

Pornification of Women in Media: Analysing Selected Instagram Videos of Sugar Beast

By

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Abstract

The pervasive visual culture of social media platforms, particularly Instagram, presents a significant yet underexplored landscape for the study of female representation. While previous scholarship has examined various aspects of online sexualisation and objectification, the specific mechanisms, and manifestations of pornification, which is, the increasing integration and normalisation of pornographic aesthetics and practices within mainstream culture, remain under-analysed, especially concerning individual influencer content. The study addresses this knowledge gap by examining the phenomenon of pornification as it manifests in selected Instagram videos posted by the online personality Sugar Beast. Drawing upon the theoretical framework of Pornification as conceptualised by Paasonen et al. (2007), which posits the blurring of boundaries between mainstream and pornographic representations, this research employs content analysis as its primary methodological approach. Selected Instagram videos featuring Sugar Beast are systematically analysed for visual cues, performative elements, and textual accompaniments that align with the characteristics of pornographic aesthetics, including hypersexualisation, emphasis on explicit or suggestive body display, performative sexual availability, and the potential for commodification of the self as sexualised content. Findings suggest the presence of discernible elements of pornification within the selected Instagram videos of Sugar Beast. The analysis reveals, female body objectification through scanty clothing, commodification of sexuality, and narratives positioning women as obstacles to male productivity, thereby contributing to the normalisation of pornification within the social media sphere. This study is a contribution to understanding the evolving landscape of online female representation and the insidious ways in which pornographic norms are increasingly integrated into digital content.

Key words: Pornification, Women, Instagram, Videos, Sugar Beast.

Introduction

The Internet has revolutionised the production, distribution, and consumption of pornography by providing anonymous access to pornographic content. Online

platforms now host live performances, pornographic images, and narratives that were once confined and restricted. Pornography has played a pivotal role in driving media technological innovations, which have been crucial for the industry's growth. The industry has diversified from traditional print and film to include video cable television and online platforms. Furthermore, there is a symbiotic relationship between pornography and mainstream media. When mainstream media covers pornography, it adopts the provocative appeal and edgy vibe associated with it, while at the same time lending legitimacy to the subject by treating it as a topic worthy of discussion, much like any other. Pornification encompasses the commodification of sexuality, where sex is utilised to market a wide range of products, both tangible and intangible. By making sex more public, pornography challenges societal tendencies to suppress or stigmatise sexualities, particularly those of women

Social media platforms have profoundly impacted the daily routines of numerous people all over the world, affecting them in multiple ways. For many, especially younger users, these platforms serve as a dynamic stage for self-expression and personal branding. On the flip side, they offer an easy and informal way to peek into everyday lives of friends, celebrities, and influencers. As a result, social media has become a focal point of research, particularly regarding its connections to users' well-being, self-objectification, and various other psychological factors. Social media platforms have evolved into indispensable tools for communication, networking, and content sharing, with over five billion users worldwide as of 2024, accounting for more than 62% of the global population (Paljug, 2025). These platforms, including Facebook, YouTube, WhatsApp, Instagram, and TikTok, have become integral to daily life, facilitating social interactions, information dissemination, and community building.

According to Walsh (2024), Instagram, launched in 2010 by Kevin Systrom and Mike Krieger, has emerged as a leading visual-centric platform, boasting two billion monthly active users. Initially focused on photo sharing, Instagram has expanded its features to include ephemeral stories, vertical-video reels, and shoppable posts, making it a vibrant space for personal expression, influencer marketing, and e-commerce. Instagram's popularity, particularly among younger demographics, has positioned it as a critical platform for both personal and professional engagement, with over 68% of its users under the age of 35. The history of Instagram reflects broader trends in social media evolution, from early social networking sites like Friendster and MySpace to the current diverse landscape of platforms catering to different user needs and preferences. As a key player in this landscape, Instagram continues to influence how individuals present themselves, interact with others, and consume information, making it a significant area of study for its impact on culture, psychology, and marketing strategies (WixEncyclopedia).

Pornification, is a term defined by Harcup (2014), as the process whereby increasingly

sexualised and semi-naked images of women become the norm in mainstream media, arguably desensitising people to their pornographic nature. Smith (2010) claims that it is difficult to trace the origins of the term “pornographication,” but McNair's work in *Mediated Sex* (1996) is often cited as the first in-depth academic study of the use of pornographic imagery and references in mainstream popular culture.

