Cross Cultural Analysis of Incest Practices in Karu Local Government Area Nasarawa State, Nigeria

Ahmed Umar Elegu
Department of General Studies
College of Agriculture, Science and Technology Lafia,
Nasarawa State-Nigeria
Correspondence: ahmedelegugz@yahoo.com

Usman Danlami Saleh
Department of Sociology
Federal University of Wukari, Taraba State-Nigeria
Email: usmandsaleh@gmail.com

Abstract

This paper examined incest practices among different ethnic groups in Karu LGA Nasarawa states, Nigeria. Incest can be seen as a situation in which person has a sexual relationship with family member. In Nigeria, the phenomenon of incestuous relationship has been on the increase in recent time with adverse effect on marriage and family institution. The objective of the study is to analyze cross cultural practice of incest among the Hausa, Igbo and Gbagi ethnic groups in Karu LGA Nasarawa states, Nigeria in order to identify the forms and determinants of incest relationship among family members. Social constructionism theory was utilized and adopted in this paper. The study employed a cross-sectional research design to gather data, using primary and secondary sources. 398 respondents were selected through the aid of simple random and cluster sampling techniques. Findings show that the determinants of incestuous cases include lack of family values, moral decadence, loneliness, psychological problem and spiritual purpose. Some of the effects include psychological and emotional trauma, family disintegration, inbreeding/genetic disorder and shame, guilt and stigmatization. The study recommends that there should be proper parenting and community therapy. Emphasis should be place on motherhood and fatherhood, stakeholders, religion and traditional leaders should do more to educate and raise awareness in order to disabuse the mind set of those engaged in incestuous relationship. Social services, legal measures, and community engagement should be intensified in order to mitigate arising cases of incest in the society.

Keywords: Cross cultural, Incest practices, and Cultural variation

Introduction

The practice of incest has been on the increase globally in recent past, and different people have different meanings as to what constitute incest based the culture and civilization of the people. According to Funmilayo & Francis (2019), incest is human sexual activity between family members or close relatives. The phenomenon of sexual relationships and practices among family members around the world have raised concern over the years. Incest is being more widely recognized as one of the world's biggest issues.

However, since incest is considered taboo, it remains a neglected societal issue. Incest instances are growing at an alarming pace from time to time. It is not a new phenomenon; it has been around for over 4,000 years (Ojo and Olufemi, (2013). Although some individuals or cultures feel that incest is socially acceptable, particularly between two consenting adults, an incestuous act is morally wrong since it contradicts the nature of moral guidance. Incest is despised as inhuman conduct since it is widely acknowledged that having sex with a child is completely unacceptable (Testoni, et al., 2018).

In Africa, Tidefors, et al. (2019) citing Parlor (1996) explain that during the era of the Roman occupation of Egypt there was a rise in brother-sister marriages. The reason adduced for this form of incest was to promote what was termed as own and "pure" people and to control the distribution of land for agriculture. This was because their daughters who got married to outsiders also had a share of the family land. In Ghana, incest is religiously sinful, morally tabooed, and legally criminalized by the Criminal Code (Act 29, 1960) as a second degree felony and punishable by a jail term between 3 and 25 years. However, owing to the scandal, shame, and stigma attached to incest, many families are unwilling to report members who perpetrate the act to avoid bringing the name of the family into disrepute (Osam, 2004).

In Nigeria, the issue of incest is one of the most prevalent forms of unreported crime (Yusof et al., 2015). Due to the effect of both implicit and explicit pressure for concealment, emotions of guilt, humiliation, shame, being accused, or fear of any potential bad repercussions or threats, exposing it demands a careful and sensitive approach (Millan et al., 2017). This is because the majority of incest victims are youngsters who are fragile and rely on the offender for day-to-day survival. Only one of three instances of an incestuous incident is reported to authorities, with the other two cases staying between the culprit and the victim. Incest incidences are constantly influenced by concerns such as denial, ignorance, awareness, societal stigma, and prejudice. Apart from that, a few incestuous acts are reported to authorities, and few individuals are prepared to recognize them for fear of losing the family's honour and disgrace (Yusof et al., 2015).

