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A PHILOSOPHICAL REFLECTION ON INCEST IN ANGOLA

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Abstract: Within the scope of the discussion of incest in the Angolan reality, which continues to be a taboo nowadays within families, thus contributing to the rescue of moral values, to the improvement of families and the quality of life among straight-line relatives And not only. The topic is very important, since there is a need to increase the voices of those who defend the end of this type of practice. what position different sectors of the national mentality assume. It provides for the promotion of moral values, harmony between families. Philosophy has questioned this phenomenon that is growing day after day among Angolan families and causing psychological, behavioral and even physical problems. The purpose of this article is to reflect on incest in Angola in the philosophical aspect, with a view to providing measures to reduce its practice in Angolan families. The problem of incest is not just a problem of the African continent or Angola, it is a general problem that is observed in different latitudes, being even a global problem. As for the Methodology, with this work, from the point of view of Philosophy, I intend to make our contribution towards the study and understanding of this problem, which is Incest, its causes, consequences and forms of intervention in the awareness of society in the sense of its elimination as a harmful practice.

Keywords: Incest, Reflection, Philosophy, Angola.

INTRODUCTION

This article borders on the existence of the practice of incest in Angolan society and around the world, an attitude that can jeopardize the balance within world families and in particular Angolan ones, as it is a practice that is not in line with the values of local communities., especially when it comes to father-daughter or mother-son relationship.

It is the intention of the present work to draw the attention of thinkers, scholars, families, and particularly of the new generation, regarding the consequences of incest.

The present work is a philosophical reflection on incest, with a view to presenting a firm position of reflection on its disadvantages, but under a deep reflection on its roots and motivations.

INCEST CONCEPT

Cohen & Gobbetti (2016, p. 1) refer to the concept of incest as an act closely associated with the prohibition of practices that tarnish and make the good family environment increasingly complicated, this practice is present in almost all of their societies and that is reprehensible, it seems like noticing within societies little or nothing is said about these practices, making it a taboo, and this lack of disclosure and debates on the subject, causes oblivion if you can say this theme that in a way stains the societies.

In the view of Cohen & Gobbetti (2016, p. 1) As families are destructive in the event of incest, society has been avoiding accepting some practices that are not configured in a safe environment. For this purpose, when such a case occurs, families try to keep secrets, in the same way that society finds it difficult to look with favor on this practice that tarnishes the good environment and creates social problems.

The prohibition of incest has been considered very old in society and cultures, incest is putting barriers within groups so that the spouses are not from the same lineage or from the same family of straight line, and it has allowed the relationship with more distant people. of your group, and within the social groups, rules are created for consanguineous relatives. This way, incest is understood as the driving element that made humanity pass

from the natural to the cultural state. Campo, Gomes & Godoy (2016, p. 253, 254).

Theories on the biological side affirm incest as an innate horror that can be the natural protection against the evils resulting from the crossing of people or relatives of a straight or endogamous line. It is known that this inbreeding can bring or take with it serious problems and decrease the variability of genes. But this can manifest itself in both hereditary diseases and beneficial traits. In addition to these problems, genetic similarities can extend to the entire family, as in a group of a certain geographic location. Another aspect that reinforces the non-importance of consanguinity is the prohibition of marriage between relatives of the same lineage or group. Gobbetti (2016, p. 1).

From the perspective of Gobbetti (2016, P. 1, 2) In the possibility of the occurrence of incestuous relationships being biologically denied, these would not need to be prohibited by social laws, that is, the issues do not go through biological elements but through social and cultural elements. These theories prioritize the importance of exogamy, as it increases in the family and makes possible a more cooperative and democratic system.

OEDIPUS COMPLEX

We know that the Oedipus complex emerged from a Greek myth on which Freud was based to explain the interaction between desire and identifications that lead to a good or bad result, as a consequence of the crossing of family group members who are different and belong to social classes. distinct and that, in a way, are prohibited. Based on this position, the man behaves as a man and the woman as a woman Fiorini, (2014).

