

# Indirect Sexism: Linguistic Representation of Women in Selected Egesa and Minto FM Call - In Shows

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**Abstract:** Significant achievements have been made by feminists in challenging direct linguistic sexism by suggesting progressive and alternative ways language can be used to positively represent women. However, this has not hindered sexist individuals from continuing with their discrimination against women. They have come up with ways of strategically drawing on language to indirectly do so. The objective of this paper is to examine some of the ways Ekegusii is strategically drawn on by sexist speakers in Rimore and Enia Amagogi call-in shows to indirectly discriminate against women. This paper focuses on four ways Ekegusii is strategically drawn on by sexist individuals to indirectly discriminate against women. These are: presupposition, humour, collocation and visibility. The overall aim of the study was to collect data that is going to put the problem into perspective so that long term solutions can be formulated. Thirteen indirect linguistic sexist expressions were collected as data from Rimore call-in show on Egesa FM and Enia Amagogi call-in show on Minto FM. The expressions were drawn from four gendered domains: relationships, politics, workplace, and home. Thereafter, analysis was done on how speakers of these expressions draw on Ekegusii strategically to indirectly discriminate against women. This study found that there is indirect linguistic sexism in Rimore and Enia Amagogi call-in shows manifest in expression like: “Nyore tari mokane oteneine maega yane onango tindaika aaiga.” (Were it not for my wife standing behind me, I wouldn’t have reached this far). The study also discovered that Ekegusii is strategically drawn on by individuals to either consciously or unconsciously discriminate against women.

**Keywords:** Direct sexism; Indirect sexism; Ekegusii; Feminism; Feminist, Gender

## 1. Introduction

Indirect linguistic sexism is a widespread phenomenon in some Egesa and Minto FM call-in shows where speakers draw on Ekegusii strategically to marginalize, demean and discriminate against women. It has undermined the efforts being made by individuals, governments and organizations in ensuring that there is equality and fairness between men and women. Benokraitis and Feagin (1995) state that:

Although both men and women can be targets and victims of sex discrimination, a vast literature indicates that being a woman is frequently a better predictor of inequality than variables as age, race, religion, intelligence, achievements, or social-economic status, (Benokraitis and Feagin, 1995, p.29)

Because indirect sexism is covert in nature, it can persist for long, if no effort is made to understand how it works and formulate ways to challenge it.

Despite a number of measures and reforms Kenya has come up with in combating sex discrimination like the promulgation of the new constitution in 2010 that promotes and upholds gender parity and equality in the political, social and economic domains, indirect linguistic sexism exists in some call-in radio shows like Rimore( spotlight) and Enia Amagogi (put household things in order). Here, sexist speakers who intend to indirectly discriminate against women draw on language strategically to achieve this. Because of its (indirect sexism) veiled and covert nature, women end up submitting to it ignorant of the damage it causes to them. This paper by employing qualitative and quantitative methods identifies and critically examines some

of the strategic ways Ekegusii is drawn on by sexist persons to indirectly discriminate against women. They include: humour, presupposition, collocation, and visibility.

This paper aims to point out the strategic ways Ekegusii is drawn on to indirectly discriminate against women in Rimore and Enia Amagogi call-in shows. We believe that this study will serve as a basis for countering indirect linguistic sexism by exposing its covert operations and making recommendations on how to effectively confront it not only in Ekegusii but in other languages too.

### 1.1 Research question

What are some of the ways Ekegusii is drawn on strategically by speakers in Rimore call-in show on Egesa FM and Enia Amagogi call-in show on Minto FM to indirectly discriminate against Gusii women?

## 2. Theoretical Framework/ Literature Review

This study is based on Third Wave Feminism Theory. There is instability within and about sexism in the sense that what one may perceive to be sexist may not be so to another. The researcher adopted this theory in this study because it is the one that can analyze this fluid nature of sexism within specific contexts. It is a theory that does not see women as a homogeneous grouping; rather, it focuses on the local context specific experiences of women in its analysis of sexism. This framework helped in critically examining the strategic ways sexist individuals within the context of Rimore and Enia Amagogi call-in shows draw on and use Ekegusii to indirectly discriminate against women.

