

A Linguistic Analysis of Responses on Sex Dolls use on the Image of Women in Nigeria'

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Abstract

The revolution taking place across the world and Nigeria are of diverse forms, some overt and some others covert. Among the covert ones are the gradual introduction of social robots in form of sex dolls, also known as female humanoids into homes. These dolls are designed and advertised for companionship, sexual stimulation, artistic representations of human fantasy, and other creative reasons. These human-like entities of various sizes and shapes can be inflated before use, and deflated after use by the male owner, and many women may not know that such objects are in their houses competing with them. This paper attempts to interrogate this emerging trend, and argues that the status of women will gradually wane with the introduction of sex dolls, explores the negative effects of the presence of these female humanoids on the image and dignity of women through the use of online questions from the Google platform that got anonymous responses from respondents. The survey and qualitative content analysis methods woven around Fairclough's CDA were used to analyse the data. Findings show that sex dolls can never take the complementary role played by real females to their male counterparts in the society; as such, the female gender needs no redefinition. It opines that there is a need to reiterate and uphold the traditional status of women as being complementary to men, and not just as object of fun. It offers further recommendations that will assist women cope in this humanoid society, and concludes that the unconscious shifting of the traditional roles of the female gender to artificial beings will have unquantifiable consequences on the family and the society at large. The study concludes that this emerging trend of men having intimate relationship with female humanoids will likely cause fundamental changes in the meaning of social interaction and the nature of human communication in the society.

Keywords: Sex dolls, female humanoids, social robots, traditional roles, dignity of women.

1.0 Introduction

Since time immemorial, human beings have constantly sought better ways to enjoy life; and in the recent past, technologies have made this possible and have become an integral part of the human life. Technological advancement in the areas of humanoids replacement of human individuals in the processes of social interaction and communication creates a human-machine nexus that is indispensable to the operation of everyday life. Society comprises not only human individuals as delimited biologically, but also technological extensions of individuals, including their robotic surrogates. All of these suggest paradigm shifts and new ways of thinking. Man has constantly sought new ways of sexual expression, especially with the rise of incurable diseases. So long as societies exist, people will engage in romantic and sexual encounters of various kinds. The emergence of humanoids especially female ones, is causing a fundamental change in the meaning of social interaction, relationship and the nature of human communication in the society. In this information age, the need for a critical awareness of the pros and cons of people's actions and choices not only on themselves but on the society as a whole is imperative (Levy, 2007). Technology is changing rapidly and humanity is changing with it. The society already features humanoids interacting with humans in a growing number of contexts, testing various conditions of intimacy and personal connections. In view of the foregoing, in this paper I argue for the need to examine the possible effects of the use of sex dolls by men on the image of women in Nigeria.

Sex dolls are robots which are gaining remarkable amount of attention in current discussions about technology and the future of human relationships. Sex dolls that closely mimic human beings are now the rave of the moment and are readily available to buy and try anywhere in the world—including Nigeria. The presence of sex dolls in Nigeria will no doubt spark off new areas of discourse; most of these sex dolls are imbued with artificial intelligence (AI), enabling them to make sophisticated movements and can carry out any sexual activity. They are hyper-sensitive with features such as built-in heaters to create the feeling of body warmth (Valverde, 2012). The term 'sex doll' is used in this paper to refer to modern thermoplastic dolls designed with artificial intelligence and has sexual simulation capabilities; it is limited to dolls created with female sexual organs. Some scholars (Maeda 2007, Hughes-d'Aeth 2013) say (that) women have been using vibrators to pleasure themselves for decades and men have been using handheld masturbators to do the same; now the scene has taken on a new dimension with the introduction of advanced-tech sex dolls that can talk and interact with men. This study is restricted to sex dolls with female sexual organs, used by men for pleasure. To help understand what kinds of effect it will have on the image of the female gender, empirical data about people's views on sex dolls and its impact on the female gender were generated.

Therefore, the aim of this article is to know if the use of the female sex dolls by men will lead to a redefinition and reassessment of the traditional definition of the female gender. The study has three objectives: to ascertain if with the advancement in robotic designs, sex dolls will eventually take on the several roles played by real women in the society; to establish if since sex dolls now play some roles traditionally played by women, that the female gender needs redefinition and to ascertain if men who use sex dolls only think that the relationship with women centres solely on sex and sex dolls are providing that.

In like manner, the questions answered are: will the advancement in robotic designs make sex dolls to eventually take on the several roles played by real women in the society? Will the female gender needs redefinition since sex dolls now play some roles traditionally played by women? Do men who use sex dolls only think that the relationship with women centres just on sex and sex dolls are providing that?

1.1 Purpose of the Study

Technological advancement has led to the emergence of human surrogates in the form of sex dolls in the society; these are used by men for sexual motivation, but the impact on the female gender still remains largely unexplored. The purpose of this study therefore, is to examine people's responses to ascertain if the traditional definition of the female gender needs a redefinition, since part of the roles played by the female gender are now being transferred to sex dolls, and also to create awareness of the impending danger of the gradual transfer of the traditional roles of real females to female humanoids.

