

## **Sex in Nigeria Zoom Audio**

Hello, everybody, and thank you for joining me today. Today, I am joined by, oh gosh, Yeside, right? Yeside Olayinka-Agbola, who is a sexual health educator based, I'm going to redo that. Just get started off on the wrong foot.

Okay, that's fine. You can go ahead. Okay.

Yesere. Yes. Hello, everybody, and welcome.

Today, I am joined by Yeside Olayinka-Agbola, who is a sexual health educator based in Lagos, Nigeria. So welcome to the show. Please tell us a little bit more about yourself and the work that you do.

Thank you, Emily. It's great to be here. My name is Yeside Olayinka-Agbola.

I'm a sexual health educator and founder of Oloricoitus. Oloricoitus is a sexual health enterprise that focuses on sexual health and sex education. We're based in Lagos, Nigeria.

I have worked in the field of health and public health for over 10 years now, and specifically in the realm of sex and sex education. I started off my work in STI prevention, HIV prevention and awareness. I actually do that in my day job, but I also saw the need for a lot of comprehensive sexual health education in the Nigerian space, which is I grew up in Nigeria, but I also went to high school and college in the U.S. So being a culture kid and moving in 2012 really showed me that there was a need, especially even not just for teenagers and people in universities, but also for adults.

I had a lot of friends who are super, super accomplished, super, you know, high earning, highly accomplished in their fields and they are very, very unknowledgeable about their sexual health and just their sexual well-being. So that was a real push for me.

Oloricoitus then started first as an Instagram page, and now we've moved into workshops and also doing private coaching, group coaching and things like that. Awesome. Well, you are doing amazing work and I am with you.

I mean, I think the up and coming generations are going to have a little bit more information, but there's such a huge need in the adult population for comprehensive sex ed, because a lot of them didn't get it. I'm assuming especially so in more conservative areas like Nigeria. So let's talk about that a little bit.

So tell me how you would describe Nigeria's sex culture compared to other African countries. I would say that compared to other African countries, Nigeria is probably a little more open or maybe just as open as others. Africans as a whole are not very sexually, are not very sexually expressive in public.

And so there's a lot of, I mean, Nigeria is the most populous black country in the world. We are at approximately 200 million right now. We didn't get here by just, and we're, I mean, for context, we're about the size, we're about double the size of Texas.

So just for context, it's in a huge space. So just for context, it tells you that like, we didn't get here by just like being so hush hush about sex. We have a lot of sex, but we don't talk about it.

And I think you will find that in most African countries where it's something that is done in the dark, it's something that is done in the privacy of your own home. And so there are no public, there are not a lot of public spaces, which is safe spaces to really express your sexuality. That makes sense.

So I'm curious because Nigeria is kind of split down the middle in terms of being half Muslim, half Christian. Correct? Correct. How different or similar would you say the two groups are in terms of, you know, their views around sexuality? Would you say there's a strong religious influence or would you say there are more similarities as a whole throughout the country or cultural similarities, I should say? So yeah, is half Muslim and half Christian, but there are hundreds of tribes in Nigeria.

So, so a lot of times we're not, most of the outside world sees us as divided across religious lines, but it's more across ethnic lines. So I am Yoruba and in my tribe, we are one of the major, the three major tribes in Nigeria. And we are also split evenly in the Yoruba tribe, about 50% Muslim and 50% Christian.

So I'll give you context. My dad's family is Muslim and my mom's family is Christian. I am Christian, but I also grew up with a lot of Muslim influences.

But what I'll tell you is that when it comes to religion, Islam and Christianity are very similar, have very similar viewpoints when it comes to sexuality. And so you're not really going to see a split in the country when it comes to like religious views about sex, because both religions really like no sex, you know, it's a secret between husband and wife. And so you get a lot of those messages.

And so of course, someone, and they're very, and these two religions are very patriarchal in nature, either by design or by, you know, acculturation. So we find that, you know, it's a lot about, you know, women, keep yourselves pure for your husband, women, you know, maintain your sexual purity. And there's not a lot of talk to men to maintain that same level of sexual purity.

And there's a blind eye turned to men who are, you know, sexually quote unquote deviant or are sexual outside of the confines of marriage. But that is not the same for women, you know, a woman who is considered sexually free or is having sex outside of her marriage or outside a marriage is considered, you know, a prostitute or slut, you

know, they, you come up with all kinds of names and terms for her, don't have such terms for men. Yeah, that's a vocabulary doesn't even exist.

