

Uncovering the Hidden Realities of Incest Relations,

Case Study of Punjab, Pakistan



Kalsum Munir

Department of Anthropology

Quaid-i-Azam University

Islamabad, Pakistan

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Thesis to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the requirement for the degree of

Master of Philosophy in Anthropology

by

Kalsum Munir

Department of Anthropology

Quaid-i-Azam University

Islamabad, Pakistan

2023

FORMAL DECLARATION

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Kalsum Munir

ummaykalsum78@gmail.com

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Kalsum Munir

ummaykalsum78@gmail.com

QUAID-I-AZAM UNIVERSITY

Final Approval of Thesis

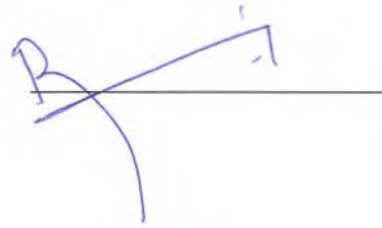
This is to certify that we have read the thesis submitted by Ms.Kalsum Munir. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.

Committee:

1. Dr. Aneela Sultana
Supervisor



2. Dr. Abdul Waheed Rana
External Examiner



3. Dr. Inam Ullah Leghari
Chairperson
Department of Anthropology



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Kalsum Munir

ummaykalsum78@gmail.com

DEDICATED TO

My Beloved Parents,

Husband

&

My Supervisor

Because they guided and assisted me through every step of the way whenever I needed help.

ABSTRACT

Since its inception, incest has been surrounded by mystery, debate, and legal restrictions (Ward, 2017). Sexual relations or marriage between individuals who are closely connected to one another by blood or by marriage is the most prevalent definition of this term.

Incest is a culturally created phenomenon, which means that what defines incestuous behavior differs throughout nations and civilizations. This is because anthropologists believe that incest is a culturally produced phenomenon. Marriages between first cousins are not allowed in all cultures; nonetheless, some of these communities do not forbid such unions. Kinship systems, which often assist to maintain incest taboos (Fox, 2015), govern the acceptable social and sexual interactions that individuals are able to have within a given society. These taboos can include incestuous relationships between family members.

Estimates of the prevalence of incest in Pakistan are highly variable due to the fact that these differences are mostly influenced by the definition of incest that is utilized as well as the technique of data collection. However, recent research suggests that the incidence of incest in Pakistan may be significantly higher than was previously thought. According to the findings of a study that was carried out by the Human Rights Commission of Pakistan (HRCP), incest was implicated in 69% of sexual abuse occurrences that were reported in 2018.

The pursuit of incestuous connections and the societal acceptance of such partnerships were both subjected to the scrutiny of this research, which looked at the influence of culture and patriarchal society. This research also contributes to a better understanding of the mental and physical health impacts that incest has on the individuals who are affected by it. In addition, the victims' perceptions on patriarchal society and their thoughts on the appropriate legal penalty for their abusers are investigated in this study. The method of purposeful sampling was utilized in both stages of the inquiry that were carried out by the researcher. This was because a sample frame had already been formed, and the researcher wanted to get the best possible response rate from the participants. As a result, this result occurred.

According to the study, families that strictly adhered to their cultural and traditional norms had a lower likelihood of disclosing any cases of incestuous rape that may have occurred within the family. Following an examination of the information that had been gathered, this result was arrived

at. As a result of their investigation, the researcher arrived at this verdict as a result of their study. On the other hand, victims who came from respected families in the community did not think it was right to share the painful events they went through as children with their relatives, particularly their parents. This was especially the case when the victims' parents were still alive. This was especially true for individuals who had been subjected to sexual abuse while they were children. Over the course of all of these years, they had managed to keep their secrets to themselves, not disclosing any of them to anybody else other than a single other person. The only thing that distinguished one victim's story from another was the degree to which the victim's mother was involved in the family's problems or how little involvement she had. This was the one strange quality that stuck out from the rest. This was the one odd quality that struck me the most. In particular, the lack of close contact with the progeny. It came as a shock to learn that mothers who lived in the same house and, in some cases, the same room were oblivious to the traumatic experience their child had gone through or the event that had taken place.

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CHAPTER ONE

Introduction

This chapter includes the meaning and definitions of incest in general and according to Islam. It also covers the statement of the problem, objectives of this study, purpose of this study, operational definitions of the study along with limitation that the researcher faced, and the categories of Incest relations being covered under this study.

1.1.Prologue

Incest is commonly defined as sexual relation or marriage between individuals who are closely related by blood or marriage and has been enveloped in secrecy, controversy, and taboo (Ward, 2017). Incest has been subject to strong condemnation and prohibition in numerous cultures and legal systems throughout history. For example, the ancient Romans enacted stringent laws against incest, whereas the Judeo-Christian tradition strongly condemns it for religious and moral reasons. These cultural and religious taboos regarding incest have persisted through the generations and continue to influence contemporary attitudes and laws regarding the practice. (Tasca. 2019)

Islamic laws strictly prohibit Nikah among specific relations, including marriage with:

1. Father/Mother
2. Daughter/Son
3. Brother/Sister
4. Paternal Uncle/Paternal Aunt
5. Maternal Uncle/Maternal Aunt
6. Child of Brother/Sister
7. Milk Mother (Razai Maa)
8. Siblings through same milk mother
9. Parent of Spouse
10. Son-in-law/ Daughter in law (Surah Nisa)

These are also collectively referred to as the "Mahram" of a Muslim male/female with whom they may never marry. While Islam prohibits marriage between the above-mentioned relations, it

explicitly states that there should be no sexual interaction between them; therefore, sexual relationships between the above-mentioned relations are considered incestuous.

Incest is frequently used with two distinct meanings. In one case, some biologists suggest that it is defined as sexual intimacy between close relatives and can be a common activity among any species. However, when it comes to social science, some social scientists define it as sexual intimacy with kin, but only about humans. According to the definition given by biologists, it could include incest between cats or dogs if they are genetically related; however, in social sciences, incest refers to an intimate relationship between individuals regarded to be related through an intermediate family. According to the first definition, incest is a behavior or attitude, whereas, in the second, it is always considered a crime. (AP. Wolf, 2014). He also suggests that biologists view incest as something to be avoided, whereas in social science, incest is regarded as taboo.

1.2.Statement of the problem

In this study, an attempt was made to investigate the impact that culture and patriarchal society play in the pursuit of incestuous relationships as well as their ignorance in society. This study also contributes to a greater understanding of the overall effects that incest has on its victims, particularly about the victim's mental and physical health. In addition to this, it also focuses on how and why the incestuous interactions that led to the victim's life being altered were concealed from view.

The researcher tried to unfold the incest related realities through the case studies and interviews, this study was helpful to make visible the realities of incest which were uncommon in the families, such as, the believe that a woman would have initiated the incest relation is one of the stigmas attached with the incidents, the study helped to uncover that not only females but also males were being abused in the incest relations.

The study helped to unfold the hidden truth and unexpected realities of incest relations through in-depth interviews and case studies conducted. It was seen and observed that victims have to face their abusers for long time, even for their lifetime when its someone from their relatives or intermediate family member. The study helped to observe what tactics were used by victims to avoid their abusers and how they stopped and prevented further abuse.

1.3 Objectives

The objectives of the research are:

1. To examine if there is any role of culture and patriarchy in incest relations.
2. To know the reasons of ignoring incest relations.
3. To learn and observe victims' mental and physical health problems caused by incest relations.

1.4 Purpose of the Study

The primary objective of this research is to investigate the untold and concealed factors and pathways that lead to incest, the impact of culture on the rising number of incidents and ignorant behavior, as well as to examine how patriarchy reflects on both the offender and the victim. In addition, this study is being carried out to analyze and observe any mental or physical difficulties that may have been brought on by victims of incest relations.

1.5 Operational Definitions

1.5.1 Incest Relations

Incest can be described as any sort of sexual contact that takes place between close relatives without regard to the ages of the participants or whether or not they have given their consent. Only familial relationships can be considered to be incestuous, according to the traditional definition of the term. However, in recent years, the concept of including all carers liable to look after the victim as perpetrators of the incest act without considering the existence of family ties has been a contentious subject. The dispute surrounds the idea of including all carers as perpetrators of the conduct regardless of whether or not there are blood ties. Incest, a practice that is as old as the history of humanity, has always been regarded as a taboo in all different nations and is also prohibited from the views of traditional culture, religious doctrine, and the law. (M.Isono, 2022)

1.5.2 Victim

A person who has been directly impacted by criminal activity is typically referred to as a victim. In civil law, there is no such thing as a victim; rather, the focus is on those individuals who have been harmed or treated unfairly as a result of another's actions. The term "victim" refers to a

person who has suffered an injury as a direct result of engaging in conduct that is prohibited by the law. (D. Cathro, 2011)

The term "victim" is commonly used to refer to any individual or organization that has been harmed or lost something as a result of criminal activity. The damage may be experienced on a physical, mental, or financial level. (D. Cathro, 2011)

In the context of this investigation, a victim is defined as a person who has been subjected to incestuous relationships against their will.

1.5.3 Perpetrator

An individual who is suspected of causing harm is referred to as a perpetrator of abuse. Abuse can occur at any time, in any place, and by any person. Adults are more likely to be accused of being abusers, and more often than not, they victimize someone familiar to them or someone who places their trust in them. A spouse, a relative, a close friend, or even a child could fall into this category. (Lewisham, South Atlantic Branch)

According to the findings of this investigation, a perpetrator is defined as the person who coerced the victim into engaging in sexual activity with another person against their will.

1.5.4 Culture

Culture is a term because it consists of a collection of beliefs, behaviors, practices, philosophies, ideas, and occasionally religion that are held in common by groups of people. Individuals that belong to different social groups have developed their own unique cultures, but all social groupings adhere to a consistent pattern of behaviors and customs that are referred to collectively as their culture.

Executive Director of the World Crafts Council in London, United Kingdom, Rosy Greenlees (2002), OBE, stated that culture may be characterized as a manifestation of how individuals or communities as a whole behave and follow the same traditions, do things in similar ways, express themselves through wearing and clothing, and so on.

Once upon a time, Amitava Bhattacharya, the founder of Banglanatak.org in Calcutta, India, gave a speech in which he stated that culture could be considered the ability of communities, which has the potential to develop into enterprises, and that enterprises have the potential to generate resources, which communities can share for their own internal and external growth. In his speech, Amitava Bhattacharya said that culture could be considered the ability of communities, which has the potential to develop into enterprises. He went on to say that culture is essential because it is the element that distinguishes one group from another, and that without the existence of any culture, we would all eventually perish. It breathes new life into people, communities, villages, nations, and the planet as a whole.

In her presentation, Mary Haweks Green explained that the ideal definition of culture is something along the lines of a communal collection of beliefs, values, and conventions that determine who we are, how we live, and the things that are important to us. To some extent, I believe that the expressed and the unsaid kinds of tacit rules are what hold our society together as a whole.

In this study, I intend to concentrate on how the victims of incestuous relationships were affected by the cultural settings and backgrounds.

1.6 Different stages of incest discussed in this study:

Minor to major attempts in incest cases, such as attempt, the outcome of attempt (successful/ unsuccessful), exploitation, and blackmail.

Table 1.1 Stages of Incest Cases

No.	Stages of Incest	Number of Cases
1	Attempt	9
2	Unsuccessful	4
3	Successful	5
4	Blackmail	8
5	Exploitation	9

1.7 Different types of incest discussed in this study are:

- i. Non-consensual relationship which falls under the category of rape cases.
- ii. Consensual relationship which falls under the category of Zina cases.

Table 1.2. Types of Incest Cases

No.	Type of Incest	Number of Cases
1	Non-Consensual	7
2	Consensual	2

1.8 Different attempts of incest discussed in this study are:

- i. Repeated episodes of incest
- ii. Single episode of incident

Table 1.3. Attempts of Incestuous Abuse

No.	Attempts of Incestuous Abuse	Number of Cases
1	Repeated Episodes	7
2	Single Episode	2

1.8 Limitations of the Study

It was quite challenging to collect secondary data utilizing anthropological sources due to the fact that the research is predicated on cultural and male dominated societies and the impact that gender discrimination and gender-related violences have on incestuous relationships. Researchers in the past have focused their attention mostly on the mental and physical health of victims, but they have ignored the cultural elements that lead to this behavior. Therefore, the literature evaluation does not contain any information about the cultural backdrop of incest and the repercussions that it has on society and families in general.

Because no organization was ready to disclose its information on incest victims and because victims of incest who were residing in shelters could not be questioned, the only choices that were available were snowball sampling and purposive sampling. I was able to accomplish the goals and objectives of the study with the help of the respondents who were chosen. In addition to that, they contributed to the inquiry by helping collect enough samples.

Another limitation that researcher faced during the study was that respondents were not willing for pictures or voice recordings as they kept their incestuous relations very confidential and even sometimes they only place allowed for their interviews was the house of the respondents.

The researcher also faced problems while interviewing the lawyer and professors who work and help incest victims for their survival because they never talked or discussed such sensitive topic with any student before and they were not willing in the initial stages of the study.

1.9 Organization of the Study

The following is how this research is structured:

The introduction to the research is included in the first chapter. This introduction includes a statement of the problem, the purpose of the study, the study's objectives, operational definitions, and its constraints.

In the second chapter, some of the pertinent research and literature that has been done on the subject of incest at both the national and international levels are mentioned. In addition to this, it

investigates the theoretical phenomena of incest, the role that culture and patriarchy play in the acceptance of incest, as well as the psychological and physiological effects that incest relationships have on the people who are involved in them.

The third chapter offers the area profile of the two cities of Punjab, which were the focus of the research: Lahore and Islamabad.

The fourth chapter includes study techniques, ethical considerations, and research methodology.

The incest victims' case histories, which are supported by research, are discussed in greater depth in chapter five. In the sixth chapter, the findings for the first and second objectives are discussed. In contrast, the findings for the third objective are explained in the seventh chapter in a brief manner.

The last chapter presents a summary and a conclusion for future researchers who seek to investigate incest and support victims.

CHAPTER TWO

In this chapter the detailed literature review of this study has been presented, from the literature on incest being gathered globally to its effects on mental and physical health, the researcher also presented data which shows that suicide is one of the way victims of incest use as escape from the stress and depression. This literature review also helps to understand that how the patriarchy and culture plays their role in increasing cases and ignorant behavior towards incest relations. In this chapter researcher has explained the Pakistani rules and regulations for incest which follows the laws on incest in other Islamic countries. Researcher has also discussed the theoretical framework in a comprehensive way.

2.1 Literature Review

2.1.1 Incest at Global Level

Due to underreporting, cultural taboos, and legal repercussions, little is known about the incidence of incest globally. According to studies, the reported prevalence of incest ranges from 0.2% to 47.5%, depending on the culture and country. (Friedrich et al., 2014)

Incest has several risk factors that have been identified. These include parental substance addiction, family dissolution, and mental illness. (Hill et al., 2016)

In addition, families with poor communication, insufficient parenting abilities, and a lack of emotional and social support are more likely to experience incest. (Manning et al., 2019) Incest may also be more common due to cultural and societal reasons including patriarchal beliefs and gender inequality. (Janssen et al., 2015)

It has been discovered that incest has negative psychological consequences for both the victim and the offender. Incest victims may struggle with interpersonal issues, anxiety, sadness, PTSD, low self-esteem, and post-traumatic stress disorder. (O'Donohue & Benuto, 2019)

They might also experience physical health issues such as gynecological issues, unintended pregnancies, and STDs. (Kendall-Tackett, 2014) Incest can also be influenced by personal psychological variables such as trauma, depression, and anxiety. Incest is a behavior that some people use to deal with their mental suffering or to find solace from a family member. Incest may

also be committed by people who are attracted to another person sexually or who want to be intimate with a close family.

Incest perpetrators may go through psychological pain as well as feelings of remorse and humiliation. They might also be susceptible to mental health issues such as substance addiction, sadness, and anxiety. (O'Donohue & Benuto, 2019)

In most nations, incest is regarded as a criminal offence, and those who engage in it risk harsh legal repercussions such as jail time, fines, and ordered counselling. Incest victims may also be able to pursue justice, protection, and compensation through the legal system. (Dunn et al., 2015) However, especially in societies where incest is not viewed as a crime, the legal system may not always offer victims of incest appropriate protection and support. (Janssen et al., 2015)

Depending on the definition of incest utilized and the technique of data collecting, estimates of the prevalence of incest can vary greatly. Incest, however, may be more widespread than previously believed, according to studies. A close relative had some sort of sexual interaction with 12% of women and 6% of men, according to research by Bagley and King (1990). According to a 2011 study by Holman and Cheung, 8% of men and 10% of women reported having experienced sexual abuse as children at the hands of a family member.

Incest may also have negative societal repercussions like stigma, social exclusion, and family dissolution. Incest victims may experience social rejection and prejudice, which can exacerbate psychological suffering and trauma. (Friedrich et al., 2014)

2.1.2 Anthropology and Incest

A worldwide taboo, incest is frowned upon in almost all cultures and societies. Incest research and the different cultural and socioeconomic elements that affect it have long piqued the curiosity of anthropologists. The anthropological perspectives on incest will be discussed in the following paragraphs, along with the cultural and historical contexts in which it occurs, its social and psychological effects, and the various attempts made by various societies to regulate and control incestuous behavior and its evolutionary roots.

Incest is a phenomenon that is culturally produced, according to anthropologists, which means that what defines incestuous behavior differs among nations and cultures. For instance, while first

cousin weddings are prohibited in some communities, they are permitted in others. The acceptable social and sexual interactions that people can have with one another within a given society are determined by kinship systems, which frequently serve to perpetuate incest taboos. (Fox, 2015)

Incestuous behavior can be observed in many other animal species, not just humans. Cross-species comparisons have been utilized by anthropologists to shed light on the biological and evolutionary roots of incest taboos (Fox, 2015). Studies on monkeys, for instance, have demonstrated that incestuous behavior is frequently avoided because to mechanisms like sexual imprinting, in which people are more likely to mate with strangers who are similar to their opposite-sex parent.

Incest can affect people and societies in a variety of social and psychological ways. Incestuous partnerships can result in psychological suffering for those involved as well as societal stigmatization and isolation. (Broussard & Wagner, 2019) Incestuous relationships can also result in abuse and exploitation because to the power dynamics present, especially when the parties involved are incapable of giving informed consent or are not giving their assent voluntarily.

According to a different explanation, the taboo against incest has developed over time to foster social harmony and avert family conflicts. (Lévi-Strauss, 1969) Family strain and conflict brought on by incest can lead to social instability and disintegration. Therefore, it is possible that the taboo against incest arose to support social harmony and stability.

Anthropologists have also looked at the methods used by various communities to limit and regulate incestuous behavior. Religious doctrines and practices, such as the forbiddance of incestuous relationships in Christianity and Islam, serve to perpetuate incest taboos in many civilizations. (Broussard & Wagner, 2019) Other countries' legal and political systems, such as those restricting sexual behavior and marriage, serve to reinforce the taboos against incest.

Although there are taboos and laws against incest in many societies, incestuous behaviors still happen. Anthropologists have looked at a number of social and cultural aspects, such as poverty, cultural norms, and social isolation that might lead to incestuous behavior. (Broussard & Wagner, 2019) For instance, incestuous relationships are sometimes considered as a way to protect family income and property, especially when the family is struggling financially. (Broussard & Wagner, 2019)

2.1.3 Cultural Variations in the Taboo Against Incest

Distinct cultures have varied types of taboo against incest. Sibling marriage was permitted in some cultures, such as ancient Egypt, whereas it was the custom in other cultures, like the Inca civilization, to marry cousins. (Fox, 2012) The prohibition against incest in many cultures extends to second-degree relatives, non-kin, and even third-degree relatives. (Lévi-Strauss, 1969) These cultural differences include a variety of complicated causes, including social structure, religion, and economic issues.

2.1.4 History of Incest as a Taboo

The evolutionary roots of the taboo against incest have long piqued the curiosity of anthropologists. According to one idea, the taboo arose to lower the likelihood of inbreeding-related genetic illnesses. (Thornhill & Palmer, 2000) Due to the chance of two recessive alleles converging, inbreeding can increase the prevalence of genetic illnesses. Therefore, it is possible that the taboo against incest evolved to lower the risk of genetic abnormalities and increase the likelihood of survival and reproduction.

In recent years, anthropologists who contributed to incest ideas began to believe that incest was forbidden everywhere in the universe. Anthropologists anticipated that incest relationships would be widespread without restrictions when looking for answers to this problem. Many anthropologists concurred that humans reject incest because they are aware of its negative effects. According to Joseph Shepher, refraining from incest promotes academic comprehension and external demand. (1983, J. Sheper)

Researchers studying incest have struggled with two methodological problems: the limited options for empirical research and the universality of the shared variables.

Even under the best of circumstances, conducting an empirical study of human behavior is challenging. If the study's subject is a taboo behavior like incest, such as human sexual practices, it becomes even more difficult. (1983, J. Sheper)

Sexual interaction is a biological process that all animal species engage in. Marriage is a specific act that is socially and culturally limited to people. Animals engaged in sexual activity are not subject to the same legal restrictions as humans. Contrary to sexual activity, which can be stopped

and regulated through biological and biopsychological causes as well, marriage can only be prevented and limited through social, religious, and cultural means. (1983, J. Sheper)

It is impossible to write about incest objectively. The topic is thoroughly entwined with myth, folklore, and ideology. The author contends that the literature on incest now available provides the finest explanation of incest from a feminist standpoint. It is only feasible to explain why the majority of victims are female and the number of incest perpetrators is increasing if male supremacy and female suppression are understood.

2.1.5 Parent-Child Relationship

It's critical to base your understanding of incest on a few widely held beliefs regarding parental authority and the needs of children. The idea that parents have more authority than children is widely accepted. Young children are dependent on their dads, mothers, or other caring adults for survival; this is an obvious biological fact. According to another theory, children cannot care for themselves and therefore require their parents' unwavering security, protection, and nurturing for a healthy and strong development. Although parents may experience other types of benefits from raising their kids, they cannot expect their kids to satisfy their own bare necessities like food, shelter, or sex demands. Child labor exploitation occurs when a parent makes their child work against their will in order to pay for household necessities. Incest occurs when a parent coerces a youngster into satisfying his or her sexual needs.

Incest should be regarded as a crime for which the adult bears full legal responsibility because of this. The terms "offender" and "victim" accurately convey the circumstances, even though some individuals find them offensive. These statements are not intended to reduce complicated human beings to easy classifications. A father who sexually abuses his daughter is more than just the perpetrator; a woman who has a sexual relationship with her father does not automatically receive full victim status. But in order to make it obvious who is responsible for the incest offence, these phrases should be used in relation to it. Not only is father-daughter incest the type of incest that is most frequently mentioned, but it also serves as an example of how girls are sexually victimized. The relationship between a father and a daughter, an adult male and a little girl, is one of the most unequal relationships imaginable. It is hardly a coincidence that incest occurs most frequently during the stage of courtship while the female is most helpless.

The actual sexual encounter may be rough or smooth, painful or joyful, but it is always, unavoidably, harmful to the child. In essence, the father makes the daughter pay with her body for love and care that should be freely provided. By doing this, he breaks the protective tie between the father and the child and introduces his daughter to prostitution. That is the reality of incest from the victim's point of view. It is possible and necessary to change that truth. This debate will only cover the extremely uncommon instances of sexual intercourse between willing adults. Pornographers and those who could free us all from the incest taboo frequently record those instances. Most cases of incest begin many years before the earliest possible age of consent. For the same reason, the conversation does not rely on those unplanned occasions of exploratory play between brothers of similar ages. Incest is horrifying not only because of the sexual activity involved, but also because it exploits children and taints parental love.