2.0 Theory and Methods

Critical Discourse Analysis henceforth (CDA) is a theoretical paradigm that explores issues such as gender, cultural difference, ideology and identity and how these are constructed and reflected in peoples' discourses. One of its principles is that social issues are constructed and reflected in discourse. Issues such as discourses on gender are veritable data for the critical analyst. Proponents of critical discourse analysis are many and with different backgrounds, oriented towards very different data and methodologies. In view of this, insights from Fairclough's (2001) method of CDA guided the analysis of responses generated from the online Google platform. Fairclough's CDA is deemed fit for the analysis of the respondents' responses because it provides discourse analysts dealing with societal issues such as gender, the spring board to make inferences and draw conclusions from propositions concerning a particular issue. The responses from respondents which are empirical data are views about the presence and impact of sex dolls on the image of women in the Nigerian society.

Online questions were developed that got anonymous responses from respondents. The seven questions asked in the online questionnaire were woven around the three research questions and objectives of this study. The survey research method was used to elicit responses from respondents recruited from an online forum. This method was considered appropriate for this study, because it provided for the researcher the anonymity of respondents' opinion about the impact of the use of female humanoids by men on the female gender in Nigeria. Respondents, whether male or female, were asked to complete an online Google form which took about 3 minutes to respond to all items. There was no need to separate responses from both sexes, hence there was no gender distinction in the responses. Respondents were told to respond only once. The survey was available online through Google form--<https://goo.gl/forms/FPpRGMwtKE3GmxQj2>, and the link to the survey was posted to various WhatsApp groups with a description of the survey and a request for participation. The reasons for the use of an online forum for data elicitation were: it saved the researcher the time of going around collecting hardcopy responses from respondents and, it created the anonymity which the researcher wanted in responses from the respondents. The respondents were free to give the responses they felt suited the questions. At no time was participants' personal information disclosed to this investigator. The Google link was closed after 30 days.

2.1 Procedure

The responses were downloaded into the SPSS version 20 software; the descriptive method of analysis was deployed in analysing the data; it gave the mean and standard deviation which helped in the evaluation of the responses. The outcome of the responses were presented in bar charts, with the highest response appearing with the highest bar, the bars decrease according to the decrease in the number of response. The frequency table presents the number and percentages of the responses on the 5-point Likert scale. The analysis comes after the bar charts and the frequency tables. The focus and point of emphasis in the discussion was on the highest number of responses on the 5-point Likert scale. Apart from the highest number of response, inferences were also drawn based on the other number of responses on the Likert scale.

3.0 Literature Review

The use of sex dolls for whatever reason in some parts of the world is not in doubt. Some scholars have focused on topics related to sex dolls' uses and acceptability (Maeda 2007; David Levy 2007). Others have looked at issues relating to the stigmatization relating to the owning and use of sex dolls for pleasure (Valverde 2012; Burr-Miller and Aoki, 2013; Knox, Huff, & Chang 2017). Studies on simulated female sex dolls are relatively new in Nigeria according to literature review. So far, there is no scholarly contributions and discussion that I know of regarding this new phenomenon in the Nigerian society. The few online reports were skeletal newspaper

reports and tweets about people's reaction on the introduction of sex dolls to the Nigeria virtual market.

Maeda (2007) focuses on how lonely men find comfort in sex dolls and found that some women are sometimes more dominant than men in the real world, and they do not always pay attention to men. As a result, more men are finding themselves miserable; so the sex doll is a sort of source of succour for men. The study seems overtly in support of the use of sex dolls by men.

Levy (2007) looks at sex dolls and how sophisticated they churn out daily from the laboratories. The study predicted that by 2050 sex dolls' makers will design dolls that will be romantically attractive and sexually desirable to humans that some men may end up marrying them.

According to Valverde (2012), the sexual use of inanimate objects designed in human likeness has deep historical roots. She states that Agalmatophilia, the pathological condition in which some people establish exclusive sexual relationships with statues, dates back to ancient Greece. She remarks that as technology continues to discover new ways of animating objects through robotics, and in computer programmes designed to replicate human emotion, people are likely to see further changes to the relationship between people in the society. Valverde found that majority of her male respondents said they had sex dolls basically for sex and do not feel any guilt using the object, while a lesser percentage who used sex dolls said that they felt shame, guilt or embarrassment. Valverde concludes that sex dolls do provide comfort and a sexual outlet for some men who cannot find or do not want a human romantic relationship.

Hughes-d'Aeth (2013) raises concerns about using sex dolls that resemble humans and says that one fear is that using human-like alternatives may only further demean some shy young men with inadequate interpersonal competence. In addition, the use of sex dolls which are obedient and always available for pleasure may further objectify and exploit women. Contrary to Hughes-d'Aeth's fears, Burr-Miller and Aoki (2013) state that there is nothing wrong with using a sex doll when another human is not available. According to them, a sex doll may be a satisfactory alternative to interpersonal sexual activity. Even if in using a sex doll one is stigmatised and viewed as evidence that one is unable to attract a real sexual partner, such stigmatisation according to them may lessen over time.