Nevertheless, it is important to note there are some exceptions and variations in cultural practices across different ethnic groups in Nigeria. In many cultures, certain types of cousin relations are preferred as sexual and marital partners whereas, in others these are taboos. That is, some cultures permit sexual and marital relations between aunts/uncles and nephews/nieces. However, parent-child and sibling-sibling unions are almost universally taboo (Akpoghome & Nwano, 2016). Despite the fact that most cultures disapproved sexual relationships amongst family members, some culture practice it till date. Conversely, some cultures proscribe sexual relations between clan-members, even when no traceable biological relationship exist, while members of other clans are permissible irrespective of the existence of a biological relationship.

Statement of Problem

Incest practices across culture has been on the increase in recent time and this phenomenon is one of the major challenges that poses threat and is affecting marriage and family institution in Nigeria as well as the health and wellbeing of the victims. Incest and sexual abuse of minors are social problems that directly affect the moral, social, legal and physical aspect of the society (Yusof et al., 2015). However, these two have to be clinically defined to properly distil the issues involved in order to consequently find solutions. At this point, it is important to assert that, a relationship that involves a child who cannot consent will be considered as a rape or sexual abuse by the perpetrator against the victim, whether such victim is a minor or adult but in the case where the victim is an adult and consented to the sexual relationship, he or she will be considered an accomplice to the crime of incest (Akpoghome & Nwano, 2016).

In Nigeria, children are sexually abused by both adults and other children (who are by virtue of their age or stage of development) in a position of responsibility, trust or power over the child victim. According to Aruna, (2018), this act of incest, unarguable and persistently plagues childhood worldwide. That is, this typical sexual activity between people in consanguinity (blood relations), and sometimes those related by marriage or step family adoption, or lineage. It is strictly prohibited and considered immoral in most societies, and can lead to psychological trauma in children and family disintegration. On the other hand, most contemporary societies strongly condemn incestuous relationships due to moral, ethical, and legal reasons. These societies consider such relationships as taboo due to the potential for genetic disorders, the violation of familial bonds, and the potential for power imbalances or exploitation within family units (Aruna, 2018).

Objective of the Study

i. To ascertain the forms of incest practices in Karu local government Area Nasarawa state, Nigeria.

ii. To determine the factors influencing incest practices among some ethnic groups in Karu local government Area Nasarawa state, Nigeria.

iii. To identify effect of incest practices among some ethnic groups in Karu local government Area Nasarawa state, Nigeria.

Conceptual clarification

Incest

The concept of incest which has been defined as sexual contact that occurs between family members. It is a sexual activity with a person from within the immediate family. Incest generally consists of a person's having sexual intercourse or performing an act of deviate sexual conduct with another person whom he or she knows to be his or her mother or son or brother or sister either of the whole blood or the half-blood (Akpoghome & Nwano, 2016).

Incest is the sexual conduct between family members too closely related to be married, such as sexual conduct with a child, sibling, parent or grandparent. Millan, et al., (2017) note that incest relates to sexual activity between two people who are related through blood linkage. Incestuous relationships include those between sister to brother, father to daughter, uncle to niece, cousin to cousin, son to mother, among others. It can include touching**,** kissing, masturbation, oral sex and penetrative sex. Non-touching sexual abuse may involve introducing a much younger child to pornography, forcing them to watch a perpetrator masturbate or watching the victim in the shower or during other private moments.

Although, sociologists and anthropologists have identified that marriage between certain immediate family members should be prohibited, and there are widespread rules (of lineage and clan exogamy) that forbid marriage and any form of sexual union between members of the same descent group (Nukunya, 2011). Incest is thus seen as "an offence or sin committed when certain categories of close relations indulge in sex" (Nukunya, 2011, p. 44). The exact meaning of incest varies from culture to culture, although it is proscribed by every human society. According to Lukianowicz (1972), incest can be placed into three categories: sexual relations between parents and their children, among siblings, and among other blood relations (grandfather-granddaughter, uncle-niece, and aunt-nephew).

Cultural Variations

Cultural variation sees culture as involving all that entirely surround a person: beliefs, rules for behavior, ideas of right and wrong and material objects; he views culture as the social heritage of a people, those learned patterns for thinking, feeling and acting that are transmitted from one generation to the next, including the quintessence of those patterns in physical objects (Macionis, 2010). By nature, human beings evolve shared meaning that shapes their cultural practices among different ethnic groups around the world. Thus, it is in the context of shared meaning that members of a cultural community come to construct what concepts such as what is normal or abnormal, victimization and victim mean.

