



From Passive Partakers to Sexual Provocateurs: A Taxonomic Study of the Emerging Sexual Identities of Women in Nigeria's Digital Space

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Abstract. Female sexuality in Nigeria is exiting the traditional orbit where its patterns and parameters were foregrounded to a socially calibrated enclave determined by the erotic energy of women exercising their sexual autonomy in Nigeria's digital space. As if fighting the conspiracy of silence that has enshrouded their sexual agency, young women and girls in Nigeria are becoming overtly assertive about their sexual needs, bodily rights, and romantic expectations in ways that are reinforcing their sexual empowerment and agency. This paper attempts a taxonomic examination of the trends in the sexual identities of women discernible in the comic skits and memes of female content creators who specialise in producing content involving women expressing their primal libidinal instincts. Theoretical inspiration is drawn from Jeffrey Week's theoretical work on sexuality (2007). Data were curated from memes on Facebook featuring women from the three major ethnic groups in Nigeria - Yorùbá, Hausa and Igbo - who explicitly expressed their libidinal urges and sexual agency. Eight memes were purposively selected based on their features, substantiating the arguments raised in this study. The study reveals that the potent libidinal forces of women on social media can be grouped into four sexual types: the sexpert, the erotophile, the succubus and the fetishist. The study concluded that sexuality has transformed from the orbit of traditional moralism and cultural enclave to the threshold of sexual egalitarianism in Nigeria.

Keywords: Digital space, sexual identities, passive partakers, sexual provocateurs, Nigeria

1. Introduction

A dawning recognition of heightened libidinal awareness and sexual agency has been growing among women and ladies in Nigeria in recent times against the customary reticence and demureness that women were known for when it came to sexual matters in the

past. This is expected given the impact of several years of feminist doctrines and libertine ideologies imbibed from other cultural climes with liberal sexual orientation, coupled with advancement in science and technology which enhances self-actualisation and expression. Jeffrey Weeks (2007) explains that this sort of movement has exposed the institutionalised "compulsory heterosexuality" of women, raising concerns about consent, reproductive rights, desire, and pleasure, and advocating for women's autonomy over their bodies (p.9). The change is evident in the way that women explore sexual pleasure and fetishise their bodies on social media. Thus, sexuality is moving away from the sphere of traditional moralism and cultural influences to the threshold of sexual egalitarianism and equilibrium. The observation of Joshua (2013) that "local cultures are... in transition all over the world. Globalization is setting the pace in the interaction of cultures with the consequence that local cultures are overwhelmed" (p.239) resonates with the Nigerian situation. There is a newfound audacity with which women (especially Gen Z girls) express their innate libidinal impulses with candour and grandeur. To achieve sexual freedom, many of these women understand that their task involves navigating through societal expectations, cultural conventions and sexual stereotypes. They prioritise gaining knowledge and control over their bodies and sexual satisfaction over societal disapproval or criticism. Thus, they are overtly assertive about sexual pleasures and their intense libidinal desires such that instead of the traditional position of the coy partner regarding sexual matters and sex, they have now ascended the roles of sexual provocateurs in a profoundly revolutionary manner online. They are no longer shy in the face of their sexual needs. They know no limits in expressing their powerful libidinal drive online. Because of the fear of content moderation policies on social media, taboo words have been indigenously deodorised or pidginised to ensure unhindered discussions of a sensitive nature in memes

in digital spaces like Instagram, TikTok, Facebook, etc. For instance, several new terms have been invented to denote sensitive body parts and sex organs like *gbola* (the male sexual organ), *kpekus* (the female sexual organ) *bobbi* (breasts), *knacking* (sexual intercourse), *nyash* (big buttocks), *cum* (to experience orgasm or ejaculation during sexual intercourse), *konji* (intense sexual urge), *Trabaye* (become madly aroused during sex as a result caressing), etc. used by Nigerian youths (especially women) online. These sexual lingos have dominated memes and comic skits on social media such that it is hard to imagine that they have proper names.