Towing the same line of argument like Hughes-d'Aeth (2013), D'Addario (2017) asked a question if it is ethical to have intimate relationship with a female humanoid. This question suggests that the use of a life-like thermoplastic doll by men for whatever reason is questionable and repulsive rather than an alternative to the unquantifiable companionship provided by women.

Knox, Huff, & Chang (2017) identified social psychological variables related to the acceptance/use of a sex doll and female humanoid robot in the context of physical and emotional intimacy. Results from the study revealed that the majority of respondents could not understand how anyone could have intimate relationship with a “life like” sex doll rather than a human. Sex dolls or robots are thought of as a non-human, silicone form devoid of love, warmth, and intimacy. Knox, Huff, & Chang believe humans will change their social conduct once they begin developing relationships with humanoids instead of real humans. In agreement with Knox, Huff, & Chang, the contention in this paper is that if the relationship with female humanoids is allowed freely in the society, over time, the intimacy between both sexes will gradually wane.

In Nigeria, an online report on sex dolls by Ebuka Onyeli looks at people’s tweets on the uses of sex dolls. An unusual phenomenon trending in the Nigerian Cyberspace—the introduction and sale of sex dolls fused with Human Artificial Intelligence. Some tweets were in support of the use of sex dolls while some were strongly against it on cultural grounds. Some male tweeted that the sex dolls will save a lot of drama that a normal relationship comes with.

What these studies unequivocally show is that knowingly and unknowingly, technology is having great impact in our lives with the presence of humanoids as sex objects in the society. People are looking for alternative sources of pleasure in the sense that relationships between men and women are now taking on new forms and dimensions.

The newer female humanoid version talks, responds to questions, has movements and simulates a real woman. See <http://www.nytimes.com/video/technology/100000003731634/the-uncanny-lover.html> to see an example of a female sex doll that talks.

4.0 Descriptive Analysis

Question One: Will the advancement in robotic designs make sex dolls to eventually take on the several roles played by real women in the society?

Table 1: Distribution of Nigerians’ opinions on the eventuality of robotic sex dolls taking the role of women in the society

Categories	Frequency	Percentage (%)	Mean Response Rating		
			Mean	S.D	Category
STRONGLY DISAGREE	1584	76.0	1.40	.825	1
DISAGREE	292	14.0			
NEUTRAL	83	4.0			
AGREE	125	6.0			

STRONGLY AGREE	0	0.0			
Total	2084	100.0			

Source: Field Survey 2018. Scale Category: Strongly disagree = 1, Disagree = 2, Neutral = 3, Agree=4, strongly agree = 5.

On the average, it implies that Nigerians strongly disagreed that sex dolls will eventually take the roles of women in the society (Mean=1.40, S.D=0.825) as shown in Table 1.

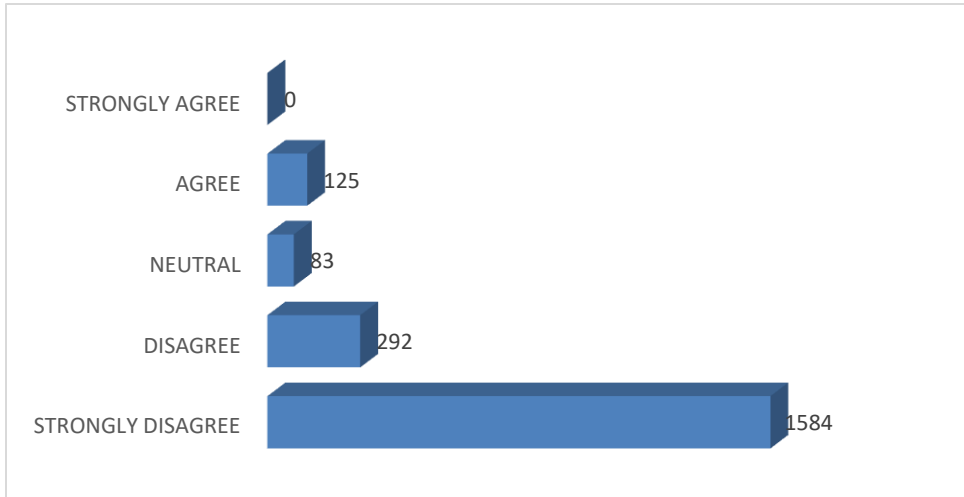


Fig1: Distribution of respondents’ responses on the eventuality of robotic sex dolls taking the role of women in the society

On whether sex dolls will eventually take the several roles real women played in the society with the advancement in robotic designs, most of the respondents (76%) strongly disagreed. 14% of the respondents disagreed, while 4% and 6% of the respondents were either indifferent or agreed respectively (see fig.1).

