



Literature  
Survey:  
**Contextual  
understanding  
of Pedophilia  
and  
Homosexuality**

by:VISION Resource Center



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## Glossary:

<b><i>Bacha</i></b>	Male Child
<b><i>Baligh</i></b>	Pubescent or post pubescent
<b><i>Baloghat,</i></b>	Puberty
<b><i>Larka</i></b>	Boy
<b><i>Na-Baligh</i></b>	A pre-pubescent child
<b><i>Nau-Umar</i></b>	The pre-pubescent stage where the child is between approximately 5-7 years of age.
<b><i>Sheer-khuar</i></b>	The stage when a child is mostly dependent on mother's milk
<b><i>Sufism</i></b>	The more mystical side of Islam
<b><i>Fakir</i></b>	Literary meaning, one who begs, but with spiritual connotations of being a saint and he who has forsaken everything for the love of God.
<b><i>Do Shiza</i></b>	A beautiful Virgin
<b><i>Yaraana</i></b>	Friendship

# LITERATURE SURVEY: Contextual understanding of Pedophilia and Homosexuality

## Introduction:

Sexuality remains a road less traveled in some parts of the world. Within the larger framework of sexuality, child sexuality is a phenomenon that still needs to be understood. This has to be done first in isolation and then in context within the larger frame work of sexuality.

Therefore this survey will provide a framework for evolving methods and tools that will be used to understand the complex situation that a male child normally faces, once he finds himself on the streets due to his inability to cope with pressures at his parental/biological home<sup>1</sup>. Once on streets, a child becomes vulnerable to all forms of abuse. One of the most threatening situations for this child is the aspect of sexual abuse and commercial sexual exploitation. Generally the sexual abuse is from an adult male or an older youth and in most situations this abuse is justified in the garb of a trust relationship such as, playing older brother, a dear friend, a trusted protector who dearly loves the child etc<sup>2</sup>.

VISION states that none what so ever that may emerge in this survey, in any form projects the policy of Vision, as an organization and personal view point of the reviewer. For both, i.e. VISION as an organization and the reviewer, abuse will always remain in violation of basic human rights. And if it is inflicted upon a child or an adult in any of its forms or manifestations, it will be treated as a crime against humanity.

In order to educate the child, who is spending most of his time or all his time on the streets on his protection against such perpetrators of sexual abuse and sexual exploitation, it is necessary to educate the care giver/care provider who is partnering

Furthermore it is necessary to understand that this literature survey is **NOT** meant to do the following:

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<sup>1</sup> . Generally what has been cited by children on streets as reasons for leaving their homes at a very early ages are: inability to deal with domestic violence, parents setting up targets for earning at a very early age without understanding the confusion in the child's mind of how he is going to meet the target, expectations from and pressures upon children that are beyond their understanding and comprehension.

<sup>2</sup> . This data is taken from Vision's daily reports of 5 year in Lahore, both from outreach and from shelter, where children are reporting such interactions in their conversations.

1. It is not promoting child sexual abuse or any such connection between an adult female/male and a child, which may be interpreted as an abusive interaction.
2. It is not branding any one religion/culture as a source that provides concessions to violate, the rights of a child and promotes sexual connections between an adult and a child.
3. It is not an effort to promote one sexual orientation over another.
4. It is not an effort to disrespect any sexual practice or relationship.
5. It is not proposing a certain sexual practice in children or adults

In the effort of understanding “sexuality in male children”, a myriad of perceptions and practices will be investigated. At points it may seem to take a posture that may closely or remotely reflect as endorsing a certain point of view. At that point what has to be kept in mind is that this is a mere investigation to comprehend a situation that is still quite vague for some of us who live in geographical areas or social situations that have purposely on one pretext or another isolated itself from the understanding of the larger milieu of sexuality. And in that isolation it has shunned all and every aspect of it, including one of the most basic and important attributes of it e.g. child sexuality.

It is only in Academic situations that comprehensive and objective knowledge sums up all that is available on a particular subject. Therefore it should be kept in mind that though this literature survey would attempt to be inclusive of all forms of available resources on the subject, it would not be feasible to encompass them all.

## **Objectives:**

The objectives of this literature survey are:

1. Understand child sexuality and how it has been defined in available limited historical, literary and cultural sources as defined in India and Pakistan as two countries in the region of South Asia.
2. Within the conceptual frame work of child sexuality, how relationships between adult men and young boys have been traditionally understood and defined in India and Pakistan.
3. Etymological history of the word 'abuse' in the context of child sexuality and how does the given frame work of child sexual abuse responds to the realities of India and Pakistan.
4. The idea of child protection as understood in India and Pakistan.
5. Within the larger context of child protection, what value is associated with sexual rights of child?
6. What is defined as sexually protected spaces for a child in modern day's India and Pakistan?
7. Are children in so called non protected environment fulfilling any of those roles that were historically and traditionally attributed to children in any case?
8. What would be the point of convergence between the frame work of child rights and the reality based profile of a male child in India and Pakistan?

Through this understanding, the broader context of child and adult relationship will be explored. This would serve the purpose of understanding the conceptual framework in which child sexual abuse and commercial sexual exploitation of the male children exists.

Where as the desired effect of this literature survey is as follows:

1. It will provide a background analysis of interaction between adult male who may or may not be related to a male child but have a relationship that has sexual connotations.
2. It will provide understanding of how in available limited historical, literary and cultural sources this relationship between male child and the adult male has been perceived.
3. It will provide an insight into the factors that create comfort zones in such a relationship.
4. It will provide an insight into the initiation of male child into the world of sex and knowledge around it.
5. It will help to create a framework to understand the notion of sexual abuse of male child i.e. if there is any visible in the available limited historical, literary and cultural sources.

6. It will help in evolving a methodology to understand the notion of sexual abuse and commercial sexual exploitation of male child in current context at street level.
7. It will help in evolving tools that will enable to understand the perspective of a care giver/care taker as a person socialized in situations that are very blurred when describing or understanding adult male sexual interaction with a child or a youth
8. Finally this literature survey will help evolve a methodology that will assist in understanding the child's mind on the street without violating is personal and psychological boundaries.

## **Methodology:**

In order to facilitate this literature survey the following methodology was adopted:

1. The first step was to review a rather large body of text. This text included:
  - a) The predominant religions as practiced in the countries in South Asia.
  - b) The notion of patriarchy and how it was and is understood in the region.
  - c) The interplay of religions and patriarchy.
  - d) The status of children in these societies.
2. After reviewing the text, it was decided to streamline the issues for purposes of this literature survey.
3. A second review was conducted of the selected text in light of the now streamlined issues.
4. After the second review of the text, it was decided that in view of objectives, only the text that was directly reflecting upon the objectives will be included for the purposes of the review.
5. In the final analysis, text that was selected was limited to the two countries of India and Pakistan.
6. From within the text that was selected from India and Pakistan, the entire text was thoroughly researched for purposes of evolving a framework.
7. The text that had been analyzed for this literature survey was analyzed within this framework.

