**CHAPTER ONE**

**GENERAL INTRODUCTION**

1. **Introduction**

*Feminism as a theory, movement, and ideology strives to achieve social rights for women.*

Darweesh and Ghayadh (2016)

The society could as well say that "*woman was not created to compete with man, but to complete him*". Indeed, there might be a truth to this... but why not also vice versa? In our postmodern world, nevertheless, we find this 'almost-truth' changing; *a person now completes herself or himself, and competes with others*. We also find that the society is not ready to accept this procedural change, however. As a result, the rules that were created in the past to marginalise each gender to certain roles are being adhered to. They reflect, even, in all aspects of human life, and are expressed as implied in language.

Language is a social phenomenon. It is not simply a medium of communication; it also projects social items such as culture, identity, tradition, gender, and so on. It is responsible for constructing realities and orienting individuals, either consciously or unconsciously, on ‘what to believe’, ‘how to express what is believed’, and so on. Language, in sum, projects ideology. In the same way, these ideologies are shaped by societal beliefs which are consciously followed or unconsciously reflected in social and individual activities (and by extension, in language use).

The theory of feminism identifies one social belief to be 'female inferiority'. This, in no way, makes men out to be monsters, as the society has also placed the burden of being 'superior' on them (to be less than this would mark them as failures). Feminism recognises these distortions, and aims to quell them. However, its focus is on the female. What this research aims to do is to show how language reflects these stereotypes, and the implications they have on social orientation and life in general. This chapter foregrounds the entire research, giving background details, problems identified, questions raised, as well as the goals that have been set to achieve.

* 1. **Background to Study**

What I wanted to do was to compare and contrast feminist ideologies and show how there really is no unified agreement on the meaning of the concept of feminism. I thought that it had been so sociolectically and even idolectically diversified, that tracing each forms of feminism will eventually lead to entirely different fields of study. So, when we speak of Eco-Feminism, we have Ecology at its core; for Liberal Feminism, we have Marxism at its core; and for Radical Feminism, the core is a ‘revenge mentality’ aimed at men for treating women as second class citizens. Alas, I discovered that I was missing an important point; I just needed to take a closer look to realise a similarity in all these forms. bell hooks properly describes it as the “movement to end sexist oppression [that] enables women and men… to participate equally in revolutionary struggle” (hooks, 1984:67)**.** Feminism goes beyond a ‘fight’ for the societal or political right of women- it transcends to a much more deep-rooted problem: ***sexism***.

Sexism, in plain terms is the unfair treatment of people because of their gender. In this light, a Nigerian girl- because ‘she is a girl’- will be restricted by her parents in the way she ‘follows’ friends. Her brother will not have this same restriction because ‘he is a boy’. Some people might see a fault in this, but, in reality, this happens as a norm in the society. In extreme cases, girls are mocked and treated as ‘unclean’ because of something as natural as their menstrual period. Al Jazeera English on Twitter reported on the 19th of Nov, 2017 that “46% of girls in Ethiopia don’t finish primary education. Many of them leave due to menstrual mishaps”. The students in these primary schools are not well educated about this biological feature that they do not know what to do when it happens. Other students mock them because of the bloodstain on their clothes, and the shame keeps them from coming back to school. It is also sexist when ‘men’ are tagged ‘breadwinners’ in the family. In cases like this, the women relax, and it is, indeed *expected* of the men to solely provide for the family. If he fails to do so, he is tagged as a failure. If his wife takes up the mantle, and the ‘roles are reversed’, it is because he is not ‘man enough’. This is a sexist ideology that affects both genders. That it has even become a norm at all is saddening.

Sexism also borders also on stereotypical identification of ‘who males and females should be’. We notice males being called *lecturers*, while females are called *female lecturers*. People would also say *Pastor (Mrs.)* when referring to a ‘female pastor’, but to them, a ‘male pastor’is simply *Pastor*. This stereotype also involves *male nurse* versus *nurse*. This sexist ideology has streamlined the qualities of males and females to what is believed to suit them either physically, emotionally, or socially. The proposition is that because females are more emotional, they should be nurses and nannies; and because male are physically stronger, they should be wrestlers, armed force members, and so on. The assumption of the physical or the emotional traits of either gender is, in itself, sexist.

It should be mentioned here that education, exposure, and globalisation (which has led to open-mindedness) have immensely restricted sexist ideologies. In fact, these factors have helped curb some, and are actively eliminating some. This is satisfying. However, these positive changes are only manifesting in one part of the society- the ‘exposed society’. By ‘exposed society’, I mean those who have the opportunity to be educated on gender matters. These people are in the high-class society, they have knowledge of societal developments and political balances (are not in the view that only males are supposed to be politicians), are educated (either in ‘top’ schools at the primary and secondary school levels or are in higher institutions in faculties where such matters are made known), are avid members of the activities of the 21st century trends, and other ‘exposed’ instances. The rest of the society (which is the larger majority) is largely uninformed on the matters of gender such as sexism. Funnily, feminism has been trending of late; however, it is largely misinterpreted to be mere ‘loud cries by females’ for an impossible equality. I must note that my claims are premised in my country- Nigeria. I admit that these categories identified above are contrived. They are hypothetical, in fact. This research, therefore, aims at validating or correcting them.

Finally, in the realisation that sexism is unnoticed and unattended to in the larger society; this research was decided upon to investigate how deep-rooted sexism is in the society. I chose to focus on the ‘uninformed society’. Particularly, I decided on investigating this matter from the feminist perspective. I do not believe that females are mostly terrorised by the society. In fact, I see that sexist issues which concern males are largely ignored; even by them. Nevertheless, the world is changing now, and male sexist issues are being realised and combated in the informed society. However, I digress. My reason for conducting this research from the feminist perspective is because true feminism is premised on ending sexism- against both genders. It considers how the society oppresses and is sexist to women as well as how women are inclusively oppressing and being sexist against themselves ... and the male gender. Realising these constructs allows for a more objective view on ‘what feminism is really against’. Feminism is, quite simply, against sexism. It does not, therefore, blame a particular gender (some may say the male gender) for the oppression of the other gender, as sexism is a purely human trait. From wanting to disregard feminism as a misguided attempt at promoting social justice, I - after a better understanding of the concept- designed instead to investigate a feminist issue- sexism- in language use. In particular, I wanted to know how the frames of sexist ideologies have changed, been reconstructed, or shifted; or if they have at all.