Question Two: Do the users of these social robots consider the negative effects such prototypes could have on the social status of women?

The views of Nigerians were sought for on whether users of these social robots do not consider the negative effects such prototype could have on the social status of women (Table 2). Exactly half of the respondents (50%) strongly agreed that users of these social robots do not consider the negative effects such prototype can have on the social status of women. It was observed that 36% agreed while 4% and 10% of the respondents either disagreed or strongly disagreed respectively.

Table 2: Distribution of respondents views on non-consideration of implications of the use of sex dolls by its users on the social status of women

N=2084 Categories	Frequency	Percentage (%)	Mean Response Rating		
			Mean	S.D	Category
STRONGLY DISAGREE	208	10.0	4.12	1.242	4
DISAGREE	83	4.0			
NEUTRAL	0	0.0			
AGREE	751	36.0			
STRONGLY AGREE	1042	50.0			
Total	2084	100.0			

Source: Field Survey 2018. Scale Category: Strongly disagree = 1, Disagree = 2, Neutral = 3, Agree=4, strongly agree = 5.

On the average, this implied that Nigerians agreed (Mean=4.12, S.D=1.242) that users of these social robots do not consider the negative effects such prototype could have on the social status of women in the society. This is a common trend in the society; most people use a product for its immediate benefit and do not consider the likely negative effect of the product. Sex dolls too are just like any other product which its users do not consider the likely effect that may accrue from its use on the immediate user and the people around them.

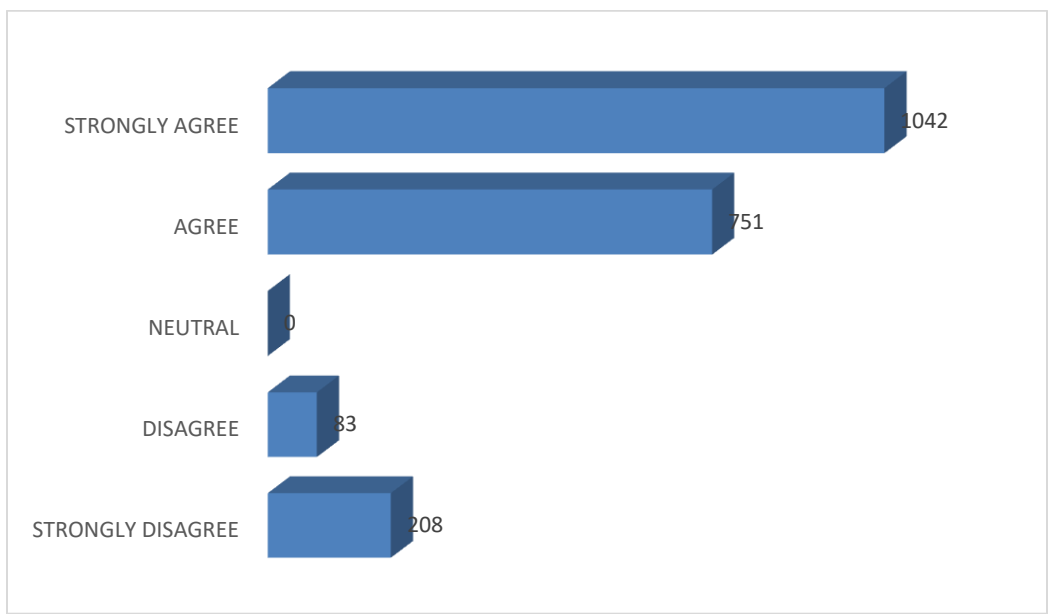


Fig2: Respondents' responses on the non-consideration of the implications of the use of sex dolls by men on the social status of women

Question Three: Do you think the users of sex dolls use it basically for sex?

The respondents were also asked on a 5-point Likert scale on how they strongly agreed or strongly disagreed on the view that users of sex dolls use it basically for sex (Figure 3). More

than half of the respondents (56%) strongly agreed that users of sex dolls basically use it for sex. 36% and 8% of the respondents either agreed or indifferent about the statement.

Table 3: The users of sex dolls use it basically for sex

N=2084 Categories	Frequency	Percentage (%)	Mean Response Rating		
			Mean	S.D	Category
STRONGLY DISAGREE	0	0.0	4.48	.640	4
DISAGREE	0	0.0			
NEUTRAL	167	8.0			
AGREE	750	36.0			
STRONGLY AGREE	1167	56.0			
Total	2084	100.0			

Source: Field Survey 2018. Scale Category: Strongly disagree = 1, Disagree = 2, Neutral = 3, Agree=4, Strongly agree = 5.

On the average, this implied that Nigerians strongly agreed (Mean=4.48, S.D=0.640) that the users of sex dolls use it basically for sex (Table 3). The responses here greatly coincided with the responses for question 2 above, where half of the respondents say that the users of sex dolls do not consider the implication of its use on the social status of women.