It is not being claimed that the text reviewed and finally analyzed has the entire body of text that ever came out on this issue of children but it is evident that a rigorous process was evolved to do this literature survey. The literature survey is clearly limited to the resources that were available and relevant to the issue and therefore is only comprehensive to that extent.



## **Male child sexuality in India and Pakistan: Available limited historical, literary and religious frame of reference**

### **The definitional aspect of Male Child / Boy / Youth within the frame work of English language:**

In this investigation and exploration, it is imminent that the definition and description of male child is understood in the linguistic perspective, i.e. what are defining parameters in English language generally used to describe a boy as mostly understood. The Oxford English dictionary describes a boy to be “Male Child” or “Youth”. It seems that the Oxford English dictionary gives the freedom of using “Male Child” and/or “Youth” interchangeably for each other.

The same dictionary describes “Child” as a human being below the age of full physical development and “Youth” as a period between childhood and adult age.

The Oxford English dictionary seems to be providing a spectrum of childhood to adult age but while doing so it gives the impression of falling short on providing the precision of ages. In other words, the dictionary appears to provide a line where at one end of the line is a child and the parameters are defined as to who will qualify to be called a child but at the other end of the line is adult age. The youth falls somewhere in between the two ends and the dictionary is not willing to go beyond describing youth as a period between childhood and adult age. How long this period is going to be is not clarified and what would signify the end of one period and the beginning of another. Neither is there any reference towards any such attributes of physical and psychological changes that would be the point of departure of one period and the beginning of another.

Is it then fair to assume that the intent of the dictionary is to have some flexibility in describing youth and not providing clear and precise parameters for identifying youth? Furthermore, does it mean that the dictionary wants to leave some level of subjective relativity in determining the precise point of youth on the spectrum of child to adulthood?

Coming back and investigating the word “Boy” within the context of Oxford English Dictionary, one stumbles again onto phrases like “Male Child or Youth”. This again provides the same framework to understand the entire journey of male child to his adulthood.

### **The definitional aspect of *Bacha / Larka* (parallel for male child) within the frame work of Urdu language:**

The parallel for male child in URDU language is *Bacha*, and for a boy it is *LARKA*. However, the parameters of definition are slightly more distinct in Urdu language. Though *Bacha* becomes an all encompassing term for a child and child like behavior, it does signify a certain age. The Urdu lexicon reflects the

same generosity in the use of the word *Larka* as its English counterpart. “Boy”, according to Oxford dictionary has a far larger scope of identification than just highlighting the gender of the child or identifying an age bracket during the periods between childhood and adulthood.

Other terminologies frequently used in URDU language as description of new born, youth, puberty, and pre-pubescent are *sheer-khuar*, *Baloghat*, *Na-Baligh*, *Nau-Umar*. While *Na-Baligh* and *Baligh* clearly distinguishes between the state of pre-pubescent and puberty, *sheer-khuar* on the other hand describes the stage where the child is mostly dependent on mother’s milk. However, *Nau-Umar* still depicts the pre-pubescent stage where the child is between approximately 5-7 years of age. The phrase *Nau-Umari* is also used in reference to the child’s graduating to the age of offering the five times compulsory prayers of Muslims called *Salat*.

On the other hand English language while using boy, youth, adolescent, juvenile, youngster, is making cross reference to each other<sup>3</sup>. It does not seem to be making clear distinctions on the basis of religious and social requirements as in Urdu language. Nevertheless it will be very unfair to assume that English language is limiting and does not allow taking terms such as teenage, adolescence and juvenile beyond its dictionary meanings. For example, teen age stands for a certain age bracket which represents ages 13-19 (**thirte**n-ninete**en**) and has a built in social definition. For instance certain behaviors would be associated with teenage and linked with those behaviors; various concessions are given to teenagers in most societies.

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<sup>3</sup> Collins Gem English dictionary, Oxford English Dictionary

# Relationship between older men and young boys: A historical, religious and literary perspective

## Historical perspective:

The early history of the region of South Asia is intertwined, at least between three countries i.e. Bangladesh, India and Pakistan.

It is self explanatory that when histories are shared then social structures, socialization processes and experiences are also shared with little or no variances. However, one cannot ignore the fact that in the case of India and Pakistan, the shared history did have a very visible distinguishing factor and i.e. of religion.

It is in this historical context that one views the relationship between older men and younger boys in these two countries of South Asia. However, it may be necessary to understand that this relationship can only be explored from the time when it is documented in historical archives.

Historical documentation can be traced back to 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup>, and 16<sup>th</sup> century, and even earlier. But if one was to take 13<sup>th</sup> century as the starting point then this is what emerges as some of the documentations around the relationship between adult male and a boy, youth and/or young man:

**Khalji Dynasty:** A documentation of the the Khalji dynasty in India by Ziauddin Barani, makes certain revelations about Alauddin Khalji (1296-1316) and his son Qutubuddin. While Alauddin Khalji was reportedly in love with an eunuch Malik Kafur, his son Qutubuddin, when came to power at the age of 17, fell madly in love with a “boy” called Hasan who was later titled Khusro Khan by Qutubuddin. Once again Barani in his documentation, is talking about Hasan’s youth and charm and how he i.e. Hasan used both of these attributes to manipulate and eventually murder the Sultan.

Barani’s condemnation is for the “boy”. However, while condemning Hasan, the historian reflects upon the reasons for Hasan to have hatred for the Sultan. In a passage written by Barani and reproduced by Saleem Kidwai in the book *Same Sex Love in South Asia*, the feelings of Hasan are documented as follows:

*“He often wanted to put a sword through the Sultan and kill him while he was doing the immoral act or publicly kissing him. This vile murderer of his father was always thinking of ways to kill the Sultan. Publicly he offered his body to the Sultan like an immoral and shameless woman. But within himself he was seething with anger and choking on a desire for revenge at the way Sultan forced himself upon him and took advantage of him.”*



If one is to analyze this piece documented by Barani, there are clear indications of Hasan's disliking the sexual act between him and the Sultan and it made Hasan angry to a point where he wanted to kill the Sultan.

In addition to this, another thing that Barani is doing while documenting this piece of history is drawing parallels between what he refers to as "immoral and shameless woman" and the boy who is being violated. Does this mean that male child sexuality has to be as chaste and pure as female sexuality and factors that would taint the pureness of female sexuality will also destroy the aura of purity around the male child sexuality?

