



THE EFFICACY OF TRADITIONAL SONGS IN THE CONTROL OF DEVIANT BEHAVIOUR OF INCEST AMONG YORUBA PEOPLE OF SOUTH-WESTERN NIGERIA.

Olúségún Peter Oke Ph.D*

Department of Religious Studies, University of Ibadan, Ibadan.

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*Corresponding author: Olúségún Peter Oke Ph.D

Department of Religious Studies, University of Ibadan, Ibadan.

Abstract

Incest is a cultural term that describes sexual contact between members that are closely related, especially between members of a nuclear family, that is, between parents and children or between siblings. The alarming rate of incest in our societies in the recent times calls for an urgent attention as it has brought a dirty blow on family stability and societal structure. Existing literature on incest have focused more on the modern approaches to deal with culprits of incest like making an arrest and prosecution by the police and other security agencies of culprits while little attention is paid to how traditional songs were used in time past to deal with offenders thereby bringing the menace to a barest minimum and restoring sanity into the society. The incessant cases of incest in the society makes it imperative to explore one of the mechanisms that was effectively used in the pre-colonial time to restore social order. Traditional songs were copiously intoned to address the menace of incest which led to the considerable peace experienced in the past by the Yoruba people. Oral tradition and written records that are relevant to the subject matter were made use of in this study. We observed through our findings that traditional songs were more effective in the pre-colonial period in controlling deviant behaviour of incest and can also play a complimentary role in the rejuvenation of social order in Yoruba society today, if properly and systematically integrated.

Keywords: Traditional Songs, Deviant Behaviour, Incest, Yoruba people, Southwestern Nigeria.

Introduction

No single definition of incest is widely accepted, as the degree of kinship in which marriage is allowed and the age of consent vary. This makes the control of criminal act of incest in our society today to become an uphill task for both government and other stakeholders in family matter¹. Incest as a crime and act of

indiscipline in recent time is as old as time itself. Incest is considered a taboo sexual activity. It is derived from a Latin word *incestus* which means unchaste. It can also be defined as “any sexual activity between close blood relatives who are forbidden by law to marry². Cambridge Dictionary defines incest as “sexual activity involving people who are closely related and not legally

¹ A.A.Adedayo Emmanuel (2013) Taboos and the Maintenance of Social order in the Old Ondo Province, Southwestern Nigeria”. In African Research Review. An

international Multidisciplinary Journal, Ethiopia. Vol.7 {1}.95-109.

² N.Kellogg, (2005). The Evaluation of Sexual Abuses in Children Pediatric, 116(2), 506-512.

*Corresponding author: Olúségún Peter Oke Ph.D

allowed to marry³. In history, we find the prevalence of incest from the ancient times. For instance, the Egyptian Pharaohs had the practice of marrying their sisters to keep the purity of the family intact. Oedipus also committed incestuous act against his mother Jocasta in Oedipus Rex by Homer. We have other instances like the union between Yama with his twin sister Yami, Prajapati and his daughter Ushas, Pushan and his sister Surya. There is also a record of incestuous activity in Genesis Chapter 19 between Lot and his daughters. "Lot's children out of fear and depression to leave a legacy for the family has said "Our father is old, and there is not a man in the earth to come in to us after the manner of all the earth. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father"⁴. Incest is quite different from childhood sexual abuse. A child can be sexually assaulted by a stranger that does not qualify as incest. However, in-familiar child sexual relationship occurs only when an adult parent sexually assaults a biological child or a minor in the family. It can also be established that when a man engages in sexual activity with his underage daughter, he is engaging in incest as well as intra-familiar child sexual activity.