Tyler and Quek (2016) affirm that, the term pornography is often referred to as pornographication, pornification, or porn-chic. According to them, the word pornification has become the most used term to describe the mainstreaming of pornography and the shift of pornographic imagery into a greater variety of cultural forms. This is what McNair (1996) defined as the incorporation of pornographic imagery and iconography into a variety of popular culture forms, such as advertising, popular fiction, and cinema. McNair argues that the use of pornographic references and imagery has been documented in areas as diverse as popular music, higher education, clothing and fashion, beauty practices, high art, sport, and technology, and its frequency has been normalised. The normalisation of pornified imagery can be seen most obviously in magazines and newspapers but, according to critics, its impact is felt on media and culture much more widely.

Instagram, a platform mainly characterised by visual stimuli (Plieger, et al. 2021), provides a potent environment for the normalisation of pornification. In the words of Doring, et al (2024), the digital age has ushered in a significant surge in both the amount and the range of sexually explicit media being created and shared across personal, public, and commercial spheres. This rise, coupled with the increasing acceptance of pornography, the heightened sexualisation of media in general, and the public discussions surrounding these shifts, strongly suggests a prevailing trend towards what's being called pornification. This phenomenon helps explain why social media content creators like Sugar Beast can easily produce and disseminate the pornification of women in their Instagram videos.

Theoretical Framework

This study leverages on the concept of pornification as conceived by Paasonen et al. (2007). Initially, the terms pornification and “pornophication” were used predominantly in literature dealing specifically with Scandinavia. Pornification, for example, is used throughout the widely cited collection *Pornification: Sex and Sexuality in Media Culture*, edited by three Scandinavian researchers Susanna Paasonen, Kaarina Nikunen and Laura Saarenmaa in 2007. They opine that pornification operates at three levels. The first is about media technology moving forward and the porn industry getting bigger. The second is about how the rules around media have changed, letting pornographic images pop up in public. And the third, which they called 'porno-chic,' is basically when culture gets more and more sexualised. (Paasonen, et al., 2007, p. 8).

Paasonen, Nikunen, and Saarenmaa (2007) conceptualise "pornification" as a significant cultural phenomenon in which pornographic styles, aesthetics, and values become increasingly visible and normalised within mainstream media and everyday life. Their analysis identifies several key features and tenets that define this process such as:

1. **Blurring of Cultural Boundaries:** Pornographic aesthetics and references permeate popular culture, making it difficult to separate mainstream from marginal content. Pornification involves the erosion of clear distinctions between what is considered acceptable and obscene.
2. **Mainstreaming of Pornographic Styles:** Elements traditionally associated with pornography such as, hypersexualised imagery, gestures, and fashion, are adopted in advertising, music videos, celebrity culture, and self-representation on social media. This mainstreaming is sometimes referred to as "porn-chic".
3. **Commodification of Sexuality:** Sexualised images and performances become commodities, bought, sold, and circulated within consumer culture. Pornification thus reflects and reinforces the commodification of desire and the body.
4. **Technological Mediation and Ubiquity:** Digital technology and media have facilitated the rapid dissemination and accessibility of pornographic content, making such imagery omnipresent in everyday life. This digital shift amplifies the reach and impact of pornification.
5. **Normalisation of Pornographic Imagery:** Pornographic aesthetics are no longer confined to adult entertainment but are normalised in mainstream media, advertising, and public discourse. This normalisation influences social attitudes toward sex, bodies, and gender roles.
6. **Transformation of Self-Representation:** Individuals increasingly adopt pornographic styles and poses in their self-representation, especially on social media platforms. This reflects a shift in how people perform and display sexuality in public and private spheres.
7. **Shifting Moral and Social Attitudes:** The process of pornification is accompanied by changing cultural attitudes toward sexuality, with increased openness and visibility. However, this also prompts debates around morality, gender politics, and the potential consequences for children and young people.

The concept of pornification as observed in its features above, suggests that pornification has become normalised into mainstream media through digital technology, to the extent that women no longer avoid or repel it; instead, they often

incorporate its aesthetics into their daily lives to project themselves as strong, sexual, relevant, and independent.

Analysing Selected Instagram Videos of Sugar Beast

Sugar Paul Ade, popularly known as Sugar Beast, is a prominent social media influencer, Nigerian-Ghanaian entertainer, music artist, content creator, hype man, comedian, and events anchor. His Instagram handle is @sugar_beasts, and as of the time of this study, he has amassed a following of 384,000 users. Sugar Beast is particularly renowned for his weekly video series, specifically his *Monday Motivational Videos*, which have garnered significant attention and engagement.

