Sexuality in Nigeria has over the years been marred by several issues ranging from illiteracy, religious beliefs to socio-cultural norm. Consequently, women of all ages and almost all social strata have lived with the dangers of health hazards, social injustice and painfully death. That is not to say that sexual problems occur exclusively within the female category; it is safe to state that women are at the receiving end of some of the health and social consequences of sexually related challenges and thus, women are the focus group for this paper. Women in Africa appear chained as far as their sexuality is concerned and need a broad spectrum strategy to find lasting solutions within the context of post-colonial Nigeria. This paper intends to look at sex and sexuality from the health humanities angle. Health humanities as an emerging discipline attempts to look at areas of convergence between health and humanities. Therefore this paper will attempt to look at ways through which film has aided health promotion and awareness with regard to sexuality. The theoretical frame work for this study is perception theory and post colonial theory.

INTRODUCTION

Sex and sexuality has always been an important issue in Nigeria. However, it was not a discussion deliberated upon in the public as it has been since the dawn of the 20th century. Sex and sexuality matter a lot in Postcolonial Nigeria; along with other factors, sexuality has formed the basis of distinction and differentiation between male and females. Female sexuality has been marred by several physical, cognitive, cultural and psycho-social issues making it almost difficult for an objective perspective on the subject. For the most part, certain social, and cultural ideas and thoughts has placed the woman Prometheus in the Greek mythology leaving her obscured and in exasperation. To tackle this issue of complexity of sexuality, the researchers will adopt the postcolonial and perception theory. The scope of this discuss will focus on women (Female Sexuality) while Female Condoms Are Peerless by Ikechukwu Erojikwe and Female Condoms Are Preferable by Don Marceline Kahndi and Community Human Rights and Advocacy, Cameroon, will be used as illustrative tools that will enable us argue along the health humanities angle.

METHODOLOGY

The method which a researcher adopts is dependent upon the type of research he is
carrying out. This work involves both interpretation and observation. The qualitative research methodology will be adopted for this study. The literary and artistic method of data analysis will be used as an appropriate tool of the qualitative methodology that will aid his research. The materials for this research will be collected through libraries, internet, plays, magazine, and journals, in-depth interviews (IDIs) and focus group discussions (FGDs). The Modern Language Association (MLA) documentation style will be used to provide written acknowledgement of sources of information.

THE COMPLEXITY OF FEMALE SEXUALITY

Sexuality as a topic carries an awkward feeling whenever it is brought up. According to Ketu Katrak, “a loud silence can be heard when female sexuality is discussed in workshops and conferences. Women have generally shied away from unearthing publicly, battles relating to their sexuality within their homes to the public firstly because of the taboo and stigma associated with female sexuality in particular”. (x) In the same vein, Otutubikey Izugbara admits that “a great deal of the pressure to remain quiet about sex in Nigerian cultures is rooted in sociocultural values, customs, expectations, beliefs and ideas about what constitutes good and bad behavior” (6) This position finds validity in Katrak’s opinion “when it is mentioned, sexuality in third world societies is equated often rather slowly with lesbianism” (xi).

This perception of female sexuality originated from the notion that men have dominated women through the ages by means of patriarchy. Patriarchy to them disenfranchises women based on their sex rather than any other parameters. What then is patriarchy? It has been defined as a social system wherein the family headship and along with it powers and possession passes from the man on to his sons. Like all other system, patriarchy has fallen out of favour with the womenfolk, demonized and negatively criticized for its misapplication and abuse. According to Naminata Diabate, “Patriarchal cultures typically stigmatize female sexuality as inferior, repugnant, unclean, even terrifying, and such stigma often underwrites the denial of social, legal, and human rights to women.” It is against this backdrop that multiple individualized outcries against the male folk resonate across different cultures. Part of the responsibility of men according to Chinweizu includes “the physical protection of the homestead and its territory, the male economic sphere...the spiritual sphere...the social sphere” (16). But where these spheres are hijacked as arsenal for silencing the genuine and repressed needs of women, it calls to question the integrity of men rather than patriarchy as a system. One needs not condemn a philosophy because of its abuse. Accordingly, patriarchy as a functional institution does not primarily seek to destroy women as Diabate, Katrak and Emechata and several other feminists portray. Kenneth Chukwuemeka Nwoko shares pithily a biased feminist belief with Esha De, Sonita Sarkar, Diabate, Ketu Katrak when he defines patriarchy as a negative concept as,

a social system in which men wielded all the powers and used it only to their advantage. Since it was normal for authority to go with function, patriarchy as practiced in Africa naturally assigned authority to the men for the system had allowed them all the powers and its use, consequently, since they wielded all the powers and discretionary rights to use it, it was only natural that they were bound to use it selfishly (70).

