

## Socio-Religious Implications of the Use of Sex Toys Among Selected People in Uyo Metropolis, Akwa Ibom State.

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**ABSTRACT :** Whereas sexuality is in us from birth to death, sexual expressions vary and proliferate in time and space. Yet, each society regulates sexual expressions and delineates some as appropriate or inappropriate. From Sexual Revolution of the 1960s and onward, sexuality entered public space and became more liberal. The upheaval loosened up sexual mores championed by religion and state, and emphasized the right of everyone to orgasm even outside marriage. This promoted sexual acts hitherto considered atypical, such as solitary sex with pleasure toys. Presently, Sex toys use is an increasingly integral part of people's sex lives. Previous studies focused largely on psycho-medical, legal, and economic implications of sex toys use, with passing attention to social and religious effects. This study, therefore, examined socio-religious implications of sex toys use among selected people in Uyo metropolis. This work adopted the Sociological Sexual Scripts Theory of Talcott Parsons and John Gagnon which posits that sexuality is functional in society if it ensures marital intimacy and family preservation. Yet, sexual acts must conform to the sexual scripts of society which sets standard for acceptable sexual norms. Data were collected through questionnaire and Focused Group Discussion. 200 copies of the questionnaire were distributed across Uyo Metropolis to literate respondents from age 16 upward, of both sexes, married and singles, all Christians. To complement the questionnaire, two sessions of Focused Group Discussion were conducted, composed on 8 volunteers well-versed in the subject matter. The work equally consulted other Secondary sources on human sexuality. Data were percentage and sociologically analyzed.

Sex toys users in Uyo metropolis are typically females, using mostly dildos and vibrators. Whereas users identified sundry reasons for sex toys use, the basic motivation is sexual satisfaction. From findings, married, widowed or divorced women use toys if spouses fail to satisfy them due to diseases, distance or death, etc. Majority of single respondents confirmed the reason for use is to avoid unwanted pregnancies, heartbreaks and sexual diseases. As beneficial as it sounds, most users were ignorant of the implications of their sexual acts on themselves and society. Frequent consumption leads to toy-dependence and unwarranted secrecy, reduced intimacy between couples, circumvention of family commitments and withdrawn social behaviours. In all, it violates the sexual scripts of Uyo people and desacralizes Christian idea of sacredness of sex. This development, consequently calls for community and religious leaders to collaborate and sensitize Uyo people on the present and remote risks of substituting humans for sophisticated pleasure toys, as well as address socio-religious factors driving this trend, such as high bride price. Nevertheless, sex toys can be accepted as a therapeutic device but should be discarded as soon as sexual health of the patient is restored.

**KEY WORDS:** Sexuality, Sex toys, socio-religious implication, Uyo metropolis

### I. INTRODUCTION

**Background to the Study :** Humans are inherently sexual creatures and sexuality occupies an omnipresent status in human activities, essentially producing a *sexual culture*. Abraham Maslow for instance includes sexual fulfilment as one of the biological and physiological needs of man. Humans need to love and be loved – both sexually and non-sexually – by others.<sup>1</sup> In 1935, Kinsey advanced the notion that delayed sexual experience, or waiting to engage in sexual activity until marriage, was psychologically harmful. So we agree with Bernie Zilbergeld that sexuality is with us from the moment of birth to the moment of death. We can deny it or deflect it, we can pretend it is something other than what it is, we can refuse to talk about it or act on it, and we can do all sorts of things regarding our sexuality. The only thing we cannot do is get rid of it. But sex is like no other subject in the field of human experience, simultaneously promising exquisite pleasure for some, and bringing untold terror for others.

<sup>1</sup>Maslow, A.H. (1943). "A theory of human motivation". *Psychological Review*. 50(4): 370–96.  
doi:10.1037/h0054346 – via psychclassics.yorku.ca

It preoccupies many people's minds for a large percentage of their time. They are either doing it, talking about it, thinking about it, or watching other people do it. It is a field in which a great many professionals in the field of psychology make a living, usually from other people's misery. The human sex urge is amazing and multifarious...<sup>2</sup>. A subject of this nature is open to general interests and conceptions. The human sex impulse and expression is undoubtedly amazing, multifarious and can be bizarre as well. Then again, when carried out in socially acceptable contexts, sexual activities are considered sacred in many cultural communities around the world. But while heterosexual relationship for instance is a norm in most cultures, and sexual expressions restricted to the family setting, this arrangement has frequently been challenged by aberrant sexual behaviours. Over the past few generations, sexuality has become more open, endorsing a more liberal attitude towards sexuality. In recent years, popular culture and the media have transformed what we knew about sexuality. And this knowledge is evolving and disseminating across the global village. One historical event that reshaped our traditional conception of human sexuality is the Sexual Revolution or sexual liberation movement of the 1960s. It was hailed for changing people's perception about sex and sexual behaviour in most contemporary societies today. Sexual revolution aimed at challenging the codes of behaviours that related to sexuality and interpersonal relationships in the Western world. 'The revolution that started in the 1960s and ended in the 1980s led to the acceptance of other sexual behaviours outside of traditional heterosexual relationships or marriage'<sup>3</sup>.

Harvard sociologist, Pitirim Sorokin, confirmed that sex revolution 'is as important as the most dramatic political or economic upheaval. It is changing the sexual lives of men and women more radically than any other revolution of our time...deeply disturbs the community, and decisively influences the future of society'<sup>4</sup>. Accordingly, it was a period of 'an immense increase in knowledge of sexual matters ... and a radical change in sexual attitudes and behaviour'<sup>5</sup>. This upheaval introduced somewhat extraneous elements into human sexuality, hitherto considered unnatural and forbidden. For example, in 2009 in England, National Health Service (NHS) leaflets stated that school kids have a "right" to a hot sex life. The NHS document '*Pleasure*' for teens advocated that along with eating lots of fruits and vegetables, "sex or masturbation twice a week" is good for their health<sup>6</sup>. The slogan of the campaign was "an orgasm a day keeps the doctor away"<sup>7</sup>.

Yet again, before the Sexual Revolution, married men generally determined the sexual activities for women, as their sexual desires were contained within the context of marriage and the notion of loyalty and obedience to their husbands. But, with the revolution, women could enjoy pleasure by themselves, within their marriages or outside of their marriages. Indeed, the ambition of the revolution to free both the body and the mind from moral and legal sexual confines was successful. The sexual liberation was anchored on the conviction that sexual expressions should be considered normal and not repressed by family, religion or state. With the declaration of the sexual rights, sophisticated sexual aids enjoyed massive production and consumption, making it easier for any sexually active person to explore and engage in weird sexual activities. Though sexual aids (commonly known as sex toys) existed before the sexual revolution of the 1960s, the revolution 'brought pleasure products into public view and with them, liberal views of sexuality become a more open topic.'<sup>8</sup>. Individuals especially women could literally take sexual into their hands. Still, virtually every society around the world regulates sexuality in one form or effectively establishes standards for what should be considered sexually "normal" and "abnormal. However, there is huge variability in these standards. With the pervasive influence of the media and globalization, new sexual designs of self-pleasuring from the birthplace of Sexual Revolution in Europe, have invaded the cultural landscape of Africa in general, and Uyo people in particular. Self-pleasuring before now was categorized as sexual deviant, but this practice has permeated deep into society in the garb of sexual revolution and what is observable is but a tip of the iceberg. A paradigmatic shift towards increasingly liberal views regarding sexual expressions in Uyo metropolis requires an objective investigation of this kind. It is against this backdrop that this study intends to examine the implications associated with the liberal and laissez-faire attitude regarding sexuality, particularly as it borders on the use of sexual aids in Uyo Metropolis.

**Statement of the Problem :** Sexual Revolution among other effects, drove sex toys and other pleasure products to global fame.

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<sup>2</sup>Anthony Ferguson THE SEX DOLL. *A History*. London: McFarland & Company, Inc., Publishers.

<sup>3</sup> Misachi, John (2017). <https://www.worldatlas.com/articles/what-was-the-sexual-revolution.html>

<sup>4</sup>Sorokin, Pitirim (1956). *The American Sex Revolution*.

<sup>5</sup>Dominian, J. Implications of the Sexual Revolution. PubMed - NCBI.htm

<sup>6</sup>Muehlenberg, Bill. (2009) More Bad Consequences of the Sexual Revolution - CultureWatch.htm

<sup>7</sup>Muehlenberg, Bill. (2009) More Bad Consequences of the Sexual Revolution - CultureWatch.htm

<sup>8</sup> Le Wand (2017) Is it normal to use sex toys?

As public acceptance grew and societies advocated for more sexual rights, production and technical advancement in sex toy technology and market around the world also expanded. The result is that pleasure tools are not only available, they are affordable as well. This social phenomenon has courted a lot of controversies among historians, sociologists, anthropologists, psychologists, public policies makers and activists, theologians, etc. Previous studies have focused on a wide range of implications associated with the use of sex toys. Scholars like Justin Lehmiller,<sup>9</sup> W. Yaber and B. Sayad<sup>10</sup>, Meredith Worthen<sup>11</sup> Havelock Ellis<sup>12</sup>, Ignacio Saiz<sup>13</sup> Sven-Axel Månsson & Kristian Daneback<sup>14</sup>, Rachel Maines<sup>15</sup>, and Matthews Ojo's<sup>16</sup> etc., have discussed extensively on the history of sex toys, psychological, economic, medical and legal implications of sex toys. However, social and religious implications have received only an inadequate attention deserving of a critical issue like solitary sex. This is the gap this study seeks to fill.

This becomes a problem because the human person is undoubtedly a social being enmeshed in a web of mutual relationships. Obviously, certain practices are capable of destroying the sense of community and social interactions that Africans have always been known for. Again, Africans are very religious to a fault. Questions regarding religious implications of sex toys use ought to have been asked and answered before now. To ignore religious implications of sex toys use amounts to hypocrisy, even if western scholars deliberately left out religious considerations in their works. Again, the disagreements and failure of Christian leaders in Uyo metropolis to categorically address questions regarding the burgeoning use of varieties of pleasure products creates consequences which further heighten the need for this study<sup>17</sup>. Agreed that the Scripture is silent on dildo, rechargeable rabbits, remote control clitoral stimulators, waterproof vibrators, and silicone sex dolls, can we assume that this silence equals acceptance? Are there allusions and suppositions from the general Christian concept of sexuality that we can use to structure a sexual framework for contemporary sexual questions? Can we say that negligence of the socio-religious implications by existing studies stem from the fact that society is comfortable with the trend as long as people mind their business and *no one* is hurt? These are the problems this study aspires to address.

**Aims and Objectives of the Study :** The purpose of this work is to examine Socio-Religious Implications of the Use of Sex Toys among Selected People in Uyo Metropolis, Akwa Ibom State.

- This study shall delineate the demography of users of sex toys and reasons for such uses.
- Particular attention shall be devoted to the positive and negative social implications of sex toys use on selected users and on society in which they relate.
- Attention shall also be directed to religious costs of sex toys use based on Christian sexual framework that serves as the *grundnorm* for the Christian faith.
- In the final analysis, it would necessarily make a few recommendations to stem the negative consequences of this sexual trend and encourage citizens to make informed choice of sex lifestyle and sexual responsibility.

**Scope of the Study :** Probing the Socio-Religious Implications of the Use of Sex Toys among Selected People in Uyo Metropolis, Akwa Ibom State, forms the scope of this research. Since previous studies have broadly discussed other implications (like the economic, medical, psychological and legal), it necessarily suffices that the social and religious implications be considered as well, setting a stage and direction for future research possibly, from an ethical or historical perspective, etc. However, the work was narrowed to selected people in Uyo metropolis, namely, adults (married, unmarried, divorced, widowed), and youths (married and single) male

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<sup>9</sup>Justin Lehmiller. 2014 *The Psychology of Human Sexuality*.

<sup>10</sup>William Yaber and Babara Sayad 2013. *Human Sexuality – Diversity in Contemporary America*. 8<sup>th</sup>ed. McGraw Hill. 23, 298-309

<sup>11</sup>Meredith Worthen 2016. Sexual Deviance and Society – a Sociological Examination 254-30

<sup>12</sup>Havelock Ellis. 1929 *Studies in the Psychology of Sex*, Volume 4

<sup>13</sup>Ignacio Saiz (2004) Bracketing Sexuality in Richard Parker ed. 2003. *Culture, Society and Sexuality A Reader Second Edition* 459-481

<sup>14</sup>Sven-Axel Månsson & Kristian Daneback 2013 *Sexuality and The Internet A Collection Of Papers 2003-2013*

<sup>15</sup>Rachel Maines. *The Technology of Orgasm- Hysteria, the Vibrator and women's sexual satisfaction*. London: John Hopkins University Press.

<sup>16</sup>Ojo, Matthews A. 2005 *Religion and Sexuality: Individuality, Choice and Sexual Rights in Nigerian Christianity. Understanding Human Sexuality Seminar Series 4*. Africa Regional Sexuality Resource Centre. p3

<sup>17</sup>Information collected during Focused Group Discussion.

And female, who could read and respond to the questionnaire. The selection was made in good faith in case there are other users which this study has not captured. Religious implications are based on the teachings of Christianity as the major religion of the people of Uyo metropolis. Uyo metropolis serves as the locale of the study. Uyo is the capital of AkwaIbom State. It is the business, academic, political and religious hub of AkwaIbom State. It is strategically justified for this study because of its population, good market for distribution of sex materials, adult shops, access to internet facilities and online purchases, numerous urban attractions, and level of literateness, relative urban freedom, liberal sexual behaviour, and living standard characterizing a metropolitan life. Uyo metropolis has a good population of people who have temporarily moved from rural areas to the city for employment or education. This movement creates temporary separation and certain deprivations including, but not limited to sexual deprivation. This makes Uyo metropolis a more suitable locale for the present study.

**Limitation to the Study :** Like Maier rightly observes , sex research faces many issues that other scientific inquiry do not, largely because human sexuality in our culture is too often surrounded by fear and denial, and its expression is accompanied by shame, guilt, and embarrassment<sup>18</sup>. This was the major limitation to eliciting information. Moral interpretation on sexual deviations from a conservative norm was a strong deterrent for open and unbiased discussions on the use of sex toys. Otherwise, interview method would have been used for in-depth information. It was a challenging endeavour to gather willing respondents for interview and to establish trust with a population wary of being studied for fear of discrimination and moral judgment. To salvage these anticipated challenges, the use of questionnaire proved to be an effective way of collecting data germane to this research. This is not to report that the questionnaire was a perfect alternative. For instance, some respondents chose two answers for one item, making it difficult to ascertain their response. Such copies were voided. It was equally difficult to find Volunteers for Focused Group Discussion. Some of the people approached reasoned that divulging information could be misconstrued as speaking from experience. Those who volunteered were assured of a non-judgmental approach, respect of persons and individual opinions, consent, strict confidentiality.

**Significance of the Study :** It would be quite naïve to dismiss research on sexuality or assess it as a frivolous diversion from the more critical problems of debilitating poverty, ethno-religious conflicts, political instability, ravaging diseases, famine, or endemic corruption pervading the African landscape. Like, Rubin argues, 'It is precisely at times such as these, when we live with the possibility of unthinkable destruction, that people are likely to become dangerously crazy about sexuality...and sexuality should be treated with special respect in times of great social stress.'<sup>19</sup> Sex plays an important part in our social and personal lives. The present methodical study of sex toys use is specifically imperative for the psychosocial and religious wellbeing of society as a whole. The significance of this research lies in the fact that it surveys the demography and reasons why people use sex toys in Uyo metropolis, as well as the socio-cultural factors that drive this trend. Sex toys users would possibly evaluate in this study the wide range of implications associated with their sexual expressions, and would be equipped to make an informed choice of sex lifestyle. This is sexual intelligence. Knowledge of the implications of this sexual trend would be useful to community and religious leaders in the metropolis in confronting social issues that predispose people to embark on deviant sexual acts as well as strengthen control mechanisms in society. It is expected that the present study shall provide a framework and direction for future researches into contemporary expressions of human sexuality in general and sexual tools in particular, in AkwaIbom state and beyond.

**Research Methods :** Sex researchers like Richard Von Kraft-Ebing, Sigmund Freud, Havelock Ellis, Alfred Kinsey and William Masters favoured clinical, survey, observational, and experimental research methodologies, based on their intrinsic advantages. To achieve the research goals, this research adopted the survey method. This method is so preferred because it favours the use of research tools like questionnaire and Focused Group Discussion. The questionnaire offers anonymity, reaches a good number of respondents and is relatively inexpensive to administer. A total of 200 copies of a structured questionnaire were distributed within Uyo Metropolis to respondents drawn among students from tertiary institutions, clergies, medical practitioners, civil servants, business persons – all literate, male and female and aged from 16 and upward. Copies of the questionnaire were distributed at strategic locations across Uyo metropolis assisted by 5 research assistants. 191 copies of the questionnaire were finally collected and that forms the basis for the analysis.

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<sup>18</sup> Maier, T. 2009. *Masters of Sex*. New York: Basic Books.

<sup>19</sup> Gayle S. Rubin. 1984. *Thinking sex. Notes for a Radical Theory of the Politics of sexuality in Culture, Society and Sexuality*. A Reader 2<sup>nd</sup> edition Richard Parker ed. 2003. Routledge. p150



To complement issues that could not be captured in the questionnaire, Focused Group Discussion was necessary. The group was made of 8 (eight) volunteered discussants who were well acquainted with sex toys use in the metropolis. In the group,

- two women volunteers were church leaders and married;
- one was a single adult sex toy vendor and active user – female
- Two were young female undergraduates with one actively using sex toys – both were single.
- One doubled as a medical practitioner with a degree in Psychology – married and a previous sex toy user;
- Two were media personalities (radio and TV) both unmarried.

In all, two formal sessions of discussion were held and the researcher moderated the two sessions<sup>20</sup> with ample opportunities given to each discussant to bare his/her mind on the subject matter. Information from FGD were sociologically analyzed, while data gathered from questionnaire were evaluated using simple percentage;

X where N = Number of respondents. TN = Total number of respondents

**Theoretical Framework :** A sexual theory is an explanatory model of the cause or consequence of a sexual attitude or behaviour. The study of sexuality has yielded different theories over time, many of which are still used today. This work employs the Sociological Sex scripts Theory. The position of this theory is on the function of human sexuality in society and Social institutions shape sexuality. Social institutions include family, religion, law, economy, medicine, and so forth. Functionalists such as Talcott Parsons<sup>21</sup> have long argues that the regulation of sexual activity is an important function of the family. Social norms surrounding family life have, traditionally, encouraged sexual activity within the family unit (marriage) and have discouraged activity outside of it (homosexuality, premarital and extramarital sex). From a functionalist point of view, the purpose of encouraging sexual activity in the confines of marriage is to intensify the bond between spouses and to ensure that procreation occurs within a stable, legally recognized relationship. Since functionalists identify the family unit as the most integral component in society, they maintain a strict focus on it at all times and argue in favour of social arrangements that promote and ensure family preservation.

To protect the functional status of human sexuality, a recognized sexual script must be constructed as a control framework. A script is a cognitive plan that guides one to behave in a predictable, patterned organized fashion and in accordance with what is acceptable, and expected in a given culture. Sex script theorists like John Gagnon and William Simon propose that through the exploitation of the general sexual worldview from several sources, society is then able to set standard acceptable sexual norms within a culture. No longer are our sexual conducts viewed as *hard wired* sexual compartments, but instead our sexual conducts are learned from culturally produced messages<sup>22</sup>. This applicability of this theory lies in its central thesis that sex is a functional aspect of human sexuality and people and must conform to society's sexual scripts. While sexual activities are varied and numerous, individual culture regulates sexual expressions through what is called sexual scripts. Our culture sets the general contours of our sexual scripts. It tells us which behaviours are acceptable ("moral" or "normal") and which are unacceptable ("immoral" or "abnormal"). The concern of this theory is on the functional appreciation of certain sexual activities as against some activities that would destabilize family cohesion and interpersonal relationship in society. Our sexual drives can be moulded into almost any form. What is "natural" is what society says is natural; there is very little spontaneous, unlearned behaviour. Sexual behavior, like all other forms of social behavior (such as courtship, classroom behavior, and sports), relies on scripts<sup>23</sup>. Sexual prescription of the Uyo people provides the general pattern that sexual behaviours are expected to take. This cultural script, for example, emphasizes heterosexuality, gives primacy to sexual intercourse, and discourages prostitution and masturbation. This theory therefore would evaluate to what extent the use of sex toy agrees with principles of functionalism and socio-religious sex scripting of the people of Uyo. Our findings will serve as basis for recommendations in line with our theoretical background.

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<sup>20</sup> Questions for discussion are presented in the appendix section.

<sup>21</sup> Parsons, Talcott, Robert F. Bales, James Olds, Morris Zelditsch, and Philip E. Slater. 1955. *Family, Socialization, and Interaction Process*. New York: Free Press

<sup>22</sup> John H. Gagnon and William Simon (1973) *Sexual Conduct: The Social Sources of Human Sexuality in Sexualities 2(1)*: Chicago: Aldine Books. 113-114

<sup>23</sup> William Yaber and Babara Sayad 2013. *Human Sexuality – Diversity in Contemporary America*. 8<sup>th</sup> ed. McGraw Hill. 267

## II. LITERATURE REVIEW

**Introduction:** This chapter reviewed relevant scholarly works in an attempt to establish what previous studies have contributed to scholarship and gaps they have created. For ease of analysis, these works were categorized into; understanding human sexuality, medical implications of sex toys, sex toys from psychological perspective and legal implications of sex toys.

**The concept of Human Sexuality :** Pearson<sup>24</sup> concedes that human sexuality is a complex topic with no single theory or perspective that can capture all its nuances. He defines human sexuality as the ways in which we experience and express ourselves as sexual beings. Our awareness of ourselves as females or males is part of our sexuality, as is the capacity we have for erotic experiences and responses. Pearson equally mentions experts and approaches involved in sexuality studies and adds that, our pluralistic society embraces a wide range of sexual attitudes and values. Yet, people's sexual attitudes, experiences, and behaviours are shaped to a large extent by cultural traditions and beliefs<sup>25</sup>. It is assumed that Pearson also has in mind the pervasive role of the media in shaping sexual attitudes and behaviours. He clearly identifies sources of sexual values as parents, peers, religious training, ethnic subcultures, the larger culture, and our appraisal of all these influences. Such value systems include legalism, situational ethics, ethical relativism, hedonism, asceticism, utilitarianism, and rationalism. His historical examination of human sexuality from its prehistoric times to the Victorian era and to the sexual revolution of the 20<sup>th</sup> century is a plus to the present study. Nevertheless, he has left off implications arising from sex toys use as an expression of sexuality. This study will fill that gap. Greenberg<sup>26</sup> does not attempt any definition of sexuality but he upholds that sexuality is a natural part of the total human personality that involves the interrelationship of biological, psychological and sociocultural dimensions. Human sexuality then encompasses the sexual knowledge, beliefs, attitudes, values, behaviours of individual, and the expression of sexuality is influenced by ethical, spiritual cultural and moral concerns. Greenberg avers particularly that religious and spiritual beliefs influence feelings about morality, sexual behaviour, premarital sexual behaviour, adultery, divorce, contraception, abortion and masturbation as well as in the use and nonuse of medical services related to sexuality.

Greenberg like Pearson also acknowledges that the sexual revolution of the 1950s and 1960s have changed so much in terms of attitude and behaviour towards sexual expressions. In spite of the changes, there have always been attempts to control sexual behaviour. Most of these are found in moral and legal codes of time. Perhaps, his main contribution lies in his delineation of the significance of studying sexuality: human sexuality should be studied in order to acquire sexual knowledge; as this is the only thing that can dispel sexual myths, superstitions and misinformation that block understanding, inhibit communication and create confusion. Correct information will therefore lay a groundwork for sexual decision making, interpret sociocultural traditions and take responsibility for one's sexual health<sup>27</sup>. While Greenberg has identified the many components of human sexuality, he has left out the implications of neglecting religious and societal sex values. For instance, while it is true that religious beliefs influence sexual behaviour, how effective have these beliefs been and what are the implications of failing to live the belief? This is the gap we intend to fill. William Yaber et.al<sup>28</sup> uphold that the study of human sexuality differs from the study of accounting, plant biology, and medieval history, for example, because human sexuality is surrounded by a vast array of taboos, fears, prejudices, and hypocrisy. For many, sexuality creates ambivalent feelings. It is linked not only with intimacy and pleasure but also with shame, guilt, and discomfort. They examine the role of the media in human sexuality but avers that among the variety of factors that shape how we feel and behave sexually, culture is possibly the most powerful. Yaber and Sayad have not examined the influence of religion in shaping human sexuality, except they would want to mean that culture as the most powerful shaper of human sexuality incorporates religion as well.

Michael Kauth<sup>29</sup> posits that humans are characteristically sexual creatures and sexuality is unescapable in human activities, essentially producing a *sexual* culture. He cites an example of how sexual human culture is present in the popular Western culture where sexy images of young, beautiful, and seductively dressed women and men

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<sup>24</sup> Pearson What Is Human Sexuality? <https://www.pearsonhighered.com>. Pdf. (no year)

<sup>25</sup> Pearson. What Is Human Sexuality? <https://www.pearsonhighered.com>. Pdf. p4

<sup>26</sup> Greenberg. Introducing the Dimensions of Human Sexuality. Jones and Bartlett Publishers .pp7-8

<sup>27</sup> Greenberg. Introducing the Dimensions of Human Sexuality. Jones and Bartlett Publishers .p. 27

<sup>28</sup> William Yaber and Barbara Sayad 2013. *Human Sexuality – Diversity in Contemporary America*. 8<sup>th</sup> ed. McGraw Hill. 3, 4

<sup>29</sup> Michael Kauth. The Evolution of Human Sexuality: An Introduction in *Journal of Psychology & Human Sexuality* . January 2006. The Haworth Press, Inc. pp 2-4

Are employed in advertisements for products ranging from automobiles to beverages to erectile enhancing drugs, etc. He argues that the fact that sexy images are used so frequently for so many products is evidence that the strategy works<sup>30</sup>. As to why humans so consumed with sexuality, Kauth admits that questions about human nature are difficult to answer and invariably elicit passionate and diverse religious, political, and social responses, which often come down to faith in one's personal beliefs. Nevertheless, he opines that from an evolutionary perspective, human preoccupation with sexuality is because 'our ancestors who were focused on sexuality were most likely to have engaged regularly in conceptive sexual behaviour and had children who also shared their parents' heightened sexual interest'<sup>31</sup>. Kauth's position should be seen from an evolutionary perspective and should not preclude other perspectives which are equally attempts to explain human preoccupation with sexuality.

In the view of Simon Levay and Janice Baldwin<sup>32</sup>, many different lines of thought have converged to inform our current understanding of human sexuality. Beginning in ancient Greece, anatomists, physiologists, theologians, philosophers, professional sex researchers, biomedical scientists anthropologists and Feminists have grappled with different aspects of human sexuality. The interest of scholars from different fields in human sexuality therefore makes Sexuality a subject that can be studied with a wide variety of approaches- biomedical, psychological, and sociological, economic and religious. One major contribution Levay and Baldwin lies in their submission that although people do not always abide by them, religious teachings influence sexual attitudes and behaviours. This may possibly be true of Christians in Uyo metropolis. Some Christian denominations strictly limit sexual expression while some are more permissive, relying on general principles rather than specific rules. Yet this duo have not identified sexual acts that society abhors nor the implications of such deviant's behaviours on the individual and society. This is a gap to be filled in the present study.

J.R. Jones<sup>33</sup> reflects much of what general scholars have done on human sexuality. He observes that concerted efforts to examine human sexuality are relatively recent, especially in western culture where there was relatively little open discussion, much less scientific investigation, of human sexuality. This is substantiated by a list of scholars and their area of contribution in sexuality. While Jones has provided us with a list of sex researchers, he has not indicated the how contemporary society views sexuality and the implications it has on modern scholarship. According to Stephanie Sanders, human Sexuality is a general term referring to various sexually related aspects of human life, including physical and psychological development, and behaviours, attitudes, and social customs associated with the individual's sense of gender, relationships, sexual activity, mate selection, and reproduction<sup>34</sup>. In her view, sexuality permeates many areas of human life and culture, thereby setting humans apart from other members of the animal kingdom, in which the objective of sexuality is more often confined to reproduction. Sanders also refers to the pioneer studies in human sexuality and concludes that, as in any area of science, particularly relatively new and sensitive areas such as sex research, have been criticized, on the basis of their findings and methodologies, but each study brings us closer to a fuller understanding of human sexuality<sup>35</sup>.