This framework emerged in the early 1990s with the aim of challenging perceived shortcomings of Second Wave Feminism. These shortcomings were: looking at women as a homogeneous grouping instead of seeing them as individual entities, saying that the interests and experiences of women were the same globally which was not so, and focusing only on white middle class women. Among the people who came up with this theory were young women (Anita Hill, Rebecca Walker, Judith Butler, Paula Kamen, Naomi Wolf, and Susan Faludi). According to Rebecca Walker, feminists don't need to conform to an identity and lifestyle that denies individuality or complexity, (Walker, cited in Bailey, 1997, p.21).

One of the tenets of this theory is that the experiences women go through vary from one region to another, one ethnicity to another, one nationality to another and one affiliation to another. Therefore, we cannot lump women together. Women's situation has to be analyzed in local terms. This study observed that the linguistic and non linguistic resources available to speakers within the Gusii speech community are different from those available to speakers of other ethnicities and regions. Linguistic resources here refer to things like rebuttals, hesitations etc while non linguistic resources refer to behavior. Third Wave Feminism Theory helped to analyze how sexist individuals within the Gusii speech community draw on these resources to indirectly discriminate against women.

The other tenet of this theory is that analysis of sexism must go beyond analyzing language elements of sexism to examining how societal beliefs about women and men are represented in our languages. This position is held by Mills who argues that focusing only on the surface morphological structure of a language may not help us to expose and challenge sexism. We need to look beyond the surface grammatical structure of words to the beliefs underlying expressions to effectively combat sexism at all levels, (Mills, 2008). Analysis of sexism is complex because of its fluid nature i.e. what one perceives to be sexist may not be sexist to another. It is Third Wave Feminism that can help us achieve this. It can handle the fluidity about and within sexism.

The other tenet of this theory is that, besides focusing on an individual, analysis should also focus on the role contextual and societal forces play on a person. Group values affect a person's notion of what is appropriate or not appropriate in a community. Then in speech, the person affirms or contests that. Mills (2008) states that this framework "moves the analysis of gender and language away from the individual alone towards an analysis of the individual in relation to social groups who judge their linguistic behaviour and also in relation to hypothesized gendered stereotypes"(p.2).

Indirect sexism is the damaging and unbalanced manner women are treated that is covert, malevolent, and quite hard to pinpoint and record, because it is seen as customary. At present, it is not easy to articulate direct sexism because many institutions and organizations have enacted policies prohibiting the practice. In addition, feminists have advocated for reforms and alternative ways of language use to positively represent women. Mills (2008) states that an

indirect level of sexism has been invented by sexist individuals which is hard to spot and hold the perpetrators to account.

Garret & Stecula (2018) using the Bem sex-role inventory carried out research to establish whether the indirect sexist words people choose to use could influence people's disposition about female political candidates. They discovered that indeed such linguistic choices do have an effect. They have the potential of influencing voters to change their perceptions of particular politicians. The above researchers suggest for further research to be conducted on the subject i.e. on indirect sexism so that more information could be available to the mass concerning its impact. This is exactly what the current study endeavored to do. The present study observed that there are insidious words that speakers in the selected call-in shows on Egesa and Minto FM use that on the surface look harmless but could inflict harm on Gusii women. They influence not only how Gusii speech community perceives them but also how they (women) perceive themselves. This study exposes some of the indirect descriptive language used in Rimore call-in show on Egesa FM and Enia Amagogi call-in show on Minto FM that is harmful to women.

In her speech to an audience at Exeter University on "How subtle sexism promote gender inequalities," Manuela Baretto (2017) provided compelling evidence to suggest that direct sexism has been replaced by indirect sexism. She argued that sexism has not been eradicated. It is only that direct sexism has been "driven underground and morphed into more subtle forms" (para.2). She went on to explain how indirect sexism undermines a person's sense of belonging and competence which result in that person performing poorly and having a low opinion of himself/herself. The current study agreed with the ideas of Baretto explained above but sought to narrow down and do a study on the subject of indirect linguistic sexism within the context of Rimore call-in show on Egesa FM and Enia Amagogi call-in show on Minto FM to find out whether her findings on the effects of indirect linguistic sexism could similarly be reflected there.