2.1.6 Blaming Girl Victims

Girls are frequently the target of sexual assaults by adult males who are a part of their close-knit social group. The attackers may be friends, members of one's own family, uncles, cousins, stepfathers, or fathers; they are not misfits and strangers. Innumerable women's lives, being sexually exploited by a dependable adult is a significant and formative experience. This bothersome fact, which is embarrassing to fathers in particular and to guys in popular culture, has been constantly uncovered and also repeatedly hidden over the past hundred years. Any serious investigation into the sexual and emotional life of women eventually results in the discovery of the incest secret. However, up until recently, every researcher who made this discovery chose to conceal it. The data were undoubtedly too alarming to remain in the public eye.

2.1.7 Mother's Portrait and Incest

The mother is only marginally more accurately portrayed in the psychiatric literature; professional writers do not state that the mother is "not properly in bed," but their language frequently alludes to the same conclusion. (B. Cormier) A psychiatrist describes incestuous moms as "frigid, adversarial, unloving girls." Expert on child abuse David Walters feels it necessary to note that many of the mothers in incestuous households are "very unattractive." Some authors characterize moms as "bloodless" and "rejecting" women who "motivate" their husbands to "seek for sexual satisfaction somewhere else." Rita Justice and Eleven Blair both say the same thing about mothers:

"She keeps herself worn-up and wiped out. She is cold and does not want to have sex with her spouse. The government blames the mother for any sexual issues that may arise inside the parental relationship. "That is some other way of bowing out of her role as a spouse and providing the husband grounds to seek elsewhere for intercourse. They allegedly assume without a doubt that a wife must be available for her husband at all times, and that if she fails to do so, the husband is entitled to whatever alternative is most likely to come in handy.

2.1.8 Social and Psychological Effects of Incest

Both the victims and the offenders of incest may experience serious social and psychological repercussions. Incest victims may struggle with a variety of psychological issues, such as PTSD, low self-esteem, sadness, and anxiety. (Ferguson et al., 2008) Incest can have a long-lasting impact on a victim's capacity for close connections and trust.

Incest perpetrators may also struggle with a variety of psychological issues, such as fear, guilt, and humiliation. (Holmes & Slap, 1998) The offenders of incest may also face serious societal repercussions, such as legal and social repercussions.

According to Pakistani psychologist Asha Bedar, if a person is sexually assaulted by a stranger, she would always have ill will against him. However, even though the victim may very well desire to, it is not always simple for the victim to detest the offender when they are someone with whom she has a close relationship, such as when the perpetrator is her father. The conflicting feelings the victim has as a result of the violation, together with the betrayal of trust and the loss of control and power over one's own behaviors, contribute to higher trauma in incest situations.

Bedar asserts that there is no standard profile for abusers in Pakistan and that pathological investigations are frequently carried out following the revelation of incest. One thing abuser have in common, though, is a general loss of control over their life or a particular area of them.

Bedar says she can almost bet that a person who commits incest, especially against a child, most likely experienced sexual abuse as a child and has not dealt with the resulting feelings based on her many years of counseling survivors of sexual abuse and rape and the results of a research study by Aangan. (Aangan, 1996) She emphasizes the significance of a survivor addressing the

emotional aspects of the abuse since unresolved emotional trauma can encourage self-deprecation or injury to others, which will feed the cycle of violence.

2.1.9 Cultural Factors leading towards Incest

Every civilization views incest as a forbidden behavior that should be widely condemned. Even though it is forbidden, it still happens in some cultures, and this continued occurrence may be affected by cultural variables. With an emphasis on cultural practices and beliefs that undercut the prohibition against incest, this essay examines the cultural variables that support incest.

The control of sexual behaviours and relationships is one way that culture has an impact on the prevalence of incest. Our sense of what constitutes acceptable sexual behaviours and relationships is shaped by cultural norms and beliefs. Sexual interactions between immediate family members are frowned upon and outright forbidden in some cultures, but they are more acceptable in others. (Parker & Hofferth, 2003)

The normalization of sexual abuse and violence is another way that society influences the prevalence of incest. Incest rates within families may rise in some cultures where sexual violence and abuse is more prevalent and acceptable. This is especially true in societies where women and children lack equal legal protection and are viewed as inferior to men. (Miller, 2015)

Furthermore, cultural aspects can influence how incest victims are viewed and handled in society. Incest victims may face stigma and blame for their mistreatment in some cultures, while in others, they may be viewed as helpless victims deserving of compassion and assistance. (Bartholomew & Horowitz, 1991)

Incest is viewed as a victimless crime or a harmless sexual experiment that may be concealed and disregarded in some societies. Incest is viewed as a horrifying crime in several cultures, with catastrophic psychological and societal repercussions for the victims and their families. (Sánchez et al., 2018)

The normalizations of close-knit families are one of the societal elements that supports incest. Family ties are highly regarded and honored in various cultures. Family members may live close to one another and communicate frequently. The close ties that exist within families occasionally can lead to an environment where the lines between different kinds of relationships are blurred,

which can result in inappropriate sexual behavior. Incest between brothers or cousins, for example, may be allowed in some cultures if it occurs within the same family. For instance, according to a study of Pakistani women, cousin marriages are socially acceptable and are perceived as a method to maintain family cohesion and unity. (Qayyum & Aslam, 2013)

Incest may also be less of a taboo in societies that value privacy and individual autonomy less highly. Individuals may be expected to sacrifice their interests and desires for the good of the group in some societies, such as collectivist ones. Due to the need to protect the family or society, this may lead to an atmosphere where sexual behavior that defies social norms, such as incest, is disregarded or accepted. (Dube et al., 2005)

First and foremost, the culture's emphasis on loyalty and family relationships encourages incest. Families are seen as the most significant social unit in many cultures, and relationships within families are highly prized. Incest may be seen in many cultures as a technique to promote loyalty and improve family relationships. For instance, cousin marriages are frequent in some rural areas of China because they are seen as a strategy to preserve money and property for the family. (Tian & Hao, 2013) Incestuous partnerships are also prevalent in various African societies, where they are frequently seen as a way to promote loyalty and build family ties. (Ajuwon & Olaleye, 2018)

The second cultural element that encourages incest is the acceptance of traditional gender norms. Men are supposed to be dominant and in charge within the family in many countries due to rigid gender norms. Due to this, older male family members who are in positions of control and influence may target younger female family members for sexual assault. For instance, there is a tradition in some regions of South Asia called "bacha bazi" or "boy play," when older males exploit young boys as sexual objects. (Human Rights Watch, 2015)

Thirdly, the normalization of sexual violence is a societal component that encourages incest. Sexual assault on women and children is normalized and tolerated in many societies. This might result in circumstances where victims are held responsible for their own abuse and incest is accepted as a regular aspect of family life. For instance, "honor killing," a cultural practice that occurs in various regions of the Middle East, refers to the murdering of women by family members who believe they have committed sexual immorality. (UNICEF, 2013) Incest may be viewed in some cultures as a means of preserving the honor and chastity of the family.

Fourthly, the lack of knowledge and instruction concerning sexual assault is a cultural element that encourages incest. Because of the lack of knowledge and education about sexual abuse in many cultures, victims may not be aware that what they are going through is wrong or against the law. Incestuous relationships may become accepted and normalized as a result, and victims could not get the help they need to leave these relationships. For instance, child marriage is still common in some regions of India, where young girls are wed off to older men, which can result in instances of sex abuse and incest. (UNICEF, 2017)

2.1.10 Patriarchal Factors leading towards Incest

One of the key elements that encourages incest has been identified as the patriarchal form of social organization. Sexual activity between immediate family members, such as parents, siblings, and other family members, is referred to as incest. A patriarchal system is one in which men are in positions of authority and women are under their control. In order to better understand how patriarchy encourages incest, this essay will analyze how patriarchal norms and beliefs contribute to the continued use of incestuous behavior.

In patriarchal countries, where there is less protection for women and children from sexual assault and abuse, incest is more common, according to research. (Gupta, 2019)

Furthermore, patriarchy fosters a climate of silence and secrecy regarding incest and sexual abuse. This is due to the fact that sexual abuse and incest pose a danger to the patriarchal order by exposing instances of power abuse and family disintegration. Victims of sexual assault and incest are frequently stigmatized in patriarchal settings because they are perceived as defective or as having brought shame to their families. As a result, victims may become isolated and silent, with few options for seeking support or justice. (Collins & Thomas, 2021)

Men's dominance and control over women's sexuality is one of the main ways that patriarchy encourages incest. Men are frequently viewed as the primary family authority in patriarchal settings, and they have the authority to decide how women should behave in terms of their sexuality. Men may engage in sexual contact with female family members without concern for retaliation or punishment as a result of this power dynamic. Because of this, incestuous relationships can continue and become accepted in patriarchal societies.

Furthermore, patriarchy can foster an atmosphere in which the incest victim is made to feel guilty or shamed for the violence they have endured. Women in patriarchal settings are frequently held accountable for their own sexual behavior, and any transgression of patriarchal sexual norms can lead to severe social humiliation and ostracism. This might result in a scenario where incest victims are held accountable for their own assault because they are perceived as not having followed patriarchal rules surrounding sexual behavior.

Additionally, patriarchal civilizations may cultivate an atmosphere of denial and concealment around incest. Patriarchy frequently encourages feelings of guilt and shame toward sexuality, especially female sexuality. Due to their fear of rejection or being held responsible for their own abuse, incest victims may become reluctant to come forward and report the abuse they have endured. This may provide offenders the freedom to continue having incestuous relationships with family members without worrying about facing consequences.

Finally, patriarchal civilizations can foster a society in which incestuous behavior is accepted as normal. Any behavior that jeopardizes the stability of the family might be viewed as taboo or deviant in many patriarchal civilizations because the family unit is highly prized and prioritized. As any admission of abuse could be perceived as a threat to the stability of the family, this could result in a situation where incestuous behavior is normalized and tolerated within the family unit.

2.1.11 Incest and Religion

Incest has been prohibited for moral and religious reasons, and religion has significantly influenced attitudes towards incest. This conversation will look at the connection between incest and religion as well as how various religions have dealt with the issue.

The protection of the family unit is one of the key justifications offered by religious traditions for the ban of incest. Incestuous partnerships can cause societal unrest and instability and are viewed as a danger to the stability of the family. (Patterson & Vaughn, 2019) Incest is also viewed as a transgression of the natural order and the divine design because it defies both those rules and God's will. The prohibition of incestuous relationships has been managed differently by many religious systems. Incest is categorically forbidden in Judaism, and the regulations governing it are outlined in the Old Testament. (Leviticus 18:6–18) Islam severely condemns incestuous relationships, as the Quran forbids intimate ties between relatives. (Quran 4:23–24) Although incest is typically

frowned upon in Hinduism, incest is not expressly forbidden in Hindu scripture. (Sharma & Sharma, 2013) Incest is not specifically forbidden in Buddhism, although it is considered to be against the moral precepts and the respect for all living things. (Bodhi, 2011)

Religious traditions frequently restrict incestuous relationships due to worries about contamination and purity. The people involved in such relationships are viewed as dirty and polluted, and the connections themselves are perceived as polluting and defiling. The idea of maintaining ancestral legacy and the purity of bloodlines is connected to the prohibition of incest in several religious traditions. (Patterson & Vaughn, 2019)

Religious traditions have also influenced how people feel about consanguineous marriages, or unions between relatives. Consanguineous marriages are frequent in several societies and are frequently seen as preserving religious and cultural traditions as well as strengthening family relationships. The likelihood of genetic anomalies and diseases is likewise elevated in these marriages. (Bittles, 2001) Contrary to Judaism, which outright forbids such unions, certain faith traditions including Islam and Hinduism permit consanguineous marriages under specific circumstances.

In Leviticus 18:6–18, the Bible clearly forbids incestuous relationships, saying that "none of you shall approach to any that is near of kin to him, to uncover their nakedness." This verse has been used to support the prohibition of incest in many Christian groups since it is understood to be an incest condemnation.

On the other side, incestuous relationships between royal family members have historically been encouraged by several religions and civilizations. For instance, it was typical for pharaohs to wed their sisters or daughters in order to preserve royal lineages in ancient Egypt. (Kramer, 2008) Similar to this, to maintain family honor and social standing in Hinduism, the Manusmriti, an ancient Hindu scripture, sanctioned marriages between first cousins and, in rare situations, even siblings. (Nath, 2006)

It is crucial to remember that attitudes about incest are not always solely influenced by religious teachings and practices. Laws, traditions, and taboos are only a few examples of social and cultural elements that might influence how people feel about incestuous relationships. In spite of the fact that incestuous relationships are forbidden in Christianity, they have occasionally been accepted

or even overlooked, as in the case of family-based sexual assault. (Denham, 2003) Similar to this, incestuous relationships may be accepted in some cultures under specific conditions, such as when marriage between close relatives serves as a way to protect wealth or property. (Scheidel & Morris, 2009)

2.1.12 Prohibition and Interpretations of Incest in Islam

The Quran and Hadiths, which are the Prophet Muhammad's (S.A.W.) documented sayings and deeds, as well as other Islamic teachings, provide the foundation for the Islamic prohibition of incest. We will talk about the Islamic ban on incest, how it has been interpreted, and how it affects Muslim societies.

In several verses of the Quran, including Surah An-Nisa 4:23, it is forbidden for close family members to engage in sexual relations, including: "Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [foster] mothers who nursed you, your sisters through nursing, your wives' mothers, and your stepdaughters under your guardians However, if you have not approached them, you are not guilty of a sin. Aside from what has already happened, it is also forbidden to accept two sisters in marriage at the same time or to give your sons brides who are descended from you. Indeed, Allah is Merciful and Forgiving always.

The Hadiths forbid incestuous relationships in a same manner. For instance, it is stated that the Prophet Muhammad (S.A.W) said, "Allah curses the one who marries his daughter to his father or his grandfather, and the one who marries his sister to his father or his grandfather" (Sahih Bukhari, Book 62, Hadith 18) in one of the most significant collections of hadith.

Despite Islam's unequivocal ban on incest, there have been discussions and conflicts regarding how it should be interpreted. For instance, some academics contend that the restriction solely applies to blood relatives while others contend that it also covers spouses' relatives. Some claim that other forms of sexual activity, such as kissing or fondling, are not included in the prohibition because they do not involve sexual intercourse.

Additionally, there are geographical and cultural differences in how Muslim countries view incestuous relationships. For instance, marriage between first cousins is frequent and socially

acceptable in some civilizations, such as Pakistan and Afghanistan (Khan & Rasool, 2017). In some countries, religious bans on incest can be overridden by the cultural values of family honor and lineage maintenance.

Islam forbids incest, which has significant ramifications for Muslim countries. In addition to having negative psychological and social effects, incestuous relationships can result in genetic diseases and health issues. The outlawing of incest can support strong family values and foster harmonious relationships among family members in Muslim societies.

2.1.13 Incest and Its Mental Effects

Incest's complicated psychological ramifications might have a lifelong impact on the victims. The literature on the psychological effects of incest, like trauma, attachment problems, and other psychiatric disorders, will be reviewed in this topic.

Trauma is one of the incest's most serious impacts. Trauma is described as the psychological and emotional reaction to an upsetting or disturbing event or series of events. Since incest frequently involves a close family member betraying trust, it can cause serious suffering. According to Gruenbaum (2015), incest victims may exhibit symptoms like anxiety, depression, PTSD, and dissociation. Incest victims may also feel ashamed and guilty, which can make the recovery process more difficult. (Goldman & Goldman, 2012)

Attachment problems are yet another important consequence of incest. According to attachment theory, a child's emotional growth and future relationships can be influenced by the strength of the attachment tie they have with their primary carer. (Bowlby, 1988) Because the primary carer is frequently the abuser in incest situations, attachment patterns are disrupted. Intimacy and trust issues may be problematic for incest victims, making it difficult for them to establish meaningful relationships. (Lundberg-Love, 2013)

Incest victims may experience other psychological disorders such as depression, anxiety, and substance misuse in addition to trauma and attachment problems. (DeLuca & Hanna, 2012) Incest-related trauma and attachment problems, as well as other elements like shame and remorse, may contribute to these diseases. Incest victims may also experience issues with self-worth and self-esteem because the abuse can negatively affect their sense of self and identity. (Gruenbaum, 2015)

2.1.14 Incest and Its Physical Effects

Incest is a taboo topic that can harm its victims severely physically. Incest can have a physical impact on a person's health by causing wounds, STDs, or even pregnancy.

Physical injuries are among the most important physical repercussions of incest. As a result of the abuse, incest victims may sustain bodily wounds such as bruises, cuts, and broken bones. (Kaufman et al., 2009) Incest can cause fatal or life-threatening injuries in extreme circumstances. As a result of the abuse, incest victims may also suffer from chronic pain or other medical conditions. (Stamm, 2010)

The possibility of sexually transmitted diseases (STIs) is another important physical effect of incest. Due to the intimate genetic ties between the perpetrator and victim, incest victims may be at an increased risk of contracting STIs. (Stamm, 2010) As the virus can be spread through incestuous sexual activity, incest victims may also be more susceptible to contracting HIV. (Kaufman et al., 2009)

Unintended pregnancy is another consequence of incest. If an incest victim gets pregnant, pregnancy and birthing issues could affect them physically and emotionally. There can be both medical and psychological repercussions if the pregnancy is aborted, which happens occasionally. (Zeanah, 2015)

Incest victims may also suffer long-term physical health effects in addition to physical harm, STIs, and unexpected pregnancy. Due to the ongoing stress and trauma brought on by the abuse, incest victims, for instance, may be more susceptible to developing chronic illnesses like diabetes and heart disease. (Kaufman et al., 2009) In addition to monthly abnormalities and fertility troubles, incest victims may also face other reproductive health disorders. (Stamm, 2010)

2.1.15 Incest and Suicide

Incest is a terrible form of abuse that can have negative effects on mental health, including a higher chance of suicide. Incest victims may struggle with a variety of mental health conditions, including depression, anxiety, and post-traumatic stress disorder (PTSD), which can fuel suicidal thoughts and actions.

Incest victims are more likely to have suicidal thoughts and act suicidally, according to research. According to a study by Wilson and Widom (2011), people who experienced sexual abuse as children including incest were more likely to attempt suicide than people who did not. According to another study by Stoltenborgh, van Ijzendoorn, Euser, and Bakermans-Kranenburg (2011), people who experienced incest or other forms of sexual abuse as children were more likely to have suicidal thoughts and behaviours.

Victims of incest may be at risk of suicide due to a number of causes. The intensity and duration of the abuse are two risk factors. Suicidal ideation and actions may be more common in victims of severe and prolonged abuse. (Cohen, Mannarino, & Deblinger, 2006) The age at which the abuse took place is another risk factor; victims who were abused as children are more likely to have suicidal thoughts and behaviours. (Wilson & Widom, 2011)

Additionally, there may be protective variables that lower the risk of suicide among incest sufferers. Social support, which includes having a supportive family and friends and access to mental health resources, is one protective factor. (Cohen et al., 2006) Resilience, or a person's capacity to deal with stress and adversity, is another protective factor. (Ferguson, Horwood, & Lynskey, 1996) Incest victims who are resilient may be better able to cope with their trauma and lower their risk of suicidal thoughts and actions.

2.1.16 Personality Development of Incest Victims

The victim's personality development is greatly impacted by incest. The victim's personality, identity, and behavior may be permanently altered by the abuser's proximity to the victim as well as by the abuse's continuing nature.

Incest frequently involves a power imbalance between the abuser and the victim, which can leave the victim feeling helpless and powerless. The sufferer may feel helpless and out of control of their surroundings as a result of this. The victim of incest may also experience feelings of shame, remorse, and self-blame, which may heighten their perception of their own worthlessness and lower their self-esteem.

According to research, incest can have a number of long-term detrimental effects on the victim's personality development. According to studies (Kendall-Tackett, Williams, & Finkelhor, 1993;

Briere & Runtz, 1990), incest victims are more likely than non-victims to have depression, anxiety, and post-traumatic stress disorder (PTSD). According to Miller and Downs (1994), incest can also result in issues with self-regulation, such as issues with impulsivity, aggression, and emotional expressiveness.

Incest can have an impact on a victim's identity development. The abuse can cause the victim to feel as though their boundaries have been crossed and their identity has been jeopardized, which can make it difficult for them to build a strong sense of self. This might result in emotions of uncertainty, disorientation, and difficulties setting healthy boundaries in interpersonal relationships.

It might be difficult to deal with incest's impacts on personality development, but counselling can be a useful aid in the recovery process. Therapy can assist the victim in processing their trauma, creating appropriate coping strategies, and drawing healthy boundaries in their interpersonal interactions. According to Resick and Schnicke (1992), PTSD is one of the psychological sequelae of incest that can be successfully treated with cognitive-behavioral therapy (CBT). The effects of incest on personality development may also be treated using other therapeutic modalities, such as dialectical behavior therapy (DBT) and eye movement desensitization and reprocessing (EMDR).

2.1.17 Incest in Pakistan

In Pakistan, sexual assault on women and children is a pernicious issue that has recently reached pandemic levels. Not only the most overt and severe forms of sexual violence, such as gang rape, rape, and sexual assault, but also less well-known types, such as forced marriages, forced abortions, underage marriages, forced prostitution, and trafficking for commercial sex trade, among others, fall under this category.

Depending on the definition of incest utilized and the technique of data collection, estimates of the prevalence of incest in Pakistan vary greatly. Incest, however, may be more prevalent in Pakistan than previously believed, according to studies. The Human Rights Commission of Pakistan (HRCP) conducted a study that found incest was implicated in 69% of the sexual abuse incidents that were reported in 2018.

Incest prevalence figures for Pakistan are extensively disputed. According to a 2017 study by Khan and colleagues, dads, brothers, uncles, and cousins were among the family members that sexually abused 11% of women and 5% of men. Khan and colleagues' (2018) research revealed that 11% of males and 18% of women reported having been sexually abused by a family member.

According to the Aurat Foundation's report on violence against women (VAW), 1002 incidences of sexual assault and rape/gang-rape against women were reported throughout Pakistan in 2010. According to a 2011 report from the same organization, eight women are raped every day in Pakistan, with 50% of those victims being children. (Parveen, 2010)

According to research by the Pakistani NGO Sahil, there were 138 incidents of incest out of the 2,252 cases of child sexual abuse that were recorded throughout Pakistan in 2011. Of these, twenty-four had a victim's immediate family member their father or brother committing the crime, while 114 involved 'relatives' including cousins, uncles, and others committing the crime. (Sahil, 2011)

According to Sahil's data, of the 2,303 occurrences of child sexual abuse that were recorded in 2011, 3,028 (63%) involved acquaintances (i.e., people the child knew) and 1,374 (28%) involved strangers. Furthermore, it claims that 444 of the perpetrators of the assault were members of the child's family. (Sahil, 2012)

According to a number of publications from various organizations, notably War Against Rape (WAR), sexual assault against women and children in Pakistan is a serious underreported issue. According to WAR, 60 to 70 percent of instances go unreported, making up the bigger "hidden numbers" that prevent society from realizing how serious the issue is.