World Health Organization (WHO)<sup>36</sup> addresses sexuality on four different levels. Accordingly, Sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Second, Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. Third, Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical and religious and spiritual factors. Fourth, Sexuality includes the basic need for human affection, touch and intimacy, as consciously and unconsciously expressed through one's feelings, thoughts and behaviour. These outlines have not spelled out how aberrant sexual acts affect society and how such can be

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<sup>30</sup>Michael Kauth. The Evolution of Human Sexuality: An Introduction in *Journal of Psychology & Human Sexuality* · January 2006 The Haworth Press, Inc. p3

<sup>31</sup>Michael Kauth. The Haworth Press, Inc. p4

<sup>32</sup>Simon Levay and Janice Baldwin Human Sexuality 4<sup>th</sup> Edition 2012 Sinauer Associates, Inc.

<sup>33</sup>Jones, J.R. 2011. Human Sexuality – Unit I. Spring

<sup>34</sup>Sanders, Stephanie Ann. "Human Sexuality." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

<sup>35</sup>Sanders, Stephanie Ann. "Human Sexuality." Microsoft® Student 2008

<sup>36</sup> Human sexuality - World Health Organization (WHO)

controlled. Lumen<sup>37</sup> views human sexuality from a sociological perspective. Human sexual activity has sociological elements. Social context is therefore essential when one considers potentially sexual behaviour. He notes the extreme variations in sexual expression across historical periods and cultures and indicates that there are no universal sexual norms. One learns from society how to express one's sexuality. Based on this fact, he notes that 'sexual expression is part of socialization, the lifelong process of inheriting and disseminating norms, customs, and ideologies and providing an individual with the skills and habits necessary for participating within one's own society'. Religion, the law, and the media are three primary agents of socialization that teach people how to behave sexually. This participation furnishes the individual with sexual behaviours that society marks as valued as opposed to those marked as deviant.

His other contribution is in the delineation of sexual orientation which he describes as an enduring pattern of emotional, romantic, sexual attraction, or some combination of these—to the opposite sex, the same sex, both, or neither. He identifies heterosexuality, homosexuality, bisexuality, and asexuality. People engage in a variety of sexual acts from time to time, and for a wide variety of reasons. Because sexual behavior is influenced by socialization, what is deemed "normal" can vary widely across cultures. In some cultures, sexual activity is considered acceptable only within marriage, although premarital and extramarital sex are also common. Some sexual activities are illegal either universally or in some countries, and some are considered against the norms of a society. For example, sexual activity with a person below some age of consent and sexual assault in general are criminal offenses in most jurisdictions. As valid as this position is, questions regarding religious or sociological implications of deviant sexual behaviours. Richard Tewksbury<sup>38</sup> in *Blackwell Encyclopedia of Sociology* focuses rather on an aspect of human sexuality which is deviant. He defines Sexual deviance as behaviours that involve individuals seeking erotic gratification through means that are considered odd, different, or unacceptable to either most or influential persons in one's community. He acknowledges the fact that sexual deviance is something that is defined differently by persons of different backgrounds, beliefs, morals, and locations. However, sexual deviance is also an idea about which most persons hold very strong views, and react in stigmatizing and ostracizing ways as a violation of either general societal norms or the expectations and/or limits of behaviour for specific cultural settings.

Accordingly, sexual acts must meet the following criteria before it could be labeled deviant: (1) degree of consent, (2) the nature of the persons/objects involved in the action, (3) the actual action and body parts involved, or (4) the setting in which the behaviour is performed. While we appreciate these four criteria, it should be noted that the four criteria may not always address the cultural and historical variability of what society considers as being sexually normal and abnormal. Again, it is precarious to say that an action is sexually deviant because majority of the people disdain it. Public acceptance does not make an action right either. This is an *argumentum ad populum*. Rather, deviant behaviours should be based on their implications on the individual and society, in the present and the future.

Rosenberg's<sup>39</sup> engages the discussion from a theoretical perspective. He identifies five major theories of sexual deviance, namely; Psychodynamic, Cognitive Behavioral, Evolutionary, Bio-medical model and Learning Theory. In learning theory, Rosenberg opines that an offender has somehow learned the sexual deviancy from his or her environment. The learning theory is in line with the observation of this study namely that, some sex toys users actually learned the sexual expression from peers and from the media. These theories though useful do not claim to be perfect and Rosenberg has given a list of sexual deviant acts, but he has not indicted the implications of these sex acts either from a social or from religious perspective. The present study will fill the gap.

Scholars above have engaged on what human sexuality is and what it is not. Different components, approaches and expressions have been identified and these contributions are broad and commendable. However, a general observation is their negligence of the implications of some sexual expressions on individuals and their social milieu.

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<sup>37</sup>Lumen.Socialization and Human Sexuality \_ Boundless Sociology.htm.<https://courses.lumenlearning.com/boundless-sociology/chapter/modern-issues-in-health-care/>. Accessed June 20, 2018.

<sup>38</sup>Richard Tewksbury.' Sexual Deviance' in George Ritzer.Ed. 2007.*Blackwell Encyclopedia of Sociology*.Blackwell Reference Online.htm.

<sup>39</sup> Rosenberg. Theories for Sexual Deviancy.[www.angelfire.com/mi/collateral/page2.html](http://www.angelfire.com/mi/collateral/page2.html). Retrieved July 20, 2018.



**Psychological Implications of sex Toys Use :** Although few people speak about them, sex toys are incredibly common in the third world. Sex toys are becoming less taboo and more mainstream, but for many consumers outside developed countries, sex toys are an entirely new line of products about which they know very little. Recent studies show that in the United States nearly half of all men and over half of heterosexual women have previously used a vibrator<sup>40</sup>. Dealers of sex toys rake in billions of dollars every year, with distributors globally. While we may not have recent and large scale studies in Africa, due to several socio-cultural and political factors, myriad of sex shops in major cities in Nigeria as well as online stores confirm sex toy consumption in this part of the globe. With plethora of benefits derived from sex toys, many users throw caution to the winds until serious maladies are detected. According to Justin Lehmiller<sup>41</sup>, sex toys use is prominent in the province of masturbation. Sexual fantasies go hand-in-hand with a variety of sexual behaviours, especially masturbation. Masturbation vary widely depending upon the individual's body and personal preferences. For instance, masturbation among women may involve manipulation of the clitoris and labia, stimulation of the breasts, or vaginal penetration with a sex toy. Among men, masturbation most frequently involves using one or both hands to stimulate the penis, sometimes using sex toys too (e.g., masturbation sleeves, butt-plugs, etc.). He argues that in using sex toys for masturbation some may or may not incorporate pornography (e.g., erotic images, videos, or stories)

Lehmiller argues that all of the longstanding health concerns about masturbation have been completely unsubstantiated by modern research, rather, masturbation is associated with enhanced physical and psychological health including higher self-esteem among women and a lower risk of prostate cancer among men. Though solitary sex has frequently been resisted in some cultures and religions, he argues masturbation is sexually functional and not a psychological deficiency. As persuading as his argument sounds, it is unthinkable that sex toys use in masturbation has no negative implications on the users' psyche. He seems to have quoted only the authors that affirmed his position. Not many people would agree totally with Lehmiller as we shall see. Meredith Worthen<sup>42</sup> on the other hand focuses on sex dolls as the most sophisticated and stunning sex toy at the moment. He traces the sexual use of this human-like figures back to the seventeenth century when sailors created makeshift masturbatory dolls out of sewn cloth or old clothes, referred to as *dames de voyage*, or sexual release on long voyages<sup>43</sup>. Meredith observes that while some contemporary doll owners appear to relish their relationship with their synthetic lovers, others describe varying degrees of depression, loneliness, shyness, and distrust in others as well as guilt, shame, or embarrassment about their doll ownership. Fear of rejection and/or the desire to have power and control over an inanimate object may drive some to engage in agalmatophilia while others who struggle with human attachment or who are looking for a safe way to express sexual fantasies may seek out doll relationships. He refers the two cases of the American doll owners Davecat (born in 1973) and Gordon Griggs (born in 1967) as examples of the addictive nature of sex toys<sup>44</sup>.

Meredith identifies issues of addiction and mental agonies as direct psychological consequences of sex toy use. He situates this discussion within the framework of deviant sexual acts, meaning that it is socially anomalous. There is a hint on social implication of sex toys use in his work, but nothing on religious effects. Again, his survey is limited to sex dolls only at the expense of other more affordable sex toys like vibrators and dildo. This gap shall be filled by the present work. Sarah Valverde in her thesis she highlights several benefits of sex doll use and advocates for further applications for sex dolls, for those in isolated environments, for those with disabilities that may impede their ability to have satisfying sexual contact with others, and those who seek a safe way to express sexual fantasies which they are unable to with human partners<sup>45</sup>. Her prediction is that as sex doll technology advances, we may see more and more individuals seeking out synthetic partners. This development

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<sup>40</sup> Emily Stabile, (2013) "Getting the Government in Bed" in Kaira Klingler (2014) Sex Toys 101: the Good, the Bad, and the Ugly. University of Alabama

<sup>41</sup> Justin Lehmiller. 2014 *The Psychology of Human Sexuality* 235.

<sup>42</sup> Meredith Worthen (2016) Sexual Deviance and Society – a Sociological Examination 269

<sup>43</sup> The commercial sale of erotic dolls, however, is a much more modern phenomenon and a detailed study shall be done in chapter 3. Today, the most sophisticated sex dolls are made of silicone and they are highly realistic featuring fully articulated skeletons and flesh-like skin

<sup>44</sup> Davecat's story was featured on the American television series My Strange Addiction. Meredith Worthen (2016) Sexual Deviance and Society – a Sociological Examination 269

<sup>45</sup> Sarah Valverde (August 2012) 'The Modern Sex Doll-Owner: A Descriptive Analysis' A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo In Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology.

may prompt the psychology community to consider the possibility that a preference for human-like partners, as opposed to human partners, may be an expression of a neosexuality, as opposed to pathology. Nevertheless, she confirms that doll-ownership may exacerbate withdrawal from human attachments, and ultimately impede individuals' ability to interact with others. It could as well maintain social phobias, and limit opportunities for growth and social learning. Dolls will never challenge their owners, and often embody an idealized version of a human being. For some doll-owners, this high level of control is comforting, but may make it difficult to manage the unpredictability of other people<sup>46</sup>. Again, Valverde concentrated exclusively on sex dolls. Her contributions can be categorized into psycho-social effects of sex dolls use, and that is a major contribution to this work. However, she has not indicated in her work if the aforementioned implications can also emerge from the use of other sex toys like dildos and vibrators, nor has she referred to religious implications. This work intends to fill this gap.

Stanley J. Swierzewski<sup>47</sup> also situates the use of sex toys within the act of masturbation and sexual fantasizing. Many people fantasize during masturbation. Fantasizing usually involves using the imagination or reading, listening to, or watching material that increases sexual arousal or pleasure. He argues that Sexual fantasies are a normal part of human sexuality as long as they do not interfere with relationships or daily life. But that preoccupation with sexual fantasies can sometimes lead to damaging consequences, such as sexual addiction, sexual obsession, and spending too much time and money on sexual materials (e.g., pornographic web sites, chat rooms, magazines, videos, phone calls, sex toys). Thus, masturbation using sex toys employs both hands and the mind and it is the combination of both – a psychosomatic approach to achieving orgasmic pleasure. The main thrust of his argument is that although sex toys use can be a healthy part of human sexuality, yet it may have a negative impact on relationships and on psychological health in certain circumstances. For example, 'masturbation that becomes compulsive, obsessive, or uncontrollable, or that takes the place of a healthy sexual relationship can have an unhealthy effect on psychological wellbeing'<sup>48</sup>. This is a useful contribution that captures both the psychological and a bit of social cost. His failure to indicate if there are any religious after-effects shall be supplied by the present research.

In a study conducted by Breanne Fahs & Eric Swank,<sup>49</sup> argue that masturbation (with or without sex toys) is positive and sexually affirming, noting that masturbation can improve women's self-awareness, body image, self-esteem, and overall sexual pleasure. The underlying premise of these progress through technology interventions assumes that orgasm (via sex toys) correlates with a better overall sex life. Also, women's vibrator positively linked with many other aspects of women's sexual lives, including increased sexual desire, arousal, lubrication, orgasm, absence of sexual pain, and overall sexual functioning. Alternatively, some users were often embarrassed about disclosing Sex Toy usage to partner(s). Although women often derived pleasure from sex toys, they generally felt uncomfortable expressing these sentiments to others. As a second theme, they note that heterosexual women felt particularly embarrassed about their sex toy usage, often constructing sex toys as a threat to their boyfriends' or husbands' sense of sexual prowess. As such, several women do not disclose their sex toy use to others (including mothers, sisters, friends, coworkers, and partners) and often purposefully hide sex toys from male partners<sup>50</sup>. The anxiety develops unsolicited desire for isolation and advances to behavioural agony. Fahs and Swank have alluded to the negative effects of sex toys use in interpersonal relationships. This idea shall be elaborated on in this work, as well as religious implications which they have ignored.

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<sup>46</sup>Sarah Valverde (August 2012) 'The Modern Sex Doll-Owner: A Descriptive Analysis' A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo In Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology

<sup>47</sup>Stanley J. Swierzewski (2008) 'Masturbation Effects - Sexual Pleasure' - <http://www.healthcommunities.com>. Retrieved June 8, 2018

<sup>48</sup>Stanley J. Swierzewski.- <http://www.healthcommunities.com>. Retrieved June 8, 2018

<sup>49</sup> Breanne Fahs & Eric Swank (2013) Adventures with the "Plastic Man": Sex Toys, Compulsory Heterosexuality, and the Politics of Women's Sexual Pleasure in *Sexuality & Culture* (2013) 7:666–685 DOI 10.1007/s12119-013-9167-4.

<sup>50</sup>Breanne Fahs & Eric Swank (2013) Adventures with the "Plastic Man": Sex Toys, Compulsory Heterosexuality, and the Politics of Women's Sexual Pleasure in *Sexuality & Culture* (2013)

**Medical Implications of sex toys use :**Whereas Gina Shaw<sup>51</sup> does not ignore the benefits of sex toys, her contribution is on the negative medical implications of these pleasure tools. She recognizes that the use of sex toys for men and women has skyrocketed with the popularity of the film and novel **Fifty Shades of Grey**<sup>52</sup>, but so have injuries related to sex toys. Lovehoney, the UK's largest sex toy retailer, saw sales spike 25 percent around the release of the film in early 2015. 'Sales growth for the year went up 40 percent. But around the same period, emergency physicians started noticing increasing numbers of people showing up at the hospital after getting more pain than pleasure from those sex toys'. Gina sums up reported medical injuries of sex toys use to include, getting Stuck inside the user, Vibrators causing chronic numbness and pain in sensitive parts due to overuse; gangrene, for men who use penis rings, risk of Sexually Transmitted Diseases and increased risk of vaginal infections including HIV and hepatitis B and C; Risk from chemicals on and in some sex toys can leach out of the plastic, vinyl, or rubber and into the skin, potentially causing itching and rashes<sup>53</sup>. Besides delineating possible negative medical effects, Gina recommends possible remedies as well - using toys as directed, cleaning them after each use, and avoiding using any toy for too long on one spot<sup>54</sup>. Her failure to reflect on the socio-religious effects as well shall be complemented in the present study.

Fahs&Swank they affirm that sex toy advocates within the sex therapy community claim that sex toys can add diversity to a monogamous relationship, trigger sexual desire for patients with low libido, inspire arousal and ease performance anxiety, help couples with incompatible sexual fantasies, model new ways to communicate or achieve orgasm, and assist with older patients, those with chronic pain, or those struggling with sexual aversion disorders, sexually abused, and poor body image. In their final analysis, they insist that within the medical world, the medicalization of women's sexuality has led to a host of "interventions" that seek to improve women's orgasmic functioning via medical 'toys'.<sup>55</sup> Fahs& Swank have focused particularly on women's sexual pleasure with sex toys. Whereas women may be the highest group of active users of vibrators and dildos, they are not the only users. The work has not stated the medical implications for male users as well. Nevertheless, judging only from a functional perspective, sex toys in addition to their therapeutic function provides all the benefits of healthy sex. But this duo have not considered if these medical benefits pose any disadvantage on the social and religious lives of the users – a gap to be filled.

Pamela Madsen's contribution focuses on high level of dangerous chemicals found in sex toys which can cause many diseases from infertility to diabetes. The chemicals in question are Phthalates, which are a family of chemical rubber softeners used in many sex toys. In a few studies quoted by Madsen, Phthalates in high doses could cause cancer in rats, and even in lower doses - the rats had some serious problem such as genital development and fetal development, which produces stillborn rats. When Phthalates were looked at in humans, there were some evidence that phthalates interfere with sperm production and possibly infant genital development.<sup>56</sup>. Pamela does not deny that sex tools provide some benefits to users, her main focus is on the medical concerns that should be considered by manufactures, regulatory agencies and potential users as well.

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<sup>51</sup>Gina Shaw April 28, 2018 Risky Business: Dangers of Sex Toys in Sex Toys for Men and Women - How to Stay Safe. Berkeley Wellness.htm. <http://www.remedyhealthmedia.com>

<sup>52</sup>Fifty Shades of Grey is a 2015 American erotic romantic drama film directed by Sam Taylor-Johnson, with a screenplay by Kelly Marcel. The film is based on the 2011 novel of the same name by British author E. L. James. It is popular for its strong sexual content including dialogue, some unusual sex behaviour and graphic nudity, and language. Despite receiving generally negative reviews, it was an immediate box office success, breaking numerous box office records and earning over \$571 million worldwide. [https://en.wikipedia.org/wiki/Fifty\\_Shades\\_of\\_Grey\\_\(film\)](https://en.wikipedia.org/wiki/Fifty_Shades_of_Grey_(film)). June 18, 2018

<sup>53</sup>Gina Shaw April 28, 2018 Risky Business: Dangers of Sex Toys in *Sex Toys for Men and Women - How to Stay Safe*. Berkeley Wellness.htm. <http://www.remedyhealthmedia.com>

<sup>54</sup>Gina Shaw April 28, 2018 Risky Business: Dangers of Sex Toys in *Sex Toys for Men and Women - How to Stay Safe*. Berkeley Wellness.htm. <http://www.remedyhealthmedia.com>

<sup>55</sup>Breanne Fahs & Eric Swank (2013) Adventures with the "Plastic Man": Sex Toys, Compulsory Heterosexuality, and the Politics of Women's Sexual Pleasure in *Sexuality & Culture* (2013) 7:666–685 DOI 10.1007/s12119-013-9167-4. New York: Springer Science+Business Media. Accessed Jun 18 2018].

<sup>56</sup>**Pamela Madsen** (2011) Dangerous Sex Toys: What You Need to Know Now About Phthalates in *Psychology Today*. <https://www.psychologytoday.com>. © 2018 Sussex Publishers

The present work acknowledges Pamela's contribution and identifies her negligence of the socio-religious elements. Zach Biesanz<sup>57</sup>, is concerned with medical issues in the production of sex toys. Referring to the American situation, he notes that sex toys are classified under medical devices, but while regulations of medical devices abound, there is no law regarding the quality or composition of sex toys at the consumer level. Sex toys made of Jelly plastic, which allegedly has a natural feel, enjoy massive popularity in sex shops. However, Jelly plastic is composed of a substantial amount of toxic chemicals with serious health defects. He asserts that the vast majority of sex toys sold in the United States are marked "For Novelty Use Only" to protect manufacturers against customer complaints about quality or danger. The manufacturers intend to convey the message that the sex toys they make are "a gag gift not intended for actual use, and that they do not stand by the quality of the product. However, consumers rarely heed these warnings."<sup>58</sup>

He agrees that sex toys are becoming less taboo and more mainstream, so for many consumers, sex toys are an entirely new line of products about which they know very little. It is unlikely that many consumers can even pronounce "phthalate," much less recognize it as a dangerous toxin, but even those few who understand the risk involved with such chemicals cannot use that knowledge if they do not know the composition of the products. Thus the problem with this widely-distributed and highly profitable set of products is that many of them are physiologically toxic and manufacturers often escape prosecution because even some users are ashamed to come out and complain. This is a useful contribution though how this use extends to society and one's religious profession is largely omitted. The situation in Nigeria can be worse in the sense that an average user hardly refers to products' instructions. The worst aspect lies in the user's inability to afford original products which is often very expensive. To meet the need, users in poor countries often resort to purchasing low quality and highly toxic sex toys. It is likely that fairly-used sex toys may be up for grasp in some quarters. Negative labelling of sex toys by some Christians and cultural rejection often discourage users from bringing lawsuits against vendors and manufacturers.

**Sex Toys Use in Legal Discussion:** Sexual rights are universal human rights based on the inherent freedom, dignity, and equality of all human beings. Since health is a fundamental human right, sexual rights become a basic human right. The 1999 *Declaration of Sexual Rights* affirms that in order to ensure that human beings and societies develop healthy sexuality, sexual rights must be recognized, promoted, respected, and defended by all societies through all means. These rights are: sexual freedom, sexual autonomy, sexual integrity, and safety of the sexual body, sexual privacy sexual equity, sexual pleasure, emotional sexual expression, right to sexually associate freely, free and responsible reproductive choices, sexual information based upon scientific inquiry, right to comprehensive sexuality education and right to sexual health care.<sup>59</sup> These celebrated rights have stretched sexual rights to extreme poles without considering the social and religious implications of this range of sexual rights. For instance, by recognizing, promoting and defending right to sexual pleasure, freedom and autonomy, individuals are empowered to express very odd sexual behaviours ranging from homosexuality to transgender, to sexual contacts with non-human things/objects. So individuals who derive sexual pleasure for corpses should not be condemned. While rights are fundamental to being human, such rights should be viewed in a larger context, considering a wide range of implications from various departments that treat human sexuality, namely; religion, sociology, anthropology, psychology, medicine, etc. Within the framework of the Declaration of Sexual Rights, sex toys users are empowered by law to sexual expressions that gives them optimum pleasure, as long as the rights of others are not violated. This position is in a sharp contrast with traditional morality that defines sexual limits and expressions. Ignacio Saiz<sup>60</sup> affirms that the many dimensions of human sexuality – physical, mental, spiritual, social, associational intersect with a multiplicity of rights. In line with the position of the United Nations, Saiz remarks that sexual rights discourse is the product of increasing dialogue and collaboration between activists and social movements working on sexuality from a

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<sup>57</sup>Zach Biesanz (2007). *Dildos, Artificial Vaginas, and Phthalates: How Toxic Sex Toys Illustrate a Broader Problem for Consumer Protection*, 25 Law & Ineq. 203 (<http://scholarship.law.umn.edu/lawineq/vol25/iss1/5>). pp 218 - 220

<sup>58</sup>Zach Biesanz (2007). *Dildos, Artificial Vaginas, and Phthalates: How Toxic Sex Toys Illustrate a Broader Problem for Consumer Protection*, 25 Law & Ineq. 203 (<http://scholarship.law.umn.edu/lawineq/vol25/iss1/5>). pp 218 - 220

<sup>59</sup>"Declaration of Sexual Rights" from World Association for Sexual Health, 1999. [http://www.worldsexology.org/about\\_sexualrights.asp](http://www.worldsexology.org/about_sexualrights.asp).

<sup>60</sup>Ignacio Saiz [2004] Bracketing sexuality Human rights and sexual orientation –a decade of development and denial at the United Nations in Richard Parker and Peter Aggleton. *Culture, Society and Sexuality. A reader 2<sup>nd</sup> Edition*. London: Routledge. pp.468-470



number of different perspectives. These include women's rights, population and development, reproductive health, HIV/AIDS, and lesbian, gay, bisexual, and transgender rights. One wonders why religion is not part of the dialogue in question. The dialogue focuses on attempts to situate sexuality within a more comprehensive human rights framework, embracing a more confirmatory and emancipatory vision of sexuality to reflect 'autonomy', 'empowerment', 'bodily integrity', and 'respect for sexual and family diversity'<sup>61</sup>. Expatiating on the function of sexual rights, Saiz stresses that the concept enables us to address the intersections between sexual orientation discrimination and other sexuality issues – such as restrictions on all sexual expression outside marriage or abuses against sex workers – and to identify root causes of different forms of oppression. It also offers strategic possibilities for building bridges and coalitions between diverse movements so as to confront common obstacles more effectively (such as religious fundamentalism) and explore how different discourses of subordination work together<sup>62</sup>. Thus the whole argument inclines towards a rights-based approach to human sexuality that requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination, and violence, with due regard for the well-being and rights of others, without fear of persecution, denial of liberty or social interference.' a

Ignacio Saiz's work was in the context of the UN's discourse on sexual rights. The main argument is that sexual rights which entails freedom and responsibilities should be seen in the inclusive framework of fundamental human rights. Ignacio's call for respect for sexual and family diversity and the proposition that Social forces and religious fundamentalism must not interfere with individual's sexual right is both socially and religiously precarious. For it robs religion of its moral and ethical role in society. As long as the socio-religious consequences of sexual rights are neglected in academic discourses, sexual rights would always remain a contested area of struggle.

According to Justin J. Lehmiller<sup>63</sup>, for centuries, cultures and societies around the world have imposed religious and legal restrictions on human sexual activity. Sex laws exist in the modern world, but their nature has changed dramatically. He reports that among the Ancient Greeks and Romans, there were few formally established limits when it came to sex. 'Homosexuality and bisexuality were common, as were orgies and group sex, as well as other sexual activities that would be considered taboo by today's standards'. However, the rise of Christianity changed many things. This forever altered how societies around the world approached and regulated sex. One key contribution from Lehmiller is the question of variability of sex laws from place to place and how such laws are enforced. It shows that religious tradition and cultural disposition of a people not only influence attitude to sexuality, they also decide what should be accepted as normal and deviant. He has not specifically addressed the use of sex toys and the various laws put in place to regulate their use, nor has he considered social implications of regulation of sexual expressions.

In an article for The Washington Post, Margo Kaplan<sup>64</sup>, an assistant professor of law at Rutgers School of Law-Camden, describes why the law should recognize the joy of sex in order to make progress toward real sexual freedom. Kaplan opines that this would make judges reevaluate the logic behind various laws, including sex toy bans. She argues that when it comes to sex toys, there is no public health concern, no harm even purportedly done to anybody else, and, usually, no corresponding laws against Viagra. If Viagra that enhances male sexual performance is not regulated then sexual aids for female sexual pleasure should not as well. Margo Kaplan concludes rather astoundingly that ban on sex toys is a control over women's sexuality which is far-reaching and insidious, from the ongoing war against reproductive rights to the bias against female sexual pleasure in movies. It is shocking because Margo seem to suggest that sex toys are 'the woman's thing'. It is also quite insensitive to admit that 'there is no public health concern, no harm even purportedly done to anybody else'. The complete negligence of the various implications associated with sex toys use is a major flaw of Margo's contribution. It

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<sup>61</sup>Ignacio Saiz [2004] Bracketing sexuality Human rights and sexual orientation –a decade of development and denial at the United Nations in Richard Parker and Peter Aggleton .*Culture, Society and Sexuality. A reader 2<sup>nd</sup> Edition*. London: Routledge. pp.468-470

<sup>62</sup>Ignacio Saiz [2004] Bracketing sexuality Human rights and sexual orientation –a decade of development and denial at the United Nations in Richard Parker and Peter Aggleton .*Culture, Society and Sexuality. A reader 2<sup>nd</sup> Edition*. London: Routledge. pp.468-470

<sup>63</sup>Justin J. Lehmiller. 2014 *The Psychology of Human Sexuality*. Wiley Blackwell. UK John Wiley & Sons, Ltd. 352-354

<sup>64</sup>Tricia Tongco. May 26th 2016. Countries Where Sex Toys Are Banned. <https://www.washingtonpost.com/opinions/>.

appears she writes from a feminist perspective and refuses to see anything wrong with the regulation of sex toys use save the suppression of women sexuality. Kate Devlin<sup>65</sup> refers to a campaign, led by academics Kathleen Richardson and Erik Billing. The pair argue that the development of sex robots should be stopped because it reinforces or reproduces existing inequalities. Kate responds to this argument by admitting that though there are issues of gender stereotypes, entrenched sexism and sexual objectification, but these do not justify any ban on sexdolls. To her, such a move is both shortsighted and undesirable. Her submission is founded on the premise that sex robots could go beyond sexual gratification to therapeutic functions in field of psychology. She insists that instead of calling for an outright ban, the topic can be used as a base from which to explore new ideas of inclusivity, legality and social change. It is time for new approaches to artificial sexuality, which includes a move away from the machine-as-sex-machine hegemony and all its associated biases<sup>66</sup>. While Kate has identified gender stereotypes, entrenched sexism and sexual objectification as consequences of sex toys use, she seems not to take these socio-religious issues seriously, leaving a gap to be filled by the present research.