However, the exact relationships which can be construed as incest will vary from culture to culture. It is crucial to approach this analysis from a standpoint of cultural relativism, acknowledging that different societies have distinct values, beliefs, and moral frameworks. What may be considered taboo or immoral in one culture may be accepted or even encouraged in another. By considering these differences, we can avoid imposing our own cultural biases and better appreciate the complexity surrounding incest practices (Akpoghome & Nwano, 2016).

In many Nigerian cultures, incest is considered a taboo. It is understood as sexual intercourse between persons who are too closely related to be married or have any sexual relationship. Thus, drawing from historical experiences there were arguments over what can be termed a universal incest taboo. Tidefors, et al., (2010) citing Parlor (1996) explain that during the era of the Roman occupation of Egypt there was a rise in brother-sister marriages. The reason adduced for this form of incest was to promote what was termed as own and "pure" people and to control the distribution of land for agriculture. This was because their daughters who got married to outsiders also had a share of the family land.

In Hausa culture, incest practices among family members are not considered taboo as most people married to their cousins. Although sexual relationships between family relations are only considered taboo if it occurs outside marriage. For example, Ibrahim Garba, a Hausa and lawyer from Kano state got married to his first cousin. He argued that my culture and religion not against it (Punch, 2022). According to Abdullahi and Abdulrahman (2021) in Hausa land, more than 30% of marriages are between first or second cousins. This is considered ideal and are actively practiced among the Hausa people.

Conversely, in the Igbo traditional world-view, there are behavior and practices that are conceived to be crime, while some are abominations (Okafor, et al., 2020) most Igbo societies, incest practices are considered taboo. And people belonging to the same village, whether related by blood or conjectural are not permeated to marry themselves. It is an abomination. According to

Okafor, et al., 2020) they argued that in some cases, villages that have bloodline linkages are not supposed to marry each other even when they are sparsely dispersed. When incest is committed in Igbo culture, it is believed that blindness, deafness, poverty or death might result as consequences.

Similarly, the Gbagi culture like that of the Igbo, incest is also considered abnormal act. According to Danjuma (2022) in Gbagi culture, there are strict rules and taboos regarding marriage and sexual relationships. The Gbagi people practice a form of patrilineal descent, where lineage and inheritance are traced through the male line. As a result, there are restrictions on marrying within certain kinship groups, known as "kindred" or "clans." Marrying within one's kindred is considered incestuous and is generally prohibited. Thus, the practice of incest among the Gbagi people is not widespread or culturally accepted. Incestuous relationships are generally stigmatized and considered taboo in Gbagi society (Danjuma, 2022).

Determinants of Incestuous Relationship in Nigeria

Several factors have contributed to incestuous relationship in Nigeria. Lack of traditional family values, moral decadence, broken homes, emotional imbalance, a shift in family roles due to poverty and ignorance among others. identify broken home as most of the reasons for incestuous relationship in Nigerian society. According to McClendon (1991) cited in Funmilayo and Amenaghawon (2019), the high divorce rate puts children at greater risk for sexual abuse by their step-fathers. She argues that women, in an attempt to get partners, they remarry or cohabit, and by doing so they expose their children to sexual abuse by their partners. Lack of self-control on the part of parents, families and guidance for the extreme increase in the case of incest in the society.

On the other hand, the unemployment of the father may be a source of stress for him, rendering him powerless, inadequate, with low self-esteem; as a result, he compensates for his own emotional pain and frustration by abusing the vulnerable dependent child (Prusent, 1992). Other factors noted are social isolation where the family tends to shy away from social relations outside the family and depend on each other, as a result they do not have an easy access to external resources to help them cope with daily life stressors; and also, they cannot form extra-familial sexual attachments due to lack of social interactions with the external world (Funmilayo & Amenaghawon, 2019).

Adingu (2021) said infiltration of western influences and negative attitudes also promotes incest in the society. Easy access to pornography through the internet could encouraged siblings, who most of the times are left alone to engage in sexual relationship. Furthermore, many traditional and religious institutions would rather cover incidences of rape up by opting for secrecy. Perhaps, these are some of the reasons why incest has not received adequate attention that could foster its abolishment in Nigeria society. There is a pressing, need therefore for an inclusive, vibrant media and community support system in order to curtail incest and its diverse implications, especially for young females in Nigeria (Haskins 2003).