* 1. **Statement of the Problem**

More often than not, sexism is unnoticed. The world’s advancements toward open-mindedness have, unfortunately, only largely affected the people who have access to that exposure. As such, the larger society has been left unattended. The result is that sexism continues to grow and is even passed across generations. The concept of feminism and other human right movement will, therefore, never be fully understood or accepted by this society. This research is designed to investigate the how apparent sexism is in the society as revealed by language use.

* 1. **Aims and Objective**

The overall aim of this study is to explore the relationship between linguistic structures and sexist ideologies in a literary text and a community of people. Particularly, this study would:

* Investigate linguistic sexist details on the premise of feminism in Yejide Kilanko’s *Daughters who Walk this Path.*
* Test readers’ interpretation of these details.
* Investigate the presence and (or) evolution of sexist ideologies in language use using the residents of Zone D2 in Iba Housing Estate as a case study.
* Determine the factors that have influenced a change or spread of sexism in language use in this community.

One target, therefore, is to compare ideologies of the ‘*past, present, and future*’

* 1. **Research Hypotheses**

This project seeks to validate or correct the following hypotheses:

* Sexism in language use is usually unnoticed especially in among ‘unexposed’ society
* The factors that are liable to influence an alteration of sexist ideologies are exposure, education, and globalization.
* Sexist ideologies are purely human traits- there is no distinction between the way males use language in sexist manners and females use language in sexist ways (even toward themselves and other females)
  1. **Significance of the Study**

Language is the basic tool of communication. It is used to pass information, express feelings, and share thoughts and ideas. Extensively, peculiarities in language use mark culture, social class, identity, and so on. In this light, we know that language expresses the worldview, social orientation, and ideology of the users. It shows, in essence, “who believes in what”. This study is relevant because it investigates how individuals use language in ways that show that they affirm sexist ideologies. One of my assumptions is that sexism is unnoticed. Therefore, these users of language invariably say things that they do not mean. This research serves as an awareness of sexism in language use. It would make speaker and writers more careful of the meanings they pass across when communicating, and alert listeners and readers to look out for sexist inferences in language use.

Unlike other researches under Feminist Stylistics that have been focused on how males and females use language differently (genderlect), this research focuses on how they use language similarly. It also applies a recent theory - Sara Mills’ Reader-response Examination to collect responses from real-time respondents in order to gauge the presence of Feminist Stylistics in the society and test how they affirm, negotiate, or resist these ideologies. Therefore, it adds a valuable knowledge to the fields of Feminism, Feminist Stylistics, Stylistics, Sexism, Pragmatics and Linguistics, amongst others.

* 1. **Scope of Study**

This study uses Feminist Stylistics to investigate sexism in language use. It employs two theories under Feminist Stylistics- Mills’ (1995) Three Part Model of Analysis and Mills’ (2012) Reader-response Theory- to investigate a literary text and a community of people. The former focuses on sexist lexis, syntax, and discourse in Yejide Kilanko’s *Daughters who Walk this Path.* The latter is limited to responses gotten from the questionnaires administered to the residents of Iba Housing Estate, Iba, Lagos.

* 1. **Definition of Terms**
* **Sexism:** This means stereotyping or discriminating a person because of their gender. It is described as the unfair treatment of an individual because of their gender. Some say that sexism regards women more than men in its scope. However, this is not true; sexism acknowledges that both genders suffer gender prejudice.
* **Ideology:** This is a systematic construct of concepts about human life or culture. It is a content of thinking, integrated assertion, or theory of belief that set that distinguishes an individual or a society from another.
* **Affirmation:** This is a positive assertion.
* **Negotiation:** This is a process of compromise or concession done to find a common ground on an issue.
* **Resistance:** This is a refusal to accept something. It is also seen in the light of opposition.
* **Stereotype:** A stereotype is a widely fixed image or idea of someone or something. It can a general assumption about certain ways of behaving or speaking intended to represent an individual or a society.
* **Social Orientation:** This is a theory that explains the influences that affect the way an individual acts, speaks, and reacts to other individuals and/or the society in general.

**CHAPTER TWO**

**LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

1. **Introduction**

This chapter reviews a number of relevant literatures on Feminist Stylistics and other related fields. Going by this, an understanding of how it started, the movements that have influenced its growth, how it has been theorized by several scholars, and how it has been used by researches shall be outlined. This chapter will also provide a breakdown of Mills’ (1995) and (2012) theories of Feminist Stylistic analysis- Three-part Model of Analysis and Reader-response Examination- respectively. These theories will be used to analyse and interpret presented data.

* 1. **The Beginnings of Feminist Stylistics**

As the name suggests, feminism stylistics is a stylistic study that is grounded in feminism. It has its roots in the theories and practises of feminist criticism that began in the United States of America and France. Feminists proclaim a gender bias in the society. They hold the belief that women as a group are marginalised and treated differently from men in ways that make them subjected to personal and societal discriminations (hooks, 1984; Ufot, 2012). Some feminists attempt to clarify this, and go further to say that this does not mean that the society does not also treat men unfairly too to some degree, but that, more often than not, the men have more societal benefits.

* + 1. **Feminism**

Feminism is generally considered to be the advocation for equal rights for all genders. More specifically, on the one hand, feminism acts, speaks, writes, and fights on behalf of the female gender, identifying that women are not naturally lesser being than men, and so, should be allowed to possess equal rights socially, politically, and so on. One might find it safe to say that feminism is a fight to end the social injustice perceived from the female perspective. Freidan (1963) says that “feminism is a collective term for systems of beliefs and theories that pay attention to women’s rights and women’s position in culture and society” (p. 72). On the other hand, bell hooks (1980), in her work *Feminist Theory: from margin to center*, provides an insightful definition of feminism (which is almost impossible to achieve):

Feminism is a struggle to end sexist oppression. Therefore, it is necessarily a struggle to eradicate the ideology of domination that permeates [all] culture[d] on various levels as well as a commitment to reorganizing society so that the self-development of people can take precedence over imperialism, economic expansion, and material desires . . .. A commitment to feminism so defined would demand that each individual participant acquire a critical political consciousness based on ideas and beliefs (p.24).