The practice of incest was condemned and prohibited in civilized societies because there exists a universal taboo on the issues of incest. Among the Yoruba people of Southwestern part of Nigeria, incest participants are ostracized and socially sanctioned as the practice is viewed as a shameful act (*Iwa itiju*)⁵. Many Nigerians have lost their once cherished values of decency and responsibility in view of several cases of males defiling young under-aged girls being widely reported daily in both print and electronic media. These acts of betrayal of trust are perpetrated mostly by close neighbors, uncles, and siblings.⁶ Most times, it is the trusted uncle, the respected father, and a cherished cousin who are always in the news for having carnal knowledge of a minor. Incestuous act of girls/women is a domain where little or no report is made due to its sensitivity and because of its efficacy to destroy the essence of a family; hence it is often kept hidden in the dark corner of the family. Some of the victims are cajoled, coerced, and manipulated which leaves victims physically and psychologically bruised and scarred. In fact, in some extreme cases, especially in the course of resisting, lost their lives or are maimed for life.⁷ Incest transcends barriers of caste, community, sex, family, age, and class. It is a crime that mostly takes place within the confines of the family home. Sometimes, the victim is threatened to maintain the "secret" and even she is also hesitant to report due to fear of being blamed and punished or not likely to be believed. It includes a violation of trust, love along with the bodies of the victims.

³ INCEST. English meaning-Cambridge Dictionary. <https://dictionary.cambridge.org>. Accessed on 17/10/2022.

⁴ The Cable Lifestyle. Effect incest on the Family Structure in Nigeria. <https://lifestyle.thecable.com>. Accessed on 1/7/2021.

⁵ O. P. Oke, 2017. Edi Song and the control of Deviant Behaviour in Traditional Marriage Institution in Oribgo Meje, Osun State.

⁶ World Health Organisation (WHO) 2005. Child Sexual Abuse. Guideline for medico-legal care of victims of sexual abuse. Geneva. 75-92.

⁷ G. Alaka. 2016. Rape paedophilia, incest. The ugly trends of 2015 the nation. <https://thenationonline.net/rapepaedophilia-incest-the-ugly-trend-of-2015> (Accessed 18/8/2021).

What is Deviant Behaviour?

As much as societies have made frantic efforts to develop a structure to deal with deviant behaviors which are considered as anathema to the cooperative existence of the society, people still manifest acts in them that are considered as anti-social behaviors that have over the years broken the cord of relationship that had existed in the past.⁸ Norms, mores, regulations exist to checkmate excesses of individual members of the society. This is why every community develop a system to address the peculiar behaviors associated with such a community. Societies have norms and any individual in the community that go against such norms is considered a deviant who is given the deserved punishment to serve as a deterrent to others. For example, deviants behaviors are universal no matter under whatever nomenclature or guise is captured.⁹

Human beings are gregarious in nature and since they are social animals that hardly live in isolation, their interaction can be either beneficial or detrimental to the society. Human beings live and interact with one another and as a result of this, some challenges, tensions, skirmishes are created, which need to be addressed in order for the society to move forward. Therefore, in order to achieve development, norms are developed to guide human interactions. However, the peace enjoyed in the past in Yoruba land is being constantly threatened in recent time by the activities of those who engage in incestuous act which have become a source of worry and concern to all and sundry.

Incest

Incest is defined as sexual relations between persons to whom marriage is prohibited by custom or law because of their close kinship¹⁰. It is as old as time itself. For example, in the book of Genesis, there is the record of incest between Lot and his daughters. Incest is a cultural term that describes sexual contact between members that are closely related, especially between members of a nuclear family i.e. between parents and children or between siblings. It is a worldwide neglected issue both in developed and developing countries¹¹. The Yoruba culture is made up of rules, norms and mores that govern the way an individual must behave¹². A cultural individual living in a traditional community, must therefore respond in appropriate ways to the norms of his/her society or community.¹³ Any act that is against the

⁸ "Deviance (Sociology)". Wikipedia, the free encyclopedia. [http://en.wikipedia.org/wiki/Deviance-\(sociology\)](http://en.wikipedia.org/wiki/Deviance-(sociology)). Retrieved on the 24th of January, 2015.

⁹ "What is Deviant Behaviour?" <http://www.wisegeek.org/what-is-deviant-behaviour.html>. Retrieved on 17th February, 2015.

¹⁰ N.A. Ahmad and R. Nasir. (2010) Emotional Reactions and Behaviours of incest victims. School of Educational Studies, Universiti Sains Malaysia. In *Procedia Social and Behavioural Sciences*. Vol.5

¹¹ A.P. Wolf, (2015). Incest Prohibitions, Origin and Evolution in J.D. Wright E.D. *International Encyclopedia*.