Implications of Incestuous Relationship in Nigeria

Incest and sexual abuse of minors are social problems that directly affect the moral, social, and physical aspect of the victims as well as marriage and family institution of the society. Evidently, incest has serious implications on the lives of victims which can compromise their peace and well-being (Testoni, et al., 2018). Incest act has adverse effects on the personality and agency of females in peace activity. The development of victims into passive individuals, who are unable to defend themselves is an indicator of individuals who will be unable to set limits or stand up for

their basic human rights in the future. This belief undermined the victim's self-esteem and sense of personal dignity and integrity (Funmilayo and Amenaghawon, 2019).

According to Muhammad, et al., (2021) psychological scarring resulting from these sexually traumatic events may not present themselves for several years. Instead, they tend to exhibit behaviours related with frigidity, depression, uncontrolled violence and rage, as well as other antisocial behaviours. These are expressions of outrage at the betrayal and insecurity that the child had to endure as a victim of sexual and often physical abuse. He further pointed out several persisting negative effects of incest, and examined these characteristic-disguised presentations by victims, so that clinicians could easily identify these presentations and provide the necessary help for the victims. Furthermore, some of the implications of incest is depression, intense guilt, poor self-esteem, drug and alcoholic abuse, anxiety, somatic complaints and learning difficulties, marital difficulties, increased risk of physical and emotional abuse toward the children of incest victims and an increased intergenerational risk of incest among the children of the victim by her spouse (Aneni, 2019).

Theoretical Framework.

Social constructionism was utilized and adopted in this paper. The main founder of social construction is Peter L. Berger and Thomas Luckman (1966). They co-authored the influential book "The Social Construction of Reality: A Treatise in the Sociology of Knowledge" in 1966. This work is widely recognized as a foundational text in the field of social constructionism. Social constructionism beliefs that people develop knowledge of the world in a social context and that much of what we perceive as reality depends on shared assumptions. That is, the theory originated as an attempt to come to terms with the nature of reality.

The basic assumptions of social constructionism theory are that the phenomenon of incest are defined, understood, and managed through worldviews. To social constructionists, they believe that things that are generally viewed as natural or normal in society, such as gender, class, disability, are socially constructed, and consequently aren't an accurate reflection of reality. The theory also beliefs that incest practices in the society are social constructions: that physical and mental conditions have little or no objective reality but instead are considered taboo only if society defined it as such. Therefore, they depart from the notion that incest is the result of unequal power relations in the patriarchal society, which results in women and children being victims of abuse (Joyce, 1997 in Funmilayo and Amenaghawon, 2019).

The theory emphasized the importance of taking into consideration the dynamic interactions amongst the family members as their view indicates that incest results from the dysfunctional family system. That is, Dodds, (1999) cited in Adagbada, (2018) argued that the focus of social construction theory is on the family characteristics that could potentially increase the vulnerability of children to sexual abuse based on dynamic social interactions and meanings people attached to it thereby providing grounds for social ills in the society. That incest is viewed as the symptom or the product of an already dysfunctional family unit.

The paper therefore adopts the social constructionism theory because as argued above, incest might be one of many problems in the family, it may be useful to look at other factors influencing incestuous relationships. Social problems such as absence of family values and moral decadence, poverty, unemployment, substance abuse, financial difficulties, and domestic violence

may be present as a result of social interaction and meanings people attached to it thereby influencing incest practices.

Methodology

The study was carried out in Karu local government area of Naarawa State, Nigeria. He study was designed to investigate incestuous relationship across culture Karu local government area of Naarawa State, Nigeria. The study therefore, adopted cross-sectional survey research design. The target population for this study consisted of the people Karu local government area of Naarawa State, Nigeria with a population projection of 333, 800. The study considered sample from four (4) communities which included Masaka, Kuchikau Kabusu and Tudunwada. The study employed simple random and cluster sampling techniques were used to select o select respondents. Sample size of 398 respondents was drawn from the population of 81801. The sample size of 398 used in this study was determined using Taro Yamane (1967) method which is given as:

$$n = \frac{N}{1 + N\,(e)^2}$$

$$n = \frac{81801}{1 + 81801\,(0.05)^2}$$

$$n = \frac{81801}{1 + 81801\,(0.0025)^2}$$

$$n = \frac{81801}{1 + 204.5025}$$

$$n = \frac{81801}{205.5025}$$

n= 398

However, the 398 respondents were drawn using lottery method to pick the sample size. Questionnaire served as the survey instrument for data collection. The questionnaire contained closed ended questions with options (Aliyu, 2004). Thus, data collected was analyzed using descriptive statistical tools such tables, frequencies and simple percentages, using a 5-point Likert scale.