The postcolonial/postmodern school of thought begins to manifest itself here. The
definition condemns men as the autocratic and self-seeking foreigner who ravishes the female body. While granting the freedom of thought to the female feminists and their male counterparts such as Nwoko, other female theorists and writers like Catherine Acholonu and Onyeronke Oyewumi in Diabate’s words, contested the organic existence of patriarchy in several West African contexts, arguing that before colonialism, gender was not the dominant variable in social structuring in societies such as the Yoruba. And since patriarchy is predicated on gendered hierarchy and oppression, the insignificance of gender among, say, the Yoruba explains the absence of patriarchy (2).

This paper emphasizes the cooperative redemption of the female body from any form of slavery or physical, psychological and social abuse. The woman’s body belongs to her just as the male body belongs to the male and especially for married couples the physical bodies of the married couples belong to each other as a gift for shared pleasure and cherishing. Each should have a say in the way his or her body or sexuality is deployed. Rather than taking a discursive rebellious stance via sexual tricks or manipulation to advance one’s selfish pursuit an atmosphere of openness and constructive negotiation and mutual concession should be upheld. In recent times, the question of equality of gender has moved from social and educational constructs to cultural and sexual battles where the female body both as material socio-cultural concepts and the female genital have been identified as sites of power relation, balance and resistance to male domination and abuse. In fact, for Katrak and her fellow feminists, the female body and genitalia is imprisoned in the confines of male domination in the form of dowry payments in India, marriages and widowhood rites to name a few. While this view holds true, the question of moral codes and beliefs have been totally expunged and compromised on every page. Christianity while strengthening the bond of social cohesion and decorum maintain principles of selflessness which when adhered to by the different gender will make for peace, its teachings have been largely misrepresented and compromised for material, social and economic exigency. Marriage in the Christian ethics was not instituted as a means to subjugate women or vice versa as the secular humanists suggests.

In the light of the dire consequences of bodily oppression of women by men over the years, Diabate expresses her angst toward marriage and reproduction as a male controlled economy “in most patriarchal cultures, reproduction or rather overproduction as the de facto mode of being for female bodies constitutes a site of women’s subjugation. Katrak corroborates Diabate, stating that “in those spaces, women’s bodies become “bearing bodies” (22).

**POSTCOLONIAL THEORY**

The issue of female subjugation in the sexual milieu is linked by Diabate to early missionaries especially in Africa. Although she does not view European colonizers as the ultimate violator of the female body, she places the violence and discursive attitude of post-colonial men on the altar of western education in the form of missions. Postcolonial ‘pathologizing’ of the female body and oppression of the female folk as currently practiced are reinforcements of colonial legacy. What then is postcolonial theory? Postcolonial theory is an academic discourse that analyzes responds to the cultural legacies or logistics of colonialism that empowers and establishes the foreigners for the social and economic exploitation and slavery of the native people. The ground work for
postcolonial theory was first laid by Edward Said in his book *Orientalism* in which he queried and explored artificial boundaries and stereotyped boundaries that have been drawn between the East and West especially as it concerned the Middle East. Said identified in the indirect and veiled constructs of ‘we’ and ‘others’ paradigm that colonizers entrench as they ‘invade’ new countries. These configurations enabled miscommunication, dichotomy and restiveness among inhabitants of the native land.

This is the basis for postcolonial investigations and concerns. Mudimbe’s *The Idea of Africa* examines the ways in which Christian missionaries sought to alienate the natives especially women from the cultural roots through language, resettling, naming and daily routine. In immediate postcolonial Africa, girls were not allowed to attend school, the claim being that it was a waste of money to train a girl when she will eventually end up in another man’s house as a wife or mother. To extend the educational stigmatization, most feminists decry the domination in the publishing industry by men. This, in their opinion led to misrepresentation and entrenchment of the colonial legacy in postcolonial Africa. Chinua Achebe, Wole Soyinka, Cyprian Ekwensi and even film makers have all been accused by many writers including Melissa Thackway in her book *Africa Shoots Back*, Florence Stratton’s *Contemporary African Literature and the Politics of Gender* are a few.