This allows us to view feminism as political project that aims at ending oppression against humans by other human. She goes on to say that:

[Feminism’s] aim is not to benefit solely any specific group of women, any particular race or class of women. It does not privilege women over men. It has the power to transform in a meaningful way all our lives. Most importantly, feminism is not a lifestyle nor a ready-made identity or role one can step into. . . Focusing on feminism as political commitment, we resist the emphasis on individual identity and lifestyle (this should not be confused with the very real need to unite theory and practice).Such resistance engages us in revolutionary praxis. The ethics of Western society informed by imperialism and capitalism are personal rather than social. They teach us that the individual good is more important than the collective good and consequently that individual change is of greater significance than collective change (p.10).

These distant ends on the same spectrum have led to conflicting views what feminism is as a concept, leading to different forms of feminism such as conservative feminism, modernization feminism, critical feminism, Marxist feminism, radical feminism, and so on. It is now almost natural for one to ask for a clarification of the sect of feminism a person subscribes to when they admit to be a feminist (Ufot, 2012). However, one must be reminded that at their various cores, all guided forms of feminism have the same aim: to curb sexism.

Historically, feminism is divided into three waves. Nweneri says that the term “feminism” first appeared in France in 1880, Great Britain in the 1890s, and the United States in 1910. The first wave of feminism was from the 19th century to the early 20thcentury. Its focus was on political equality, dealing with allowing females to vote. The second wave of feminism was between the 1960s to the 1980s. It focused on the inequality alone, as well as cultural inequality. The third wave which was between the late 1980s and the early 2000s is seen as both a continuation and a response to the perceived failure of the second wave feminism. All these waves of feminism provide guidelines for feminist analyses and criticism. Presently, post-feminism is making waves.

* + 1. **Feminist Stylistics**

*Feminist Stylisticians seek to write the woman into relevance*

* Ufot (2012:2462)

Scholars such as Sara Mills, Annette Kolodny, and Deirdre Burton are the important figures in the area of Feminist Stylistics. In fact, the root of Feminist Stylistics is linked to the transformational contribution by Virginia Woolf, the theorization of Feminist Stylistics by Mill (1995), and the radical views of French feminists such as Helen Cixous. In simple terms, Feminist Stylistics can be described as a stylistic analytical method from a gendered perspective; the female point of view, to be precise. It argues that there is a male hegemony in both the treatment of women in society and their characterization in literary works. It, therefore, seeks to formulate an authentic counter-image of women through their writings (Shah, Shakir, Rafique, Zahid: 2014). According to these scholars, in addition:

[T]he purpose of this approach to stylistics is to explore the ways in which literature expresses (or otherwise) a decidedly female consciousness. In the process, literary art is seen essentially as a medium for the foregrounding of female experiences and the destruction of male stereotypes about women (p.92).

Mills (1995a) as cited in Ufot (2012:2462) describes it as a form of politically motivated stylistics whose aim is to develop an awareness of the way gender is handled in texts. Ufot goes further to say that “Feminist Stylistics achieves its goals through close linguistic scrutiny and the explication of linguistic theory to set out the rationale for feminist textual analysis”. So, it studies not only how an author expresses, but also the meanings of the expressions. Furthermore In Ufot, Blaine (1990:3) argues that “Feminist Stylistics is the strongest successor of critical stylistics with more specific concerns of unmasking patriarchal ideologies and denaturalizing patriarchal assumptions”.

As all fields of study in which development is inevitable, the scope of Feminist Stylistics has, indeed, shifted and expanded. In recent years, theories of Feminist Stylistics have asserted a difference between the language spoken and written by both genders. This theory is called the *genderlect*. This, however, was not the case before, as earlier feminist critics focused on the similarities of language use in written text between females and males. Their position was that in lexical choices, sentence formation (simple or complex), and so on, both genders did not write distinctively... their writing system was ‘equally similar’. The reason for this is linked to the focus of feminism which is ‘equality of both genders’.

However, with the work of Viginia Woolf, where she insists that women writers have begun to craft their sentences in a looser, wordy, and detailed manner than the male sentence, many Feminist Stylisticians began to tilt their stance. Now, modern Feminist Stylisticians insist that there is a female way of writing. According to Mills in Ufot (2012:2463), “[Woolf] asserted that there was a sentence which women writers had developed which she termed the ‘female sentence’ or the ‘sentence of the feminine gender’” This stance is famously echoed by many French Feminist Stylisticians such as Luce Ingary and Helen Cixous.

In addition, there is an expansion of this theory to include the fact that, indeed, women also think and perceive reality in ways that are different from the ways men do. Agreeing to this, Wales (1997:202) says that

Speech differences have always been part of sexual stereotyping, whatever the basis is in reality in many societies... the supposed garrulity of women is reflected in proverbs, jokes, as well as the novel.... It is difficult to quantitative evidence, as it is to get firm confirmation that, for example, women use more tag questions, and favour intensifiers like *so* and *such* and the use of hyperboles.

Woolf calls this the *female sentence* and Mills describes it as the *gendered language*.

* + 1. **Theories of Feminist Stylistics**

While Feminist Stylistics is a recent addition to stylistic analyses, it has been used diversely to garner stylistic inferences from texts (literary and non-literary). One should note that Feminist Stylistics looks at the peculiarities in linguistic features of the texts, so it should be classified as being a linguistic stylistics method of analysis. However, it goes further than the general scope of linguistics and stylistics (Burton (1982), Fowler (1981), Leech and Short (1981), Mills (1995), McFadden (1997), Ufot (2012)). As Leech and Short put it, Feminist Stylistics “place[s] less emphasis on the artistic function of language than any other aspect of language since it is clear that there are regularities in representations across a range of different texts”. From this, we deduce that Feminist Stylistics understands how mechanical language use can be; people use elevated language in text to achieve aesthetic features, the use of repetition or parallelism is to show emphasis, and many other ‘clichés’ in language use. So, it (feminist stylistic) goes further to focus on analysing the factors that determine the meaning of a text in social context. It goes beyond just “general stylistic questions of *why* and *how*; that is, “why does the author here choose to express himself or herself in this particular way? How are such and such an aesthetic effects achieved through language?” (Ufot, p.2462) to a study “the ways that point of view, agency, metaphor or transitivity are unexpectedly related to matters of gender” (Mills, 1995:1 in Ufot, p.2462). In new scope, therefore, feminism stylistics shows how linguistic details can be scrutinised for gender discrepancies.