Interestingly, Barani is providing insight into the boy's feelings and is admitting that the Sultan forced himself upon the boy but still holds the boy responsible for the entire act. By saying "*publicly he offered his body to the Sultan like an immoral and shameless woman*", Barani gives a certain level of seductive and sexual powers to the boy. But then in the same paragraph he takes it away when he states that "*the boy is seething with anger and choking on a desire for revenge*" and, though not wanting to exonerate the boy for his evil spell, does convey his powerlessness and vulnerability.

In other words, on one hand Barani is documenting the violation of the boy's body and the boy's reaction that does not find expression except a "seething anger" that fuels the desire for revenge and the vindication can only come through killing of the Sultan but on the other hand Barani attaches no value to the boy's feelings and consider him to be the evil in this entire situation.

It seems that if Barani's documentation of the relationship between Khusro Khan and Qutubuddin is seen as anything beyond subjective narrative of a historian/narrator, who abhors sexual intimacy between same sex and sees heterosexuality as the only "normal manifestation" of sexuality, and in addition to this is mourning the loss of a dynasty, it would not be fair with the narrator. His following sentence describes his frame of reference regarding this relationship:

*"The roots of Alai states were shaken. The unfaithful world destroyed the family of Alauddin and Qutubuddin were destroyed by Malik Naib and Khusro Khan, the wise and those looking for lessons will see the results of pampering young men and catamites."*

**Mughuls:** The Mughuls walked into India in 14<sup>th</sup> century and Zahiruddin Muhammad, nick named Babar was the first Mogul ruler to rule India. Babar wrote his autobiography titled Tuzuk-i-Baburi also known as Baburnama. In this autobiography, Babar provides details of his life's experiences of varying natures. One of such experiences is where he composed a Persian couplet when he sees a boy named Baburi (literally meaning "belonging to Babur") in the camp-bazar. He writes:

*“In those leisurely days I discovered in myself a strange inclination, nay! As the verse says, “I maddened and afflicted myself” for a boy in the camp-bazar, this very name, Baburi, fitting in. Uptill then I had had no inclination for any-one, indeed of love and desire, either by hearsay or experience, I had not heard, I had not talked. At that time I composed Persian couplets, one or two at a time, this is one of them:*

*May none be as I, humbled and wretched and love-sick?  
No beloved as thou art to me cruel and careless.”*

Reportedly, Babar himself was young himself at that time as is evident from the following lines:

*“In that frothing-up of desire and passion and under that stress of youthful folly, I used to wander, bare-head, bare-foot, through street and lane, orchard and vineyard. I shewed civility neither to friend or stranger, took no care for myself or others.*

*Out of myself desire rushed me, unknowing  
That this is so with the lover of a fairy-face”*

In Babar’s situation apparently the documentation does not show an element of aggression or trespassing anyone’s physical or sexual boundaries. However, it is more of a lover who is constantly pursuing his beloved and since he is personally documenting it in a form of autobiography, therefore, he does not use moral judgments or any self righteous virtues to review his case.

Therefore, it only seems appropriate to analyze this relationship from the perspective of a male youth sexually fancying another male youth.

In the same book, one finds a narrative on Jehangir, another Mughul emperor, who ruled India from 1605-1626. He was the great grandson of Babar.

The event is documented by Mutribi Samarqandi. This is the record of his tenth meeting with the emperor Jehangir. According to Mutribi, he presents himself before the emperor and is asked the following question:

*“Preacher is a fair young man better or is the dark color more beautiful?”*

And then the emperor adds:

*“Look to your right and your left. May be then you will know.”*

Mutribi writes:

*“As he spoke, to my right stood a dark-complexioned Hindu youth and what a danger to one’s life he was! As soon as I saw him, I lost my heart. To my left stood a fair complexioned youth, so beautiful and elegant that I could not believe my eyes.”*

About the dark complexioned boy Mutribi composed the following poem:

*“A Hindu boy stole my wretched heart,  
He stole its tranquility and its calmness,  
My reason, my judgment, my endurance, my patience,  
All of these he stole with his laugh.”*

About the fair complexioned boy he said the following:

*“O moon-faced beauty is this beautiful night  
So astonishingly desirable in the light of the candle  
You have stolen Mutribi’s heart altogether  
With a wink, guilelessness, playfulness and amiability  
Do not tell me to look at the splendor of the perfumed plans  
My heart is your captive, what do I need from there”?*

The reference of the emperor to the boys in the court needs to be understood in the prevalent practice of that time and has to be analyzed within the context of traditionally acceptable norms of the period. It seems that the practice of men using boys as objects of desire and appreciating their youthfulness or their beauty was quite acceptable amongst the nobles at least.

This is evident from the level of comfort of the musician to communicate with the emperor regarding the beauty of both the boys (boy is interchangeably being used with youth) in his conversations. It is also obvious from both the verses that there was no fear of stigma or that of being judged either in the emperor’s or in Mutribi’s words.

However, one of the practices that is disliked by the same emperor Jehangir in reference to male children is documented in another book called, “The Invisible: A Tale of Eunuchs of India”, authored by Zia Jaffery. This is what Jehangir writes in his autobiography “Tazak-i-Jehangiri” and reproduced by Zia jaffery is as under:

*“In Hindustan, especially in the province of Sylhet, which is a part of Bengal, some inhabitants emasculate their sons and hand them over to the province governor in lieu of payment in nature for their taxes. This custom has spread to other provinces. Every year, innocent children are thus mutilated for life and rendered incapable to procreate. This practice has become common. I have proclaimed an edict, so that from today on, this abominable practice is abolished and the trade of young eunuchs ceases.”*



This violation of male child's body is undoubtedly denounced by Jehangir but the aspect apart from mutilation that disturbs the emperor regarding this practice is that it renders the male child incapable of procreation later in the life. This may create confusion in the mind of anyone who may be looking at these two passages. The confusion is that during this period and others that may be earlier than this or may come later, a male child, as long as he had the ability to procreate in his adult life, was allowed to be seen as an object of desire and lust for an adult male?