The discussions of sexuality and precisely female sexuality in the postcolonial era have become crucial in the light of many atrocities perpetrated against women. Many women are beginning to rise up to the challenge of breaking the silence that surrounds the untold hardship of unequal power relations within society. From the academia to the film industry, from playwrights to novelists, the question of freeing women from the cruel clutches of abusive society that seek to endlessly pummel the female body to pulp have become a growing enterprise. Indeed the postcolonial woman in the writings and cinematic industries fancies herself as a recreationist, a victim of the consequences of colonialism and patriarchy. Thus, she finds fulfillment in a new role that of freeing body, her sex, herself from the desecration of her genitals, in the caustic patriarchal economy.

**PERCEPTION THEORY**

The quest for man to understand and manipulate his habitat to his advantage is as old as man himself. Dating as far back as the prime age, man had always made use of available resources at his disposal to better his environment while the environment itself tends to shape the actions of man. This has led to a persistent and continuous search to understand the relationship between man and the environment and how man reacts to the forces of nature amidst a generation facing constant climate and environmental changes. Health issues as a paradigm remain a major challenge yet to be conquered by man in his effort to achieve a friendlier environment. Societal and cultural beliefs have been identified as a strong catalyst to either ameliorate or proliferate most of these dreadful diseases.

The perception theory is apt also in framing our discussion of female sexuality and will be appropriated to guide this research. It will seek to unearth how the focus groups under study react to issues of health, and how their orientation and reorientation could impact on their views to this issue in order to salvage and improve the health condition of the people. David Hoffman believes that "A primary goal of perception is to recover, or estimate, objective properties of the physical world."(3). To this end, Andrej Demuth concludes that perception after all
is one of the basic ways of meeting reality, and for many it actually is the reality."(7). The reality of the belief system of the community and the effectiveness of the mode of communication and reorientation will be apposite in fighting the malaise in the community. Furthermore, Daryl J. Bem asserts that "To us observers, the most important clues to an individual's inner states are found in his behaviour. When we want to know how a person feels, we look to see how he acts"(5). While the primary means of investigation relies on film, feedback is expected from participants to ascertain to what extent the experience has impacted on and will drive changes in the orientation and reorientation of the communities. The researchers chose this film approach with the conviction that "people decide on their own attitudes and feelings by watching themselves behave in various situations". Aristotle's believes that the purgation of emotion can be achieved through "pity and fear" and further argues that human insight in its highest form is not reducible to a mechanical physical process. Such insight according to him does not transcend physical nature.

Representative realists hold the view that perception theory attains more accuracy when we are actively involved in the process, supplying much of the content of our experiences. Immanuel Kant classifies this method under the empirical proposition of perception. This type of proposition is evident; it can be seen, it can be felt, it can be analysed. This work will therefore seek to analyse reactions with regards to the film that is projected before the target audience in order to enhance better health and health education amongst the people.

PROMETHEAN CONNECTION

The emotional, sexual and psychological stereotyping of females begins when the doctor says "it’s a girl". – Shirley Chisholm

Women have played very important roles in the world and it is absolutely impossible for the world to sustain its existence without women having a role or two to play. The world is yet to discover any being that did not come into existence with the aid of a woman. Women nurture the ovaries, the pregnancy, and most often the infancy of every child. It even stretches to nurturing the adult men as a coolant when the stress is high. This, they achieve through the motherly role they play in the family, sex and kitchen services. The inestimable value of women in the world goes beyond the immediate family to encompass socio-political and economic development. It is most common to find women growing farms and providing food for the family on daily basis especially in African rural communities. But how much have these efforts been appreciated towards the liberation of the woman in a “man’s world”?

Women in most developing countries are treated as third class citizens, taking the spot after the youths, thus undermining their potentials and resourcefulness while at the same time making them endangered species. The plights of women in the society have been project in different works of literature and films. Henrik Ibsen in A Doll’s house shows how extreme women’s efforts and abilities are underappreciated. It emphasizes the humiliations they are subjected to in marriage and in the society. This has led to the caging of their opinions, their feelings and their fears which when aired would have gone a long way to salvage most situation.