In his Monday videos, Sugar Beast employs a unique narrative style to encourage his audience to pursue their goals and go in search of their daily bread. These videos often feature women depicted as distractions attempting to deter him from achieving success. The women in these videos are characterised by their exaggerated physical attributes, such as large buttocks and full breasts, which are emphasised as their primary qualities. Sugar Beast portrays these women as obstacles to productivity and frames their allure as something to be resisted in the pursuit of personal and professional success.

However, in stark contrast to the motivational tone of his Monday videos, Sugar Beast's Friday content adopts a different perspective. In these videos, he is frequently shown in clubhouses or party settings surrounded by women who are portrayed as eager and willing participants in leisure activities. The Friday videos convey the notion that women are objects of enjoyment and pleasure, existing primarily for male gratification during weekends. The women featured in these videos are depicted as lacking agency, frivolous with money, disorganised, and focused solely on entertaining men rather than pursuing their own ambitions.

Picture 1: Shot A taken from Monday Morning Motivation video while shot B is from Friday videos.

Source: Instagram page of @sugar_beasts



Sugar Beast enhances the entertainment value of his content by incorporating dialogue, drama, music, instrumentals, and dance into his videos. This artistic approach contributes to the appeal of his posts while reinforcing the themes presented in his narratives. His contrasting portrayals of women, first as distractions to be ignored during workdays and later as sources of pleasure during leisure time, reflect a recurring motif in his content that raises questions about gender representation and societal perceptions of women in digital media spaces.

Pornification of Women in the Instagram Videos of Sugar Beast

The Instagram videos of Sugar Beast exemplify the phenomenon of pornification, which refers to the absorption of sexualised imagery and behaviors from the sex industry into mainstream culture. Through his content, Sugar Beast normalises the portrayal of women as sexual objects whose primary value lies in their physical attributes, specifically large buttocks and full breasts, and their willingness to offer themselves to men. This normalisation aligns with broader patterns observed in media and digital platforms, where hypersexualised representations of women are commodified for entertainment and audience engagement Doring, et al (2024). In Sugar Beast's videos, women are consistently depicted as lacking agency and existing primarily for male pleasure. His Monday motivational videos present women as distractions to success, reducing them to their physical allure and framing their presence as a hindrance to productivity. On the contrary, his Friday videos portray women as willing and eager participants in leisure activities, reinforcing the notion that they exist solely for male enjoyment during weekends. This binary representation perpetuates restrictive gender stereotypes that align with patriarchal ideals, portraying women as either obstacles or objects of pleasure. Both portrayals appear seemingly negative and pose as abuse of the female body. The normalisation of such portrayals contributes to the broader cultural trend of pornification, which has been linked to detrimental societal effects. Research indicates that exposure to sexualised representations reinforces gender stereotypes, fosters sexism, and diminishes women's perceived agency (Tchounwou, 2022). Furthermore, these portrayals can influence audience perceptions by embedding cultural scripts that equate women's worth with their physical appearance and sexual availability. This dynamic is particularly concerning in digital spaces like Instagram, where visual content is central to engagement and where such representations can shape societal attitudes toward gender roles. Sugar Beast's use of music, dance, and humour enhances the entertainment value of his videos while masking the problematic implications of his narratives. By making hypersexualised depictions appear normalised and even celebratory within his content, he contributes to a cultural environment where the objectification of women is trivialised and accepted as part of mainstream entertainment. Such portrayals not only perpetuate harmful stereotypes but also undermine efforts toward gender equity by reinforcing outdated notions about women's roles in society (Rome and Lambert, 2020).

Global Media and Non-Western Representations of Women

To deepen the critique of how global media consumption shapes and distorts non-Western representations of women, particularly in the context of the Nigerian-Ghanaian influencer, Sugar Beast, feminist, and postcolonial frameworks reveal systemic power imbalances and cultural erasure. The analysis below highlights some resultant effects of non-Western representations of women in global media landscapes:

- i. **Intersectional Oppression and Media Representation:** Global media often reduces non-Western women to monolithic, hypersexualised, stereotypes, thereby erasing the complexity of their identities shaped by race, class, and postcolonial history (Strazzeri, 2024). Feminist theorists argue that such representations reflect structural inequalities in media production, where Western-dominated platforms prioritise narratives that align with neo-liberal, consumer values ([Stanford Encyclopedia of Philosophy](#), 2014). For example, Sugar Beast's content may be pressured to conform to Eurocentric beauty standards or hypersexualised aesthetics to gain visibility, reinforcing what Paasonen et al. (2007) term the mainstreaming of pornographic styles.
- ii. **Transnational Feminist Solidarity Against Global Sisterhood Concept:** Unlike second-wave feminism's concept of global sisterhood, which universalised women's experiences, transnational feminism emphasises solidarity based on shared political goals rather than identity (Stanford University, 2015). This backdrop critiques how Sugar Beast's portrayal of women might be co-opted by Western feminist discourses that ignore the cultural contexts of the African woman. For example, campaigns celebrating her as a "strong African woman" risk trivialising her struggles or separating them from Africa's colonial histories.
- iii. **Postcolonial Legacies in Media:** Postcolonial theorists argue that global media perpetuates Eurocentric hierarchies by framing non-Western women as "Other." Sugar Beast's identity as a Nigerian-Ghanaian influencer exists within a media landscape still shaped by colonial binaries such as modern vs. traditional. For example, Western media might highlight the authenticity of African women while marginalising critiques of neocolonial economic policies affecting them (Hamill, 2023).
- iv. **Double Oppression and Cultural Erasure:** Postcolonial feminism according to the [Stanford Encyclopedia of Philosophy](#), 2014, highlights the dual marginalisation of non-Western women: as subjects of both patriarchal and colonial systems. When global media platforms appropriate Sugar Beast's content without contextualising his critiques of local gender norms, they

risk silencing the intersectionality of African women's activism and identity.

- v. **Hybrid Identities and Decolonial Aesthetics:** Sugar Beast's navigation of his Nigerian-Ghanaian identity in a globalised digital economy reflects cultural hybridity, which according to Strazzeri (2024), is a postcolonial strategy to resist monolithic categorisation. By merging pidgin English, Afrobeat music, and critiques of Western consumerism, Sugar Beast propels media distortions while asserting decolonial aesthetics. This hybridity may commodify his content as ethnic flair rather than engage with its political undertones.

Elements of Pornification in Instagram Videos of Sugar Beast

Paasonen et al. (2007) and Attwood (2011), examine the cultural shifts that have led to the integration of explicit sexual imagery and themes into everyday life, often blurring boundaries between pornography and other forms of media. This process, termed pornification, reflects broader societal changes in attitudes toward sexuality, gender, and identity.

The following elements of pornification are prominent in the video contents of Sugar Beast on Instagram:

Mainstreaming of Pornographic Imagery: Pornification, according to Attwood (2011), entails the incorporation of pornographic styles and content into non-pornographic cultural and artistic forms such as advertising, music videos, fashion, art, and film. This includes the normalisation of explicit imagery and the adoption of porno-chic aesthetics in mainstream media. A consistent element of Sugar Beast's video content is the integration and normalisation of pornographic aesthetics. Typically, the women in his videos are minimally clad. Their postures, movements, and gestures are often seductive, directed towards Sugar Beast, as if his recognition, acknowledgment, and attention are their primary objectives. This pattern exemplifies the normalisation of pornography, particularly evident in the frequent framing of the women's breasts and buttocks as central visual elements. Sugar Beast's persona as a multifaceted "Entertainer" encompassing comedy, dance, and motivational speaking, exists within a digital ecosystem where sexualised content garners disproportionate engagement (Choi, 2017). Although his videos avoid explicit pornography, the performative elements such as exaggerated dance moves, suggestive body language, and humour rooted in gendered stereotypes, align with the porno-chic aesthetic that dominates social media platforms. His videos often subtly reinforce the idea that women's value lies in their ability to entertain through sexual appeal, a hallmark of self-sexualisation.



Picture 2: Shots showing scantily dressed women patronising Sugar Beasts.

Source: Instagram page of @sugar_beasts

The commodification of sexuality: This refers to the process of using sex and sexualised imagery to enhance the appeal and marketability of products, services, or brands. Attwood (2011) expresses that, the phenomenon known as commodification, transforms sex into a commodity that is traded and leveraged in the marketplace, becoming a central element of consumer culture. The monetisation strategies of digital platforms heavily influence content creation. Sugar Beast's reliance on platforms like Instagram, which prioritises click-through rates and ad revenue, creates pressure to conform to hyper-engaged, visually stimulating content (Choi, 2017). This economic reality dovetails with the broader capitalist exploitation of sexuality, where “sex sells” is a proven marketing tactic. Even motivational content is filtered through a lens of performative virility or sensuality to maximise reach.