It sounds like it. Just it, exactly. It does not exist for men.

And which is, which is why, you know, I mean, in with, I love, I mean, I am a millennial, but I love the Gen Z that's behind us because they are so irreverent. And they, I just, I just love them. And they don't, they're going to call a man a prostitute if they feel like he is, you know, and some of them are even like, look, prostitutes are great.

You know, they're sex workers. We have to, you know, let us give them, they're working. And so they're, they're willing to like, say that a slut is not just a female, a slut can be a male as well.

And even own the term slut. Exactly. So, I mean, so that's what we're seeing now, at least like in the these days, especially.

What is the response been to some of the pushback from the Gen Zers that are up and coming and have a loud voice? So, the interesting, because I think, so the Gen Zs are, you know, they have a super loud voice. And then we, the millennials are somewhere in between where we're straddling the old and the new. And I think you will see this across cultures all over the world, really, because, you know, millennials, we grew up with like actual telephones that you would pick up.

And, you know, I mean, some of us even remember when we didn't have call waiting, like when I was growing up in Lagos, we initially didn't have call waiting. And I remember when call waiting was introduced and then when call ID was introduced. And then I remember when we got cell phones, you know, the Gen Zs grew up with cell phones.

So they've had access to the internet from the onset. They, the generation before. And so many of them have parents who were born in the 70s, right? And the, or maybe early 80s and late 70s and 60s.

And so they, children are so expressive, who are not afraid, you know, to not only be, but also talk about what they are, you know? And so there's always, there's this, I don't want to say clash, but I think it's at the point now where the parents are just looking and the older generation is just like, oh my God, these kids are crazy. But they almost think it's a phase, you know, that, oh, you know, they're, they're just in like a young rebellious phase and they're going to grow out of it. Yes.

Like they're going to grow out of it. I remember like when I graduated college, no, when I finished my master's and moved back to Nigeria, cause I had worked at the health department, the Florida health department in minority HIV prevention. And so when I moved back to Nigeria, I always used to have like, when I was in college, I always used to have like a bowl of condoms in my apartment.

And, you know, I was the person, like my friends would always come to, to talk about like sex and sexual health. And so when I moved back to Nigeria, I had this huge bowl of condoms. And the mother said, she almost like, she just literally like clutched her chest cause she was like, who's going to marry you? Oh my God, how can an unmarried woman be so, I was like, but mommy, this is what I was doing.

She's like, that was when you were in America, you're in Nigeria now, you know, you just cannot be talking and be acting like sex is just okay. When you're married, you can go ahead and do that, but right now? Oh my God, this is not okay. And literally that's the idea, right? Because the older generation was having sex and they were having a lot of sex, but they were not talking about it. There was no, there was no room for any type of open expression for it. So that is that, so that's the big difference.

But then we see that with the younger generation, even though they're more expressive about their sex and sexuality, we really need to help them do it in a safe way, you know, so that they're well equipped because the internet is full of information, but information, you know, so we really need more authentic, exactly. So we really need a lot of, you know, authentic voices that are credible, talking about sex and sexuality to this younger generation. So even so that their expressions can kind of be channeled in the right ways.

Right, right. So would you say the younger generations are more sexually active, like even having sex or marriage or what, what trends are you noticing? Well, there was actually a study done a few years ago about looking at like whether the, looking at like an older generation of Nigerians in Southeastern Nigeria and a newer generation of Nigerians. And they did find that, yes, because of, you know, more liberalism and also more urbanization.

So yes, a lot of more people living in urban settings that is adding to the younger generation, definitely participating in more premarital sex. And of course, the hold of religion and culture on people is not as strong as it was, especially when you don't live in a communal, a total communal setting, like in the rural areas. So a lot of young people are, are definitely engaging in more premarital sex than like the previous generations before them.

Sounds like, cause they can get away with it more easily being a little outside their, you know, smaller communities, tribes in the rural areas. Exactly. And also, yeah.

And even just the age of, and then the age of marriage has also increased then. So back in the day, maybe in the sixties and the seventies, you were having people getting married, you know, maybe at 18, 19, 20. And now you're having, you know, I see more people get married at 26 And even as far as like 30 something.

And there used to be a time when if a woman wasn't married by 25 in my mom's generation, my mom got married at 27. And that was a big do because her friends were

in a rush to be married before 25. And now in our generation, it was, you know, to be married before 30, but then there are a lot of women who are over 30 and not married. And, you know, like they're accomplished and they're telling you, look, I'm not rushing to get married just to get married. It's either going to be done right. Or I'm not going to do it at all.