¹² J. Herman, (1981) Father-Daughter Incest. *Professional Psychology* 12(1)76-80. <https://doi.org/10.1037/0755-7028.12>.

¹³ A.J. Oluwole & A.A. Aderinto (2016). Socio-Cultural Conditions of Victims and their Crime Reporting Practices in Lagos State. In *Journal of Criminology and Justice*

norms of the society therefore is frowned at by the people and such an act is considered abnormal. Incest in whatever form alters the cooperate existence of family structure. Considering its rising trend, importance and its impact on family and societal stability, World Health Organization, WHO classifies it as a silent health emergency (WHO, 2004) and it is grossly underreported because of social taboo. When individuals live together under the same roof as a family, sexual intercourse between such people is incest. Example, a stepmother sleeping with her stepson is incest. A grandfather sleeping with the adopted foster child is incest.

Cases of incestuous Behaviours

Among the Yoruba people of the southwestern part of Nigeria, members from the same family are referred to as *molebi*, that is, (*Omo to wa lati inu ebi kan*). *Ebi* refer to those that are related by blood in time and space. Neither marriage nor sexual activity is prohibited among relatives who are regarded as *Ebi*. *Ibatan* or *molebi*. This is why each member of the family go into a lot of historical details and investigation about the lineage of people going into marriage not to talk of engaging in sexual relationship as anyone that get involved in the act was ostracised and socially sanctioned as the practice is viewed as an abomination (*Eewo*) and a shameful act (*Iwa itiju*). But, it is so disheartening today to note that incestuous activities have become the order of the day as both young and adult engage in it with impunity.

For instance, a 49-year-old man was arrested by the Police officers attached to Ilemba Hausa Police Division, Ojo, Lagos State. The man was arrested for allegedly having carnal knowledge of his teenage daughter for over five years. It was even discovered through investigation that his daughter Jane got pregnant in the process twice, only for her father to allegedly abort the pregnancy with the help of a herbalist. The girl could not face her father and she simply said that at last she had been freed from the psychological trauma associated with her father's sacrilegious act.¹⁴ Cases like this are rampant in our society today. Another case of incest was reported in 2019 where Ajoke's father (Moses) had been having carnal knowledge of his own daughter since she was seven years of age. The neighbor informed the Police when they discovered that the lady was pregnant for her father.

A Medical practitioner, Alagbe Oyedeji, told an Ikeja Domestic Violence and Sexual Offences Court how a father allegedly used his finger to test his 12-year-old daughter virginity and subsequently raped her. He was reported to have laced the drink of the girl with drug to make her sleepy before having sex with her.¹⁵ In November 15, 2010, the Vanguard reported the case of a 14-year-old girl confessing that she was impregnated by her 50-year-old father named Yerisu Onojobi and she had delivered a baby girl for him. On July 26, 2011, the Vanguard reported another case of a 65-year-old soldier named Ayinla Isiaka who confirmed that he

StudiesAJCJS:University of Maryland Eastern Shore
Criminal Justice Department. Vol.9, Issue 1. P.208.

¹⁴ "My dad impregnated me".
<http://www.vanguardngr.com/2013.01/my-dad-impregnated-me-aborted>. *Vanguard*. Retrieved on 12th August, 2021

¹⁵ Rescuing the family from rising incest menace
<https://guardian.ng/features/rescuing-the-family-from-rising-incest-menace>. Retrieved on 18/8/2021.

defiled his 12-year-old daughter a couple of times in Oyo state.¹⁶ On October 05, 2013, 53-year-old Yusuf Alabi confessed to having had carnal knowledge of his two daughters with the goal of saving them from premature death¹⁷. Another case of incest occurred on December 1, 2013, when 48-year-old Sanni Idowu from Ibadan was responsible for deflowering her daughter at the age of 10 and kept on having sexual relations with her as a minor for up to 4 years.¹⁸ The Punch Newspaper reported a case on January 4th, 2014 in Akwa Ibom State where a woman accused her ex-husband, a 48-year-old Yoruba man named Bamidele Mustapha of having a sexual relationship with his blood daughter.¹⁹ Isiaka Alade, a 50-year-old man on 17th 2015, was reported to have been sleeping with his 14-year-old daughter.²⁰ In fact, the list is endless.