Result

The socio-demographic characteristics of the respondents that participated in the study such as sex, marital status, ethnic group, age, education, and occupation of the respondents are presented in this section.

Table 1: Socio-demographic Characteristics of Respondents in Karu LGA, Nasarawa state

Variable	Frequency(f)	Percentage%
Gender		
Male	197	49.5
Female	201	50.5
Total	**398**	**100.0**
Marital Status		
Married	137	34.4
Single	162	40.7
Widowed	99	24.9
Total	**398**	**100.0**
Ethnic group		
Hausa	135	33.9
Igbo	101	25.4
Gbagi	162	40.7
Total	**398**	**100.0**
Age		
18-25	139	34.9
26-35	126	31.6
36-45	89	22.4
46-75	44	11.1
Total	**398**	**100.0**
Education		
Primary	98	24.6
Secondary	128	32.2
Tertiary	99	24.9
No formal education	73	18.3
Total	**398**	**100.0**
Occupation		
Farmer	99	24.9
Business	126	31.7
Civil servant	82	20.6
Student	91	22.9
Total	**327**	**100.0**

Source: Field Survey, 2023

Compared to male, women participated more in the study and it was represented by 50.5% (201) while men are represented by 49.5% (197). On the marital status, most of the respondents represented by 40.7% (162) were single, 34.4% (17) were married and 24.9% (99) were widow. The ethnic groups of the respondents show that Gbagi participated more in the study and it is represented by 40.7% (162), 33.9% (135) were Hausa and 25.4% (101) were Igbo. On age distribution, 34.9% (139) were majority of the respondents who are within the age bracket of 18-25 years, 31.6% (126) were between 26-35 years, 22.4% (89) fall within age bracket of 36-45 years and 11.1% (44) are those with the age 46-75. The educational characteristics of the respondents

showed that many of the respondents represented by 32.2% (128) had secondary education, 24.9% (99) had tertiary education, 18.3% (73) had no formal education while 4.6% (98) had primary education. This study also reveals that the major occupation of the respondents represented by 31.7% (126) were businessmen and women, farmers are represented by 24.9% (99), civil servants are represented by 20.6% (82) and students were represented by 22.9 (91).

Table 2: Form of Incest Practices in Karu LGA, Nasarawa state

Variables	Frequency	Percentage
Step father to daughter	49	12.3%
Between cousins	127	31.9%
Among siblings	123	30.9%
Uncle to niece	99	24.9%
Total	**398**	**100%**

Source: Field survey, 2023
The table above reveals that one of the major form of incest practice in karu local government, Nasarawa states is between cousins and it is represented by 31.9% (127), among siblings is represented by 30.9% (123), uncle to niece is represented by 24.9% (99), while step father to daughter is represented by 12.3% (49).

Corroborating the above findings, Lisak, (2011) argued that in Nigeria, incest between family members is common. It happened between fathers and daughters is hardly reported because nobody wants such a story to be heard outside the family. Nevertheless, other form of incest that are common are among cousins and this could be as a result of family disorganization and moral decadence in the Nigerian society.

Table 3: Determinants of Incestuous Relationships in Karu LGA, Nasarawa state

Variables	Frequency	Percentage
Lack of traditional family values	126	31.6%
Moral decadence	98	24.6%
Psychological factor	49	12.3%
Shift in family roles due to poverty	97	24.4%
Spiritual purposes	28	7.03%
Total	**398**	**100%**

Source: Field survey, 2023
The table above reveals that several factors where responsible for incestuous practices in Nigerian society, these include lack of traditional family values represented by 31.6% (126), moral decadence is represented by 24.6% (98), shift in family roles due to poverty is represented by 24.4% (97), psychological factor is represented by 12.3% (49) and spiritual purposes is represented by 7.03% (28).