Fowler (1981:21) in Mills (1995:8), regarding this expansion, says that:

There is a dialectical interrelationship between language and social structure: the varieties of linguistic usage are both products of socio-economic forces and institutions –reflexes of such factors as power relations, occupational roles, social stratifications, etc –and practices which are instrumental in forming and legitimating these same social forces and institutions.

Feminist Stylistics understands that there is a connection between the structure of language and the social structure. Beyond linguistic details such as lexical choices (generic forms, gender-specific nouns and pronouns), the effect of language use on ideology, character representation, and even the point of view that a story is told from is also considered. Other theorists also observe that all these details are analysed within a context: cultural, social, official, and so on. Burton (1982:196) as cited in Mills (1995:4) asserts that

[A]ll observation, let alone description, must take place within an already constructed theoretical reality, whether the observer/describer of observations is articulately aware of that framework or not. (Ufot, 2012:2462).

With the various context of language use in mind, Feminist Stylistics aims to correct language bias and sexism. As McFadden (1997:14) observes in Ufot (2012:2462) feminist writing and Feminist Stylistics:

Recognize that since literature both reflects culture and shapes it, literary studies can either perpetuate the oppression of women or help to eliminate it. Thus feminist [stylistics] raises questions about literature that are basic to men’s struggle for autonomy. Such questions include: how does the language of literature represent women and define gender relations? ... How does ones gender alter the way in which one writes?

Feminism has a social commitment making the world a ‘freer and fairer’ place…this includes both genders, therefore (hooks:1980**,** Mill:1995). Mills posits that “feminism implies commitment to changing the social structure to make it less oppressive to women, and, for that matter, to men”. Similarly, Wales (1997:172) asserts that:

[O]ne strand probes the understanding of literature (predominantly written by men) through the experience of reading as a woman, and queries the supposed “objectivity” or “neutrality”, and “universality” of the written discourse.

Some Feminist Stylisticians, nevertheless, have a different standpoint that does not actively include men’s freedom from oppression alongside women. For one, French feminists, such as Cixous (1975) have revealed “the strong phallocentric bias of the influential psychoanalytical theory of Freud” (Ufot, 2012:2461).

A major proponent of feminist is Sara Mills. In her book, *Feminist Stylistics* (1995), she has helped to define and theorise the concept. Indeed, her theories and additions by other theorists (who are Feminist Stylisticians) - such as Diedre Burton, Josephine Donovan, and even herself in later years - have helped develop this theoretical method, procuring better analytical methods, analyses, and findings. Burton (1982) uses Feminist Stylistics to analyse the transitivity system of *The Belle*. The conclusion is that gender discrimination is an original and profound - while difficult to be changed issue - that leads to social inequality (Burton, 1982, p.197). Sara Mills, in her book *Feminist Stylistics*- which is milestone in this field- points out ways of analysing articles. She also analyses books of non-fiction, and this manifests a new phase in research of Feminist Stylistics. Showalter (1978), a pioneering critic in feminist literary criticism, wrote *A Literature of Their Own* (1978) with the purpose is to explore the literary tradition of women. She presents her famous “three phrase development theory”, which classifies the feminine literary writing process into feminine (imitation), feminist (protest) and female (self expression).

* 1. **Review of Related Literature**

**S**o far, the research studies conducted using various aspects of Feminist Stylistics or closely related theories have been further develop the theory by testing and proving its efficiency and adding substantial knowledge to the already existing ones. This framework is a great contribution to feminist criticism both theoretically and empirically. Only a few people have analyzed female writers’ fictional work from the perspective of Feminist Stylistics. Traditionally most of the literary texts, articles, and essays have been focused on the study of female images in different fields of life. As most analysis of Feminist Stylistics fall under either or all of Mills' three part model analysis (word, phrase/sentences, and discourse), the works to be reviewed will be classified using these categories.

Below are highlights of some works done by researchers using Feminist Stylistics or related theories:

* **Lexical Analysis**

A PhD thesis written by Scallen (n.d.) talks about the 'bitch' term used to refer to the female. What this thesis proposes is to clarify the diverse connotations of the word 'bitch' and enable a distinct positive meaning of the word. It strengthens this proposal by giving a historical overview of the term, and discovers that the term was originally not negative. She states the position of other critics who have proposed methods to achieve her proposal. Citing Mills (1995), Scallen (:17-18) states that:

For example, Mary Daly suggests that one of the ways to combat this trend of pejorative words referring to females is to and disrupt their meanings. She takes words such as 'dyke', 'virago', and 'art crone', and she suggests that we capitalise them, making them into words with the same magnitude of importance as God and Queen. This, she suggests, will subvert the meaning of the words and allow us to reclaim them... However, it is unclear whether feminist intentions are enough to change the meaning of terms. If someone used the word 'dyke' and intends to insult you, then there is little that reclaiming that term will have done

Notwithstanding, she concludes, in her words, that "women are tired of being put down by one little word, and are, in whatever way they see most fit, reclaiming lower cases *b* bitch... “[W]omen are re-defining and claiming ownership” (p.51). In summary, Scallen's thesis is that the deliberate us of the capital 'B' Bitch is a kind of refusal to be put down by "one little word".

Following the recent tilt of feminism, post-feminism, Page (n.d.) attempts a critic of Feminist Stylistics itself, looking at its suitability and effectiveness in analysing contemporary text. It uses a sex blog, Girl with a One Track Mind, as its case study and realises it to be a typical post feminist text- where there is the presence of seemingly contrastive ideas with feminism. Focusing on transitivity, agency, and metaphors, the contradictions discovered in the blog are first- that the use of some verbs associated with sex acts do not identify the female participant as the actor, but instead either depersonalises the act, or depict the female as the receiver of the action (with the use of nominalization or of non-finite verb forms). Second, the author of the blog, Margolis Zoe (with a pseudo-name Aby Lee), 'empowers' and 'emanates' the female by depicting her achieving her personal pleasure, failing to engage the many real life sexual practices that directly oppress women of diverse societies. Furthermore, the authour of the blog claims to be feminist. After a consideration of the context in which the blog operates- new media- Page underscores the "problematic status" of the text as truly 'feminist' (p.175). Overall, Page acknowledges the capacity of Feminist Stylistics to suitably analyse unclear gender positions such as this. She argues for "the potential of Feminist Stylistics, demonstrating that its critical and contextual nature is well suited to explore the complex gender politics that operates in online texts" (p.175). She, nevertheless, suggests that to fully comprehend gender politics in online texts, Feminist Stylistics should "move beyond the analysis of representation and engage with the social contexts in which the text operates" (p.176). This study, however, fails to mention if this could apply also to offline non-media texts (such as articles, songs, literary texts, and so on).