Multiple factors are responsible for the deconstruction of patriarchal dominance and male sexual power that has held female sexual agency in check for several years. Presumptuously, the constraints of traditional morals and cultural influences are fading into the background owing, in part, to the abandonment of ancestral roots and traditional norms among several city dwellers in Nigeria. In Africa, the villages remain the engine room where traditional values and moral codes are cultivated and nurtured. For instance, any random selection of youths dwelling in the cities would show that many of them have never been to their hometowns or villages. This is because, apart from the deficiency of social amenities, villages have been demonised as places where great dreams and aspirations are shortchanged, thwarted, or killed outrightly. On social media, for instance, villages have acquired all the negativities like backwardness, witchcraft, primitiveness, and poverty. You would hear Nigerian online viewers say; *na him village people dey after am* (diabolic people from his village are after him). Thus, among the young city dwellers in Nigeria, villages are only meant for burials. Consequently, traditional norms and customs have either been abandoned or secularised to accommodate new trends and fads. Thus, the glitz and furores of city life have supplanted the cultural norms and mores nurtured in rural settings. This cultural dislocation is bound to harbour other tendencies like adopting new lifestyles and assimilating the trends in the societies in which they live. And because social media is a forum for social exchanges, it is regarded as a digital reservoir of knowledge by many malleable users and it is fast-changing the face of sexuality among young women and girls in Nigeria.

The ultimate motivation behind most memes on social media is monetary gains. Therefore, we have meticulously tried to curate those memes that are not acted or cooked up only to gain large viewers. Our investigation of the different categories of the sexual identities of women in the digital space – which have

been collectively termed sexual provocateurs – covers memes from the three major ethnic groups in Nigeria; Yoruba, Igbo, and Hausa. We intend to undertake a critical examination of the peculiar attributes, choices and sexual desires expressed by these women with the view to categorising them into sexual types. We hope that the outcome of this study will be a nuanced understanding of the libidinal gratifications of women operating in digital space.

2. Literature Review

The influences of social media on the sexual behaviour and mental health of students and adolescents have been the focus of several scholarship conducted on the consumption of skits, memes and other assorted items with epicurean content on social media. In Nigeria, several scholars (Michael, 2012; Asekun-Olarinmoye et al., 2014; Arulogun et al., 2016; Olatunde and Balogun, 2017; Owan et al., 2020, Onasoga et al., 2020; Uzobo, Michael-Olomu & Enoch, 2020; Bendine, Obot, Franklin & Chukwuma, 2023; Ezekiel et al., 2023; etc.) concentrated on researching the effects of media social on the sexual behaviour among undergraduates across different tertiary institutions, arguing that social media have negatively impacted on the sexual health of most students and adolescent, initiating early exposure to promiscuity and sexual depravity. Michael (2012), for instance, revealed that Adolescent sexual behaviour in Lagos is experimentally linked to participation in online sex activities (OSAs). Early initiation of sexual activity and several sexual partnerships are more common among adolescents with online sexual activities (p.216). Similarly, Onasoga et. al. (2020) observed that undergraduate students' risky sexual behaviour is significantly correlated with their exposure to sexual content on social media. (p.112). Dunmade and Tella (2023) investigated the impact of social media usage on Generation Z girls. They found that, as a result of peer pressure, these girls view large followers on social media as a means of measuring their self-worth and that whatever means adopted to achieve it is appropriate without considering the harmful effects involved.

In contrast, some scholars have examined the benefits of social media in Nigerian society. Idachaba (2018), for instance, contended that the prevalence of comic skits on social media serves as a means of survival in the recession that Nigeria is currently experiencing. Like Idachaba, Okoro (2022) examined the benefits of laughter in Nigeria's failing economy, arguing that laughter can alleviate depression. Since skit-making and memes brighten up Nigerians amidst economic hardship just as they serve as a source of earning a

living for a lot of people, the scholar recommended that there should be relevant training platforms for artists and policies that can help harness "Laughterpreneurs" in Nigeria (p.75). Akintayo (2023) explored the significance of comic skits as a tool for sensitising rural dwellers on the Covid-19 pandemic. Akintayo argued that drama skits effectively create awareness about epidemic outbreaks and other phenomenal occurrences among rural dwellers. In his study, Adefolaju (2020) explored the educative impact of satirical social media skits. He argues that social media skits often serve as both educational and entertainment mediums for online viewers, therefore, occupying a niche between the classroom and the movie theatre.