Sarah Holliday in *Advocating for Sex Toys in the Age of Trump*<sup>67</sup> strongly avers that liberty for sex toys means fighting for sexual rights, sexual freedom, and for everyone to be able to express themselves sexually **however they desire** (*emphasized*). Sex toys are tools for sexual expression, pleasure, survival, and exploration and because sex toys are a part of sexual freedom and sexual rights, they play an inherent role in advocating for human rights more broadly. In her words, 'We cannot afford to backpedal on the progress the sexual freedom movement has made to make sex toys more acceptable in the mainstream'. She strongly calls on the public to rise and defend their sexual rights. Brynn's wish to 'express themselves sexually however they desire' is a thoughtless opinion that is blind to so many realities. Has Brynn considered the many implications of adopting an entirely permissive sexual expressions? It is not even possible to express oneself however one desires, because one's freedom stops where another person's freedom starts. Sexual expression in Brynn's analysis could lead to gross violations of the rights of others as well as to self-destructive sexual acts. Society and religion exist to protect not just the survival of society, but to protect members of society from self-destructive acts.

Zach Biesanz's<sup>68</sup> study aims evaluating possible remedies to the problem presented by toxic sex toys by weighing the advantages and disadvantages of legislative action against those of voluntary industry action. He argues that despite the increasing popularity of sex toys, they are largely unregulated. Consumers are purchasing and ostensibly using them at an increasing rate. Even the states that ban the sale of sex toys do not ban their purchase or possession. The problem with this widely-distributed and highly profitable set of products is that many of them are physiologically toxic, especially those made of jelly plastic. Jelly sex toys contain the plasticizer di (2-ethylhexyl) phthalate (DEHP) in astonishingly massive quantities. Scientific testing suggests that DEHP is both carcinogenic and teratogenic to humans, as well as a cause of demasculinization and lower production of testosterone in male fetuses and infants. In spite of this discovery, Zach laments that there are almost no laws restricting the production or sale of this toxin, not even in consumer products.<sup>69</sup> Similarly, Nigeria does not seem to have an existing law regulating the production, importation, sales and use of sex toys. There are laws regulating other sexual activities and stipulating what is lawful and what is unlawful. Rape, child sex and pornography are raised, but sexual relations with specific objects are yet to be established. Chris Anyanwu<sup>70</sup> in 2013 sponsored a Sexual Offences Bill to the senate. Some of the clauses raised include but not limited to Rape, Sexual Assault compelled or induced, indecent Acts, indecent act with Child or Adult, Child Trafficking, Child Sex Tourism, Child Prostitution, Child Pornography, Exploitation of Prostitution Trafficking For Sexual

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<sup>65</sup>Kate Devlin September 17, 2015. In Defence of sex machines: why trying to ban sex robots is wrong. <https://theconversation.com>. Kate Devlin is the current Treasurer of the UK's Society for the Study of Artificial Intelligence and Simulation of Behaviour (AISB), and is on the steering committee of the European Society for Cognitive Systems

<sup>66</sup> Kate Devlin September 17, 2015. In Defence of Sex Machines: Why Trying to Ban Sex Robots is Wrong. <https://theconversation.com>

<sup>67</sup>Sarah Brynn Holliday (June 23, 2017) *Advocating for Sex Toys in the Age of Trump* <http://formidablefemme.com/2017/01/15/advocating-for-sex-toys-in-the-age-of-trump/>

<sup>68</sup>Zach Biesanz (2007). *Dildos, Artificial Vaginas, and Phthalates: How Toxic Sex Toys Illustrate a Broader Problem for Consumer Protection*, 25 Law & Ineq. Available at: <http://scholarship.law.umn.edu/lawineq/vol25/iss1/5>. 218

<sup>69</sup>Zach Biesanz (2007). *Dildos, Artificial Vaginas, and Phthalates: How Toxic Sex Toys Illustrate a Broader Problem for Consumer Protection*, 219

<sup>70</sup>**A Sexual Offences Bill**, 2013. Sponsored by: Senator Chris n. D. Anyanwu,

Exploitation, etc. Unfortunately, nothing has been said about marketing and possession of sex toys and dolls within the shores of Nigeria. The clause that may be interpreted to include use of sex toys is sited in the context of sexual assaults.

**Section 4. (1)** Any person who unlawfully ----- (a) penetrates the genital organs of a person with (i) any part of the body of another or that person; or (ii) an object manipulated by another or that person except where such penetration is carried out for proper and professional hygienic or medical purposes; (b) Manipulates any part of his or her body or the body of another person so as to cause penetration of the genital organ by any part of the other person's body, is guilty of an offence termed sexual assault. **(2)** A person guilty of an offence under this section is liable upon conviction to imprisonment for a term of not less than ten years but which may be enhanced to imprisonment for life. Sex toys undoubtedly are objects designed for penetration of the genital organs (though some are not). The bill seeks to protect unlawful penetration and situates the act in the context of sexual assault. It therefore follows that an individual who buys sex toys and manipulates same into his or her genital organ cannot be said to have sexually assaulted himself or herself. Nor does this bill suggest that couples who use sexual objects to penetrate each other's genital organs for mutual gratification have assaulted each other and liable for prosecution. Again the socio-religious implications are omitted.

Similarly, Abdullahi Aji<sup>71</sup> examining some sexual offences under the Nigerian Legal system divides sexual activities into natural and unnatural. Male- female intercourse through normal sexual organs is natural whereas same-sex intercourse or with animals is unnatural. Furthermore, the natural sexual activity becomes offences if it is committed as acts of immorality or as a result of illegality (adultery, fornication, rape and incest among others). Approaching his argument from the view of Sharia Codes and customary practices, Aji remarks that unnatural sexual practices are dirty practices and uncomfortable. 'For example, by inserting unhygienic object into her private part, a lesbian stands the risk of injury or infection of that part of the body. There have been cases of girls with candles or other queer object getting stuck in their private parts while indulging in lesbian activities'<sup>72</sup>. While this work recognizes the existence and use of sex toys such as dildo in Nigeria, it does not categorically say what the law says about it and how such laws are enforced. Again, the lacuna purportedly created by our criminal laws cannot be supplemented by sharia codes, because of the multi-religious nature of Nigeria. Thus, the lacuna widens as sex toys users in Nigeria remain undercover. Though Aji has referred to the Sharia law, he has not shown the social-religious implications of what he calls 'unnatural sexual practices'. Besides, the present study though still located in the Nigerian context is concerned with religious implications from a Christian outlook.

From an economic perspective, sex toys market has grown steadily in the recent years and at the moment, blossoming into a \$500 million-per-year industry in North America alone today<sup>73</sup>. While the global value annually is over 15 billion USD. Sex toys manufacturing companies in Russia, Germany, France, Japan, China, the United Kingdom, and the United States, etc., undoubtedly provide employments to their citizens as well as boost the Gross National Product of their respective countries in terms of export revenues. About 70% of sex toys are produced in China, and the country has over 1,000 companies manufacturing sex toys nationwide, with most of these located in Guangdong, China, and Zhejiang. The major reasons for China's domination in the manufacturing of sex toys are the availability of raw material and the low cost of labour<sup>74</sup>. By changing attitudes towards female sexuality and defending autoeroticism, women become a lucrative market for sex toys and sex toy industry has grown by targeting female consumers<sup>75</sup>. Distributors and manufacturers of sex toy do not want to be associated with porn industry and prefer to categorize their products as consumer goods as it makes the marketing and selling of sex toys easier<sup>76</sup>. The implication of this re-contextualization is that the sex toys marketing is given a saintlier image than when it was linked with pornography business. Lin cited a study that gave a list of motivational factors for purchase of sex toys. The most frequently cited reasons were: masturbation (398 cases or 75.7% of respondents), and to facilitate vaginal and/or anal stimulation (376 cases,

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<sup>71</sup>Abdullahi Abba Aji .A Study of Some Sexual Offences under the Nigerian Legal System

<sup>72</sup>Abdullahi Abba Aji .A Study of Some Sexual Offences under the Nigerian Legal System

<sup>73</sup>Zach Biesanz (2007). *Dildos, Artificial Vaginas, and Phthalates: How Toxic Sex Toys Illustrate a Broader Problem for Consumer Protection*, 25 Law & Ineq. p.204

<sup>74</sup>Technavio Blog (March 9, 2016) Health and Wellness New Research Areas <https://www.technavio.com/>

<sup>75</sup>Whereas, she refutes the assumption that only women use sex toys.

<sup>76</sup>Elina Järvinen (2017) PREDICTING CONSUMERS' PURCHASE INTENTIONS FOR SEX TOYS. An Application of the Theory of Planned Behavior Master's Thesis in Marketing. Turku School of Economics. p.9

71.5%).<sup>77</sup> Sex toys use from the perspective of sexual rights becomes a legitimate sexual practice as long as users do not infringe on the rights of others. Woven into the larger perspective of human right, advocates of sex toys, especially the feminists have called for resistance against attempts to ban the production and distribution of sex toys. With sophistication in sex toys technology and compulsive urge to try out newer products, the future is but glorious for sex toys market. While we recognize the importance of the market situation of sex toys, we are still bereft of the social and religious implications of this favoured commodity – a gap this present study shall fill.

### III. CONCLUSION

The works of Greenberg<sup>78</sup>, William Yaber and Babara Sayad<sup>79</sup> Michael Kauth<sup>80</sup>, Simon Levay and Janice Baldwin<sup>81</sup>, Pearson<sup>82</sup>, J.R. Jones<sup>83</sup>, and Stephanie Ann Sanders<sup>84</sup> were reviewed to provide a general understanding of human sexuality and a background to the many implications of sex toys use. Psychological implications of sex toys use in the works of Emily Stabile<sup>85</sup>, Justin Lehmiller<sup>86</sup>, Meredith Worthen<sup>87</sup>, Sarah Valverde<sup>88</sup>, Stanley J. Swierzewski<sup>89</sup> and Breanne Fahs & Eric Swank<sup>90</sup> were reviewed; while the medical implications of sex toys were examined in the works of Gina Shaw<sup>91</sup>, Pamela Madsen<sup>92</sup> and Zach Biesanz<sup>93</sup>. The works of Lin Fan<sup>94</sup>, Elina Järvinen<sup>95</sup>, Ignacio Saiz<sup>96</sup>, Abdullahi Aji<sup>97</sup> Steven Connor<sup>98</sup>, Anthony Ferguson<sup>99</sup> and several others elicited salient contributions that we itemized into legal and political implications of sex toys use.

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<sup>77</sup>Lin Fan (2015) Targeting. The Sex Toy Market: Some Preliminary Findings in *International Journal of Research in Social Sciences*. May 2015. Vol. 5, No 03. 2013-2015 IJRSS & K.A.J. pp.56-64

<sup>78</sup>Greenberg. Introducing the Dimensions of Human Sexuality Jones and Bartlett Publishers .pp7-8

<sup>79</sup>William Yaber and Babara Sayad 2013. *Human Sexuality – Diversity in Contemporary America*. 8<sup>th</sup> ed. McGraw Hill. 3, 4

<sup>80</sup>Michael Kauth. The Evolution of Human Sexuality: An Introduction in *Journal of Psychology & Human Sexuality* · January 2006. The Haworth Press, Inc. pp 2-

<sup>81</sup>Simon Levay and Janice Baldwin Human Sexuality 4th Edition 2012 Sinauer Associates, Inc.

<sup>82</sup>What Is Human Sexuality?

<https://www.pearsonhighered.com/assets/samplechapter/0/2/0/5/0205909469.pdf>

<sup>83</sup>Jones, J.R. 2011. Human Sexuality – Unit I. Spring

<sup>84</sup>Sanders, Stephanie Ann. "Human Sexuality." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

<sup>85</sup>Emily Stabile, (2013) "Getting the Government in Bed" in Kaira Klingler (2014) Sex Toys 101: the Good, the Bad, and the Ugly. University of Alabama

<sup>86</sup>Justin Lehmiller. 2014 *The Psychology of Human Sexuality* 235.

<sup>87</sup>Meredith Worthen (2016) Sexual Deviance and Society – a Sociological Examination 269

<sup>88</sup>Sarah Valverde (August 2012) 'The Modern Sex Doll-Owner: A Descriptive Analysis' A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo In Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology.

<sup>89</sup>Stanley J. Swierzewski (2008) 'Masturbation Effects - Sexual Pleasure' - <http://www.healthcommunities.com>. Retrieved June 8, 2018

<sup>90</sup>Breanne Fahs & Eric Swank (2013) Adventures with the "Plastic Man": Sex Toys, Compulsory Heterosexuality, and the Politics of Women's Sexual Pleasure in *Sexuality & Culture* (2013) 7:666–685 DOI 10.1007/s12119-013-9167-4.

<sup>91</sup>Gina Shaw April 28, 2018 Risky Business: Dangers of Sex Toys in Sex Toys for Men and Women - How to Stay Safe. Berkeley Wellness.htm. <http://www.remedyhealthmedia.com>

<sup>92</sup>Pamela Madsen (2011) Dangerous Sex Toys: What You Need to Know Now About Phthalates in Psychology Today. <https://www.psychologytoday.com>. © 2018 Sussex Publishers

<sup>93</sup>Zach Biesanz (2007). Dildos, Artificial Vaginas, and Phthalates: How Toxic Sex Toys Illustrate a Broader Problem for Consumer Protection, 25 Law & Ineq. 203h <http://scholarship.law.umn.edu/lawineq/vol25/iss1/5>. pp 218 – 220

<sup>94</sup>Lin Fan (2015) Targeting the Sex Toy Market: Some Preliminary Findings in *International Journal of Research in Social Sciences*. May 2015. Vol. 5, No 03. 2013-2015 IJRSS & K.A.J. p57

<sup>95</sup>Elina Järvinen (2017) Predicting Consumers' Purchase Intentions For Sex Toys. An Application of the Theory of Planned Behavior Master's Thesis in Marketing. Turku School of Economics. p.9

<sup>96</sup>Ignacio Saiz [2004] Bracketing sexuality Human rights and sexual orientation –a decade of development and denial at the United Nations in Richard Parker and Peter Aggleton .Culture, Society and Sexuality. A reader 2nd Edition. London: Routledge.pp.468-470



From the above, Scholars are unanimous that Human sexuality is a natural part of the total human personality that involves the interrelationship of biological, psychological and sociocultural dimensions. It encompasses the sexual knowledge, beliefs, attitudes and values, behaviours of individual, and sexual expressions. The chapter provides an apt background for the present study by revealing the absence of social and religious implications of sex toys use. While making reference to the contributions of these scholars where necessary, the present work shall pay attention to the social and religious implications of sex toys use and as well create direction for future research on the subject matter

**The Concept of Sex Toys :**Adam and Eve may not have known about sex toys, nor have we read that King Solomon designed them with his surplus gold and silver nor mentioned them in his romantic songs. But that does not suggest sex toys/tools are contemporary inventions. The religious would argue wrongly if they conclude sex toys is a sign of the end time. This chapter traced the history of sex toys from its earliest rudimentary existence and use to the present high-tech status, as well as their various types. It will reveal how sex toys have evolved in its original use and demography to an extensive use and inclusive users today. For ease, it shall be divided into two periods - Pre-historic Period to the 19<sup>th</sup> century and 20<sup>th</sup> to 21<sup>st</sup> century

**Sex Toys from Antiquity :**The creative propensity of the human person makes it possible for man to provide for his necessities as far as he can. From the earliest beginnings of human existence, the need to meet felt needs has always been with man. Thus, the saying that necessity births inventions is incontrovertible. Contemporary technologies all started as rudimentary attempts to solve a problem or meet felt needs. Sex toys came into existence to serve particular needs. As with other tools, sex toys have evolved from its crude beginnings to very sophisticated and technology-driven brands, expertly designed to allure modern users. But like Myles Munroe would say, *when the purpose of a thing is misunderstood, abuse is inevitable*. This is very true of sex toys. This section aims at examining the origin of sex toys, their various types, as well as their original and contemporary uses and users. From ancient times till today, sex toys have been around to accompany the lonely or the adventurous. We know from literature and mythology that man has always sought a ready outlet to relieve his sexual urges. The need for a suitable, pliant replacement for a human partner led to the use of many ready substitutes, from fruits to livestock and, eventually, to the construction of human simulacra. With each passing day the sex toys have evolved technologically and have become more and more socially acceptable. This historical survey shall be divided into two interrelated periods. The first period spans from the prehistoric period to the end of 19<sup>th</sup> century, and the second period covers from the 20<sup>th</sup> century to the present century. It should be noted that there are diverse historical accounts in existence. The present study shall only refer to works that many historians seem to favour.

**Pre-historic Period to the 19<sup>th</sup> century :**‘Prehistory’ is a term used to describe the period before recorded history (i.e. before writing). Prehistory can be used to refer to all time since the beginning of the universe, although it is more commonly used in referring to the period of time since life appeared on Earth, or even more specifically to the time since human-like beings appeared. It is used in this study to refer to that period before writing and covers the Stone Age, Bronze Age and Iron Age till the period of Industrial revolution of the 18<sup>th</sup> and 19<sup>th</sup> centuries. Information about life among our Stone Age ancestors is drawn largely from cave drawings, stone artifacts, etc.

**Dildo :**Physical representations of the penis have been around for almost as long as there have been penises. Whether for fashion, decoration, worship, or for fun, dildos are a part of human history. A **dildo** is a sex toy, often explicitly designed as an erect penis, intended for sexual penetration of the vagina, anus or mouth, or other sexual activity during masturbation or with sex partners. The first known dildo recovered by paleontologists dates to the Paleolithic era. It was made of siltstone and polished to a high gloss. Debate rages on whether its primary purpose was for religious ritual or personal pleasure. Wednesday Lee<sup>100</sup> puts forward that the fact that dildos made of carved stone or bone were widely discovered among normal personal artifacts like combs and sewing needles suggests they were for personal uses. The dildo finds its origins in 500 BC Greece and was

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<sup>97</sup>Abdullahi Abba Aji . A Study of Some Sexual Offences under the Nigerian Legal System

<sup>98</sup>Steven Connor. Guys and Dolls. An essay prompted by Silent Partners: Artist and Mannequin from Function to Fetish, Fitzwilliam Museum, Cambridge, Tuesday 14 October 2014-Sunday 25 January 2015, Musée Bourdelle, Paris, 31 March-12 July 2015.

<sup>99</sup>Ferguson, Anthony. 2010. The Sex Doll: A History. Jefferson: McFarland.p5

<sup>100</sup>Wednesday Lee 2013.The Long, Strange History of Sex Toys.<https://www.alternet.org/>. Accessed July 27, 2018

named an *olisbos*. They were originally made out of wood and required plant extract lubricant in order to be used effectively. On the other hand, Pearson<sup>101</sup> refers to the time when human societies turned agrarian. Hunters and gatherers became farmers and herders. Men tended livestock while women farmed. As people grew aware of the male role in reproduction, phallic worship (worship of the penis) sprang into being. The penis became glorified in art as a plough, ax, or sword and Phallic symbols played roles in religious ceremonies in ancient Egypt. Among the Greeks and Romans, both Lee and Pearson agree that worship of the sex god (some say Venus- goddess of love) included parades through the streets, where giant phalluses were raised up like protest signs. At the end of a marital fertility parade, a maiden would come forth and crown the religious phallus with a wreath of flowers.

Ferguson comments that in ancient times, worshipers of the god Priapus (means - he of the enormous phallus) would enact rituals in which virginal women would line up to be deflowered by a statue of the god. Some of these ancient statues had detachable phalluses, which is perhaps where the idea of the dildo originated<sup>102</sup>. Away from religion, ancient Greek sources contain stories and comedies that both male and female Romans and Greeks used dildos for pleasure. In Aristophanes' anti-war comedy "Lysistrata," women discuss using and sharing dildos while withholding sex from their partners in an effort to stop the war. Again, men going off to war also gave their wives the so-called "olisbos" to prevent "hysteria," which was then thought to be caused by lack of sex. Romans are also thought to have invented double dildos for use in ceremony, or with a friend, while the Greeks are responsible for the first use of leather or animal intestine to cover a carved penis, adding a more natural feel and a complexity of texture.<sup>103</sup> Some were made of wood or leather requiring large amounts of olive oil to be applied for lubrication. Each generation seems to have upgraded the technology of dildo by subtle additions.

The Chinese were also considered great innovators in the evolution of dildos. Wealthy Chinese men with many wives had difficulties satisfying all the women. It was thought that providing penis substitutes would keep these wives faithful and prevent them from resorting to lesbianism. Ancient Chinese dildos have been discovered that were cast of bronze and other metals. That some of these were hollow and allowed liquid to be released at the appropriate time is an observation that cannot be substantiated. But modern sex toys now have the capacity to release fluids at regulated times. In India and Persia, Lee reports that virgins were sought after and yet somehow reviled. Blood from the hymen was thought to be unclean and best avoided by new husbands. Therefore, the local holy man would show up on the wedding night with a large stone dildo to break the hymen. Sometimes this was done in the center of town, either in celebration or to confirm the virginity of the bride. With time, dildos were being made from gold or silver, or intricately carved and inlaid ivory<sup>104</sup>.

The use of dildos remained more or less the same for a long portion of history. Some cultures did not create dildos at all, preferring more natural items like gourds, plantain or unripe banana. There are confirmations that aged women mostly widows in some parts of the present-day Akwa Ibom State had their wooden penises, often lubricated with palm oil. Like everything else in the Renaissance, dildos of this era were ornate, inspired and appreciated for their artistic merit. In fact, the word dildo comes from the Italian "diletto," meaning "delight." Even as Christianity entered the scene and puritanical values gained a foothold, substitute penises were still an active industry. One of the world's oldest dildo-like objects, was found by German archeologists. It is around 30 000 years old, about 20 cm long and made of polished stone. Dildos as old as 12 000 years have been found in China. In a tomb from the Han Dynasty a collection of seven bronze dildos was found. Ancient Chinese dildos made of wood, jade and ivory have been found too. In Sweden a Stone Age dildo-like object made of bone was found a couple of years ago. Yet we cannot know for sure if all of these objects were used as dildos or not, but it is interesting that penis-like objects like these have existed in various cultures around the world<sup>105</sup>

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<sup>101</sup>Pearson. Perspectives on Human Sexuality p12

<sup>102</sup>Ferguson, Anthony. *The Sex Doll: A History*. Jefferson: McFarland, 2010. p11

<sup>103</sup>Wednesday Lee 2013. The Long, Strange History of Sex Toys. <https://www.alternet.org/>. Accessed July 27, 2018

<sup>104</sup>Deka, K. (2005). Durex is fine, but is India ready for sex toys? India Times. Retrieved from [http://articles.economictimes.indiatimes.com/2005-11-24/news/27497533\\_1\\_toys-indians-durex](http://articles.economictimes.indiatimes.com/2005-11-24/news/27497533_1_toys-indians-durex).

<sup>105</sup> 'Snuggle with Pam Myths and Masturbation'. Pdf.



**Fig. 2- Wooden dildo****Fig. 3 - Chinese jade dildo**



**Fig. 4. Chinese Bronze Dildo**

**The Vibrator in history :**A vibrator is a sex toy that is used on the body to produce pleasurable erotic stimulation. This sex toy as the name implies is mainly for vibration of the clitoris and other parts of the body, but some are so designed for penetration as well. They contain an electric-powered device which pulsates or throbs, which is used to stimulate erogenous zones such as the clitoris, the vulva or vagina, penis, scrotum or anus<sup>106</sup>. As a user described, a vibrator is a **battery operated boyfriend (BOB)** that will always be there for use as long as there are batteries to spare or steady light to charge.

**The legend of Cleopatra :**Historians are divided on the story of the seductress Egyptian Queen Cleopatra (54BC) as the first inventor of vibrator in history. Apparently, she had the idea of filling a hollowgourdwithangry bees. At that time there was no electricity, of course, so she filled an empty calabash with buzzing, angry bees to create the vibrationsEven those repeating this myth seem to find it dubious, using phrases like ‘it is reported’. ‘There is no physical evidence of this sweet sex toy, but Cleopatra was known as a sex fiend.’<sup>107</sup>.

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<sup>106</sup>Vibrator (sex toy)<https://en.wikipedia.org/wiki/>. Accessed July 19, 2018

<sup>107</sup>Cleopatra and the vibrator powered by bees August 8, 2017.

<https://mistakinghistories.wordpress.com/>Retrieved July 20, 2018

An outstanding account of the history of vibrators is in the work of a historian of technology, Rachel Maines, in her book *The Technology of Orgasm*<sup>108</sup>. Maines has argued that the development of the vibrator in the late 19th century was in large part due to the requirements of doctors for an easier way to perform genital massage on women till they reached a 'hysterical paroxysm (orgasm)'. This was historically a treatment for the once common medical diagnosis of female hysteria. The demand for this treatment came from the facts that female masturbation was proscribed as unchaste and unhealthy, and female orgasm was not a thing of concern in sexual intercourse. Galen who was described as the physician's physician described hysteria as a uterine disease caused by sexual deprivation, to which passionate women were particularly susceptible. He described in detail a genital massage therapy which will result in contractions and release of a fluid from the vagina, after which the patient was relieved of her symptoms. Many of its classic symptoms were those of chronic arousal, anxiety, sleeplessness, irritability, nervousness, and erotic fantasy, sensations of heaviness in the womb, lower pelvic edema and vaginal lubrication.

A physician in the context of hysteria advised;  
When these symptoms indicate, we think it necessary to ask a midwife to assist, so that she can massage the genitalia with one finger inside, using oil of lilies, musk root, crocus or something similar. And in this way the afflicted woman can be aroused to paroxysm. This kind of stimulation with the finger is recommended by Galen...most especially for widows, and those who live chaste lives, and female religious. It is less recommended for very young women, or married women, for whom it is better remedy to engage in intercourse with their spouses.<sup>109</sup>

Physicians who performed this massage therapy made a substantial profit given that hysteria was so prevalent and required repeated and multiple treatments. In reality, all these doctors were doing was giving women the orgasms that their husbands did not (or could not) **and** taking the husbands' money for the privilege of doing so!<sup>110</sup> The only problem was that these treatments became rather tedious because it can take some women a long time to reach orgasm and the doctors were doing it by hand and sometimes would need the services of the midwife. Besides, hysterics would require multiple treatments. Technological solutions to the problem seem to have been attempted fairly early in the form of hydrotherapeutic approaches and crude instruments like rocking chairs, horseback galloping, swings and vehicles that bounced the patients rhythmically on their pelvis. These efforts though commendable then did not still handle the stress doctors went through in treating female hysteria. Massages required skills and consumes more time with less profound results. But with machines, rhythmotherapy would reduce a one-hour handjob to 5-10 minutes with multiple orgasms.

The vibrator is nothing new—the first model appeared in the mid-1800s! The electromechanical vibrator was invented in the 1800s by a British physician and it represented the last of a long series of solutions to the problem that had plagued medical practitioners since antiquity<sup>111</sup>. The advantage was that it did not require skill and did not consume time. With mechanized speed it ensured multiple orgasms in a relatively short period. So it was beneficial to the doctors, patients, and their husbands. These machines were created for the physicians' use, but later on, the vibrator began to be marketed as a home appliance mainly to women as a health and relaxation aid. Men who bought it did so as a gift to their female consorts. They were initially powered by water, foot pedal and electricity. A number of incentives made it appealing for consumers to purchase vibrators for self-treatment. Getting a personal vibrator reduced regular visits to the doctor's office in time and cost. There was no extra cost except power, there was privacy, availability and control.

They were a home and professional medical instruments until they gradually disappeared from doctor's offices and respectable homes. Some suggests this must have been as a result of a better understanding of female sexuality. But as Maines notes,

When the vibrator reemerged in the 1960s, it was no longer a medical instrument. It had been democratized to its consumers to such an extent that by 70s, it was openly marketed as a sexual aid. Its efficacy in producing orgasm in women became an explicit selling point in the consumer market. The women's movement completed

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<sup>108</sup>Rachel Maines (1999). *The Technology of Orgasm*. London: The John Hopkins University Press.

<sup>109</sup>Rachel Maines (1999). *The Technology of Orgasm*. 1.