Durrheim, Greener & Whitehead (2015) have stated that when gender discrimination appears covert, it becomes quite difficult for the perpetrator, victim and the society at large to perceive it as a form of biasness. Similarly, Mills (2008) states that because indirect sexism is not openly expressed, it can be quite a big task to try to challenge it. Consequently, it can last longer. This study agreed with the views of the above researchers. Their views implies that we should be determined to uncover how it operates so as to come up with effective strategies to combat it to ensure that women and men receive similar treatment. This is exactly what the current study set out to do i.e. examine how Ekegusii is strategically drawn on by sexist individuals to carry out this vice.

There are many ways a sexist individual can strategically draw on language to covertly discriminate against women while at the same time deny responsibility for the sexism. Use of these linguistic strategies makes it difficult to pinpoint the sexism in the expressions and take issues with

them because they are in most cases sugarcoated with humour or the sexism is implicit in the underlying presuppositions. Some of these linguistic strategies are: humour, presupposition, visibility, and collocation.

*Humour* is the quality in events, speech or writing which is seen as funny, or creates amusement. According to Mallet et al. (2016), sexist humour is “humour that denigrates, demeans stereotypes, oppresses, or objectifies women” (p.272). Sexist humour is widespread in Rimore and Enia amagogi call-in shows in Egesa and Minto FM respectively where sexist individuals use it as a tool to indirectly oppress Gusii women. For example it is common for one to hear sexist humorous expression like “*Omosubati ogogotebi yaya manya ngaoitabire. Omosacha ogogotebi yaya nabereigo.*” (When a lady tells you no she means yes; when a man says no he means no).

Woodzicka & Ford (2010) state that since sexist humour is being used as a discriminatory tool, further research is needed to “delineate the broader social consequences of sexist humour, and thus help us better understand how sexist humour shapes social interaction” (p.188). This is what the current study aimed to achieve.

*Presupposition* according to Polyzou (2014) is shared background knowledge necessary for indirect ideological statement to be communicated without being explicitly asserted and justified but problematic due to contradictions/inconsistencies in theory and methodology, (Polyzou, 2014:2).

It is quite difficult to take issues with presuppositions because of their manipulative nature. An expressions like “*Nki omosubati oyio omachete gotibongwa are gokora isiko botuko ere bweka?*” (What was the lady who almost got raped doing outside at night alone)? contains underlying sexist presuppositions that are difficult to contest against.

*Visibility* refers to the condition of being visible. This study observed that sexist individuals within the Gusii speech community draws on and uses Ekegusii strategically to indirectly confine women to household chores, and other traditionally held-private spheres, as in the expression “*Naki akonyara goikerania efamili negasi?*” (How does she balance work and family?). This study unearthed and exposed this language of marginalization in the select call-in shows in order to level the playing field for both men and women.

Lastly, *collocation* refers to grouping or juxtaposing words. There are words that are not sexist but if they collocate with words that have negative connotations, they communicate sexism. Since sexism operates in a complex manner, we can only analyze the connotation of lexical items attached to women and the company of lexical items they associate with. The current study observed that there are Ekegusii items that in themselves are not sexist but which sexist individuals in Rimore and Enia amagogi call-in shows in Egesa and Minto FM respectively collocate with other lexical items that have negative connotations to indirectly discriminate against Gusii women, for example, “*Ekeningwerere ekio nigo gaitetwe chingaki ngina are konywa amarwa ase ebaa ere ange.*” (The toddler was

murdered while her mother was consuming beer at a nearby restaurant). The current study exposes these collocations and recommended ways to combat the indirect sexism within them.

### 3. Methodology

Tape recording was used as a research instrument. The researcher listened and tape recorded discourses in Rimore call-in show on Egesa FM and Enia Amagogi call-in show on Minto FM for four weeks. With the help of Third Wave Feminism Theory, thirteen indirect sexist utterances from the tape recorded discourses were identified and sampled. Afterwards, the utterances were transcribed.