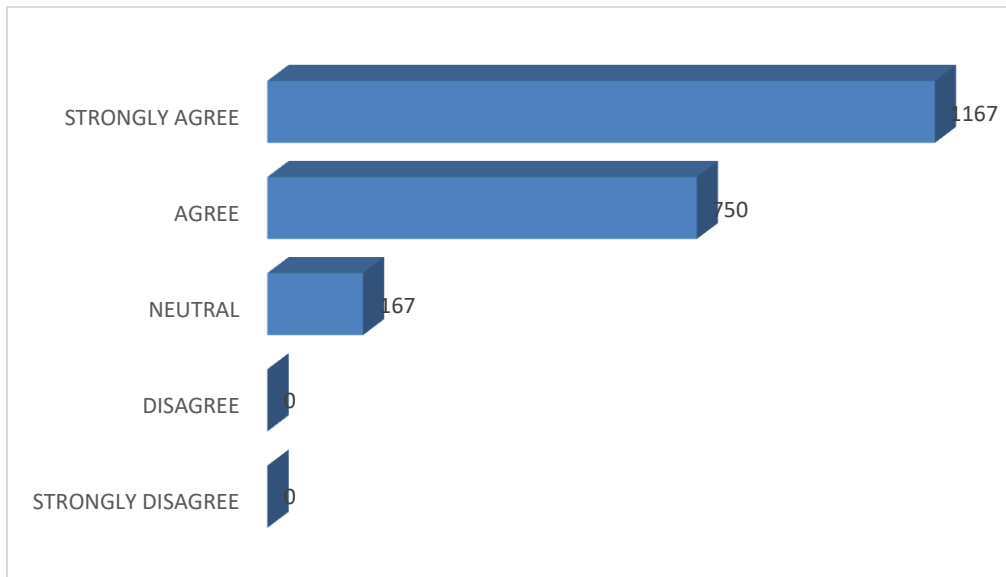


Fig3: Respondents' response on 'sex dolls users using it basically for sex'

Question Four: Do you think the users of sex dolls know the health implications of using sex dolls which are produced with cheap plastics?

In order to examine if the users of sex dolls know the health implications of using sex dolls which are produced with cheap plastics (Figure 4), the respondents were asked on a 5-point Likert scale to choose the opinion in respect to the level of agreement or disagreement with the statement, more than half of the respondents (62%) strongly disagreed that the users of sex dolls know the health implications of using sex dolls which are produced with cheap plastics. 16% of the respondents disagreed with the statement, 12% were indifferent, 6% and agreed while 4% strongly agreed. The sum percentages of those who agreed and strongly agreed is insignificant when compared to the percentage of those who strongly disagreed and disagreed. This shows that the users of sex dolls do not know or do not consider the health implication of using sex dolls produced with plastics. It can be inferred from the responses that the users are after the immediate pleasure they will get.

Table 4: Users of Sex Dolls Know the Health Implication of Using Sex Dolls Produced from Cheap Plastics

N=2084	Frequency	Percentage (%)	Mean Response Rating		
Categories			Mean	S.D	Category
STRONGLY DISAGREE	1292	62.0	1.74	1.127	2
DISAGREE	334	16.0			
NEUTRAL	250	12.0			
AGREE	125	6.0			
STRONGLY AGREE	83	4.0			
Total	2084	100.0			

Source: Field Survey 2018. Scale Category: Strongly disagree = 1, Disagree = 2, Neutral = 3, Agree=4, Strongly agree = 5.

On the average, this implies that Nigerians disagreed (Mean=1.74, S.D=1.127) that the users of sex dolls know the health implications of using sex dolls which are produced with cheap plastics.

A large number of respondents strongly disagreed that users of sex dolls know the health implication of using sex dolls produced with cheap plastic, this invariably likely show that its users may also not know the snowballing effect using sex dolls will have on the image of women.