The mourning of loss of procreation and violation to his body is further mourned by a victim of emasculation. In the same book "The Invisible: A Tale of Eunuchs of India", a Venetian man Niccolo Manucci, who in 1600 refused to work at the court of Mogul emperor Aurangzeb, for reason of the emperors cruelty towards his father and brothers, documents his encounters with a eunuch I'tibar Khan, identified by Manucci, a "grandee" or noble man, appointed governor of Agra and proxy of the emperor in times of absence or illness with sheer disgust. The disgust, Manucci further describes in his travelogue was due to his personal contempt for the very population of eunuchs in India, but the catalyst that he uses for reflecting upon the negative characteristics of eunuch is I'tibar Khan, whom he refers to as "baboon". Manucci writes as follows:

*"It is easy to understand the nature of this eunuch from what he did to his parents. They came from the country of Bengal as far as Agra, having heard that their son was governor of the fortress. They anticipated the receipt of something to help them in their old age and poverty. On reaching the gate, they stayed there several days, the door-keepers not consenting to permit their entrance, until they swore they were the parents of the governor. Thereupon came a door-keeper at the time of full audience (I was there myself), and reported to the eunuch that an old man and an old woman had been at the door for several days. As they had been refused entrance, the old people swore that they were the parents of his Excellency. For a little while I'tibar Khan sat silent, like one to whom something had happened that he does not like, then said under his breath, 'Are the wretches still alive?' He ordered them to be brought to the audience hall. On their appearing, he inquired angrily who they were, what their names were, where they came from, what was their village. To all this they replied in such a manner that by this time I'tibar Khan could have no doubt that they were his parents. Recognizing that most certainly they were such, he said publicly to them: 'How have ye the temerity to come into my presence after you have consumed the price of my body, and having been the cause, by emasculating me, of depriving me the greatest pleasures attainable in this world? Of what use are riches to me, having no sons to whom I could leave them?'"*

It is interesting that like Barani, Manucci too uses very different lenses to analyze I'tibar Khan's outburst. After going through this incidence, it may not be difficult to understand that a child may be mourning the mutilation of his body, the pain he

may have gone through at that time, the anger that may have stayed with him for all the years for being subjected to a painful process at the behest of the very people who otherwise were supposed to love, keep him safe and nurture him. Something that remains essential with manhood at all times. If Manucci was socialized to believe that parents were to be treated in a certain manner irrespective of what they may have done to their own child, I'tibar Khan too may have been socialized to understand that procreation is one of the major reasons for male existence.

This becomes visible through this show of anger by I'tibar Khan and that is his vocalization of his frustration at his inability to procreate.

It seems that mostly historians have used their own subjective understanding of a situation at the time of documentation. It is either mourning of an empire lost or a personal disliking for a sexually diverse group or individual that plays a major role in documenting the history of the time.

**Persian Empire:** Should Barani and Manucci be at all looking as historians at the devastating affect that the violation of the body has on children is something that remains unanswered. However, the violation is clearly felt and described in the book called, *"The Persian Boy"*. This book written by Mary Renault in 1972 is called a historical novel. It is in the very beginning of the book that the reader starts to get a sense how it must be for a child to be castrated as the author very empathetically takes the reader through confusions and pain of Bagaos who is captured by the enemy of his father and is castrated but then what needs to be understood that though Bagaos is Persian but the narrator/writer is from the West<sup>4</sup>. Though it should be noted that this account though maybe fictional, is based on the historical account of Bagaos, who was infact castrated for the same reasons mentioned above. Historically Bagaos was also a lover of Alexander the Great.

At this point what also needs to be understood is that probably this is only where the dissimilarity in understanding a deeper issue of violating the child's body and having the empathy to describe it in the historical narratives between South Asia i.e. the two countries India and Pakistan from within the region and West emerges, otherwise the relationship between male youth and male adult is not being seen in any different perspective than that of homosexuality in both parts of the world, along with a controversy around how Renault remained sympathetic towards Bagaos when other historians feel that Bagaos was vindictive and scheming. At the time of this so called sexual liaison, the reported age of Bagaos was 15 and Alexander's age was 26.

**Ghaznavid empire:** Before and around 10<sup>th</sup> century, the relationship of Mahmood of Ghazni and his slave boy Ayaz that later became much celebrated

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<sup>4</sup> . Mary Renault is American

in both Islamic history as well as in history of Pakistan is also evidence of relationship between an older man and a young boy.

*“Ayaz, who is reported to have been well equipped in court mannerism had to clip his ringlets because one night Mahmood was tempted to transgress the so called “spiritual love” for Ayaz due to his beauty and the ringlets that framed his face and was checked by one of the guards who was safeguarding the privacy of the Sultan and his beloved’s meeting that the act of sexual interaction between the youth and the Sultan would actually equate the act with the sin of Adam and his exile from paradise for tasting the forbidden fruit. As documented this reminder made the Sultan reflect upon what he was about to indulge in and as a reaction he gave a knife to Ayaz, who dutifully cut his ringlets so that the object of desire somehow is defaced<sup>5</sup>.”*

This documentation once again is a reminder of a violation. Though the violation may not be of the intensities that are mentioned else where in this piece but still is indication of how male adult and youth relationship has historically been a source of violation and generally it is the younger and less powerful who is constantly carrying the blame for distracting the adult male.

However, this relationship remains inspiring for poets and film makers in the history of Pakistan. A poet like Allama Iqbal used the reference of this relationship as a symbol for struggle for a cause when he says:

*“na ishq mein woh trap rahi na husan mein rahi woh shaukhiya  
na ghaznavi mein woh sakt rahi na woh kham kai zulf-e-ayaz mein”*

An amateur understanding of this couplet and its context would be that there is general distraction and people have lost the commitment to struggle, in the same manner as how Mahmood of Ghazi lost self control and vigor and how Ayaz lost the splendor of his hair.

Iqbal also uses the reference of Mahmood and Ayaz when he reflects upon the egalitarianism in the religion Islam when he says the following in his famous poetry Shikwa:

*“Eik hi saf mein karhay ho gaye Mahmood aur Ayaz  
Na koi banda raha aur na koi banda nawaz.”*

Once again an amateur understanding of it will be that when in this religion there is no distinction between a slave boy and a ruler because when it is the time for prayer both of them stand together in one row before Allah. Where as the ruler here is being identified as Mahmood of Ghazni and the slave boy as Ayaz.

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<sup>5</sup> . Read article on Malik Ayaz on wikipedia, the free encyclopedia



In late 1950's, Pakistan had produced a film called "Ayaz" which is considered to be one of the better films coming out of the film industry during its golden era of movie making. It seems that an attribute of mysticism is also linked to this relationship which gives it sanctity.

### **Mystical perspective:**

Mysticism has always been seen as a more tolerant version of Islam. Most of its teachings are basic and close to nature. It focuses more on content than ritualism. It emphasizes on imbibing the goodness of religion than to just get caught by the rituals.

A central theme in mystical Islam is to love Allah through His creations i.e. human beings. Therefore, it has the element of inclusiveness rather exclusion of humans irrespective of their religion, caste or color. Mystical Islam or *Sufism* generally propagates love and compassion for fellow human beings. The all inclusiveness and the flexibility in *Sufism* makes it an attractive option for many Muslims as well as non Muslims to understand and practice the religion.