Causes and Consequences of Incest

The genesis of incest could be traced to the socio-cultural ethos emanating from patriarchal set up of most African countries and the world at large. It is obvious that incestuous activities do not just occur. There are many factors associated with the menace. Some of the causes of incest are discussed below:

One of the causes of incest in our society is the hardship and financial difficulties faced by families. Parents especially mothers spend a lot of time outside the home to earn money in order to support the families and to make ends meet. As such, children were often neglected or put in the care of male adult at home. Working mothers provide opportunity for abuser to take the advantage of the situation to sexually abuse the victims. Closeness between victims and their fathers, giving the fathers more chances to use the opportunity to commit incest. Threats and violence from the abusers may leave the victims with no other option than to accede to the demands. Some reported to their parents but never taken seriously. Poverty is another root cause of incest and rape. When a family is poor to the extent of not being able to provide for the family drives girls/ women to get associated with opposite sex who is ready to take care of them. A person is considered poor if he is below a certain income.²¹ Disturbed family relationships which generate a shift in individual responsibilities and expectations can lead to incest. The victims of incest face a future characterized by emotional turmoil, diminished self-esteem, impaired inter personal relationship, and impulsive acting-out behaviour.

How Songs were used to control Deviant Behaviour of incest.

However, in Yoruba communities, a large number of the people interviewed informed us that those who committed incest were severely punished; they would first of all be stripped naked, palm fronds would be tied round their waist and each of them would

¹⁶ <http://www.vanguard.com2011/0/7.62-years-old-man-arrested-for-incest>. Retrieved on 18/8/2021.

¹⁷ <http://www.vanguardngr.com/2013/20/father-commits-incest-with-daughters-to-save-them-from-premature-death>. Assessed on 13 August, 2021.

¹⁸ <http://sunnewsonline.com/news/?p=44898>. Assessed on 4/8/2021.

¹⁹ <http://www.punchng.com/feature/Saturday-crime/my-ex-husband-slept-with-own-daughter/>. Retrieved on 17/8/2021.

²⁰ <http://www.vanguardngr.com/2015/01/sacrilegman-50-arrested-sleeping-with-14-year-old-daughter>. Retrieved 13/8/2021.

²¹ S.J. Pathak. (2016). Domestic Violence- An Insight into Incest. In. Nirma University Law Journal. Vol. 5, 2

hold a foreleg of a he-goat (*obuko*).²² As they danced to the drum beaten for them, somebody will be flogging them. This was not merely a punishment, but a ritual to appease the gods. The shame that used to go with it was a strong deterrent to likely offenders.²³ Due to this fact, our informant said the actions of such individual have brought shame to the family (*O tita epo si aso ala ebi*) or they have disgraced the family (*O ti ba ebi loju je*).

On incest as a deviant behaviour in Yoruba land, our informants gave an instance of an incestuous case that occurred in *Iwarobi*. According to the information we gathered, the man was having sexual affair with his own daughter. At the initial stage, the girl wanted to report her father. But, he threatened her that the day she said it, she would die. The fear of being killed made the girl to keep quiet. But, one Sunday afternoon, both the father and the daughter were caught red-handed beside the river where the man had gone to take his bath. The man who caught them reported to wives' association (*Olobinrin ile*) who in turn narrated it to the *Edi* traditional singers and a song was composed to expose them. Another case occurred in a village between Isasa river and Ashipa community in the early 80s. The exact year was not mentioned. The man in question was having sexual affair with the wife to his son. He had asked the woman to see her off to the farm to carry plantain. As he saw the man who caught them, he jumped into the bush. But, it was late for him as the man had already seen him. This got to the attention of the *Edi* traditional singers and he was not spared at all as a song was composed against him.