A significant majority of these unreported incidents involve inter- and intra-family sexual abuse, which is most frequently committed against very young children, especially minor girls, that is, those who are under the age of 16, and by someone in a position of authority that the child trusts. Incestuous sexual abuse, incestuous rape, or simply "incest" are terms used to describe these types of situations.

Due to family ties, the perpetrator in these situations frequently has easy access to the kid or young adult. The underreporting of sexual abuse in this environment is a hallmark of the problem. This may be due to the child's unwillingness or inability to tell an adult who can intervene to stop or

prevent the abuse, the child's fear of being disbelieved (which is an act of self-preservation because disclosure may result in blame and insult), or the child's relationship with the abuser. They might also go unreported because the person the child informs lacks the authority to do something about it, has a personal connection to the offender, and is embarrassed, ashamed, or fearful of retaliation.

Numerous studies conducted in different parts of the world have indicated that the psychological repercussions and social persecution that accompany incest are far worse than those of stranger or friend rape. (Courtois, 1988)

According to the latter, many legal systems today, like those in Turkey, Egypt, and France, among others, broaden the definition of incest to include offenders who, despite being unrelated by blood or affinity, may maintain a position of trust or power over the survivor or their family. This might include additional carers (such doctors and teachers), spiritual or religious authorities, carers, and foster or adoptive parents. These legal systems view incest as a more severe kind of sexual assault since it causes the victim more trauma. This is primarily brought on by the incestual sense of helplessness and violation of trust. According to Vanderbilt, "While a child molested by a stranger can run home for help and comfort, a victim of incest cannot". (Vanderbilt, 1994)

Incest victims frequently hold back on reporting that they have been or are being abused out of concern that doing so would cause them to be disbelieved, blamed, or punished. The incest victim herself or himself frequently does not recognize or reject that the abuse they are going through is wrong. (Vanderbilt, 1994)

2.1.17.1 Common Forms of Incest Reported in Pakistan

i. Father and Daughter Incest

One frequently reported instance of this kind of abuse involves incest between dads and daughters (as well as stepfather and stepdaughter). The abuse in these circumstances frequently begins when the child is just a few months old and lasts for several years. In such circumstances, the youngster develops the misconception that the abuser's behaviors are a necessary component of the relationship.

ii. Brother and Sister Incest

Incest between siblings includes such conduct between those related by blood, adoption, fosterage (adoption) and marriage (brother-in-law).

iii. Extended Family

In joint-family arrangements, which are prevalent in the South Asian subcontinent, grandparents, sons' spouses, parents, and children all reside in the same home. This means that in addition to their parents, the youngsters' other household residents will include their uncles, aunts, and grandparents. Some of the incest instances examined in this study involved extended family members who lived in the same home or had unlimited access to the victim.

iv. Homosexuality and incest

The question of whether homosexuality is a case of nature vs nurture will always be open, as there is no solid evidence that there is a 'gay gene,' indicating homosexuality as embedded sexuality or as a sexual preference as opposed to sexual orientation. To understand homosexuality's role in society, we must consider a far more nuanced element of evolution and the benefits of sex to social growth. The basic aspect of such an investigation must be founded on Permanent Values that propel the social procession onward, as well as the role of sex in this evolutionary mechanism. Previously, gays had plenty to fear, but in today's politically correct environment, homophobia is evil. However, neither position needs to be as polarized or as harshly criticized. (P.Mustafa, 2018)

2.1.17.2 Statistical Data of Incest Cases in Pakistan

The "Sahil" organization, which seeks to create a society free from all forms of violence, including child sexual abuse, provided the data for Incest instances from 2010 to 2016. Sahil has four regional offices in addition to its operating headquarters in Islamabad, the capital of Pakistan. The organization gathers information on child sexual abuse annually and publishes a report on "cruel numbers" annually by keeping an eye on ninety-one local, provincial, and national newspapers at its headquarters and regional offices, with assistance from volunteers.

Here is some data taken from the CSA report of Sahil regarding Incest.

Table 2.1 Yearly Distribution of Incest Cases

Year	Number of Incidents in %	Number of Incidents
------	--------------------------	---------------------

2010	5.33	24
2011	12.44	56
2012	32.00	144
2013	15.56	70
2014	13.78	62
2015	16.00	72
2016	4.89	22

(Child Sexual Abuse, A Five-Year Analysis 2012-2016)

Table 2.2 Yearly Distribution of Incest Cases According to Location

In Victim's home

Year	Number of Incidents	Number of Incidents in %
2010	306	7.6
2011	1042	26.0
2012	566	14.1
2013	492	12.3
2014	475	11.8
2015	539	13.4
2016	594	14.8

(Child Sexual Abuse, A Five-Year Analysis 2012-2016)

Table 2.3 Yearly Distribution of Incest Cases According to Location

In Acquittance's home

Year	Number of Incidents	Number of Incidents in %
2010	369	8.4
2011	809	18.5
2012	648	14.8
2013	630	14.4

2014	653	14.9
2015	689	15.7
2016	578	13.2

(Child Sexual Abuse, A Five-Year Analysis 2012-2016)

According to research by the Pakistani NGO Sahil, there were 138 incidents of incest out of the 2,252 cases of child sexual abuse that were recorded throughout Pakistan in 2011. Of these, twenty-four incidents had the offender being the victim's close family member (including the victim's father or brother), while 114 cases involved relatives (including cousins, uncles, and others). (Sahil, 2011)

According to Sahil's data, of the 2,303 occurrences of child sexual abuse that were recorded in 2011, 3,028 (63%) involved acquaintances (i.e., people the kid knew), and 1,374 (28%) involved strangers. Furthermore, it claims that 444 of the perpetrators of the assault were members of the child's family. (Sahil, 2012)

War Against Rape (WAR) has supported in the successful prosecution of criminalities of sexual violence in an unfriendly climate and provided support to survivors of sexual and gender-based violence (SGBV) and their families. WAR has also advocated and promoted the rights of survivors (women and minors), fair and unbiased trials, access to health-care services and trauma counseling.

According to a number of publications from various organizations, notably War Against Rape (WAR), sexual assault against women and children in Pakistan is a serious underreported issue.

According to WAR, 60 to 70 percent of instances go unreported, making up the bigger "hidden numbers" that prevent society from realizing the scope of the issue.

A significant majority of these unreported incidents include inter- and intra-family sexual abuse, which is most frequently committed against incredibly young children, especially minor females, that is, those who are under the age of 16, and by someone in a position of authority that the child trusts. These situations are referred to as "incestuous sexual abuse," "incestuous rape," or just "incest."

2.1.17.3 The laws on Incest in Pakistan

One of the most terrible crimes in Pakistan is incest. It is not only against the law but also goes against social and cultural standards. In Pakistan, incestuous relationships are outright forbidden, and those who engage in them face severe legal consequences if they are discovered.

The PPC ¹governs incest legislation and legal proceedings in Pakistan. Incest is considered rape under Section 375 of the PPC and is subject to a sentence of up to 25 years in prison. In addition, Section 376B of the PPC makes having sex with someone who is in a relationship that is forbidden punishable by up to 10 years in prison.

A number of international conventions and treaties that support children's rights and forbid incest have also been ratified by Pakistan. These include the CEDAW², which Pakistan ratified in 1996, and the United Nations Convention on the Rights of the Child, which it ratified in 1990. These international agreements place a strong emphasis on the necessity of safeguarding girls and women against sexual assault, especially incest.

Incest is still widely practiced in Pakistan despite these laws and international agreements. Incest is common in Pakistan for a number of reasons, including patriarchal views, a lack of education, poverty, and cultural norms. It is challenging for incest victims to come forward and report the crime as a result of these considerations.

There have been several initiatives to solve the incest problem in Pakistan in recent years. A key step towards protecting women from all types of violence, including incest, is the Punjab Protection of Women against Violence Act of 2016. The act contains provisions for the creation of Protection Centers and the designation of Protection Officers to offer victims of violence aid with their legal, medical, and psychological needs.

In addition, the Pakistani government has started a number of public awareness initiatives to inform people of the dangers of incest and the value of reporting such crimes. In order to address the issue of incest in Pakistan, the NCSW³ has also conducted research and produced recommendations.

¹Pakistan Penal Code, abbreviated as PPC is a penal code used for all offenses that are charged in Pakistan.

² Convention on the Elimination of All Forms of Discrimination Against Women

³ National Commission on the Status of Women

Furthermore, incest is a topic covered under Pakistan's Family Laws. The main law controlling family matters in Pakistan, the Muslim Family Laws Ordinance of 1961, forbids marriages between first cousins and other close-blood relatives. The Family Courts of Pakistan, which handle family disputes and other related issues, are responsible for enforcing this statute.

Although there is a ton of favorable case law in Pakistan addressing incest, sessions courts where the majority of the cases examined were tried rarely acknowledging it. While courts have frequently condemned incest and meted out severe sentences to offenders, they have also occasionally shown a considerable bias in their approach, completely discounting the likelihood of incest occurring in Pakistani culture. (Burney, 1999)

2.1.17.4 Federal Shariat Court of Pakistan

The Federal Shariat Court⁴ has the responsibility of determining if any law or legal provision is incompatible with Islamic tenets. Law comprises any usage or tradition that has legal standing, with the exception of the Constitution, Muslim personal law, and laws governing court or tribunal procedures.

Regarding offences that can be prosecuted under the Hudood Ordinance, the FSC has exclusive authority. The lower Sessions and Trial Courts must follow the FSC's rulings in law.

Below is a discussion of some incest case law that is currently available. The Offence of Zina (Enforcement of Hudood Ordinance), 1979, sections 10(2) and 10(3), the wording of which is supplied below, were used to register these instances. Below is also a list of laws that other cases under review were registered:

i. Section 10: Zina or zina-bil-jabr, liable to tazir, Offence of Zina (Enforcement of Hudood Ordinance), 1979

Whoever commits zina or zina-bil-jabr that is not subject to hadd, for which proof in either of the forms mentioned in section 8 is not available, for which the punishment of qazf subject to hadd has not been given to the complainant, or for which had may not be enforced under this Ordinance, shall be subject to tazir, subject to the provisions of section 7.

⁴ Federal Shariat law is also abbreviated as FSC

Any person who commits zina that is punishable by tazir is subject to a fine as well as strict imprisonment for a time up to ten years and a flogging of thirty stripes.

The punishment for zina-bil-jabr, which is subject to tazir, includes a term of imprisonment of (not less than four years nor more than twenty-five years), as well as a lashing penalty of thirty stripes. When two or more people conduct zina-bil-jabr that is subject to tazir in furtherance of a shared goal, each of those people will be executed.⁵

ii. Section 375: Rape

If a male engages in sexual activity with a woman in any one of the five situations listed below, it is considered rape.

- a) Despite her will.
- b) Without her consent
- c) With or without her consent when she is under the age of sixteen
- d) With or without her consent when the consent was obtained by instilling fear in her of harm or death
- e) With or without her consent when the man knows that he is not married to her and that the consent was given because she believes the man to be another person to whom she is or believes herself to be married.

iii. Section 376: Punishment for Rape

Anyone found guilty of rape faces the possibility of being put to death or being sentenced to one of these two types of prison time for a duration that cannot be less than ten years or more than twenty-five years, as well as a fine.

When two or more people commit rape with the goal of furthering a shared goal, each of those people will be punished with either death or life in jail.

iv. Section 377: the prohibition against Unnatural Offenses

⁵ Source: <http://www.pakistani.org/>
http://www.pakistani.org/pakistan/legislation/zia_po_1979/ord7_1979.html

Anyone who voluntarily engages in sexual activity with another person or animal against the laws of nature is punishable by a term of life in jail or by a period of imprisonment of either kind that cannot be less than two years nor more than ten years, as well as by a fine.

v. Section 496-A: Enticing or taking away or detaining with criminal intent a woman

Anyone who abducts or seduces a woman with the intent that she may engage in illegal sexual activity with another person, or who conceals or detains a woman with such intent, shall be punished with either type of imprisonment for a time that may not exceed seven years, as well as with a fine.

2.1.17.5 Patterns Emerged by Different Incest Incidents:

Some prevalent patterns shown by the circumstances of incest relations are discussed below based on the study of WAR and their case studies of incest victims.

1. Recurring Abuse

Unless abuse is swiftly reported and the abuser is punished, incest is a predatory offense that is rarely committed once. The silence surrounding abuse raises the likelihood of ongoing assault. The majority of the incidents covered in this chapter involved the victim being the victim of sexual assault and rape over an extended length of time in some cases, years before the incident was reported to the police or any other authority.

2. Exponential Vulnerability with Advancing Age

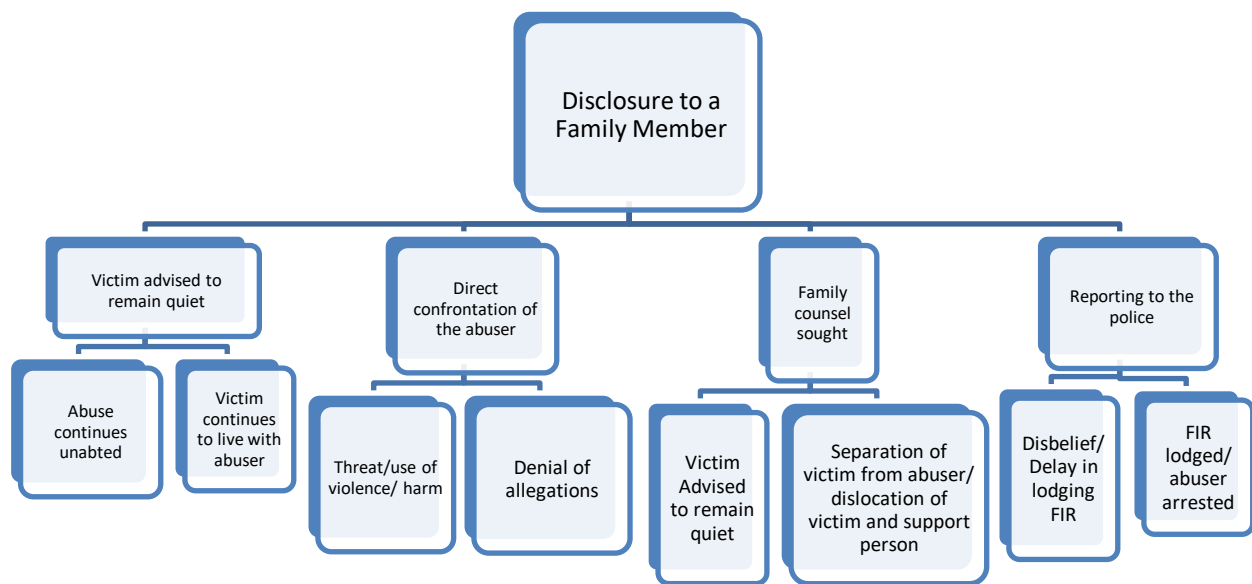
Abuse frequently continues unabatedly from an incredibly young age until puberty or maturity. Numerous pieces of evidence demonstrate that abuse begins noticeably young, when the child is least able to defend himself or understand what is happening, and continues intermittently over the course of days, weeks, months, or years. The severity of abuse typically worsens with time, starting with unwanted groping and molestation and progressing to rape along with other violent acts. For instance, the father first spoke to her inappropriately before showing her pornographic films and then raping her.

3. The Factors that Influence Reporting and its Effects

The majority of incest instances were not disclosed to anybody, not even members of the family, until after some time had passed and the abuse had intensified to the point of using physical force and/or threats. The family's female member normally receives the disclosure. Usually, the mother of the survivor was this woman.

Consequences of Disclosure of Incestuous Abuse

Figure 2.1 Disclosure of Incestuous Abuse



Report by: War Against Rape, 2012⁶

2.1.17.6 Psychological Effects of Incest

Girls who have experienced incest typically over a long period of time frequently develop borderline personality disorders and exhibit other symptoms like low self-esteem, low self-respect, and difficulty trusting people, which later on lead to relationship issues, particularly where intimacy is concerned, according to Dr. Asha Bedar (Bedar, 2012), who was interviewed for this study. The urge to always please men (since they relate to men differently than other people), the propensity to enter into other abusive relationships, self-mutilation and/or drug misuse, and

⁶ With an End in Sight, Incest in Pakistan: A legal and Socio-cultural Analysis, 2012

suicidal thoughts are some other indicators. The severity of the condition varies on the length of the abusive time, how frequently it occurred, and how close the survivor was to the abuser.

According to Dr. Bedar, an incest survivor can overcome the trauma if they receive assistance and have other positive life experiences (such as a sense of accomplishment). On the other hand, she claims that survivors from low-income households who lack formal education and job skills are most likely to never fully heal from the trauma. ⁷

In contrast to the psychological effects of rape by complete strangers or acquaintances, incest survivors interviewed by WAR reported that they struggled with particular issues, such as the inability to break the cycle of abuse, a greater degree of insecurity and confusion due to a betrayal of trust and living in a constant state of fear of the next episode. She lives in constant fear of being sexually assaulted or raped because perpetrators in the victim's home have greater access to and more influence over her. Incest survivors experience a greater loss of control over their lives because they are powerless to escape or tell anybody. Additionally, because of their intimate relationship with the abuser, they are constantly unsure of the best way to restore or shift the balance of power.

2.1.18 Incest Regarded Laws in Muslim Countries

2.1.18.1 Penal Code of Malaysia

Incest, for instance, is punishable under Article 376A of the Penal Code of Malaysia and is defined as having sex with someone who is related to you in a way that prevents you from marrying them in accordance with the law, your religion, your customs, or your usage. ⁸

2.1.18.2 Turkey's Criminal Code Law

The performance of sexual abuse by antecedents, second- or third-degree blood relatives, stepfathers, guardians, educators, trainers, nurses, and other persons rendering health services and is responsible for the protection and observation of a child, or by undue influence based on public office, is punishable under Article 103 of Turkey's Criminal Code Law No 5237. ⁹

⁷ Source: With an End in Sight, Incest in Pakistan: A legal and Socio-cultural Analysis, 2012

⁸ Source: War against Rape, With an End in Sight, Incest in Pakistan: A legal and Socio-cultural Analysis, 2012.

⁹ Source: War against Rape, With an End in Sight, Incest in Pakistan: A legal and Socio-cultural Analysis, 2012.

Egyptian Penal Code

Sexual contact with a kid that is conducted by a person who is related to the child, is in charge of raising the child or has control over the child is punishable under Egyptian Penal Code Article 267.¹⁰

¹⁰ Source: War against Rape, With an End in Sight, Incest in Pakistan: A legal and Socio-cultural Analysis, 2012.

2.2 Theoretical Framework

The prohibition against incest is frequently associated with the notion of purity, as it is viewed as a violation of the norms governing family relationships. However, cultural, and social attitudes toward incest vary across societies, and what one culture considers incestuous may not be in another. This chapter will examine the theoretical framework of incest and culture, as well as the effects of incest on mental development, by analyzing the cultural and social attitudes towards incest in various societies, as well as the characteristics and attitudes of victims and perpetrators following an incestuous relationship. It also describes the significance of emotional support and therapeutic interventions for victims of incest.

This chapter addresses the trauma theory, attachment theory, and social learning theory.

2.2.1 The Trauma Theory

The theory of trauma explains the psychological effects of traumatic experiences, such as incest. The theory proposes that traumatic events can cause significant and long-lasting emotional and psychological damage to individuals, resulting in a variety of symptoms including depression, anxiety, and PTSD¹¹.

Numerous authors have published works on trauma theory and incest. Judith Herman, Bessel van der Kolk, and Cathy Caruth are notable authors.

Judith Herman has made significant contributions to the field of trauma studies, notably in terms of understanding the psychological and emotional effects of incest.

Judith Herman examines, in her book "Trauma and Recovery: The Aftermath of Violence--From Domestic Abuse to Political Terror," the effects of trauma, including the trauma of incest, on individuals. She contends that trauma is a debilitating condition caused by extreme stress and violation that can result in a variety of symptoms, including anxiety, depression, dissociation, and post-traumatic stress disorder (PTSD). Herman emphasizes that trauma, especially when perpetrated by family members, has devastating effects on victims due to the betrayal of trust and the disruption of basic connections of safety and security.

¹¹ Post-Traumatic Stress Disorder, it is a disorder which victims face after any scary, shocking, and dangerous event.

Herman's research on incest emphasizes the unique dynamics of this type of trauma by emphasizing the inherent betrayal and imbalance of power in familial relationships. Through her research and clinical experience, she casts light on the enduring effects of incest on survivors and the difficulties they face during recovery. Herman's work has played a crucial role in bringing attention to the psychological effects of incest and has shaped the field of trauma studies, influencing the understanding and treatment of trauma survivors.

According to trauma theory, traumatic experiences can have profound psychological and behavioral consequences on an individual. Trauma is defined as a "shattering experience" that exceeds a person's capacity to adapt and integrate the experience into their life story. (Herman, 1992, p. 33)

Incest is a form of trauma that violates the fundamental trust and safety that should exist between family members. Victims of incest are frequently subjected to a pattern of physical, emotional, and psychological coercion and manipulation, resulting in a spectrum of mental health issues.

The development of complex post-traumatic stress disorder¹² is one of the most significant outcomes of incest. C-PTSD is a more severe and pervasive form of PTSD that is frequently associated with protracted exposure to trauma, such as that experienced by incest victims. (Herman, 1992)

C-PTSD is characterized by pervasive sentiments of shame and guilt, self-blame, and helplessness. Incest victims frequently experience intrusive thoughts, nightmares, and flashbacks, which can elicit intense emotions and physical responses, including panic attacks and dissociation. (Herman, 1992)

In addition to C-PTSD, incest victims may develop depression, anxiety, substance misuse, and eating disorders, among others. These issues may be the result of coping mechanisms or attempts to overcome the trauma and humiliation associated with incest (Lev-Wiesel, 2013). Incest victims may experience a variety of physical health issues, including chronic pain, sexual dysfunction, and gynecological problems. (Lev-Wiesel, 2013)

¹² Complex post-traumatic stress disorder is also abbreviated as C-PSTD

Traumatic occurrences can disrupt a person's sense of safety and security in the world, leading to feelings of helplessness and powerlessness, according to the trauma theory. Traumatic experiences such as incest, according to Van der Kolk et al. (2005), can cause a "fundamental shattering of trust" in oneself and others, leading to enduring difficulties in interpersonal relationships.

Important to trauma theory is the notion that traumatic experiences can contribute to changes in the brain and cognitive functioning of an individual. Traumatic experiences have been shown to alter the structure and function of the brain, particularly in regions associated with emotional regulation and memory processing. (Lanius et al., 2010)

These alterations can result in a variety of trauma-related symptoms, including hypervigilance, dissociation, and intrusive memories. Moreover, research indicates that the effects of trauma can be long-lasting, with some people experiencing ongoing difficulties years after the traumatic event. (Roth et al., 2018)

The trauma theory also emphasizes the significance of providing trauma survivors with appropriate support and interventions. Effective treatments for trauma-related symptoms include cognitive-behavioral therapy, exposure therapy, and trauma-focused therapy. (Bisson et al., 2013)

- a. Taking the example of Marukh, her attitude towards herself and all other relations around her have been affected due to the incestuous relationship, she faced in her childhood. She no longer trusts any of her relatives, neither her brother nor her brother-in-law regarding her children. She never leaves her children alone with anyone in her absence. Due to the lack of any therapy and adaptation of any therapeutic interventions, her trauma left her with a personality full of emotions and anxious nature. Marukh still blames her parents and foster parents for not protecting her from incestuous trauma, in her interview she also told how fearful she felt even with her husband whenever she had a thought about her paternal uncle.
- b. Another example of Maria can also be quoted in reference to trauma theory as the victim became more aggressive and anxious after the rape attempt by her own paternal uncle. The trauma of being molested by her own uncle was a nightmare for her. There was no coping mechanism used in her case which resulted in her anxious and aggressive personality. In an interview, she said that the incestuous trauma made her short-tempered and she eventually developed PTSD which is explained through the trauma theory. Maria stopped trusting and

living alone at home with any of the male members of her family whether it was her father, brother, paternal uncles, or cousins. She also never believed her mother again after she forced her to remain silent. The patterns of the family system tore apart for Maria, and she decided to not marry in her life.