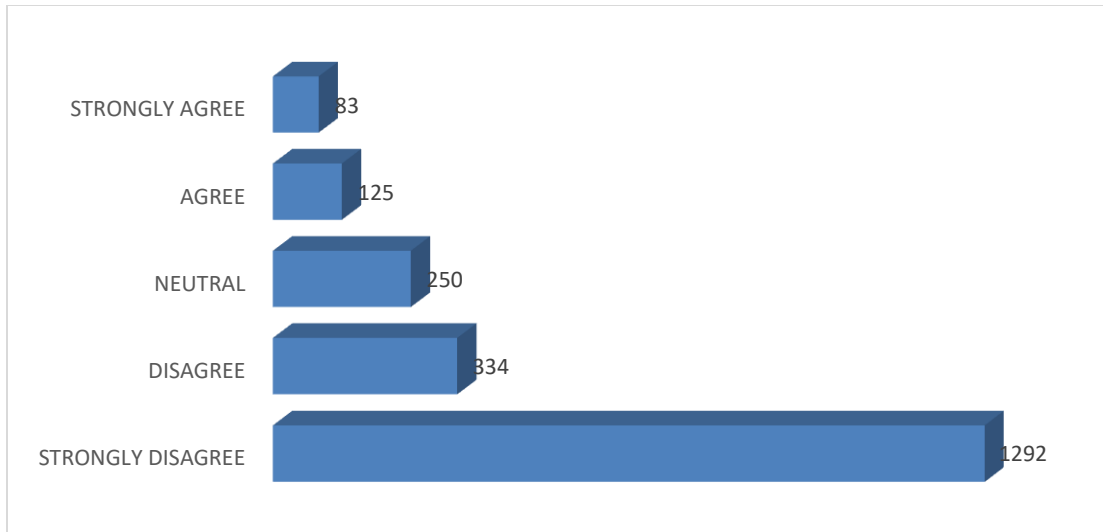


Fig4: Distribution of respondents' responses on whether the users of sex dolls know the health implication of using sex dolls produced from cheap plastics

Question Five: Do you think that since sex dolls now play some roles traditionally played by women, that the female gender needs a redefinition?

The opinions of the respondents were also sought for on whether the female gender needs a redefinition since sex dolls now play some roles traditionally played by women (Figure 5). Using the 5-point Likert scale questions, almost three-quarter of the respondents (70%) strongly disagreed that the female gender needs a redefinition despite that sex dolls now play some roles traditionally played by women. 18% disagreed to the statement, 2% were silent, 8% agreed that the female gender needs a redefinition since sex dolls now play some roles traditionally played by women. 2% also strongly agreed that the female gender needs a redefinition. Since a higher percentage of the respondents strongly disagreed to the statement, it invariably shows that the role and status of the female gender in the society cannot be equated to female humanoid.

Table 5: The female gender needs redefinition since sex dolls now play some roles traditionally played by women

N=2084 Categories	Frequency	Percentage (%)	Mean Response Rating		
			Mean	S.D	Category
STRONGLY DISAGREE	1458	70.0	1.54	1.006	2
DISAGREE	375	18.0			
NEUTRAL	42	2.0			
AGREE	167	8.0			
STRONGLY AGREE	42	2.0			
Total	2084	100.0			

Source: Field Survey 2018. Scale Category: Strongly disagree = 1, Disagree = 2, Neutral = 3, Agree=4, Strongly agree = 5.

On the average, this implied that Nigerians disagreed (Mean=1.54, S.D=1.006) that the female gender needs redefinition since sex dolls now play some roles traditionally played by women as shown in Table 5.

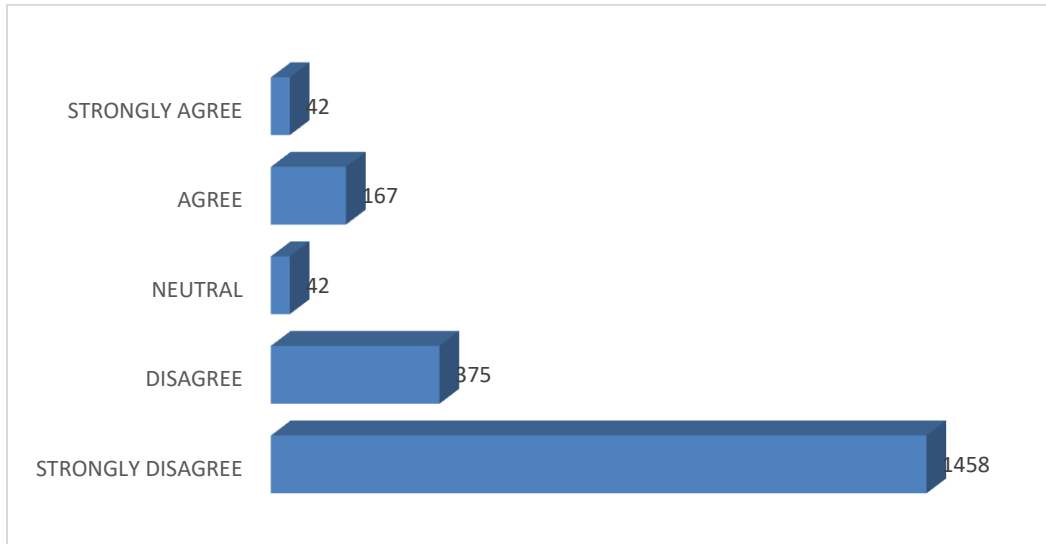


Fig5: The need for female gender redefinition in the presence of sex dolls

Question Six: Do you think sex dolls will demean women and change their status in the society?

The respondents were asked on a 5-point Likert scale to know how strongly they agree or disagree on the statement: ‘these sex dolls will really demean women and change their status in the society’ (Figure 6), exactly half of the respondents (50%) strongly disagreed that these sex dolls will really demean women and change their status in the society. 18% of the respondents disagreed that sex dolls will demean women and change their status in the society. 2% were neutral or indifferent to the question. Almost one-quarter (22%) agreed that the use of sex dolls by men will demean women and change their status in the society, 8% strongly agreed also that sex dolls’ use by men will demean women.

