

Dinah In Genesis 34:1-3 And Challenges Of Sexual Rape Of Minor In The Context Of Raping The Underaged In Osogbo, Nigeria

Alabi, David O.1, Olowookere, Felicia A.,¹ Olufemi, Olukunle J.¹ and Tunase, Christian t.¹, Tukasi, Emmanuel O.²

¹Department of Philosophy and Religious Studies, Joseph Ayo Babalola University, Ikeji-Arakeji, Osun State, Nigeria

doalabi@jabu.edu.ng

doalabi2009@yahoo.com

²Saint Joseph Christian College, 100 Stewarts, Road, London, SW8 4UG, United Kingdom

tukasieo@sjccollege.org.uk

Abstract: Rape is one of the trendy and burning issues in the twenty first century across the globe. It is so endemic that fathers have raped, impregnated their daughters and also sexually molested and abused them. It filled the gap that available scholarly works have not juxtaposed the case of Dinah in Genesis 34:1-2 in the milieu of rape of the minor in Osogbo metropolis. The study looked into its causes, its effects on the minor and aspect of seduction in rape after which it will provide solution to this problem as it affects people living within Osogbo metropolis. This study therefore, examined the issue of raped of Dinah by a foreigner, Shechem and the consequences of such an act. Using a critical-historical, interview and questionnaire methods to cross examine the biblical text, it aimed at offering suggested solutions to the challenging endemic trend of rape of the minor in Osogbo metropolis. Findings revealed that there are many factors and reasons that responsible for the rape of the minor, which are not justifiable, the negligence of the parents and gullibility of the minors that blinded them to the baits of the sexual predators. In conclusion, it is recommended that parents should seriously watch after their female children and ensure that they make minimum provision for them so that they would not fall victims of sexual abuse and actual rape.

Introduction

Rape is one of the prevalent problems present in the world and it has been such throughout human history from ancient Mesopotamian era. The way rape is being viewed or understood in recent times is different compared to the olden day's culture, custom and practices in the Ancient Near Eastern laws. Humankind in this age of westernization, urbanization and technology driven era is not exempted from this menace. There are three main cases of rape in the Old Testament; they are: the rape of Dinah in Genesis 34; the rape of the concubine of a Levite in Judges 19 and the rape of Tamar the daughter of David in 2 Sam 13. Also, there are of course, other examples that contain several descriptions of rape or have threatened rape (cf. Genesis 16, 19, 38, 39; 1 Kings 1; Jer. 20:7; and Ezekiel 16, 23). These passages have different configurations of meanings that are specific to the contexts and themes within each story as it evolves in the Judeo-Christian sacred texts.

Human sexuality is not just a matter of instinct as many people believe. It is rather an action which is controlled by decisions, wrong traditional beliefs, religious, social menaces and practices. It is a decision because no matter the reasons behind sexual activities, the two parties involved should under normal circumstances decide to agree to carry out the act. It is also controlled by social norms in the society because there are social sexual norms and ethical standards that guide how humans express their sexuality even though it varies from one culture to another. With this, there should not be rape at all, much less rape of the minor in a setting that believes in sacredness and sanctity of cohabitation. The havoc that rape of the minor have wrecks on the victims are traumatic, devastating, stressful and a life stressor to the victims.

This study aimed at examining and proffering possible solutions to the challenges of sexual rape of underage minor in Osogbo. Over the years, the number of rapes in Nigerian society has increased significantly (Agaba, 2019), and this appears to follow a daily geometric progression (Okunzua, 2020). Research from the UNICEF has proved that 1 out of 4 female minors in Nigeria has been raped before the age of 18 (Premium Times, Nov. 5, 2021). Reports also showed that 4-6% of all adolescent girls in southwestern Nigeria have experienced rape (Folayan et. al, 2014). Furthermore, statistics has shown that nothing less than 717 rape cases were reported between January and May, 2020 in Lagos State (Premium Time, 2020) In Osogbo area of Osun State, which is our area of study, nothing less than 9 rape cases of minors were reported between January and June, 2022 (Osogbo Police Headquarters, 2022).

Research has shown that the challenges of raping the underage female minor in Osogbo have great adverse effects on these victims as many of them find life difficult to live thereafter. Therefore, as a way of providing solution(s) to the challenges of raping minors

in the society this paper had extensively discussed the challenge of raping the underage in Osogbo in the light of Dinah the daughter of Jacob in Genesis 34:1-3 and provided possible solutions to the challenges.