Fiorini (2014, p.48) believes that” the Oedipus complex is seen by some authors as a myth; by others, as a complex, a model or a structure. We emphasize that the Oedipus

myth is also a narrative that refers to an imaginary, individual and collective, with symbolizing effects”.

There are several theories that support and defend and are observed in hospital and people who often suffer abuse, remember what they go through during these. As they are seduced and this is often done by words, threats, gestures, and coerced, and in other ways that the aggressor finds to do it and can suffer for the adult person who is doing the same or another Costa, (2007, P. 2).

For Costa (2007, p.1) “Then it is the association between an unconscious fantasy and an external event (seduction) that produces a pathogenic and disturbing effect, and that this association is responsible for the feeling of guilt, Costa(2007,p.3) “states that this way, the theory of seduction gave way to the theory of the Oedipus complex/ development of infantile sexuality, Costa (2007, p.5) goes even further to take and believe that many of the reports that families receive from children fall into discredit, in terms of psychoanalysis, when a child begins very early to have sexual intercourse behavior made with objects and adults see it and don’t correct it, they think that this child, because he already has this type of attitude and is making fantasies with his brothers or sisters, and other straight-line relatives, ends up being a potential liar in the eyes of the family and this way causes abuse if it happens, this means that the minor has seduced the adult into such behavior.

We see created and formulated and we believe and recognize that nowadays incest is not only provoked by adults, but there are children who also create favorable environments for adults to see them as prey. It is also seen that some characteristics of psychoanalysis are undeniable and the message is often misunderstood and misrepresented, which in a way contributes

to feeding and creating skepticism to adults when a child sees them talking about being abused or being molested. by an adult, many families do not believe in their minor children and blame them for certain practices caused by adults and think it is an offense to the adult in question, instead of calling attention to the adult, they punish children without ascertaining the real causes. Costa (2007, p. 5).

According to Fiorini (2014, p. 49)” With any of these explanations, the Oedipal resolution indicates the heterosexual choice of the object, within the scope of drive unification, access to exogamy and the formation of the superogo”.

APPLIED ETHICS

Applied ethics is valid for ethical problems that take different directions. It talks about what ethical norms are, in the possibility of solving day-to-day issues. Applied ethics meets what it is, starting from small relationships, it establishes bases of rational justification for what a person does in relation to his actions. In this aspect, the link between means and end can be justified, coming from a very well-argued judgment of values and enabling a happy and fair life without harming others. The idea is attractive, in the sense of being able to count on the subject who is committed to good deeds, spreading to the whole world in the plane of duty. Ferreira (2010, p. 26). It is true that man has always been concerned with morality, but in the 20th century, it became the center of all discussions, all because there was a lot of loss of values within families, the problem of reflection in this type of theme and all the horrors of wars and the development of societies and groups, which present an individual incapable of thinking about the relationship with others of the same group. Ferreira (2010, p. 26).

The term moral comes from ethos, which

is a Latin word meaning mores that has to do with custom. Its action is situated in historical time, a mark of change in values, as the world develops, values change and habits are transformed. What people accept for a long time can change over time and new ways of looking at social norms, this is part of the personality and character of change. Ferreira (2010, p. 22).

Ethics applied to moral values seeks to value the action of the individual towards the other, in a situation that demands that a certain person is at risk and must be protected at that moment. If for any reason we see an individual at risk, in a situation that we can save and protect, we must act quickly without taking into account the habits and customs that have been transmitted to us in the family. The conflicts and delusions when we apply them to duty to life the place and positioning can be tragic if the place we apply them clashes with the choices we made. Euthanasia, the cloning of the environment and protection of life and good behavior in a certain period of time, allows applied ethics to build traditional ethics with regard to the behavior of the person. Ferreira, (2010, p 30 and 31).