- c. Rabia's case could be taken as another example for the explanation of this theory in the context of incestuous relationships. She was physically and sexually abused by one of the fatherly figures whom her mother trusted the most regarding her daughter. Her mother usually left her at her maternal uncle's home for days without even realizing how much she is suffering, due to the incestuous abuse and blackmail. The lack of emotional support resulted in depression and anxiety which affected her personality and made her an introvert. She was never able to talk to anyone about what happened to her and how much fear she had in her heart due to the lack of emotional support and trust her mother could have in her insistence on her maternal uncle. Rabia faced this trauma alone and never complained to her mother about being an ignorant individual in her matter. But she tried to protect her other cousins and siblings from her uncle. Childhood trauma can never be healed unless it is reported and taken care of in a very sensitive way by the surroundings including parents.

2.2.2 Attachment theory

Attachment theory is a psychological theory that describes the influence of early relationships and attachments on the emotional and psychological development of an individual. According to this theory, a child's attachment pattern with his or her primary caregiver has significant implications for his or her future emotional and interpersonal development.

Linda J. Walker is one of the authors who has written about attachment theory and incest. In her article "Attachment, Trauma, and Healing: Understanding and Treating Attachment Disorder in Children and Families," Walker examines the effects of attachment disorders on children who have endured incest, neglect, and other forms of trauma.

Walker's research highlights the significance of understanding the role of early attachment relationships in influencing a person's capacity for healthy relationships and resilience in the face of adversity. She argues that children exposed to incest and other forms of abuse frequently develop attachment disorders that hinder their ability to establish healthy relationships in the future.

Walker's influential work in the field of psychology on attachment theory and incest has helped to shape our understanding of the complex and long-lasting effects of traumatic experiences on attachment relationships.

Attachment theory suggests that, in the context of incest, the traumatic experiences of sexual abuse can disrupt the attachment connection between the victim and their caregiver, resulting in long-term difficulties with relationships and emotional regulation. According to research, sexually abused children may experience attachment problems, such as a tendency to avoid proximity and emotional intimacy. (Alexander et al., 2000)

In addition, incest can cause disorganized attachment styles, which are characterized by conflicting feelings of safety and peril in relationships. (Main & Solomon, 1986)

The victim of incest may feel affection and loyalty for their abuser, as well as fear, shame, and disgust.

In addition to disruptions in attachment, incest can cause difficulties in emotional regulation. Children who have experienced sexual abuse may have difficulty moderating their emotions, resulting in a variety of symptoms, including anxiety, depression, and dissociation. (Famularo et al., 1992). These difficulties in emotional regulation may be attributable to disruptions in attachment bonds as well as the intense and contradictory emotions that may arise in the context of incest.

- a. In the context of attachment theory, this study would refer to the case of Bisma in which she was repeatedly raped and beaten by her brother. After her father's death, she was close to her brother, who was her fatherly figure. Eventually, she became emotionally dependent and attached to his brother. After the incestuous trauma, Bisma was so scared and detached from every relationship that she even stopped trusting her mother. Her teacher, who was also the key informant in this case, said that she was so much into anxiety and depression that she never made any single friends during her studies. Her behavior has shown an example of dissociation from everyone around her whether it was her immediate family or the outsiders. In an interview with Bisma, she said, "How can I trust someone in the society when I cannot even trust my own brother, how can I be safe with any individual when I am not even safe in my own house, in the only shelter provided by my mother to me.

According to the key informant, due to a lack of therapeutic interventions and emotional support from family and friends, she has adopted a shield of silence and anxiety so much that she does not even like to sit near any boy even if he is younger than him.

- b. Another example regarding attachment theory is the case of Naima who married her maternal uncle, got pregnant with him and then he left him. In Naima's case, some facts may vary because it was a consensual incestuous case that turned into a scam and her maternal uncle ran with all the money and jewelry leaving her back at her parent's house where everyone cut their ties off with her and got her married with someone in the village and never went to see her or talked to her. The fraud that Naima faced due to her uncle made her an introvert who was emotionally damaged and depressed. According to the key informant of this case, Naima was so in shock and stress due to the fraud she faced from the incestuous relationship she tried to keep with her maternal uncle that she stopped talking when came back home. She was beaten by the males of the family but still, she remained quiet not a single word was uttered not even for forgiveness by her.

Instead of taking her for the therapies which could have helped her to live a normal life, her family immediately took her to their family gynecologist for an abortion. She still did not say a word and got married where her father decided. The attachment she had with her maternal uncle tore her into pieces which were difficult to collect and impossible to associate her with relations, especially within an intimate relationship without any therapeutic intervention.

- c. M1's case in the context of an incestuous relationship explains how the abuse and violence from the attachments can affect the mental and emotional health of the victim. M1 was repeatedly raped and beaten by her own father. No relation is closer or more trusted than parents but when they are the ones for destroying your life, the individual has no choice but to never trust or never make any bond with any person further in their lives. M1 after being molested and raped told her mother, it was then that her mother took a step and helped her to run away from her village to the city where her father cannot reach her. The non-consensual incest relationship she had with her father made her so weak emotionally that even after years of being away from him, she still got scared and woke up at midnight crying over what she witnessed and faced.

The incident affected her in so many ways, she never got attached to any other male around her due to the fear of being molested again. She became the patient of depression and fear

which was due to the lack of therapies and treatment which should have been provided for her at the time of the incident by her mother.

2.2.3 Social learning theory

Social learning theory posits that individuals acquire behaviors, attitudes, and beliefs from their environment, including familial and cultural influences, through observation, imitation, and reinforcement. This theory can be applied to the context of incest, where individuals may learn and engage in abusive behavior within their families.

Bandura (1977) suggests that incestuous behavior can be learned by observing and imitating the abusive behavior of a family member. In addition, individuals may be rewarded for engaging in incestuous behavior, such as by receiving the abuser's attention, affection, or other rewards. Bandura's (1986) social learning theory suggests that cultural norms and beliefs can encourage or discourage incestuous behavior.

David Finkelhor is one of the authors who have written about social learning theory and incest. In his article titled "The Socialization of Sexually Aggressive Youth: A Developmental Perspective," Finkelhor discusses the role of social learning theory in comprehending the emergence of sexually aggressive behavior, such as incest.

Children learn about sexuality and sexual behavior from a variety of sources, including parents, peers, and the media, according to Finkelhor. In cases of incest, he suggests that the perpetrator may have learned deviant sexual behavior through personal experiences or early exposure to sexual material.

Work by Finkelhor on social learning theory and incest demonstrates the significance of investigating the social context in which sexual behavior develops. He suggests that interventions designed to prevent incest and other forms of sexual violence must address the broader social and cultural factors that contribute to the emergence of inappropriate sexual behavior.

- a.** In the context of social learning theory, the example of Yahya's case would be an exemptional where he faced a non-consensual incestuous relationship with his elder sister, and over the passage of time, it turned into a consensual relationship among both siblings. However, Yahya learned to blackmail and how to keep a subordinate person for sexual desire through her elder

sister, and when she got married, to fulfill his sexual need he started to force and then blackmail his younger sister in which he succeeded. He used his younger sister for his sexual desires for years without even realizing that he is ruining her life, not only physically but also mentally and emotionally. Yahya learned to be an abuser by his own perpetrator and eventually, he became one even more harmful and dangerous than his abuser.

- b.** When we talk about learning from the culture and society M2's incestuous case is what gets prominent, where her father-in-law raped her when she was only ten years old. He raped her when she was not even married to his son, it was an act of revenge from her father. He learned all his childhood that, he is a man, and he can get away with anything, no matter how serious a crime he commits. The cultural settings of his village allowed him to sell his wife just for some rupees and raped her wife's niece just to take revenge. According to M2, he got the courage because M2's mother forced her to remain silent and marry his son. The social learning of the perpetrator, in this case, is that a man is superior to women thus, he can rape, molest, harass, or even sell the woman even if she belongs to his own house. The abuser belongs to the family where all decisions of the village were taken, thus, the power of decision-making was one of the factors which made him so fearless and cruel.
- c.** Social learning is not always acceptable, and they need to be changed with a change in behavior and time. Here the case of Qasim is a good example where he kept quiet and suffered from an incestuous relationship with his paternal uncle because, in his cultural setting, it is forbidden to say wrong to the older family members. He or any other individual of his age cannot point towards anyone who is elder than them no matter what they want to say and knowing this fact of their social learning his paternal uncle blackmailed him that if Qasim uttered a word against him in front of his parents or anyone else he would tell everyone that he is the one who started it and they both knew that he won't be believed by anyone if his uncle says anything.

2.3 Theoretical Perspective

The theoretical framework for examining incest and culture is based on several theoretical perspectives, including the social constructionist perspective and the psychoanalytic perspective.

2.3.1 Social constructionist perspective

This viewpoint suggests that the meaning and comprehension of a phenomenon, such as incest, are constructed through social interactions and cultural norms. According to this viewpoint, incest is not a natural or fixed phenomenon, but rather a socially constructed concept molded by cultural beliefs and values.

- a) For instance, in the case of Yahya it was observed that his values taught her that he is superior because of his natural identity being a male, which provoked him to sexually abuse his younger sister. The cultural settings and beliefs of male dominance and female being at the fault gave him courage to repeatedly assault and blackmail his own sister.

In the context of incest, Finkelhor's (1984) social constructionist theory suggests that the definition and comprehension of incest may differ across cultures and time periods. In some cultures, for instance, marriage between close relatives is acceptable, while in others it is considered forbidden and immoral.

In addition, the social constructionist perspective posits that the designation of behavior as "incestuous" is influenced by social and cultural norms, as opposed to the behavior's inherent characteristics. In this way, social constructions of gender, power, and family dynamics influence the meaning and interpretation of incest (Connell & Pearse, 2015).

Critics of the social constructionist viewpoint assert that this viewpoint can disregard the harmful and abusive nature of incestuous behaviors and may promote relativism and moral ambiguity (Lynn, 2003). Proponents of this perspective, however, contend that by recognizing the social and cultural factors that shape our understanding of incest, we can better comprehend the complex dynamics that contribute to the commission of incest.

Jeffrey Weeks is one of the authors who has written about the social constructionist perspective and incest. Weeks contends in his book "Sex, Politics, and Society: The Regulation of Sexuality

Since 1800" that cultural and historical contexts shape the social construction of incest. He explains that incest is not a natural or inherent prohibition, but rather a product of changing social and cultural norms and values. Weeks also emphasizes the significance of analyzing power relations in the construction of incest, underscoring the fact that certain groups have the ability to define and regulate incestuous behavior.

2.3.2 Psychoanalytic theory

Sigmund Freud's psychoanalytic theory suggests that early childhood experiences and unconscious conflicts can affect a person's conduct and relationships as an adult. This theory has been applied to the context of incest, suggesting that early traumatic experiences, such as sexual abuse, can contribute to relationship problems and mental health problems in adulthood.

According to psychoanalytic theory, an individual's personality and behavior can be shaped by early experiences. Incestuous experiences can be traumatic and result in the development of psychological defenses, such as repression and denial, in order to manage with the trauma. (Freud, 1905) These defenses may also hinder the formation of healthy relationships later in life.

- a) For instance, the case of Marukh and Qasim could be explained under the light of psychoanalytic theory, as both of them converted to be an introvert after experiencing incestuous relationships. Marukh no longer trust any of her relative of her children and never leaves her children with any individual rather it's their grandparents, maternal uncles, or paternal uncles.
- b) Qasim remained silent about the incidence, but his personality was changed in way a that it effected his confidence as well as his performance and from being the bright student, he became a quit and average student in these years.

Psychoanalytic theory also suggests that perpetrators of incest may have unresolved unconscious conflicts relating to their own formative years. These conflicts may manifest in their behavior, leading to abusive patterns of behavior (Freud, 1910).

The application of psychoanalytic theory to the context of incest has been substantiated by research. Individuals who have encountered incestuous abuse may struggle with attachment, self-esteem, and trust in adult relationships, according to studies. (Finkelhor, 1986; van der Kolk, 1987)

In addition, perpetrators of incest may have unresolved conflicts regarding their own formative experiences. (Herman, 1992) According to Freud's (1905) psychoanalytic theory, individuals who commit incest may be reenacting unresolved childhood conflicts, particularly those related to the parent-child relationship. In addition, individuals who have experienced sexual abuse as children may internalize feelings of guilt, humiliation, and helplessness, which can contribute to the commission of incest. (Briere & Runtz, 1987)

Psychoanalytic theory also suggests that perpetrators of incest may be attempting to satisfy unconscious psychological needs, such as a desire for intimacy or authority, which were unmet in their early childhood experiences. (Levenson, 2006)

Psychoanalytic theory suggests that addressing unconscious conflicts related to early traumatic experiences may be crucial for promoting healing and behavior modification. Herman (1992) suggests that psychoanalytic therapy, which focuses on investigating and resolving unconscious conflicts, may be effective in addressing the underlying factors that contribute to incest.

Psychoanalytic interventions concentrate on identifying and resolving the unconscious conflicts that contribute to the perpetuation of incest. This may involve investigating the perpetrator's early childhood experiences and relationships, as well as his or her current thoughts and emotions regarding the abusive behavior. (Herman, 1992)

CHAPTER 3

This chapter represents the comprehensive area profile of the area in which the study was conducted. It includes the two main areas of Punjab province, which are Lahore and the South Punjab. The study was partially conducted in Lahore and the data of South Punjab was collected by the victims and some secondary data sources after relocation of victims from south Punjab. The researcher observed cultural diversity among both areas as mentioned below.

AREA PROFILE

3.1 Punjab

Punjab, a province of Pakistan, is well-known for its rich cultural legacy, historical significance, and agricultural success. Punjab is located in the country's northwest. It is Pakistan's most populated province.

3.1.1 Historical Significance:

The history of Punjab is extensive and legendary, going back thousands of years. Many ancient civilizations, like the Indus Valley Civilization, which peaked at approximately 2500 BCE, were born there. The Maurya, Gupta, Mughal, and Sikh dynasties, as well as others, rose and fell throughout history in Punjab, leaving a lasting mark on the area's culture and architecture (Singh, 2019).

3.1.2 Cultural Diversity:

Punjab is well known for its cultural variety, which includes a mixture of different racial groups, faiths, and tongues. The official language of the province is Punjabi, which is spoken by the majority of its citizens. However, several regions of the province also speak other languages, like Urdu, Saraiki, and Hindko, enhancing its linguistic diversity.

The music, dance styles, and festivals of Punjab reflect its rich cultural legacy. Punjab is the place of origin of the bhangra, a vibrant and upbeat folk dance that has become well-known worldwide. People in Pakistan and the diaspora populations throughout the world love the colorful rhythms and deep lyrics of Punjabi music.

3.1.3 Economic Significance:

Due to its exceptional agricultural abilities, Punjab is frequently referred to as the "breadbasket of Pakistan". Punjab is the largest producer of crops such as wheat, rice, sugarcane, and citrus fruits and makes a substantial contribution to the nation's food supply (Khan, 2017). A vital part of guaranteeing food security and bolstering the national economy through exports is the province's agriculture industry.

The industrial sector is also booming in Punjab, especially in towns like Lahore and Faisalabad. Millions of people have work prospects in manufacturing sectors like textile, pharmaceutical, automotive, and food processing, which significantly contribute to Punjab's GDP (Khan, 2017).

3.2 Lahore

The capital of Pakistan's Punjab province, Lahore, is known for its thriving culture, magnificent architecture, and extensive history. It is a city steeped in history.

3.2.1 Historical Significance:

During the reigns of Emperors Akbar, Jahangir, and Shah Jahan, Lahore served as the capital of the Mughal Empire, leaving behind a legacy of architectural marvels including the Lahore Fort and the Badshahi Mosque.

3.2.2 Language, Religion and Sects

Language, religion, and sects play significant roles in shaping the cultural and social fabric of Lahore. Here is an overview of the languages spoken, predominant religions, and major sects in Lahore:

- **Language:** The primary language spoken in Lahore is Punjabi, which is the native language of the region. Punjabi, in its various dialects, is widely used by the local population for daily communication and is an integral part of Lahore's cultural identity. However, Urdu, the national language of Pakistan, is also widely understood and spoken, particularly in official and formal settings.
- **Religion:** Islam is the dominant religion in Lahore, with the majority of the population being Muslim. Muslims make up a significant portion of Lahore's population, and the city is home

to numerous mosques and Islamic institutions. Islam permeates various aspects of life in Lahore, including cultural practices, festivals, and societal norms.

- **Sects:** Within Islam, Lahore is home to various sects, the two major ones being Sunni and Shia Muslims. Sunni Islam is the largest sect in Lahore, with a majority of Muslims identifying as Sunnis. Sunni Muslims follow the teachings of the Prophet Muhammad and the four major schools of Islamic jurisprudence (Hanafi, Maliki, Shafi'i, and Hanbali). Shia Muslims also form a significant community in Lahore. Shia Islam follows a different line of succession from Sunni Islam and has distinct rituals and practices. Lahore has several Shia mosques and shrines that hold religious and cultural significance for the Shia community.

3.2.5 Socio-Economic Structure

The socio-economic structure of Lahore, as a major metropolitan city in Pakistan, is complex and diverse, reflecting a mix of various socio-economic classes and sectors. Here is an overview of the socio-economic structure of Lahore:

- **Upper Class:** Lahore is home to a significant upper-class population comprising affluent individuals, business tycoons, and influential families. This segment of society enjoys high incomes, luxurious lifestyles, and access to elite educational institutions, healthcare facilities, and recreational amenities. They often reside in upscale neighborhoods and own businesses or hold high-ranking positions in corporations.
- **Middle Class:** The middle class forms a significant portion of Lahore's population. They include professionals, government employees, small business owners, and white-collar workers. The middle class enjoys a moderate standard of living, with access to education, healthcare, and basic amenities. They often reside in middle-income neighborhoods and contribute to the city's economic growth and development.
- **Lower Middle Class:** The lower middle class in Lahore comprises individuals and families who earn modest incomes and work in various sectors such as services, trade, and skilled labor. They have access to basic facilities but may face challenges in terms of affordability and limited social mobility. Many lower middle-class individuals are engaged in small businesses or work as skilled artisans.
- **Working Class:** The working class forms a significant segment of Lahore's socio-economic structure. They are involved in manual labor, such as construction workers, factory workers,

domestic helpers, and laborers in the informal sector. They often face economic hardships and have limited access to resources, education, and healthcare.

- **Informal Sector:** Lahore has a significant informal sector, which includes street vendors, small-scale traders, and self-employed individuals. The informal sector contributes to the local economy but faces challenges such as lack of formal employment benefits and limited access to social security.

3.2.3 Culture and Tradition in Lahore

Culture and tradition in Lahore are rich and diverse, reflecting a blend of historical influences, local customs, and artistic expressions. Lahore, as one of the cultural hubs of Pakistan, has a vibrant cultural scene with a deep-rooted heritage. Here are some key aspects of culture and tradition in Lahore:

- **Festivals and Celebrations:** Lahore is known for its colorful festivals and celebrations. The city celebrates Eid-ul-Fitr and Eid-ul-Adha, marking the end of Ramadan and the pilgrimage season, respectively. The festival of Basant, a kite-flying event, was also a popular tradition in Lahore, although it has been regulated in recent years due to safety concerns. Other cultural festivals, such as the Lahore Literary Festival and Lahore Arts and Culture Festival, showcase the city's artistic talent and intellectual discourse.
- **Food and Cuisine:** Lahore is renowned for its diverse and delectable cuisine. Lahori food is famous for its rich flavors and distinct taste. Traditional dishes like Lahori Paye, Nihari, Lahori Karahi, and Halwa Puri are popular among locals and visitors alike. The city is also known for its street food, with bustling food streets such as Gawalmandi and Anarkali offering a wide variety of savory and sweet delicacies.
- **Performing Arts:** Lahore has a vibrant performing arts scene, with theater, music, and dance playing a significant role in the city's cultural fabric. The Alhamra Arts Council in Lahore is a hub for theatrical performances, music concerts, and cultural events. Traditional dance forms such as Kathak and Bhangra are performed and celebrated in various festivals and cultural events.
- **Architecture and Historical Sites:** Lahore is known for its architectural gems and historical sites, which reflect the city's rich history and cultural heritage. The Lahore Fort, a UNESCO World Heritage Site, showcases Mughal-era architecture, including the stunning Sheesh

Mahal (Palace of Mirrors) and Naulakha Pavilion. The Badshahi Mosque, one of the largest mosques in the world, is another iconic symbol of Lahore's architectural heritage.

- **Arts and Crafts:** Lahore has a long-standing tradition of arts and crafts. Traditional handicrafts such as pottery, ceramics, embroidery, and woodwork continue to thrive in the city. The old city of Lahore, with its narrow streets and bustling bazaars, is a hub for artisans and craftsmen, where traditional skills are preserved and passed down through generations.
- **Sufi Culture:** Lahore has a strong Sufi tradition, with numerous Sufi shrines and spiritual gatherings. Sufi music and poetry, with its devotional and mystical themes, are an integral part of Lahore's cultural identity. The annual Urs (death anniversary) celebrations at shrines like Data Darbar and Mian Mir attract devotees from all walks of life, promoting spirituality and unity.
- **Language and Literature:** Lahore has been a center of literary and intellectual pursuits for centuries. Urdu, the national language of Pakistan, has deep roots in Lahore. The city has produced renowned poets, writers, and intellectuals who have contributed significantly to Urdu literature. The Anarkali Bazaar area is famous for its bookshops, providing a haven for literature lovers.

3.2.4 Dressing Patterns

The city is known for its vibrant fashion scene and a mix of traditional and modern clothing styles. Here are some dressing patterns commonly observed in Lahore:

- **Traditional Clothing:** Traditional Pakistani attire holds a significant place in Lahore's fashion culture. The shalwar kameez is the most common traditional outfit for both men and women. Women often wear brightly colored and intricately embroidered shalwar kameez, while men typically opt for simpler designs. Traditional clothing is widely worn on formal occasions, religious festivals, and weddings.
- **Punjabi Clothing:** Lahore is situated in the province of Punjab, and the local culture heavily influences the dressing patterns. Punjabi attire, such as the Punjabi salwar kameez, is commonly worn by both men and women. The salwar (loose trousers) is paired with a short or knee-length kameez (shirt) for women, while men wear a longer kameez with a turban or a traditional cap known as a Pagg or Jinnah Cap.