The third case according to our informants occurred between a man and his daughter-in-law. The man had approached his daughter-in-law to go with him to the farm to carry some tubers of yam, the woman agreed and they engaged in sexual intercourse on the way to the farm. Their actions were made known by a man who was defecating in the bush. The man reported the action of the shameless father to his own wife who was a strong member of *Edi* traditional singers and a song was composed for him. In the Yoruba traditional society, it was traditional for the daughters-in-law to live together with their fathers-in-laws. In Yoruba land people from the family are referred to as *molebi*, that is, members from the same family (*omo to wa lati inu ebi kan*). In Yoruba society, therefore, *Ebi* refers to those that could be traced to be related by blood in time and space. Marriage or sexual activities is prohibited among relative who are regarded as *Ebi*, *ibatan*, or *molebi*. This is what Forde explains as:

Any individual regards as his kin (*Ebi*), i.e. (those whom he may not marry). Not only all members of his own patrilineage (*ibatan*), but also those of the patrilineage of his own mother and of his mother's mother, his father's mother, and so on.

The *Edi* traditional singers composed the song below for those who engaged in the sacrilegious act of incest to turn a new leaf and also to serve as deterrent to others who have not been caught in the communities.

Baba dindinrin A stupid father

²² Interview with Mr. Sarafadeen of Ojebgade Compound on 12th August, 2022.

²³ O. O. Familusi. 1998. "Sexual Ethics in Imesi-Ile, Obokun Local Government Area of Osun State: Past, Present and Future". B. A. Long Essay, University of Ibadan, Nigeria.

Omo ogbon An unwise daughter
Were di meji nile won Two mad people in their house²⁴

This song is about a father who was having sexual affair with his own daughter. At this initial stage, the daughter wanted to let the cat out of the bag, but the father threatened that the day she did such a thing, she would die in a mysterious way. The fear of being killed made the poor girl to keep quiet. But, on a Sunday evening, the man was caught red-handed. The *Edi* members were informed and the song above was composed in 1966.

Another song related to the one above is:

Won ni amo wi They said we should not say it
A wa o wi We shall say it
Oba ni a wi The king wants it said
A wa o wi We shall say it
Baba n domo re o the father is having an affair with his daughter
Baba n domo re lodo eja where they went fishing

According to the *Edi* traditional singers, this song above was composed for a man who was a fisherman who went on a fishing expedition with his daughter and had sexual affair with her. The first line of the song is to create an awareness that something had happened and that the community should come and see the culprit. One thing about the traditional singers is that they call a spade a spade. Most of the time, they moved close to the house of their victims to sing the song.

They also sang this

Baba ti n d'aya omo re o A father having an affair with his son's wife
Fere lo be lugbo hurriedly he ran into the bush
Baba ti nd'aya omo re o A father having an affair with his son's wife
Fere lo be lugbo hurriedly he ran into the bush

The song above was sang in 1968 according to large number of those interviewed. A father-in-law was having a sexual affair with his daughter-in-law on their way to the farm. But, unfortunately for him, people who were going to the farm very early in the morning caught them and this got to the notice of *Edi* traditional singers.

The dastardly act of another father was exposed with the following song:

Baba n d'omo re nile eja x2 A father is having an affair with his daughter in a cool room
Jawa jawa epon x2 A man with a flappy scrotum.²⁵

The *Edi* traditional singers helped a lot in bringing sanity to the communities as those who did not have any shame as far as issue of sex is concerned became so cautious of their actions. This led to a reduction in the number of cases of incest for fear of being caught.

Modernity and its implications on Traditional Songs

What is noticeable today is quite different from the experience in the past. In the past, the songs served many purposes: Many of the culprits caught fled the community in order to cover their shame,

²⁴ Interview with Mrs. Sayo Adegoke. The Olori Agba of Apetumodu of Ipetumodu on the March 5, 2016.