One thing that baffles one and stares us at the face is that despite the laws enacted by the government on rapists and the punishments attached to it, rape is still prevalent in the society for many reasons. Unfortunately, it has added religious and attracted mythical beliefs to the practices contrary to the doctrines and tenets of any living religions. In fact, it now spreads like wildfire, in the dry season. Hardly would a day pass without hearing the news of rape on social media and to worsen it all, the aged adults are seriously involved in it more than ever before. It appears as if these adults now derive pleasure in forcefully having intercourse with little children who can be called their grandchildren in which wounds are being inflicted on these victims and are being affected because of their innocence.

With the critical-historical and interview approaches adopted 40 resource persons were interviewed. Apart from the interviews which were granted, 100 copies of questionnaire was administered to various categories of people. The secondary sources of data collection included personal visits to the Nigeria Police Headquarters; Osogbo for the purpose of this study in which 257 reportedly cases were released. Also, scholarly works and books or literatures that are related to the research topic, journals, published articles, magazines as well as on-line materials aided the study.

This study was meant to serve as an eye opener to the entire society and to help them know how rape is deeply affecting the future of minors in the society. It would greatly help the parents/guardians of these children in the sense that many parents are ignorant of rape, some are aware but show non-charlatan attitude towards the menace. Some are even careless about giving quality education to their wards on rape. So, this paper would open their understanding towards it and help them know that they need to take precautions and see to the safety of their wards. Also, it will also help parents in developing good rapport with their children to create time to interact and educate them. It would help the minors know that there are rapists around them and would help other younger ones on the sanity of covering their private part in the society. Furthermore, It would also help the government on the measures to be taken in order to curb the excesses of rape in the society. All classes of the cleric workers have roles to play in the society. Some of these evil perpetrators are members of some worship centers. Apart from prayers, sound doctrines and sermons should be given to the people. Also, education should regularly be given in the worship centers to all a sundry about the sanctity of marriage and sexual intercourse. Lastly, it would help the law of enforcement agency know that they have roles to play in prosecuting anyone caught in this evil act and not levity hands.

This paper premised on the theory of gender and power according to Cornell 1987. The theory states that the experience of women on rape is as a result of power of dominance by men. The theory explains why women are often victims of rape and why they are very powerless and ashamed to voice out this crime that is frequently committed against them. (Onyejekwe, 2018). Men regard women as inferior to them even in the socio-cultural practices of the Ancient Near Eastern world, women were regarded as part of the property of their husbands. African cultures also support this theory of power of dominance; therefore they believe they can exercise their authority over them. Womanists in recent times have perceived rape as an expression of male dominance over women. It is a tilted relationship that have relegated women to be people that should be oppressed and victimized, and that is the major reason it is perceived that women (rape victims) do not get justice (McGrath 2009). Many cultures place women especially rape victims on a trial process whereby she is either called a gold digger, an accuser, a seducer or frivolous persons. As a result of this, rapists used the power of dominance to out run their victims exacting their power over them.

Definitions of Rape

Merriam Webster Dictionary defined rape as an act of forcing someone to have sex with you by using violence or the threat of violence. Also it is defined as an unlawful sexual activity and usually sexual intercourse carried out forcibly or under threat of injury against the will usually of a female or with a person who is beneath a certain age or incapable of valid consent. (Webster, 2010). More so, rape is the expression of power and dominance by means of sexual violence, most commonly by men over women, although men can also be raped (Cornell, 1987). Brigneti and Egbonimali (2002) argued that rape is an act of sexual violence involving non-consensual intercourse or intercourse with a person who is unwilling to participate in the act. Thiazole et al. (2016) believed that rape, like other forms of violence against women, constitutes a violation of women's rights, privacy, self-preservation, and dignity. Rape, in any given context, is the most inhuman action that a person can do to another. It involves violence, dominance, and force. In some cases, the victim was accused of the assault and not the victimizer (Luis, 2019).