Table 6: Sex dolls will really demean women and change their status in the society

N=2084 Categories	Frequency	Percentage (%)	Mean Response Rating		
			Mean	S.D	Category
STRONGLY DISAGREE	1042	50.0	2.20	1.443	2

DISAGREE	375	18.0			
NEUTRAL	42	2.0			
AGREE	458	22.0			
STRONGLY AGREE	167	8.0			
Total	2084	100.0			

Source: Field Survey 2018. Scale Category: Strongly disagree = 1, Disagree = 2, Neutral = 3, Agree=4, Strongly agree = 5.

On the average, this implied that Nigerians disagreed (Mean=1.54, S.D=1.006) that the female gender needs redefinition since sex dolls now play some roles traditionally played by women as shown in Table 6.

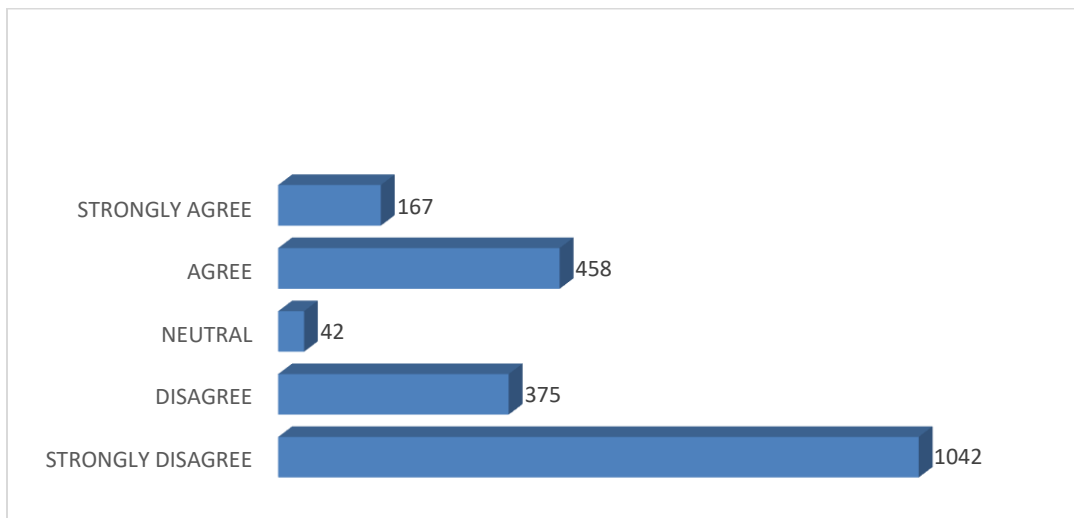


Fig6: Sex Dolls will Really Demean Women and Change their Status in the Society

Question Seven: Do you think that men who use sex dolls think that the relationship with women centres just on sex and sex dolls are providing that?

To this statement, more than half (53.9%) of the respondents agreed that men who use sex dolls think that the relationship with women centres just on sex and sex dolls are providing that. More than one-quarter (28%) also strongly agreed with the statement, 2% of the respondents were indifferent while 8% strongly disagreed or disagreed with the statement. Since the percentage of those who strongly agreed and those who agreed with the statement is way higher than the percentage of the three other options on the Likert scale, it shows that the statement is strongly validated, that is men do not mind alternative source of sexual pleasure.

Table 7: Distribution of respondents' opinion 'men who use sex dolls think that the relationship with women centres just on sex and sex dolls are providing that'

N=2084 Categories	Frequency	Percentage (%)	Mean Response Rating		
			Mean	S.D	Category
STRONGLY DISAGREE	167	8.0	3.86	1.150	4
DISAGREE	167	8.0			
NEUTRAL	42	2.0			
AGREE	1124	53.9			
STRONGLY AGREE	584	28.0			
Total	2084	100.0			

Source: Field Survey 2018. Scale Category: Strongly disagree = 1, Disagree = 2, Neutral = 3, Agree=4, Strongly agree = 5.

On the average, this implies that Nigerians agreed (Mean=3.86, S.D=1.150) that men who use sex dolls only think that the relationship with women centres just on sex and sex dolls are providing that as shown in Table 7.