Data analysis procedures involved both qualitative and quantitative procedures. The paper runs a qualitative and a quantitative analysis of indirect linguistic sexist expressions in Rimore call-in show on Egesa FM and Enia Amagogi call-in show on Minto FM. While the quantitative analysis examines the visibility of women in the data, the qualitative tools investigate the image of women as represented in these utterances.

### 4. Results and Discussion

The indirect sexist utterances that were collected in this study from domains of work, relationships, politics, and home are critically analyzed under the strategies that are employed to make them. These strategies are presupposition, humour, collocation, and visibility. From the perspective of Third Wave Feminism Theory, a critical analysis is done of the strategic ways Ekegusii is drawn on by speakers in Rimore and Enia Amagogi call-in shows to utter each of the indirect sexist utterances. Ten utterances were purposively sampled from each show that were perceived to be indirectly sexist.

It is important to note that indirect sexist utterances cannot be identified in isolation from the strategies that are employed to make them in a particular context. Below, the utterances collected in this study are analyzed under their respective strategies employed to make them. The utterances are from the domains of work, politics, relationships, and home. The researcher lists each indirect sexist utterance collected in the domains of work, politics, relationships, and home, and analyzes the strategy employed to make it.

#### 4.1. Presupposition Strategy

##### 1. “**Moboringo ngaki agoikerania efamili yaye negasi?**”(Ask her how she manages to balance between work and family?)

This utterance falls within the domain of work. Rarely will a man be asked this question. This is because, within Gusii community, men are perceived to be endowed with abilities to juggle between work and family, (Okindo, 1995). Sexism in this utterance is in the underlying presupposition that it is hard to be a mother and a professional in the public sphere at the same time. The speaker of this utterance has drawn on Ekegusii to contest what the Gusii speech community perceives to be inappropriate behavior (i.e. women joining paid professions in the public sphere). By making this

utterance, the speaker, is affirming what is appropriate behavior within the Gusii speech community (i.e. women should operate within the private sphere of home as mothers and housewives). The speaker, in asking this question, is indirectly questioning the woman's ability to do both motherhood and work which is the most significant challenge to doing just that.

In the recent past, women have made great progress by moving outside the confines of home into paid employment. The result has been constant bombardment on them with sexist behavior from men. This utterance contains negative stereotype the Gusii culture assigns to women working in the public sphere. It is also a reflection of the challenges women go through as they work as professionals outside their homes.

### 2. "Ndi Janet Ongera araborie chikura ase anyomire?" (When will Janet Ong'era contest in elections from where she is married)?

The above utterance falls under the domain of politics. It contains a presupposition (i.e. women can only contest for political seats from where their husbands hail from) with an underlying sexism. The question demands one to state the time when she (Janet) will contest from where she is married. Hence, it is not easy for an individual to confront the sexism underlying the presupposition in the utterance.

Obuchi & Karuru (2014) state that within the context of the Gusii speech community, men hold higher status and position compared to women. They can use language resources to affirm their position. They can also use language to foreground gender and women's status. Among the Gusii speech community, once a woman is married, she now belongs to the family of her husband. She no longer has any business at her parents' home. This is why those unmarried women who want to vie for elections are frequently told to get married so that they can contest in elections from their husbands' areas. The speaker of this utterance is trying to assert the local institutional power that Gusii men hold over women. Chapter four of the new Kenyan constitution (Gok, 2010) stipulates that there should be equal treatment of men and women, including their right to equal opportunities in political, economic, cultural and social spheres. But the above utterance appears to be discriminating against women because it is restricting women by showing that they can only vie for political seats from where they are married, and that if they aren't married they should not stand for elections. Limiting women to being leaders only in areas where they are married is devaluing their worth. Women have the potential just as men to lead wherever they are whether married or not.

### 3. "Nkamosemi aborie oboteneneri bwabangina akaboria abojumbe akabuu." (I advised her to contest for Women Representative but she stood for MP and lost).