Verification and arguments about value judgments in the action of a subject in society, when facing conflicts and dilemmas, which requires an understanding of ethics. this understanding turns in the relation of the free subject, facing the rules of society. The requirement to observe these rules that have been established in the action of the individual who lives with other people. The simple observance of the rules that are lived, these rules do not guarantee the understanding of the action of the subject, since the law cannot be above that subject. It needs to be internalized and justified, in order to open up possibilities for the exercise of man's own freedom. Ferreira (2010, p. 18).

When we demand the verification and

justification of moral action, it makes us reflect on the current lack of understanding of the current tradition, with regard to the dwelling of the human being in his process of construction and reconstruction of the subject's action with the other. Thus, it was possible to establish a learning process that the reflections around the relationship of an individual in relation to the other, evaluated by the possibility of an ethical action in the face of dilemmas and conflicts of this practical ethics that is increasingly deteriorating in the families from all over the world, according to the values that are wanted within today's society Ferreira (2010, p. 18).

EUTHANASIA

Campos, Ribeiro, Martins, Pacheco, Donato, Nolasco & Santana (2013, p. 2) the authors in question address the word euthanasia comes from the Greek, it is defined as a "good death" or "dignified death". From a medical point of view, it has been differentiated into three categories.

Talking about euthanasia is fundamental to talk about ethics. Which we can say is the set of values, which is established by measure of social agreements and ends up being seen as a standard to be followed by society (Campos, Ribeiro, Martins, Pacheco, Donato, Nolasco & Santana (2013, p. 8) This element makes a solid model inherent to the person, and that they can live by obeying these norms that end up giving peace to society (Campos, Ribeiro, Martins, Pacheco, Donato, Nolasco & Santana (2013, p. 8).

According to the authors (Campos, Ribeiro, Martins, Pacheco, Donato, Nolasco & Santana (2013, p. 9). In relation to habits, which are followed by observation to conclude social ethics, it can be said that the same are in constant change and progress. To conclude that a behavior is ethical or not, one must first locate it in time and space. Today,

ethics can still change depending on the individual's area of action at work, speaking of professional ethics or professional deontology.

HISTORICAL REFERENCES ON INCEST

Incest is offered as a taboo, they come to explain, to denigrate, it is seen as something bad. The family, in turn, is the space that must be taken into account, with power relations, labels, norms, a sacred dogma. The solutions for the connection between incest and family the main foundation of this study, which is to reflect on the return of the element that is incest, to seek to fit it into the historical and family studies that have emerged today, because it has just been a problem of society and that we have for being studied and defined as sexual violence. It must be remembered that this problem is separable, as it is a problem of the texture of family relationships that, within families, occur in certain cases more in an isolated way. Solano, Queiroz, Carvalho, Timóteo & Monteiro (2009, p. 602).

For Campo, Gomes & Gody (2016, p. 268) In the Brazilian social reality, incest was common, as the documentation attests. In the cases studied, mentioned below, the violence found in Lusitanian novels is reproduced in the most common colors of the population's daily life. Let's see.

Valadares (2015, p. 256) states that the studies made and in-depth, Friedrich Engels, in 1884, and with the discoveries of Lewis Henry Morgan's field of study, points out that the kinship relationships that many peoples used and use specific cases savages, barbarians who lived in America, Asia, Africa and Australia were not compatible with the kinship relationships used by civilized societies, those who had writing that specifically occupied Europe.

BIOLOGICAL AND CULTURAL FACTORS: THE ISSUE OF INCEST PROHIBITION

The prohibition of incest proves once again that man from a very early age gave greater value to morals and ethics to the detriment of values that tarnish society, this time he chose to value the good customs of the group at the expense of his desire. In this perspective, the way he found in order to enforce the customs that keep together and remain in society. Valadares (2015, p. 263). In this aspect, it becomes imperative to ask about the obstacles that are placed in sexual relations between members of a straight line or those who have the same blood if sexual relations between them causes damage and breaks the customs that current families and society, through the advances and breaking of emerging models based on family law linked to parental relationships and the genetics of family members. Valadares (2015, p. 264).