- **Wedding and Formal Wear:** Lahore is renowned for its extravagant weddings and formal events. Women often wear heavily embellished and intricately designed formal wear, such as lehengas (long skirts), ghararas, or sarees. Men opt for traditional Sherwanis (long coats) or tailored suits with embellishments. These formal outfits are often accessorized with traditional jewelry, including necklaces, earrings, bangles, and maang tikka (forehead ornament).
- **Western Clothing:** Lahore, being a cosmopolitan city, also embraces western fashion trends. Many young people and urban professionals in Lahore wear western-style clothing, such as jeans, trousers, shirts, blouses, skirts, and dresses. Western attire is commonly worn for casual and semi-formal occasions, and it has become increasingly popular among the younger generation.
- **Fusion Wear:** Like Islamabad, fusion wear is also prevalent in Lahore. It involves combining elements of traditional and western clothing to create unique and stylish outfits. This can include pairing a traditional shalwar kameez with a western-style jacket or wearing a fusion dress that incorporates both Pakistani and western design elements.
- **Ethnic Diversity:** Lahore, being a historically diverse city, is home to various ethnicities and cultures. As a result, you will find people wearing attire specific to their respective regions. For example, individuals from Sindh may wear the Sindhi ajrak or Sindhi topi, while those from Baluchistan may don traditional Balochi dresses or turbans.

3.2.5 Ethnic Diversity

Lahore, a historically significant city in Pakistan, is known for its diverse population and ethnic richness. People from various ethnicities and backgrounds have made Lahore their home, contributing to the cultural fabric of the city. Here are some of the ethnic groups that contribute to the ethnic diversity of Lahore:

- **Punjabis:** Punjabis form the majority ethnic group in Lahore and the wider Punjab region. They have a rich cultural heritage and are known for their vibrant traditions, language (Punjabi), music (Bhangra and Punjabi folk), and cuisine (such as Punjabi cuisine, including dishes like Biryani, Karahi, and Saag).
- **Muhajirs:** Muhajirs are Urdu-speaking people who migrated from various parts of India during the partition of British India in 1947. They settled in different parts of Pakistan,

including Lahore, and have contributed significantly to the city's economic, educational, and political landscape.

- **Kashmiris:** People of Kashmiri origin also have a significant presence in Lahore. They bring their unique cultural practices, traditions, and cuisine from the Kashmir region, adding to the city's ethnic diversity.
- **Sindhis:** Although primarily associated with the province of Sindh, Sindhis can also be found in Lahore. They have their distinct culture, language (Sindhi), music (Sindhi folk), and traditions, which they bring with them to the city.
- **Balochis:** Balochi communities have a presence in Lahore as well. Balochis have their own cultural traditions, language (Balochi), and attire, which contribute to the multicultural landscape of Lahore.
- **Pashtuns:** Pashtun communities from Khyber Pakhtunkhwa province and other regions also reside in Lahore. Pashtuns have a unique culture, language (Pashto), and traditional attire, which are part of Lahore's ethnic diversity.
- **Minorities:** Lahore is also home to various religious and ethnic minority communities, including Christians, Hindus, Sikhs, and others. These communities have their distinct traditions, places of worship, and cultural practices that enrich Lahore's diversity.

3.3 South Punjab

3.3.1 Geography and Demographics

The rich plains of South Punjab are watered by the Indus River and its tributaries. The region contains a variety of sceneries, including agricultural fields and rural areas. South Punjab's population makeup encompasses a diverse range of ethnicities and linguistic groupings. Punjabi, Saraiki, and other languages are widely spoken in the region

3.3.2 Economic Landscape

Agriculture is vital to the economy of South Punjab. Wheat, rice, sugarcane, and cotton are among the crops grown in the region. The agriculture sector provides a significant source of income for a large percentage of the people. Efforts have been made in recent years to encourage industrialization and economic diversification in the region.

3.3.3 Cultural Richness:

South Punjab has a diverse cultural legacy with influences from numerous historical periods. Traditional music, dancing, and festivals are an important part of the region's cultural tapestry. The inhabitants of South Punjab are proud of their cultural identity, and numerous art forms add to the region's lively traditions.

3.3.4 Social Structures

Traditional beliefs, familial ties, and communal affiliations all have an impact on social systems in South Punjab. The region's social structures may vary depending on factors such as rural or urban surroundings, caste considerations, and religious ties.

3.3.5 Challenges and Opportunities:

Like many other regions, South Punjab faces a range of challenges, including issues related to education, healthcare, infrastructure, and economic disparities. However, there are also opportunities for development, and both the government and local communities have been working on initiatives to address these challenges.

CHAPTER FOUR

This chapter explains the research methodology that explains the use of purposive sampling for conducting this study followed by research ethics explaining ethical limitations of the researcher during the study and while collecting data, types of respondents, and keeping records during participant observation, interviewing and conducting case studies, it also explains the ways and steps for keeping the records of interviews conducted for this study.

4.1 Methodology

Interviews conducted using the purposive sample method form the basis of the entire study project. The method of sampling known as purposive sampling is a form of non-probability sampling. In purposive sampling, after deciding the function that you need informants or communities to fulfill, the next step is to go out and look for them. The researcher used a method called purposive sampling in both rounds of the study since there was a predetermined sample frame and the researcher wanted to generate the maximum potential response rate.

When using this approach to collecting data, the components are selected with the goal of the study in mind. and selection focuses on a specific population (Bernard, 2002; Bernard et al.) in order to reach the targeted nine victims of incestuous abuse for the purpose of gathering their complete and in-depth case study, with the goal of interacting with members of the family, as well as relatives, acquaintances, coworkers, and teachers.

Some of the victims of incestuous relationships were hesitant and reluctant to submit in-depth case studies to the researcher. In fact, they responded aggressively and felt shame and guilt thinking about their past occurrences. As a result, the researcher chose to eliminate them from the study because their case studies were incomplete.

Now, in the following section of the study, we will discuss the sample size.

Table: 4.1 Research Sample Size

No.	Categories of Respondents	No. of Respondents
1.	Incest Victims	9
2.	Family and Relatives of Victims	10

3.	Teacher of Victim	3
4.	Employee of Victim	2
5.	Peers	5
	Total	29

Source: Field Research

4.1.1 Phenomenological Ethnography

Phenomenological ethnography is a kind of theoretical study in which the researcher takes into consideration the experiences, perceptions, and behavior of the subject being studied. The "lived experience" of the individual being studied, as well as their experiences with their imagination, the outside world, and their interactions with others, are of the utmost importance to the phenomenological researcher. The researcher might decide to investigate the process by which an individual imbues something with meaning or makes sense of the events that occur to them. In the context of our study topic, which is titled "Uncovering Hidden Realities of Incest Relations in Punjab," a victim may have a different way of thinking about the event than a non-victim person would, or they may experience a shift in their sense of personal identity as a result of the occurrence of an incestuous connection. Phenomenological study helped the researcher to understand the perception of every individual regarding the incident and how they started to perceive their lives and surroundings after facing incestuous relationships. Their reality of life has been shifted according to their own experiences.

In accordance with this, the incestuous lived experience changed the perception about blood relations for Marukh and she do not trust any individual for her children. Because her experience makes her perceive that her children would face the same incident if left alone with any relative.

Rabia on the other hand, perceived that if she talks about her incestuous experience to anyone, everyone will blame her for everything. Whereas Maria perceived that her paternal uncle tried to rape her because she works in a beauty salon, and no one in her family would believe her over him.

In the case of Yahya, he perceived his incestuous abuse as a revenge and assaulted his younger sister because of the abuse he faced as a teenager.

4.1.2 Positionality

The researcher's positionality is comprised of her influence and function in research. To conduct research that adheres to ethical standards, it is necessary to pay close attention to positionality, reflexivity, the production of knowledge, and the inherent power relations in the research process.

The researcher tried her best to keep this study unbiased, due to limited interaction with many victims within their household it was a challenging task to keep them attentive all the time without being scared of their family members.

The researcher tried to follow all ethical standards which were compulsory to conduct the interviews and case studies for this particular study.

4.1.3 Personal Rational

The reason and facts underline the selection of Lahore and Islamabad as the area of my research was my access to the victims and conducting interviews for more than single time.

Increased incidences of incest in urban areas were one of the reasons to conduct study in these cities. Also, the availability to the wider public because the researcher could find public who could speak on the research topic more easily. Knowledge of the city due to the social sciences being taught in many public and private universities. The expertise of organizations working with incest victims. The convenience of speaking the same vernacular and understanding the local social norms and culture.

4.2 Ethics of Research

The researcher did extensive reading on the Ethics of Research before beginning the fieldwork, and the supervisor made it clear that there would be no exceptions to the rules of research ethics, despite the delicate nature of the subject matter, Incest Relations being studied.

4.2.1 Privacy Maintenance

Neither the researcher nor the interviewees experienced any kind of harm during the data-gathering process. The researcher talked to each of the respondents in a range of different environments. In-home interviews were conducted with respondents who had a family member serving as their

primary source of information. We conducted interviews in the respondents' respective tuition centers for those whose key source was a teacher. No expense was spared to make sure that the participants were relaxed and at ease in an inviting setting, where the researcher and the patients were not disturbed in any way, and where they were able to share their minds openly and uninhibitedly. The researcher is required to keep the confidentiality of all talks with incest victims.

4.2.2 Rapport Building

Research in the field of anthropology suggests that creating "rapport" is another component of critical importance. It refers to forming relationships with the group or community in which you conduct research that is predicated on trust and respect for one another from both parties. Not only did the researcher succeed in making the participants in the study feel at ease to the point where they were willing to discuss the specifics of their traumatic experiences, but he also succeeded in establishing a professional connection with them. As a direct consequence of this, the researcher's relationship with the victims has strengthened over time, and they continue to stay connected with him to talk about their day-to-day lives. They are of the opinion that the results of their case studies can have an impact on the life of at least one person.

4.3 Types of Respondents

In the field of social sciences, the term "respondent" refers to a person who provides information in response to a request for it; the individuals who participated in this study as respondents were:

- i. Incest Victims
- ii. Family Members
- iii. Closed relatives
- iv. Friends
- v. Teachers
- vi. Employees

4.4 Sampling Techniques

The researcher is the one who decides which sampling approach is appropriate for the study that is currently being conducted as well as the nature of the investigation at this point. The sampling technique is an essential component of research.

4.4.1 Purposive Sampling

Purposive sampling is a form of non-probability sampling that can be used to collect data in a variety of contexts. The next step in the purposive sampling process is to go out and look for the informants or communities that are going to be used once the function that they are going to serve has been determined. Purposive sampling was the method that the researcher employed in both phases of the study. This was due to the fact that there was already an established sample frame, and the researcher wanted to achieve the highest response rate that was feasible.

When employing this method to collect data, the components are chosen taking into consideration the overall aim of the research project, and selection is focused on a particular population (Bernard, 2002; Bernard et al.) in order to reach the targeted nine victims of incestuous abuse for the purpose of gathering their comprehensive and in-depth case study, with the goal of interacting with members of the family, as well as other relatives, acquaintances, coworkers, and teachers.

Incest victims report feeling embarrassment, hostility, uneasiness, frustration, wrath, and fear of death after being raped or abused in an incestuous connection with their houses. Incest victims also report feeling like they have no control over the situation. As a consequence of the weakening of their psychological attachments, the entire investigation is conducted through the use of interviews and the technique of purposive sampling in order to arrive at the conclusion that has been sought. Nine incest victims for the purpose of completing their detailed case study with the intention of interacting with them in a friendly setting and finding how their relationships with everyone affected their childhood trauma caused by incest. [Case study purpose:] to determine how their relationships with everyone affected their childhood trauma caused by incest. In addition to this, the objective was to gain an understanding of the role that cultural and patriarchal backdrop play in the normalization of incest, as well as how incestuous relationships leave victims with both physical and mental health issues. Because victims were unwilling to acknowledge that they had undergone incestuous relationships due to the societal stigma associated with such connections, communication with key informants benefited me in discovering incest victims at an earlier stage of the case study collection process.

4.4.2 Snowball Technique

The sampling method is referred to as a "snowball" because it causes the sample group to form in the manner of a rolling snowball when it is used. The term "purposeful sampling" refers to the process in which researchers or other responders pick the sample, as opposed to selecting it at random; as a result, not every person of the population has an equal chance of being selected for the study.

In the non-probability sampling technique known as snowball sampling, the research participants who were selected to take part in the study are asked to aid in discovering and selecting other respondents for the study. (S. Mcleod. 2023)

Many of the respondents were chosen with the assistance of close relatives, acquaintances, and coworkers of the respondents; but, in certain instances, I selected respondents directly from the respondents themselves.

4.5 Data Acquisition Methods

The common data collection methods in qualitative anthropological research are:

- i. Participant Observation
- ii. In-depth Interviews
- iii. Key Informants

4.5.1 Participant Observation

In qualitative anthropological research, one of the methods of data collecting that is utilized regularly is called participant observation. During the course of the study, the researcher went to the houses of the victims, as well as their places of employment and educational institutions, to gather information about the victims' surroundings. It was helpful to observe the victim's family and the culture of the community they lived in. In addition to this, it helped the researcher observe the responses of respondents' attitudes about their internal families, their extended families, their friends, and the environment around them.

It came to my attention during my role as a participant observer that the victims did not receive an adequate amount of moral and emotional assistance from their families and other acquaintances.

The participant noticed that they were treated like typical youngsters while their counseling requirements were taken into consideration. The majority of the victims were not fully convinced that they should disclose their incestuous ties to the police or, at the at least, contact their gynecologists for a checkup in order to reduce their risk of contracting the disease. It was clear that the victim appreciated the researcher's message that it would be in their best interest to consult a physician and take part in therapy sessions. The victim expressed their gratitude to the researcher by expressing their appreciation.

Initially, the researcher noted that some of the respondents were rowdy and impolite during the entirety of the conversation. However, via participant observation, it was established that they desired to have empathy listening to them as they shared their experiences.

Because of the individual nature of each person's reaction to traumatic experiences, the victims of the incestuous relationships responded in a variety of various ways after the traumatic events took place. Anxiety, stress (psychological, physical, and emotional), rage, shock, dread, and grief are some of the more common feelings experienced by victims of crime. The natural world carries with it all of these feelings and tensions by its very nature.

Researchers believe that the most crucial elements in developing and extending the harmful psychological impacts of incest relationships are public stigma and the honor of the family.

Throughout the duration of the research, the researcher kept an optimistic and positive view regarding the behavior of the victim's family, relatives, and friends. This helped the researcher stay on track with his or her goals. In order for the researchers to determine the nature of this trend, they posed the same questions to both the people who had been victimized and the people who could be relied upon in their life. Observing the behaviors of close friends and family members was one of the strategies used in the following studies.

Families from rural areas or lower social strata reacted differently in Lahore and Islamabad; they seemed angry and ignored many of the questions that were given. This was the case in both cities. They were more concerned with the position that their family held in the community and the reputation of their family than they were with the life and well-being of the victim.

The outcomes of the study indicated that families who kept to their traditional and cultural norms were less likely to disclose occurrences of incestuous rape. This was the conclusion drawn from the data collected. The researcher came to this realization as a result of the work.

On the other hand, victims who hailed from respectable families in the community did not believe it was right to discuss the painful events they had been through as children with their relatives, particularly with their parents. This was especially true of victims who had been sexually abused as children. Throughout all of these years, they had kept their secrets to themselves, and they had never disclosed any of them to anyone but one other person.

The one unique characteristic that was detected in every victim's narrative was their mother's passive or nonexistent engagement in home problems. This was the only aspect that stood out as being particularly odd. This was the one feature that stuck out as being really strange to me, especially the absence of a robust relationship with the progeny. It came as a surprise to find out that mothers who lived in the same house and, in some cases, the same room were oblivious of the terrible experience that their child had gone through or the incident that had taken place.

Another significant insight was that the callous and vindictive actions of sympathizers continually brought the victim's traumatic experience back to mind. This was an extremely crucial realization. This turned out to be a highly significant discovery.

The researcher believes that it would have been conceivable for the victims to have demonstrated a different pattern of behavior if they had timely access to therapeutic procedures and medical remedies and that this access would have been available to them.

Victims who, after being raped or molested in an incestuous relationship, blamed themselves and remained silent had a dramatically different personality than victims whose friends and relatives supported them and took a position for them by severing links with them. These victims' personalities were significantly different because they blamed themselves and because they remained silent. This was due to the fact that the previous organization had advocated on behalf of the victims.

When researcher asked the respondents whom they trusted most, their responses led me to conclude that the selection of the key informant was appropriate for this study.

Through observation, it was determined that the victims were most at ease and felt most comfortable discussing their case with a trusted individual, whether it was the only family member to whom they disclosed their trauma or a friend or employee who was also the case's key informant.

The researcher has seen that victims of incest were more likely to obtain assistance and empathy from friends and other individuals who were not related to them than from members of their own families. This was a finding that was supported by the findings of other researchers who have found related results. The researcher believes that this may have been the result of the participants' familial cultural backgrounds as well as their ties with both the abuser and the victim, which influenced the participants' perspectives and attitudes regarding the event that was being discussed.

4.5.2 In-depth Interviews

It was abundantly evident that both formal and informal interviews contribute in their own unique ways to the process of data gathering. In spite of the fact that conducting interviews with respondents is one of the most important methods for data gathering, it became abundantly evident that both forms of interviews contribute to the process. As a direct consequence of this, in-depth interviews have begun to be conducted as a component of this project.

During this style of data collection, respondents were not asked direct questions; rather, they were given the opportunity to explore their incest relationship and how it affected them in their own words. This type of data collection was conducted in the United States. The data collection was done using this way of gathering information.

I was able to conduct in-depth interviews with twenty-nine different individuals by using the technique of purposive sampling. All nine of the respondents had been involved in incestuous relationships at some point in their lives. The remaining eight responses were the first ones to receive information on the occurrences that had taken place. One interview guide was produced for use with victims, while another interview guide was written for those who were offering support.

4.5.3 Key Informants

The selection of key informants that I have made will contribute to an improvement in the anthropological worth and validity of this investigation. According to Pelto (1978), an essential

informant is a person who possesses a comprehensive knowledge of his community. For the purpose of my research, I gathered information from nine key informants, all of whom were acquainted with the respondents on a personal level and were aware of every facet of their incestuous relationships. These important informants consisted of a doctor, three students, a schoolteacher, a university professor, and two housewives. In addition, the proprietor of a parlor was one of these key informants. When making my picks, I made sure to keep in mind how important it was to talk to crucial informants. As a direct result of this, they divulged a significant amount of information concerning the victims and the unique backgrounds of each of them.

As the investigation progresses, the particulars of each significant informant are documented and provided with each separate case study.

4.6 Keep Records

The record of the research is maintained by the researcher in the following manner:

4.6.1 Field Jotting

The researcher took notes in bullet-point form during incest victims' interviews and case studies, recording whatever they said or shared in brief lines. In addition, the participants' body language, including their posture and gestures, as well as the agony and guilt audible in their voices and the tears visible in their eyes, were observed by the researcher. The short sentences that they said with hopelessness in Urdu or Punjabi were noted on the spot, such as "Qabar tang par gayi hai usko", "oo aj vi unj hi phirda ayy", and "usko dekh k aj bhi wehshat hoti hai". These and many more sentences indicated how difficult it was for victims to face their abuser, and even if he was dead.

4.6.2 Field Notes

The researcher also made sure to jot down important field notes after each visit to a responder and interview with that person. After each case study was finished, the scribbles from the field were turned into detailed field notes. These field notes were prepared following an analysis of each case in light of its circumstances, shared information, and mutual conversation between all parties involved. The case study was also preserved in accordance with the subject's identification, as well as their gender, age, and educational level.

4.6.3 Field Diary

The researcher will document their thoughts and sensations in their field diary as they go through the process of gathering case studies and conducting interviews for their research. It also contains the feelings of shock, sorrow, anxiety, perplexity, delight, sympathy, and empathy experienced by the researcher, as well as the process of preparing a daily journal for an incest victim. During the course of the interview, the researcher took careful note of the subjects' postures, gestures, attitudes, as well as their emotional and passionate expressions.

The researcher did his best to make the incest victims feel comfortable in the setting he had created for them so that they would feel comfortable sharing their experiences with him, which he then wrote down in a diary.

4.6.4 Mapping/Tabulation

In this research, the data gathered via field jotting, field notes, field diary, and observation report was mapped/tabulated in an organized manner.

4.7 Thematic Analysis

In qualitative research, one of the methods of data analysis that is used most frequently is called thematic analysis. It places an emphasis on recognizing, interpreting, and documenting the patterns or "themes" that can be found within the data. Themes are fundamental to the process of describing a phenomenon, and each theme corresponds to a distinct research issue.

The researcher utilized theme analysis for the entirety of the study, applying it to all of the interviews, meetings, and data gathering with respondents.

CHAPTER FIVE

CASE STUDIES OF THE INCEST VICTIMS

Introduction

In the present chapter, the researcher has discussed the different case studies in detail collected for this study. Case studies presented here are of different nature regarding the relationship between the victim and abuser, i.e., father-daughter, paternal uncle, maternal uncle, brother-sister and father-in-law. These cases also vary on the basis of repetition or single episode of rape. The chapter also covers the case studies based on the consent and non-consensual incest relations. The researcher has discussed the case studies with the backgrounds and key informants which are different in each of them.

Incest, defined as sexual activity or marriage between closely related individuals, is a complex phenomenon that is influenced by various social, cultural, and familial factors. Cultural norms, as well as the societal structures of matriarchy and patriarchy, play significant roles in shaping attitudes toward incestuous relationships. (Greene.1983)

Conversely, in many contemporary societies, incest is strictly prohibited and considered taboo due to cultural norms and moral values. This prohibition is often rooted in concerns about genetic disorders, the preservation of social order, and the prevention of familial power imbalances.

5.1 Detailed Segment of Incest Victims

No.	Categories of Incest Victim	Number of Cases
1	Incestuous Relationship with Father	1
2	Incestuous Relationship with Siblings	2
3	Incestuous Relationship with Maternal Uncle	2
4	Incestuous Relationship with Paternal Uncle	3
5	Incestuous Relationship with Father-in-Law	1
	Total	9

Source: Researcher

Cases of Incestuous Relationship with Father

Now in the first position, here we will discuss the in-depth case studies of the incestuous relationship of the victim with her fathers, taken by the researcher for this study.

Reason for Incestuous Relationship	Number of Cases
Sexually Abused by Father	1

5.1. Case Study- I

5.1.1 Detailed Case History

Name: M1 (Supposed Name)

Age: 18 Years

Sex: Female

Education: Illiterate

Marital Status: Un-Married

No. of Children: N/A

Nature of Job: Housemaid

Incest Relation: With Father

Address: Islamabad

5.1.2. Background of the Case

It is the story of an incestuous victim who has seen the rapist in her father. M1 belongs to a village in South Punjab. She has two sisters and used to live with her parents before talking about the trauma with her mother.

5.1.3. Details of the Incident According to the Victim

M1's father was a violent person who used to beat her wife and due to his violence, his wife left him and went to her parent's house leaving all her daughters alone with him. After some days M1's father became more violent due to his wife's absence and called M1 to his room making excuses. When her younger daughters fell asleep, he allegedly raped M1 who was his eldest daughter. When she tried to resist him, he would beat her and torture her to keep her quiet.

When her mother came back, she noticed some changes in her behavior and asked M1 to tell her what happened, she started crying, and her mother about the repeated episodes of rape her father attempted on her. At the time of the traumatic incident, anyone could tell what had happened to her by the bruises on her whole body.

M1's mother took the step for her to protect her from her father and sent her to the city as a house helper in Islamabad. It was the place where she met the Key Informant and was appointed as a full-time servant at her house. One night when the key informant heard screams M1 came to her to see if she was fine, M1 started crying and told the key informant about her traumatic childhood.

According to the key informant, M1 never asked to visit her village and often starts crying at night whenever she was alone. The incestuous relationship with her father was not only a nightmare but it left many mental effects on M1.