It is pertinent to highlight that the title of this research is unconnected with the work of Percy Bysshe Shelly or any other work of similar name. The title "Prometheus Unbound..." is metaphorical, it is an
imagery, a symbolic depiction of women's subversion by the society and their desperate resistance against such oppression. As applied in this work, the title is thus akin to Aeschylus version of the myth of Prometheus. The deplorable condition of women in societies today can be likened to the Greek myth “Prometheus Bound”. In love and compassion for his creation, Prometheus stole the fire from heaven and delivered it to man. He was discovered, arrested and bounded to a stake where an eagle fed on his ever-regenerating liver for generations. Herakles later came along, killed the eagle and released Prometheus from his torture. Similarly, women found themselves in a Promethean footing. They, more like Prometheus, are compassionate and are placed with the major responsibilities in procreation but are relegated to the back seat in running the affairs of the society. And like Prometheus, attempts to have a say in the family or society provoke humiliation and torture from the male counterpart. Women are therefore "Prometheus bound" by ancient cultures, policies and propagandas to restrain in showing emotions, and giving their views in even circumstances surrounding their wellbeing, else they face torture like Prometheus. This has led to most women clinging onto abusive marriages and relationships.

Female sexuality has so much been underrated and denigrated such that women’s views and cries have been misconstrued and misinterpreted as observed in J. P. Clark’s The Wives Revolt. It could also be a reason why male condoms gain prominence daily while the female condoms are almost unheard of with limited education on the usage. Quoting Peter et al, Onoriode Ezire, Obi Oluigbo, Victoria Archibong and Ifeanyi Okikeanu observe that “Almost twenty years after its first introduction, the female condom has yet to become a common good. Despite small successes to scale up female condom programming such as the 2005 United Nations Population Fund (UNFPA) Global Female Condom Initiative, which resulted in a more than threefold increase of female condom distributed in Africa over a period of three years, the overall global distribution remain low”. (206). Discussing female sexuality and Physiology are often reproachable and considered immoral in most societies and families not minding the health benefits of such discussion. A goal of the postmodern world should therefore be to reach out to those areas of our society yet to be set free from the discrimination of women and through Health Humanities shine the light for them to see beyond the shadows of age-long traditions and ignorance for the attainment of gender equality and promotion of better healthcare especially amongst women.

HEALTH HUMANITIES

Health humanities as an emerging discipline attempts to look at areas of convergence between health and the humanities. Paul Crawford, Brian Brown, Charley Baker, Victoria Tischler and Brian Abrams in Health Humanities observe that,

There is a growing need for a new kind of debate at the intersection of the humanities and healthcare, health and well-being. In the recent past the field of medical humanities has grown rapidly, but it is timely and appropriate to address the increasing and broadening demand from other professions to become involved, to accommodate new sectors of the healthcare workforce and the public, and to extend ‘appliedness’ in relation to how arts and humanities knowledge and practices can inform and transform healthcare, health and well-being. (2-3).
The cross disciplinary approach which health humanities adopt provides the impetus to become strong players in health practice. Health promotion as an off shoot of health communication has enabled International non-government organizations (INGOs) and Non-Government Organizations to take the arts and the humanities more seriously in disease prevention and awareness strategies. Therefore, theatre, film and various media of the performing arts are seriously used as strong intervention strategies to curb the menace of health issues. Various scholars like Oga S. Abah, Bene Madunagu, James Alachi, and Hyacinth Ichoku have provided strong evidence in their research to establish that the prevalence of Public Health issues in Nigeria today have reached alarming proportions and there is need to seek other avenues of intervention. Furthermore, Ikechukwu Erojikwe, Ndubuisi Nnanna and Jude Aguzie in Onyekukufa and Atu-Mma: Breaking the Barriers of Gender Discrimination in Health-Related Indigenous Masquerade Performances note that, “The high prevalence of various health challenges and sickness has contributed to high mortality rates among women and children in Nigeria. Among the causes of this situation are ignorance, illiteracy and lack of access to good health facilities especially among rural dwellers”.

(1)

In the light of the above, health humanities is pivotal for the eradication of health problems. In spite of the breakthroughs in the medical field, the Human Immunodeficiency Virus (HIV) and other health issues is on the increase due to lack of adequate awareness strategies.