Of the various prohibitions that incest has suffered over the years in the most varied society to the present day, among people from various social groups, there is a need to leave the pleasures of each person to maintain the cohesion of groups. For that in blood relations, in antiquity they represented the importance and capacity that each member had within the family to maintain a good relationship and reduce incest. Valadares (2015, p. 270).

In order to value the prohibition of incest and the permanence of the customs and habits of the social over the reigning natural, such prohibitions must be analyzed based on today's social rules, so that they are allowed, coherent and satisfy the objectives of maintaining the cohesion of the groups. It is also possible to improve and maintain a healthy coexistence among the members of the group, thus enabling well-being within the current social principles and values. This way, it will consolidate and maintain a union

between the members of the group. Valadares (2015, p. 270).

For Sigmund Freud, the reason for the incest that societies have suffered over time and the way in which the relationship between father and son happens, he analyzed the behavior of ancient and primitive men. When studying the Totem and Taboo, Freud used the totemic system as a kind of metaphor to explain the relationship between father and children as well as the need for a law that prohibits all kinds of behavior that tarnish the family, on the part of the father for the psychic structuring. son Valadares (2015, p. 261).

As much for Claude Lévi-Strauss, Freud came to the conclusion that incest is a rule that is lived in all cultures; however, it was created by cultures, and has been present since the emergence of social groups, that is, since the beginnings of society. In Freud's view, in every law there is a desire that opposes it, since there is no need to prohibit behavior that no one wants to do. In the case of the prohibition of incest, he opposes that the human being chose to give up his individual desire in favor of maintaining life in society. However, the modalities of these prohibitions, which would lead to the maintenance of group life, have always been manipulated according to the society in question. Valadares (2015, p. 263).

INCEST IN THE ANGOLAN REALITY

The Angolan reality registers many cases of incest, so it is a subject that must be discussed by intellectuals, but also by other sectors of society.

This is the case of brothers in the Province of Huíla Aurélio Augusto, 32 years old, and of Laurinda Catumbo Aurélio, 22. This house is leaving the Province and the Municipality of Matala in particular astonished. The sister lived with her brother from an early age, the

latter after the end of his first marriage, and already maintaining a relationship with her sister, she decided to formalize the incestuous relationship that society is condemning and that the issue is being discussed by the municipal authorities and not only.

In the Nyaneka Humbi culture, marriage involving cousins is common, a relationship often prepared by the close relatives themselves, but the union between brothers is condemned in this culture.

20-year-old Fifi, resident in the municipality of Cacuaco in Luanda, maintains an incestuous relationship with her 18-year-old sister Dodó and this relationship was in secret and that it already went back three (3) years and during this period she became pregnant. The family realized the situation and that they tried to hide but ended up revealing the act. The relatives claim that the author is under the influence of witchcraft and that the parents did not want to believe it, since the person responsible for the act always took care of the siblings in the absence of the parents.

In search of the main motivations that led to the practice of such acts, Young Fifi stated that he does not know the reasons that led them to carry out such practices, and to commit such a negative practice that tarnishes his image and that of his sister, parents, family and wife once that he already has one. The author says that he will repair the mistake that makes him lose the good image that his parents had of him and the whole society.

From the cases described above, it is clear that in Angola there are many cases of incest, which in a way concerns society, but also intellectuals. For philosophers, it raises a reflection on the cultural values shared between the various Angolan communities. From the axiological point of view, Incest overrides the defense of national cultural

values, based on the sacredness of blood ties between close relatives.

POSITION OF SOME ANGOLAN SECTORS ON THE PRACTICE OF INCEST

For sociologists, Incest takes away prestige to the social profile of those involved. For sociologist Carlos Alberto Tito, there are numerous causes that can motivate these practices, such as economic and social inequalities, drug use and unemployment. The same argues that these practices discredit those involved and break with the conservatism typical of Angolan culture.