This utterance falling under political domain is sexist. The sexism is underlying the presupposition (that Women Representative is the only seat that women can vie for). The speaker of this utterance is affirming the negative stereotypical belief widely held within the Gusii speech community that women are incapable of holding higher prestigious political seats beside women representative.

Because the political landscape within the Gusii speech community is deeply patriarchal, many Gusii people believe that Woman Representative is the only seat that women can contest for. This utterance is meant to hinder women from going and competing with men for top prestigious political positions. For women to achieve their full potential, they need to use the linguistic resources at their disposal (such as using questions and rebuttals) to contesting the sexism underlying utterances such as this.

### 4. "Omosacha oyio narendete mokaye buya?" (Is that man providing for and protecting his wife)?

The above utterance falls under home domain. It contains a presupposition about men protecting and providing for their wives that needs to be unpacked before responding to the sexism (that men are obligated to protect and provide for women, and that women should sit at the pedestal for men to provide for them). The answer the question requires is either 'yes' or 'no.' This is why it is difficult for anyone to take issues with the sexism underlying the presupposition. Among the Gusii speech community, women are perceived as beings that are unable to control their own destiny. They are portrayed as housewives who should stay within the confines of home to be protected and provided for by their husbands. On the surface, the utterance sounds good, but analyzing it at a deeper level shows it places women in a lower and powerless position. It constitutes the damaging ideological belief held within the Gusii speech community that women are objects who are unable to provide for their own needs and therefore they should be under the control of the dominant male providers. This ideology can help reinforce men's dominant power in interpersonal relationships while subjugating women to a submissive domestic role. The benevolent behaviour of men towards women contained in utterances such as the one above has the potential of giving rise to condescension acts rather than respect.

### 5. "Omosacha oyio obegete chisogisi chitandogete nanyomete?" (That man who was wearing torn socks, does he have a wife)?

This utterance falls under home domain. There is sexism underlying the presupposition about a man and his wife in the above utterance (that women exist to look after their husbands). Because the question demands a yes or no answer, it is difficult to respond to the underlying sexism. According to Obuchi & Karuru (2014), since time immemorial, within Gusii speech community, Gusii women have been assumed to belong to the homestead where they are supposed to play the subordinate role of taking care of their husbands and children. Although this stereotypical belief is slowly dying out, it still exists. The above utterance is informed from this ideological belief about women. An examination of the utterance reveals that whenever there is a shortcoming on a man's side, it is the wife who should take the blame because women have stereotypically been portrayed as people who should take good care of their husbands.

## 4.2 Humour Strategy

1. **“Nkabori omosubati entereba egasi yekerore kiaegari agantebia egegotumeka kuerigereria.” (I asked a female driver the function of a car’s side mirror; she said it is for checking one’s appearance).**

This utterance falls under the domain of work. This utterance was spoken by a caller in Enia Amagogi call-in show who wanted to express his views on the topic of that day’s show which was “causes of accidents on our roads.” The speaker of the above utterance used humour to project women as individuals who don’t know the purpose of side mirrors on a vehicle. Humour resides in the speaker deriding women drivers for their poor driving. The punch line of the joke is that women use car side mirrors to view their body appearances. This utterance is informed from the ideological force within the Gusii speech community that, driving is for men. The speaker has just drawn on Ekegusii to make an utterance containing this belief held within the wider community. Female unlike male drivers within the Gusii speech community are regularly under criticism for poor driving. This humorous utterance is sexist because it is portraying women as incompetent in driving not understanding the use of the features of a car. The speaker of this utterance is indirectly telling people that men are better drivers than women.

2. **“Nomanyete nki Kwamboka abwerete chikura? Ekieni kiaye ekiya.” (“Do you know what made Kwamboka win the elections? Her beauty.”)**

This utterance was spoken by a caller in Enia Amagogi call-in show where “Gusii women in politics” was the topic of discussion. Humour as a discursive strategy has been employed by the speaker in this utterance occurring under the political domain to indirectly discriminate against women. Humour resides in the idea that people voted for Kwamboka because of her beauty and not on issues of substance such as competencies and effectiveness. The speaker of this utterance has drawn on Ekegusii to affirm the ideological belief (that men are the one who hold more power and status than women, and that women are objects of beauty that exist to please men) held by majority members within the Gusii speech community. This utterance shows us that men pay attention to trivial issues of beauty and physical appearance of women aspirants instead of their competencies and effectiveness. When it comes to male politicians, they focus on serious issues. An utterance like this has the potential of destroying the credibility of women politicians and their political careers hence sexist.