Admittedly, Ime, et al., (2014) argued that the high divorce rate puts children at greater risk for sexual abuse by their step-fathers. She argues that women, in an attempt to get partners,

they remarry or cohabit, and by doing so they expose their children to sexual abuse by their partners. And that the prevalence of this phenomenon is as a result of lack of traditional family values and moral decadence in the society.

Table 4: Implications of Incestuous Relationships in Karu LGA, Nasarawa state

Variables	Frequency	Percentage (%)
Family disorganization	113	28.3
Psychological and emotional trauma	139	34.9
Inbreeding/genetic disorder	38	9.5
Shame, guilt and stigmatization	108	27.1
Total	**398**	**100.0**

Source: Field Survey, 2023.

The data in the table above showed that some of the effects of incest practices as stated by respondents include psychological and emotional trauma represented by 34.9% (139), family disorganization 28.3% (113), inbreeding genetic disorder 9.5% (38) and shame, guilt and stigmatization represented by 27.1 (108).

Similarly, incest and sexual abuse of minors are social problems that directly affect the moral, social, and physical aspect of the victims as well as marriage and family institution of the society. Evidently, incest has serious implications on the lives of victims which can compromise their peace and well-being (Testoni, et al., 2018). Incest act has adverse effects on the personality and agency of females in peace activity.

Discussion of Findings

The issue of incest practices is prevalence and have become major source of concerns among in Nigerian society toddy. Findings from this study as revealed by the participants shows that lack of traditional family values, moral decadence, psychological factor, shift in family roles due to poverty and spiritual purposes were some of the factors influencing incest practice among some ethnic groups **i**n Karu LGA, Nasarawa state, Nigeria. This is corroborated by Akpoghome & Nwano, (2016) who argued that in some cases, incestuous relationships may be driven by power imbalances within families. This can occur when individuals in positions of authority or influence exploit their familial relationships for personal gain or control. In some cases, individuals may develop psychological disorders or deviations that lead to incestuous desires or behaviors. These disorders can be influenced by a range of factors, including childhood trauma, mental illness, or genetic predispositions (Adagbada, 2018).

The implications of incest practice are significant and wide-ranging consequences as reported in this study. The results revealed that psychological and emotional trauma, family disintegration, inbreeding/genetic disorder and shame, guilt and stigmatization. This finding also corroborated Aneni, (2019) who argued that incestuous relationships can cause severe psychological and emotional harm to individuals involved. The power dynamics and exploitation that often accompany incest can lead to feelings of guilt, shame, and trauma. Individuals may struggle with their identity, self-esteem, and ability to form healthy relationships in the future.

Incestuous relationships increase the likelihood of genetic disorders and birth defects in offspring. This is because close relatives share a higher proportion of genes, which can lead to an increased risk of inheriting harmful recessive traits. This phenomenon can fracture family dynamics and erode trust within the family unit. When incest is discovered or suspected, it can lead to a breakdown in communication, isolation, and estrangement among family members. This can have long-lasting effects on the well-being and functioning of the entire family (Aruna, 2018).

Conclusion

Cross-cultural analysis highlights the diversity in societal norms and taboos surrounding incestuous relationships. It is crucial to approach this topic with sensitivity, recognizing that cultural relativism plays a significant role in shaping these practices. By understanding the historical, social, and psychological aspects of incest, we can foster informed discussions and promote tolerance while respecting the legal and ethical boundaries established within each society. However, findings from the study show incest practices is taboo among several ethnic groups in Karu LGA, Nasarawa state, Nigeria. incestuous relationships or abuse result from emotional imbalance, ranging from depression, loneliness, deprivation and psychological issues.

Recommendation

1. There is the need for implementation of comprehensive education programs that raise awareness about the negative consequences of incestuous relationships. These programs should target both young people and adults, providing information on the psychological, emotional, and genetic risks associated with incest.

2. Establishment of accessible and confidential support services for individuals who have experienced or are at risk of experiencing incestuous relationships. These services should offer counseling, therapy, and resources to help individuals heal from the trauma and navigate healthy relationships.

3. Government should strengthen and enforce laws against incestuous relationships. This includes ensuring that appropriate legal consequences are in place for those found guilty of engaging in incest, such as imprisonment or loss of custody rights.