Furthermore, the globalised nature of digital media amplifies the sex sells dynamics. As Nigerian entertainment intersects with Westernised beauty standards, creators like Sugar Beast navigate a dual pressure; appealing to local audiences while adhering to global trends that prioritise hypersexualised aesthetics, which often results in the erasure of nuanced gender representations, further enforcing pornification. Sugar Beast uses female bodies to sell his brand and gain followership. He attracts followers and ambassadorial deals, through consistent display of female bodies in his videos. The influx of clicks on his Instagram page culminates into funds for him because of the monetisation policy attached to social media platforms. In other words, Sugar Beast makes money by pornifying women in his videos.

Sexualisation of Culture: When culture is sexualised, it often results in the hypersexualisation of women and girls, where their representation is shaped by ideals derived from pornography (Attwood, 2011). This is another level of commodification which turns women's bodies into objects for consumption in global markets,

reinforcing patriarchal gender norms. In the video contents of Sugar Beast, the bodies of women are objects of bargain.



Picture 3: Shots showing sexualisation of the female body through the male gaze.

Source: Instagram page of @sugar_beasts

The female body is highly consumed, gazed at, and objectified. The videos present the female body as an item that is useless from Mondays to Thursdays, and becomes useful every weekend, beginning from Fridays. On a general note, sexualisation of culture thrives on the objectification of women's bodies as consumable products (Fredrickson & Roberts, 1997). In Sugar Beast's content, this manifests through recurring themes where women are depicted as accessories to male pleasure reliant solely on sexual innuendo. For example, his collaborations with women often frame their movements through a lens of male gratification, reducing their agency to their physical appeal. Such portrayals mirror the image-based sexuality critiqued in academic literature, where individuals perform sexuality for external validation rather than authentic expression (Choi, 2017). This dynamic reinforces the patriarchal notion that women's primary value lies in their sexual desirability. Through the normalisation of these tropes, Sugar Beast's videos inadvertently perpetuate the same power imbalances seen in pornographic media, where women are positioned as passive objects rather than active participants and empowered entities.

Female body objectification: This is another element of pornification which according to Fredrickson and Roberts (1997), refers to the reduction of women to their physical attributes or sexual functionality, disregarding their individuality, personality, and dignity. When integrated into pornification, it becomes a pervasive societal issue with far-reaching consequences. Pornification plays a significant role in the sexual objectification of women. Women in the video content of Sugar Beast are often

portrayed as mere objects for male pleasure, defined by their ability to satisfy sexual desires rather than as complex individuals. His Friday videos exemplify this ideology. In some of his videos, women are made to crowd around him, each of them struggling to be seen and noticed by him. This reinforces the idea that the value of the female body lies solely in their physical appearance and sexual utility. It also perpetuates the notion that women exist primarily for sexual consumption, gratification, and objectification.

Findings

This study identifies the impact of pornification in Sugar Beast's Instagram videos on viewers, examining how these visual narratives influence perceptions of women and their sexuality. The analysis focuses on the ways in which Sugar Beast's content, characterised by its blend of provocative imagery and playful engagement, reflects broader trends in the pornification of women. Findings suggest that viewers, especially male, of Sugar Beast's content exhibit a range of responses, from admiration and sexual interest to critical reflections on the objectification of women. The study also reveals that while some viewers perceive the content as empowering or entertaining, others, especially women, express concerns about its potential to reinforce harmful stereotypes and objectification. The evidence of this can be found in the comment sections of many of Sugar Beast's videos on his Instagram page. These diverse reactions highlight the complexity of the impact of pornification on viewers. Meanwhile, it was discovered that, the names of the followers who commonly pass comments that reinforce pornification under his videos are mostly masculine. These comments were found to attract many clicks of the like button. Friday videos were also discovered to gather higher likes than the Monday videos. This perhaps is because of the higher number of women's bodies on display in Friday videos.

(https://www.instagram.com/sugar_beasts/?hl=en). This study has discovered that the normalisation of pornification of women as often displayed by Sugar Beast, can potentially influence the behaviour of his viewers in several ways, aligning with broader societal impacts observed in the context of sexualised media. The study identifies the following as possible influences of pornification on viewers of Sugar Beast's videos:

1. **Objectification and Lack of Empathy:** Sugar Beast's content reinforces a culture where men view women primarily as sexual objects rather than as individuals with agency, through the consistent portrayal of women as objects of pleasure and distraction. This objectification can lead to decreased empathy and understanding of women's experiences and perspectives. His videos also reinforce patriarchal norms that position men as dominant and women as subordinate; men as money-makers and women as money-wasters. This can lead to a reinforcement of traditional gender roles, where men are seen as the primary or superior entities while women are seen as inferior and passive

recipients of male attention. Women can be influenced by accepting to be objectified or engaging in self-objectification for the sake of third-party recognition and acceptance.