In the Sufi tradition of India and Pakistan, there is evidence of adult male and male youth relationships. In most cases these relationships are seen in perspective of mysticism i.e. loving Allah through His creations or appreciating Allah through the appreciation of His creations. Many relationships have come under the scrutiny of writers and analysts who have been trying to distinguish between the boundaries of physical love and spiritual love in such relationships.

**Madho Lal and Shah Hussain:** The relationship of Madho Lal and Shah Hussain is similarly investigated by Salim Kidwai and Ruth Vanita in the book "Same Sex Love in South Asia". Shah Hussain a *Sufi* saint was 55 years old when he fell in love with Madho Lal, who at that time was 17 years old.

The relationship between Madho Lal and Shah Hussain, if seen through the lens of Shah Hussain's description of Madho, the context may be mystical and appreciative of God's beauty in a human but has a very strong lover and beloved flavor to it which takes it out of the realm of a father and adopted son relationship<sup>6</sup>.

*"Every one on the street takes up the intoxicated play,  
Joy struts stately and seductive in each alleyway,  
Finally on that day Madho stooped to show  
Sincere kindness and a courteous face to Hussayn  
For the buoyancy of spring had arrived  
The season that sparkles like dusky wine in crystal pitchers,*

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<sup>6</sup> . Shah Hussain ka Kalam, an Urdu book written on the life and works of Shah Hussain, the mystic who lived in 15<sup>th</sup> century during the times of Mughal emperor Akbar, describes the relationship of Madhu, the Hindu youth with Shah Hussain as that of father and his adopted son.

*In that season all energies become restful,  
Indians lay aside their concerns, relax and play,*

*So Madho too was playing Holi on Basant,  
Handsome and graceful, winsome and coy,  
Playing with everyone, immersing himself in frolic,  
Teasing everyone and dallying seductively.  
He strode up to Hussayn very shyly”*

This meeting between Shah Hussain and Madho described by Shah Hussain in the above poetry and the choice of words, both reflect a sense of attraction to what is visible in human form in a relatively sexualized manner in its content.

If one was to read some more of Shah Hussain’s verses about Madho, it is quite clear that the relationship between the two had suggestions of some level of physical intimacy between them:

*“Hussayn and Madho sat together in one room,  
Together they laid aside the sorrows of separation.  
Hussayn was kneeling in respect,  
His eyes and his heart focused only on Madho.  
Madho took from his hand a glass of deep-hued wine-  
He drank from it, and Hussayn kissed his wine-sweet lips.  
Then Madho gave him a glass filled to the brim  
And kissed Hussayn in answer on his reddened lips  
Hussayn rose tranquilly from his place  
And Madho rose as well, answering his call.  
Holding his hand, Madho sat down, crossing his legs,  
His face illumined with bright joy.  
Hussayn handed him a goblet of sparkling wine  
As if burning in a fever of ardor.  
He took a sip from the goblet and gave one to Hussayn,  
He accepted a kiss and gave one to Hussayn.  
Hussayn rose again to give of himself more generously  
And Mado graciously accepted his advances.  
In this way, the lovers engaged in a play of passions,  
Demanding and acceding, teasing and refusing.  
Each enticed the other, stirring his desire,  
Mingling wine and kisses like sugar dissolved in milk.  
One passes the goblet like the very shape of delight  
While the other accepts the gift with humble supplication.  
When the other holds the cup, imploring,  
He accepts the tribute, begging for even more delicacies.  
In this duet of beseeching and tenderly replying  
The two friends made love with each other.*

*Each of them in each act is captivated by the other  
Loving each other with the kindest intimacy.*

*One kisses the other with an ecstatic breath  
Moving from his wrist to his hand, his strong arm, his shoulder,  
Then he kisses his forehead and then his cheek,  
Gently kisses both his eyelids and then his brows,  
Then with sweet affection he kisses his lips,  
With love he kisses the smooth skin beneath his chin.”*

The poetry does not leave much to imagination. Though, contextually this entire segment of the poetry has been put into a spiritual frame work in some of the later poetry that follows it, but still the physicality of the content cannot be ignored.

**Sarmad and Abhai Chand:** Sarmad is another name that emerges as a sufi saint. Sarmad was born a Jew and converted to Islam. He fell in love with a Hindu boy Abhai Chand, where as this attraction is reported to be as being mutual. Sarmad became a naked *fakir* after falling in love with Abhai Chand.

Sarmad saw the young Abhai Chand at a gathering of poets, where Abhai Chand was reciting poetry. He is said to have been smitten by the beauty of Abhai Chand. After sometime, Sarmad and Abhai Chand started living together.

There is plenty written about different Sufi mystics and there are aspersions about same sex relationships for many but the above two are most written about in terms of relationship with the male youth. This is not to say that other Sufi mystics did not have a loving relationship with young males, but in India and Pakistan generally these are the two who are often remembered for an intense relationship.

All the above is documented very well in a book *Same Sex Love in India*, this book is edited by Ruth Vanita and Saleem Kidwai. This book was first published in 2000.

This is where one needs to stop and ponder about the indigenous way of looking at relationships between an adult male and a male youth, child or boy in the South Asian countries of India and Pakistan. Of course, today one can clearly pull out occasions and incidences such as that of Khusro Khan and Qutubuddin Khalji, or the narrative on I'tibar Khan and do the analysis of the violation of youth at the hands of mighty and powerful but the question is that whether the narrators or historians at that time were willing to see it as violation of a child or were they seeing it as an act of homosexuality and condemning it? In case of Mahmood of Ghazni as well, the guard clearly reminded him the “sin of temptation” and at no point did he refer to the age of the youth.

Clearly what is evident from this limited review of both historical as well as mystical references is that male adult and youth or male child relationship is not judged because of its being seen as a violation of youth or a child. Actually, the element of abuse does not find any place in these interactions; on the contrary it is the child or youth who is being seen as the object of desire. And therefore the blame is also being put on the youth or the child for holding the seductive powers to sway kings and mystics from their respective determined paths.

In addition to this what is also evident that as latest as year 2000 both Vanita and Kidwai, who may otherwise be aware of the “child abuse framework” are viewing the adult male and male youth/child relationship within the homosexual framework.

### **Literary Perspective:**

The literary perspective is no different than the evident historical and mystical perspective on such relationship.

The classic and current Urdu literature coming from India and Pakistan has a number of references to such relationships both in prose and poetry.

The documented history of Urdu literature shows that as early as 1600 till to date the illusions and references used in poetry and prose, the adult male and youth relationships are seen as erotic and romantic.