The rape of minor is an act of engaging a female minor or an underage in a sexual activity knowing fully well that she did not have the ability to reject the offer. At times, due to the power of dominance of man over the woman, the victim may not have the strength to reject the perpetrator because it usually involves force or violence. Report has shown that 1 out of 4 female minors in Nigeria experienced rape before the age of 18 which means 25% of these minors would have been raped before age 18 (Premium Times, Nov. 5, 2021). Also, rape, as it is understood today, the rapist or victim can be an adult or a child of any gender. There is

also an increasing tendency to treat rape as an act of sexual intercourse by a husband with his wife against her will and to consider forced prostitution and sexual slavery as forms of rape.

From both the biblical context, sex is an act of having pleasure or physical knowledge of one's spouse. It is believed that one of the motives for marriage is for pleasure, enjoyment (which involves cohabitation or sexual intercourse) and this is expected to be done with the consent of the two parties, that is, male and female that are involved. Sexual intercourse between husband and wife or between two lovers should be the prerogative of the two parties or one of them in which the other party will give her consent before it is being done. Otherwise, if done without the consent of the second party then it becomes rape. From the Yoruba context, sex among the married is called *ibalopo* or *iba ara eni lopo* meaning, copulation, communion, physical intimacy or spiritual union and it is spiritual because it is a covenant relation between the two. This *iba lopo* or *iba ara eni lopo* in the Yoruba context calls for mutual agreement between the two parties, it must not be done forcefully or without the consent of the other. The reason is it is an act that involves the participation of the two of them in order to derive adequate and maximum enjoyment. While rape from the Yoruba point of view, is referred to as *ifi pa ba ara eni lopo* or *ifi ipa bani lopo* meaning, to forcefully have intercourse with a person either male or female. This act is *force* because it is a prerogative of one of the parties, meaning that it is being carried out without the consent of the other party. It is a grievous offence in Yoruba land because it is an act of dehumanizing, humiliating as well as debasing the integrity of the victim. The Yoruba would say, *o te l'ogo* meaning, her virginity was forcefully taking away by a person she is not willing to give to through forceful sex or rape.

Types of Rape

There are types of rape today in the society, which many underage have fallen into and even the adults. It is saddened enough to report that fathers have raped and impregnated their own children. A female undergraduate has confessed that her father raped and impregnated her up to three times before gaining an admission to higher institution. One of the evils that followed was that she was forced by her father to abort the fetus in order to cover the secret from his wife and mother of the daughter. The account of the sexual abuse of Dinah the daughter of Jacob in Genesis 34 is the first account of rape in the Biblia Hebraica of the Jews and the Old Testament of the Christians. This shows the forceful act of Shechem, the son of Hamor who pretended to love her and thought that the only way he could get her was to forcefully have sexual copulation with her. The attitude of Shechem describes the insincerity of the modern day rapists who forcefully have the canal knowledge of the minor for their own selfish motives. Considering the various types of rape such as father to daughter rape, rape of the minor, spousal rape, incapacitated rape, gang rape, children rape, statutory rape, prison rape, war rape, corrective rape and the likes all are done forcefully and without the prior permission of the victim. But there are some incidences of rape whereby the victim(s) may be agreed to have consented to the act especially when the victim is silent or fail to call for help, but in the case of a minor like Dinah it was agreed that Shechem took advantage of the young girl as many rapists take advantage of their victims in Nigeria especially Osogbo in Osun State.

In Nigeria, gender-based violence, particularly rape and child pollution have increased recently (United Nations Children's Fund, 2020). A recent study by the American Organization Against Sexual Violence reported that more than 12 million girls were raped in Nigeria between 2010 and 2019 (RAINN, 2020), the United Nations Children's Fund found that 1 in 4 boys under 18 and 1 in 10 girls under the age of 18 were victims of sexual violence, reported (United Nations Children's Fund, 2020). Over the years, the number of rapes in Nigerian society has increased significantly (Agaba, 2019), and this appears to follow a daily geometric progression (Okunzua, 2020). This has raised obvious concerns in the minds of many concerned citizens. Some of these sexual assaults and rapes are not reported by the victims or either her parents or relatives for fear of stigmatizations and unknown (Ifeacho, 2019).

According to Chiazor, a study conducted in the United States in the 1990s found that less than one third of domestic rapes were reported to police, and about half of rape victims told anyone about the incident. Even when brought to trial, those charged with rape have a higher-than-average rate of acquittal, mainly because it is difficult to prove a crime for which there are usually no third-party witnesses and because the testimony of women often may be given less credence than that of men. Rape is thus both underreported and under-prosecuted. Due to this assertion, many rape victims preferred to keep their shame with themselves rather than exposing themselves to the general public that will not yield positive result. To protect women from humiliating cross-examination, many fields have adopted rape shield laws, which limit the ability of the defendant's counsel to introduce the accuser's sexual history as evidence.