In the view of psychologist Quintas Miúdo Sempieca, he classifies these authors as psychopaths or mentally ill individuals who practice these actions to their relatives, leaving serious problems and sometimes difficult to remedy.

Seventh-day Adventist Church pastor Innocent Isaac made reference to the Bible to quote “Leviticus 18:6-18, and clearly mentions the sexual relationship of kinship with uncle or aunt, first degree relatives as an abomination before the Lord (God) “. He goes even further, saying that in addition to this relationship violating a biblical principle “we also have a biological factor, that is, blood ties, since a pregnancy arising from incest jeopardizes the life of the mother and the baby, as a result of their consanguinity”.

Virgílio Catalaio, in charge and coordinator of the Human Rights Nucleus in the municipality of Matala, granted an interview, informed that the unprecedented case had already been handed over to the traditional authorities of the municipality, that is, to the great Soba João Tchitala who informed that a ritual would be carried out specific to undo these practices between siblings and that this type of marriage has no sequel. Trying to obtain some information

from the incestuous, no response was obtained from the victims, remaining silent.

The Huambo Provincial Directorate for the Family and Promotion of Women revealed several cases of incest in 2017, between father and daughters and between brothers or straight-line relatives. During her intervention in an activity that took place in the city of Huambo, the official said that these are the first to see the public, that is to say that people have gained courage and will stop giving cover to this anti-social behavior, which tramples on the principles of Angolan culture. The official expressed the need for reinforcement and collaboration in the fight against these practices.

The Director also said that it was possible to devise strategies in order to fight this evil together. It consists of the strategy, the holding of lectures, Family Counseling, and that the first signs of these practices must be taken into account.

Dialogue, respect and love for others will be constant during the lectures to be given by the members.

From a philosophical point of view, reflection on the way of being of Angolans distances this type of practice, since the deep values of Angolan communities do not match the practice of incest.

Human reasoning does not defend this type of practice, hence it is done in secret, as it recognizes the social and philosophical disapproval of it.

CONCLUSION

The philosophical reflection presented on the return of incest in Angola, seeks to question and address the various social problems in a philosophical aspect that is being often ignored by the society that is growing in our country. The study deals with and seeks to bring to light elements that have happened in our reality and that families

and not only have ignored such atrocity, demanding from the closest relatives that they must say nothing, let alone care about what happened. Humanity had to solve this from the most ancient times since not done the same.

Incests are sexual relations between people of the same family, either in a direct or collateral line.

There are several consequences and causes of this practice that tarnishes the good name of the person who practices it. They are ancient throughout the world and in Angola in particular, since they come from our ancestors, in which many, so that the family lineage did not lose power, had to marry their sisters.

It is noted that ethical and moral values are being lost due to the fact that many family members of a straight line maintain loving ties, thus causing the loss of those values that have been fought for a long time so that families and society live in harmony and in harmony. good environment, for the good of all without harming the social relationships that maintain families.

Several fringes of civil society and not only have great concern and seek to make the great values that guide families, such as love of neighbor, respect, dialogue, solidarity between brothers prevail and allowing a good environment to reign within the Angolan families.

The prohibition of incest is a strictly sociocultural phenomenon that is not influenced by psychobiological factors present in the evolution of human behavior. The need to create new affective spaces of intervention with the family, where expanding, revising and rethinking the models of binding construction is essential to understand the affective family dynamics, demanding from professionals and institutions a comprehensive look at family

harmony.

Incest is a serious crime that involves both physical violation and abuse of family trust and authority. It causes severe psychological and often physical damage to the victim and subverts the sanctity of the family. The effects of incest are long-lasting and must be recognized as serious public policy concerns, with implications for the health of society.

For Philosophy, Incest disturbs and contradicts the axiological values defended by Angolan communities.

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