M1 also once told the informant that incestuous relationships were common in her village, and no one ever took any action against it. She told about an incident where a maternal aunt got married to her nephew. This tells how people are accepting incest and making it a casual part of their culture.

5.1.4. Key Informant

The key informant, in this case, is an Islamabad-based, PhD holder female. She is a professor at a well-reputed university in the city. Due to her busy schedule and teaching profession, she needed a trustworthy full-time maid for her kids and home. This is how she hired M1 as her house helper.

On requesting the key informant, she agreed to give me detailed information about M1's case and how she suffered due to this incident. The key informant shared all the information with the consent of M1.

Cases of Incestuous Relationships Between Siblings

In the second portion, here we will discuss the in-depth case studies of the incest relationships between siblings taken by the researcher for this study.

Reason for Incestuous Relationship	Number of Cases
Sexually Abused by Brother/Sister	2

5.1. Case Study-I

5.1.1. Detailed Case History

Name: Bisma Akbar

Age: 18 Years

Sex: Female

Education: Bachelors

Marital Status: Un-Married

No. of Children: N/A

Nature of Job: N/A

Incest Relation: With Brother

Address: Lahore

5.1.2. Background of the Case

It is a case study of eighteen years old Bisma Khan who shifted to Lahore with her mother and an elder brother from Swat after her father's death. She belongs to a lower-wage family. Her mother

is the only breadwinner of her household and works as a maid in middle-class households to run her home.

5.1.3. Details of the Incident According to the Victim

Bisma used to study at a tuition nearby her house where her teacher noticed unusual bruises on her arms and neck, on asking, Bisma hesitated to talk about it for many days. After studying for months with the same teacher, she was comfortable enough to speak about the trauma she was going through. One day while she was the only student in tuition, she opened up to her teacher that her brother abuses her while her mother is not around.

Bisma's teacher asked her about the details of the abuse, on which she started crying and told that her brother has raped her several times which continues to be physical and sexual violence and causes bruises on her different body parts.

It all started when Bisma shifted to Lahore with her mother and brother after her father's death. Her mother started to work all day long to feed her children, leaving her children alone at home. Being the elder brother, he knew that he could control Bisma and he forced her into a sexual relationship, on denying he started beating her and raped her when she was sixteen years old.

She was scared and in pain, she was blank and did not know what to do when her brother himself washed her and told her to keep quiet.

When I asked her about multiple episodes of rape, she cried and said it was part of his daily routine, when their mother leave for work, he would come to her room and not leave her room until and unless he wants to go, or someone would have arrived at their door.

I asked her why she kept quiet for so long and never told anything to her mother on which she said, "Whenever I asked my mother to stay home or take me with her at work but not to leave me alone at home, she would get angry and upset that why I cannot be an as good child as my brother who never bothers her or complaint her for anything or under any circumstances. That was the time when I promised myself to suffer from everything alone and stay quiet but not to tell my mother anything because she would never believe that I am saying the truth and her good child is not so good at all."

While talking Bisma added that not only her brother became used to raping her but also, he was addicted to abusing her and hurting her. He used to beat her without any reason, he never left her body without bruises or marks.

I asked her how her mother never noticed the marks or any other unusual behavior at the house, to which she replied, “She was too busy earning little money for our survival that when she would come home in the evening the only thing that used to worry her was that did, we ate something, when is the last due date for paying bills and rent.”

5.1.4. Key Informant

The key informant, in this case, was the tuition teacher of Bisma.

She is twenty-eight years old, a master’s degree holder from Lahore College University for Women with a major in economics. She was Bisma’s mathematics teacher.

She had seen her past and fresh bruises and marks all by her eyes and according to her the situation and intensity of marks became worse.

5.2. Case Study-II

5.2.1. Detailed Case History

Name: Choudhary Yahya

Age: 35 Years

Sex: Male

Education: Fifth

Marital Status: Married

No. of Children: Three

Nature of Job: Driver

Incest Relation: With Sister

Address: Lahore

5.2.2. Background of the Case

This case is different from all other cases in many aspects, it is a male who was a victim in this case and also an abuser. Choudhary Yahya is the youngest one among his four brothers and three sisters, he had one younger sister. His father was a government servant who hardly fulfilled his family's needs. Yahya's elder brother was the breadwinner of his house, and her mother was busy with all domestic work including taking care of her parents-in-law and their children too.

5.2.3. Details of the Incident According to the Victim

When Yahya was sixteen years old his three elder siblings were married, one brother and two sisters. His elder unmarried sister was also a teenager at that time who used to live with them. One day when Yahya was sitting alone in a room and his parents were not at home his sister came to him and sat on his lap, on resisting she blackmailed him that if he would resist or told anyone at home then she will talk about him and his affair with the neighbor's daughter.

It was not only for once but repeated episodes of sexual abuse which then seemed normal to Yahaya, and he remained quiet for a long period. His sister often used to take off his clothes and sit on his lap or force him to lay on her because he was younger and scared of her that she would put it all on him if he would resist her.

One day when his eldest sister and sister-in-law were sitting in the room preparing for dinner, he came and started crying in front of them and told them that "I don't want to do something which is not good, if ami abu will know about that, they will kill us", he continued crying and told them that how he was being abused for a long period.

This was not only affecting him physically but mentally too. He failed his school and got frustrated and angry. His parents thought of sending him to a workshop so he could learn some mechanical work, but he would come back home.

When asking him about what he thought was the main reason for him being accused and abused, he said that she was the favorite one of his parents and she knew that they will never believe anything he would say about her on opposite he would be the only one held responsible and guilty.

He was in the stage of abuse that with time he started liking it all, unfortunately. And all the non-consensual abuse turned into a consensual incest relationship until the marriage of his sister.

This was not the end of Yahya's incestuous relationship, he started to abuse and sexually harass his younger sister, according to a key informant he was found naked in his younger sister's room and people all around their house started talking about their incestuous relationship which was then kept hidden.

He forced his younger sister into an incestuous relationship and became intimate with her until she got married. He blames his elder sister for abusing and having an incestuous relationship with the younger one. He was involved sexually with her to the limit that he tried to break her marriage. Their mother did not wait for her to complete her studies and got her married with the first marriage proposal.

Yahya accepted that he forced his younger sister even when she was neither willing nor interested in any of such shameful acts but due to his blackmailing and force, she kept quiet because she knew that if her mother will come to know about their relationship, she will force her to get marry and this was exactly what happened.

5.2.4. Key Informant

Yahya's eldest sister was the key informant in his case. She has seen and kept quiet during the intimacy of Yahya with her sister. She warned both of her siblings and tried to keep Yahya away from the sister but when everything became consensual, she stepped away from them.

Yahya's sister is 51 years old housewife she also lives in a nuclear family with her husband and three children in Lahore.

Cases of Incestuous Relationships with Maternal Uncle

In the third portion, here we will discuss the in-depth case studies of the incest relationships with the maternal uncles taken by the researcher for this study.

Reason for Incestuous Relationship	Number of Cases
Sexually Abused by Maternal Uncle	2

5.1. Case Study-I

5.1.1. Detailed Case History

Name: Naima Shaukat

Age: 24 Years

Sex: Male

Education: Intermediate

Marital Status: Married

No. of Children: N/A

Nature of Job: N/A

Incest Relation: With Maternal Uncle

Address: Lahore

5.1.2. Background of the Case

This is a case of an extreme incest relationship where Naima ran away with her maternal uncle and got married. Naima was seventeen years old student in an academy in Lahore completing her first-year exams of Intermediate when she fell for her maternal uncle, her uncle was a married man and father of three children. He forced Naima to run away with him and helped her in stealing all the jewelry of her mother and sister-in-law from the house before going with him.

5.1.3. Details of the Incident According to the Victim

This is the case of a consensual intimate incestuous relationship between a niece and maternal uncle. There were repeated episodes of meeting and going out together. She often visited her uncle's house on weekends to live there but no one ever noticed anything suspicious. Until and unless one day the wife of her maternal uncle caught them laying together in the absence of everyone in the house. When his wife asked him about the incident, he lied that there was nothing like she was thinking about it and assured her that he was not involved in any kind of immoral act.

After this incident, they started to meet less, and Naima stopped visiting him at his house. This has made him more anxious and stressed which caused his going to her academy to pick her up at her off time. It was then, that he proposed to her and offered her to run away with him which she accepted immediately, and they made a proper plan to run.

Naima lied to her mother that there was a party at her academy for which she had to dress formally, when everyone was busy with work, she stole all her mother's and sister-in-laws's jewelry and cash from the house and went to the academy waiting for his uncle.

Unfortunately, this all came to light when Naima got pregnant, and her uncle left her back at her parent's house after taking all the cash and jewelry from her. Her parents refused to forgive her and denied her to stay at their house. Her mother begged her father to let her stay for a while and then they will get her married to the first proposal they will receive from her.

During this period, she got an abortion and was confined to her room, she was so lost and quiet all the time and her mother started to worry about her condition, but she could not do anything without people around her knowing the truth. After some months when she was eighteen, her father married her with his servant who lives in a village somewhere in south Punjab.

After her wedding day, none of her family members ever contacted her or went to see her. She had been assumed dead by her family and no one at the house is allowed to reach her or talk about her.

5.1.4. Key Informant

In this case study the key informant was the wife of Naima's brother. Her name and identity are not released as she wanted to keep them confidential. The case was cross-checked by one of Naima's academy friends who lives nearby her house.

The informant is a well-educated lady and a full-time housewife. She agreed to tell this case because she wanted to help other girls who are trapped like Naima and then blamed for something they do not even know about.

She told in her interview that Naima was an innocent girl who knew very less about what she was doing and was trapped into. Naima's maternal uncle was a clever man who used her to steal all the goods from her house and left her when he knew that she got pregnant.

She confirmed that none of them is allowed to talk to her or talk about her at their house.

5.2 Case Study-II

5.2.1. Detailed Case History

Name: Rabia

Age: 28 Years

Sex: Female

Education: Bachelors

Marital Status: Married

No. of Children: Two

Nature of Job: N/A

Incest Relation: With Maternal Uncle

Address: Walled City, Lahore

5.2.2. Background of the Case Study

This is a case study of ten years old girl who used to live in the walled city of Lahore. Rabia is a victim of non-consensual incestuous abuse by her maternal uncle. In the interview Rabia described it as, “ It all started like its normal to kiss niece on her cheeks and lips, to sit in uncle’s lap, to sit in front of the bike while going with him, all these acts are considered as a gesture of love and care, but they were the acts of lust by my uncle which converted into abuse in no time”.

5.2.3. Details of the Incident According to the Victim

It was considered normal in Rabia’s family to sit with their maternal uncle and his physical love from him. But when she was growing and reached the age of puberty at twelve years, her mother told her to sit separately from all paternal and maternal uncles and even told her not to allow anyone to touch her. She did not know what bad touch at that age was and never told her mother about her maternal uncle.

She told her interview that it makes her feel embarrassed and disgusting the way her maternal uncle used to touch her private body parts and suck her tongue. It all happened for many years until one day her maternal aunt saw him trying to kiss her five-year-old daughter and yelled at him. It was then that her aunt spoke to her alone in a room and asked her what he had done to her, and she started crying and told her aunt that her mother would beat her and say that it was her fault, which is why she never told anyone about it.

Rabia's maternal aunt told her mother to not allow their brother to take her alone for a ride and stop leaving Rabia at his house in her absence. She never told anyone about her childhood traumas but what they had done to her is that she lost her childhood in visiting doctors for hormonal imbalance and other sexual issues. Her mother asked her several times to tell her what happened, but she would only say that they need to protect every girl even his daughter from his lust.

In interviewing Rabia, she said, "You are the first person who is going to know the entire story and the truth of my trauma, but you have to promise that no one will be able to identify my story or me through it."

The reason for her trauma was the forceful and non-consensual touch on her private parts so hard that she would cry silently, and her maternal uncle would blackmail her that he will tell her mother about this, and she will beat her to death for all of this. He also forced his private body part on her mouth which could be so painful for her that she cannot speak for days without her mother noticing anything wrong.

She started to cry during her interview that it was the fault of the adults in her house that they allowed a man like him to stay alone with her in the house and never noticed anything suspicious.

She said, "I do not know what rape victims go through, but I promise this is the worst feeling of myself that my mahram had ruined my childhood in a way that I don't want to remember a single day of it. It is so painful to see him around in every family gathering giving his love on the head of young girls of the family and I can't do anything or tell anyone what disgusted man he is."

She ended the interview by saying that if it would be in her hands, she will tell his wife about what he has done to her after some time in his marriage and dishonest he was with his marriage from

the beginning. She said we should end the cultural and traditional way of letting our kids be loved physically by any of the relatives no matter how much it could create drama in the family.

Rabia is now twenty-eight years old married woman and a mother to three beautiful kids. She had completed her bachelors and now she is a housewife.

5.2.4. Key Informant:

The key informant in Rabia's case is her maternal aunt's daughter, a fashion designer by profession and very close to Rabia. Her name is Anum Amjad. Anum lives in Lahore with her parents. She came to know the truth about her maternal uncle when Rabia warned her and advised her to stay away from him.

Anum never told this to anyone and kept the secret of her best friend and cousin an untold secret to herself.

Cases of Incestuous Relationships with Paternal Uncle

In the third portion, here we will discuss the in-depth case studies of the incest relationships with the paternal uncles taken by the researcher for this study.

Reason for Incestuous Relationship	Number of Cases
Sexually Abused by Paternal Uncle	2

5.1. Case Study-I

5.1.1. Detailed Case History

Name: Marukh Shehzadi

Age: 28 Years

Sex: Female

Education: Intermediate

Marital Status: Married

No. of Children: Three

Nature of Job: N/A

Incest Relation: With Paternal Uncle

Address: Lahore

5.1.2. Background of the Case Study

Marukh is a twenty-eight-year-old married woman, who belongs to a middle-class family. She was adopted by her paternal aunt at the time of birth and lived with her in Lahore city. Her life was a little different from girls of her age group in her teenage years. She knew her paternal aunt and her husband as her parents and paternal relatives as maternal ones. After her adoption, her aunt had her own three kids. Thus, they were four siblings, three sisters, and one brother. She was never discriminated against by her aunt or her family except by her grandmother, paternal uncle, and her younger paternal aunt.

5.1.3. Details of the Incident According to the Victim

Marukh used to hesitate whenever her mother asked her to stay at her grandmother's home and tried to not stay alone without her mother or other siblings. Everyone thought that her mother's affection had made her arrogant and ignorant, but did they know that she was afraid of her youngest paternal uncle and because of his fear she never wanted to live or stay alone there?

Her paternal uncle used to abuse her to fulfill his lust in his adulthood. He used to call her in his room while he was watching adult and illegal videos on television and force her to see them with him. He while watching porn consciously touches her and repeated this act several times when she comes to visit her grandparents.

Marukh used to avoid him but every time she denies riding with him on a bike her mother would ask her the reason and she had nothing to say but to remain quiet. Once when her mother asked him to pick Marukh from college and drop her at home, he got a chance and took her to an empty home.

He took her to the last room of the home from where it was difficult to escape and took off his shalwar in front of her and forced her to touch him. She was in shock and ran unconsciously towards the main gate of the house and shouted at him that “I want to go home, take me back home”, he got nervous and blackmailed her by saying that “No one will believe you in any case because you are adopted and no one loves you, so you should keep your mouth shut.” He dropped her back to her home and left. She had severe shock, fear, and trauma. Whenever she thought of going to her grandparents’ place, she would make any excuse and stay at home or go with her mother for a while and come back to her home.

Her behavior and personality changed with time, and she used to yell or shout at anyone who forced her to stay at her grandparent’s home. Everyone started to call her the spoiled one, but no one knew about the trauma she was facing alone.

All of this did not end with the incident of blackmailing, his harassment episodes continued whenever he saw her alone in the kitchen or even in her home. When I asked her why she never complained or even took a step against him, on which she said that he never physically or sexually assaulted her so no one will ever understand or believe her that she has gone through severe mental trauma and stress.

After facing this for years, she spoke out about all her childhood stress and trauma to her teacher in the academy. Unfortunately, that male teacher also started to take advantage of her physically and emotionally by letting her believe that he is the only one who cares about her and that he is the only guardian on whom she should rely. He started to act like his father and lover at the same time and unconsciously and gradually it was an act of consent. To get away from all the depression caused to her by her paternal uncle she started to rely upon her teacher completely which caused her serious damage mentally, physically, and emotionally.

5.1.4. Key Informant:

The key informant in this case was Marukh’s younger sister who was the witness of all the trauma she has faced. She confirmed the incidents which occurred in Marukh’s life from a very young age until she was 19 years old.

Marukh's sister is a twenty-three-year-old woman who has recently graduated from a well-reputed university in Lahore. She is the best friend of her sister as according to her, her sister shares everything with her and she tries to calm her down.

5.2. Case Study-II

5.2.1. Detailed Case History

Name: Maria

Age: 19 Years

Sex: Female

Education: Illiterate

Marital Status: Un-Married

No. of Children: N/A

Nature of Job: Beautician

Incest Relation: With Paternal Uncle

Address: Lahore

5.2.2. Background of the Case

Maria is a nineteen-year-old, teenage girl who belongs to a low-income family. She is a part of a family where women go to clean and cook in people's homes and men stay at home busy doing drugs all day. She lives in a joint family system including her three paternal uncles and their families. She has three sisters and a brother.

5.2.3. Details of the Incident According to the Victim

All her sisters go to work with her mother except her, she joined a parlor near her home where she learned several skills to earn through working in a parlor.

One day, when she arrived at the parlor, she was very scared and quiet on asking what happened she remained quiet for many days. Eventually, after some days, she started crying out loudly, when her api (the owner of the salon) asked her what happened she told her that she do not want to go back to her home.

The owner was confused and thought it was something about work or which is bothering her and ignored the matter.

After some days when Maria was still not responding and working actively, she asked her to tell her in detail what is bothering her this much, on which Maria first felt hesitated and then asked her to promise her that she would not utter a word in front of anyone from Maria's family.

Maria told her that one of her paternal uncles tried to molest her several time in the past month and blackmailed her to keep quiet or he would say to my father that I seduced him.

The owner was shocked and after some minutes of silence, she breaks the ice by asking that has he hurt her or touched her on which Maria started crying and said, "Yes he touches my chest whenever I am alone, or no one is around which is very hurting and painful."

The owner was shocked and upset for Maria, but she wanted to make sure that her uncle had not raped her, but she didn't know that how she could gather words to ask a teenage something this sensitive, but she eventually asked her if he had ever touched her on her private body parts, the reply which Maria gave was shocking and frightening.

Maria told the owner that her uncle forced her to touch his body several times and not only this he would talk to her in dual meaning words in front of her family, but no one ever noticed or said anything to him.

When I asked maria what is the thing which makes her to stay quiet and stopped her to go to her family and tell them everything about her uncle. She started to cry and then said that no one would ever believe me because they would say that women who works at parlors are not good enough to be believed and surely, she would be the one who seduced her innocent uncle.

It all continued until one day when Maria went home earlier than her routine, and she saw that no one was there at her portion of the house because all women were at their work and her father and brother were sleeping after having a high dose of drugs.

She was laying on bed when she felt some one laying down with her, she woke up suddenly and saw her uncle lying next to her without clothes on his body, she tried to run but he hold her hands so tightly that it became impossible for her to run, she tried to shout but it was also of no use, she resisted as much as she can and it was her good luck that her the door knocked as the women of her home came back after the work which made him afraid and stressed. He took his clothes and went to the toilet, which was his only way to escape, but fortunately, it was too late for him to blame Maria for anything that happened because the condition of Maria was enough to speak for her.

The only thing which shocked me entirely was when Maria told me that it was not dealt the way an attempt to rape should have been treated as her family decided to stay quiet and stopped talking to him for a week or two and then gradually everything was back to normal and he would have breakfast and dinner with the whole family on the same table and it was like the family had forgotten about all the trauma and pain she suffered for so long.

The only good thing which happened after this incident was that now her mother or any other woman would never leave their children alone at home without their presence.

4.2.4. Key Informant:

The key informant in Maria's case was the Parlor owner. She is an independent woman who runs her own beauty salon in the area near Maria's home in Lahore.

The owner is an educated and skilled lady who empowers girls from lower-class families and helps in their grooming which could help the girls to pursue their professional careers.

She belongs to a middle-class family household, and she is the breadwinner of her house. She also helps her husband in managing the expenses of their household.

5.3. Case Study-III

5.3.1. Detailed Case History

Name: Qasim Bakar

Age: 25 Years

Sex: Male

Education: Masters

Marital Status: Un-Married

No. of Children: N/A

Nature of Job: N/A

Incest Relation: With Paternal Uncle

Address: Lahore

5.3.2. Background of the Case

This is a case study of sixteen years old schoolboy who moved to Lahore with his parents from Peshawar at the age of five. Qasim was a brilliant student in grade 9th at the time of the traumatic incest incident he had. It was summer vacation when he went to Peshawar with his parents to meet his relatives. They stayed at his paternal uncle's house, where they used to live before they shifted to Lahore.

5.3.3. Details of the Incident According to the Victim

One afternoon, Qasim's parents went on a dinner invitation leaving him at his paternal uncle's place. His uncle was a 40-year-old married man with five children. His wife was a housewife and pregnant with his sixth child at that time.

Due to some reasons, Qasim's parents stayed the night at their friend's place and requested his uncle to take care of him. When everyone was asleep in the house, his uncle went to his room knowing that he would be alone there. Qasim was asleep when his uncle came into the room. He woke up suddenly when he felt someone touching his legs. He tried to scream and call other people, but he kept silent by pressing his hands on his mouth. His uncle forcefully pushed himself on him. Qasim, due to pain and fear, was unable to understand what happened to him. He was forced by

his uncle to take his private body parts into his mouth and upon resisting he was blackmailed that he would tell his parents that he came to him for all this. He was scared to the point that he kept quiet, and the next day went to Lahore with his parents.

After returning home, his parents noticed that Qasim was very changed, he often stayed in his room and was very attentive towards everything. Qasim in his interview said that” For years not months, I was fighting with myself that either it was my mistake as my uncle told me or he lied to me.” He also said, “It doesn’t matters, whether the abuser is the person of your family or an outsider if you have spoken about the incident to people around you and they have believed in you and your parents trust you for not being involved consensually but what does matter is that you kept quiet for years in fear of getting blamed for the act you were victim of and he hugging me and touching me as it was normal and I can’t resist it in front of everyone.”

Qasim says, “It’s not only my uncle whom I want to blame for ruining my childhood and so many years of adventures and keeping me inside my room for years, I also want to blame my parents, why were they so blind to see that their child is not acting or behaving normally all of a sudden, why they didn’t bother to ask me or talk to me about my changed personality and behavior? I think so this all happened in a way that I was completely isolated because I was a boy, and no one ever bothers to ask or know if boys are fine, or they need any kind of emotional support and help.”

To date, no one in his family knows about the incestuous incident he survived in his childhood, which completely changed a joyous and fun-loving child into a serious and sensitive individual.

He shared his story with his university friend who is the key informant in this case. Thus, the name used in this case study is not his actual name and his personal information is kept confidential.

5.3.4. Key Informant:

The key informant, in this case, is the class fellow of the victim. He is the only friend of Qasim in the university. The key informant belongs to Peshawar, and he is graduating from a well-reputed university in Lahore.