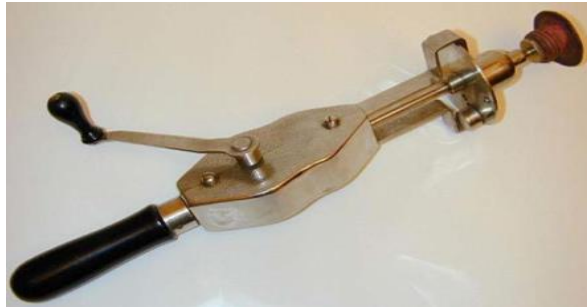
<sup>110</sup>The Psychology of Human Sexuality. 236-7

<sup>111</sup> In *The Weird and Unexpected History of the Vibrator*, it is argued that the first mechanical vibrator made its American debut in 1869 as a steam-powered rotating sphere housed underneath a table with a well-placed hole.

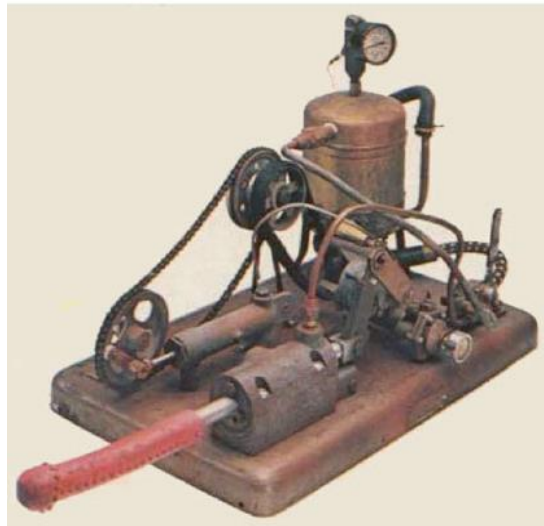


what had begun with the introduction of the electromechanical vibrator into the home; it put into the hands of women themselves the job nobody else wanted<sup>112</sup>.

The demand for vibrators was so strong that motorized sex toys became just the fifth electric device approved for home use after the sewing machine, fan, teakettle, and toaster. Vibrators thus made their way into homes long before vacuum cleaners, electric irons, and television sets<sup>113</sup>. Jesus Diaz gives us a glimpse of how these machines looked like, from its crude beginning to the sophisticated and stylish types we have today<sup>114</sup>



**Fig. 5 - Dr. Macaure's Pulsocon Hand Crank (1890)**



**Fig. 6**

**The Manipulator (1891).** *The Manipulator*. Another Victorian Era vibrator, this steam powered beast was as powerful as it was noisy.

**Sex Dolls :** A sex doll is a type of sex toy in the size and shape of a sexual partner for aid in masturbation. The sex doll may consist of an entire body with face, or just a head, pelvis or other partial body, with the accessories for sexual stimulation. With regards to the origin sex dolls, a few scholars like Noa Manheim<sup>115</sup>, Steven

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<sup>112</sup>Rachel Maines (1999). *The Technology of Orgasm*. London: The John Hopkins University Press. p.20

<sup>113</sup>Rachel Maines (1999). *The Technology of Orgasm*. London:

<sup>114</sup>Jesus Diaz (2012) *The Bizarre History of the Vibrator: From Cleopatra's Angry Bees to Steam-Powered Dildos* in <https://gizmodo.com/5909857/the-bizarre-history-of-the-vibrator-from-cleopatras-angry-bees-to-steam-powered-dildos>.

<sup>115</sup> Noa Manheim. May 03, 2018) *A Brief History of Sex Dolls, From Leather Dummies to Sexbots*. Haaretz Daily Newspaper Ltd.

Connor<sup>116</sup> Victor Grech et al.<sup>117</sup>, Nathan Wong<sup>118</sup>, Meredith Worthen<sup>119</sup> and Sarah Valverde<sup>120</sup> have traced the history of sex dolls to the work of Anthony Ferguson<sup>121</sup>. It appears Ferguson's account is a bit more reliable to have won the admiration of other scholars interested in sexbot. While there may be slight variations in the accounts, this study shall count on the work of Ferguson while making valuable interjectory references to other accounts as there may be need.

Ferguson describes a sex doll as any object replicating an ideal object of lust with the necessary apertures or attachments to allow for genital penetration. These objects go by a number of different names most commonly sex dolls or fornicatory dolls, and their purpose is to provide an artificial representation of the human body for sexual usage. Female sex dolls are also sometimes referred to as gynoids (manufactured imitations of women). However, while the term gynoid literally refers to a female robot, an automaton that looks and behaves like a woman, in relation to sex dolls it is defined as an object of sexual fantasy, a male-produced fantasy figure designed to passively accept the desires of men<sup>122</sup>. The ancient Greeks described this phenomenon of *statue love* as Agalmatophilia. According to Ovid's *Metamorphoses*, book X, Pygmalion was a misogynist who sculpted a perfect woman out of ivory. He was a mythical Cypriot king who sculpted his ideal woman with a name Galatea. Upon observing Pygmalion's misery at the inertness of his love object, the goddess Aphrodite took pity on him and brought the statue to life. (A variant account says the goddess Venus, so flattered by the ivory woman's resemblance to her, brought the statue to life as a gift to Pygmalion)<sup>123</sup>. Pygmalion was thus able to consummate his love for this perfect object of desire made flesh. This story was reinterpreted in the early twentieth century by George Bernard Shaw in the play *Pygmalion* (1916), and again in the 1956 feature film *My Fair Lady*, then again at the turn of the millennium in the teen film *She's All That* (1999). This particular myth can be seen to imply man's desire to impose his own will on nature to perfect an ideal woman. Be it as it may, this is but a mythological conception.

**Dames de Voyage :** Away from myth, historians tell us that the modern sex doll has its most direct antecedent in the cloth fornicatory dolls used by sailors on long voyages. The *dame de voyage* or *dama de viaje* was originated by French and Spanish sailors at the height of their respective naval empires in the seventeenth century. This was the beginning of the modern sex doll. Rudimentary sex dolls were made from cloth particularly for a man isolated at sea on a long voyage<sup>124</sup>.

It was borne out of the belief that the presence of women on board would bring bad luck and considering long voyages without sexual satisfaction was quite unthinkable of. Thus, the improvisation of a life-sized cloth doll for sex relieve was borne out of sexual necessity. We are not told how many dolls were available per ship, or whether everyone had access to the available dolls. Like Ferguson would guess, it is likely that a single doll

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<sup>116</sup>Steven Connor *Guys and Dolls*

<sup>117</sup>Victor Grech, Clare Thake-Vassallo and Ivan Callus *Sex in the Machine: The Ultimate Contraceptive*.

<sup>118</sup>Nathan Wong (2015) *Social Surrogates or Posthuman lovers?: Love Dolls in the 'Robotic Moment'* Thesis Submitted to the School of Graduate Studies Of the University of Lethbridge In Partial fulfillment of the Requirements for the Degree MASTER OF ARTS Department of Sociology University of Lethbridge, Lethbridge, Alberta, Canada

<sup>119</sup>Meredith Worthen (2016) *Sexual Deviance and Society – a Sociological Examination*

<sup>120</sup>Sarah Valverde (2012) *The Modern Sex Doll-Owner: A Descriptive Analysis A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo In Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology*.

<sup>121</sup>Ferguson, Anthony. *The Sex Doll: A History*. Jefferson: McFarland, 2010. p11

<sup>122</sup>As to the actual origin of the sex doll, the history is a little bit obscure. The scantily recorded accounts confirm the reticence of those involved in creating and using early sex dolls when it came to discussing the inner workings of the trade. They have a secret history, buried in the back issues of certain obscure periodicals. Polite society was reluctant to acknowledge that such objects existed, and production and distribution was illegal or heavily suppressed by authorities throughout much of the world until the latter part of the twentieth century. The history of the sex doll is entwined with the history of other human replicas, like the doll and the robot. Cf. Ferguson, Anthony. *The Sex Doll: A History*. Jefferson: McFarland, 2010.

<sup>123</sup>Sarah Valverde (2012) *The Modern Sex Doll-Owner: A Descriptive Analysis A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo In Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology*. p3

<sup>124</sup>Ferguson, Anthony. *The Sex Doll: A History*. Jefferson: McFarland, 2010. pp.24-25

might have been shared among several men. Such may have been a risky creation, for though it satisfied sexual urge of voyagers, it may have disseminated venereal diseases as well. Unfortunately, no museum at the moment has any surviving examples of this rudimentary type of doll, but stories about them survive.<sup>125</sup> The Japanese also have a long history of interest in sex dolls and sometimes refer to these objects as *datchwaifu* (Dutch wives). The term originates in the seventeenth century, when merchant ships would carry leather dolls around for the comfort of the crew<sup>126</sup>. From sex dolls made from cloths, it evolved to sex dolls created using inflatable vinyl. A significant development in this regard was the discovery of rubber in 1745 by French scientist Charles.

Dolls and statues have always been created and used for sexual purposes but the absence of historical information about production, distribution, and sales, or customer satisfaction data on sex dolls leaves the history of sex dolls open to considerable speculation. So far we have examined the accounts of dildo, vibrator and sex dolls, from their crude beginnings to a more improved nature in the 19<sup>th</sup> century. These accounts all reveal the creative propensity of man to satisfy his sexual urge by any means available. Human sexuality remains the same, but sexual expressions and attitudes have evolved over time and from one place to another. Though there are various and more sophisticated sex toys today, and performing many roles, the idea of sexual aids was always present with man. As will be indicated, the advantage of the modern period over the prehistoric period lies in the availability of raw materials, in-depth knowledge of human sexuality from sex research and the invention of electricity.

### **Contemporary Times (20<sup>th</sup> century to 21<sup>st</sup> century sex toys)**

**The Modern Dildo :**As the 20th century dawned and technology advanced, new materials were incorporated into the manufacture of dildos. Rubber was the hot new material for a time. Then something amazing happened. Electricity. Electricity is certainly not the only modern innovation in dildo technology. The introduction of silicone was a great leap forward in the functionality of dildos used for sexual stimulation. Silicone is hypoallergenic, feels more like real skin than other non-porous materials, and does not degrade when used with water-based lubricant. Glass dildos are another way that form and function meet artistry. The choice of this high-grade material provides safety in use and the option to heat or chill the toys. Borosilicate glass is also non-porous and can be sterilized to help prevent infection with reuse. The highest quality glass toys can even be put in the dishwasher making them easier to keep clean. As well as their practical qualities, a main selling point of glass sex toys is their visual appeal. An additional advantage is that some dildos can vibrate like a vibrator, thus combining the penetrative and massaging roles in one.

Modern dildos are produced from

- Jelly: this gives the toy a very soft and more malleable feel
- Silicone: offers a silky touch and is extremely durable.
- Cyberskin: stimulates human skin for a more realistic feel
- Steel: makes it durable and can adjust to the temperature of your body easily
- Ceramic: glides smoothly and allows user to warm or cool it.

**The semi -Modern Vibrator :**Vibrators of earlier centuries were both large and noisy. Besides they were created for medical professionals. Modern vibrators can be fitted into a pocket and still does the same function.

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<sup>125</sup>Ferguson, Anthony. 25

<sup>126</sup> Ferguson, 25



**Fig. 7**

**OsterStim-U-Lax (1937)** :In 1937, before World War II, the OsterStim-U-Lax came. This vibrator was fastened on the hand and vibrated with the help of a small motor.



**Fig. 8 - Gyro-Lator (1945)**

In 1945, came the first vibrator that looked something like dildos do today. It was made of metal and looked like a small rocket: The Gyro-Lator!



**Fig. 9 - Niagara No. 1 (1954)**

The 1954 Niagara No. 1 was the first vibrator to have force control using a rotary potentiometer than anyone could understand and use without any manual. Modern vibrators are battery operated (or solar powered, for the environmentally conscious), many are waterproof, and hundreds of variations exist to serve many different sexual purposes. Certain vibrators are optimized for clitoral stimulation, others for the G-spot, and yet others for



the anus. Some vibrators are lifelike, others are pointy and ribbed, and some look like probes taken from an alien spaceship<sup>127</sup>. And, of course, vibrators come in all different sizes, shapes, and colors and are made for people of all genders and sexualities. The vibrator has undergone dramatic new developments in the last 20 years, notably in its adoption by male consumers and growing cultural acceptance. Images of modern vibrators will be provided as we examined its various kinds and uses. Sex doll however has a different history and we now turn to it

### **Modern sex dolls**

**The Borghild Project :** According to Norbert Lenz, a journalist, what we can classify into the modern version of sex dolls started from a top-secret mission in 1940 entitled “Borghild Project - the Nazi Germany sex doll project. It was inspired by SS chief Heinrich Himmler.-. As Germany and Japan geared up and entered into global land- and sea-based warfare, they encountered the problem of the sexual frustration of men. This was especially the case on long sea voyages and an expected problem faced by soldiers. Perhaps they recalled the *dame de voyage* when considering how to provide sexual relief for men under the duress of isolation and combat.

### **Ferguson reports that**

Legend has it that the Nazis under Heinrich Himmler started the project in the early years of the war to combat the sexual excesses of the conquering German armies. Himmler was allegedly concerned about the debilitating effect of sexually transmitted diseases picked up by his troops from foreign prostitutes of inferior races. His solution was to commission a select team of experts to create a traveling army of gynoids to follow the conquering Wehrmacht across the battlefields of Europe. The dolls were to be housed in a series of “disinfections-chambers...the dolls would have to have realistic flesh, malleable limbs, and an enticingly realistic sex organ.”<sup>128</sup>.

The project was said to be successful and Himmler ordered 50 pieces, but later dropped his plans after a week and cut the budget. In the beginning of 1942, the whole project was halted. In this regard Ferguson is quick to say that we must dismiss Borghild as nothing more than ‘an elaborate hoax perpetrated by a modern trickster in an attempt to manipulate history’. The Japanese at the other pole equally looked at ways of alleviating sexual frustration among their naval crews, particularly those on submarines. Japanese army were known to be forcing captive prisoners to provide sexual services to their troops during the war. According to Sarah V, the Japanese had a version of a *dames de voyage*, called a *do-ningyo*. In a Japanese work titled “The Art of Quickly Seducing a Novice” in *The Humor and Technology of Sex*, a part reads, ‘A man who is forced to sleep alone can obtain pleasure with a *do-ningyo*. This is the body of a female doll, the image of a girl of thirteen or fourteen with a velvet vulva. But these dolls are only for people of high rank’<sup>129</sup>. Wolf is of the opinion that the navies of Imperial Germany and Japan may be credited the widespread use of *dames de voyage*, as preferable to homosexuality.<sup>130</sup> The production of the human simulacra took a leap forward in the late 20th century. By 1970 the manufacturers used vinyl, latex and silicone for a degree of realism. The evolution of sex dolls has improved over time. Today, there are a lot of life-sized and life-like sex dolls in the market. Those dolls look and feel natural. Today, sex doll is no more a hidden love object. Doll manufacturers exist in several countries including Russia, Germany, France, Japan, the United Kingdom, and the United States. But Japan and the U.S. are the undisputed leaders in the sex doll industry. Approximately 20 doll companies exist between Japan and the United States. According to Orient Industry, the company sells approximately 50-80 dolls per month and estimates there are over 20,000 doll-owners in Japan alone. Worldwide use of sex toys may not be ascertained because most nations do not have statistics and some users do reveal their identity.

Anyone can purchase a hyper-realistic, life-sized silicone sex doll and customize it to one’s aesthetic, gender, and sex preferences. These dolls have moveable joints, and some are equipped with a complete skeletal system made of stainless steel. Most doll manufactures offer a variety of faces, body types, breast size, and eye-colour

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<sup>127</sup>Lehmiller, Justin. 2014. *The Psychology of Human Sexuality*. UK: John Wiley & Sons. p148

<sup>128</sup>Ferguson, Anthony. *The Sex Doll: A History*. Jefferson: McFarland, 2010. pp.24-25

<sup>129</sup>Tabori, P. (1969). *The humor and technology of sex*. New York: Julian Press Inc. p. 337

<sup>130</sup>Wolf, A. (2010). Libidos on the High Seas. *Avantoure*. <http://www.avantoure.com/index.php/whats-hot-avantoure-magazine/2244-libidosex>.

and makeup styles. Some doll companies have additional features to choose from such as a customizable clitoris, artificial milk glands, pressure released urination, and an insertable hymen<sup>131</sup>. By around 2050, David Levy predicts in his book *"Love and Sex with Robots,"* that robots "will have the capacity to fall in love with humans. They will make themselves romantically attractive and sexually desirable to humans<sup>132</sup>." But until, and if, that happens, the "real dolls" are raising social, moral and ethical quandaries. At the same time, it is gathering enthusiastic support from such advocates like psychologists, manufacturers and users alike<sup>133</sup>. From a functional perspective, they argue that sex robots are a cure for sexual and emotional ills, and a solution for men in old-age homes, the disabled and others. An army of sensual, advanced robot women will eventually replace human prostitutes in brothels, reduce human trafficking, rape, and even reduce pedophilia.

**Varieties of Sex Toys :** There are numerous types of sex toys designed for specific parts of the human body including penis, vagina, anus, breast, etc. Sex toys can be classified based on their materials, roles, areas of use and gender. Some are manufactured just to perform a particular function, some others are very classy and combines gorgeousness and functionality. While the former are affordable, those in the designer's class are reserved for the rich and the fashionable. Based on the locale of function, sex toys can be classified into:

**Penetrative toys:** As the name suggests, their main duty is to penetrate and their primary places of assignment are the sexual openings in the male and female body. Such openings are oral, anal and vaginal. Penetrative toys include dildos of various kinds and vibrators of various kinds, anal beads, Ben Wa balls, butt plugs, etc.

**Vibrators:** Vibrators can stand on its own as sex toys that function both as penetrative toys and as massagers. This makes vibrators the highest selling toys, delighting all sexes, especially the female users. Vibrators are equally in various sizes and makes, carefully manufactured for optimum pleasure delivery.

**Nipple toys:** This is a part-specific sex toy. An example is the nipple clamp commonly used to stimulate the nipples by applying varying degrees of pressure. It can be used by both sexes during intercourse or foreplay.

**Penile toys:** This class includes toys that are worn on the penis to enhance performance as well as toys the penis is used with. For lasting penile erection, cock or penile ring or sleeves are used. There is also penis extension toy that can be worn over the penis for its elongation. But for toys that are mainly for the pleasure of the penis, we have the artificial vaginas (pocket pussies), and an assortment of sex dolls. There is a toy for everyone and every erotic part of the body, and it can be afforded by just anyone at minimum cost. The only disadvantage is in the purchase of cheap but substandard pleasure products. Nevertheless, for the purpose of this study and degree of sex toys patronage in Nigeria, varieties of the most commonly used toys like dildo, the vibrator and Sex dolls shall be discussed.

**The Dildos :** It is a material reproduction of a male phallus, and is used by being inserted into the female genitalia in the hope of producing sexual stimulations. Different materials are able to produce different sensations due to texture, hardness, and heat transfer quality. These innovations have led to aesthetic boundaries being pushed and sex toys being influenced by mainstream culture. Dildos are marketed on different criteria depending on the nature of the object. Dildos are marketed mainly on shape and material substance. For example, metallic dildos uses the ability to cool and heat up quickly, making it a potent tool for temperature play. Silicone and plastics are used for their smoothness and softness allowing the closer materiality of the male penis. Wood, on the other hand, the earliest material used for didoes, was popular due to its hardness and ability to be polished. Based on function Dildo is a penetrative item. Though sometimes used by gay couples, the female population seems to make use of this penetrative object more than their male counterparts. In the production of the dildo Keesling recommends certain features for a female item: first, the toy should be shaped like a realistic penis, about the size of one's partner's penis; second, it should have a suction base; third, it should be flexible enough to be bent into a gooseneck and stimulate the G-spot; fourth, it should vibrate at both high and low setting<sup>134</sup>. Modern dildos meet these specifications and its high demand is a proof of its viability.

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<sup>131</sup>Ferguson, Anthony. *The Sex Doll: A History*. Jefferson: McFarland, 2010. pp.24-25

<sup>132</sup>Levy, D. (2007). *Love and Sex with Robots: The evolution of human-robot relationships*. New York: Harper Collins

<sup>133</sup>Noa Manheim. May 03, 2018. A brief history of sex dolls, from leather dummies to sexbots - Life & Culture - Haaretz.com.htm

<sup>134</sup>B. Keesling, *Sexual Pleasure: Reaching New Heights of Sexual Arousal and Intimacy*, 2nd edition, Alameda: Hunter

This dildo is hand-held sexual device that can be used by the individual for self-stimulation or by a couple for foreplay. It is useful in both homosexual and heterosexual relationships. Its primary use is penetration and it is controlled by the hand, unlike the one with a suction base.

**A wooden dildo<sup>135</sup>, silicon<sup>136</sup> and glass and rubber<sup>137</sup>**



**Fig. 10. Price range from N3, 000 and above**

**A Suction Cup Dildo<sup>138</sup>** Prices range from N2, 950 and above.



**Fig. 11**

Suction Cup Dildos is designed as an erect penis with a strong suction cup on the end, these dildos allow for attachment to any flat, smooth surface, floor or wall for hands-free fun. Different sizes are available for choice and users are encouraged to get more than one for variety.

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House Publishers, 2005, p. 169.

<sup>135</sup>[https://www.etsy.com/market/wooden\\_dildo](https://www.etsy.com/market/wooden_dildo)

<sup>136</sup><https://www.istockphoto.com/photos/dildo>

<sup>137</sup><https://www.istockphoto.com/photos/dildo>

<sup>138</sup><https://www.123rf.com/stock-photo/dildo.html>. Accessed June 20, 2018

**Double-Ended Dildos<sup>139</sup>**(from ₦9,000.00)



**Fig. 12**

A double penetration dildo is a long, usually flexible dildo with both ends designed for penetration. It allows for mutual penetration between two persons (or for double penetration of a single female, both anally and vaginally). This double ended dildo is commonly used by lesbians for mutual penetration. Apart from the double-headed dildo, gays and lesbains also use harness or strap on dildo.

**Harness Dildos<sup>140</sup>**(Prices range from N4, 300 and above)

A strap-on dildo is a dildo worn in a harness, used to penetrate another person. It can be worn by lesbain couples or by males who cannot sustain erection. Again, the size must be taken into considération. The aim of the wearer is to satisfy his/her partner.



**Fig. 13**

**Ejacualiting / squirting dildo<sup>141</sup>** ( FromN12, 000 and above

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<sup>139</sup><https://www.123rf.com/stock-photo/dildo.html>. Accessed June, 20, 2018.

<sup>140</sup><https://www.istockphoto.com/photos/dildo>. Accessed June 20, 2018





**Fig. 14**

It sucks up any liquid and squirts it out. Some ejaculating dildos have a suction cup on the end so that the user can enjoy hands-free play and focus on squirting the dildo's load inside her. This is to give the user a feeling of ejaculation that is present in penile intercourse.

### **Vibrating Dildos**



**Fig. 15**

This one combines the roles of a vibrator and a dildo, programmed with multiple speeds and functions. This is where the dildo supersedes masculine sexual prowess, for it can penetrate, permanent erection and ability to vibrate and desired speed as far as the battery can carry. Women enjoy vibrating dildos because of their ability to produce multiple orgasms.

**Vibrators :** Vibrators are one of the most popular sex toys in the world. They come in a range of shapes and sizes, for internal or external use. Those designed for penetration are designed in phallic shapes, while those for external use come in different shapes as in figure 16. They are ever-present in sex shops and online malls. They are available in virtually any size, shape, or colour desired. Some shops and vendors provide initial counselling to potential buyers and could then prescribe what is best for the buyer. There is a wide range of vibrators but most of them fall into several broad categories:

**Bullet vibrators:** an egg or bullet-shaped vibrating item for vagina insertion with wired or wireless control<sup>141</sup>. It is easier to carry this around without suspicion. Female workers and professionals who spend longer hours at offices may patronize this brand. It is made for speed and convenience.

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<sup>141</sup><https://www.istockphoto.com/photos/dildo>. Accessed June 20, 2018

<sup>142</sup><https://www.istockphoto.com>. Accessed June 21, 2018



**Fig. 16.** (Price range from N4, 000 and up)

Bullet is a popular toy which utilizes multi-speeds and different functions to help one achieve amazing orgasms and intense climactic experiences. It is a case of ‘the best things come in small packages’. Bullet vibrator goes beyond clitoral stimulation. It can be used to roam around the body discover entirely new regions of pleasure. They can be effective from the thigh region, to the nipples, anus, etc. for intense sensations<sup>143</sup>

#### **Body Massager<sup>144</sup>**



**N18, 000 and above**

**Fig. 17**

Vibrating massagers were originally created to help decrease tension and to soothe sore muscles. They became popular in the 1960’s sexual revolution where their use as sex toys became their claim to fame. It has become a popular pleasure product, and because of its design, it has multiple functions which, of course, includes pleasuring the sex organs. Le Wand as it is called targets the clitoral area for clitoral orgasms, and its body-safe silicone attachments delivers pleasurable G-Spot and prostate play experiences. These massagers are not to be used on the head, face, and the front of neck and throat, chest, stomach or over boney body parts. Le Wand does not claim to be a medical device, but it seems to have achieved far more uses than intended. Users lists some benefits to include pain reduction, increased range of motion and decreased stiffness, increased circulation, increased immune function, relaxation, and stress reduction, increased circulation and movement of lymph and blood flow.

#### **Female G-spot vibrators**

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<sup>143</sup><https://www.lovehoney.co.uk/sex-toys/vibrators/buyers-guide/how-to-use-a-bullet-vibrator/>. Accessed June 21, 2018

<sup>144</sup><https://www.lewandmassager.com/pleasure-guide/what-is-le-wand/>. Accessed June 21, 2018

The female type is of phallus-like shape and especially designed for stimulating the G-spot. It first appeared as a response to complaints that vaginal penetration alone, provided by the penis or otherwise, was generally not enough for women to reach orgasm. Women usually need direct clitoral stimulation to orgasm, and stimulating the G-spot area through sexual penetration, especially in the missionary position, is difficult to achieve because of the special angle at which penetration must occur. The curved structure of the G-spot vibrator attempts to make stimulating the G-spot area possible without awkward body positioning<sup>145</sup>



**Figs. 18 & 19**

**Undercover vibrators<sup>146</sup>:** Vibrators discreetly shaped as everyday objects, such as lipstick tubes, cell phones, or art pieces. They tend to copy an exact shape and design of the object they are intended to be mistaken as. It is a multi-speed device and can fit into the pocket. Its size, speed and discreet design makes it a choice for office workers and other professionals like bankers, lecturers, secretaries, etc. This is a **Lipstick vibrator**



**Fig. 20**

(Prices from N9, 500 and up)

**Rabbit Vibrator** (Price from N4, 000 & above)

Two-pronged for stimulation of both the vagina and the clitoris simultaneously **Fig. 21**

<sup>145</sup> 'I Want a Better Orgasm!'. WebMD. Archived from the original on January 13, 2009. Accessed July 20, 2018 and Morris, Desmond (2004). The Naked Woman: A Study of the Female Body. New York: Thomas Dunne Books. pp. 211–212

<sup>146</sup> <https://www.istockphoto.com>. Accessed June 21, 2018



The name of the device is derived from the fact that the clitoral stimulator looks like a pair of rabbit ears. Rabbit vibrators are designed to give more intense sensations than the more traditional dildo or clitoral stimulator, by providing simultaneous vaginal and clitoral stimulation. Based on design, the rabbit-shaped stimulator is held near the clitoris, while the shaft is taken into the vagina, offering deep, and "all around" stimulation. The device can be used for solo pleasure or as part of partner sex. The Rabbit vibrator is a popular economical vibrator. Made with a revolutionary new material that is both phthalates-free and non-porous so it will not harbour bacteria. The shaft spins silently and is independently controlled. It is a clitoral stimulator, Waterproof, Multiple Vibration Modes, Realistic, Rotating Beads, Battery Operated, Vibrating, Multiple Speeds, Rotating, and Multiple Stimulation. The rabbit vibrator has been described as "one of the most visible contemporary signs of active female sexuality"<sup>147</sup>

Other types of vibrators<sup>148</sup>

- **Waterproof:** Can be used wet, such as in the shower.
- **Bendable Vibrators:** Bends to varying degrees to adapt to the body shape.
- **Pocket rocket:** Rocket vibrator is a discreet sex toy that may be carried around in one's purse or briefcase. It is specially designed to provide clitoral stimulation and although it is said to be discreet is not one of the most silent vibrators<sup>149</sup>.
- **Butterfly**": Vibrator strapped around legs and waist for hands-free clitoral stimulation during sexual intercourse.

Currently, sex toys are a multibillion-dollar industry (vibrators making up roughly 20% of sales, followed by dildos and personal lubricants) and this provides solid proof that people are enjoying them. Pleasure products are easy to purchase and are sold in department and drug stores, online and in sex boutiques.