Nigerian music videos manifest a huge indulgence in sexualising women's bodies. A lot of scholars (2021; Oyesomi and Salawu, Arugu and Ihejirika, 2019; Arugu et al., Akas, 2017; Ekwenchi and Duru, 2016; Dunu and Ugbo, 2015; Dennis, 2012; McKenna, 2006: etc.) have extended their critical attention to that sphere. Similarly, some scholars (Hassan, 2011; Adeleke, 2010; Amobi, 2010; Azeez, 2010; Ukata, 2010a and 2010b; etc.) have examined ways in which specific Nollywood films profit from sexualizing the bodies of females. Some of the scholars interrogated these images from varying perspectives. The practice of sexualising women's bodies is more pronounced in comic skits on social media in recent times. Scholars (Akalonu and Ha, 2024; Filani and Adeoti, 2022; Usoroh, 2021; etc.) have extended the breadth of scholarship to the sexualisation of women in comic skits and memes shared in Nigeria's digital space in recent times. Akalonu and Ha (2024) for instance, examined the sexualisation of women in comic skits in Nigeria, revealing that the portrayal of women as sexual objects in most comic skits in Nigeria would promote sexual violence against women globally. Similarly, Filani and Adeoti (2022) explored the sexualised representation of women in comic skits from a linguistic perspective, revealing that the role that women are allotted in most comic skits foregrounds the masculinity of men and the objectification of women (p.212). Even when our focus is on the epicurean nature of memes on social media, our concentration is on categorising the sexual identities of women in many of the erotic skits and memes on social media.

3. The Sexual Identities of Women on Social Media in Nigeria

The Nigerian digital space comprising Instagram, Facebook, TikTok, Twitter, WhatsApp, etc. is clustered with epicurean memes and other exotic

content shared daily. Often, erotic narratives and fetishisation constitute the content for visual consumption. Contrary to the argument of the objectification theorists that the "experience of being treated *as a body* (or collection of body parts) valued predominantly for its use (or consumption by) by others" (Fredrickson and Roberts, 1997, p.174) is conditioned by the patriarchal societal structures, women willingly subjectify their bodies as a way of expressing their sexual agency online. Rosalind Gill reveals that "the figure of the autonomous, active, desiring subject has become ... the dominant figure for representing young women, part of the construction of the neo-liberal feminine subject" (2003, p.3). Gill calls this 'sexual subjectification' which, she argues, "explains how women subject themselves to sexual exploitation in modern times" (p.3). Gill further clarifies that "We are witnessing ... a shift from sexual objectification to sexual subjectification in constructions of femininity in the media and popular culture" (p.3). Gill's view resonates with this study because the subject of most memes on social media is women, both as subjects and producers of memes that come in different forms. Our focus in this study is to examine the types of sexual identities discernible in the skits shared on social media.

In the distant past in Africa, women used to be passive partakers in sexual matters; their sole aim in the bedroom was to attend to the sexual needs of their husbands without any thought or consideration for their own fulfilment. However, in modern times, the situation has changed. Women are now pushing for a plural engagement in sexual intercourse and gratification. Some are challenging the normative practice of initiating sex and attaining sexual pleasure as seen on social media. It is this group of women that are collectively referred to as sexual provocateurs which have been broken down into categories. The categories of the sexual identities of women prevalent in Nigeria's digital space fall into four groups; the sexperts, the erotophiles, the succubus, and the fetishists. Each of these groups exhibits peculiar attributes and traits which we shall explore in great detail using data harvested from Facebook for illustrations.

The Sexpert

Sexperts are women posing online as educators, councillors, relationship therapists, matchmakers, and many other exotic terms, aiming to help married couples understand and or enhance their sexual experience in the bedroom. Facebook is saturated with this category of women. Their discourses often dwell on the erogenous zones of both the male and female

body, the various sexual styles that can ensure great fulfilment during sex or ways in which sexual organs could be handled to experience maximum sexual pleasure. Some of them, like Alimi Iya Ilorin, Abosede Ijinle (Bosede Jmk2), Pearl's Solution, Blessing CEO, Binta Fulani, Empress Maurice, Iziegbe Ogbeide Reality Show, etc. present their content as television shows during which their viewers who stream them live may join in the discussion. Many of them have over two million viewers or followers. The discourses are often explicit about sexual pleasures or the significance of sex in marriage or relationships. Let us consider two memes for clarification. The first meme was rendered in the Yorùbá language. We have tried to be faithful in our translation as much as possible to avoid mutilation which can alter the essential subject of the text:

First meme:

Title: "Ojò ori ati Agbara Òkò" (The Age and the Erectile power of the Penis)
 Content Creator: Bosede Jmk2
 Source: <https://www.facebook.com>
 Date posted: 9/08/2024

If we talk of the penis and the power that it has, it is God that created it. We have read it in some books, and it is also what is happening around the world is, the older the penis gets, the weaker it becomes. Men do not need to die in active service. Once the penis gets to a certain age, becomes less functional. The age that it said that the penis gets weaker is from 40 -50 years of age. Some men even get sexually weak at forty years of age. The solution to this issue is how to create a balance between the age of the penis and that of the age of men is to look for natural means. That is if the man, because of his spiritual belief cannot marry another wife because varieties keep the penis active...
(translation ours)