So I think you can't, you, you can't really say that someone who's, you know, 30 and not married is, you know, you're going to, it's going to be different from an 18 year old. Who's not married, you know, not engaging in premarital sex, the older you are before you get married, the more likely you are to engage in premarital sex. Right.

Right. It gets to a point where it's hard to wait much longer. Yeah.

And I think I'm saying pre sex, what is a marriage? Yeah. And I think a lot of us are starting to realize, I mean, cause growing up we had aunties and, you know, we knew people who never got married and it was always a thing, but now a lot of women are choosing not to get married. And that's, you know, almost like a different it's a different conversation.

So it's not even premarital sex because there's not going to be a marriage. Yeah. So how would you describe the nature of relationships in Nigeria? What trends are you noticing? Would you say that within a couple, there is sexual freedom or, you know, tell me a little bit about the relationship dynamics that you're observing there.

So I think that might be, it might be hard to make a general or a generalization just because there is a lot of diversity in how relationships do. If you look across like social strata, hold on, let me stop you just for a second. I'm going to try to adjust my internet settings to see if I can't get a little bit of a better connection.

And then we'll come back and answer that question from the top. Hold on just one second. Let me move something.

That's fine. Okay. Okay.

Let's see if that helps a little bit. So yeah, go ahead and you can just answer that question from the beginning. Could you repeat the question? Yeah.

Okay. Yes. So my next question was within a relationship, what, what would you say are the, what was, how would you describe the dynamics within the couple? Would you say that people feel sexually free and open once they are married or generally? Cause I know you said at the interviews that people are obviously having a lot of sex.

They're just not talking about it that much in public. So within a couple, is there sexual freedom? Are there, you know, do people seem to be able to communicate their likes and dislikes preferences, that sort of thing? Or do you find that overall there is still some

gender gender inequality in terms of women feeling more inhibited? What do you notice? I think across the board we can say that women are still more inhibited when it comes to, you know, sexual freedom. Of course we cannot generalize like across the entire country because, you know, there will be differences in terms, especially when you think about it broken down into like maybe social strata or even like economic strata, because you will find that some women are able to fully express themselves, you know, and speak about their sexual wants, their sexual desires.

And that usually comes from a place of first of all, knowing what you want. However, we find, excuse me, that there are a lot of women who, like I said, they might be accomplished in a lot of other areas, but when it comes to their sexual relationship, they find it hard to communicate. And that's really because of socialization that, you know, sex is not really something you talk about.

Sex is something, you know, if you grew up in a Christian or Muslim home where you were, as a woman, you were told to, you know, save yourself for marriage, you generally would have avoided being sexual until you were married or you were, you know, old enough to engage in sex. And because of that, even we find that women who are engaging in sex outside of marriage or sex before marriage are doing it, yes, they're going into it for their sexual pleasure. But at the same time, there's this innate shyness to talk about, you know, what they would like, because some of them don't even really know what they like.

I think across the world, we'll see that black women have been socialized to be objects of black men's desire. And so a lot of it is about pleasing the man. A lot of it is about, you know, what can I do to be a sexually adventurous such that he will stay with me and not go to another woman.

That is very different from what can I do to be sexually adventurous so that I will enjoy the sex that I'm having. And so that is part of what, even with Oloricoitus that, the narrative that I'm trying to say. Make it, you know, pleasurable for not just him, but especially for you.

Right. Like what are you getting out of the sexual experience as opposed to what are you getting in the sexual experience? Now, tell us a little bit about Kayanmata, because that came up as I was preparing. Yes.

Great. Yes. I was expecting this.

And, you know, I didn't want to run too long when I started talking about, you know, women's sexual pleasure, because when I talked about women wanting to know and get things that will keep him in and keep him from going to other women, Kayanmata is a big part of that. So traditionally, Kayanmata is a house of words for women's things. So it originates from like the northern part of Nigeria and really across the house of speaking

part of-

So in Nigeria, Africa as well, and what it is, is different types of herbs and spices that are known to be aphrodisiacs. They have been blended. These are things that women from centuries and centuries past have used as like aphrodisiacs and much more just to make the sexual experience more pleasurable.

In the past 10 years, there has been a boom in Kayanmata. Kayanmata was mostly used by women in northern Nigeria. So a lot of women, I'm from the south, a lot of women and people in the south didn't really know what it was.