Rape is life threatening to the minor victims and an unforgettable experience; it is an experience that both the victims and members of the family can never forget because of the shame and regret, especially if the victim is the cause it brings on them. Most rape victims are being stigmatized, looked down upon, feel dejection in the society, even the members of the families such as her parents, siblings and other relatives feel ashamed in the society. Due to this reason and others, rape cases are being concealed in our society and the victims prefer to keep it secret. In fact most cases are not reported to the law enforcement agency especially if the perpetrator

is a member of the family. There was one rape case at Ile-Ife in 2015 within the neighbourhood. The mother of this young girl screamed out on this fateful morning that her neighbour who was also a family man had raped her daughter of about 4-5 years old even though the suspect denied the act. But later, the father of the girl cautioned his wife that in order not to bring shame and stigmatization on their daughter. He encouraged the wife to let the matter lie low and that was the end of the case. So, in order to avoid shame in the society and humiliation, the relatives of the victims prefer to keep secret of rape.

Exegesis of Genesis 34:1-3

The book of Genesis chapter 34 introduces the moral decadences and wickedness in the world. This passage is painting a picture of the worldly and wicked society where immorality and violence are the order of the day. It is a picture of shameful behaviour, a picture that warns mankind about how and how not to live our lives. It records the rape of Dinah and the violent act of her brothers towards the Hivites. But the exegesis shall be limited to Genesis chapter 34:1-3.

¹And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. ²And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. ³And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

And Dinah the daughter of Leah: This phrase shows the identity of Dinah as the only daughter of Leah which she bare for her husband Jacob. Jacob has thirteen children, that is, twelve males and one female. One may suppose that Dinah was her mother's petting and the darling of the family, and yet she proved neither a joy nor a credit to them (Scholz, 2001).

...went out to see the daughters of the land: The attitude of Dinah here showed the company she kept. The daughters of the land in this regard could literally mean the female citizens of the country where the chosen family lived in Canaan. Also, it means the young women of the world, women who were not believers, who were not followers of Yahweh, God of Israel and His promises (Shemesh, 2007). The text says, *she went out to see the daughters of the land* (Gen. 34:1). The Hebrew word *qal* is imperfect and a third person feminine singular plus *waw* consecutive from. It means 'to go out' or 'come out' or 'to go forth' from the presence of the family (Ugwueye and Umeanolue, 2014).

The desire of Dinah to do this was understandable but unwise because there was every tendency for her to be feeling lonely as she was the only female among the males. Then, one would ask 'what about the female slaves of her parents? Though, difficult to answer because the author was silent about that; but one could presume that her father, Jacob, did not make sure she was properly supervised and protected. To allow unsupervised socialization in an immoral community was a failure of responsibility on the part of Jacob and Leah. No one knows the specific family dynamics between the parents and the daughter, so it is impossible to say to what degree Dinah may or may not have gone out to see the daughters of the land in disregard to the guidance of her parents. The age of Dinah as at this time is uncertain but there was every tendency that she is a minor. To support the age of Dinah, Clarke in his write up states that "The Jewish doctors of a later period fix the marriageable age of a female at twelve years. Meaning it is probable that she was in her thirteenth year when she went out to visit the daughters of the land (Clarke, 1957) while Matthew Henry assumed that she should be around fifteen or sixteen years of age (Matthew Henry.), judging from the various age prescribed above, it shows that she was a minor because she was yet to be a teenager. Parents especially mothers should not assume that these young ladies of twelve or thirteen are wise probably because of their educational attainment. They still need proper monitoring, guidance and teaching on sex education.

To see the daughters of the land may be at a ball field, playing ground or on some public day. Being the only daughter of the family, she might be feeling lonely, having none of her own age and sex to converse with; and therefore she needed to go elsewhere to divert herself, to keep off melancholy and to accomplish herself by conversation better than she could in her father's tents. Since the author was silent about her purpose of going to see the daughters of the land; but one may suggest that she went out to get an acquaintance with those Canaanites and to learn about their way of life. One would blame her for walking alone because she should know that it was unsafe to walk alone in that day and in area where immorality was the order of the day and coupled with her beauty; it was accepted and understood that she was fair game for men to flirt with and seduce.