The open and defiant exploration of the masculinity of the penis by a female shows a radical departure from the past when women silently react with a shamed face when even men talk about the penis. It is evident from this meme that women are reclaiming their sexual agency. Talking about the sexual function of men and advancing suggestions, these women are building themselves up as experts in a traditionally male-dominated realm of knowledge. The explicit nature of the discussion is targeted at educating men. Unlike the Succubus, who embodies a strong sexual urge, the sexperts focus on exploring sexual issues that they believe will educate couples and individuals in intimate relationships. This education aspect is what defines them as sexperts.

Second Meme:

Title: Put Your Fingers in this 1,2,3,4 Places
 Content Creator: Pearl's Solution
 Source: <https://www.facebook.com>
 Date posted: 5/08/2024

Put your fingers in these four places on your woman's body and get her to pour water (squirt) the way she does not even imagine. Number one place you will put your finger for your woman to give you that ringing tone, shouting and pour out the water the way she has never poured out before. And after pouring this water, guess what, she would everly come back to ask for more. Number one is her mouth. Have you witnessed it? Yes, in every woman there is a place you will touch and put your finger; they would sing that melodious song for you. They would always shout; they would always scream and they would always call your name. Have you tried putting your finder in your woman's mouth? Just get her to suck your finders while your hand is in some part of her body that she doesn't even expect that your finder would be on. After touching her and putting your fingers in her mouth, you will notice that this woman will start singing, screaming and shouting.

Then remove the finger and put it in her ear. Have you ever tried it before? Put it especially when you know that both of you are already in the mood, you are ready to do the do. For her to scream, pour water, cum, etc. you need to use your fingers in her ears; go in her ear; this alone can turn a woman on. There are women that you do not need to do too much to get them to pour water, just do a few things, like your finger going into her ears. But you can tell if she likes it, but try it and see. If she likes it in her ears, then it should be something you have to do more often. But if she likes it in her mouth, some will like one finder in their mouth while the other is in their ear. They would enjoy it; they would feel some sensations that would go done their spine.

Another place that you can put your finger that would get her to shout- oh my god, scream in any language - is in her navel. When you put it there and if you are good with what you are doing, touching it going, going, you will see her shouting and screaming. This one, almost ninety-nine per cent of women would pour out water when your hand is there. Once your finger is there, it is not a question of if she would like it or not. If you are a man who wants to go down with his woman and you don't know where to start, start from there. When you do it very well, it equals everything you are expected to do. She will be satisfied even

before you go in with your Odogwu. Before you go in, try to do this and get her to scream your name, she is out of this world, she is now on cloud 9. Any time you call her her body would tell her I need this, especially if she is the type of person who hardly initiates sex, who hardly tells you anything. She would be sensing it in her body The first day you do it with her that is when you will know that women can initiate sex. Most times women want you to touch them so that they pour that water, excess water. So that when you need it again, they don't feel I will be dry and nothing will happen. They will be the ones always beckoning you.

The fourth place you need to put your finger on is in her *bobby* (boobs). You see that your finger should roll on her bobby, that round place on her bobby, your finger should just roll around there. Use your finger to touch and touch. This one, most women would go to paradise. If you know how to do it well. When your fingers are there, two of your fingers use like this (demonstrates robbing the two together on the nipples), especially at that her pointed orange. When your fingers are there, the other ones should be on her navel. She will be the one begging you please, I need you now, please, please but don't go in yet, let her shout and shout till when she is calm. That time she shouted and she gave up, that is the time to go in. You will notice that that woman would be the happiest. Women like it when more than you. So, give it to them hot, hot. Every opportunity you have, you need to do it better or better than the way you used to do it before, seize it and do it right. For the sake of your marriage, for the sake of your relationship, learn these things. Keep it. And most of the time when you do it right, she does not think about another man, it is just you that she will be thinking about.