In another light, another study centres on the presentation of women in crime reporting in Pakistani English print media (newspapers specifically). The authours, Mangrio ,Sohali, and Yasmin (2015) do a diachronic comparison of the representation of women over a period of seven years in two newspapers written in English. It uses discourse analysis and Feminist Stylistics to analyse the linguistic choices in these newspapers. The focus of Feminist Stylistics here is to understand if the Pakistani print media has in any way distorted reality by representing extensively or by portraying negatively the women involved in many crimes (either as villain or victim). The analysis of one data shows a negative exaggerated depiction of women in crime news report, although failing to show clear linguistic devices used to achieve this. In another analysis by Mangrio, Sohali, and Yasmin, a focus on the words and phrases (lexical and syntactic focus) used in the stories, gendered themes, and stereotypical attributes given to women, reveal that women are defined by appearance and their relation with men, whereas men are describes in terms of their accomplishment. These writers finally conclude that from the results that there is symmetry in reporting female victims who are still described in terms of their marital status, and men are according to their profession. Finally, the researchers recommend a further research on the influences of their findings on the minds of the readers and victims.

* **Phrasal and Syntactic Analysis**

We should note that most studies that focus on the syntactic or grammatical linguistic level for analysis usually fall back to word or lexical analysis too- resulting into a 'lexicogrammatical analysis:

Setyaningsih (2015) uses Feminist Stylistics to convey the position of "feminism reality" of the woman as reflected by the character "Sumarni" in Madasan's *Surmani in the Years of the Voiceless.* Setyaningsih gives the reason for the novel as being the "inequality power relation issues especially woman" (p.3). In other words, the novel is seen as a good example to show how a woman can express her power by speaking. The study is conducted by considering the feminist stylistic elements at the level of sentence, focusing on transitivity choices and Wodak's triangulated approach. The use of feminist stylistic analysis at the level of sentence and phrase show how a woman maintains the condition and emotion of a discourse while using language. The conclusion is that the influence of the character’s relational process is higher than her mental process. The feminist reality is revealed by Sumarni who becomes a sugarcane field owner and money lender, showing that a woman can choose to be independent.

Similarly, another paper asserts that one of the purposes of Feminist Stylistics is to describe sexism in text. It does this by also analysing the way that P.O.V., agency, metaphor, or transitivity (on the lexicogrammatical level) is closely related to gender issues. The paper explores the way E.L. James uses language to portray the sense of characters either being powerless or powerful... focusing on transitivity. The characters used are the two major characters in the text; Anastatia and Christian, who are both in a relationship. Focusing on transitivity, it is discovered that Anastatia's syntactic structure and some lexical choices make her the powerless character. Such choices include 'don't', in "I don't know what to do". It is discovered that nearly all of Anastatia's mental processes convey feelings of negativity. Also, she attaches a focus to her negations- Christian (seeking approval). As such she says things such as "I don't want to disappoint him". On the other hand, Christian, the male character, is discovered as the powerful one, as his mental processes come across as "very judging" (p.1), as his presence is describes as 'having a panther or mountain lion all unpredictable and predatorial". As such, the study concludes that he is the powerful one. It says that these two stereotypes have been assigned to the society. This study, however, does not state the particular position it takes, that is the ground in which the characters analysed (a male and female or as individual).

Generally, researches done on the phrasal or sentential level usually attempt to show how women are portrayed using what they think, say, and how they react to things; as well as how they are referred to, and what people think and say about them. Riaz and Tehseem (2015) conduct a research that focuses on the sexual representation of women in media adverts. It identifies the negative portrayal of women, most frequently as sex objects. It uses the basis of Mills' Feminist Stylistics theory and Fairclough's model to highlight the underrepresentation of women in news, literature, television, and film entertainment. Their theory is that the media devalues women and objectifies them to the diminished level of being a sexual object. The study also acknowledges the society's distinct perception of the male and female gender. They analyse specifically the advert of shaving cream. The conclusion is that the representation of women in such ways is to attract buyers of these products.

Furthermore, another study critically analyses hidden sexist ideas in texts. It deviates from the usual norm of focusing on the obvious sexist remarks, and uses Mills's (1995) Feminist Stylistics to conduct this analysis. The examples used by her were cited from Mills's *Feminist Stylistics.* A finding is that sexist language reform will most likely be unaccomplishable if the society does not alter its sexist representative views of both genders. It is understandable that language is a major influence on the society. However, Rajneesh (2012) suggests that the there are other systems that can be focused on in an attempt a purging away sexist mentality. They include the thoughts, and ideologies of the people of the society. A suggestion for reforming these is to make the people realise the implication of their language use in either continuing the sexist culture,or helping in eliminating it. From Mills (1995), Rajneesh (2012; 29) claims that;

[I]ncreased awareness has resulted in institutionalised change in usage... Even if the change in wage does not achieve a total change in attitude, people are forced to confront their own attitude when they use these terms.

Genderlectal studies using Feminist Stylistics have also been done. Mills (1995:1-2) indicates in her work that Feminist Stylistics does not only focus on the description of sexual biasness in literary or non-literary texts, it also studies "the ways that point of view, agency, metaphor or transitivity are unexpectedly related to matters of gender" (Ajan, 2010:155). She centres on the issue of the male and female language distinction and studies a possible genderlect that differentiates how the female speaks (Mills calls this "gendered language", Helen Cixious calls it 'ecriture feminine', and Virginia Woolf refers to the unique writing of women as the "female sentence"). Going by this, Ajan uses Feminist Stylistics to analyse the interrogative tactics employed by the characters in Gilaspell's *A Jury of the Peers* to solve a crime. The analysis focuses on "female sentence". Her analysis states the difference in gender discourse that enables the women to become group of judge.