But of course, you know, with the internet and just more interface, we have now discovered what Kayanmata is. And so we have a lot of women who are now running to get these Kayanmata, believing, because now it's now not just marketed as something that you make, you know, for you come with your love. Also now marketed with this bit of, oh, he's never going to leave you, you know, make your, make your, you know, there's this whole, make your pussy so wet that it's going to, you know, he'll never go anywhere else.

You know, you have different ones that say things like, oh, once he has sex with you, you know, his, his penis is forever joined to you. And then he's not going to want to be with anybody else and all of this kind of things. And what I've always said about Kayanmata is, look, this is something that has been used for centuries and centuries.

You know, there is a lot of study on the role of aphrodisiacs and how effective they can be, you know, to enhance in sexual pleasure. However, it's important that you're using it for the right reasons. If you are using it because you want to keep a man because you don't want him to go out, you know, to be with someone else and you're not doing it because, oh, I want to enjoy the sex that we're having together.

You know, I want it to be more pleasure for us. It's never going to be enough. I've had clients who've come to me for, you know, when they come for coaching sessions and things, I had a client who once said she was so addicted.

And I guess I'll put the word addicted in quotes. She was so addicted to Kayanmata that she couldn't have spontaneous sex with her husband because some of these things are like, oh, put this in your, you know, drink this 30 minutes before you have sex, you know, apply this a few minutes before you have sex. So she could never have spontaneous sex.

She couldn't just be sitting on the couch and her husband approaches her. And then it's like, they're going to have sex. She starts freaking out because, oh my God, I haven't, I haven't used it.

It's not going to be good, but you have to see it as an add-on and not as the only way. And so, I mean, a lot of the marketing obviously is done because people want to make

money. And so you have to be a really smart and informed consumer for some of these things.

So that's. Now I know people just because I know it's going to pop up in the questions. Is there anywhere here in the U.S. that people can find some of these herbal blends? Um, I don't know for sure.

I do know that some of a lot of the Kayanmata sellers are, they ship across the world. Okay. Um, so I'm sure if they did, I can't say, I can't really give you a name right now, but I'm sure if they did like a Google search and I think, you know, do your research, obviously someone who has, um, a bit more following and, you know, if you're seeing certain names pop up, there are some brands that are more known than others and with all things, right.

Use it with caution. So yeah. Yeah.

I love to hear that you are shifting the focus, that this is something that you, you know, are welcome to take, but (a) don't become dependent on it and (b) make sure that at least part of the reason you're taking it is to enhance the pleasure for yourself, not just to keep your partner. I think that's so important. Um, so tell me a little bit about, um, let's see how we talked about, you know, the influence of the internet and the accessibility there.

How would you say pornography use is in Nigeria? And what changes have you noticed because of that? Well, that's, that's a really good question. Um, I remember like when we were growing up pornography, they used to call pornography used to be called "blue films". And I don't, I'm not really even sure about the origin of why.

And I remember like, I had never seen like a pornographical movie before, but I assumed like it was like shaded and blue. Like when you, you know, like that was my assumption. And so imagine my shock the first time I saw like porn and there was no blue.

There was no blue huge film. Um, so there, there have been, um, there's been pornography in Nigeria, at least for as far back as I can remember, either coming from the West and some of it even coming from like Bollywood from India. We didn't have like homegrown made-in-Nigeria pornography.

Like I mean Nollywood is the Nigerian version of Hollywood. It's third in the world after you know Bollywood and Hollywood but porn wasn't something that was really made in Nigeria. In the last couple of years I have heard that you know that people are starting to make Nigerian pornographic movies.

I haven't seen one personally but I do know that like the influence of porn cannot be understated because there is a whole generation of men who grew up watching porn in one form or the other. A lot of them even used it as education and so a lot of things



started shifting. I think before the 80s and even the 90s there wasn't a lot of talk on like say oral sex but with you know the more people watch porn the more it started to come to you know like mainstream culture.