The explicit nature of the advice reflects a cultural shift where discourse on sex, once taboo, is becoming mainstream. Jeffrey Weeks (2007) calls the screaming, shouting and pouring of water referred to in the above excerpt "overpowering forces, engulfing drives, gushing screams, uncontrollable spasms" (p.43). Such normalisation of sexual discourse in Nigeria's digital space, where topics like this one could have been suppressed, is a major cultural change. It goes to show how digital platforms are opening up the possibility of talking about sex and pleasure as an integral part of the changing sexual identities of women and men. Weeks calls this phenomenon 'new sexual culture' in which "to tell sexual stories in ever more inventive ways, resulting in an unprecedented profusion of sexual speech in everything from self-help literature, and internet chat rooms to confessional television programmes" (p.98). Thus, the coyness exhibited by women around sexual

discussions in the past has been discarded and abandoned. Women are rising to voice their sexual frustration and reclaiming their sexual autonomy.

For a sexpert, such intimate sharing marked a shift in sexuality toward a more open and detailed discussion about sex. This forms the essential attribute of a sexpert, instead of dwelling on self-gratifying, a sexpert focuses on teaching people ways of improving their sex life. A sexpert skillfully shares useful tips aimed at enhancing erotic pleasures and sexual fulfilment.

The Erotophile

This type always craves sexual satisfaction, talking about the sweetness of sexual intercourse and the need to experience orgasm during sexual intercourse. Unlike the succubus, an erotophile does not dwell on her sexual prowess or the sexual energy of the man she wants in bed, her focus is solely on experiencing sexual gratification by any means necessary. And unlike the sexpert, an erotophile's interest does not involve educating couples or those in intimate relationships about the significance of sex, her only interest is how to experience sexual satisfaction. An erotophile is an outspoken, self-assured type who is transparent about her overwhelming libidinal urge and takes great pleasure in sexual gratification. An erotophile knows no restraint in voicing her sexual frustration or some pleasant sexual encounters she has had in which she derived great satisfaction. In the data selected for this study, we have some samples:

Third Meme:

Title: What Do U See About This?

Content Creator: Alimi Iya Ilorin

Source: <https://www.facebook.com>

Date posted: 12/08/2024

Look, if I am wrong, please tell me. I told my husband that one round of sex was not enough for me and that he should add one more round so that I would be relieved and satisfied. He accused me of being a prostitute. Don't I have a right to tell my husband that I need one more round of sex? Do I have another man that will satisfy me? What have I done wrong? Is he not my husband? Someone that we are supposed to live forever? Why do I have to endure and be thinking of sex? I don't understand o! Is it too much to ask? The same thing happened each time that I suggested that we change the sex style, he kept saying that I am a prostitute. What have I done that is strange or someone has not done before? My husband, what is wrong with my asking for more? Please advise me in the comment section (*translation ours*).

The above excerpt originally rendered in the Yorùbá language, illustrates a clear case of an erotophile; craving sexual satisfaction which she views as her conjugal right with audacity and candour. She strongly believes that she is entitled to be sexually satisfied by her husband who, probably holds the conventional idea of loving making, believes a woman who has a humongous appetite for sexual pleasure as a prostitute. She is challenging the normative sexual practices which subvert female sexual agency, a situation that highlights Weeks's observation that “sexuality has become a terrain in which a variety of battles are fought, to constitute what is acceptable or unacceptable, right or wrong” (p.67). She opens up a debate on female agency and patriarchal dominance in sexual gratification. That she is seeking sexual fulfilment places her squarely in the category of the erotophile.

The Succubus

This name is derived from a character in medieval folklore said to be an alluring and attractive nymph who entices men and sexually exhausts them in bed. In the context of this study, succubis (the plural form of a succubus) denote the type of women with high libidinal energy who are often very assertive about their sexual prowess and domination in the bedroom during sexual intimacy. Their emphasis is on their sexual prowess and the virility and physical attributes of the man, and not the sexual styles that erotophile craves. On some occasions, they may highlight the attributes that such a man must possess; hairy body, broad chest and big phallus with raging veins to match up with their unrestrained libidinal energy, or else he dies in the process of trying to satisfy them. We have some samples in the data selected for this study. In the content posted on Stevho-Osha's Facebook page in which two ladies were interviewed to determine who is more sexually active, we have two epitomes of a succubus. The encounter seems like a fierce battle for sexual supremacy:

Fifth Meme:

Title: Between Osun and Ondo Who Sabi Knack Pass
 Content Creator: Stevho-Osha
 Source: <https://www.facebook.com>
 Date posted: 12/02/2024
 Stevho-Osha: Hi am Stevo, who am I with (turns to the lady on the left)
 Lady on the left: Kausi-Dangbanashoco-tiogban-kankan
 Stevho-Osha: Can you like do 360 for the camera
 Kausi-Danganashoco: (turns her back to the camera and twerks vigorously)