Picture 4: Screenshots of comments by some viewers, highlighting varied reactions.
Source: Instagram page of @sugar_beasts



Picture 5: Screenshots of comments by some female viewers, expressing displeasure over the pornification of women in Sugar Beast's videos.

Source: Instagram page of @sugar_beasts

1. Influence on Social Interactions: The depiction of women as lacking agency and existing solely for male enjoyment limits their perceived capabilities and potential. This can influence how men view women's roles in society,

potentially undermining efforts toward gender equality by perpetuating the idea that women are not capable of independent thoughts or actions. It can also affect how men interact with women in social settings. It may lead to difficulties in forming genuine connections or respectful relationships, as men may view women through the lens of Sugar Beast's narratives rather than as equals. This perception presents women as lacking in coordination and organisation. Men may see women as one that cannot be trusted with money, business ideas or logical interactions.

2. **Cultural Reinforcement of Gender Stereotypes:** Through the emphasis on women's physical attributes as their primary value, Sugar Beast's content reinforces the stereotype that women's worth is basically tied to their physical appearance. This can lead to a societal environment where women are judged and valued based on their looks rather than their intellect, skills, or achievement. It can also influence societal attitudes toward gender roles and expectations, potentially impacting how men perceive their own roles and responsibilities in relationships and society. Women can be affected by this in the sense that, they will lose confidence in their physical looks and proceed to 'improving' it through fitness trainings, poor eating habits, surgery, and consumption of body enhancement products. All these can make women miserable, dissatisfied and consistently anxious.

Conclusion and Recommendations

This study has analysed selected Instagram videos of Sugar Beast, focusing on their visual and textual elements, as well as the engagement patterns of male viewers. The analysis reveals how pornification is normalised through explicit imagery and female body objectification. Contextualising the Instagram videos of Sugar Beast within broader debates on media representation in this study, underscores the urgent need for a cultural reckoning with the subtle yet pervasive forces of pornification in digital spaces. The study therefore recommends that content creators in conjunction with social media platforms should critically examine the socio-economic incentives driving hypersexualised content and prioritise narratives that affirm holistic human agency especially for women. For influencers, this means balancing entertainment with intentional efforts to dismantle patriarchal norms; a challenge as complex as the phenomenon of pornification itself. Content creators are advised to prioritise content that highlights skills, achievements, or personality of women over their appearance. They should also normalise featuring women of varied body types, ethnicities, and abilities to challenge narrow beauty standards and reduce body dissatisfaction among viewers and the women themselves. Content creators are encouraged to accompany visuals with captions that focus on women's empowerment, self-confidence, and personal growth instead of appearance-based compliments or sexualised commentary.

The study recommends social media platform management and regulation. Access to pornifying content should be restricted. Age restrictions should also be enforced for sexually explicit material, such as Sugar Beast's videos. Platform owners and operators should ensure that provocative contents are not displayed in public spaces accessible to children, so that they do not grow with the sense of anticipation and participation in pornification. Videos that pornify women should be airbrushed or digitally altered to present them as artificial images, this will help in reducing pressure to conform to unattainable beauty standards and the need to be subjected to pornification.

The study encourages the establishment of awards recognising media content that portray women as competent, powerful, and unique beyond their physical appearance. This will further aid the projection of women in positive light beyond body and sexual value. Media Producers advised to partner with content creators to develop narratives that celebrate women's intellect, abilities, and diverse identities rather than reducing them to sexual objects. Programmes such as sports or creative arts initiatives, that build self-esteem based on skills and character rather than appearance should be created. Women will be able to add value to their lives rather than allowing themselves to be used as objects of pornification. Implementing these recommendations will make researchers and stakeholders contribute to reshaping media landscapes, fostering healthier perceptions of women, and promoting the quality of women's bodies in mainstream media.

This study encourages researchers to further explore how the pornification of female bodies intersects with race, class, sexuality, and disability, and how these intersections influence cultural perceptions and self-image. Scholarly writings that investigate the long-term effects of repeated exposure to sexualised content on body image, self-esteem, and gender identity formation, especially among women are also encouraged for the advancement of scholarship.

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