3. **“Omosubati ogogotobia yaya manya ngaoitabire. Omosacha ogogotobia yaya nabereigo.” (When a lady tells you no she means yes; when a man says no he means no).**

The above utterance falls under relationship domain. The speaker of this utterance has used humour as a discursive strategy to indirectly discriminate against women. Humour resides in the juxtaposition where men are portrayed positively as people who mean exactly what they say whereas women are shown to mean the opposite of what they say. This utterance is sexist due to the fact that it is constructed from a masculine point of view. Unlike men, women within Gusii speech community are perceived

negatively as beings that are mysterious and not easy to understand, (Aberi, 2009). This utterance is based on this negative stereotype about women.

## 4.3 Collocation Strategy

1. **“Nomanyete ng’a abangina batato banyiroretie ekiminano kia obogabana?” (Do you know that we had three female aspirants who survived the gubernatorial race)?**

From a conventional linguistic point of view, there is nothing sexist in this utterance. But if you closely examine the collocation in it, you will realize that the speaker has chosen words that portray women as people who face hurdles in the public sphere of politics. There is nothing sexist with the word “banyiroreti” (survived), but because it is linked with the three female, it insinuates that they are unique or exceptional. The speaker is indirectly saying that for the three women to have emerged winners, they must be unique. On the surface, the utterance portrays a good image of how the women emerged winners. At a deeper level, it is indirectly destroying them politically by portraying politics as a male public space that doesn’t belong to women, and that it is hard for women to succeed in it. According to Otiso (2016), politics within the Gusii speech community is perceived as a masculine domain. Those women who venture into it are perceived negatively because they are going against the societal norm whereby they are expected to operate within the home space. This utterance is informed from this stereotypical ideological belief.

2. **“Nomanyete ng’a abasae abange bagotumia amariogo yogotinda nigo barerire nabangina barikire egasi betenereite?” (Do you know that many teenagers who abuse drugs are raised by single working mothers)?**

This utterance is from the domain of work. A close analysis of the utterance above reveals that collocation has been used by the speaker to demonize and indirectly discriminate against single mothers who venture into paid professions outside their homes. The meaning of the word ‘mothers’ in isolation is not negative but because it is preceded by the words ‘single’ and ‘working,’ women’s personal information is supplied to us. This (women’s personal information) makes us perceive them as failures in their motherly roles because of deviating from societal norms. The speaker of this utterance, through collocation, has indirectly discriminated against single working women who are mothers by communicating the idea that they cannot juggle between work and parenting. This is a lie because there are examples of single working mothers in the society who have managed to advance in their careers and at the same time have brought up their children responsibly. According to Aberi (2009), mothers within the Gusii speech community are expected to bear the full burden of raising up children into responsible adults. If the children go astray, they (women) are usually demonized and blamed for failing in their motherhood. Men are supposed to look for work to provide for their families. To ensure that traditional distribution of gender roles is maintained within the Gusii speech community, women are made to believe that they are the only one who possess the ability to handle parental and domestic duties. This false notion of motherhood cast employed Gusii single mothers as people who have

neglected their parental duties, threatening the family relationships and making the bonding between mother and child/children hard to be formed.

3. **“Nyiwete omwana oyio aitetwe ekero ngina are konywa amarwa ase ebaa ere ange.” (I heard that the child was killed when her mother was drinking alcohol at a nearby bar).**

The above utterance falls under home domain. The word ‘mother’ in the utterance above viewed in isolation is not in itself sexist. But examined in association with the surrounding phrase “was drinking alcohol at a nearby bar,” reveals that it is used by the speaker in situations where there is conflict over parental responsibility. Within the Gusii speech community, motherhood myth is widely held that portray women as one with particular abilities to carry out domestic and parental work. This motherhood myth (reflected in the utterance above) is meant to ensure that the traditional distribution of gender roles is maintained. Those women who deviate from this norm are criticized and seen as failures. The speaker of the above utterance seems to have drawn on this negative stereotypical belief to make this utterance that cast the woman as a failure in her motherly roles. When it comes to taking beer, the word “mother” is used to blame women in a manner in which the word “father” is not.