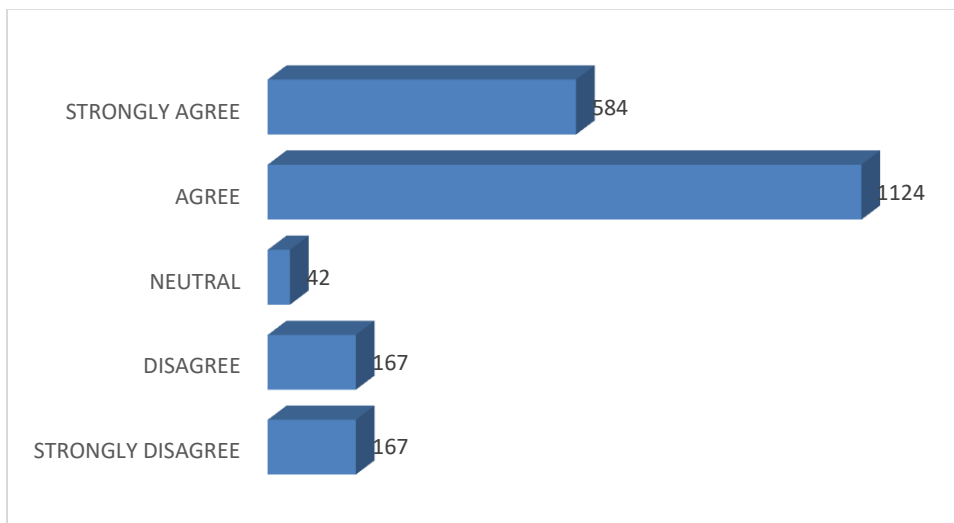


Fig7: Respondents' responses on 'men who use sex dolls think that the relationship with women centres just on sex and sex dolls are providing that'

The numbers of responses from those who agreed and strongly agreed that men who use sex dolls think that the relationship with women centres just on sex and sex dolls are providing that are quite high surprisingly. This likely shows that though men would not want a redefinition of

the female gender, the introduction of sex dolls as alternative form of sexual outlets for them is a welcome development.

On health grounds, according the United States Environmental Protection Agency, sex dolls manufacturer can never want you to know that cheap chemicals, mainly plasticizers and solvents, are being widely used to produce sex dolls. Some of these chemicals have been banned in advanced countries. They have been proven to be toxic to the reproductive system, brain and vital organs. Some are carcinogenic substances and can never be completely sanitised. Sex dolls contain phthalates which are a group of chemicals used to make plastics softer and more flexible. They adversely affect human reproductive and development and are reasonably anticipated to be a human carcinogen.

5.0 Findings

Results from this study revealed that the majority of respondents believe that sex dolls can never take the complementary role played by real females to their male counterparts in the society; as such the female gender needs no redefinition. Sex dolls are seen as non-human devoid of warmth, intimacy and innate abilities. They may be programmed to be romantic with some special human attributes but the truth is that they are not human beings. The implication of the findings of this study is that technological advancement cannot remove the natural preference of both sexes for each other. Also, in spite of the negativity associated with sex dolls, some men use it at some time of their lives; this does not however mean that they prefer it to real human.

The study found that though sex dolls may serve as alternative sexual outlet for some men, the dolls cannot take the place of real women in the society, by implication, the female gender needs no redefinition or reassessment. Some of the users of these female humanoids, apart from the immediate pleasure they will get, do not consider the negative effect prolonged use of sex dolls will have on the image of women in the society and the health implications too.

Spending almost all of one's time with a robot will definitely affect one's relationship and intimacy with human beings; because intimacy is mostly the basic reason why people go into relationship.

Sex dolls are not replacements for real people. There is the need to ignore deviant social behaviours that have the propensity to isolate both genders. The use of female humanoids robots all the time will isolate men from women also cause more social isolation.

Some people have applauded the introduction of sex dolls in the society and have proffered reasons like: it will reduce pedophilic tendencies, helping men with serious physical disorder

have a sense of companionship, and other reasons. The fact is whatever reason given for using sex dolls, an inanimate object with simulated intelligence can never have the innate ability endowed by humans to respond, to act and think like humans. How were these people coping before the introduction of sex dolls?

6.0 Recommendations

Banning sex dolls out rightly has some downsides like putting their producers out of business. However, it is important for its users know that just like all other inanimate objects, they are not human and cannot replace humans. The study recommends that women should uphold their integrity and honour in whatever situation they find themselves and should play well the complementary roles they are traditionally supposed to play to their male counterparts in the society. Whatever the reason for owing a sex doll, sex dolls should be seen as what they are— inanimate plastics; and what they are should actually act as reminders to their users that they are in no way comparable to real women.

7.0 Conclusion

This study using information from the Google platform has sampled respondents' opinion to know if with technological advancement leading to the production of sex dolls that closely mimic human, if as a result the female gender needs redefinition. The responses proved otherwise, that the complementary roles played by women in the society cannot be taken up by inanimate objects. The study concludes that this emerging trend of having intimate relationship with female humanoids will likely cause fundamental changes in the meaning of social interaction and the nature of human communication in the society. The unconscious shifting of traditional roles of the female gender to inanimate things in the form of sex dolls will have unquantifiable consequences on the family and the society at large. However, with the high technological input in the production of these thermoplastic dolls with them coming out from laboratories daily to look more like humans, will a time come when they will take on the roles of the real woman? Only time will tell.

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