**Male sex toys :**Male sex toys are those pleasure tools designed for male consumption. They can be used by both heterosexual and homosexual males. Male sex toys are commonly designed for penile penetration and penile enhancement. Dolls come with full breast and lips. But gay sex toys include toys designed for anal penetration as well for individual or partnered sex.

#### **Universal Fleshlight (Artificial Vagina Masturbator for Men)**

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<sup>147</sup>ATTWOOD, F. (2005). Fashion and passion: marketing sex to women. *Sexualities*, 8(4), 392-406.

<sup>148</sup> The researcher did not consider it necessary to include their pictures because even though they are in market, they are not popular in use amongst the people of Uyo.

<sup>149</sup>Vibrator (sex toy) - [https://en.wikipedia.org/wiki/Vibrator\\_\(sex\\_toy\)#Types\\_of\\_erotic\\_vibrators](https://en.wikipedia.org/wiki/Vibrator_(sex_toy)#Types_of_erotic_vibrators)





**Fig. 22** (Price from ₦7, 000 and up)

A Fleshlight (almost sounding like a flashlight) is a masturbation sleeve, lined with various bumps, ridges and other textures, to simulate the feel of a real female opening. It is made from a sleeve of realistic SuperSkin material, which feels a lot like real flesh, inside a solid case which gives it shape and structure. While the soft fleshy material of the Fleshlight feels amazingly realistic, it lacks the warmth of real skin. A little warming is required for optimum pleasure. Warm water is also used for its cleaning and no soap is required<sup>150</sup>.

#### **A cock ring**

A **cock ring** or **penis ring** is a ring worn around the penis, usually at the base. The primary purpose of wearing a cock ring is to restrict the flow of blood from the erect penis in order to produce a stronger erection or to maintain an erection for a longer period of time. So this toy does not replace the sex organ but enhances the sex performance. It has been placed at the same par with the Viagra use. Cock rings that are too tight, or worn for too long can be dangerous: this may cause priapism, a medical emergency that, if not treated promptly, can result in severe and permanent damage, including penile gangrene that can result in the destruction and possible amputation of the penis<sup>151</sup>.



**Fig. 23.** (Price from ₦1, 000 and up)

**Sex Dolls and varieties :** These are masturbatory tools sometimes called ‘love dolls’ or ‘sex robots’. These dolls may be remarkable depiction of the human body, to the extent that at first glance they may appear almost indistinguishable from real persons. They can even be positioned, with an endoskeleton that includes moveable joints, and even motorized parts such as a moving pelvis. This flexibility allows for different sex positions for the male user. Perhaps female sex dolls have secured their home in the current erotic marketplace to a greater degree than male sex dolls due to a higher demand for their consumption. Currently, the interest in, and demand for, sex dolls is strongly preferential toward the female-bodied. The term “sex doll” is not limited to dolls created with female sex organs, but can include male, transgender and intersex dolls, as well.

**Silicone type :** Softer and more realistic than their plastic counterparts, silicone sex dolls have a skin-like feel and offer a wide range of options for the look. Many companies offer posable dolls; these dolls have metal skeletons and removable facial features, so you can adjust her expression as well as her bodily arrangement. They are the modern, high-end dolls designed with sexual stimulation capabilities. These dolls are differentiated from low-cost inflatable plastic dolls by their realistic design, size, and high level of dexterity.

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<sup>150</sup><https://merryfrolics.com/how-to-use-a-fleshlight/>

<sup>151</sup>[https://en.wikipedia.org/wiki/Cock\\_ring](https://en.wikipedia.org/wiki/Cock_ring)

**Fig. 24** Auburn: Red Head Sex Doll. Goes for - \$2,199 (Approx. N804, 834).



In addition, most modern sex dolls are fully customizable to the customer's specifications, which can include:

- Interchangeable faces with various options including eye-color and makeup styles.
- Body types and breast sizes (options for artificial milk glands).
- Genitalia types (labia size/shape, penis size/shape, testicles size/shape, and transgender dolls).
- Mouths, lips, and automatic tongues with various movement capabilities.
- Automated toes for stimulation.
- Eyes equipped with video recording devices.
- Vocal reactions to genital penetration. Modern toys can make animalistic sounds during intercourse.
- Simulated breathing and heart beats.
- Automated pulse that can be felt at the wrist.

Customers can ask to customize their toys, maybe with a face of one's choice. For instance, if a man lusts after his favourite celebrity but cannot meet her in real life, he can have her face in a doll and derive the satisfaction of having her representation. It is alleged that as sex toys technology improves, humans will fall in love with toys without knowing and the line between toys and humans will blur.

**Blow-Up Sex Dolls<sup>152</sup>:** This is classic inflatable sex dolls they are still generally made from PVC, though many companies offer solid silicone head, hands, and feet. These dolls are useful for people who have extremely limited storage space, but are a little too pragmatic for those who are looking for the pseudo-companionship that comes from having a toy. Blow-up dolls are strictly masturbatory in nature; and while they are the most inexpensive option, they do not fulfill the same range of needs that the other dolls on this list do<sup>153</sup>.

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<sup>152</sup><https://www.adultshop.com.au/>. Includes: Removable vaginal sleeve, Repair kit, Talc, Multi-speed bullet & Foot Pump

<sup>153</sup>What are the different types of Sex Dolls?<https://www.siliconwives.com/> Retrieved on September 04 2018



**Fig. 25**

**Sex Torsos<sup>154</sup>** : There are also lifelike sex dolls. These are half-size sex dolls with desired body parts like the breast, vagina, anus and the penis. Torsos are a great way to get the sex doll experience without the storage and lifting requirements that a full-size doll requires. Sex dolls torsos and masturbators can be discreetly stored, and easily carried. They may or may not be warmed up before use.



**Fig. 26Fig. 27**

From ₦62, 800.

From (₦25, 620)



From ₦113, 100. From ₦23,500

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<sup>154</sup>What are the different types of Sex Dolls? <https://www.siliconwives.com/>. Accessed on September 04 2018

There are also toys for other parts of the body, such as nipple clamps, which squeeze each nipple, and may vibrate. Some people enjoy the use of kinky toys such as handcuffs and other restraints to restrict their movement. Some people also enjoy pain as part of their sexual experience, for example using a paddle or whip. As with all toys, kinky toys can be a lot of fun, but it is important to learn how to use them pleasurably and safely before using them in sex play. These toys are widely distributed by online shops and local vendors. Online shops provide house delivery and ensure anonymity, but sometimes the product might not be as expected. Local vendors do not label their shops as sex shop, rather they prefer decent names like adult shops. The advantage of local adult shops is that customers have the privilege of seeing and feeling the products before purchase. Vendors may also make recommendations and expert advice on how to use and maintain the toys. However, not many people are bold enough to walk into these shops in Uyo metropolis. Most young girls often use their male friends or older female friends to buy in proxy. This confirms to an extent the cultural attitude of the people regarding pleasure tools.

Vibrators and dildos are quite available and affordable even by school girls. This is not so with sex dolls which is very expensive and requires special order. While scanty rich buyers say they buy sex dolls as souvenir and for photography, it is difficult to prove otherwise, for sex is a very private matter. It is pertinent at this point to examine various specific reasons why people in Uyo metropolis prefer to use sex toys.

**The Use of Sex Toys by selected People in Uyo Metropolis** : The central focus of this chapter is analyze the findings of the investigation on sex toys use in Uyo metropolis. Prominent concern would be on selected users, popular of sex toys in use and reasons specific people use sex toys in Uyo metropolis. In a survey conducted in Uyo metropolis between August –September 2018, 191 respondents supplied data germane to the present study

**Table 1.Age**

<b>R</b>	<b>a</b>	<b>n</b>	<b>g</b>	<b>e</b>	<b>N o o f r e s p o n d e n t s</b>	<b>%</b>					
1	6	-	2	5	8	9 4 6 . 5					
2	6	-	3	5	6	1 3 1 . 9					
3	6	-	4	5	2	0 1 0 . 4					
4	5	a	n	d	a	b	o	v	e	2	1 1 0 . 9

From the table above, 46.5% of the total respondents came from the age range of 16 to 25. This represents the most sexually active age range, comprising mainly students in senior secondary school and tertiary institutions. This was followed with 31.9% from age range 26-35 comprising students in tertiary institutions, applicants and workers, some of which are married. Respondents within the age range of 36-45 made only and 10.4% (20 people), while 10.9% represented respondents from age 45 and above.

**Table 2.Sex**

<b>V a r i a b l e s ( s e x )</b>	<b>N o o f r e s p o n d e n t s</b>	<b>%</b>
M a l e	6	2 3 2 . 4
F e m a l e	1 2	9 6 7 . 5

As shown above, this study had more female (67.5%) than male (32.2%) respondents, partly because some males denied knowledge of sex toys and would not want to respond to the questions. Out of this percentage, homosexuals (gays and lesbians) made up about 6.2%, bisexuals (having sexual feelings for both sexes) made up about 19.3%, while heterosexuals were about 74.3%.

**Table 3.Marital Status**

<b>V a r i a b l e s</b>	<b>N o o f r e s p o n d e n t s</b>	<b>%</b>
S i n g l e	1 4	7 3 . 8
S i n g l e p a r e n t	8	4 . 1
M a r r i e d	3 8	1 9 . 8
D i v o r c e d	2	1 . 0 4
W i d o w e d	2	1 . 0 4

Single males and females made up to 73.8%, followed by married adults with 38 respondents (19.8%). Single parents made up only 4.1%, while the divorced and widowed had 1.04% each.



Respondents were all Christians as shown in the table below. This is composed of all Christian's denominations and New Religious Movements like Jehovah's Witnesses and Brotherhood of the cross and Star.

**Table 4.Religion**

<b>V a r i a b l e s</b>	<b>N o o f r e s p o n d e n t s</b>	<b>%</b>
C h r i s t i a n i t y	1 9 1	1 0 0
I s l a m	0	
African Traditional Religion		

Religious leaders were up to 29.8%, while worshippers/followers were about 70.1%. As per level of religious commitment, data reveals about 145 respondents (75.9%) were devout Christians, 33 (17.2%) were occasional worshippers, while 13 (6.8%) claimed indifference.

**Table 5.Occupation**

<b>V a r i a b l e s</b>	<b>N o o f r e s p o n d e n t s</b>	<b>%</b>
S t u d e n t	7 0	3 6 . 6
A p p l i c a n t	3 6	1 8 . 8
C i v i l s e r v a n t	3 6	1 8 . 8
B u s i n e s s p e r s o n	3 0	1 5 . 7
C l e r g y	1 2	6 . 2
P o l i t i c i a n	7 3	3 . 6

The tables above shows that 36.6% of respondents were students, 18.8% were applicants, 18.8% were civil servants, while those in private sectors made up about 15.7%. Full time clergies were up to 6.2%, whereas respondents in full time politics were about 3.6%. The educational level of respondents varied from primary school level to postgraduate level, as seen in the table below.

**Table 6.Level of Education**

<b>V a r i a b l e s</b>	<b>N o o f r e s p o n d e n t s</b>	<b>%</b>
P r i m a r y	0	0
S e c o n d a r y	2 7	1 4 . 1
Diploma /First Degree	1 2 9	6 7 . 5
P o s t g r a d u a t e	3 5	1 8 . 3
O t h e r s	0	0

The highest percentage of 67.5 were diploma and first degree holders. This percentage includes respondents who have taken their final university exams but have not been issued with certificates yet. The sampled population included Postgraduate respondents up to 18.3%, secondary school leavers (including Jambites<sup>155</sup>) up to 14.1% and no one at primary school level. This suggests the literate level was sufficient for knowledgeable questionnaire response.

### Popular sex toys in Uyo metropolis

**Table 7.Popular Sex Toys in Uyo**

<b>NO</b>	<b>I t e m s</b>	<b>A g r e e d</b>	<b>D i s a g r e e d</b>	<b>U n d e c i d e d</b>
1	Vibrators (penis with battery)	1 3 3 69.6%	1 7 8.9%	4 1 21.4%
2	Dildos (artificial penis)	1 0 3 53.9%	3 6 18.8%	5 2 27.2%
3	Cock Ring, Fleshlight (pocket pussy)	7 1 37.1%	4 2 21.9%	7 8 40.8%
4	S e x d o l l s	9 0 47.1%	3 3 17.2%	6 8 35.6%
5	Bottles, candlestick, banana, cucumber	1 1 6 60.7%	2 7 14.1%	4 8 25.1%

<sup>155</sup> Jambites are secondary school levers preparing for the Joint Admission and Matriculation Board examination, as a required entrance examination into Nigerian tertiary institutions.

In spite of the plethora of sex toys in the global market, the popular of each toy varied from population to population. Factors that determine popularity include level of awareness of new products, type of material in production, availability and affordability. In Uyo metropolis, availability and affordability seem to influence users' choice. The table below shows that the most popular sex toy in the metropolis is the vibrator, as represented by 69.6% of respondents. This could be due to its dual roles in self-pleasuring. About 53.9% of the sampled population agreed that Dildos are equally available for use. Whereas only 37.1% agreed that pocket pussies are available for use in Uyo, 40.8% were undecided. Respondents up to 47.1% agreed to the use of sex dolls in the metropolis and a good percentage of 60.7% confirmed that items like bottles, candlestick, banana, cucumber and carrot may serve as sex tools. These items are easily allowed as harmless in hostels and do not raise any dangerous concerns. But beyond their primary use (s) is a modified role – makeshift sexual aids for self-pleasuring and homosexual sex play.

### Selected Users of sex toys

**Table 8. Selected Users**

S/NO	I t e m s	A g r e e d		D i s a g r e e d		U n d e c i d e d	
6	D i v o r c e d a n d W i d o w s	9	9	5	3	4	9
7	M a r r i e d w o m e n	8	6	4	4	6	1
8	C o u p l e s	7	6	3	8	5	7
9	G a y s / L e s b i a n s	9	7	5	0	6	6
1 0	D i s a b l e d a n d i s o l a t e d	1	4	2	6	2	3
1 1	S i n g l e s c h o o l g i r l s	1	3	2	0	2	9
1 2	S i n g l e M a l e U s e r s	4	6	2	4	4	5

**Table 8** shows that adult users of sex toys include couples, divorced and widows, and married women. Others are homosexuals, disabled and isolated, single school girls and single male users. About 51.8% agreed that mostly divorced women and widows use sex toys. 45% confirmed married women also use sex toys with or without the knowledge of the husbands. Almost 40% of the sampled population agreed that couples too use sex toys during partnered sex, mostly during foreplay. Homosexual couples was identified as one group that uses sex toys. This was the response of about 50.8% of the sampled population. About 74.3% of respondents agreed that the disabled and isolated use sex toys too. Only 13.6% disagreed to this. Respondents totaling up to 69.1% believed single school girls likewise use sex toys for several reasons, while 15.7% disagreed to that. Lastly, single male users including adults and youths use sex toys. Interestingly, whereas 24% agreed to this development, 52.3% disagreed while 32.5% chose not to decide. This disagreement (by 100 respondents) may be due to the fact that men, more than women have more sexual liberties than women and to speak of men using toys (instead of increasing sexual partners) would be ridiculous.

Although sexual attitudes have become increasingly open in recent years, standards of acceptable or expected sexual behaviour often continue to vary for women and men. Men seem to enjoy more sexual privileges or allowance than women. These societal standards are commonly known as the sexual double standard – socially-constructed “rules” that direct sexual attitudes and behaviours for men and women. Ultimately, in many cases, the sexual double standard prescribes what sexual attitudes and behaviors women and men are likely to imitate. More traditional sexual scripts often connect pleasure seeking and sexual initiation to men, while women are more commonly expected to be passive and take a role as a sexual gate-keeper<sup>156</sup>. Contemporary research continues to demonstrate these trends, with men having greater allowance and entitlement than women to pursue sexual pleasure or initiate sex. Sextoy use appears to be more common among gay and bisexual men than among heterosexual men. Consequently, men in Uyo metropolis for instance (including boys of school age) have various sex outlets than women, and society seems to permit male sexual adventures than female, even for married men. While virginity is valued and encouraged among girls, boys do not have such compulsion. Extra sexual freedom for men is encapsulated in the local saying that *owodenisitrekabusai* (A man does not stop extra marital affairs). Again, the cultural concept of *EkpoNkwo* (Ghost of Adultery) is targeted towards adulteresses rather than male offenders. This explains while more women use more toys than men.

<sup>156</sup>Gagnon and Simon. (1973). *Sexual Conduct: The Social Sources of Human Sexuality in Sexualities 2*(1): Chicago: Aldine Books.

The table 9 below analyzes why more females than males use sex toys in Uyo metropolis.

S/NO	I	t	e	m	s	A		D		U	N				
1	2	Women have higher sexual urge than men				7	7	40.3%	7	4	38.7%	4	0	20.9%	
1	3	Men have various sexual outlets than women and they do not need toys				1	0	8	56.5%	4	4	23	3	9	20.4%
1	4	Men care only about their own satisfaction, leaving women to seek out ways to satisfy themselves				1	1	3	59.1%	4	3	22.5%	3	5	18.3%
1	5	It is strange for men to use sex toys in Uyo metropolis				1	0	1	52.9%	4	4	23	4	6	24.1%

A total of 40.3% agreed that women have higher sexual urge than men, while 38.7 disagreed. Interestingly, 108 respondents which translate to 56.5% agreed that women use sex toys because they do not have multiple sexual outlets as men do. Only 23% of respondents disagreed. Again, female use of sex toys than male is borne out of the fact of male selfishness during intercourse. This was confirmed by 113 respondents (59.1%). Men only work for their own fulfilment and leave women to sort out themselves.

**Users and their choice of toys :** Having delineated popular sex toys and users of sex toys in Uyo metropolis, it is required to relate specific users to specific toys before establishing reasons why toys are used. Vibrators and Dildos (artificial penis) are generally designed for penetration and stimulation. This makes it an important pleasure aids for female population. However, gays also use dildos for anal penetration, whereas female users can use same for oral, vaginal and anal penetrations.

While it cannot be denied that **Married women, divorced and Widows** own dildos, most of them would prefer a vibrator because it is automatic and designed for multiple functions. The vibrator is the highest sold sex toys and it is mostly used by female users. The vibrator has become a symbol of active female sexuality. Rabbit vibrator can pulsate at different speeds and can stimulate the clitoris at the same time. Apart from vibrating dildos, normal dildos require manual throbbing. The user adjusts the speed and extent of penetration by hand. It can become an arduous task for most users before orgasm is achieved, and this is not the *best* for this set of users. However, for women whose sexual satisfaction depend on seize (length and width) of the penis, dildos would be more preferable. Women with high libido, ladies working in time-consuming establishments like banks, female security officers, professionals, politicians, and businesswomen, etc. make up this category.

**Couples** commonly use dildos during foreplay. The husband may decide to use a dildo on his wife till she is wet enough to accept the man. But for men with erectile dysfunction who may still want to satisfy their wives, a strap on dildo<sup>157</sup> can be used. However, the feeling is not mutual as it does not involve the actual genital of the husband.

**Gay/ Lesbian couples** use both dildos and vibrators. It is the same for the physically handicapped those in isolation (e.g. lepers and HIV patients). **Single school girls and single parents** use both vibrators and dildos. Vibrators offer multiple functions and can be carried undercover. All the user requires is to recharge the battery. But it needs some level of privacy because of its pulsation.

Young girls of secondary school ages may equally afford dildos as cheap as N2, 500 but restrictions in boarding schools checks use of vibrators and dildos in secondary schools with boarding facilities, except for those that can be smuggled in undercover. Yet, the psychological and biological impulses of adolescence sexuality often push sexually active teens into absurd sexual gratification. While some practice same-sex sexual acts, others resort to solo bizarre sexual acts. In both cases for girls in particular, bottles, perfume cans, banana, candlesticks, carrot and cucumber often serve as a substitute for male organ. These are merely objects representing and functioning as the phallus. It is a matter of the available becoming the desirable. Accidents associated with the use of such crude sexual improvisation include bruises on the vaginal and anal openings and occasional breakages of banana and candlesticks into the vagina, requiring medical interventions. It is mostly when these situations require medical attention or when roommates have squabbles that these sexual secrets are exposed.

<sup>157</sup> See an example of a strapon dildo in chapter 3, under types. Figure 13.

**Single Male Users** are use cock rings for sexual enhancement as a safer alternative to banned substances like Tramadol and Codeine. Pocket Pussy (PP) is also a choice for the most adventurous and a few with social phobia for the opposite sex. In 1994, the PP was debuted as the first commercially available (and much lauded) vibrator for men. Focus is on male consumers. Since then, sex toys targeting a male demographic have shown a substantial increase in sales, confirming that men also use sex toys, but less than women. Respondents totaling up to 47.1% confirmed that some sex dolls are used in Uyo. This is designed for male consumption and it is costlier to own. However, information from FGD revealed men who order for these dolls do so in amusement, not intended as a substitute for women but for sexual recreation and variety.

Focused Group Discussion admits to the fact that apart from male consumers who purchase dolls online, majority of male sex dolls users aged between 30- 45 buy the inflatable type or the half size doll with only two functional parts (breasts and genital). The full silicon doll costs quite a fortune to own. There are several direct and indirect references to the demography of sex dolls in the works of Anthony Ferguson<sup>158</sup>, Kellner, Douglas<sup>159</sup>, Sarah Valverde<sup>160</sup>, Nathan Wong<sup>161</sup> and Steven Connor<sup>162</sup>. By its very design, sex dolls are created as attractive and sexually seductive toys in female forms for male consumption. For instance, Kellner describes sex dolls as ultimate doll that “fulfils the common male fantasy, a completely pliant woman who serves all a man’s needs<sup>163</sup>. Cronor in *Guys and Dolls* quotes Anthony Ferguson as saying... ‘female sex doll represents woman in her most objectified form, man’s ultimate sexually idealized woman and a woman rendered harmless, it is immobile, compliant’. From its very first recorded construction, to present uses, men are the highest consumers of love dolls, just as women are the highest users of dildos and vibrators. This is not to deny that women also purchase sex dolls perhaps for artistic reason or companionship. The present study did not find any female consumers of male sex dolls. The *dames de voyage* suggests a seemingly obvious explanation of the effigy’s purpose, to serve primarily as a surrogate of carnal invention for the seafarers. Today, it serves the need not only of modern long-distance travelers, but also of everyone seeking various personal sexual voyages. Valverde in her thesis *The Modern Sex Doll-Owner: A Descriptive Analysis* confirms that there are a limited number of female doll-owners represented in the media and literature. Women may be less likely to purchase sex dolls for a variety of reasons. According to her finding, Doll companies derive most of their sales from male customers and market accordingly. Where there are many choices for female doll body-type and aesthetics, male dolls come in limited designs. Again, Women may not be attracted to sex dolls at the same rate as some men, and may be less inclined to consider buying a sex doll due to cultural factors and stigma associated with female sexuality<sup>164</sup>.

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<sup>158</sup>Ferguson, Anthony. (2010). *The Sex Doll: A history*. London: McFarland and Company, Inc.

<sup>159</sup>Kellner, Douglas, Flo Leibowitz, and Michael Ryan. “Blade Runner: A Diagnostic Critique.” *Jump Cut* 29 (1984)

<sup>160</sup>Sarah Valverde. 2012. *THE MODERN SEX DOLL-OWNER: A DESCRIPTIVE ANALYSIS*. A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo In Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology. p16.

<sup>161</sup>Nathan Wong. 2015. *Social Surrogates or Posthuman Lovers?: Love Dolls in the ‘Robotic Moment’*. Thesis Submitted to the School of Graduate Studies Of the University of Lethbridge In Partial fulfillment of the Requirements for the Degree MASTER OF ARTS Department of Sociology University of Lethbridge LETHBRIDGE, ALBERTA, CANADA.

<sup>162</sup>Steven Connor. 2015. *Guys and Dolls*. An essay prompted by Silent Partners: Artist and Mannequin from Function to Fetish, Fitzwilliam Museum, Cambridge, Tuesday 14 October 2014-Sunday 25 January 2015, Musée Bourdelle, Paris, 31 March-12 July 2015.p1

<sup>163</sup>Kellner, Douglas, Flo Leibowitz, and Michael Ryan. “Blade Runner: A Diagnostic Critique.” *Jump Cut* 29 (1984): 7.

<sup>164</sup> Sarah Valverde. 2012. *THE MODERN SEX DOLL-OWNER: A DESCRIPTIVE ANALYSIS*. A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo In Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology. p16.

### Reasons for sex toys Use in Uyo Metropolis

This section states reasons selected people use sex toys.

**Table 10. Why married people use sex toys**

S/NO	I t e m s	A g r e e d	Disagreed	Undecided
1 6	Their spouses cannot satisfy them sexually	135 70.6%	25 13%	31 16.2%
1 7	They want to bring more fun and variety into their sexual lives	121 63.3%	34 17.8%	36 18.8%
1 8	Their spouses are absent due to work, distance or ill-health. Toys are always available	127 66.4%	32 16.7%	32 16.7%
1 9	They have irreconcilable differences which affect communication and sexual intimacy	86 45%	47 24.6%	58 30.3%
2 0	Their spouses are sexually dysfunctional	112 58.6%	37 19.3%	42 22%

The table above shows reasons why married women couples use sex toys. A total of 135 respondents (70.6%) agreed that couples use toys primarily for sexual satisfaction. Only 13% disagreed. A total of 63.3% agreed that couples want to introduce variety into their relationship, while 66.4% agreed that satisfaction with toys is more preferred to adultery. A few factors that may cause sexual dissatisfaction are absence due to work or distance (66.4% agreed), matrimonial complications (45% agreed) and sexual dysfunction (58.6% agreed).

**Table 11. Why divorced, widowed, single parents, single adults use sex toys**

S/NO	I t e m s	A g r e e d	Disagreed	Undecided
2 1	They want what is available and manageable	147 77%	21 11%	23 12%
2 2	They wish to satisfy their sexual urge because they do not want to go through marital commitments	72 37.7%	44 23%	28 14.6%
2 3	They want to avoid heartbreak, sexual diseases and unwanted pregnancy as single adults.	126 66%	38 20%	27 14.1%
2 4	Toys may be recommended for them for medical reasons	125 65.4%	43 22.5%	23 12%

The table above indicates reasons the divorced, widowed, single parents and single adults use sex toys. A total of 77% of respondents agreed that they prefer what is available and can be easily manage. Widows and divorced women that have advanced in age often find it difficult to get into a new relationship, except ones with good socio-economic status. With unavailability of a sincere male lover and the need to maintain self-respect, sex toys become a good choice. Some do not wish to go through marital commitments again (37% agreed to this) or they just wish to avoid sexual diseases and pregnancies (66% agreed). A total of 65.4% of the total respondents confirmed that sex toys may be a medical solution to a sexual illness that comes with age or abstinence from sex for a long time.

**Table 12. Why Young single people use sex toys mainly because**

S/NO	I t e m s	A g r e e d	Disagreed	Undecided
2 5	They want to explore new ways of deriving sexual pleasure	137 71.7%	32 16.7%	22 11.5%
2 6	They want what is available and controllable	111 58.1%	52 27.2%	28 14.6%
2 7	They want to avoid heartbreak, sexual diseases and unwanted pregnancy as single adults.	140 73.2%	25 13%	26 13.6%
2 8	They cannot approach the opposite sex for sexual acts	109 57%	44 23%	38 19.9%
2 9	Toys may be recommended for them for medical reasons	132 69.1%	33 17.2%	26 13.6%
3 0	They do not want to be committed in a serious relationship for personal reasons	128 67%	38 20%	25 13%

**Table 12** above indicates that beyond sexual satisfaction from human partners, young single people use sex toys to explore new ways of deriving sexual pleasure. About 71.7% attested to this fact. A total of 58.1% agreed also that young people go for what is available and what they can control. A total of 73.2% agreed that young sex toys users prefer sex toys to avoid heartbreak, sexual diseases and unwanted pregnancy. This is more of a preventive role championed by sex toys use. Other reasons include, inability to find a sexual partner (agreed by



57% of the total sampled population); medical reasons (69.1%) and non-commitment to serious human relationship (67%).

#### IV. DISCUSSION

Historical survey above indicated specific occasions that compelled the emergence of sex toys. Over the years, with improved technology and cultural liberality towards human sexuality, sex toys have flourished in sales and consumptions and studies are ongoing to discover how useful or harmful sexual aids are to the teeming consumers. The taboos surrounding sex toys are dissolving as more individuals and couples reach for a far more intimate type of pleasure technology. This may be hard to track in the Nigerian situation where most users deny use, yet vendors are making huge sales daily- a suggestion that not ghost but human beings are the buyers. This section categorizes those usages and delineate benefits as well.