Stevho-Osha: Thank you, you are pretty.
 Kausi-Dangbanashoco: Thank you
 Stevho-Osha: (Turns to the lady on the right) Who I am with?
 Lady on the right: My name is Queen but people call me G-Queen
 Stevho-Osha: G-Queen can you like do 360 for the camera (she does so)? You girls are pretty. With the look of things, I don't think you girls have boyfriends.
 Kausi-Danganashoco: Boyfriend? What will I do with that? I don't have a boyfriend. I don't have
 Stevho-Osha: (turns to G-Queen) Do you have a boyfriend?
 G-Queen: Not all. My own is to keep fucking, I don't need a boyfriend.
 Stevho-Osha: (turns to Kausi-Danganashoco) What about you?
 Kausi-Danganashoco: You see me like this and you ask. After the penis is penis still. Funck me, I suck you this is what the world is all about. I don't have time for a boyfriend relationship. I don't have that kind of spirit.
 Stevho-Osha: Both of you are friends. If you I may ask, who can fuck more because you (turns to G-Queen) are thick (turns to Kausi-Dangbanashoco) you are slime.
 Kausi-Danganashoco: As you see me, I am from Osun State. I can fuck the hell out of any penis. If I handle a penis, the penis would know that it has come in contact with someone. (points at G-Queen) she is from Ondo State. How strong can she be?
 G-Queen: Do you know the place called Ondo? From the name Ondo (the name has a similar sound to fucking in the Yoruba language). It is our talent to fuck any kind of penis, swim around the penis, and sleep on the penis. I can't stay without fucking.
 Kausi-Danganashoco: Just keep quiet. All that you have said is empty talk. The ringing tone (moaning) of Osun girls alone is too much, are you kidding me?
 Stevho-Osha: (asks Kausi Dangbanashoco) What is your ringing tone?
 Kausi-Danganashoco: (simulates her moans during sex) Are you kidding me? Let me not give you all the sounds.
 Stevho-Osha: (turns to G-Queen) What is your own ringing tone?
 G-Queen: (to Kausi Dangbanashoco) See how your ringing tone is sour. (she then simulates her own moans) Now, tell me if that is not sweet to hear.
 Kausi-Danganashoco: I started mine from the basics. Now you have let me loose. There are some places where if the penis hits the vagina you will hear (moans) and if it hits the down part, you will hear “Baby stop!” If you tell an Osun girl to stop, we are only telling you to hit harder.

G-Queen: (turns to Stevho-Osha) You see if someone does not know how to fuck well that's how they sound in bed. Can you fuck a penis to the point of happiness? Have you ever fucked a man to the point that he cannot ejaculate anymore?

Kausi-Danganashoco: We (Osun girls) can fuck the penis to the point that...

Stevho-Osha: (cuts in) You people know that you can only be arguing if it cannot be put to test. Let us go and test it in the room.

Kausi-Danganashoco: You and who? What strength do you have? I don't fuck fair-skin guys, they don't normally have a huge penis.

G-Queen: I swear, your penis is small. I don't fuck small penis. If a penis does not have strong veins, I don't fuck it.

Kausi-Danganashoco: (to her friend, G-Queen) Let's leave this place, this is not it.

G-Queen: please, suit yourself. You are not the type.

Stevho-Osha: (tries to grab G-Queen) You cannot go just like that with your big bum.

Both Kausi-Danganashoco and G-Queen's sexual orientations epitomise the sexual attributes of a succubus. The unapologetic and aggressive assertion of their sexual prowess and energy reinforces their need for sexual autonomy and agency. They are uninterested in conventional relationships since they do not desire emotional nurturance and romantic connection. Their emphasis is on the attributes that the men they desire must possess. For instance, Kausi-Danganashoco's rejection of Stevho-Osha because of his perceived small penis and fair skin is a dominant attribute of a succubus: "I don't fuck fair-skin guys, they don't normally have a very big penis". G-Queen similarly enounces, "If a penis does not have strong veins, I don't fuck it". Thus, their rejection of Stevho-Osha challenges the role of men as a "traditionally privileged gateway to social status and sexual activity" (Weeks, 2007, pp. 99-100).

The emphasis on the masculine qualities of the male sexual organ reflects a key attribute of a succubus. Unlike the erotophile who is preoccupied with the pleasures of sex and the sexual styles that give utmost satisfaction in bed, a succubus' preoccupation is on the virility and physicality of a sex partner. They see men as sexual props for deriving sexual satisfaction, hence, the references to men as penises: "As you see me, I am from Osun State. I can fuck the hell out of any penis. If I handle a penis, the penis would know that it has come in contact with someone" and "It is our talent to fuck any kind of penis, swim around the penis, and sleep on the penis". Besides, the contest over who could exhaust men in the bedroom easily reinforces their identities as succubus.