The key informant asked Qasim before sharing any kind of information for this study. The key informant told how much Qasim is anxious about his family system and how it is believed that elders never do anything wrong and it’s upon the younger generation whatever wrongful and

misconduct act happens, no one from the old generation had ever questioned or punished for anything.

Cases of Incestuous Relationships with Father-in-Law

In the third portion, here we will discuss the in-depth case study of the incest relationship with the Father-in-Law taken by the researcher for this study.

Reason for Incestuous Relationship	Number of Cases
Sexually Abused by Father-in-law	1

5.1. Case Study-I

5.1.1. Detailed Case History

Name: M2 (Supposed Name)

Age: 35 Years

Sex: Female

Education: Quran with Tarjuma and Tafseer

Marital Status: Divorced

No. of Children: 0

Nature of Job: Housemaid

Incest Relation: With Father-in-law

Address: Islamabad

5.1.2. Background of the Case

It is the case study of a ten years old M2 who was married to her paternal aunt's son forcefully by her mother. M2 used to live in a village in near Islamabad with her parents and 4 siblings, three

sisters, and a brother. She was raped by her father-in-law who was also the husband of her paternal aunt.

5.1.3. Details of the Incident According to the Victim

M2's paternal aunt was married to a person who had disputes with her family, especially with M2's father. The reputation of her paternal aunt's husband was not very convincing in the village and people never let their children especially girls go alone at his house although he also has daughters, even though no one was allowed to play or go with his daughters due to his image as a sexual abuser. M2's paternal aunt never stayed with her in-laws for more than a month. Whenever her husband promised her that this time, he would not beat her and will try to be a gentleman, he always failed, and she ended up at her brother's house.

The biggest issue which her paternal aunt was facing was not domestic violence but her husband selling her to men of his tribe for money. According to M2, her uncle was a fearless man who has the cultural advantages of a patriarchal society where he was never being accountable for any of his deeds in fact, he was considered a member of jirga system.

One day while coming back home from school, M2's cousin (paternal aunt's daughter) convinced her to go to her house and play with her. M2 was only 10 years old at that time, she went with her at her house. They played for an hour or half and then when her cousin was not around her uncle took her to his room and locked her up. He raped her so badly that according to M2 her internal reproductive organs were destroyed due to which she was not able to conceive or bear a child in her entire life.

When he set her free, she ran to her mother and told her everything which happened and begged her to take her to a doctor but instead, her mother forced her to keep quiet and said everyone that she is not feeling well. After two years when M2 was twelve years old, her parents forced her to marry her paternal aunt's son, on which she protested that its haram and she will not be a part of an incestuous relationship, as she was raped by his father thus, there is no chance that she will marry him. On asking M2 how she had this knowledge about mahram and relations in Islam? She said that she took Quran classes in which she read Quran Majeed with tarjuma and tafseer. In those lectures, she studied about haram and halal relations and their boundaries.

None of her studies or her protest was acceptable and eventually, she was forced into a marriage with her aunt's son. The marriage was not a successful relationship, she had to face her rapist every day while knowing that she was married to her son. When she asked why she was raped, the answer was more shocking, she was told that due to a family dispute, her uncle raped her to take revenge on her father and his family.

On asking about what punishment she would like to give her rapist, she replied "I don't know about him because he is dead but what I wish is that my mother should also get the same punishment as my rapist because she is the one who forced me to keep quiet which not only destroyed my internal body, weaken me physically but also made me an anxious person for my entire life. There is not a single day that I could forget about my traumatic childhood, no matter how busy I am in my life."

M2 never lived with her in-laws for more than a week, after some years of constant repetition of this circle her grandfather, who was an Islamic scholar in Karachi asked her why she is not happy with her marriage, M2 told him everything about her childhood to the present day. He filed a Khula on her behalf and fought for her till the date she got free from him and his family.

M2 is now thirty-five years old and lives in Makkah, the holiest place on this planet for Muslims, she lives there with her nephew, she took him with her when she moved to Saudi Arabia after noticing that his mother was a careless lower-class woman who didn't notice about his mental and sexual health the same way her mother did to her. Her nephew was raped by her paternal uncle's son but due to strong opposition and money, they couldn't win his case in the court. When she had no more hope on the justice system of Pakistan, she left the country and took him with her to protect him from the people who harmed him.

5.1.4. Key Informant

The key informant, in this case, is an Islamabad-based, PhD holder female. She is a professor in a well-reputed university in the city. Due to her busy schedule and teaching profession, she needed a trustworthy full-time maid for her kids and home. This is how she hired M2 as her house helper.

M2 in her interview told that “if I would ever come back to Pakistan and work, I wish that I could go back to the key informant’s house as her house was the safest place and I felt the most protected and respected in her house.

The key informant knew all about M2 and let her take care of her children and make sure that they respected her. The key informant also provided her with a separate room to respect her privacy and took care of her personal space.

CHAPTER SIX

Cultural and Patriarchal Aspects Towards Acceptance of Incestuous Relations

This study has some noticeable results which are discussed in this part, based on case studies and in-depth interviews. The analysis of the data gathered from the research has offered clarification on the research questions and issues raised. During the interview, there were many questions which were asked by respondents to gather data about their perspective on the role of their culture and patriarchy. This chapter covers all the questions regarding the first two objectives of the study, it oversees the incest with regards to its relationship with culture and patriarchy, it also helps to understand that what is the reason for ignoring incestuous relationships according to the victims.

The questionnaires were prepared so that the respondent's answers could help to address the objectives and research problems of the conducted study.

Some questions were asked to break the ice between the respondents before asking them questions regarding the objectives of the study.

6.1 Decision Maker of the Family

The question about the decision maker was asked by both the victim and the family member/ key informant of the case. The majority answered that their father was the sole decision-maker of their families but only in the case where the father was absent, i.e., died, lived abroad, or was an alcoholic, the mothers took the decisions.

In the case of Marukh, she answered that "When I was a child I have seen my foster mother taking all important decisions in the family but when I came to my birthparent's home it was my father who took all decisions but after my marriage I have seen my mother in law who is a widow to take all important decisions for my husband where as my brothers-in-law who earns a good amount of money are allowed to make decisions for themselves and their families." However, she has witnessed both type of families where the fathers are the decision makers and then where females take all decision of household.

Due to the death of Bisma's father the decision maker of her home was her mother and due to alcohol addiction, the decision of Maria's and M1's household were all taken by her mother. These

were the cases where fathers were absent but in the case of Yahya the sole decision maker was her mother in the presence of his father and elder brothers, every decision regarding internal and all external family issues were taken by his mother thus Yahya, Bisma and Maria lived in a matriarchal household.

In the household of Naima, Rabia, M2 and Qasim the sole decision maker was their fathers or other male figures of their family.

The right of decision-making makes it clear that children in the patriarchal households experiences sexual abuse within their households whereas, in the cases of matriarchal family systems to enhance and increase the sense of control the perpetrators abuse and control the vulnerable individuals of their households which could be seen as denying the control of a female figure upon them.

6.2 Did the survivors spoke about their incestuous trauma.

In the cases which were studied in this research, the 7/9 survivors spoke about their trauma to the person they felt most comfortable and protected and 3/7 spoke to the non-family member about it.

Marukh told everything to her teacher who she thought was a fatherly figure for her and then after many years of the incident she told to her sister and mother. Yahya also told everything to his sister. M1 and M2 talked about their incestuous trauma to their mothers only.

In the case of Bisma, she was scared of her mother and blackmailed by her brother so much that she didn't speak to her family rather after insisting her for months she talked about her bruises and violence to her teacher.

Qasim and Rabia adopted the personalities of an introvert individual which kept them quite for years and they never spoke about the trauma to anyone completely before this interview.

The case of Naima was different as she was caught running with her maternal uncle and Maria was seen with her paternal uncle and their families witnessed the incestuous cases by themselves.

The question was asked to see whether the victims shared any bond with the family, or they belong to a cultural background where the generational gap is obvious, and children are not allowed to speak anything immoral which is not acceptable from the elder members.

In the case of Marukh, Bisma, Rabia, and Qasim it could be seen that they were not allowed to speak wrong about their elders, especially mahrams in their family systems. Which affected their personalities and attachment to their family.

6.3 Leading factors to strengthen the abuser toward incest

The provoking factors towards incestuous relationships vary in every case but one factor which was highlighted by every victim was the patriarchal edge to men and superiority given to men in their cultures.

In Marukh's case, she was scared to talk about her trauma to even her foster mother due to the influence of patriarchal culture and knowing that she would be the only one blamed for everything even for hiding her trauma for a long time.

On the other side in Bisma's case, she was traumatized and tortured by her brother to the limit where she stopped talking to people. As finding reveals that when she was asked about the leading factor she said, "He is a boy that's why! He is not accountable for anything, and he knew that very well." She also added, "If my father would be alive, he would never think of even touching me and now he can do whatever he wants due to the trust he has gained from my mother." Thus, her statements made this clear that in her case, her brother knew that living in a patriarchally controlled culture, he can rape and torture her sister to every limit and even get away with this at the end. He controlled her sister and blackmailed her while living under the same roof as their mother and still, she never doubted her son for abusing her daughter even after the prominent bruises on her body.

Stepping towards Maria's case, she was being accused of the incestuous trauma she faced just because she belongs from a background where people think that women working in beauty salons are not as good as other women in the context of their character. She was not only a victim of the patriarchal society but also the culture where an alcoholic man was more reliable than a girl working in a beauty salon. She was traumatized to the end where she never bothered to tell anyone in her family anything and then she was shocked when her mother forgave her paternal uncle and agreed on staying in the same house because in their culture women were not allowed to live alone but unfortunately, they were allowed to live with an alcoholic and men who tried to rape his own niece.

Yahya's case is a little different because he belongs to a pure matriarchal family where his mother was on hold of every important internal and external decision of their house, and no one was allowed to go against her. He was abused by his elder sister but later it changed into a consensual incest relationship. But due to the patriarchal society he lived in, and the lack of power and control over women in his family, his anger and trauma provoked him to use his power of being a man on his younger sister.

Naima, in the name of the family's honor, was married and sent to the village after she got pregnant with her maternal uncle. Her case along with Yahya's youngest sister's case tells us how much family honor matters in the culture of Punjabi families they were ready to get rid of their daughters or sisters, but they were not ready to live with the rumors about their incestuous relationships.

M2 clearly said that her abuser was so confident even after raping her just because of the cultural and patriarchal support he has because he was a man. He was never questioned even when he sold his wife just for some rupees. He never got arrested and M2 blames her mother for that, she says that her mother forced her to remain silent which gave him courage. Her mother was scared that if people would know what happened to her and that she was raped at the age of nine, she would not be accepted in society, and no one will marry her. This was the only reason her mother forced her to marry his rapist's son.

The strange cultural setting was seen in the case study of Qasim, where he was not allowed to say anything about his elder and he knew that no one would believe him and instead, he would be considered as a person who is rude, disrespectful towards elders or who shows inappropriate behavior himself. He was scared that everyone would cut off their family ties with his parents and even after this he would not be believed, that's what kept him quiet. It was the societal pressure that changed him as a person and his abuser knew that he could get away with everything easily with the help of their cultural practices and beliefs.

6.4 Victim's resistance and reason for victimizing them

Every victim tried to resist the abuse but there were few who got fortunate enough to get away due to their resistance others were forced into rape or sexual intimacy.

Marukh, Maria, and Rabia were fortunate even that they got away before being raped whereas Bisma, Naima, M1, and M2 got raped by their intermediate family member.

The majority of the victims gave the same response when asked why they were sexually assaulted and not someone else around them, most of the respondents thought they were the easier and more vulnerable target than most of the other girls around them.

While in the case of Yahya, he said that “Because I was the younger brother, and my sister knew that no one would believe me when she will shout that I forced myself on her and she used to blackmail me for the same reason.” These were the things that Yahya’s elder sister told her when she forced herself on him.

6.5 Abuser over Victim

As finding reveals that when respondents were asked about their opinion of who would have been believed by the family majority said that without any doubt the abuser would have gone clean, and everyone would blame them.

In the case of Marukh and Rabia, their abuser was caught and that’s according to them the only reason for them being believed.

In the rest of the cases, abusers were confident enough to blackmail them, and by saying that they will blame them for the abuse and make them guilty for what they didn’t commit

Qasim knew that his paternal uncle would let everyone believe his story and everyone would blame him, the same was the case with Marukh who kept them quiet.

6.6 Incest in different cultural backgrounds

As the finding reveals that the answer of the majority of the victims was “Yes”, they said that the cultures and societies which are patriarchal in their nature give the same power and control to men. According to most of the respondents, their abusers were Muslims and if being Muslim they didn’t had feared their God then no culture or law could scare them.

Qasim said that he believes that no culture would be as cruel to children as his culture, he has seen his peers being able to share every kind of incident and discuss everything with their parents.

Yahya has seen two different settings around him, according to his experience, he was molested by a woman and to take revenge he abused another woman, both were his sisters. He says, “No woman is so courageous or confident enough like my elder sister due to the influence of the matriarchal house setting.” He also said, “I never felt like a man due to being inferior in all household matters but after the marriage of my elder sister and by-passing years of my mother’s hold on the house, I was old enough to change my family settings to patriarchal settings and having control over the woman.” He says men of patriarchal societies are less frustrated and mentally tortured compared to men living as inferior beings under the superiority of women.

M2 is of the view that her culture was cruel enough to support and give courage to her abuser which made him fearless. But she has seen that cultural backgrounds matter when we talk about a gentleman and an abuser. She worked as a housemaid in two houses in Islamabad, one man belonged from a village near her village and the other one was from Islamabad, she never feared or got molested by the family whose background was solely in Islamabad whereas, on the other hand, the person who was from the village forced her for sexual activities which were according to M2 even prohibited in religion.

6.7 Easiest and Safest Types of Abuse According to Victims

There was a different opinion on the question regarding what in the opinion of respondents was the easiest and safest type of abuse for any abuser. Their answers reflected their cultural and family histories and backgrounds.

Marukh along with Naima, Maria, and Rabia said that as males the most vulnerable females in their houses are the easiest or safest ones to be abused., which means they indicated that incest in their opinion is one of the easiest ways to abuse a female, in which the abuser could control and blackmail the victim easily because he/she knows everything about them. Whereas M2 said that due to strong cultural support, every girl in her village was an easy target for her abuser. He was highly influenced by the patriarchal settings of his village and knew that no one could touch him or point him out, which gave him more courage to conduct such activities.

6.8 Matriarchal society or Patriarchal society for less or no Violence

Marukh and Yahya have seen matriarchal societies in their childhood still they faced incestuous trauma and became the victims in their teenage. While Maria, Rabia, M1, and M2 remained silent due to the pressure on them from their mothers to forget what happened and move on without telling anyone about their traumas.

Blaming patriarchal society is easy but accepting that mothers play a vital role in the acceptance or resistance of incestuous relationships is important and less discussed.

According to Yahya, Marukh, Bisma, and Maria, Matriarchal societies, or family settings where the decision-making is under the influence of woman creates more problems and frustrated and anxious men than in other societies. When men are not given their power and position as the head of the family or not considered as the superior being, their frustration and anxiety force them to prove their power which is common in matriarchal societies hence violence is more prevailed and accepted in settings where women are in charge of all family matters, i.e., internal and external.

6.9 Victim's Opinion about Men and Society

All the female victims have mainly the same opinion about men and society, they see men as beings who are untouchable and fearless whereas they blame their society and surroundings for the different upbringing of males and females.

Marukh in her interview said, "I don't want to even say a word about them. They all are the same, dirty, ill-mannered, and self-centered individuals. We are living in a jungle with dogs and wolves all around us"

The harshness in her heart and words was due to all the incidents she had faced in her childhood and even in her adult life.

While the interview, Maria stated, "They are the cruelest creature of God and this society had always and will always work in the favor of men and the way they want."

6.10 Reason for Conducting Incest Relationships

There is no major reason which could be quoted as the sole reason for men to act in such a way but while interviews with victims they all agreed that it's the lust in some cases and mental issue with the abuser himself which provokes him to conduct such immoral act with the consent of the victims. Yahaya says that "It's easier for women to conduct incestuous activities because no one will ever doubt them and if they were doubted, they blame the men included in the incestuous act for forcing their selves on them."

A strange reason was given by M2, she said in her interview, "The reason why I was the victim of an incest rape by my father-in-law who was also the husband of my paternal aunt took revenge from my father along with his lust and sexual hunger for a female body."

Additionally, Maria said that "I don't know why they do so. I think so it is convenient for them, or they think they can get away from it that's why."

When I asked Marukh about the same question she replied, "Lust maybe".

6.11 Childhood of Victims and Memories of their teenage

In many cases, it was not only the incest relationship that victims wanted to forget but they agreed on erasing all the memories of their abuser in their childhood and present life.

None of the victims, unfortunately, have seen a normal childhood because all victims were assaulted or raped in their teenage or in M2's case even before their teenage. M2 said, "I hope my childhood can come back but I blame my mother for everything she destroyed it by keeping me quiet and I can't forget it till my grave."

In Qasim's case, he is still confused about how he should deal with his paternal uncle and erase the memories of sexual assault.

The interviews concluded that due to a lack of therapies, none of the respondents were able to forget and wanted to erase their childhood for their entire life.

6.12 Factors Towards Incest Acceptance

There are many factors that play a vital role in incest acceptance other than patriarchal society and cultural settings.

Marukh said, “Ignorance, trusting them blindly and letting children live without parents for long period at any place whether it's grandparents’ house or any other relatives house. Cultural acceptance of marrying sons in their late 20s or 30s makes them sexually vulnerable which causes abuses around and sometimes within the household.”

Marukh’s statement makes a valid point that our social practice of marrying men of the house in their late 20s or 30s after they start earning a good amount makes them sexually impatience and active to the limit that they forget the boundaries between their family and incest cases appear.

While interviewing Rabia answered the question regarding acceptance of incest and said, “The only factor in my opinion is the avoiding, ignoring and careless behavior of our parents and the people around us towards the incest cases of their own children. It is the reason for an increased number of incest cases and the stress or depression women and also some boys face due to incest.”

She has faced extreme molestation from her maternal uncle, but no action was taken against him, same was the case with Maria where her paternal uncle was forgiven by her mother and that is why Maria thinks that incest was accepted in the form of ignoring it in her household.

Qasim says, “In my opinion, the only way of accepting an act is by ignoring its causes and effects and that’s what happens in case of incest and so I think the factors are all related to our cultural practices.”

6.13 Punishment for Incest Perpetrators according to the victim

As finding reveals that when respondents were asked about what punishment they would give to their abusers if it was up to them, this question was asked to see if they still hold grudges in their hearts and how much they are towards accepting their incestuous relationship.

As finding reveals that when Marukh was asked about punishing her paternal uncle and telling her that there is no separate section that deals with only incest-related cases she said, “Even if it was

up to me, I cannot punish him the way I wanted because of the relationship he had with my birth father and foster mother.”

When the researcher asked Maria about the punishment, she would give to her abuser she replied, “To be honest, if it was up to me, I would have given him only and only capital punishment, in the way that every single person of the area would see what he has done within his household which can prevent other men from doing this.”

While interviewing Rabia, she said that she doesn’t want any punishment for him because now he has his own family, and she wants to move on in her life too.

When the researcher asked Qasim and Yahya about the punishment, they both were confused and said they wouldn’t want any kind of punishment or to discuss this topic in public.

M2 was confident enough that she said, “Not only my uncle but my mother should also be punished because she kept me quiet.” She also added, “The one who says to keep quiet should also be punished in the same way as the abuser.”

This question helped to make a conclusion that in cases of incest acceptance and forgiveness is easier no one was interested to punish their abusers.

6.14 Difference Between Rape by a Stranger and Incestuous Relationship/Abuse

This was the question raised to observe if the victims see their abusers as their perpetrators only or do they have any kindness towards them due to the relation they have by blood and by birth.

When Bisma was questioned during her interview she said, “ You don't know the difference are you serious, the one who got raped doesn't have to see his or her abuser every day in front of their eyes but I have to see him every day in front of my eyes when he smiles and when he laughs in a taunting way seeing at me and when he gives me that gazing look is the worst thing which could ever happen to me in my own house.”

As the finding reveals that when M2 was questioned about the difference, she said, “ I don't think that there is much difference except that I as an incest victim had to see my abuser often without reacting which is a mental stress that could not be explained in words. But on the other hand, I

think people don't say to forgive our rapist who is a stranger or a stranger who has harassed an individual the way everyone says to forget and forgive the abuse it in the case of incest.”

As finding reveals that when Rabia was asked the same question during her interview, she said that it's easier to forgive when you don't know your abuser but when you know the person it's harder to forgive the urge to know about the abuser and why they wronged you in case of strangers is much more than in my case of incest.

6.15 Understanding of the word “Mahram” among victims

The acceptance of incest could be questioned if victims don't understand the concept of Mahram and Non-Mahram.

When researcher asked Bisma she said, “The male members of the family who are the protectors and women in the light of religion. I know that men with whom any sexual or intimate relationship or marrying them is haram in Islam are known as Mahram. Like my father, brother, grandfather, paternal and maternal uncles, and nephews.”

While interviewed M2 told that she was taking Quran classes when her mother told her about the marriage proposal which she rejected because she knew in Islam she cannot marry or have a sexual relationship with a man and his son at the same time. Her mother scolded her and ignored the reason she gave for rejecting the proposal and forced her into the marriage.

There was also a case where the victim was unclear about the concept of mahram and relations which are mentioned with respect to Mahram. Maria said, “I don't know, I think so my father my brother, or my husband will be my mahram.”

The understanding of concepts and limits which were made in a religious perspective towards incestuous relationships were discussed to observe if the victims understand the sensitivity of incestuous relationships or if are they culturally following the way towards acceptance of such immoral activities.

6.16 Prevention from Incestuous Relations

It was asked to understand whether the respondents want the incestuous culture to end or if they have accepted the occurrence of incestuous relations.

M2 said that if the laws of our country are strict enough and everyone is equally accountable in front of justice then the cases could be prevented. Whereas, Yahya said that it could be prevented if parents keep check and balance on their children and their daily activities.

Maria said, "I don't think so there is anything that should be done to prevent incest incidents except making strict laws and policies." But then I lack to understand what strong policies can do when the cases are left unreported and not discussed in public

Rabia in her interview said, "The only way according to me and my experience is that a mother should never let her children go alone or live alone with anyone no matter who it is paternal or maternal uncles, aunts or anyone else."

When discussed this question with Qasim, he remained silent for some time and then said, "Nothing can prevent incest until our parents don't start trusting their children more than following and obeying their cultural values and beliefs."

CHAPTER SEVEN

Mental and Physical Health Problems in Incest Victims

Different questions were asked to seek an understanding of the mental and physical health effects due to incestuous relationships of victims in the interviews while collecting the case studies. Participant observation also helped the researcher to conclude the personality and attitudes of victims while talking about their incestuous traumas. In this chapter, the researcher has explained different mental and physical issues and hurdles which were faced by victims due the incestuous relationship and trauma they faced. The stress and PTSD was higher among the victims of all age and sex.

7.1 Physical Issues

The most unfortunate case in terms of physical illness was of Bisma, Naima, M1, and M2.

In Bisma's case, she was repeatedly raped by her brother, and he left several bruises on her arms and legs. Her bruises gradually healed but the effect of rape on her internal body especially her reproductive parts was painful and caused irreversible damage to her.