**Sexual Satisfaction :** The primary reason for sex toys use is to satisfy the sex urge. The advantages of a healthy sex life are limitless. From improving relationship to improving the body, to enhancing physical, mental, and emotional well-being. In fact, the overall benefits involve much more than just the pleasure from an orgasm. Most married women sampled confessed to the use of sex toys for personal sexual satisfaction. A total of 135 respondents adding up to 70.6% of the total respondents agreed that married people use sex toys primarily for sexual satisfaction. But Sexual satisfaction means different things to different people. It happens that it is a slippery and subjective notion not easily dissected and analyzed with scientific tools. For instance, does everyone experience sexual satisfaction in the same way or are there specific criteria? Sexual satisfaction in this study refers to the sexual fulfilment or personal sexual wellbeing experienced by individuals or couples on a continuous basis. The experience of fulfillment encompasses more than orgasm and includes positive feelings during sexual activity; desiring one's partner or sexual object; lacking inhibitions during sexual activity; feeling aroused and excited; and the mutuality of these experiences for the couples involved. For professionals, there has been an unfortunate focus upon impediments to sexual satisfaction, particularly sexual dysfunction and relational conflict, etc., with an assumption that their absence is indicative of satisfaction.

Historically, women were not entitled to sexual enjoyment and orgasm. Most men believed that penetrative sex is all there is to sex and after ejaculation, sex is consummated. This gave birth to the Farm Concept in marriage – where the man is the farmer and the woman the farm. During intercourse, the man merely mounts the woman, penetrates, ejaculates and dismounts, expecting his seeds to sprout later. In this case, female personal sexual satisfaction was completely unnecessary.

According to Susan Bakos in *The Sex Bible For Women*;

Obstacles in the path to female sexual empowerment are numerous. From the time we were little girls, we were inundated with all sorts of negative sex messages from our mothers, our grandmothers, religious leaders, and others. Then there's the general failure to understand the true nature of female desire and arousal, coupled with the physical differences between men and women, that make orgasm during intercourse nearly inevitable for him but not for her<sup>165</sup>.

Women's desire and arousal have been compared to and measured against men's, but they work differently. There is also a relentless focus on sexual monogamy as the cultural ideal—the mythologizing and romanticizing of that idealized, committed couple who live happily into old age together. Not to mention the load of expectations we place on our primary sexual relationships and the ageism that makes so many women over forty or fifty feel no longer desirable. Sexually empowered women of all ages move beyond these obstacles to call their own shots. They know they have options in choosing sex partners and sexual lifestyles, and even in how a lifelong monogamous relationship plays out sexually.

Today, many enlightened women and single mothers resort to the use of sex toys when they do not get satisfaction from their spouses. This also goes for women without husbands. Sex toys have made women sexually empowered. A sexually empowered woman has good sex at every stage of her life, from early adulthood through old age, because she claims her own pleasure. Our bodies change throughout the life cycle, and our sexual responses evolve. But a sexually empowered woman owns each evolution and finds the greatest

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<sup>165</sup>Susan Crain Bakos *The Sex Bible For Women -The Complete Guide To Understanding Your Body, Being A Great Lover, And Getting The Pleasure You Want*. Quiver books. p.11

pleasure in it. She knows what she needs and desires, gets her needs met, and has orgasms reliably and often and cares less whether her man is there or not.

For couples, psychological factors, including learned inhibition of sexual response, anxiety, interfering thoughts, *spectatoring* (observing and judging one's own sexual performance), lack of communication between partners, insufficient or ineffective sexual stimulation, and relationship conflicts may affect sexual satisfaction of couples<sup>166</sup>, especially the woman. Other factors that affect sexual satisfaction include people with sexual guilt or threatening cognitions during intercourse, use of pornography, etc. Though sexual satisfaction as a rule declines with age, as do frequency of sex and of thoughts about sex, today however, the question of sexual satisfaction is relevant for men and women alike. Both have the capacity, desire, and the right to experience satisfying sexual life.

Russell Eisenman's research into women's perceptions of sexual satisfaction considered penis size and width. Fifty (50) sexually active women aged between 18 and 25 years old were asked to choose what feels better during sex - the width or length of penis? No consideration was given to issues like love, physical attractiveness or romantic feelings. The survey found:

- Most of the 50 women said that width was more important than length.
- Only 5 women reported length felt better than width. In fact, a long penis can cause discomfort.
- None of the women said that size and width were equally important.
- None of the women said they did not know.

Jerry Kennard<sup>167</sup> comments that there are a number of reasons why penis width could be described as more sexually satisfying by women. First, the width of the penis at the base may be more stimulating to the clitoris. Again, a wide penis gives a woman a 'greater feeling of fullness' and is therefore physically and psychologically more satisfying. There are a lot of women who kept several lovers before marriage and these men came with various penis sizes. So when such a woman gets married, she might end up with a man who may not satisfy her in bed. But in order not to commit adultery, she would resort to sex toys. It will satisfy her and also save her marriage. According to a sex toys vendor, Eighty five per cent of complaints about sex gotten from clients is about not being satisfied by spouses. Unfortunately, most of the women cannot voice out their concern to their partners.

With options available like vibrators, dildos, and sex dolls (among others), sex toys represent a viable option especially for female users to take pleasure into their own hands. Vibrators and massagers therefore enable adults achieve sexual gratification not gotten from spouses, and also to achieve this gratification whenever they want, wherever they are and as often as they want it. Users mention that Sex with a human is never this generous. Also, women's vibrator is positively linked with increased sexual desire, arousal, lubrication, orgasm, absence of sexual pain, and overall sexual functioning. Women used vibrators primarily to stimulate the clitoris and to enhance sexual pleasure. Most women just cannot orgasm through penetration alone no matter how turned on they are. Stimulating the clitoris can be the key to satisfying climaxes and vibrators can make that easier. Little wonder why some men buy sex toys for their wives, perhaps to compensate for their sexual inefficiencies.

**Therapeutic reason :** Apart from absentee couples due to work or other legitimate engagements, sex toys may be used as a medical prescription. A total sum of 65.4% of the sampled population agreed to the use of sex toys in the situation of ill health, a therapeutic device. 69.1% of respondents reaffirmed this position for single sex toys users as well (see Table 12). We have noted in our historical survey that the world's first vibrator was designed as a therapeutic device for female patients who were diagnosed with *hysteria*. At one point in time, hysteria was among the most common medical disorders diagnosed in women, and included a wide range of symptoms from nervousness and insomnia to loss of appetite for sex with one's husband, to a "tendency to cause trouble for others". Thus the contemporary use of vibrators emerge from its first mode of use in the 1900s.

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<sup>166</sup>45% of the population agreed that people might use sex toys as a result of unsolved differences and conflicts that affect intimacy.

<sup>167</sup>Jerry Kennard (2017) [Sexual Health https://www.verywellhealth.com/penis-size-and-sexual-satisfaction-2329081](https://www.verywellhealth.com/penis-size-and-sexual-satisfaction-2329081). Retrieved October 1, 2018.

Focused Group Discussants explained that women, some of the most uncomfortable symptoms of the menopause are gynaecological. Declining levels of the hormone oestrogen can lead to vaginal tightness, dryness and atrophy. This can lead to painful sex and decreased sex drive. Most men may not tolerate complains when they are high in the mood. These can become a problem for couples and for women in general. These symptoms would definitely affect the other partner. But vibrators can alleviate these symptoms (by improving the tone and elasticity of vaginal walls and improving sexual sensation) and also promote vaginal lubrication. Sex toys can also be useful following gynaecological surgery or even after childbirth to keep the vaginal tissue flexible, preventing it from becoming too tight and also promoting to blood flow to the area to speed up healing. Apart from Increase in lesbian population and rapid growth of e-commerce, the gaining popularity of vibrators for therapeutic purposes have been identified as one of the forces driving sex toys production and consumption

Masturbation with sex toys can help relieve pelvic pain and discomfort associated with inflammation of the prostate gland in males or menstrual periods (menstruation) in females. It also can help to relieve stress and improve sleep. Also, 'male products can help men overcome erectile dysfunction, following prostate surgery or treatment, diabetes, heart disease, spinal cord injury and neurological conditions by promoting the blood flow into the erectile tissues and stimulating the nerves to help the man have an erection without them having to take Viagra'<sup>168</sup>. Fahs confirms that sex toys used in the context of sex helps to improve self-awareness, body image, self-esteem, and overall sexual pleasure. Sex toy advocates within the sex therapy community argue that sex toys can add diversity to a monogamous relationship, trigger sexual desire for patients with low libido, inspire arousal and ease performance anxiety, help couples with incompatible sexual fantasies, model new ways to communicate or achieve orgasm, and assist with older patients, those with chronic pain, or those struggling with sexual aversion disorders, sexual abuse, and poor body image<sup>169</sup>.

**Cock rings** are a common solution for men experiencing erectile dysfunction. A cock ring can be worn if a man suffers from erectile dysfunction, in conjunction with a penis pump. This male toy can help with premature ejaculation training. It is also used by sex therapist, counsellor, physicians that advocate for men and women with low libido, inspire arousal and ease performance, anxiety which help couples with incompatible sexual fantasies. Nevertheless, Cock rings should not be used by men who suffer from heart disease, blood clotting disorders, sickle cell disease. It should not also be worn for a long time.

**Male masturbators** (including dolls and artificial vagina) may be the only way some men are able to reach orgasm due to physical disability, medication or following surgical intervention. It reduces stress and tension. It can reduce the risk of developing prostate cancer. This is because carcinogens are flushed out from the prostate gland during ejaculation, reducing buildup of seminal fluid. It is sometimes used as a masturbatory tool in hospitals to get semen for research. Sex dolls gives great orgasms and also relieves one's sexual tensions, provides new sexual experiences, leads a path away from boredom, and reduces stress. Sex toys can be seen as a cure for sexual and emotional ills, and a solution for men in old-age homes, the disabled and others.

**Prophylactic Reason - To prevent heartbreaks, STDS and unwanted pregnancy** : While 66% of respondents agreed that divorced, widowed, single parents, single adults use sex toys to avoid abortion, heartbreaks and sexual diseases, a total of 72.3% confirmed same reason for single young users. Single mothers who find it difficult to start a new, stable relationship and young single ladies, mostly students in tertiary institutions who have experienced devastating heartbreaks in previous relationships or may not want to experience such prefer to satisfy themselves sexually with personal toys. This does not mean they enjoy this in most cases, but it is a lesser evil than being used and dumped. Young men are more likely to have more sex partners and often engage in riskier sexual behaviours than young women. When young men are not able to consummate their marriage process due to high bride price or overt incompatibility between intended couples, men usually pull out, leaving the women heartbroken and disappointed, especially if they had had intimate knowledge of each other. Again, these young men are not ready for marriage or parental responsibilities. Being a stage of youthful exuberance, they care less about sexual diseases and pregnancies. They are likely to deny any pregnancy and escape serious commitments. Consequently, fear of STDs and STIs and the shame, discomfort of unwanted pregnancy and unfaithful sexual partners justify reasons for using sex toys as a substitute for human intimacy. This is statistically represented in the agreement of 140 respondents, making up to 73.2% of the sampled population.

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<sup>168</sup><http://www.netdoctor.co.uk/medicines/sexual-health/a7733/viagra-sildenafil/>. Retrieved June 18, 2018.

<sup>169</sup>Fahs, B. (2013). Adventures with the "Plastic Man": Sex Toys, *Compulsory Heterosexuality, and the Politics of Women's Sexual Pleasure* in *Sexuality & Culture*. 668

Sex toys offer an interesting alternative to human sexual contact. Thus, to these users, Sex toys are definitely the most faithful, disease-free, and completely tamable and solely loyal, providing all the benefits of a good sex. Some young users develop dependence on toys with time because of the toy's satisfying capacities beyond human efforts and some have actually developed both hatred and phobia for men.

**Availability, Control and Domination :** Respondents confirmed that amongst adult sex toys users, the motivation to be in control and the availability of sex toys adds up to why they use toys in the metropolis. As shown in the table below, 77% of respondents agreed to this reason, 11% disagreed while 12% represents the total number of undecided respondents. A total of 58.1% agreed that young sex toys users equally have this reason in mind.

**Table 13.**

S/NO	I t e m s	A g r e e d	Disagreed	Undecided
1	They want what is available and manageable	147 77 %	21 11 %	23 12 %

We do not get 'horny' at the same time. Sometimes, a partner must help to turn the other 'on'. But it could be very off-putting to be 'in the mood' and the other person is as cold as death or is absent in spirit and in body. Sex toys ensure that users get what they want when and where they want it. Sex toys follow users to their offices, perform in their cars, and help in bathroom and at the dead of the night when *men* sleep. Again, with sex toys, users feel in charge of their object of pleasure. The feeling of being in control has been one of the reasons why people go for sex toys. Female users of dildos and vibrators bring female sexual pleasure into their hands. With many designers and discreetly designed sex toys, female users are in charge, are in control and are always in touch with their 'pocket boyfriends' to achieve whatsoever and however they want it. It is in the end the taking pleasure in one's own hand; concept of self-ownership, the feeling of being in control and in sync with one's sexual self and replaying one's own personal self-pleasure that sex toys epitomize. Sometimes women are passive in sexual acts, with some faking orgasm to please the man. Some are just too reserved to direct the partner on what to do and where to touch and how to touch during the sex act. Some men may read *dirty* meanings into such expressions and women better keep to themselves than be misrepresented. But with sex toys, they ascertain their sensitive zones and go for it over and over, controlling the speed and impact until they arrive at their nirvana.

In the same vein, Male users of fleshlight and sex dolls will definitely appreciate the availability and unmatched level of submissiveness that the love doll possesses. The fleshlight is called pocket vagina- it is transportable and easily accessible. Sex doll will never complain, never suspects, never accuses, never resists, never gets tired, and never gives conditions before sexual acts. They will not complain of hormonal imbalances and mood swings, thereby maintaining a cool mood throughout the relationship. There is no headache of obligation to pregnancy regardless of the intensity and frequency of sex acts with love dolls. The owner can try any style without resistance or protest. Majority of male users who use sex dolls actually see in Fleshlight a cloned copy of the most important part of a woman's body; in the doll 'a woman rendered harmless, it is immobile, compliant, and perhaps most importantly, silent. What the user of the sex, doll seeks is the negation of change and the comfort of always retaining control of the relationship'<sup>170</sup>. Users of sex dolls identified in Uyo metropolis were heterosexual males. While some argued that sex dolls are mainly complementary, others insist on their substitutive - sexual variety. Apart from the initial cost of purchasing the Fleshlight or sex doll, the overall maintenance cost of the doll is considerably low. Her whole price tag is on the box. The doll only requires regular cleaning and good storage in between use. Dolls lack human emotions and definitely not able to get sick or depressed as humans. Unlike 21<sup>st</sup> century ladies, the doll does not require the regular gifts, treats and dates and other demands that are financially distressing. Vibrators too need just battery change or electricity. This battery-operated-boyfriend (BOB) is less annoying, nagging and possessive as some male partners would be. Besides financial cost, users also take into consideration emotional, psychological stress involved in human relationships. It therefore follows that users have sincere reasons for using sex toys. Sex toys use involves economic activities of buying and selling, demand and supply. Sex toys consumption is possible because there are vendors of such products. The sales of sex toys at the moment is not regulated by law in Uyo Metropolis thus, vendors are free to ply their trade and make their money either in a shop setting or home delivery services. Sellers advertise their products on social platforms like Facebook and WhatsApp. Retailers also visit clubs, banks, birthday parties and mostly female hostels and hotels, hospitals, where they might find market for their products. Users are encouraged to own more than one, get the 'hottest' or spice up sex life with varieties of sex

<sup>170</sup> Ferguson, Anthony. (2010). *The Sex Doll: A history*. London: McFarland and Company, Inc. p5

toys. Buyers themselves introduce their friends to the toys and the market as well. At the moment, we can say sex toys sales is a profitable and legitimate venture in Uyo Metropolis.

**Attempts to discover new sexual stunts** :One of the reasons why young people use sex toys is to try out new sexual stunts and add variety to their sex lives as shown in

**Table 14.** A significant percentage of 71.7% agreed to this and only 16.7% disagreed.

S/NO	I	t	e	m	s	A g r e e d		D i s a g r e e d		U n d e c i d e d	
2	5	They want to explore new ways of deriving sexual pleasure				137	71.7%	32	16.7%	22	11.5%

Sexually active people especially amongst young persons often attempt weird sexual exploits. They are more adventurous than older generations. Modern youth is more likely to try out varieties of sex styles, number of people involved in the sexual act (threesome, foursome, fivesome, bondage sex, blindfolding, gloryhole, double/triple penetration, etc. There are sex competitions too. The last man standing or the last woman surviving wins a prize. Sex toys use to some is one way to incorporate modern technology into sex and maybe compare which is better. The excitement to experiment with sex toys is due mainly to the influence of the media with its non-judgmental depiction of western sexuality. Social platforms, online pornographic pictures and videos, adult-rated movies like *50 Shades of Grey* and *sex and the City*, erotic magazines like Playboy, etc.feature sex dolls loves and use of different sex toys both by heterosexuals and homosexuals. Coupled with peer pressure and desire to tryout novel sexual expressions.Sex toys have also often enhanced women’s sexual lives by serving as a mechanism for women to “spice up” their sometimes-monotonous partnered sex<sup>171</sup>. Just like nude dancers (strippers) at adult clubs, female sex toys users can literally *perform* before a closed audience and get paid in return. Viewers wish to entertain themselves as the user drives herself till orgasm. It is just fun and those involved do not see any harm in their sexcapades.

In addition to the fun, this study confirms that certain toys like the vibrator for instance can enable female users to figure out the erogenous parts of the female body that require the most stimulation for the best results. With reference to dildos, size matters for many users. A lot! Small, medium or large, thin or thick: the user has the power to choose the one which suits best the pleasure experience he/she wants to navigate through. It means a lady who intends to experiment with other penis sizes but do not want to commit adultery might settle for her preferred size. Sybian vibrators are dual-area vibrators in the form of a clitoral stimulator and vaginal stimulator, designed to stimulate the two erogenous zones simultaneously and independently. During partnered sex, the woman may direct the partner to those discovered sensitive parts in order to achieve optimum gratification.

Sex toys can provide a sort of *sexual rehearsal* before the real sex with human partner. A realistic sex doll can be used to try out new sexual moves before actually trying them with a partner. This greatly improves the probability of success as the partner is definitely well prepared and familiar with the new sexual stunt (thanks to the sex doll). ‘Alternatively, a sex doll can be used as the “third partner” during sex to re-introduce lost adventure and kinkiness’ Apart from a few reasons that can be considered *dangerous* (such as the quest for sexual variety- trying out modern technologies, experiencing what it feels, etc.) the major reasons examined above tend to agree with what global users recognize. It is possible that in the future more reasons for use will might emerge. Until then, what are the social and religious implications of this *good thing*? Are these benefits enough to win more patronage in Uyo metropolis or are there grave dangers behind the benefits that should deter users from further consumption and prospective users from savoring the pleasure toys?

**Socio-Religious Implications of Sex ToysUse by selected people in Uyo Metropolis** : Sexual revolution among its pervasive accomplishments has produced a more liberal attitude towards sexuality and wider cultural acceptance of sexual expressions once considered abnormal. Sex toys once sold under covers eventually gained public acceptance and are enjoying great boost in the rate of production and consumption. Demand for sex toys by thrill-seeking consumers regardless of gender has been soaring and manufacturers have been competing to accommodate demand with more sophistication and charm. While the cultural attitude to sex toys in Uyo Metropolis is still characterized by ignominy and disapproval, the presence of new sex shops and free-lance vendors suggests a dynamic market.

<sup>171</sup>Zamboni, B. D., & Crawford, I. 2002. Using Masturbation in Sex Therapy: Relationships between Masturbation, Sexual Desire, and Sexual Fantasy. Journal of Psychology & Human Sexuality, 14(2–3)



The burden of this section flows directly from the preceding chapter. Sex toys were produced to meet specific needs and from a functional perspective, sex toys manufacturers, vendors, professionals and clients have sufficient reasons to defend their rights to sexual expressions and fulfilment within the ambit of the Declaration of Sexual Rights. Granted that there are numerous beneficial uses of sex toys in Uyo metropolis, it suffices at this point to appraise the social and religious implications on individual users and society in which they participate. These implications analyzed from a socio-religious perspective would direct our recommendations in the end.

### **Sociological Implications – Positive and Negative**

#### **Positive Implications**

**Sexual satisfaction, healing and Reduction in the degree of Infidelity and divorce :** Sexual act is important<sup>172</sup> in the psychosocial menu of human beings, but the drive to get sexual satisfaction can lead to many psychosocial complications as well, such as infidelity<sup>173</sup>. Infidelity in marriage is a very old practice considered not only as a crime against individuals but against society at large. Various societies adopt very stringent measures to police this crime. Unfortunately, in most patriarchal cultures and religions, measures adopted to check marital infidelities are often targeted at women- with men enjoying some degree of protection from society.

In some societies, the penalty ranges divorce to death. Among some groups in Annangland, Akwa Ibom State, adulterous act provokes responses as vicious as the invocation of the ghost of adultery (Ekpo Nka-owo)<sup>174</sup> on the adulteress. Although sexual attitudes have become increasingly open in recent years, standards of acceptable or expected sexual behaviour still varies for women and men. Men seem to enjoy more sexual privileges or allowance than women. These societal standards are commonly known as the sexual double standard – socially-constructed “rules” that direct sexual attitudes and behaviours for men and women. At the event of adultery, it is the woman that bears the greatest denunciation and damage – of status, of societal respect, and economic influence. Despite the fact that modern women are educated and a few are economically independent, divorce is still the least option for many. For the culture expects women to bear the excesses of their men and should never provoke men to consider divorce. While it is easier for men to remarry, it is the reverse for women. Thus infidelity which is a sure route to divorce must be avoided at all cost. Infidelity has a permeating impact on social systems, but no system is more impacted by infidelity than the nuclear family. If it ends in annulment, It can also engender feelings of guilt, anxiety, fear, worry, depression, shock, and aggression in children; all of which can inhibit healthy emotional development.

Apart from spouses that are sexually dysfunctional, 59.1% of respondents agreed that most Men care only about their own satisfaction, leaving women deprived, unsatisfied and confused. Men tend to rush over sex acts from foreplay to orgasm, dismounts quickly and sleeps off. In other words, the woman is expected to remain as passive as possible during sexual intercourse to avoid arousing the suspicions of her husband, whilst the husband enjoys it generously without resistance. A married woman that is sexually unsatisfied and does not have other means to get satisfied would invent a less destructive means. Consequent upon the foregoing, 135 respondents (70.6%) agreed that most married women may not be sexually satisfied by their husbands, 127 respondents (66.4%) agreed that such women prefer sex toys use over adultery. Some women were actually

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<sup>172</sup>That sex may help maintain and possibly enhance cognitive functioning. In addition, sex may promote better physical health and longevity. As some evidence of this, an experimental study in which men’s blood was tested immediately after masturbating to orgasm or after refraining from sexual activity revealed that orgasm was linked to enhanced immune system functioning, including an increase in natural killer cells.

<sup>173</sup>Infidelity is defined as engaging in an emotional or sexual relationship with a secondary partner. The definition extends to individuals engaged in cybersex infidelity (also referred to as cyber affair); a growing form of online infidelity that can be injurious to couples in committed relationships. Not much emphasis is laid on this in Africa for now, as many couples do not consider online flirtation and emotional infidelity as serious as actual adultery.

<sup>174</sup> Ekpo Nkaowo literally is the ghost of adultery. It punishes mainly the woman mostly during childbirth until she mentions all the men that have slept with her. The offenders are heavily fined and the woman is rescued after some rituals. Where she refuses to confess and half-confesses, she will definitely die. Unconfirmed reports however reveal that a rich women could go for counter-rituals that can nullify the power of death and reverses the punishment on their suspicious husbands.

introduced into sex toys use by their husbands as an alternative to marital infidelity. While adultery is a greater sin with grave personal and social consequences, sex toys are discreet tools that can avert adultery and divorce.

Moreover, divorcerates are significantly higher among married couples that have experienced infidelity. A recent analysis of three clinical infidelity studies conducted by Marin et al<sup>175</sup> revealed that 53 % of infidelity cases ended in divorce. Marriage dissolution can have deleterious implications on the family including children siding with one parent, violence, psychological distress on members of the family and these definitely will have disastrous effect on the larger society. Thus, sex toys use by married women in particular is beneficial to the survival of marriages, sustenance of families as an effective agent of socialization and serves Uyo society from the perils associated with adultery and the socio-economic and psychological implications of divorce.

**Prevention of STDs, Unwanted Pregnancies, abortion and Heartbreaks. :** About 66% of the sampled population agreed that the divorced, single parents, single adults in Uyo metropolis use sex toys to circumvent heartbreaks, sexually transmitted diseases as well as unwanted pregnancies. Similarly, 73.2% confirmed that single youths, mostly of high school age, use sex toys for the same reasons. This is functional for both the individual and society. Breakups are a normal part of romantic relationship. Yet the frequency of this experience does not make it simple to bear. According to Tiffany Field<sup>176</sup>, although most adults are resilient following romantic breakups, some experience symptoms similar to those of bereavement including intrusive thoughts, insomnia and depression. In a study conducted by Field<sup>177</sup>, university students who experienced romantic breakups had elevated scores on disturbing thoughts, difficulty controlling intrusive thoughts and insomnia scales. Hofer in the same vein, suggested that losing an attachment figure means losing regulatory control of stable daily patterns, of tasks, attention, concentration, sleep, food intake and mood, such that they become fragmented, and the individual has a sense of internal disorganization. This is because relationships can help maintain psychological and physiological equilibrium, as each person is associated with a state of psychological security and physiological calm<sup>178</sup>. Causes of breakups are not limited to cheating. For the offender who is not caught cheating, the guilt can be an overwhelming emotion to be burdened with. Two common effects of repressing guilt are anxiety and depression. Other causes of breakups include disappointed expectations, cancellation of marriage proposals, domestic violence, family interference, societal prohibitions, mishandled personal differences or major character incompatibility. While cases of suicide among the people of Uyo traceable to romantic breakups are unheard of, there are common cases of alcoholism and drug abuse as avenues to relief. A good fraction of Uyo people especially young adults may get less involved in romantic relationships but choose to satisfy their sexual urge with sex toys. Some have had their shares of heartbreaks and are not ready for a recurrence. With disapproval of same-sex relationship, some resort to solo-sex acts via sex toys.

Again, Nigeria has the second largest HIV epidemic in the world. Six states in Nigeria account for 41% of people living with HIV, including Kaduna, Akwalbom, Benue, Lagos, Oyo, and Kano<sup>179</sup>. However, a recent survey conducted in Nigeria revealed Akwalbom State ranks first in HIV prevalence. Whether citizens or settlers make up the highest infected group, one needs to take extra precautions. The fear of HIV could be the beginning of sexual wisdom. Sex toys could provide the same sexual feeling experienced in partnered sex and 'masturbation helps achieve orgasm and orgasm increases the acidity of the vagina and protects against infection'<sup>180</sup>. Prevalent STIs, such as gonorrhea or chlamydia, may cause no symptoms. People who do not know they are infected risk infecting their sexual partners. Apart from getting infected through non-sexual contacts, those mostly at risk for contacting STIs are people who have unprotected sex and those who have multiple partners. People between the ages of 16 and 24 are at greater risk for acquiring STIs than are older adults because younger people are more likely to have multiple sexual partners rather than a single. And most are

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<sup>175</sup>Marin, R. A., Christensen, A., & Atkins, D. C. (2014). Infidelity and behavioral couple therapy: Relationship outcomes over five years following therapy. *Couple and Family Psychology: Research and Practice*, 3, 1–12. doi:10.1037/cfp0000012.

<sup>176</sup>Tiffany Field 2011. Romantic Breakups, Heartbreak and Bereavement. *Psychology* Vol.2, No.4, 382-387

<sup>177</sup>Tiffany Field 2011. Romantic Breakups, Heartbreak and Bereavement. *Psychology* Vol.2, No.4, 382-387

<sup>178</sup> Hofer, M. A. (1984). Relationships as regulators: A psychobiologic perspective on bereavement. *Psychosomatic Medicine*, 46, 183-197

<sup>179</sup>NACA (2017) 'National Strategic Framework on HIV and AIDS: 2017 -2021' [pdf].