* **Discourse Analysis**

Generally, there are fewer analyses done on the level of discourse. A reason might be the tendency to delve into sentential as well as lexical analysis. The analyses n this level are, however, usually limited, to character and point of view.. In grained in this are ideology (sentential analysis... which some argue is really a discourse feature), lexical choices, and so on.As such, it can be said that there can be no analysis that is specifically based on just discourse in Feminist Stylistics. Indeed, the components of discourse are the sentential constituents, which, in turn, have their own components as lexica and phrasal items.

Wolf and Polzenhagen (2006) recognise the postulation of the relationship between style and ideology in Toolaan (1992), Mills (1995), and Haynes (1989). According to them this relationship is infused in a school of thought known as "critical linguistics". Their thesis is that style and ideology are textual expressions that share similar features. These feature can be found on all levels of language productions and ultimately 'discourse' (i.e., from pronunciation, to morphology, to syntax, to the idiolectal choices of all these, and finally discourse among two or more people)

They posit, however, that some levels of language implicate ideology, more readily than the other identifying the most important level as "coherence" which is a concept textlinguistics. Their study analyses an excerpt from text on the US. -Japanese car-dispute of 1995, taken from USA TODAY (Cox, 1995 as cited in Wolf and Polzehagen, 2006:5). Their conclusion that the choices made in the text present US.-Japanese trade negotiations and their participants from a particular ideological position, postulating that these choices are not random. They realise a common satirical use of metaphors by both parties- "Argument is war/Trade negotiations are battles"- and conclude that these would indeed affect their speech pattern, statements and so on. This is similar to the feminist stylist concept proposed by Mills (1995) of the relationship between style and ideology. According to this, the society treats the male and female, differently causing them to view the world from different perspective. Most certainly, one's perception of the world would affect one's ideology. Since style is closely affected by ideology, the male and female style has some distinctive features. Coffey (2013) identifies a 'gendered sentence' and reading perception; saying that it is possible to read as either male or female. This is in accordance also with the position of most French Feminist Stylistics.

Gallardo (2001), in a study, employs the use of SFG, stylistics, CDA, Fairclough's three dimensional framework of the analysis of transitivity, intertextuality, and social practices to analyse the play *Pygmation* from the period in which it was written. This study is peculiar because of its specified synchronic approach (employs a stated diachronic approach). The stylistic concepts are drawn from Simpson (1993), Fowler (1996), Mills (1995), and the theories on language and gender are based on the works of Grassol and Swann (1989), Mills (1995), Coates (1993) and Wodak (1997). This research study establishes first the myth in *Pygamalion*, and then selects excerpts about gender from two male and female characters. The components of transitivity (mental processes, actors, goals, beneficiaries, sensers, and phenomenon, and so on) were sorted out and their effects in the characters were checked. Invariably, it borders on phrase and sentence analysis as well as analysis on discourse level. The aim of this study was to investigate traces of gender in literary text. As such, she looks at the stylistics features employed by Shaw including how he represents them, taking into consideration their appearances and utterances. It basically looks at how Shaw’s choices of words define them as being either a part of one of both genders. The conclusion is that men behave in the play as if they are more powerful than the female, and the female on the other hand seems more accepting of the powerless role. This is similar to, and in contrast with Mills (2012) in Coffey (2013).

Having a focus on character, Hennebichler (2008) conducts a study that investigates the fairly recent Chick Literature (or chick lit) on the basis of stylistics. Using Mills' Feminist Stylistics as her theoretical framework, Hennebichler (2008) seeks to inquire how the stylistic representations of this kind of literature are presented. Questions asked are "does chick lit engage in euphemisms, metaphors? And how does it distinguish male characters from female characters?".

This study uses Mills' three part model of feminist stylistic analysis- analysis at the level of words, analysis at the level of phrases and sentences, and analysis at the level of discourse. The analysis at the level of word focuses on individual word focuses on individual words such as generic nouns or pronouns that have negative effects on the female, and so on. On the level of phrases and sentences, the focus is on the meaning of a whole phrase or sentence (identifying metaphors, analysing them, and so on). Furthermore, the focal point of the analysis of discourse is the "overall unit of textual analysis" (Hennebichler, 2008:25)- the components here include the characters, context or what she calls "focalisation/narrative situation", and the general characteristics of chick lit. At the end of the paper, a major discovery is that chick lit possesses some clashing principles with the principles of feminism- judging from the heroines' constant search for 'Mr. Right' in order to have fulfilment. Hennebichler concludes that chick lit subscribes, rather to the post feminist values which promote “feminity and the essence of being female”.

Quite differently from other studies, Kuria (2001) analyses African women's literature- specifically creative writing by Kenyan women- in the context of Afrocentricity. Its focus is on two parts; first is the question of patriarchy in Africa, and second- which is its major concern- is the issue of Afocentricity and feminism co-occurring together. It studies the stylistic features of feminist writers in various regions in Kenya. From the analysis of the texts written by Kenyan women, the writer concludes that the African society was not originally patriarchal, but was subjected to being so with the introduction of colonialism. A discovery is that Kenyan female writers acknowledge the existence of women who take it upon themselves to survive even in the imposed patriarchy on the African society. Also, the study employs Feminist Stylistics to show that African women writers can be both Afrocentric and feministic at the same time- being a sort of ' African feminist': using the works of Azodo, Adam Uzoamaka and Gay, Wilentz (1999) from West Africa; Dimitim (2000), and Yelin (1998) from South Africa.

This study aims to clear assumptions by some critics that the Western concept of feminism is useable for analysing African texts. The claim here is that Western writers and African writers do not have the same ideology about feminism as a concept. Quoting Kolawole (1977:16), s/he explains further that "for too long, the African woman's reality has been inscribed from the West or by men" (p.279). The result from the textual analysis done by is that African women's literature are generally Afrocentric, rather than Euocentric, adding also, exemplified by Mrujorie Oludhe Macgoye, that some Western women writers express Afrocentricity in their works.

This study is peculiar in that that unlike the arguments on male or female genderlectal differences, it focuses on feminism from the cultural (dialectal) perspective. Regarding Feminist Stylistics, it focuses on the feature of focal point to achieve its aim. The conclusion to this thesis is that a better understanding of the literature of African women would be gained if the concept of feminism in relation to Afrocentricity is reviewed, infusing one with the other to realise the true African feminism.