Shechem the son of Hamor the Hivite: The name Shechem is hereditary in the family, and had taken hold in the locality before the time of Abraham. The Hivite was a descendant of Canaan, this tribe now occupied the district where the Canaanite was in possession at a former period (Gen. 12:6). Shechem was the crown prince of the country and was named after the city of Shechem. He probably had all the young women he could have desired, for the worldly things of this earth were attracted to the princes of the earth: to the powerful, wealthy, and successful young man and due to his position in the country, it certainly would have most young ladies. The princes of the earth and the children of the well-to-do usually feel that their position and money give them the right to have whoever and whatever they want.

...saw her, he took her, and lay with her, and defiled her: The young Hivite prince of the area wooed and raped Dinah. She had probably gone to a friend's house or to the place where the young men and women of that city gathered to socialize among themselves. When the young prince saw her, he was attracted and began to pay attention to her. Did she play him along, enticing him? Or what attracted her to him? The text did not say so, but Dinah had exposed herself to people of strange cultures. She had sought the companionship of the worldly and immoral daughters of this land, and the worldly and immoral are always open to the lusts of the flesh and subject to give in to sexual pleasure. It was sex with pains and biological tears for Dinah (Alabi, 2007).

...and his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel: That his soul was strongly attracted to Dinah and he even spoke kindly to her does not justify his action and one could not say he loved her, because his action already showed his sensual motive against Dinah and her pious background. His initial motive was to satisfy his lustful desire with her. Shechem's love for Dinah was a soulish love, not a spiritual, godly, or good kind of love. He loved her for what she could be for him and give to him, not for what he could be and give to her.

Implications of Genesis 34:1-3 to the Female Minor in Osogbo

The rape of Dinah is a great lesson to the female minors in Nigeria especial minors in Osogbo of Osun State. This scenario revealed the parental negligence of Dinah's parents by not giving her proper monitoring and watching over her. The text had already revealed Jacob's disobedience to God's instruction to stay at Bethel but he chose to dwell in Shechem where there are quite number of people to relate with. Commenting on this, Kidner (1967) is of the opinion that there is the price paid for disobedience by Jacob who was called to go to Bethel but he chose to stop at Shechem, a day's journey to Bethel. The price included rape, treachery and massacre, that is, a chain of evils that proceeded from unequal partnership with the Canaanite community.

Also, from the textual passage, the land of Shechem was such a land where promiscuity was the order of the day and any unattached young women were considered fair game in cities of the time, in which promiscuity was not only common but, in fact, a part of the very religious system itself." (Morris). Therefore, parents should not be negligent to watch keenly their children especially the female minors and prevent them from the reach of rapists. Also, one can see the weakness of her parents, as suggested by Matthew, he said it is possible for her parents to have been warning her against her associations with the daughters of the land of Shechem but Dinah would not listen and there is every tendency for her parents to be seeing her as one who is matured enough to take care of herself. Parents should not be weak in taking decisions over their wards; they should not assume that the girl is old enough to take care of herself. Many have done this and found themselves to be blamed.

Furthermore, the motive of Dinah in socializing herself with the daughters of the land led to her defilement, though she never knew her company with them could destroy her integrity, virginity and life peace. It should be noted that the outing that led to her defilement would not be the first outing and again there was every tendency for her parents to have been warning her against her association with the daughters of the land. This therefore shows that carelessness or bad company can cause female minor to be raped in the society. Also, it should be noted that Dinah was induced by the lifestyle of the people of Shechem. She got enticed with the way of dressing, dancing and all other cultural values of the people wanting to be like them or dress in the same manner but this resulted to regret for her. Instead of experiencing the positive side of the Shechem she experienced the negative side of the land. So also, some of these minors who are victims of rape were being induced or enticed by the perpetrators. Some use money and other valuable gifts to entice or get the attention of their victims and after satisfying their evil intentions, they ran away, leaving the victims with their shame, disgrace and life trauma.