Najmuddin Shah Mubarak, who used the pen name “Abru” (Honor), was amongst the earliest well known Urdu poets of North India.

Following are some of the verses from one of his poems called “Advice for the Adornment of a Beloved”.

*“Remember what I say-a lad like you,  
So uninformed, must hold himself anew*

*First let your hair grow out and fall in locks  
Around your face, but not run wild-that shocks*

*The connoisseurs of beauty; snip your curls,  
But no shaving, no razor, no sideburns!*

*Wash you hair with shampoo every morning,  
Never skip this-oil it, comb it, adorning*

*It in braids, in buns, but please don't keep  
Flaunting it to get stared at-that's cheap*

*A bit of oil and turmeric on your skin-*

*And when it's sunny, please, please, stay in!*

*Saffron and Jasmine oil with lemon juice  
Gets rid of blemishes and acne-use*

*In each night, and wash it off each morning.  
Whiten you teeth, darken your gums; chewing*

*Betel will keep your lips red-smile a lot  
But don't say much, and, my dear, not a jot*

*More collyrium than your eyes can take-  
Too much of it looks dreadfully fake.*

*Put henna on your fingers, not your palms;  
If you like fingerbands, enhance your charms,*

*My beauteous fairy, with an amber ring-  
A shining necklace too is quite the thing.*

*Be sure your sleeves don't hide your amulet,  
Keep dust of Karbala. In your locket."*

This poetry is for a male youth, whom Abru is advising through these verses how to look more desirable or attractive to his admirers.

In 17<sup>th</sup> century the narrative of one of the poems called *Bustan-i- Khayal*, describes his own inability to fall in love again with youth. The relevant portions are reproduced as under:

*"O beautiful one, I have been the victim of another faithless one. One who did not know what promises meant, yet for the dust of whose feet I still crave. I was seven, had just discovered poetry, when I first saw when I first saw him. Seven years passed and I learned the ways of life. I became renowned for my knowledge and he for his beauty. Suddenly he appeared before me like a vision, prefect from head to toe. Speechless, I managed to ask for his name, and said: Why don't you come this way more often? You bring your books and I can teach you what I know.*

*He started coming frequently and I was in love. He started spending all his time with me for he too couldn't do without me. If he went home I couldn't sleep and he too would return immediately. We were one, by passion engulfed. People talked and the envious were incensed. His people were outraged. It's*



*inappropriate, this friendship with a Muslim, they said we will caste you out of the community<sup>7</sup>, they threatened.*

*I don't care, he said as long as I have my Siraj. That's all that matters to me.*

*When*

*he related this to me I was aghast. You should have kept quiet, I said at last. We can still be friends and you needn't be defamed. He insisted that he was mine forever. I had not idea what fate held for me."*

Similarly, in later periods there are enough evidences that describe such relationships in many forms. Finally from Classics, following is part of a poem written by Mir-Taqi-Mir, a famous poet who died in 1810.

*"Mir, why bemoan the fate of your crushed heart-  
Those boys have created havoc in the entire city.*

*Finding him inebriated, I pulled him into my arms last night.  
He said "So you too have become intoxicated tonight".*

At another point in the same poem Mir says:

*"The ways of my street boy are so deadly  
A hundred youth die at each gesture.*

*These pert smooth-faced boys of the city,  
What cruelty they inflict on young men.*

*These boys have a strange sense of honor  
Let's see, Mir, if you can save your own."*

These are clear indicators that during these periods, there was a sense of comfort around such interactions. Young boys and youth were admired by older men and older youth. Falling in love with young boys though seemingly "not approved" but still was a common phenomenon. Poets and authors elaborated on male youth's beauty and their delicate ways. Quite obviously, the blame of seduction and distraction went to the object of desire, which in these cases were young boys or youth.

In later Urdu literature, luminaries such as Josh Malihabadi (1896-1982)<sup>8</sup>, Hamida Sultan<sup>9</sup> and Saadat Hassan Minto<sup>10</sup> were some of the many who made

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<sup>7</sup> . The youth was from Hindu religion.

<sup>8</sup> . Yaadon Ki Baraat (A Procession of Memories)

<sup>9</sup> . Rung Mahal (Colored Palace)

<sup>10</sup> Minto's story "Mummy" has reference to an adult Bengali music composer and a youth living together and the youth murdering the composer. Minto's revulsion is documented but it is not for the violation of

references to such relationships. While Josh's book is his autobiography where he documents amongst other things his love affairs, which were 18 in total and two of these were with same sex, one was with a Eurasian boy A.H. and the other was a classmate of this Eurasian boy. Hamida Sultan on other hand while documenting the history of her own very renowned Muslim family of Delhi, talks about the love affair of one of her cousin's husband who was a Nawab and a young boy Gulab (rose) who was presented to the Nawab by one of his friend with loathing as it distracted the husband from his wife. Saadat Hassan Minto, one of the progressive writers and part of the Progressive Writers Movement, pre and post partition of India in 1947, once again clearly reflects upon his aversion to the relationship between an adult male and youth but again within the framework of homosexuality.

The sudden turn in Urdu literature and it taking a more "heterosexual" posture was blamed upon homophobia. This homophobia is blamed upon British colonization and their consistent attack on Muslims for being prone to the abominable vice of homosexuality, reportedly a stereotype that was adopted by an important section of Hindu Nationalists.<sup>11</sup>

It seems that before colonization of the sub-continent of India and Pakistan, male sexuality in all the three perspective aspects i.e. historical, mystical and literary indicated a freedom of expression and manifestation towards other male without any distinction of age. Apparently, good looking youth and underage boys were considered object of desire and distraction for older male. Friendships between older man and young boys were though frowned upon but were considered condemnable for reasons of homosexuality and none other.

The first evidences of child protection and child abuse are found in two different pieces of Urdu literature produced post colonization. One is a book called "*Do Shiza*" edited by Hakim Muhammad Yusuf Hassan, and the other is Ismat Chughtai famous story "The Quilt".