4. Develop family support programs that aim to address dysfunctional family dynamics and prevent incestuous relationships. These programs can provide counseling, mediation, and resources to families in crisis, helping them address underlying issues and rebuild trust.

References

Abdullahi, A.M & Abdulmalik, A.A (2021). Religion: A Widget of Culture in African Societies. *African Scholar Journal of Humanities and Social Sciences. Vol. 21 No. 6 ISSN: 2110-2086*

Adagbada, O. (2018). Ethical and Psychoanalytical Examination of Sexual relationships within the Family: Yoruba Nollywood Experiences. *Journal of Culture, Society and Development. Vol 40, 2018 ISSN 2422-8400*

Akpoghome, T.U. & Nwano, T.C. (2016). Examining the Incidences of Sexual Defilement of Children in Nigeria. *Donnish Journal of Law and Conflict Resolution* 2(1), 1- 9.

Alexandra, G. (2014). An Introduction to Social Constructionism. Social Research Reports, 2014, vol. 26, pp. 82-92. Retrieved May, 2023 from www. Research reports.

Aliyu, K. (2004). Introduction to Essential Statistics for Undergraduate. Asekome and co-Publisher, Zaria.

Aneni, M. O (2021). Traditional Igbo Humane Character: Nature and Application. Journal of Culture, Society and Development. International Journal of Arts and Humanities (IJAH) Ethiopia Vol. 8 (1), S/No 28, January, 2019: 33-45 ISSN: 2225-8590 (Print) ISSN 2227-5452 (Online) DOI: http://dx.doi.org/10.4314/ijah.v8i1.4

Aruna, J.O (2018).Trends in Child Sexual Molestation, Rape and Incest: A View from South West Nigeria. *Current Research in Agricultural Sciences. Conscentia Beam.*6.4.137-148

Berger, P. L., & Luckman, T. (1966). The Social Construction of Reality: A Treatise in the Sociology of Knowledge. Anchor Books.

Emmanuel N.O, Osafo, J., Christy, A. & Jenifer, P., (2017). Some Epidemiological Characteristics of Perpetrators and Victims of Incest in Ghana: Analysis of Media Reports. Journal of Child Sexual Abuse March 2017 DOI: 10.1080/10538712.2016.1277573

Funmilayo I.A., & Francis O.A (2019). Role of Community Support System and the Media in Curtailing the Underreporting of Incest in Nigeria. *A Journal of Research and Development Vol. 6, Nos. 1 & 2, January & December, 2019; pp. 74 - 93*

Haskins, C. (2003). Treating Sibling Incest Using a Family Systems Approach. *Journal of Mental Health Counseling*. 25. 337-350.

Ime, N.G., David, E.U., & Eme, E.I (2014). Cultural Diversity of Marriage Sustainability in Nigeria: Strenghts and Challenges. Journal OF Sociology and Anthropology 2(1): 7-14, 2014 http://www.hrpub.org

Kutz, I. (2005). Revisiting the Lot of the First Incestuous Family: The Biblical Origins of Shifting the Blame on to Female Family Members. *BMJ*.24331(7531), 1507- 1,508.

Middleton W. (2013). Parent-Child Incest that Extends into Adulthood: A Survey of International Press Reports, 2007-2011. J. *Trauma Dissociation* 14, 184–197.

Millan, R.L., Cruz, J.B, & Reyes, C.A (2017). Incest Victims: A Case Study. *International Journal of Advanced Research* 5(1), 572-573.

Muhammad H.Z., Yarina, A., & AbdulJalil M.A (2021). Confronting Incest Issues: Real-life Experiences of Malaysian Professionals on Inter-Agency Cooperation

Ojo M, Olufemi D.N. (2013). Assessment of the Acceptance of Rape Myths among Nigerian University Students: Crawford University in Nigeria under Survey. *PSBR.* 1(4), 98–104.

Testoni, I., Mariani, C., & Zamperini, A. (2018). Domestic Violence Between Childhood Incest and Re-victimization: A Study Among Anti-violence Centers in Italy. *Front Psychol.* 9, 23-77. doi: 10.3389/fpsyg.2019.01062.

World Health Organization (2017). "*Violence against Women: Key Facts* Available". Retrieved from: http://www.who.int/news-room/factsheets/detail/violence-against-women.