<sup>180</sup>Masturbation: A Brief and Rigorous History in Psychology Today. Posted Jun 25, 2012. Retrieved June 23, 2018.

likely not to have long-term relationship. Additionally, young people may be more likely to have unprotected sex and they may find it difficult to tell their sexual partners they are infected with an STI. Additionally, 'young people may also be embarrassed to seek treatment for STIs. This means that they are not only more likely to pass the disease to other young people, they also have a greater risk of suffering the long-term consequences of untreated STIs'<sup>181</sup>. As per the urge for more sexual adventures, a total of 69.1% of respondents agreed that some young people are very sexually active and may not be easily satisfied by a human partner.

With the pervasiveness of cheatings in romantic relationships, frequency of infections and the shame associated with admittance and treatment among young people, some young people resort to sex toys use as a means to an end. Nevertheless, it was discovered that sharing sex toys as well as unhygienic use of such tools can also transmit bacterial infections. A sick individual is not only a carrier of infections in society, such individual in that state of illness is incapable of carrying out his/her personal, family and social responsibilities. In this wise, sex toys use protect citizens from deteriorating illnesses and by extension protect societal health. The health of the society is directly proportional to the health of its population. Teenage pregnancy and pregnancy out of wedlock still carries the social stigma on the girl and her family. Sexual activity has increased among adolescents even among those in secondary schools. Observations show that almost 50 percent of adolescents under the age of 15 and 75 percent under the age of 19 report having had sexual intercourse. Despite their involvement in sexual activity, some adolescents are not interested in birth-control. Consequently, the rate of illegitimate births and child abandonment is on the increase. Apart from the psychological distress associated with unwanted and denied pregnancy, other risks involved among the Uyo people include parental abandonment, risk associated with abortion, school dropout, social stigma and church discipline.

Children born in teenage pregnancies imposes unprepared burdens on the mother and her family especially families with less economic power and less sense of social integration. Such children without proper care turn out as social nuisance involved in antisocial activities. Female Single parents have difficulty finding a mate. It turns out that preventing the births of such children through the use of sex toys is far better than birthing bastards that will increase society's troubles. Private and solo-Sexual engagement with sex toys becomes an alternative or a way out of the encumbrances of heartbreaks, sexual infections and unwanted pregnancies – cases that distress both individuals concerned and their families.

### **Negative Implications**

**Circumvention of Family Commitments and negation of positive social attitude :** When Ryan Dube posted an article on *How AI Sex Dolls Will Change Dating in Just Three Years* in 2015, Nick responded in 2017 thus;

It's a win win. No child support no ex-wife support. No bullshit. No stds. Women will not be able to sue us for crap. We just need life like androids. This is a great thing. Only problem is not having kids. But again women use kids as a tool in divorce court. So this will be the end of mankind. But it will be great not having to pay child support and ex-wife support. And the man loosing (sic) the home and car. I'm all for it. Replace women. Women do not deserve men any ways. Women's lib can kiss my ass<sup>182</sup>. A correlation was seen between circumvention of family and social commitments and sex toys use in Uyo Metropolis. A total of 72 respondents which represents 37.7% of the total population agreed that most unmarried adults including once-married adults were not ready to go through the demanding commitments associated with marriage. Yet, to meet sexual needs, they opt for solitary sex. Solitary sex 'enters alliance with neither sexual reproduction nor love, claiming independence and flatly refusing all responsibility for the impact it may make on their fate; it proudly and boldly proclaims itself to be its only, and sufficient, reason and purpose'<sup>183</sup>. These are mostly people with disconsolate or pessimistic view of marriage. Society is made up of families and the collective survival of any society depends on of families that make up society. But by circumventing marital and by extension family commitments, the survival of Uyo

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<sup>181</sup>Marrazzo, Jeanne M. "Sexually Transmitted Infections." Microsoft® Student 2008 [DVD]. Redmond, WA: Microsoft Corporation, 2007.

<sup>182</sup> This is Nick's response to Ryan Dube's article *How AI Sex Dolls Will Change Dating in Just Three Years* on February 7, 2017. <https://www.makeuseof.com/tag/ai-sex-dolls-will-change-dating-just-three-years-nsfw/>

<sup>183</sup>Rossolatos, G. (2016). Good Vibrations: Charting the Dominant and Emergent Discursive Regimes of Sex Toys. *The Qualitative Report*, 21(8), 1475-1494. Retrieved from <https://nsuworks.nova.edu/tqr/vol21/iss8/11>

social grouping is threatened. The family is the first socializing agent the child interacts with, and it has great influence on the child's physical, mental, religious, moral and social development.

However, few users who circumvent marital duties may choose to adopt children or raise offspring conceived artificially via in-vitro fertilization (IVF) and brought to viability in their wombs or artificial wombs. While this may appear as a consoling development, several studies<sup>184</sup> have noted that single parenting has negative psychosocial consequences on the parents, children and society. As affirmed by Copeland<sup>185</sup>, rising rates of divorce and non-marital fertility along with declining rates of marriage and re-marriage have created diversity in the structure of families. Such diversity has been implicated in the psychosocial development of the children. Studies on single parent families link father or mother absent households as a causative factor in numerous social problems<sup>186</sup>.

These studies support the observation that children of single parents are more likely to display risky behaviours: smoking, drinking, delinquency, violence, unsafe sexual, and suicide attempts. If a child is unhappy, he/she is more likely to smoke or drink. This might not always be the case, but it is true in most observed cases. Circumventing family life in matrimonial structure leaves the roles of parenting in the hands of a single parent, and whatever vulnerability persist can affect a children's self-perception, self-esteem, and relationships with others. For the woman, her children are still frequently mocked as bastards and greeted with opprobrious epithets in Uyo metropolis – a label with social stigma.

Furthermore, in the words of Ferguson, 'The early years of the twenty-first century have witnessed a gradual generational shift away from the traditional welfare state toward a more individually conscious, self-motivated and aspiring society'<sup>187</sup>. Sex toys users gradually develop a dissociative behaviour which slowly disengages them from others, making them focus on themselves or fellow users. Some exhibit a form of hatred for the opposite sex, perhaps a hangover of past breakups. Men who choose to cohabit with sex dolls and reject relationships with women are ultimately lonely. They share an inability or unwillingness to communicate face-to-face with either the opposite sex. The preference for a non-responding partner signifies willful detachment from society and a problem of communication with the opposite sex. Masturbation that becomes compulsive, obsessive, or uncontrollable, or that takes the place of a healthy sexual relationship can have an unhealthy effect on psychological wellbeing. This lack of communication has critical consequences on interpersonal relation, and what is society without interpersonal relation! This is the destructive '*I can do without you*' attitude that most sex toys users develop. Sex toying may exacerbate withdrawal from human attachments, and ultimately impede individuals' ability to interact with others, maintain social phobias, and limit opportunities for growth and social learning. For those who can afford sex dolls, 'dolls will never challenge their owners, and this embodies an idealized version of a human being.

For some doll-owners, this high level of control is comforting, but may make it difficult to manage the unpredictability of other people'<sup>188</sup>. Society is made up of people interacting on daily basis and reduced interaction or withdrawal stifles meaningful interpersonal exchanges like ideas. This can become an inhibitor of development. A man using a sex doll misses out on a woman's sheer femininity. Her nuances, her subtleties, her smell, her touch, her voice pattern, her small habits, all the seemingly inconsequential things which can lead to love. What is lost is the simple pleasure of knowing her utterly, not just sexually, but the totality of knowing her, of slowly unravelling her history and sharing yours with her, finding common ground and developing empathy, all this is lost in the relationship with an artificial companion. We understand that we need to adapt to meet

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<sup>184</sup>Scott, M. E., & Lilja, E. (2010). Single custodial fathers' involvement and parenting: Implications for outcomes in emerging adulthood. *Journal of Marriage and Family*, 72(10): 1107-1127. Davis, K. E. (2011). *Review of Children of divorce: stories of loss and growth*. Columbia: Tyler and Francis. Copeland, D. B. (2010). Psychological differences related to parenting infants among single and married mothers. *Issues in Comprehensive Pediatric Nursing*, 33:129-148.

<sup>185</sup>Copeland, D. B. (2010). Psychological differences related to parenting infants among single and married mothers. *Issues in Comprehensive Pediatric Nursing*, 33: 129-148.

<sup>186</sup>Davis, K. E. (2011). *Review of Children of divorce: stories of loss and growth*. Columbia: Tyler and Francis.

<sup>187</sup>Ferguson, Anthony. (2010) *The Sex Doll. A History*. McFarland & Company, Inc., Publishers. p199

<sup>188</sup>Sarah Valverde (2012) *The Modern Sex Doll-Owner: A Descriptive Analysis - A Thesis presented to the Faculty of California State Polytechnic University, San Luis Obispo in Partial Fulfillment of the Requirements for the Degree Master of Science in Psychology*. p36-37



challenges and face the reality of a fluctuating social world. This is how we develop emotionally, by interacting with others also subject to the same pressures. Yet the relationship between men and their dolls is stagnant, and obviously one-sided. Leaving successfully with a woman itself develops some social skills that cannot be learned anywhere. Avoidance is both effeminate and defeatist and inconsistent with social and gender expectation.

**Sexual Objectification of persons and Personality reconstruction by users :** Baloyi<sup>189</sup> sadly observed that women are sex; a man wants what a woman has – sex. He can steal it by rape, persuade her to give it away by seduction, rent it through prostitution, lease it over a long term through marriage, or own it outright by marriage in most communities. But further than the above, the use of sex toys especially sex toys objectifies and reconstructs persons in a socially-degrading manner.

Martha C. Nusbaum<sup>190</sup> In an article on *Objectification* outlines seven ways through which some people come to treat others as objects within a relationship,

They are **instrumentality**, treating the other as a tool for one's own purposes; **denial of autonomy**; **inertness**, seeing the other as lacking in industry; **fungibility**, treating the other as interchangeable with other objects of the same type; **violability**, see the other as something that is permissible to destroy; **ownership**; and **denial of subjectivity**, seeing the other as something whose feelings need not be taken into account (emphasized).

We recognize in these the manner in which some men and women relate to each other as objects and commodities. From the side of men, their main sex toy apart from pocket pussy is the sex doll. As observed by Ferguson, the female sex doll represents woman in her most objectified form. The female sex doll is man's ultimate sexually idealized woman. It is never more than the sum of its fully functional parts. A woman rendered harmless, it is immobile, compliant, and perhaps most importantly, silent. What the user of the sex doll seeks is the negation of change and the comfort of always retaining control of the relationship<sup>191</sup>.

Corroborating this Ferguson's observation, *Silicon Wives*, a company that markets high-class sex dolls, remarked, 'While different people might have varying reasons for purchasing a real sex doll, everyone definitely appreciates the unmatched level of submissiveness that the sex goddess possesses'. Again, Sex dolls are completely tamable and remain solely committed to you at all times.<sup>192</sup> A few men in Uyo Metropolis who complain over women's resistance and rejection prefer women/ladies that are compliant, always accessible for man's consumption, always tolerating the man, no matter how many times he cheats or beats her. She must be a lady incapable of natural changes, never ages, nor experiences the problem of wrinkled, sagging flesh, no stretched marks, no weight gain, etc., a perfect ever sexy attracting love object. If she resists male advances, then he should take it by force. From a sociological perspective, this unrealistic objectification of women not only devalues women, it also promotes domestic violence and infidelity – where the woman resists male domination or fades in her initial physical worth. This puts unnecessary pressure on ladies to make their selling points (legs, breasts, buttocks, face, and vagina) more marketable. If the face degenerates plastic surgery is the way out. If the vagina is too stretched for man's optimum pleasure, vagina tightening cream and herbs are available. Erotic organs therefore become commodities. In other words, the sexier the more marketable, and the merchandise must be displayed in sexy clothing for male inspection, decision and consumption. Local traditional sayings empower this perception. For example, there is a saying that: *owowanisi-dadtaanyin, asidadi tid* (a woman is not expected to 'shine' her eyes, but her vagina). It means women are not expected to widen her eyes in protest or resistant against the man, she should only widen her genitalia. If women are objectified as dolls, the man is reconstructed abstractly, by the dildo. The dildo itself is made in the shape of the male penis. While those in classical semiotics have argued that lesbians utilize sex toys as a means to compensate for the relative lack of "phallus" in sex, most postmodern and feminist scholars have theorized that lesbians' use of phallic sex toys subverts the masculinized power of the phallus and undermine men's ultimate power to "please" women via penetration.<sup>193</sup> If women can penetrate each other, or if the phallus functions as a symbolically castrated or dismembered man, this undermines men's monopoly on patriarchal and sexual power. This is a kind of gender

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<sup>189</sup>Baloyi, M.E., 2009, *Patriarchal Structures, A Hindrance to Women's Right*, VDM Publishing Company, Saarbrücken, p.109

<sup>190</sup>Martha C. Nusbaum. "Objectification," *The Philosophy of Sex: Contemporary Readings*, pp.387–388.

<sup>191</sup>Ferguson, Anthony. (2010) *The Sex Doll. A History*. McFarland & Company, Inc., Publishers. p5

<sup>192</sup><https://www.siliconwives.com/>. Retrieved October 5, 2018.

<sup>193</sup>Breanne Fahs • Eric Swank. *Adventures with the "Plastic Man": Sex Toys, Compulsory Heterosexuality, and the Politics of Women's Sexual Pleasure* In *Sexuality & Culture* (2013) 17:666–685



scrimmage which is reflective of patriarchal societies like Uyo. But if we approve that the dildo and vibrator represent a repressed desire for a male partner, this portends disruption of normal human relationship between sexes.

An uncanny social situation is reported in the personification of sex toys by users. While some nickname their vibrators as Battery Operated Boyfriend (BOB), others go ahead to give them personal names, signifying a transfer of sexual regard from humans to objects. Several young girls have admitted that they anthropomorphized and personified their sex toys by naming them, referring to them as a “substitute” for a real person. Fahs and Swank described a similar situation with a lady called Jane personalized her toys and referred to them in masculine pronoun. The study observed that Jane’s vibrator imposed the presence of a different man rather than serving as something else altogether (e.g., female, a toy, a genderless object, etc.). The vibrator becomes gendered male in heterosexual sex<sup>194</sup>.

Just like men with unrealistic expectations about women, female users have very high sexual expectation of men. Men should be satisfying and ‘hard’ without flop, and like vibrators men should vibrate non-stop no matter how long, whenever and wherever the woman needs satisfaction. The vibrator can stimulate at various breathtaking speeds, a bravado that no living man can attempt. To meet this unrealistic expectation, men sometimes go for penis enlargement, sex enhancing toys (like cock rings) and hard drugs (like codeine and Tramadol) that eventually take addictive dimension and serious medical repercussions. A young man took herbal concoction for sustained erection but the penis could not relax for hours. The medical solution to relieve him of excruciating pain was a surgical operation that would permanently disable erection for life. This is a product of social expectation of manliness in sex. There is no man who can satisfy a woman like a sex machine or remain erect for months like the dildo. This dismemberment of human parts reveals what male and female value in each other.

**Risky sexual use of toys often result in bodily injuries :** While young people are excited in exploring sexual acts with modern technology, this excitement often end in disaster for individual users and their families. Discussion revealed that overuse or careless use of sex toys by self or obsessive couples results in bodily injuries of very sensitive parts like the genital and anus. Bullet vibrators and eggs may sometimes get stuck in the vagina and requires medical attention. It is worse for those who use objects like high heel shoes, carrots, banana and candlesticks. While bodily injuries are uncommon amongst male users, there have been cases of overuse of cock rings and wrong use of penis pump. Sometimes the shame of seeing prompt medical attention aggravates the condition and imposes burdens on families involved.

**Religious Implications :** One thing religions of the world have in common is code of conduct. This moral code embody principles governing actions within and without, and can be codified as ethical ideologies. Despite the sexual revolution and the sexual deviance it has stimulated, as well as the latitude of sexual liberty characterizing sexual expressions and lifestyle in the present century, orthodox Christianity has generally sought to regulate and control sexual expressions among her adherents. This is presented as biblical standards. While there have been disagreements among Christians over burning issues like contraception, abortion, and the LGTB (Lesbian, Gay, Transgender and Bisexual) movements, traditional Christianity in Africa holds on to what it considers as biblical Christianity. There were certainly no vibrators in the days of Jesus and Paul never warned the Corinthians against *sex dolling* and *dildoing*, in spite of the degree of sexual misdemeanors in the Greco-Roman world. Much like self-pleasuring, using sex toys is a complex concept that is not spelled out in the Bible. Yet, Christianity has an ethical framework that defines and regulates sexuality for believers. The implications following are based on the general Christian framework on sex and sexuality. In Western Europe in the Middle Ages, when Roman Catholic church organized the dominant social structure, While the “purest” men and women were those that remained chaste, single, and devoted to God, when it came to sex, the message from the church was loud and clear: sex should be in the context of marriage and only for the utilitarian purposes of procreation because “sex was a shameful and sordid business. Even sex between married persons included vigorous restrictions. Brundage observes that only “missionary” position for sex acts (for procreative purposes) was acceptable. Pleasure from sex was a sin; individuals were encouraged to make the sign of the cross and pray to god (sic) that they would not experience pleasure during sex<sup>195</sup>.

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<sup>194</sup>Breanne Fahs • Eric Swank. *Adventures with the “Plastic Man”: Sex Toys, Compulsory Heterosexuality, and the Politics of Women’s Sexual Pleasure* In *Sexuality & Culture* (2013) 17:666–685

<sup>195</sup>Brundage, James. 1987. *Law, Sex, and Christian Society in Medieval Europe*. Chicago, IL: University of Chicago Press. pp 81ff

None of the above positions completely captures the quintessence of Biblical sexuality. Thus we could declare that the biblical attitude toward sex is positive and accepting. According to Hollis<sup>196</sup>, **Firstly**, the nature of sex has the dignity and goodness. The God who created everything including human sexuality saw that it was good. **Secondly**, sex is the unity of personhood. Therefore, the attempt to limit intercourse to physical involvement and pleasure is contrary to the biblical understanding of a person as a total personality. And **thirdly**, sex needs marriage and marriage needs sex. This last point defines the locus of sexual acts. **Fourthly**, Christian sexuality forbids all manner of lust and orgies, both for couples and singles. While it teaches sacredness of matrimony, it equally emphasizes purity in thoughts and acts for singles. For Paul, it is better to marry and consummate sexual urge than burn with passion as unbelievers do.

Upon this background we may infer the following implications of sex toys use, first for couples who use it and then, for singles (including widows, divorced, single parents and unmarried adults and youths).

**Sex Toys Emphasize Physical Intimacy, not Spiritual or Emotional Intimacy** :Christianity upholds that appropriate sex act by one man and one woman within the exclusive, permanent, legal commitment of marriage. Put another way: 'sex is a God-invented way to say to another person, I belong completely and exclusively and permanently to you'.<sup>197</sup> It is claimed that sex toys use by a partner whose other partner is incapable of satiating his/her sexual needs is a better option to adultery. Sex toys then becomes a lesser sin that precludes a greater sin – adultery and perhaps divorce. But the Christian idea of sex is not simply about orgasm. Sexual intimacy was designed to be shared between one man and one woman. Not one man and a doll or one woman and a vibrator. Biblical sexual intimacy has three main facets: *physical, emotional and spiritual*. When these three come together in the marriage bed we experience a holy and pure intimacy. When we separate these three facets we bastardize the God-designed model. Sex is about living beings and not about objects, it is about relationships and not about personal pleasure.

It follows that in pursuit of physical pleasure alone, a third '*presence*' is introduced into the union. A marketing company *Silicon Wives* advised, 'Alternatively, a sex doll can be used as the "third partner" during sex to re-introduce lost adventure and kinkiness. Essentially, using a sex doll is good as there's no cheating involved and of course no emotional attachments with the "third partner" after sex'. Sociologist Pepper Schwartz encourages men not to feel threatened by using a vibrator with their partners. Instead of seeing themselves in a competition with a sex toy, men should see it as their colleague.<sup>198</sup> . Unfortunately the idea of a colleague is completely at variance with the sacredness of sex and of marriage.

Sheila Gregoire<sup>199</sup> analyzes the process this way;

1. He/she decides to masturbate.
2. He/she starts to see sex solely in physical terms, and not in terms of intimacy and connection. Thus, sex loses its deeper meaning, and, ironically, the ability to experience the height of sexual pleasure is also compromised, because for both men and women, physical pleasure is greater when spiritual/emotional intimacy is also part of sex.
3. He/she starts to focus on his/her own needs instead of the spouse's needs. The spouse becomes incidental.
4. The urge for sexual release is taken care of, which means that he/she no longer has to reach out and meet the spouse's needs. The impetus to become selfless is gone.
5. The couple starts to live parallel lives, but separate lives.

The use of sexual devices is specifically condemned by the Magisterium<sup>200</sup>. The Sacred Penitentiary considers the situation in which a husband proposes to use an "artificial instrument" in a sexual act on his wife. The Sacred Penitentiary responds that this act is gravely immoral, and that the wife may not consent, nor even offer only passive resistance. This type of sexual act is *non-unitive* and *non-procreative*. Different animals were not allowed to mate together; humans were not allowed to mate with animals nor with non-human objects. Sex toys use can be compared to having sex with a dead person, void of interaction and consent. We could say an

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<sup>196</sup>Hollis, Harry, Jr. (1975). *Thank God for Sex*. Nashville: Broadman Press. pp58, 59

<sup>197</sup>Timothy Keller (2010) *The Gospel and Sex*. A Biblical Understanding of Sex PDF. redeemercitycity.com.p5

<sup>198</sup>Schwartz, P. (2006, April). *Revitalizing sexuality for mental and physical health*. Paper presented at the Women's Health Conference, Portland, OR.

<sup>199</sup>Sheila Gregoire. 2013. Is Masturbation in Marriage Wrong? <https://www.bloglovin.com/blogs/to-love-honor-vacuum-3970385>.

<sup>200</sup>Can Catholic Married Couples Use "Sex Toys" - the reproach of Christ. Sacred Penitentiary. Posted on 19 March 2018

unnatural union with an inanimate object is superficial and there is no communication of love which characterizes biblical sex. At best it is a matter of one-sided love.

Such relationships merely indicate self-love, a selfish rejection of emotional possibilities. As observed by the psychologist Abraham Maslow, The absence of love certainly stifles potentialities and even kills them. Personal growth demands courage, self-confidence, even daring; and non-love from the parent or the mate produces the opposite, self-doubt, anxiety, feelings of worthlessness and expectations of ridicule, all inhibitors of growth and of self-actualization<sup>201</sup>. Sex creates deep intimacy, oneness, and communion between two people. But sex with sex toys emphasizes the physical but it quashes any notion of love, because love springs from equality. Sex toys between couples becomes a barrier to unity of personhood. Therefore, the attempt to limit intercourse to physical involvement and pleasure is contrary to the biblical understanding of a person as a total personality

**Problem of Dependence and Reduced intimacy between couples.:** Couples who use toys on each other may experience sexual satisfaction but the real object of satisfaction is the toy. Subsequent uses leads to reduced intimacy. Private or partnered use of sex leads to dependence on toys during foreplay or sexual pleasure. With dependence, couples may use toys in the absence of the other, thereby leading to reduced mutual intimacy. Users normally reach out for more toys which promises better performance. Users may end up with a wardrobe of toys as they strive to get the latest or as they are dissatisfied with the old ones. Vendors take advantage of this appetite and suggest new products.

It is possible for toys to become desired directly in place of the spouse, or primarily apart from intimacy with the spouse. If the only way a woman/man is able to achieve a climax is by a sex toy, it can leave the other person feeling inadequate to please his/her spouse. Over time this can do major damage to the marriage relationship. The unrealistically large shapes of a dildo, the unbeatable performance of the vibrator, can make a man feel like he is not enough. Sociologist Pepper Schwartz encourages men not to feel threatened by including a vibrator with their partners: ‘Gentlemen, said Pepper, ‘this is not your competition, it’s your colleague’<sup>202</sup>

Furthermore, for married women whose spouses do not approve of or are not aware of their adventure with toys, there is a sense of secrecy between such couples. A study conducted by Breanne and Eric Swank<sup>203</sup> revealed that although women often derived pleasure from sex toys, they generally felt uncomfortable expressing these sentiments to others. According to FGD<sup>204</sup>, heterosexual women felt particularly embarrassed about their sex toy usage, often viewing sex toys as a threat to their husbands’ sense of sexual prowess. As such, several women do not discuss their sex toy use to others (except close friends who are users too) and often purposefully hide sex toys from male partners. The need to hide becomes imperative because most users practice sexual fantasizing and use of sexual materials (e.g., pornographic pictures, magazines, videos, etc.). Marriage means oneness on the fullest possible sense, including intimate physical union without shame and secrecy. Erotic fantasies are generally considered a healthy and helpful aspect of sexuality. Many sex therapists encourage their clients to use sexual fantasies as a source of stimulation to help them increase interest and arousal. Research found that people who felt less guilty about sexual fantasies during intercourse reported higher levels of sexual satisfaction and functioning than did others who felt guiltier about having sexual fantasies. Sexual fantasies help some men and women experience arousal and orgasm during sexual activity. Conversely, a lack of erotic fantasy and a focus on nonerotic thoughts can contribute to problems of low sexual desire and arousal<sup>205</sup>. However, Christianity views this as lust of the flesh and a form of mental adultery. A religion that teaches holiness in thoughts and acts, and the sacredness of marriage totally condemns impure fantasies associated with or without sex toys use. Thus, the essence of sexual intimacy lies not in mastering specific sexual skills . . . but in the ability to allow oneself to deeply know and to be deeply known by one’s partner. So simple to articulate, so difficult to achieve, this ability of couples to really see each other, to see inside each other during sex,

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<sup>201</sup> Maslow, Abraham Howard. *Toward a Psychology of Being*. Second Ed. New York: Van Nostrand Reinhold, 1968., 98.

<sup>202</sup> Schwartz, P. (2006, April). *Revitalizing sexuality for mental and physical health*. Paper presented at the Women’s Health Conference, Portland, OR.

<sup>203</sup> Breanne Fahs & Eric Swank. *Adventures with the “Plastic Man”: Sex Toys, Compulsory Heterosexuality, and the Politics of Women’s Sexual Pleasure* In *Sexuality & Culture* (2013) 17:666–685

<sup>204</sup> Focused Group Discussion.

<sup>205</sup> Robert Crooks and Karla Baur. 2014. *Our sexuality 12th Edition*. Wadsworth, Cengage Learning

requires the courage, integrity, and maturity to face oneself and, even more frightening, convey that self—all that one is capable of feeling and expressing—to the partner<sup>206</sup>.

### **For singles**

#### **5.2.3. Sex Toys Use Promotes lust, affects marital prospects and negates self-discipline**

In the words of Keller,

Sex only works in the fullest way God intended for one man and one woman within the exclusive, permanent, legal commitment of marriage. Put another way: sex is a God-invented way to say to another person, “I belong completely and exclusively and permanently to you.” That cannot be said outside the permanent, exclusive covenantal commitment of marriage. The modern sexual revolution finds this rule so unrealistic as to be ludicrous, even harmful and psychologically unhealthy. Yet despite the incredulity of modern people, this has been the unquestioned, uniform view and law of not only one but all the Christian churches<sup>207</sup>

Sexual purity can be violated even in thoughts that never proceed to outward acts (Job 31:1; Matt. 5:28; Phil. 4:8; James 1:14-15). Those who argue that while fornication is explicitly forbidden in the Bible whereas masturbation is not find in sex toys their sex relief materials. Solitary sex (masturbation) is not clearly taught in the Bible but the Catholic Church uses the term “onanism” to refer to masturbation and other “intrinsically sterile forms of genital activity by means of an instrument (i.e. a sex toy, such as a vibrator or phallic device). The term is derived from Genesis 38:9-10 which in traditional Christian usage has designated both masturbation and unnatural intercourse<sup>208</sup>. While argument rages on as to the primary sin of Onan, the church upholds that solitary sex is an unnatural sexual act and it is non-unitive and non-procreative.

Masturbation is frequently associated with pornography and sexual fantasizing. Sexual fantasies have been described as any mental imagery that is sexually arousing or erotic to the individual. It is the activity of the mind. The use of erotic and sexually explicit materials (books, videos and pictures) as aid to masturbation further compounds the decency accorded sex in Christianity. God’s standard is moral purity in every thought about sex, as well as in every act of sex. Sexual purity can be violated even in thoughts that never proceed to outward acts (Job 31:1; Matt. 5:28; Phil. 4:8; James 1:14-15). Modern technology makes it easier to have access to myriads of pornographic materials and by fantasizing on what the eyes see, the mind activates the body to involve in solitary sex with sex toys. As observed, compulsive masturbation, is another distortion of God’s intentions for genuine marital sexual intimacy—bonding two people into a one-flesh relationship of self-giving service. In contrast, compulsive masturbation values only self-satisfaction, is inherently selfish, and is devoid of real intimacy.<sup>209</sup> Paul recommends marriage rather than burn with *lustful passion like the Gentiles who do not know God* (1 Corinthians 7:1, 2, 8, 9; 1 Thess. 4:4–5).