#### 4.4 Visibility Strategy

1. **“Ndengereretie omosangerekano oyio noyobwabarandi nabarugi babo.” (I think the conference is for pastors and their wives).**

The above utterance falls under work domain. This utterance was spoken by a caller in Enia Amagogi call-in show in responding to a question from the show host concerning the participants of a religious conference to be held.

The speaker of this utterance intends to obscure women from pastoral leadership role. By this utterance, women who are pastors, are indirectly marginalized and oppressed as far as church leadership is concerned by portraying that only men should be preachers and women followers. This is subordinating women to men. In an indirect sexist way, the person making this utterance is telling women that preaching belongs only to men.

The speaker of this utterance has drawn on the widely accepted ideological knowledge within the Gusii speech community (i.e. that women cannot hold certain positions in the public sphere such as preaching) to make this utterance.

2. **“Alice Chae igo aragose abanto aise kobua na koba omogabana omosubati omotanagani Gusii.” (Alice Chae will surprise many people should she win and become the first female governor in Gusii).**

In this utterance that falls under political domain, visibility as an indirect sexism strategy has been employed to obscure the woman politician. In a patriarchal Gusii community, the asymmetrical use of linguistic representation of men and women is influenced by the inequitable power relations between men and women. There is an interrelationship between political and social dominance of men over women

in the community and the male dominance in language where language reflects this dominance as in the utterance above. In this utterance, Alice Chae will be seen as exceptional should she manage to overcome the odds and emerge as the Governor of Kisii County. The underlying implicit message is how difficult it is for Gusii women to succeed which is why the utterance is sexist.

## 5. Conclusion and Recommendations

From the analysis, it is evident some speakers in Ekegusii radio call-in shows draw on Ekegusii to indirectly discriminate against women. Certain lexical items are used in collocation with women. These collocations were negative in meaning, creating a negative image of women. This study has also shown how women through the call-in shows are back grounded and given very little visibility. They are stereotypically assigned to the private sphere. It is the believe of this study that by pointing out the indirect ways women are discriminated in call-in shows, such a vice against women can be redressed.

There is a lot that needs to be done to ensure that indirect linguistic sexism in Rimore and Enia Amagogi call-in shows becomes a thing of the past. The following are my recommendations based on the findings and the conclusion of the study:

- 1) It is important that women look at the broader patterns of their experiences and if they realize the behaviours, while seemingly nice, put them in restricted roles then they need to work to challenge the perpetrators.
- 2) Questioning a personal worldview is one way to identify indirect linguistic sexism. People should be encouraged to pay attention to their habitual way of thinking and to ask themselves whether their gendered habits limit them in fully developing their potential and the potential of those around them.
- 3) Education should be provided to people (both men and women) because it is the best way to identify and challenge indirect linguistic sexism. It will create enlightenment on them on how indirect linguistic sexism operates. It will also help men to change their negative attitudes towards women and begin seeing them as equals.
- 4) Women in politics should be helped by offering them more support through mentoring and training and carrying out a review to identify and breakdown the barriers to women participating in public life.
- 5) Whenever a call-in show host spots an indirect sexist remark, he/she should not overlook it but instead be courageous enough to confront the discrimination.
- 6) Call-in show hosts should discourage before the start of their shows the use of gender biased language and that any caller who goes against this his/her line will be disconnected. This will make the callers sensitive to the kind of language that they use.
- 7) Men, particularly those who can quickly recognize and confront sexism, can make good allies with women in the fight against indirect linguistic sexism. When men confront sexist expressions, they are taken more seriously than women. So, women should not fight the vice alone but seek the support of willing and ‘enlightened’ men.

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