THE FILM PERSPECTIVE AND FIELD RESPONSE

In this section, the role of film in checkmating ill health will be explored. Nigeria is a country of about 140,431,790 people and a great percentage of this population is believed to be ignorant and illiterate. Despite concerted efforts targeted at meaningful and sustainable development, including the millennium development goals; ignorance and lack of adequate information are still major factors militating against effective results in Nigeria. In addition there are some cultural misrepresentations, which have undermined health related development and encouraged harmful myths and practices. Oga S. Abah in discussing the relevance of the performing arts in this pursuit admits that,

In situations of deprivation, of poverty, of disease and of hunger, should theatre be complacent or should it be active in confronting issues, in shaping and indeed altering ways of thinking and seeing? I should think that theatre needs to declare itself an active practice in favour of enlightenment and change. This means that theatre should no longer restrict itself to simply reflecting society. It should be engaged in mediating society; and even more, it should be involved in critical intervention. Theatre should therefore be a practice in search of solution and action. This implies a new perspective, different from the conception of theatre for entertainment or purgation (81).

Film has been identified as a powerful tool for communication and advocacy. In 2013, the Program for Appropriate Technology in Health (PATH) in conjunction with the Universal Access to Female Condoms (UAFC) Joint Programme, the Centre for Health and Gender Equity (CHANGE), and the National Female Condom Coalition (NFCC) organized an international film contest titled “Female Condoms Are______” Film Contest (the “Contest”), an international competition to
increase public awareness about female condoms. The innovation of female condoms is a very important indication that efforts to address health issues and empower women are capable of achieving desirable results. Yet there are so many people who have not heard of or seen a female condom before. The developing and underdeveloped nations who need this information are cut off from it due to lack of internet access/awareness and the inefficiency of grassroots and gender empowerment strategies, where they exist. The global trend towards the institution of a marriage between the fields of medicine/health and humanities validates to a large extent what PATH explored in the film contest and what this paper seeks to discuss. Furthermore, film as a strong agent of change and development gives the space and place to discuss, strategize, empower, sensitize, entertain, engage, sustain and challenge people, especially women, to embrace new technologies that will help in checkmating development challenges. In elaborating the nature of film David Bordwell and Kritin Thompson in the preface of the book *Film Art: An Introduction* notes that,

> Film is a young medium, at least compare to most other media: painting, literature, dance and theatre have existed for thousands of years, but film came into existence only a little more than a century ago. Yet in this failing short span, the new comer has established itself as an energetic and powerful art form (ii).

Therefore, this study as can be observed seeks to look at how film oscillates in the communication for development process. The films were screened randomly in selected communities in Anambra State Nigeria. This was done with the aid of projectors. After each screening session there were interactive sessions facilitated by the researchers and some health practitioners incorporated into the group. The design enabled us to have focus group discussions and interviews. Against this backdrop it is pertinent to observe the number of patronage the female condom contest finalist films have received since they were posted on the pathyoutubechannel. The two films aptly captured our major thought. Why should the woman be disempowered? Asides from the disempowerment of women, there is a very strong need to educate on how to take right decisions. These two films focused on issues of family planning as well as Prevention of sexually transmitted infections. On the one hand Ikechukwu Erojikwe’s *Female Condoms are Peerless* focused on family planning as well as given women the voice with regards to their sexuality rights and marital responsibility. On the other hand, Don Marceline Kahndi’s *Female Condoms are Preferable* was more holistic in bringing various issues to the fore. It is necessary to give a brief definition of what FC is. The *Program for Appropriate Technology in Health* in their factsheet states that,

> Female condoms are sheaths that are worn inside a woman’s vagina that are made of soft film or latex. They are designed to provide “dual protection” protection from pregnancy and sexually transmitted infections (STIs), including HIV. Female condoms give men and women an important option for pleasurable safe sex. Yet, the reality is that female condoms are not well known or accessible in many parts of the world. Men and women who might like to use female condoms as a safer sex option simply don’t have this choice. We hosted the “Female Condoms Are_______” film contest to help get more people aware of and excited about female condoms, as a step toward building support and greater availability for
this overlooked form of protection. (np)