²⁵ O.A. Ariwoola, (1965). *The African Woman*. London: Kenion Press Ltd.43.

others were forced to change their attitude to conform to the norm of the society, and it served as deterrent to others who may want to commit such act. But, it is quite disheartening that the once cherished culture is gradually going into oblivion as a result of the following factors:

Urbanization

The world is never stable and people also change from time to time. According to a Yoruba proverb, *Baye se n yi, ki a maa baye yi*, meaning, "As the world is changing, we should change with the world". Modernity is a metaphor for western ideas, methods and concepts. To put it differently, it means a „new“ or „recent“ way of doing things based on criteria, methodologies and conceptual frameworks borrowed from western culture. Modernity is, therefore, not a unitary concept as it manifests in different forms. Today, many aspects of Yoruba traditional songs have witnessed the wave of social change. By social change, we mean an alteration of the social structure, organizations, pattern of beliefs, ideas, norms, values, relationships, institutions, symbols, thoughts, conducts, means of production, and services. The introduction of western modernity into African communities has tended to produce acculturation. The change in Traditional songs has to do with the cultural heritage of the Yoruba people. We discover that many families and former members are no longer showing interest in those songs again as the level of commitment has drastically reduced thereby giving room for manipulation and the introduction of various version of the songs.

Arising from modernity and social change brought about by western education, industrialization, development in science and technology, politics and legal system, traditional song among Yoruba people has suffered a serious setback in recent times in terms of those who sing it, how they sing it, where they sing it and permission to sing it. The flavor and the premium placed on the songs no longer there. The song has lost its value in the communities in the recent time. Besides this, song is no more used for the control of deviant behaviour per se, but for entertainment and amusement. Many of the singers confirmed that they do not compose what could expose individual atrocities anymore due to fear of intimidation, harassment and victimization and possible arrest and prosecution.

Police Permit

Before any public gathering could be allowed to hold in many of the communities in Yoruba land, police permission must be sought. This has really given a dirty blow to the funfair that was usually witnessed before now. Police officers are positioned in strategic places for security purposes to prevent the breakdown of law and order. This has made members to soft-pedal when singing Yoruba traditional songs because of its legal implication.²⁶

The Doctrine of Fair Hearing

Also, doctrine of fair hearing is apposite here. The constitution of Federal Republic of Nigeria has made provisions for fair-hearing²⁷. The principle of *audi alteram partem* is the basic concept of the

principle of natural justice. What we discovered in the course of our study was that people began to raise questions on the legality of traditional singers and their songs. That is, what right do the singers have to expose the misdemeanor of others? In fact, on many occasions, many issues were settled at the Police station as many victims said they did not hear their own side of the story before they gave them public ridicule, shame and disgrace. The principle of fair hearing which ensures fair play and justice to affected person was never put into practice by the group. The expression *audi alteram partem* simply implies that a person must be given an opportunity to defend himself. This principle lays credence to the Yoruba adage that says "*A gbo ejo enikan da, agba osika*". That means, in any decision to be taken, we should allow the other party to present his case. The gray area noticeable in The Yoruba traditional songs is that people are not given any opportunity to defend themselves. Culprits were not given chance to present their cases.²⁸ If it is in the contemporary society, legal action can be taken against the person or the *Edi* traditional group for character assassination. Since no court of competent jurisdiction has declared their actions as criminal. He is still considered innocent and a suspect until the court declares him as such. Because of absence of giving recognition to people's right, people see the group as being witch hunting and this had caused a lot of physical assault in the communities.

When anyone is caught in contemporary society performing acts that are detrimental to the cooperate existence to the society, the practice is to handle over such an individual to the law enforcement agencies especially the police for prosecution. The court will determine whether the person is guilty of the offense committed or not. It is not for the members of the communities to take law into their hands. This makes the traditional singers to be very careful in name-calling when singing their songs unlike before.

Influence of Religion

Another gray area in Yoruba *Edi* traditional song is the derogatory language being directed to them by those that have embraced foreign religions especially Christianity and Islam. In the words of Mrs. Adebimpe, one of the lead singers said the traditional singers and their followers are referred to as idol worshippers (*Aborisa* or *Olorisa*) and this has made those who could not differentiate between culture and idolatry to leave the group. This has drastically reduced the number of members as they claim that it is unchristian or unIslamic to join in the singing of such songs. The implication of this is the annual reduction in membership. As old members died, young ones are not ready to join. The group is being nicknamed as *Olorisa*, *Aborisa* or *Elesin Ibile*. At times, they call them lazy people or busybodies who have no other business than to pull their fellow being down. They see their songs as abusive in nature as they were full of foul and vulgar languages (*Oro eebu*, *Oro odi*, *Oro alufansa*), which should not be made in the contemporary society.