It used to be something that was kind of like outside of mainstream culture and like you know oral sex became part of mainstream culture and now even anal sex is becoming a conversation that couples are having and I think a lot of that can be said from watching porn you know and now another thing that's been that's coming up a lot that I see with like a lot of my clients who come for you know personal coaching is squirting you know and this is interesting because there are African cultures where like in Rwanda where squirting has is like big and you know this is helping of making a woman squirt you know. Konyaza really literally means to bring water but in the Nigerian context it's not really something that we have we have really explored except recently you know and that is also coming from I think it's also an influence in that old squirting so men are squirting what can I do to make her squirt? Women are coming and asking oh, Oloricoitus we want to find out how can we squirt you know I have sex it's good I'm having an orgasm but I'm not squirting does that mean that my orgasm is not good enough and you know things like that and I think a lot of that is coming from porn and of course there's a lot of pressure that watching porn brings even to men and women because people forget that porn is extremely stylized you know cut and paste directed yeah highlight reel of what sex should be and so people come you know men start to have all kinds of they feel some type of way about their bodies because they don't have 11-inch penises and women are looking at these women in the you know in this films and movies and wondering you know why aren't their breasts you know standing upright and why is there some eyes like the color of their vaginas I've had women you know come to me just because it's like why is my labia so dark like the woman even the black woman I see in you know the porn movies their labia is so nice and it's like the same color as the rest of their body but mine is so dark like I hate it why is it you know so there's a lot of that which is why like I caution a lot about watching porn just because you have to be really careful in the kind of images that you ingest because a lot of that then you know gets portrayed in other ways and can really affect how you know your self-esteem and just how you feel about your body and your sexual prowess as well yeah I think I mean we see that here too in the US as you know that there's so much body dysmorphia that has developed because of people wanting to get like labiaplasties and vaginal rejuvenation and all of that exactly yeah yeah how would you say Nigeria is in terms of being accepting of LGBTQ? What is the dialogue over there these days around that population so um in a couple of years ago I can't I don't want to quote the year but I know it was sometime around 2014/2015 the there was a law that was signed it was called like the same-sex marriage prohibition act okay and that literally criminalized same-sex marriages and actually like created I believe for um it's like 14 years I think for people who are convicted of you know engaging in same-sex activities now that was a really crazy time because prior to this we've had in Nigeria like there are people who you

know age in stations there were people and erred intersex and there wasn't an analyzation of it you know culture in some of the cultures they were more acceptable than others I think a lot of people just kind of ignored or acted like it didn't exist except maybe it was maybe like a family member of course there you know or a lot of people just kind of acted like it didn't really exist they have been cases exactly and even you know but there are some cultures I think in the Igbo culture of southeastern Nigeria where women could marry another woman maybe like a woman's husband died and she then decided to take a wife who would then marry a man who would bear children who would then those children would belong to the woman who married that woman it's I mean it's I don't want to oversimplify there's a lot more to do with that but what I'm trying to say is that prior to colonization a lot more a lot more diversity and a lot more acceptance of there wasn't just a heteronormative way of human marriage and relations. When the British came along with colonialism and religion they brought Christianity and you know the Arabs brought Islam there was now especially with Christianity there was a lot of you know backlash on anything that wasn't heteronormative and that I think has really put a lot of influence even post-colonial influence I mean because Nigeria gained independence in 1960 so we're talking you know 61 years but that influence is still really observed in how in a lot of our laws and a lot of you know the attitude so there is now like this attitude of of criminalization patients but it has now become even more conservative to the extent that it's criminalized yes but the funny thing is even though it's criminalized I think what that did was it created like before I think before that law and before a lot of that you didn't have like you know like LGBTQ like interest groups or you know like support groups and things like that but what that has done now is there's now a lot of that you know there's a lot more empathy people are now actively trying to say okay you know what they criminalize it why and people are now trying to you know doing more research understanding more about like what it means to be LGBTQ and why that is and of course you know there's still a big religious pushback but you're seeing especially in people who are more exposed there's a lot more acceptance and a lot more and just finding out and so even though the law is there it's kind of to me I feel like it has backfired yeah now as is often the case right exactly so it's kind of like what they what they wanted to not happen is what is actually now happening because you haven't given I was growing up I didn't know a single person who was out okay you know but now I, I know lots you know and there are even people in the public eye who are out but of course not out you know you still have to straddle that like okay I don't want to go to jail for right 14 years of course there is still a good portion of society that is very discriminatory that's very um that thinks of course especially from a religious standpoint I think you know that you know there's something you know inherently wrong with it some people think it's like a demonic possession and so there's this whole you know trying to I think things like in the U.S. where they have conversion camps things of that nature so there is so it's not like I mean there's still a big push and pull it's not like in the U.S. where you know there's a big big push for LGBTQ rights but it's definitely like coming up in the underground yeah sounds like there's no space for a dialogue and