In "*Do Shiza*", Hakim Muhammad Yusuf Hassan lists down ways of protecting young boys and girls and they are as follows:

1. Never let children sleep with maids, female servants or strange women.
2. Get children into the habit of sleeping alone on their beds.
3. Young girls should not be allowed to sleep together on the same bed.
4. Boys and girls should be stopped from sleeping on the same bed.
5. Boys and girls should be watched so that they do not go to the bathroom together and do not stay there alone for too long. It should also be

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body of the youth rather it is for the homosexual act that disgusts Minto. Minto helps the youth to go back to his home town after he has murdered the "bad" composer

<sup>11</sup> . See same sex love in South Asia

- ensured that they do not go to the bathroom at odd times. In whatever way possible, a secret vigilance has to be maintained.
6. Young boys should not be allowed to sit in a room alone. Privacy is destructive for the young.
  7. Keeping boys and girls busy in play, studies or housework protects them from bad habits.
  8. Young girls who are friends often talk for hours alone in rooms or on the roof. It is essential that they be watched. However, there is no harm if they are alone for a short time.
  9. It would be better if they were made to sit where the older women of the family could occasionally watch them.
  10. Stories and novels about love and romance should not be available to them.
  11. Husband and wife should not have romance and should not have intercourse in the presence of their children. In fact they should sleep on separate beds.
  12. When you are awake after the young boys and girls have gone to sleep, you should have a look at them. If in the morning, the young stay tucked in their quilts for a long time, then trouble is possible. Therefore they should be awoken early and made to rise from bed.
  13. Do not always consider them as angels, innocents or only a child. In the light of the true examples I have presented above, you should guard your children completely.

There are two aspects in this piece that have to be taken into account for analysis purposes. The first one is that clearly, it is the female child's sexuality that is being protected and takes precedence over the male child's sexuality. The chastity and purity of female child has to be maintained and the female child has to get socialized into all those aspects of life that are ideal for chaste and pure woman. Also what cannot be ignored here is that these tips are mostly for a certain class. Thus it may be inferred that children of a certain class need protection.

The other aspect evident from this piece is that there is total invisibility of protection of a boy child except in one case where his privacy needs to be monitored when he is all by himself in the room.

For whatever reason but Hakim Muhammad Yusuf Hassan, surprisingly keeps himself away from saying any thing about male sexuality especially when the Urdu literature with heavy sexual references on adult male and male child relationships was still quite fresh in his life time. The question remains that though, the colonial masters had clearly given out their point of view on such relationships and such relationships were also not too desirable by the general society, still the noble male child remained outside the realm of protection.

The Story "Quilt" by Ismat Chughtai, who was also a member of progressive writers movement, moves around a girl child who goes to stay with some friends of the family. The husband in the household that the little girl is staying at is not interested in his wife and has homosexual relationships. The wife seeks sexual pleasure each night from a maid who is supposedly massaging her under a quilt. Since this little girl also sleeps in the same room as the wife, she witnesses the entire act from the movements of the quilt till one night when the maid is absent for something or another and the wife tries to molest the little girl and she is cold with fear.

Though touching upon child sexual abuse, there are many sub plots to this story and content wise it is more focused on female sexuality and its natural desires. Once again build around nobility the story does not tell the tale of any other child.

## **The West and how it deals with the issue of male child sexuality in literary context:**

One book on homosexuality that reflects in part on South Asian culture around homosexuality (mainly in India and Pakistan) is: "Islamic Homosexualities" by Stephen O. Murray and Will Roscoe. The book uses the same framework of homosexuality for looking at the adult male and male child/youth relationships. In all the three chapters on Pakistan, the age difference between the two males who are having sex is inconsequential. In the chapter called "The Other Side of Midnight: Pakistani Male Prostitutes", written by Hasan Mujtaba, the average age of the so called prostitutes are between 15-25 years. In other chapters too where ever there are sexual encounters the term mostly used for the sex partner is boy.

In a book called "Queer 13" which is edited by Clifford Chase is mainly a compilation of experiences of lesbian and gay writers when they were in grade 7.

Grade 7 is generally at the onset of teens. The book takes the reader through the journey of 24 authors who are recalling their sexual experiences at the age of 13. Mostly they are terming it as their discovery of their orientation rather than an abusive or exploitative situation. And if they are even viewing it differently, it is the sense of guilt that is more pronounced than anything else. This sense of guilt too gets negotiated on the way once the decision of orientation has been made. The following narrative clearly makes the point:

*"I was in Secondary One (seventh grade). It was to signify a Great Change in my life. 'You will no longer be spoon fed! You are no longer children, you are all young adults and you will conduct yourselves as such!' boomed principal Ernest Lau over the P.A. of the auditorium on Orientation Day, Secondary school was difficult: a new series of subjects, a new environment, new expectations, I did not feel any older or more mature even though I was constantly told I was.*

*One day, on the bus to shop class, this ugly fuck of a man sat behind me and put his foot in the crack of my seat. He was skinny, with a patchy, pencil thin mustache that besotted his oily face. I ignored him for most of the trip. I did notice that he changed buses when I did, but this time he sat beside me. He tried a little small talk, but then he suddenly very nervously put his hand on my crotch. It never occurred to me to tell him not to. I'm not sure if I agreed to it or not, but he managed to get me to follow him to a nearby rest room at another secondary school 'to play.' In the bathroom stall, lit by two scant rows of fluorescent lights, half of them burnt-out or flickering, he tried to kiss me, but I was too nauseated to do that. He sucked my nipples and played with my cock. I had no idea what to do. He then tried to get me to suck his. Somehow I knew this was expected of me, but I just could not put his ugly, foul-smelling penis into my mouth. When he forced it in I gagged so hard I started vomiting. Undaunted, he tried to put his cock in my ass. Thankfully, he came prematurely. He pulled up his trousers and left me in the toilet stall confused, frightened, crying and praying to God for*



*forgiveness of my horrible sin. I spent a good deal of time locked in the stall, trying to clean up, trying to wipe the smell of that act off with wet toilet paper, but I was doused in the stench of that man and what he had done.”*

Up till this point the narrative has all the elements of leading a child to a situation where if the discourse of Child Sexual Abuse (CSA) is used the situation can be analyzed as a case of leading the child to a situation where he is being abused. However, the author is not using the framework; he is apparently recounting how he discovered that he is gay.

This narrative as it continues, indicates the confusion leading to exploration and then with experimenting but finally discovering that this is what his sexual orientation is. The above piece may have been his first sexual encounter with an adult at the age of 13 but the vivid description of the man's physical attributes creates confusion. The question that may be asked here is that is it the child's anger at being violated that he remembers his first sexual interaction with such detail, out of disgust. Or that he simply has a curious mind and continues exploring. And finally finding peace when he realizes what his sexual orientation would be for rest of his life. Some other snippets from the same piece are as follows:

*“This incident should have soured me on men, but it only made me more confused and needful. One day later, something accidental happened that would change my life. I discovered that at a urinal I could actually see someone else's penis. I was ecstatic and fearful, but I wanted more.”*

At another point the narrative is as follows:

*“I had known before that something was up, and that I was attracted to men, but this toilet thing was a whole new realm of sin and Satan, a new level that I had never before imagined. The following years were spent praying for forgiveness and trying to purge my homosexuality through prayer and Bible study.”*

The sin and guilt factor which is pronounced in the above paragraph is common in situations where a child is sexually abused but this narrator holds the sin factor as a point of creating disharmony between him and his sexual orientation.