Essentially, it is a very huge responsibility to leave the burden of healthcare for those in medical science alone. The world today places a huge emphasis on preventive medicine rather than curative medicine. The role of film in addressing issues as well as ability to cover a wide range of audience makes it necessary for various organizations to employ this medium. One can allude to the fact that there are so many reasons why our forefathers chose to use songs, dance, drums, and masks to educate their young, to comment on the sociopolitical conditions in their societies and to preserve their historical legends. One of the reasons might be that our ancestors realized that one of the most effective methods of education is through audio-visual aids of what is familiar. It might point out that they believed that if a person only hears he forgets but if he sees and hears he remembers. Through various alluring indigenous performances they were able to capture the imagination of the people. We can therefore state that one of the major functions of African indigenous art form is not just to entertain but to instruct. Alta Van Dyk in HIV/AIDS, Care & Counselling: A Multidisciplinary Approach notes that,

HIV/AIDS has become one of the most destructive plagues in history. It is a monster that threatens our society because it is changing the rules by which we live. But we cannot despair just because we fell defenceless against it- we have to take decisive and practical steps to defend ourselves against it, and there is no room for complacency. The statistics are frightening and time is running out (3).

The menace of HIV/AIDS is still increasing Bene Maduagu submits that “these critical public health problems are largely ignored because our society is hypocritically uncomfortable with the idea of sex by unmarried couple. Yet, good sexuality particularly condom use can give adolescents the information, skills and means to protect themselves if they should engage in sexual activity” (8).

Oga S. Abah in explaining the nature of one of his projects in Jos and Zaria states,

To give young people access to correct information about sex, relationship and reproductive health. To train adolescents in peer education and peer counselling so that they negotiate relationships and resist peer pressure that might otherwise lead them into trouble. To challenge the attitude of parents, the school authorities and educational establishments about adolescent health issues (44).

The objective of the For Tomorrow projects sets a clear precedence for action. The advocacy of getting adolescent youths and teenagers involved will help a lot in creating a generation of informed youths. Abah asserts,

Advocacy remains on a wish level. There is yet no official endorsement by either the Federal or State Ministries of Education for sex education to be taught in schools. Parents are still not sure whether the idea is between the morality of keeping young people clean and chaste on the one hand, and the reality that young boys and girls are taking actions on the basis of myths and half truths gleaned from friends and older people. There is also the belief that sex education promotes promiscuity among young people and the empirical evidence that indeed without sex education, young people are already engaged in
sexual activity given the proper information, they will make correct choices (53).

Jean Garland further states that “we must be willing to talk about these issues if we are to save the next generation…” (121). Chuks Asaya, notes that “from available data, one can conclude that on this part of the nation, much needs to be done to improve maternal Health, as well as other health issues. This ranges from awareness creation, making accessibility of health facilities possible and provision of medical equipment among other things. For a healthy mother begets a healthy child and a healthy child makes a healthy nation”. (np)

In the field we discovered various ideas while respondents have decided to use Female condom (FC) or discard it. Though our target audiences were mostly women, we allowed men to actively participate in the screening and interactive sessions. It was discovered that most participants were not aware that such a thing like a female condom existed. Most women were excited about the innovation but were sceptical about introducing it to their spouses for fear of being thought to be imbibing negative behaviours. Only an insignificant percentage agreed they will be able to use it for protection against unwanted situations. Majority of the male and female participants agreed that given the right situation and more awareness they might try the product. Still yet others gave their reasons for refusal as cultural or religious based. The intention of the researchers to engage many participants in the project was marred by the reason that most people did not want to be associated with discussing condoms or issues of their sexuality in public. This research therefore cannot said to be conclusive since the idea is to garner participant’s perception about female condom use. Since good health is imperative but knowledge is still beclouded and enshrouded by myths and assumptions the researchers believe that a lot still needs to be done and appropriate agencies should dedicate more energy and funds towards awareness and enlightenment. The huge cost of carrying a research like this with no sponsors yet makes us to agree that with more motivation and aggressive intervention more people especially women will be more aware of their sexuality rights in marriage and society.

CONCLUSION

This work has analogized the challenges of women sexuality and health in a male dominating society to the case of Prometheus against a domineering Zeus. The research while encouraging further exploration in the potentials of Health Humanities, has also proposed in an applied method how Health Humanities can become Herakles, kill the eagle and unbound Prometheus. Health Humanities as a discipline has a major role to play to break the barriers of sexuality and set women free from both mental and physical slavery in today's world.

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