The next meme is curated from Bonita Bislam's Facebook page, a Hausa content creator from the

northern part of Nigeria. The meme appears to be a response to an unnamed Alhaji who seemingly chastised her on social media previously. Rendered in the Hausa language, Bonita's proclaimedadroitness in handling the penis in the bedroom is remarkably striking:

Sixth Meme:

Title: Ga Sako Daga Wurin Uwar Lumancy (See an Update from Umar Lumancy)

Content Creator: Bonita Bislam

Source: <https://www.facebook.com>

Date posted: 29/07/2024

You call me a mad woman, the madwoman that knows so many things more than you especially when it comes to lumancy (a slang for sexual intimacy). If I hold the penis and start to give it a handjob. I am deft at handling the penis with my hand, turning it up and down in ways that will beat your imagination, turning it several ways. Alhaji, if I climb your penis, you will know that I am a mad woman but in the bedroom. If you are lucky, I will climb you (*translation ours*).

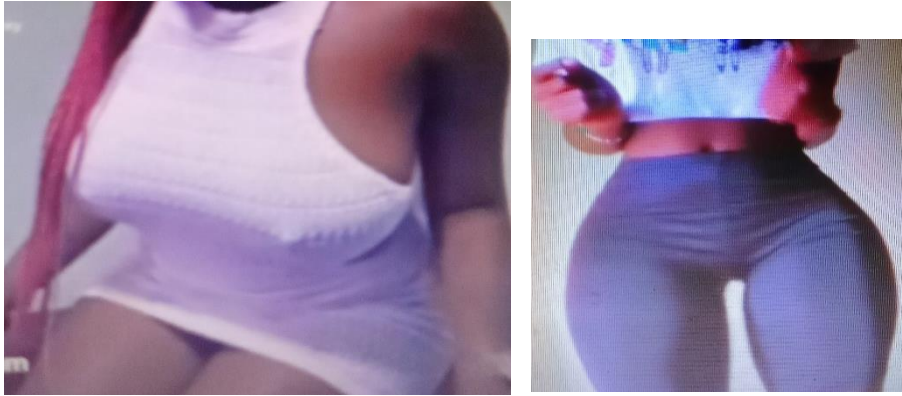
One of the defining attributes of a succubus seen in the above meme is the touted proficiency with handjob and sexual intercourse in the bedroom. Her claim of being a madwoman when it comes to playing with the penis places her squarely in this category. And like a succubus, she appears a dominant and assertive sexual provocateur capable of draining life out of the Alhaji referenced in the text. The emphasis on her expertise in turning the penis in all directions for maximum satisfaction highlights the fact that she sees her sexual prowess and libidinal energy as a form of control and domination in the bedroom.

The Fetishist

The term fetishist generally means someone with intense erotic interest in specific objects, body parts or situations. In the context of this study, the fetishist derives great pleasure from indulging in bodily exhibitions that trigger sexual arousal online to gain viewers. Often endowed with heavy bosoms, huge rounded buttocks and attractive faces, a fetishist usually appears in loosely draped clothing in which her hindlimbs are left bare and her cleavages protrude gratuitously. She could be seen walking in a swaying manner or twerking seductively to background music alone or in groups; engaged in erotic dance in which her breasts with erected nipples swing vigorously under sleazy shirts or spaghetti stripes or exposing the breasts under the guise of breastfeeding their child, etc. At times, she shows a great pound of flesh in the sensitive parts of the body pretending not to be aware.

Many times, a fetishist does not engage in acts of speech or pass any serious message via speech or any form of verbal communication. She just pornifies or commodifies their bodies without any concrete reason beyond gaining viewers. Given that fetishists rely on