More so, parents should not indulge their children on illicit act. The compliance of Shechem's father, Hamorto follow him to Jacob to ask for the hands of Dinah in marriage after he had sexually molested the young girl shows his attitude as a prince of the land. He probably had all the young women he could have desired, for the worldly of this earth are attracted to the princes of the earth: to the powerful, wealthy, and successful. It certainly would have most young ladies. The princes of the earth (the children of the high class) usually feel that their position and money give them the right to have whoever and whatever they want that is why they feel they can rape anybody and go scot free.

Findings

Table 1: Socio-demographic characteristics of rape survivors from January 2019 to June 2022 (n = 64).

2019 – June 2022			
Places of Rape	Age of Victims	Frequency	Percentage %

Home	1-7	-	-
	8-12	2	3.13
	13-17	10	15.63
School	1-7	6	9.38
	8-12	3	4.69
	13-17	11	17.12
Others	1-7	-	-
	8-12	1	1.56
	13 – 17	31	48.44
TOTAL		64	100%

Source: Field Survey, June, 2022.

Findings have revealed the socio-demographic character of the victims of rape of minor in Osogbo. It has shown in the table above, the figures covered from January 2019 to June 2022 with a total number of sixty-four reported rape victims (minors' rape victims) at various locations in Osogbo. From the report gathered, findings revealed that the rape of minors in Osogbo and its environs is real and people must be ready to face the reality of this menace. It also shows that rape of the minors can happen in anywhere ranging from the very homes of the victims,, school places, uncompleted buildings or the houses of the perpetrators. Through the information gathered anybody can be the perpetrator. Between January 2019 and June 2022, according to data collected, 9.38% (6), rape cases of female minors between the age of 1 to 7 years were reported in Osogbo. Also, 9.38% (6) of female minors within the age range of 8 to 12 years also experienced rape, while the remaining 81.19% (52) were between the age of 13 to 17years. It should be noted that this rape happened in various places such as schools, homes and other places such as secret places in the markets, uncompleted building, inside the buses and so on.

Table 2: Data Presentation of the Responses of the Respondents

S/No	Issues about Rape	Percentage (%)
1.	Awareness about rape	100%
2.	Awareness about child's rape	81%
3.	Occurrence of female minor's rape	100%
4.	Minor's rape is being perpetrated by adults	94%
5.	Lack of report encourages rapists to do more	87%
6.	Female minor rapes occasioned by parental negligence	100%
7.	Rape of minor is occasioned by bad company and disobedience to parents	100%
8.	Rape of minor is occasioned by inducement and exposure to social media	100%
9.	Female minor rapes lead to stigmatization, shame and loss of dignity	100%
10.	Minor rape leads to unwanted pregnancy and drop out of school	96%

Source: Field Survey, February, 2023.

These findings show the awareness of the people about the prevalence of rape in the society even they were all aware of the rape of the minors (either male or female minors). It was generally also believed that male minors also exp rape. It is obvious in the Nigeria of today that what the female experience the male also experienced it. Despite the spread of rape in the society, it has been discovered that there is low report of rape cases to the law enforcement agency, though many reasons must have been responsible for this. Research has it that majority of rape cases that are being concealed within the neighbourhood are done in order to safeguard the victims from open disgrace, shame and stigmatization (Agboola, 2020). One of the respondents commented on the questionnaire given that "the situation of the country depressed most people in the society, and as a result of this the depressed are ready to do an undo and that is why some of them will result to raping the young ones" (Anonymous, Field Survey, 2023).

Furthermore, the respondents responded that parental negligence leads to rape. It is believed that some parents valued their daily business, careers and occupations more than their taking proper care of the little children. Due to what they consider as lack of time and their tight schedule the children are not well monitored and supervised; left in the care of school teachers or school drivers after closing hours which has led to the rape of so many of them. If we consider the account in Genesis 34:1-3, one would posit that the parents of Dinah were negligent in taking care of her considering her age, she was an underage that needed proper monitoring.