Self-mastery is a necessary requirement for young people especially in their formative years. In 1935, Kinsey delivered a lecture to a faculty discussion group where he attacked the “widespread ignorance of sexual structure and physiology” and advanced the notion that delayed sexual experience, or waiting to engage in sexual activity until marriage, was psychologically harmful<sup>210</sup>. The media does not promote abstinence from premarital sex but the use of condom. Our prisons and hospitals are already filled with young sex offenders, who have had drummed into their heads the mantra that we should just do whatever feels good. The promotion of solitary sex and emphasis on “an orgasm a day keeps the doctor away” negates the quest for self-control and delayed gratification.

Unmarried users of sex toys risk the possibility of addiction and dependence on mechanical self-stimulation. During the period of singlehood, habitual self-pleasuring creates not just a mental and psychological impression

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<sup>206</sup> Schnarch, D. (1993, March/April). Inside the sexual crucible. *Networker*, 43

<sup>207</sup> Timothy Keller (2010) *The Gospel and Sex*. A Biblical Understanding of Sex PDF. [redeemercitycity.com.p5](http://redeemercitycity.com.p5)

<sup>208</sup> Onan practiced coitus interruptus in the context of the Jewish Law of Levirate marriage. Onan merely ‘enjoyed’ free sex and shrewdly from responsibility of raising child for his dead brother. Current debate centres on the cause of his death. Was it because he wasted sperm as in solitary sex and artificial contraception, or because he took advantage of the widow but avoided his commitments as was the custom?

<sup>209</sup> A Theological Summary of Human Sexuality - An Intervarsity Christian Fellowship/USA Position Paper.

<sup>210</sup> This lecture sparked intensive research that resulted in the Kinsey Report. The report refers to two different book publications based on his research of human sexuality: *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953).

on the brain. It also sets a sexual altitude for the user, that is, individual's level of satisfaction both in terms of longitude and latitude. When such users finally get into a committed heterosexual relationship, there is much anticipation on the other partner. It follows that early exposure to the unsurpassed stimulation of the vibrator sets the sexual height for users. Human partners will not be *able* to pulsate at 12 different speeds, or penetrate and stimulate at the same time like Rabbit vibrator, or maintain erection for days like the dildo, or adjust in unimaginable sex postures as the sex doll. The ensuing sexual incompatibility can birth marriage destructive practices.

**Divergent Views among Religious Leaders complicates toy users' judgement:** Scholars mostly in non-scientific disciplines are known for divergent views of abstract and non-abstract realities. This often gives rise to different and sometimes antagonistic schools of thought. Christian scholars and philosophers have not been exempted from this experience. Scriptural stories and verses for instance and given multiple interpretations. While some allegorizes, others literalize; while others resort to strict rules of hermeneutics, others fault such rules as rules of men and rely on personal experiences. This may account for the many translations and different Bible versions and denominations we have today. While it helps us to have divergent views of a subject matter, it equally reveals gross ignorance of the subject. The question of pleasure toys is not raised in the Bible and often, scholars see it as adiabhorism and subject it to multiple interpretations and practices.

Some religious leaders advocated for the use of sex toys as a remedy to adultery. Women who accept that should be commended rather than condemned. In a permissive world as ours today, a woman who satisfies her sexual urge personally because the husband is occupied with religious affairs or is not available have exhibited courage and respect for the sacred matrimony. While the Bible is silent on sex toys, Hebrews 13:4 defines a broad range of sexual freedom within marriage which should be taken as a green light for exploration and experimentation within the boundaries of marriage. For couples, sex toys should only be used with the awareness and approval of both partners and should be used in ways that both are comfortable with. Both parties should always be on guard for any substitutionary dynamics, which can be subtle and hard to catch. The divorced and widows too who may not want to remarry and who may not be fortunate to remarry should not be denied their privilege to decent sexual fulfillment. Advocates base their argument on the framework of Situational Ethics and are prepared to cite biblical cases where situational ethics applied. The researcher's attention was drawn to several Christian webstores marketing Christian sex toys. Covenant Spice<sup>211</sup> is a web store poised to enhance passion and intimacy in Christian marriages. It has tons of sex toys for Christians. In their explanation, their toys are researched and scrutinized to ensure it is in classy nudity free packaging and designed to be used together by husbands and wives. In what we can take as their statement of belief we have this;

**We believe** that sex between a husband and a wife is a gift from God, and is meant to be enjoyed in all of its wonder and passion. We believe that according to the scriptures it is acceptable for a husband and wife to explore whatever options bring them pleasure as a married couple that do not cause harm, do not violate a scriptural command, and do not cause either spouse to be uncomfortable. **We believe** romantic and sexual toys and gifts are acceptable, as long as they are not in conflict with Scripture, encourage the marital relationship, and are acceptable to both people (emphasis mine).

In fact, there are Christian sex toys designed with Christian symbols, possibly to amply their Christian-ness and win Christian consumption of pleasure toys.

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<sup>211</sup> Covenant spice. <https://www.covenantspice.com/>. Accessed April 15, 2019. Covenant Spice is a husband and wife team dedicated to strengthening marriages and increasing playfulness and intimacy in your sex life. We believe God created marriage to be a lifelong passionate romance. From sex toys, to Christian sex manuals, from body toppings to romantic games, we have every marital aid you need to keep the sparks flying in and out of the bedroom. This site is solely for the use of married adults over 18 years of age.





**Jackhammer Jesus<sup>212</sup>.**

This is a dildo designed in the shape of a cross, with a likeness Jesus on it. On the contrary, religious leaders who oppose sex toys and by extension masturbation do so within the general framework of biblical sexuality. Our sexual appetite does not operate the same as our other appetites. Though pop culture treats sexual acts as animalistic impulses that are best understood through the prism of biological evolution, Christianity has its sexual standard. This leaders posits that all sexual acts is at the heart of family –marriage which sanctions procreation, environment for learning what it means to be male and female. Outside this, solo sex, sexual fantasies, pornography, fits into immorality and adultery of the heart. This includes all forms of intimate sexual stimulation (such as foreplay and oral sex) that stir up sexual passion between unmarried partners. Sexual purity can be violated even in thoughts that never proceed to outward acts (Job 31:1; Matt.5:28; Phil.4:8; James 1:14-15). Most users feel dirty and guilty after the act, yet they are told it is self-condemnation or the devil accusing them wrongly. Thoughts of indulging sexual desire by outward acts of sexual sin are inward sins of lust and stimulating lust by images of sexual sin cannot be moral at any age or under any situation. Christian couples who watch porn are told nothing is wrong as long as it is within the context of marriage, but porn treats persons as impersonal objects of sexual lust.

Users of sex toys in Uyo have taken sides and their actions or inactions have religious basis. It should be stated here that popular religious leaders exert greater influence over their followers than most parents do over their children. It is common to see children who defy biological parents to please spiritual *papas* and *mamas*. Literally, some 'men of God' have become 'god of men' and their words and actions are held in high esteem. The apparent failure of religious leaders to speak in defense of Biblical values, to unite and provide a positive and holistic Christian sexual education is directly responsible for the growth of sex toys business in Uyo metropolis. Tertullian in defense of the sacredness of sex prescribed sex for the family and concluded thus; 'All the other frenzies of passion, impious both towards the bodies and towards the sexes – beyond the laws of nature , we banish not only from the threshold, but from all shelter of the church, because they are not sins, but monstrosities'<sup>213</sup>.

## **V. CONCLUSION**

The idea of Sexual Rights and absence of legal provisions to regulate the importation, distribution and consumption of pleasure products in Nigeria have endowed users with confidence to take pleasures into their hands. The media updates us with latest innovations and the internet makes it easier to get what we need by just a click. Popular culture encourages variety of sexual lifestyles which have threatened both the culture and the traditional morality of Uyo people. The market for sex toys has grown steadily in the recent years. The global sex toys market was worth \$20.82 billion in 2015 and is projected to reach \$29.07 billion by 2020, growing at a

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<sup>212</sup>[https://quemas2.mamaslatinas.com/love\\_sex/122741/5\\_religious\\_sex\\_toys\\_that](https://quemas2.mamaslatinas.com/love_sex/122741/5_religious_sex_toys_that)

<sup>213</sup> Tertullian, De Pudicitia. (T and T. Clark) 64. nd

compound annual growth rate of 6.91%<sup>214</sup>. This can only point to one thing: increase in consumption around the world. To an extent, society contributes to reasons why citizens imbibe practices that are self-destructive and detrimental to the sense of community. By allowing systems of gender imbalance, where women are always sexual victims, response to this system might portend disaster to individuals and society. Social implications of sex toys use range from preservation of marriage, to personal health, to economic benefits for vendors. However, negative social implications far outweigh what may be called positive impacts. If we integrate these implications into our Theoretical Framework, we conclude that while sex toys use may preserve families by reducing motivation for infidelity and divorce, it gradually erodes intimacy and may turn out to revive what it sought to extinguish. For singles, there is no proof that sex toys users are completely harmless. Shared or substandard toys are carriers of various infections and harmful chemicals respectively. Again, dependence and addiction for young people exacerbate withdrawn social relations and commitments. Obviously, sex toys use are at variance with the socio-religious sexual scripts of the people of Uyo. Currently, there is no word for sex toys and masturbation in Ibibio vocabulary. We can only describe them. When individuals express sexual behaviours that are considered a violation of either general societal norms or the expectations and/or limits of behaviour for specific cultural settings, it becomes a deviant act. Crooks and Baur affirm that unusual sexual behaviours often occur in clusters. That is, the occurrence of one paraphilia appears to increase the probability that others will also be manifested, simultaneously or sequentially<sup>215</sup>. Freudian Psychology of sex was intended to reduce sexual guilt brought on people by scripts of traditional morality championed by the church. Yet, the church exists still to protect society from sexual doom borne out of more abuses of sexual rights.

## VI. SUMMARY, CONCLUSION AND RECOMMENDATIONS

**Summary** : This work examined the socio-religious implications of sex toys use amongst selected people in Uyo Metropolis Akwalbom State. We mentioned that Sexual Revolution of the 1960s brought about radical changes in sexual attitudes and behaviour. This sexual freedom brought into public view pleasure products and freed people from moral and legal sexual confines. The main concern of the revolution was 'orgasm for all'. Intimate matters became public as the boundaries between private and public spheres of life dissolved. Solitary sex, pre-marital sex, transient sex and extramarital sex became less restricted. Factors that have powered the sexual revolution included sexual rights, and the media that promoted sexual expressions without traditional stigma. The more open-minded attitudes towards sexuality allows discussion of sex toys in the mainstream media without the traditional moral outrage.

Review of relevant literature confirmed that whereas medical, psychological, economic and legal implications have been discussed by existing works, there was a gap in socio-religious perspective. The study adopted Sociological and sex script theory which stressed the functional aspect of sexuality and why it has to be regulated for the sole preservation of the family. From the sampled population, we have identified what types of toys, who uses what and reasons for use. Users include couples and singles, male and female young and adult. Uses vary according to people's situations and aspirations. Reasons range from sexual satisfaction and exploration to prevention of the horrors of heartbreaks, pregnancy and diseases. Toys satisfy a partner who needs more time to climax than his/her partner(s), or even make a long distance relationship, loss of one spouse or separation more bearable. We identified among other things, the double standard of sexuality, where men are given more sexual freedom than their female counterparts and less recognition given to sexual satisfaction of women. Apart from the uncertainties that surround marriage union in Uyo metropolis, expensive marriage is responsible for why many mature adults are not married. While men go about relieving themselves of sexual pressure, adult women use sex toys as alternative.

It follows that those who sexually gratify themselves, through masturbation, are more reliant on things as a source of pleasure: video pornography, magazines, dildos, and vibrators. These are important stimulant and eventually individuals who use these too frequently create a dependency on these for sexual gratification. Lust is clearly a step beyond attraction. It is usually not the first look but the second covetous stare. Temptation becomes lust when we imagine others as sex partners. The impulse to use them—or an image of them—for our own gratification dehumanizes them, transforming them into objects. Sex toys use is shaping individual users and society and the greatest influence is on the family. Increase in lesbian population, gaining popularity of

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<sup>214</sup>Technavio Research. <https://www.technavio.com/author/technavio>. Date research was conducted: May 8, 2017

<sup>215</sup>Robert Crooks and Karla Baur. 2014. *Our Sexuality, Twelfth Edition*. Wadsworth, Cengage Learning. 489 (cf. Bradford et al., 1992; Kafka, 2009).

vibrators for therapeutic purposes and rapid growth of e-commerce, have been identified as forces driving sex toys production and consumption. In recent years, technological innovations have improved sex toy quality, and a plethora of new products are accessible for users in Uyo metropolis. Withdrawn attitude and circumvention of family commitments, increase in the number of same-sex relationship and single parenting do not mean well for society. This calls for social and religious attention.

Paul recommends marriage rather than burning with *lustful passion like the Gentiles who do not know God* (1 Corinthians 7:1, 2, 8, 9; 1 Thess. 4:4–5). Outside this, solo sex, sexual fantasies, pornography, fits into immorality and adultery of the heart. This includes all forms of intimate sexual stimulation (such as foreplay and oral sex) that stir up sexual passion between unmarried partners. Sexual purity can be violated even in thoughts that never proceed to outward act. The Christian voice can only be heard; its influence can only be felt if adherents walk their talk. Christians will fall prey to the world's views of sex unless they create a community, within the community, a subculture within the culture. In this subculture, Christians live what they teach; celibates and other singles enjoy and practice sexual abstinence joyfully, the brokenhearted are counselled and guided, the unmarried are integrated and not stressed, and the sick enjoy care and holistic support. This subculture recognize the role of the family and challenges each member to live to Christian expectation.

## **VII. CONCLUSION**

We live in a pornographic culture, where sex is supposed to involve all kinds of really weird and wacky things. It is not enough just to make love anymore. We are supposed to be gymnasts, and we are supposed to do all kinds of things that a century ago people would have completely balked at. So, everybody is entitled to an orgasm. Over the last twenty years, the key shift in sexual culture has been the opening up of the private sexual sphere into something that is now part of the public sphere. The human person has sought absurd ideas to satiate his pleasure. We now find ourselves in the age of techno-sexuality, with technology assuming a more integral role in human sexuality. While Christianity views human sexuality as a complex activity involving the emotional, genetic, physical and spiritual faculties and as such not suitable with mere objects, pop culture places emphasis on physical pleasure, especially orgasm - as long as such expressions do not interfere with the rights of others. Social attitudes and behaviour have a way of creeping into society unnoticed, especially societies where sexual practices are still regulated by traditional Christian position. By the time they are recognized unmistakably as new (and therefore strange), they have already sent deep roots. And even then, to use an analogy, what is easily seen is just the top part of the iceberg. Most of the weight and influence of new attitudes and behaviour in society, the underside of the iceberg becomes fully felt later, sometime after the ship of society has been shaken by them<sup>216</sup>. This is very true of sex toys use.

Sex toys use has made sexual acts less important in people's lives. It has become one of the bodily appetites to be satisfied as through whichever means is accessible. They may well engage in more sexual activity more often, or with more partners, than was the case fifty or even thirty years ago. Nevertheless, it has become less important. When having sexual intercourse with a person of the opposite sex was tantamount to choosing them as a lifetime partner the act had immense emotional, economic, and symbolic weight attached to it. Lifelong monogamous marriage is now only one option among several.<sup>217</sup> With sex machines and porn only becoming more popular and frequent, it is only a matter of time before we start to crumble as a society due. If single men get access to sex dolls and renounce real women, and if single ladies get more sophisticated vibrators as substitutes for men on a large scale, society in general will suffer. From a religious perspective, Christian sexual code of conduct discourages use of sex toys and sees same as a form of defilement of the divine design of sex. It strongly upholds that, sex is sacred and the sex act should be consummated in marriage; it is the means by which human life on earth continues and the means by which every human life begins; it should express love and intimacy. Pleasure is not the invention of the devil, and this dimension of sex is further evidenced in nature. God has created our bodies with certain parts that serve no other function than physical pleasure in sexual intercourse.

While the Bible explicitly condemns bestiality, homosexuality, necrophilia and incest, adultery and lust, etc., it judges sex with objects as immoral, unnatural and defiling. The challenge is not about what the individual wishes for his/her sexual life, but how sex was designed to be. It is not about sexual rights, but about how those rights fit into the divine design for humanity. Any sexual act which is inherently non-unitive or inherently non-

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<sup>216</sup> Magesa, Laurenti. 'Fathoming the sexual Iceberg' in AFER vol.28, No 2, April 1978. Kenya p.91

<sup>217</sup> Hera Cook 2004. *The Long Sexual Revolution* English women, sex, and contraception 1800–1975. Oxford University Press Inc, New York press

procreative is intrinsically evil. With reference to our Theoretical Framework, Functionalists would agree that sex toys use to some extent is functional as long as it sustains the survival of the family. It would mean that women who use sex toys to avert infidelity should be compensated rather than reprimanded. It would also mean that young adults who choose sex toys over illegal pregnancies have done themselves and society some good. Yet, the evils of such use seem to outweigh the functional pieces. For while it sustains the family, it gradually destroys intimacy and creates addiction and dependence on pleasure tools. The sexual script theory introduced by sociologists John H. Gagnon and William Simon aspires to define the range of what is appropriate in terms of sexual expression, action, and roles. Conceptualizing sexual behaviours and attitudes as scripted allows for the consideration of the cultural and social contexts in which sexuality exists and is shaped. Taking a sexual scripting approach helps guide focus beyond the literal sexual behaviour in question to the societal rules that help organize it.<sup>218</sup> Our culture sets the general contours of our sexual scripts. It tells us which behaviours are acceptable ("moral" or "normal") and which are unacceptable ("immoral" or "abnormal"). Sex toys use is against social scripting and completely at variance with Christian sexual ethics. Thus, following sexual scripting, sex toys use by couples, unmarried adults and youths, is an alien culture and is categorized into indecent sexual acts. Large scale use deeply disturbs the community, and decisively influences the future of society.

**Predicting the future :** David Levy<sup>219</sup>, author of *Love and Sex with Robots* observes that in the near future, Humans will fall in love with robots, humans will marry robots, and humans will have sex with robots, all as (what will be regarded as) 'normal' extensions of our feelings of love and sexual desire for other humans. Levy hopes for a world in which the boundary between 'our perceptions of robots and our perceptions of our fellow humans has become so blurred that most of us treat robots as though they are mental, social, and moral beings'. When this happens, when robot creatures are generally perceived as being similar to biological creatures, the effect on society will be enormous. Levy does not distinguish if the enormous effect would be functional or dysfunctional to society, but we expect nothing less than a social doom if humans end up finding love and marrying robots. This shows how far we have come in producing artificial replacements for the female of our species. Considering that sex dolls are inhuman and cannot be pregnant, having sex with these pleasure goddess regardless of the intensity and frequency, there is completely no possibility of bearing an offspring. If we take this seriously, then we can conclude that what we see at the moment is merely a tip of the iceberg, and if Christianity and society ignore this development, this phenomenon would open up a favourable locus for weirdest sexual expressions to the detriment of societal sexual values.

However, the position of the Christian Church tends to moderate individual choices with the insistence that personal choices must be made within the context of the group tradition and expectation. While affirming sexual health within the premise of its theology of life, the Church teaches that sexual rights must be exercised in very responsible manner. Such a responsible manner may include the use of sex toys to save lives or to restore to health. In the end it is debatable if Christian Churches accept and respect the sexual rights of members. It will require that we relinquish some part of our sexual rights for the good of society. Amber Chourasia revealed that the top three emerging market trends driving the global female sex toys market, are: Increase in lesbian population, gaining popularity of vibrators for therapeutic purposes and rapid growth of e-commerce<sup>220</sup>. The growing popularity of e-commerce is making it easier for customers to browse and purchase from a wide range of products across different vendors through their online portals. With the apparent absence a substantive law and of regulatory agencies in Nigeria, it is likely that sex toys sales and use will flourish in Nigeria especially amongst sexually active population. Being a private practice, it would require appropriate groups to sensitize users on the wide range of implications of sex toys consumption and irresponsible exercise of sexual rights.

**Recommendations :** In lieu of the discussion above, a few recommendations are pertinent;

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<sup>218</sup>Simon, William and John H. Gagnon. 2003. "Sexual Scripts: Origins, Influences and Changes." *Qualitative Sociology* 26(4) :491-497.

<sup>219</sup>Levy, David. *Love + Sex with Robots*. New York: Harper Perennial, 2007. p. 303

<sup>220</sup>Amber Chourasia (May 08, 2017) Top 3 Trends Impacting the Global Female Sex Toys Market Through 2021. <https://www.technavio.com/report/global-female-sex-toys-market-2017-2021>.

**1. Address factors that encourage sexual dissatisfaction amongst adults/couples**

Sex experts in collaboration with community and religious leaders need to educate citizens on the meaning of partnered sex and female sexuality. Ignorance of female sexuality is responsible for female sexual dissatisfaction that drive them to solitary sex. It is equally condemnable to deny a spouse of sex for whatever reasons. Mutual pleasuring and sexual satisfaction must be emphasized as matrimonial responsibility for couples. Pursuit of personal goals or career should not leave the couples deprived of sexual rights for an extended period. Instead of husbands buying assorted toys for their wives to keep women 'within', couples should be encouraged to work out healthier plans that accommodate their sexual needs. Diseased partners should be helped and not used as an excuse to indulge in solitary sex. Religious leaders themselves should not see starve their spouses of sexual pleasure in the name of spiritual pursuits. Occasions to reiterate this guidelines may include, Sunday schools, weekly services, traditional marriages and sponsored media programs on TV and Radio. Local language is preferable to really pass on the message.

**2. Recommend marriage for eligible persons**

Society and the church could recommend and encourage marriage for single parents and remarriage for widows and divorced within marriageable age. Spirituality should not be forced on persons as a therapy for legitimate sexual fulfillment. At the same time, the importance of self-control must be stressed for those wishing to remain single for sensible reasons. The double standard of sexuality than favours men's extramarital acts and more marital opportunities to widowers than widows has to be reformed. There should be sexuality equality for everyone, male or female. Church leaders in Uyo metropolis should seek creative ways to build marriages that will last in the 21<sup>st</sup> century.

**3. Define relationship limits for singles and single parents**

Whereas it is socially and psychologically necessary for young people to relate at several levels, parents and the church must help young people delimit their relationship to avoid sexual manipulations by individuals unprepared for any commitment save sexual escapades. Not every relationship must end in marriage, to cohabit or grant anyone full marital rights in a momentary relationship is foolhardy. Sexual predators usually capitalize on female quest for self-aggrandizement and marriage proposal. When the unserious partner satisfies his/her sensual lust, he/she breaks up the transaction and the psychosocial devastation on the jilted can be shattering. While there are dissenting voices on sexual abstinence, it still remains the best antidote to sexual infections, unwanted pregnancies and heartbreaks. We do not deny the reality of sexual pressures today, but holistic abstinence includes restraint from homosexual relationships and autoeroticism. What society need is a sexual counterrevolution which involves a conservative call for a return to family values and a change from sexual freedom to sexual responsibility hitherto upheld by earlier generations.

**4. Reaffirm the significance of complete family and positive social interaction**

Traditionally, the family was the only legitimate milieu for the sex act – whether for procreation or recreation. Liberal sexual attitude and popular culture has created an atmosphere of sexual permissiveness which sexual gratification can be achieved outside the family, thereby discouraging the social responsibility of raising legitimate family. There is need for religious and community leaders to reiterate the implication of a complete family and positive social relationships involving both sexes. The rising rate of infidelity, divorce and domestic violence has created a phobia for marriage and opposite sex. Private sex or same-sex intercourse serves as alternatives. These two cases employ sex toys. This in turn has promoted single parenting – young adults who do not need the opposite sex but wish to raise their kids either by adoption, surrogacy or IVF. This has serious repercussions on such parents, their children, the church and society at large. The human person needs to live in society as a requirement of his nature. Through the exchange with others, mutual service and dialogue with others, man develops his potential; and thus responds to his vocation.

**5. Reconstruct the distorted image of the persons**

The church and non-governmental organizations, female rights campaign groups in the metropolis should embark on campaigns aimed at reinstating the dignity of the total person, not the parts. Sexual objectification and commodification of persons as amplified in the use of sex toys is a form of suppression indignity. It promotes unrealistic sexual expectations from both sexes. For male sex toys users, Sex dolls and pocket pussies conjures the consciousness of women reduced to pure passivity, available, treated as objects, owned, tradeable, and violable. Male users compare women to toys and create the burden on ladies to embellish the parts that satisfy their sensuality. For female users, to possess a good vibrator or dildo is to



reject male monopoly over sexual satisfaction. *'It sounds like, what a man can offer except sex? I have a better substitute, so, to hell with man'*. Everyone has much more to offer than just sex. The woman is more than a passive sex object, the man is more than a sexual predator or a vibrator.

**6. Religious leaders must seek to reach a rational and unified position on Christian sexuality**

Human Sexuality is a very prevalent subject that the church should not stumble on only during weddings and when an unfortunate sex offender is disciplined. Religious leaders need to deliberately develop a theology of sex, based on good exegesis and educate members. It is sad that so many pastors are not aware of current sexual variations, let alone how to approach thorny sexual issues in the 21<sup>st</sup> century. Apparent disagreement regarding spiritual aspect of sex and the moral status of sex toys use demands that the Christian Association of Nigeria in the metropolis and associate bodies bond together to reason through the scriptures and come up with what represents authentic and comprehensive Christian position of biblical sexuality. It is only when the church has theological foundation that she can refute false teachers and exercise her prophetic function intelligently and passionately. There is dearth of serious, scientific and good Christian literature on sex and sexuality. Members need to be secure amid the buffeting sexual tempest of the present age.

**7. Promote intensive and holistic Sex Education**

The failure of parents, guardians and the church to give proper sex education to their wards leaves this vulnerable group to consume plethora of information from numerous sources, some of which are self-destructive. There is need for the promotion of sex education that can evaluate modern sex expressions like sex toys use and delineate the harm therein. Such harms may include reduced intimacy with spouse, problem of addiction and medical risks. This can be done through town halls meetings, Sunday schools, sponsored Focused Group Discussions in academic institutions, radio and television programmes, etc., Participants should include couples, divorced and widows/widowers, unmarried adults, single young people in tertiary and secondary education. Discussions should be conducted both in English and Ibibio languages, with resource persons consciously chosen to reflect the multidimensional nature of human sexuality. This is required for an all-inclusive perspective of human sexuality. It behooves the church and other custodians of morality to intelligently validate the truth that while everything is permissible in pop culture, not everything is beneficial. This concern should be motivated by proper understanding of nature of things and the survival of society.

**8. Establish counselling centres/departments**

Sexual matters have always assumed an aura of secrecy and shame, especially in this part of the globe. Church leaders need not demonize sex toys users. The church should set up a counselling department that counsels members on deep psychosexual issues such as, compulsive masturbation, preference for same-sex, porn addition, high libido and sexual paraphilias. This department should consist of professionals in human sexuality who are not only experienced in their respective fields but are also capable of upholding strict confidentiality and exhibiting professional ethics. This team can listen to clients, analyze their burdens and provide expert counselling from a holistic perspective. This will save members and society from self-destructive sexual habits.

**9. Sex toys can be recommended for therapeutic purposes**

Amidst general repudiation of sex toys and its use, it is reasonable to recommend sex toys for curative purpose (s). It is established that our popular vibrator was developed mainly as a medical device for the treatment of female hysteria. They were doctors' equipment until it evolved to become the most prominent sexual pleasure tool today (Battery Operated Boyfriend). It follows that if sex toys are used *redemptively* - to remedy sexual impairments, they should be defined as playing a *salvific role* in restoring affected body parts to vitality for normal use. For instance, the pocket pussy may be used to extract sperm from a male patient. But it should be kept strictly to that purpose and discarded as soon as sexual health is restored.

**10. Future Research**

This work finally recommends a broader investigation into pervasiveness and use of sex toys beyond Uyo metropolis. Obtaining larger sample sizes is critical to increasing our understanding of this trend. A wider research could consider popular cities in Akwa Ibom State like Eket, Oron and Ikot Ekpene. A larger sample as that could help make generalizations and direct recommendations.

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