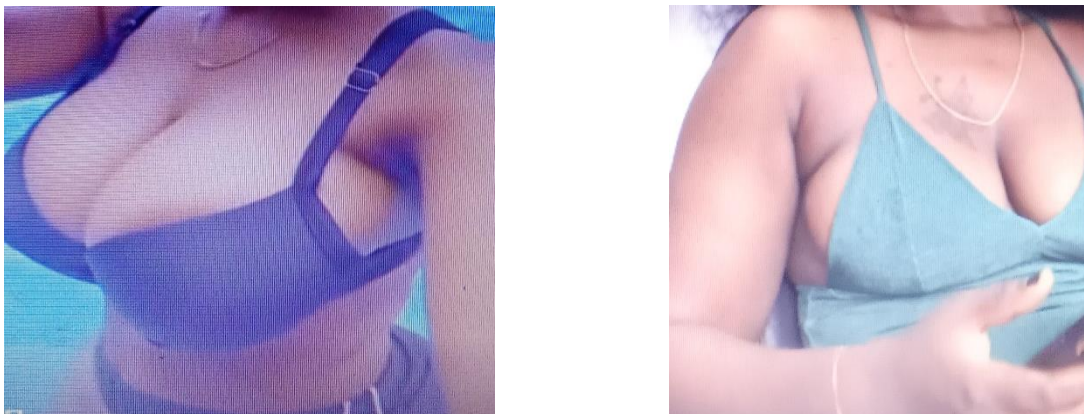
the power of amatory visual images that exude sensualism as their statement of agency and autonomy, a closer look at some of the images will give us deeper insights:



These pictures were curated from two Facebook contents. The ladies were twerking seductively to background music. Details of the page withheld

Some fetishists dress in clothes that highlight the curves and contours of their bodies as a means of gaining the attention of online viewers. The erotic dance or twerking is another means of retaining the attention of viewers. This pornification objectifies her as a sexual type rather than a thinking being, a situation which aligns with the fetishist archetype. The heavy bosoms and the exposed thighs induce viewers to engage her as a body.

In some cases, some fetishists are not satisfied with merely dressing in clothes that reveal the curves and contours of their bodies, but in clothes that expose sensitive parts of their bodies. For instance, the following pictures reveal women whose intention is obviously to gain male viewers:



These pictures were curated from Facebook on 30/08/2024 (details of the contents withheld)

The love for sleazy and provocative dresses is the hallmark of most fetishists online. Since their memes hardly involve dialogue, they depend solely on sensationalizing their content with amatory images of themselves and/or of some other women. Occasionally, one comes across some who reveal the full view of their bosoms. This pornification of the body often creates moral panics among the viewers who go to the comment section to chastise such self-demeaning practice. A classic example can be seen in the following picture:



Curated from Facebook 2/09/2024 (details of the page withheld)

This defiant way of expressing their sexual agency and autonomy contradicts the argument of the theorists of sexual objectification that it is the nature of men to objectify women and the nature of women to be objectified (Haslanger 2012:56). Beyond the monetary gains from the digital space, it is doubtful if objectifying the body this way has any sexual empowerment.

4. Conclusion

The secularisation of the traditional moral codes and normative mores that have governed sexual life in many African societies over time can be attributed to the many years of the conscious or unconscious assimilation of feministic ideologies which in turn brought about a shift in the way women understand their sexual agency. Although this phenomenon is creating, to borrow the expression of Weeks (2007), “greater opportunities for women to express their sexuality” (p.98), its effects on the Nigerian society of the future may be difficult to measure for now. However, it is sure to prop up new complexities that may throw Nigerian society off-balance. In traditional settings, for instance, conservative people view women who are assertive about their sexual needs and bodily rights as being promiscuous or lacking moral values to the point that such women tend to be despised and stigmatised, a situation which perpetuates damaging assumptions about female sexual agency. Besides, this new sexual awareness and female agency might be viewed by many as entrenching porn culture which should not be condoned.

Research has also shown that excessive fetishisation online by women with great body physiques has caused many ladies to feel inadequate about their bodies (McKay, 2013). This situation has pressured so many young ladies into opting for expensive and

difficult plastic surgery to enhance their breasts and buttocks. On the other hand, since ladies are now sex-shame young men who cannot perform to their expectations in bed, several guys have turned to abuse drugs perceived to enhance sex and penis enlargement has turned into a lucrative business. Social media is filled with assortments of skits and memes in which women idolise their curvy body shapes, and ladies who do not possess such attractive physiques tend to suffer from low self-esteem and depression (Szymanski, 2020). The sore point to the practice of fetishising the body on social media is that, although many women think that sexualising their bodies online through erotic dance, titillating twerking, and other sexually provocative displays of sensitive body parts would make them extremely desirable, men are more likely to view them as nothing more than sex objects, a situation which reinforces the perpetuation of women as mere sexual commodities instead of sentient, thinking humans. Consequently, reducing women to their physical attributes is the worst form of patriarchy – now orchestrated by women – against which so many female scholars have invested substantial time and scholarship to combat.

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