicate that from 2010-2017, thousands cases of child abuse has been reported and this number is increasing day by day.

One of the aims of Greek education was to convert the youths into valiant men and men who prove to be exceptionally courageous in war. These were regarded as well brought up in childhood. Apart from this, ancient Greece citizenship was either by birth or marriage and it was only the males that were regarded as citizens after passing through certain crucial rites of passage that symbolically transitioned them into the adult class (Golden, 1990, p.22). Spencer (1995, p.40) stresses that what really made a man into a citizen was his ability to provide for his family and community, through military service, food production or leadership. It was expected that the young boy learnt these things from his father and the social institutions such as pederasty. As maintained by Golden (1990, pp.23-24), boys in the pederastic relationships were educated by their *erastes* about civic life. Modern society, however, does not have a place for an educational relationship between an adult and a child that often involves a sexual element.

An ideal pederastic relationship directly benefitted their Greek society. The *erastes* was meant to be more of a teacher than a lover, while the *eromenos* received this training in exchange for the sexual favours provided to his *erastes*. Unlike the pederastic relationship, the victim and the society do not benefit from a paedophilic relationship in any way. Rather, it causes both physical and psychological harms to the victim and relations of the victim. If a child is penetrated or raped there is a significant chance of being physically harmed; and there have been reports of deaths of victims after rape. Some scholars believe that the psychological harm "is more complex and more controversial than bodily harm" (Moen, 2015, p113). Moen argues that because most adult-child sex do not involve violence or penetration makes the psychological harm more complicated. He explains as follow:

Though there are many tragic counterexamples, the most characteristic pedophile activities are cuddling, caressing, and genital fondling, and when full intercourse takes place, it occurs most commonly when the child is well into adolescence. It seems hard to argue that cuddling, caressing, and fondling causes physical harm to

children's bodies, so if we think that these cases are problematic as well, then the harms to which we appeal must, at least in part, be psychological (Moen, 2015, p.114).

Conclusion

Throughout the ancient Greek world, pederastic relationship was a deeply engrained social customs with conditions codified in the Greek law. The words paedophilia and pedophile are commonly used to describe adult sexual interest in children. The issue of paedophilia concerns many scholars from various disciplines especially psychologists, psychiatrists, criminologists and ethicists. While pederasty was socially accepted in ancient Greece, social attitude towards paedophilia are extremely negative and as claimed by Seto (2008, p.viii), some survey rank paedophilia as morally worse than murder.

While pederasty was a socially accepted erotic relationship between an adult male and a younger male in ancient Greece, paedophilia is viewed not only as unethical and degrading but also unacceptable in the modern society. Many studies of paedophilia believe that it is a form of mental disorder which co-occurs with other psychopathologies such as low self-esteem this, according to Marshall (1997, p.88), may include depression, anxiety as well as personality problems. Due to the consideration of paedophilia as a form of mental disorder, the child involved in a paedophilic relationship is referred to as a victim, molested, or sexually exploited child.

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