groups are coming together so it'll be interesting what happens what influence that has in the coming years just one more question topic I guess and we'll wrap up and that is around gender equality so you know I think globally there have been a lot of feminist movements and I'm curious what you guys have seen in Nigeria because as I was preparing for this I read one kind of alarming statistic which was that 35% of women as compared to 25% of men believe that wife beating is justified for things like if she burns the food or argues with him or goes out without telling him, neglects the children, refuses sex like tell me a little bit about what you're seeing in terms of women's rights and gender equality and yes that statistic is unfortunately probably really close to being correct we see a lot of I feel that I have I have said this that some of the biggest holders of patriarchy a woman and this is I mean I, I definitely would like to study why this is I cannot really I don't know about in other cultures but I find a lot in Nigeria that some of the biggest staunchest supporters of you know these patriarchal ideals that holds that women are women especially women of an older generation. You know and what is so special about your generation that you cannot go through this? You know we went through this and survived and even thrived and you you see and hear a lot of women and before you we used to think oh this was something that happened mostly to rural women you know maybe women who weren't economically independent but there are a lot of lot more Nigerian women who are economically independent in fact there are a lot of Nigerian women who are breadwinners but there's still that patriarchal thing where a woman is the you know is the main financial provider in her family but she doesn't say. She cannot own that in public or almost even in private because she doesn't want to emasculate her man and so she takes on this subservient role and the wife as being private and takes even an extra submissive roles just so that the man doesn't feel that she is lording her financial power over him. Almost like to compensate for-

Yes. Exactly. Literally just compensating for it and we are stuck I mean if you go on Twitter you're you're gonna be it's almost the opposite because yes they're really terrible if you go on Twitter, there is a big feminist movement and there is just generally in Nigeria pushing back on all those patriarchal you know ideals or they're not even ideals their ideas really and last year there was a group that started it's called the Feminist Coalition and they are a couple of women who came together to just start to push you know feminist well let me just put like feminist agenda but you know when people talk about agenda they talk about it in an almost in a derogatory manner thinking that you know women you know like in Nigeria when you talk about feminism a lot of people you have a lot of women say I am NOT a feminist and they say that because they believe that the idea of feminism is women over men right and they have to explain to them yes exactly and then it's like no we're saying that women have the same rights as men and that is about equality equality not about you know we're not looking for matriarchy we're looking for equality and a lot of people are I think a lot more people are starting to realize that I mean the feminist coalition that group I mentioned earlier was responsible for for really funding and support we had the movement we had a nationwide protest

against police brutality and especially like a police unit called SARS which has been known for just being really brutal just especially against young people across the country and the feminist coalition you know was able to crowdfund and also disburse like funds and help support people like there were protests all over the country people were getting you know people were getting arrested they had lawyers they could get lawyers, bails all kinds of things and people really saw that oh wow look at what a community of women could come together to do and so but even with that right and even with I mean we have feminist writers like you know Chimamanda Ngozi Adichie and Ijeoma Benyo and so many other you know feminists who are you know really speaking out about you know what it means to be a woman and equality of we still have a lot of sometimes it's even from the most unlikely sources yeah and I think it's not something that is gonna happen you know they say a journey of a thousand miles begins with one step so it's not something that's gonna happen overnight I think even just across the world even in the US you see that like there is a lot of pushback against feminism.

I mean we thought Hillary Clinton was gonna be president for God's sake and look what we got. I, you know, I remember like voting like I was in Nigeria and I sent my my absentee ballot in and I made everyone vote for Hillary and I was so depressed like weeks yes, 'cause I was so sure right but then he just told you that even even America was not ready mm-hmm and I told you that even America wasn't ready for a female president and that tells you know it just speaks a lot about the state of the world where it almost sometimes the more steps we were the more we go back yeah so yeah well I could sit and talk to you for hours I think I I have like a list of all these questions here and I feel like I barely made a dent but I think really, really a bunch of topics and I just want to thank you for joining me tell people where they can find you if they want more information thank you Emily you can find me on, on Instagram, on Twitter and Facebook @OloriCoitus that's O-L-O-R-I-C-O-I-T-U-S I also have a podcast that just launched this month it's The Olori Coitus podcast so you can also find me on across all podcasts features like Spotify, Google podcasts we're coming to Apple in a couple of weeks but we're going to be on there as well so yes sounds like you kind of split your time between Nigeria and the US is that right yes I do things in Nigeria but I also have some other things I do in the US as well so we my family and I do split our time between Nigeria and the US but we're mostly in Nigeria okay well one of these days I hope to meet you in person- Same here.

I really enjoyed our conversation so thanks again and you guys know where to find her if you'd like more information. Thank you for tuning in today and I will see you next time.

Thank you, Emily.