* **Reader-response Examination**

Coffey’s (2013) review of Mills (2012) generally gives a chapter by chapter summary of Mills paper. Mills (2012), according to Coffey (2013), analyses various gender matters in various texts. In four parts, Mills deals with the analyses of written language, and spoken language; in two parts each. The focus here is written language. The first part does a critique of the gendered sentence and the possibility to read as either a woman or a man. Mill disagrees with this position (as opposed to Wolf and Polzenhagens, 2006 and the French feminists). Instead, she posits that there is a phallocentric domination of "works in social linguistics and literary studies, and compares the phallocentricism to that of the study of the 'female sentence'" (p.406). Also, Mills discusses the notion of sexism in language and how the sexist ideology is constructed in various different genres of literature and other types of texts. With this also, she disagrees. Coffey asserts that Mills proposes instead an examination of real reader's responses to texts in contrast with relying on the researcher's intuitions. This, in turn, addresses also the postulation that males and females read and interpret texts different. Mills uses a poem by John Fuller, and a song lyric to examine this thesis. Furthermore, Coffer says that another of Mills' proposal on stylistics and "gendered language" is that unlike what some feminists say - that all women take passive roles and all men are powerful (especially in literature)- Mills proposes instead that any analysis should be based what "the individual" says. As she further explains, "the individual in relation to wider social structures and globalizes gender stereotypes" is what helps to result in an unbiased truth about an analysis.

Finally, on the analysis of written texts, Coffer tells us about Mills' argument on the importance of context in interpreting the 'meaning' of seemingly insultive language in some rap music and contemporary social discourse. Mills exemplifies these with terms such as 'ho', 'bitch', 'faggot', assuming even though usually are interpreted as sexist (in terms of degrading the feminie gender), they could, nevertheless, be considered in another light. Coffey extracts Mills' example of the use of these words being a show of 'hypermasculinty', and no sexist, afterall. From Coffey's review, Mills' perspective of feminism, feminist theory, and Feminist Stylistics can be identified as diverse and realistic (seeing as she explores different possible reasons for a situation or ways to analyse a situation before coming to a conclusion.

Coffey also in her essay, "Evaluation of Masculinity in Women's Magazine ( ) employs Feminist Stylistics along with CDA and corpus linguistic methodologies to "show a model of evaluation which incorporates stylistic concepts such as presupposition and semantic opposition contributes to the authour's attitudes towards men and masculinities, and thus to the exposition of ideology in texts" (p.1).

**2.3. Theoretical Framework**

The theoretical framework for this research is built from Mills’ (1995) three part model of feminist stylistic analysis (analysis of the level of the word, analysis of the level of the phrase and sentence, and analysis of the level of discourse), and her (2013) Reader-response Examination. This chapter will give an in-depth explanation of Mills’ three part model of feminist stylistic analysis as well as her Reader-response Examination.

* + 1. **Lexical Analysis**

The analysis of word entails looking at individual words and interpreting them from the feminist perspective. It deals with answering questions such as “*what do we understand as ‘natural sex roles’, and how are the influenced by language?*”. We wonder if the language we speak merely ‘names’ without any real significance to meaning or how what is named should be perceived? In other words, does the English language call one who presides over a board a ‘*chairman’* without meaning to classify that position as being only for the male gender? Or is a ‘*chairman’* so called because he occupies a position only a ‘*man’* can? Taking these into consideration, one is forced to ponder if language affects the way we view the world, or the other way round. It also looks at the effect of sexist language on readers, particularly female readers. Mills (1995) as seen in Hennebichler (2008) identifies some models of specific types of sexist language use: generic forms, women as ‘marked forms’, and euphemism and taboo words. Some others include kitchen vocabulary, knitting vocabulary, gender-specific pronouns, although they invariably fall under the three models above.

* + - 1. **Generic Forms**

Generic forms are gender sensitive address terms that feminists observe to be sexist. The term ‘generic’ comes from the etymology of the use of these words. For example, we know that the first known philosophers were largely men, so if a person says ‘*This philosopher is a wise man*’, without actually knowing the gender of the philosopher, s/he has used a generic reference. These generic words appear in different forms.

* **Generic Nouns**

For one, we have the use of generic *nouns.* From the feminist perspective, these nouns could entail sexism even when unintended (which is usually the case). We know that when a person says that “*Man is an evil creature*”, they do not mean the male human, rather “‘*human’ (entailing both male and female) is evil*”. The use of ‘*man’* to refer to both the male and the female human is one of the many examples of generic nouns. Taking a cue from this, other examples include ‘*manpower’*, ‘*mankind’*, and so on.

Hennebichler claims that research show that people do not always understand that these terms refer both to males and females. In such cases, how do we know if the speaker above meant that “*man (as in the male human) is evil?*”. This former interpretation might be the right interpretation still, but because of the lack of distinction, there is room for misinterpretations. This is why feminists suggest the use of neutral terms instead. In place of ‘*manpower’*, we can have ‘*workforce’*, and in the places of ‘*man’* and ‘*mankind’* we could have ‘*human’* and ‘*humankind’*. This solves part of the problems of sexism in language.

* **Generic Pronoun**

Hennebichler also identifies *generic pronouns.* They are ‘umbrella’ words that are used to classify both genders in discourse. The problem of sexism here is that most often than not, these forms are usually masculine forms. It is a known fact that the debate of the ‘universal’ address term for both genders is one that has been ongoing for years, and based on the perspective, is a valid one. The use of the masculine pronouns ‘*he’* or ‘*his’* are evident in our claim of generic pronouns.

For example, if a person says ‘*Let everyone say what is on his mind*’ in a room filled with both men and women, it might not come off as strange, as that statement would be understood to include everyone (male and female alike). Feminists view this as grossly sexist. Mills seeks to make us understand the difference between generic forms and “sex-specific” pronouns, as well as nouns. She does not view these two as the same, and so posits that generic forms are used to address both genders (and not only the male gender). A proposed solution to this is the employment of neutral pronouns such as ‘*one’*, ‘*they’*, or ‘*s/he*’

As simple as this might sound, nevertheless, some difficulties could be encountered. For one, these generic forms are ‘fixed’ in conversational usage. So, as much as the end to the problem of sexism would like to be seen, very little in the aspect of readily ‘switching codes’ to becoming non-sexist by individuals has not been achieved. For example, a female doctor is only addressed as a ‘*she’* if her first name is made know (and identifies her as a female). However, since the title ‘*Dr*.’ usually goes with the surname in most daily discourse, this rarely happens. An attempt to correct this has seen the adoption of ‘*Mrs*.’ after ‘*Dr*.’ to give ‘*Dr* (*Mrs*.). Although this is helpful to some extent, it is quite hectic to refer to a ‘*Dr*. (*Mrs*.)’ rather that the economical ‘*Dr*.’ in rapid speech. A question for another alternative is raised. Taking this into consideration, one wonders if it is more feasible to attempt to change people’s ideologies about stereotypes, rather than attempting to ‘correct’ all sexist words or expressions in a language. In doing this, rather than concluding that Dr. Adisa is a male by just hearing the name, one would be forces to first confirm if Dr. Adisa is a male or a female.