Another point to be noted that leads to the rape of minors according to the research carried out is bad company and disobedience to parents. The Scriptures say “bad company corrupts good manner” (1 Cor. 15:33). Some of these minors who were raped experienced this evil deed against them as a result of the bad company they kept. Evil association, wanting to be like their wayward friends and desire to go out with or be around them eventually landed them in what they did not bargain for-rape. Like Dinah, she preferred to be around the daughters of the land where she will learn about their way of lives and culture, so to speak. As earlier discussed, the outing she embarked upon on the day she fell victim of rape would not be the first outing with the daughters of the land of Shechem. Where were the daughters of the land when Shechem got hold of her, forced her and eventually rape? They might have raised questions about her background, her cultures, religion, and sexual status because they perceived her to be young and beautiful among them. Many young ones learned many things about sex from among their friends and not their parents. What the parents considered to be secret issues are freely and openly discussed by the youths. She might have been deceived or lured by these daughters and at the same time invited Shechem to come for the evil show because promiscuity was the order of the day in the land of Shechem. Dinah’s disobedience to the instructions of her parents and her eagerness to know about the culture of this land cause her virginity.

Another cause of rape according to findings is inducement and exposure to social media. Many rapists are fond of inducing and enticing their prey, diverse kinds of baits are being used to induce and seduce their prey such as money and some other valuable and appealing materials. Ademola was interviewed and said “rapists used sweet words and money to lure their victims”. Exposure to social media also contributes to the prevalence of rape in the society. Ademola went further to say that “most rapists got several tactics from the social media and therefore said that some of the films and videos displayed on the social media should be censored”. He claimed that “this would do good and for the benefits of the young ones because the rapists will like to practice the illicit acts watched on the social media which leads to rape in most cases”. Lastly, research shows that rape of female minors brings shame, stigmatization, loss of dignity and unwanted pregnancy to the victims.

Conclusion and Recommendations

The issue of Shechem and Dinah in Genesis 34:1-3 shows that raping have been a societal issue right from the ancient near eastern nations. It was frowned at as it was shown in the reactions of Levi and Simeon, the brothers of Dinah. It could lead to death, internal war between two families and cause more havoc in the society. The regrets, shame, loss of virginity of the female minors and stigmatization among others have been the attendant results that followed rape of the minors. Also, it is glaring that the issue of rape is not hidden in the Nigerian society in particular in Osogbo metropolis. Parents and the children are aware of this evil menace. There have been cases of rape of the minors both cases concealed or reported to the appropriate authorities in Osogbo. A number of reasons were advanced and responsible for this occurrence in Osogbo metropolis. Parents, children and the clerical workers are connected with the victory over this society evil. It is based on the imperative need and based on the research conducted that the following recommendations are suggested for considerations:

The effort of the government is commended for their timely response and enactment of stringent penalties on the rape of females in our country; therefore, it is our considered opinion and recommendation that they should do more to curb the increase of rape especially minor’s rape in the society in order to protect the female children, and bring culprits to justice. Parents should give more sex education to their wards and sex education should be included in schools curricula across board. The fear that it would expose them to promiscuity is a fallacy but rather it would educate them to sensitive to the predators around and get ready to defend themselves or shout for help when under threat and attempts to be raped.

Parents should be careful about entrusting their children into the hands of persons they do not know or trust very well regardless of the relationship. Many school bus drivers, home lesson teachers and young men from neighbourhood have turned to predators and perpetrators of rape of the minors. Adequate provision should be made for the safety of the female children especially when they are going out for hours or embarking on days journeys. The perpetrators seize these moments to prey on the innocent female children for their evil deeds. Just dropping the female children with anybody and anyhow is the beginning of sexual molestation of their children.

The religious leaders need to teach their adherents the truth of the gospel in order to nip the notion of rape in the bud. Also, social and Christian values from homes should be regularly taught during their liturgy, worship service and major religious gatherings. Rape can cause life-time havoc to the victims, therefore, the government, parents and other family members of the victims

should see to the rehabilitation and reassuring of hope to the victim so that they can be released from the grip of the shock of rape. Even the rapists should be rehabilitated. Words of comfort and succor should be passed across to the victims and not blaming approach or being judgemental.

There is need to engage experienced counselors who will manage rape survivors at the State and Local Government levels and in schools in order to counsel the victims and give them hope. Society at large need to help the victims by not stigmatizing them, they should accommodate them and where necessary marry them. The judiciary should ensure that all cases of rape, in particular when the victim is a minor, are heard behind closed doors and justice should prevail. For the fight against rape to be won, every perpetrator of rape should be exposed and made to take full responsibility for his or her actions. Under no circumstance should anyone caught in the act be shielded or protected by parents, teachers, religious institutions, non-governmental organizations, governments or the media. All Nigerians must rise up in the condemnation of this social epidemic.

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