Majority of our informants informed us that the high level of moral decadence in Yoruba land has made the Yoruba traditional songs to be primitive to the youth of nowadays. They do not seem to see anything really bad in engaging in incestuous activities. The watching of pornographic sites on phones, fraud, yahoo and

²⁸Interview with Mrs. Cecilia Babajide of Ile Oosa Compound Akinlalu on 12th April 2014. Aged 78 years.

²⁶ Information from Mr. Adebola Oluokun. A Police Sergeant Officer attached to Ipetumodu Police Station. Aged 40 years.

²⁷ O. Babatunde. 1995. *Human Rights Practices in Nigeria, January-1995 – June-1996*. Lagos: Constitutional Rights Project (CRP)

listening to contemporary songs make it practically difficult for *Edi* singers to really make a serious impact on the lives of the youth that constitute the majority of the populace. It is only the elderly ones that appreciate the *Edi* traditional songs that are clamoring for its re-introduction because of the impact it made and its capacity to reduce the high level of moral laxity in our society.

It is equally important to look at the moral dimension of *Edi* traditional song. We believe that the society cannot see itself degenerating into rubbish by allowing people who behave immorally to go unpunished, either physically or psychologically. The society by virtue of its existence, is duty bound to preserve, nurse and nurture its moral standards (through a channel like Yoruba traditional song) or through other available means. Without this, the society will be a difficult place to live.

Influence of Western Education on *Edi* Traditional Song

Education has tremendously affected membership drive of Yoruba traditional song among Yoruba people as a result of the fact that many youths have embraced western education, it is now extremely difficult to get people to join the group. The popular saying that „a mind that knows is a mind that is free“ is apposite to western education in the communities. As many young people are educated, they are exposed to information beyond their local area and even African culture. Having received formal education, they see traditional songs as barbaric, primitive and irrelevant. Our study revealed that educated youth discourage their parents who were members to disassociate themselves from being members of Yoruba traditional singers.

Concluding Remarks

From our discussions above, it is very clear that traditional songs in the Yoruba communities in the past played a pivotal role in the reduction of incestuous activities through the singing of songs that addressed various reprehensible activities of the perpetrators of the dastardly acts. Yoruba people frowned at any act that can bring shame and dishonor to them and do everything possible to ensure that the family cord is not broken. Every effort were therefore made by the family members, family heads, community leaders, religious leaders to bring the perpetrators to book through public disgrace to serve as deterrent to others who might have such motive. It is obvious that modernization and influence of foreign religions have really affected the potency of the traditional songs among the Yoruba people in the recent times, nevertheless, its incorporation into the modern methods of controlling deviant behaviors of incest which has become rampant in the society today will go a long way in making people in the communities to be conscious of their actions thereby bring sanity back to the society.

Recommendations

In other for the survival of traditional songs, we, therefore, make the following recommendations to stakeholders such as government, law enforcement agencies, community leaders, religious leaders, and traditional rulers.

Government should make it point of duty to provide the needed support through the provision of information garget to the law enforcement agencies to make arrests and prosecutions of anyone caught.

Law enforcement agencies should join hands with the local security outfits in order to help the community. There is the need to develop a strong synergy between them which will metamorphosed into addressing various anti-social activities that are inimical to the cooperate existence of the society. The Police most especially

should partner with the traditional singers in finding way of incorporating the traditional songs from various communities into the modern method of controlling deviant behaviours.

Edi traditional songs can be fashioned in a way that it can be a modern instrument for the campaign against incest and other deviant behaviors in Yoruba land and other communities in Nigeria. The National Orientation Agency can be of help in this direction. They can develop a system where the traditional singers will compose different songs in different dialects to sensitize the public on the danger inherent in engaging in incest.

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