There are questions around this narrator's first sexual encounter and what follows that can probably be best answered by a mental health expert but what is superficially understood is analyzed as above.

In another book named “Mama's boy”, the writer writes about his teens as follows:

*“At age thirteen, I would write a letter to my mother and father, an open letter expressing my belief that I liked boys better than girls and that I was physically*

*attracted to them. It was a gay adolescent's plea for help and affirmation. The letter was left on the kitchen table. I never heard a reply, but the next year I was suddenly sent for regular weekly sessions with a local psychiatrist."*

Yet in another book called "Gore Vidal: Sexually Speaking", which is a collection of essays, interviews and other writings of an American gay activist Gore Vidal, the activist in response to one of the questions to a gay news paper says the following:

**Question:** *Were you younger than eighteen when you had your first experience?*

**Answer:** *Oh my God! I was eleven! And I was brought up in the South*

**Question:** *Were you an only child?*

**Answer:** *I was an only child until I was about thirteen.*

**Question:** *Even though you were not middle class, was there ever a time in that whole period that you felt you worried about your sexuality?*

**Answer:** *Never. Absolutely never.*

**Question:** *No identity crisis? No breakdown?*

**Answer:** *I did exactly what I wanted to do all the time."*

In both the above situations even though the writers are reflecting upon their teens, seem to be quite sure about their sexual orientation and sexual identity, though this narrative comes in adult years of their lives. This raises the question of what remains the status of a child or a young boy who is so aware and sure about his sexuality, especially when the context around all this is the "Convention On the Rights Of Child":

*"The Convention acknowledges that every child has certain basic rights, including the right to life, his or her own name and identity, to be raised by his or her parents within a family or cultural grouping and have a relationship with both parents, even if they are separated.*

*The Convention obliges states to allow parents to exercise their parental responsibilities. The Convention also acknowledges that children have the right to express their opinions and to have those opinions heard and acted upon when appropriate, to be protected from abuse or exploitation, to have their privacy protected and requires that their lives not be subject to excessive interference."*  
(Convention On The Rights Of Child. September 2<sup>nd</sup>, 1990).

Does the question of sexual orientation/sexual identity and its exercise then has to be seen within the parameters of this convention and if so then would the child's right to form and express an opinion and the freedom to privacy have to be kept in perspective too? These are the questions that probably need to be

responded to from both, the authors of the convention as well as the gay rights movement. This is because clearly the current literature is divided into two neat categories i.e. Heterosexual literature that has the ability to exclude or willingly not include any homosexual reference and on the other hand is Homosexual literature, that wants to understand the marginalization of homosexual orientation. Thus, some truths that may be bitter have to be faced and on the cross roads of this categorization stand children and their rights, specifically their right to safety from sexual exploitation and sexual abuse.

## **Is it the influence of Western thought process that is changing the discourse on male child sexuality in South Asia in current times?**

A peek into current literature emanating out of India, which now is following the strict Western dichotomy of the two literatures, one finds the gay literature clearly focused on gay thematics and gay consciousness. It aims at understanding the adult male and male child relationships and sexual interactions similar to the early literature, except there is very limited literature on Child Sexual Abuse and Commercial Sexual Exploitation of Children, which creates the third category of literature in current time.

This passage is from more current Indian literature, an excerpt from “Mummy’s darling” from the book “Lotus of another color”:

*“As I entered puberty, I developed strong feelings for many other boys, like my brother, I attended an all-boys school, and I became physically involved with several of my classmates.”*

The difference between the classic literature and the current one is that in this situation, the adult upon recalling his childhood is identifying the very points where he understood his sexual orientation and started practicing it.

Here the child seems to be the decision maker and seems to have more control of his sexuality than how he was projected in earlier literature and sources. In other words the child is more autonomous. He does not come across as an object of desire rather he is expressing his own desire and need.

However, the fictional written materials coming out of India provide a similar frame of reference that is being used in earlier literature where the older man is seeing the younger boy as an object of desire and the younger boy is somehow vulnerable due to his financial needs or his sexual desire. The two books that explore that theme are once again part of gay literature. These books are “Yaraana” by Hoshang Merchant and “Boyfriend” by R. Raj Rao.

## **Child abuse as a violation of the Child's Body:**

The book "Bitter Chocolate" by Pinki Virani, is quite a comprehensive documentation of the dynamics of child abuse. In one of the chapters in her book she says:

"Biologically: A little girl's vagina and a little boy's anus and all other body parts are too small.

Psychologically: It leads to the premature sexualization of a child, And this is the most important. Ethically: there is no consent from the child. The child is not capable of informed consent. Suppose there is already premature sexualization due to earlier abuse the child might know what she, or he, is consenting to. But is a child emotionally, mentally, physically or financially dependent on that adult really capable of firm refusal? Legally, when it comes to a sexually abusive father, the child is under his guardianship and has no free will to start with.

Ethics, thus, is what society can use as its framework of values and with which it can justify interference in the private life of the perpetrator and his victims.

In the final analysis, it is only the ethical aspect of Child Sexual Abuse that can prevent society from complete mayhem in sexual behavior."

Pinki Virani's thesis has value except that it is using a very relative indicator to identify and punish child abuse. Ethics may have some level of universality when it comes to family unit but beyond that it becomes a subjective issue which is then conditional upon geography, socialization and much more.

Another book worth mentioning here would be "Child Prostitution" by R.K.Tandon and K.N.Sudarshan, published in India. In one of its chapter which is on "Sexually Exploited Children", the examples that are being used are from Thailand and reportedly abused children in Thailand are quoted as saying, "I am no good", "God cannot forgive me", etc.

The book again does not give any guidelines for an indigenous framework to contextualize male child sexual abuse and talks mostly in general terms or through different sets of quantitative data.



## **Conclusion:**

In conclusion, it may not be an exaggerated statement that the confusion of what is child sexual abuse within South Asian specifically, in Indian and Pakistani context and how can one define the adult male and male child flirtatious and sexual interactions, remains an enigma. A large body of text had been reviewed for purposes of this literature survey, including texts on South Asian religions, Patriarchy, anthropological studies and historical treatises. However, to focus on the issue it was essential that the issue was properly contextualized and streamlined for purposes of analysis.

It is evident from the above mentioned examples selected from the literature surveyed, that homosexuality is the pre dominant frame work for purposes of viewing the sexual connections between adult male and male child/youth. The element of abuse or violation of the child is not part of the consciousness in most of the materials discussed above.

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