Naima got pregnant by her maternal uncle and went for an abortion which caused many side effects on her reproductive organs, and she developed Polycystic Ovary syndrome (PCOS). Not only after pregnancy but also after the abortion her physical ability to perform daily tasks was disturbed and she remained unable to even walk for months. When she started to recover physically, her father found a marriage proposal for her and got her married to a man living in a village far from their city.

M1 also got raped by the least expected person in her life, her father raped her in repeated episodes and damaged her internal organs to the extreme that she couldn't hide it anymore from her mother. Her father didn't just repeatedly rape her but also left marks on her arms and neck which were visible.

The worst-case scenario was when M2 talked about what happened to her reproductive organs after she was raped at the age of ten. Her mother avoided taking her for the checkup in fear of

family's honor and due to lack of medical treatment her reproductive organs were destroyed completely, and she became infertile for the rest of her life.

7.2 Mental Issues

Mental and psychological issues were highlighted in every victim's case. During an interview, Maria said, "I had felt the mental illness for months when my paternal uncle used to blackmail me, and I have felt the most physical illness or physical pain when he forced himself on me. My mental illness was caused due to the blackmailing of my paternal uncle after he always tried to touch me in an inappropriate way and then says that if I would tell to anyone, he will put all the blame on me and the physical pain occurred when he tried to rape me when I was alone at my room and all the other women were out for the work. There are many effects of mental stress as I was not able to focus on my work and if I would talk about the physical pain, it caused a bruise contusion around my wrist."

Marukh in her interview said, "Whenever I lived alone at my grandmother's house my paternal uncle had an approach to reach out and harass me, it kept me mentally disturbed for weeks and months and lasts for years."

Yahya said that "The guilt of sexually exploiting my younger sister kept me more stressed and anxious than the depression of being sexually assaulted by my elder sister because it ended in a consensual relationship between us whereas my younger sister never gave her consent to me. The childhood trauma affected me in such a way that I started to think that every woman is like my elder sister, and I forget how to honor and respect women and the relations around me."

Taking about mental stress and personality disorders, Rabia and Qasim agreed that the incestuous traumas changed their personalities and attitude toward everyone. They started to remain silent and gradually they changed from happy friendly and social beings to an introvert who no longer likes family gatherings or making friends.

7.3 Visit to the Doctor

Unfortunately, none of the victims went to the doctor after being sexually assaulted. The only respondent who went was Naima, for abortion. M2 visited doctors after years passed and still, the doctor was able to diagnose that she went through some sexual activity before her menarche.

Every other participant denied and ignored the question asked about visiting a doctor for their mental and physical and especially reproductive health.

7.4 Therapy Sessions

In the age of modern technology and living in developing cities like Lahore and Islamabad, none of the respondents ever visited any therapist for personality development or to discuss their trauma in detail. Unfortunately, they were unable to visit the therapist, some due to societal pressure and some due to hiding the truth within themselves due to the blackmailing and their family's honor.

7.5 Future Planning

As the findings reveal, when researcher asked every respondent about their future plans to understand whether they are mentally ready to move on in their lives or if they are still stuck in their childhood traumas.

It was a relief to know that each one of them had some plans for their future and if they didn't forget what happened, still they were trying their best to cope as much as they can on their own with their histories of incest.

Marukh wanted to live as a happy wife and mother in her household, whereas Maria wanted to open her own beauty salon to support girls from the lower class, Bisma wanted to complete her studies and become a professor. Yahya is a father to three children and works as a driver. Naima got married in the village and never came back or contacted her family. Rabia is also a housewife with two beautiful children and an understanding husband. M2 lives in Makkah, Saudi Arabia now works there. M1 still works as a housemaid in Islamabad. Qasim is a teacher in a well-reputed school in Lahore.

CHAPTER EIGHT

In this chapter, the researcher has concluded the study by giving a brief summary of the study and concluding the study with some important points in the study. The summary also consists of the explanation of victims according to their ages, psycho-physical support and moral support by friends and family in the tables. This chapter includes annexure followed by incest related news in different national and international news platforms, newspaper, news channel and internet. It also consists of some Pakistani dramas which were made on the context of incestuous relationships. The chapter is concluded with the references used to gather the data for this study.

8.1 Summary

Incest is a complex phenomenon that is influenced by social, cultural, and familial factors. It is prohibited in many contemporary civilizations due to cultural norms and moral standards. This study examines the effect of culture and authoritarianism on the social acceptability of incestuous relationships and its impacts on its victims, including mental and physical health issues. Risk factors include parental substance abuse, family dissolution, and mental illness, as well as poor communication, inadequate parenting skills, and a lack of emotional and social support.

Child labor exploitation occurs when a parent forces their child to work for domestic expenses against their will. Incest has been a closely guarded secret for centuries and is associated with severe social and psychological consequences. Cultural factors, such as the control of sexual behavior and relationships, the normalization of sexual abuse and violence, and the normalization of close-knit families, have been widely criticized for contributing to incest. In Pakistan, sexual assaults against women and children have recently attained pandemic proportions. Incestuous sexual abuse, incestuous rape, or simply "incest" are terms used to characterize these situations, which are typically committed against very young children, particularly minor girls, and by someone in a trusted position of authority.

Psychological repercussions and social stigma associated with incest are significantly more severe than those associated with stranger or acquaintance rape. The study investigated the cultural and patriarchal aspects of incestuous relationship acceptance in Punjabi families. The majority of survivors believed their father was the sole decision-maker for their families, while 3/7 disclosed their incestuous relationship to a non-family member. The patriarchal advantage given to men and

the superiority accorded to men in their respective cultures were the primary factors that encouraged abusers to commit incest.

Victims view men as invulnerable and fearless, while women attribute the disparate upbringing of men and women to their society and environment. Physical and mental health was not a concern for incest victims or their families, including Naima visiting a doctor for an abortion, while everyone else denied and ignored the query. Fortunately, all of the respondents have future plans.

The age-wise description of Incest Victims is given in the following table

Table: 8.1 Age-Wise Incest Victim Targeted in Research

Age (In years)	No. of Incest Victims
16-20	3
21-30	4
30-35	2

Source: Researcher

Table: 8.2 Psycho-Social Response of Victims

Symptoms	Response of the Incest Victims
Anxiety/ Stress	In all case studies
Fear of being abused again	In 4/9 cases
Depression/ Grief	In all case studies
Hopelessness/ Helplessness	In the majority of the case studies

Source: Field Research

Table: 8.3 Moral Support to Incest Victims

Moral Support	Incest Victims
Family/Relatives	Ignored the need for medical assistance and therapy sessions for the victim's betterment and forced the victim to stay quiet in most cases.

Friends	Kept the reality hidden from their friends and provided emotional support.
Teachers	Adopted empathic behavior toward the victims
Employees	Supported the victims emotionally and financially also helped the victims to become independent.

Source: Field Research

8.2 Conclusion

Incest is a complex and multifaceted phenomenon in Pakistan that requires a multidisciplinary approach involving researchers, healthcare professionals, policymakers, and community leaders. Culture plays a significant role in shaping our comprehension of incest and how it influences the prevalence of incest in a given society. Incest is more prevalent in patriarchal societies with high rates of gender inequality and control over female sexuality. Religion has significantly influenced attitudes towards incest and the regulation of intimate relationships. Religious doctrines and practices can influence attitudes towards incest, but they are not the only factor.

In forming attitudes towards incest, social and cultural factors also play a significant role. Incestuous relationships should be discouraged and prohibited in all societies. The Islamic prohibition on incest is grounded in the explicit teachings of the Quran and Hadiths and has significant ramifications for Muslim societies. In Pakistan, the incidence of incest is heavily influenced by cultural norms and values, family dysfunction and conflict, and individual psychological factors such as trauma, melancholy, and anxiety. Incest can have severe psychological and social effects on victims and their families, including depression, anxiety, post-traumatic stress disorder (PTSD), and substance misuse.

This study focused on nine case studies to understand the role and impact of culture and patriarchy on incest relations. 26 participants were selected for in-depth interviews, 9 of whom were victims of incest relations and 8 were first-person victims informed about the incidents, and nine were the people interviewed in the informal ways to gather information and their perspective on the topic.

Incest is a traumatic form of abuse that can have detrimental effects on mental health, including an increased risk of suicidal thoughts and behaviors. To reduce the risk of suicidal ideation and behavior, victims of incest should receive appropriate mental health support and treatment. In Pakistan, incest is a serious crime that is prohibited by law. Studies of incestuous families indicate a high prevalence of marital discord and sexual estrangement between the parents. Fathers are typically able to compel sexual contact from their wives, even in extremely troubled marriages.

The evolutionary viewpoint on incest provides a framework for understanding the origins and purpose of the prohibition, while the social constructionist viewpoint emphasizes the cultural and social factors that influence our understanding of incest. Psychoanalytic theory emphasizes the importance of addressing the underlying psychological conflicts and traumas that may be motivating abusive behavior, as well as the possibility of behavior modification through psychoanalytic intervention. Attachment-based interventions and trauma-focused therapy may be especially effective at treating the psychological effects of incest. Research suggests that perpetrators of incestuous behavior may have themselves experienced maltreatment, suggesting that the behavior may be learned through socialization. Interventions that focus on altering abusive behavior patterns and fostering healthy relationships may be effective in preventing the commission of incest.

During the study, the researcher noticed that the victims did not receive sufficient moral and emotional support from their families and other acquaintances. The majority of victims were not persuaded to report their incestuous relationships to the police or visit their gynecologists for a checkup. The researcher maintained a positive and optimistic outlook on the behavior of the victim's family, relatives, and acquaintances, and posed identical questions to both victims and those who could be counted on.

Families from rural areas or lower social strata reacted differently in Lahore and Islamabad. The study found that families who adhered to their traditional and cultural conventions were less likely to disclose instances of incestuous rape. Victims from respectable families did not believe it was appropriate to discuss the traumatic experiences they endured as children with their relatives, especially their parents. The only distinguishing feature was their mother's passive or nonexistent involvement in family issues, and the incessant recall of the victim's traumatic experience due to the callous and malevolent actions of sympathizers. The researcher believes that it would have

been possible for the victims to have exhibited a different pattern of behavior if they had access to therapeutic procedures and medical treatments.

Victims felt most comfortable discussing their case with a trusted individual, such as the owner of a beauty salon or the house helper of a house helper. One male victim said he had the ability to stop incestuous acts but chose to participate in them himself. The researcher observed that victims of incest were more likely to receive assistance and compassion from non-relatives than from their own family members. Deep Dive Interviews were conducted to capture the necessary information. Nine respondents had been involved in incestuous relationships, while eight were the first to receive information. An interview guide was developed for victims and one for those providing support.

ANNEXURE

Here, the researcher has attached news, NGO reports and Pakistani drama serial based on incest relationship.

Figure 8.1



13

Figure 8.2



14

¹³ Drama Serial Udaari, Incest Relationship between stepfather and stepdaughter.

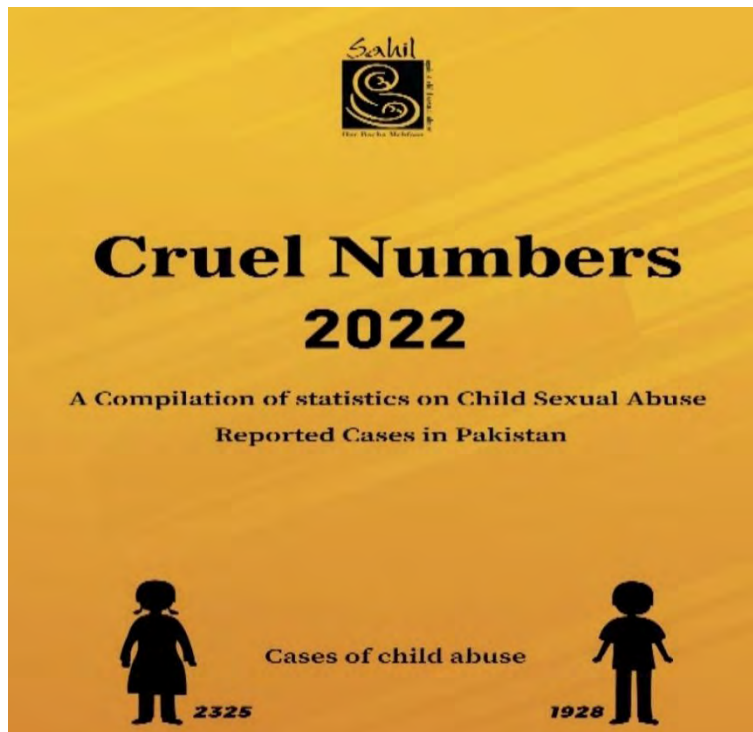
¹⁴ Drama serial Dar si Jati hai Sila, mother and daughter are being harassed by same family member.

Figure 8.3



15

Figure 8.4



16

¹⁵ Drama serial Pyar ke Sadqay, Same person harasses his stepdaughter and daughter-in-law.

¹⁶ Cruel Numbers, Report by Sahil Organization 2022.

Figure 8.5



Figure 8.6

Sahiwal Police on Saturday arrested a man for alleging raping his daughter at village 155/9. — AP/File

SAHIWAL: Kameer Police on Saturday arrested a man for alleging raping his daughter at village 155/9.

Police have registered a case 137/21 under PPC 376 on the complaint of victim's brother 'A'.

Suspect 'K' is a daily wager and has three sons and as many daughters.

Police 15 received a call from the complainant who alleged that his father escaped after raping his 15-year-old sister.

dawn.com

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¹⁷ News on Incest by news channel, Lahore Rung.

¹⁸ News reported on incest by newspaper, Dawn

Figure 8.7



19

Figure 8.8



20

¹⁹ News reported on incest by newspaper, The Current

²⁰ News reported on incest by newspaper, Voicepk.net

Figure 8.9



12-12-2021 08:00 AM	6	قائد سے رہائی کی جرم بوقت	قائد سے رہائی کی جرم بوقت	11-12-2021 11:49 PM	6
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 (ابتدائی اطلاع دینے کے لیے درج کریں)
 خدمت جناب SHO صاحب قاضی کوٹ راولپنڈی ضلع قصور درخواست برائے اندراج مقدمہ بر خلاف محمد ارشد ولد عبدالحمید قوم جٹ سنگھ بلو کے ضلع قصور جناب عالی کی گزارش ہے کہ
 سائلہ اقرابہ بی بی ذوج محمد مصطفیٰ بھگت والی بھارتی بلو کے کی رہائشی ہے اس کے مورخہ 10.12.21ء کو مغرب کی نماز سے تھوڑی دیر قبل اپنے خاوند کے ہمراہ قبرستان دعاء کے لیے جاری تھی کہ
 راستے میں میرا والد محمد ارشد ماجس نے کہا کہ اپنے خاوند کو قبرستان جانے دو اور دیکھو میری ضروری بات سنو اور مجھے اپنی حویلی لے گیا میں اس وقت اپنے موٹار پر بات کر رہی تھی کہ اس
 نے ظلم نے مجھے زبردستی چھاپائی پر گر آیا اور زنا کرنا شروع دیا میں نے کافی بچنے کی کوشش بھی کی لیکن نہ فتح سکی دوران اسی دوران جب اس نے چھوڑا تو میری ناگھنسی گھدی ہو چکی تھی اور
 میری شہوار پر بھی موجود ہیں میرے چلانے پر بھی کوئی نہ آیا اس سے قبل بھی کئی بار میرے باپ نے ایسا کیا ہے میں اپنے تمام رشتہ داروں کو بتا چکی ہوں میری کسی نے مدد نہ کی جس پر
 میں نے سرنے کی خودکشی کی بھی کوشش کی بجلی سے سرنے کی بھی کوشش کی لیکن نہ ہو سکا میرا باپ اس فعل سے باز نہ آتا ہے اور مجھے بلیک میل کرتا ہے کہ میں تمہیں بدنام کروں گا
 جناب اپ میں مجبور ہو کر تمہارے آئی ہوں قانونی کارروائی کی جانے اور مجھے انصاف و تحفظ دیا جائے۔ لیکن انکو ملتا سائلہ اقرابہ بی بی ذوج محمد مصطفیٰ بھگت والی کوٹ راولپنڈی ضلع
 قصور مذکورہ الزامات اس وقت ایک تحریری درخواست الزام مستفیض مندرجہ بالا خانہ نمبر 2 بٹری اندراج مقدمہ قائد پر موصول ہوئی جو مضمون درخواست سردست صورت جرم مندرجہ
 بالا قائد نمبر 3 پائی جا کر رپورٹ ابتدائی بداجرم مذکور مرتب کر کے مشن پولیس بٹری ضلعیتش بدست محمد عارف 612/HC مقبلمر ارشد 134-SI/SA ارسال ہے۔ جناب SHO صاحب کو
 حالات مقدمہ سے آگاہ کیا گیا ہے۔

فرزند علی
 ASI
 11-12-2021

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21 Victim who was raped by her father giving interview.
 22 FIR by the victim against her father.

Figure 8.10



²³ The mother and victim who was raped by her father.

²⁴ The abuser who raped his daughter.

GLOSSARY

Word	Meaning
Criminal Activity	An act committed by violating the laws and in the consequence the punishment is convicted by the court.
Non-Consensual	An act in which the one or more people involved are not agreed.
Consensual	An act in which all involved individuals are agreed upon.
Anthropological Sources	First-hand records of a particular culture, event, or time period.
Repercussions	An unwelcome or unintended consequences of an event or an action.
Offender	An individual who commits a criminal activity.
Trauma	Severe emotional shock or pain caused by an upsetting experience.
Depression	Chronic Feeling of sadness, emptiness or unable to feel joy and pleasure for no apparent reason.
Anxiety	Body's natural respond to stress which causes fear and uneasiness.
Prejudice	Disliking an individual due to race, sex, religion, etc.
Exacerbate	Making a tough situation even worse.
Frowned	An expression of displeasure.
Exploitation	An act of abusing or victimizing an individual.
Prostitution	An act of sexual relations for the sake of money.
Sexually Assaulted	Sexually touching an individual without that person's consent.
Normalization	Process of returning something into the normal state.
Compassion	Take an action to help others after recognizing the suffering of others.
Transgression	Illegal act or an offence.
Contamination	Polluting or poisoning a substance to make it impure.
Consanguineous	Individuals related by blood.
Ramifications	Unwelcome consequences of an act.
Jeopardized	To put someone in a situation of danger of loss, harm, or failure.
Hallmark	Stamp of authenticity.
Imprisonment	The state of confinement.
Proximity	Nearness or Closeness.

ABBREVIATIONS

STDs.	Sexually Transmitted Diseases
PTSD	Post Trauma Stress Disorder
UNICEF	United Nations Children Fund
STI	Sexually Transmitted Disease
HIV	Human Immunodeficiency
CBT	Cognitive Behavior Therapy
DBT	Dialectical Behavior Therapy
EDMR	Eye Movement Desensitization and Reprocessing
HRCP	Humans Right Commission of Pakistan
VAW	Violence Against Women
NGO	Non-Governmental Organization
WAR	War Against Rape
PPC	Pakistan Penal Code
CEDAW	Convention on Elimination of All forms of Discrimination Against Women
NCSW	Nation Commission on the Status of Women
C-PTSD	Complex Post Trauma Stress Disorder
PhD	Doctor of Philosophy
PCOS	Polycystic Ovary Syndrome

INTERVIEW GUIDE FOR INCEST VICTIM

This interview guide is created to conduct interviews with the victims of incest relations to know the hidden realities of incest relations and the role of culture towards acceptance in this act of extreme crime, along with other objectives, keeping in mind the privacy and confidentiality of the respondent.

Name: _____

Age: _____

Sex: _____

Qualification: _____

Area: _____

Marital Status: _____

Occupation: _____

No. of Children: _____

1. How is your present life going?
2. Who is/was the breadwinner of your family?
3. Who takes all decisions in the family?
4. What do you miss the most from your past?
5. How was your childhood?
6. Which thing you don't want to remember about your past?
7. When did you feel the most physical or mental illness?
8. How was the illness/hurt caused?
9. Are there any effects of the hurt?
10. Had you visited any Doctor?
11. Who was the first person you talked about your pain?
12. Did you spoke about it?, If not, then what was the factor which stopped you?
13. Who is the most uncomfortable person to be around in your family?
14. Whom do you trust the most in your family?
15. Which was the leading factor in your opinion to give strength to your abuser?
16. What was your age at the time of incident?
17. Were you able to resist? If yes, then how?
18. What in your opinion was the reason behind victimizing you and not anyone else?

19. Where were other family members?
20. Who would be believed by everyone in your opinion, you, or your abuser?
21. What factors in your opinion plays their role towards acceptance of incest?
22. Do you think it's as easy as it was in your case in any family from any cultural background?
23. If it was up to you, what legal punishment would you give to the incest perpetrator?
24. Is there any need of making law/policy specifically on Incest?
25. What in your opinion is different between rape and incestuous abuse/sexual relationship?
26. What in your opinion is the easiest and safest type of abuse for any abuser?
27. What is your understanding of the word "Mahram"?
28. In a society where women would be more powerful and controls everything, do you think that the violence ratio would be the same?
29. In your opinion what should be done to prevent incest incidents?
30. Do you hate your abuser?
31. Who do you think is the weakest family member regarding the status and living standards in your family?
32. How do you see the society and men of the society?
33. Would you trust the relationships of your children with their internal and external family?
34. Why do you think men tries or conduct incest relationship?
35. What do you want to do in your upcoming life?
36. What is the one thing you wish to happen immediately?

INTERVIEW GUIDE FOR FAMILY MEMBER

This interview guide is created to conduct interviews from the family member of the victim of incest relations to know the hidden realities of incest relations within the family, how family members are affected and the role of culture towards acceptance in this act of extreme crime, along with other objectives, keeping in mind the privacy and confidentiality of the respondent.

Name: _____

Age: _____

Sex: _____

Qualification: _____

Area: _____

Family Type: _____

Relation with Survivor: _____

1. Who is/was the breadwinner of your family?
2. Who takes all decisions in the family?
3. How close the victim is to you?
4. What kind of bond do you both share??
5. How was he/she in childhood?
6. To whom did he/she talk about the abuse before telling other family members?
7. What changed him/her the most?
8. How was the family affected from the incident?
9. How long did he/she remain silent and why?
10. How did he/she cope up with the incident?
11. What was the major change in his/her personality after the incident?
12. Which was the leading factor in your opinion to give strength to your abuser?
13. What in your opinion was the reason behind victimizing the survivor and not anyone else?
14. Why and how were another family member not aware of what was happening?
15. Who would you have believed in the first stance, survivor, or the abuser?
16. What factors in your opinion plays their role towards acceptance of incest?

17. Do you think it's as easy as it was in your family's case in any family from any cultural background to conduct this act of crime?
18. If it was up to you, what legal punishment would you give to the incest perpetrator?
19. Is there any need of making law/policy specifically on Incest?
20. What in your opinion is different between rape and incestuous abuse/sexual relationship?
21. What in your opinion is the easiest and safest type of abuse for any abuser?
22. What is your understanding of the word "Mahram"?
23. In a society where women would be more powerful and control everything, do you think that the violence ratio would be the same?
24. In your opinion what should be done to prevent incest incidents?
25. Do you hate the perpetrator of the survivor?
26. Who do you think is the weakest family member regarding the status and living standards in your family?
27. How do you see the society and men of the society?
28. Would you trust the relationships of your children with their internal and external family?
29. Why do you think men try or conduct incest relationship?
30. What do you want for the survivor's upcoming life?
31. Do you want the abuser to go through all legal actions against rape or attempt to sexual assault/ harassment?

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