* **Gender-specific Pronouns and Nouns**

These word forms are used stereotypically. They depict people from stereotypically male or female working domains. On the one hand, when referring to carpenters, mechanics, architects, or even artists, people tend to use ‘*he’* because the people believed to enter into these professions are usually males. On the other, professions such as midwifery, tailoring, nursing, and house cleaning are viewed to be female professions. The proposal to correct such assumed conventions and tilts also towards reforming people’s ideologies. In addition of the use of non-sex specific pronouns such a as ‘*they’*, ‘*s/he’* or ‘*he or she’* could be adopted.

* + - 1. **Women as the “Marked” Form**

Feminists also argue that sexism is eminent in the way the female equivalent of a term is usually ‘maked’ with affixes. Some affixes used include ‘-*ette’*, ‘-*ess’*, and ‘*’enne’*. An example is the female version of ‘*governor’* is ‘*governess’*. According to “The Guardian”, a governess from the 15th century onwards is “a woman who holds or exercises authority over a place, institution, or group of people”. Compare it with “governor”. Over time it drastically narrowed in scope and fell in status, coming to mean “a woman responsible for the care, supervision, or direction of a person, typically a child or young lady”. In cases such as this, these affixes (such as ‘-*ette’*) means “*smaller* versions” as is seen in ‘*kitchenette’* which is a smaller kitchen.

Nevertheless, it is acknowledged that some non-sexist gender forms exist. However, one is still forced to wonder how the problem of (look into note) can be solved. One solution is that both females and males should be identified as ‘’. This is agreed by sow feminists. However, other feminists argue that the use of these generic forms (even though non-sexist) to address both gender is unacceptable. The argument is that urban makes the female feel ‘unaddressed’. Hennebichler gives an example of the use of ‘*guy’* in referring to both females and males separately or together. She says that some feminists refuse to be included on lexical items or words such as this because they were originally male specific.

In addition, some female forms that are not diminutive of male forms, that is, are gender-specific, have insulting or derogatory connotations of which the male forms are void. Mills (in Hennebichler) provides a list of opposing pairs – male and female – identifying some connotations that are different form the male equivalent. This can be see in cases such as: ‘*lord* and *lady’*, ‘*sir* and *dame’*, ‘*lord* and *mistress’*

These male forms all signify ‘authority’, ‘one who is in charge’, or ‘one who is respected’. Equally, the female forms are expected to signify the same. It is observed, however, that alongside the meanings, there are other meanings that make these female versions seem not as valuable as the male versions. For one, we know that ‘*lady’* could be used as an address term for any adult female, whereas, ‘*lord’* is reserved only for esteemed authorities. Also, while a ‘*lady’* might have only one ‘*lord’*, and no option of a ‘*sir’* or a ‘*mister’* (openly), a ‘*lord’* might have both a ‘*mistress’* and a ‘*lady’*. Here, the sexual connotation of ‘*mistress’* comes to play.

Furthermore, the claim of some feminists is that the syntagmatic order of female and male pairs is a testimony to sexism in language. It usually is ‘*man and woman’* or ‘*pastor and pastor (Mrs.)*’, rather than the other way round. A fault is found in this, as the most important information is usually expected to precede the least important one. So, a logical solution to this is to have the female part of the pair before the male. However, one is forced to think this through, as this might also be seen as sexist from the male’s viewpoint.

* + - 1. **Euphemisms and Taboo Words**

Euphemisms are mild or pleasant words used to replace harsh or hard sounding words in communication. The adoption of euphemism is to ‘soften’ the blow an expression might have otherwise had. It makes expressions more socially acceptable in communication. Abrams as cited in Hennebichler describes euphemism as an in offensive expression used in place of a bluest one [a taboo] that is felt to be disagreeable or embarrassing. Euphemisms are used frequently with reference to such subjects as religion [...], death [...], bodily function [...], and sex[...]. (p. 17)

The words that are ‘euphemised’ are usually classified as ‘taboo’ words. These words have the capacity to ‘shock’ it’s hearers or make then uncomfortable, so it is not usually socially acceptable in communication.

It might seem unlikely that euphemisms can be subjected under sexist language use. However, Mills cites an example that seems to back this claim. The euphemistic term used to identify the word ‘*menstruation’* are ‘*the wrong time of the month*’ or ‘*red flag up*’. According to Mills, these two expressions give the impression of danger, and so can be deemed sexist (Hennebichler, p. 19). In accordance with this, some feminists claim that some euphemistic terms such as the above have such a ‘distracting’ feel to it as being overtly negative or dirty.

On the other hand, taboo words are usually allowed to be used more often by males than females. In fact, when a female uses a taboo word, she is often considered to be ‘unladylike’, whereas, it is not so shocking when the same word is used by a man. This is also a sexist issue in language use that feminists seek to resolve.

* + 1. **Phrasal and Syntactic Analysis**

The scope here is enlarged to cover phrases and sentences. This level is usually easier than the analysis of individual lexical items. The reason for this is that here, the lexical items are situated, and so, we are able to infer meaning both from the co-texts and the context in which they all occur. For individual words, this could pose to be quite difficult, as some words could have several meanings. Deciding which meaning to do with could be problematic, and lead to real misinterpretations. Mills (p. 128) says that the way that meaning takes place often involves the process of the meaning production not being accessible at the literal level of the individual words of which the sentence is composed. (Hennebichler, p. 20)

The background knowledge that is available in phrase or sentences facilitates comprehension.

* + - 1. **Ready-Made Phrases**

The question of altering widely used expressions comes to plays once more. First, Mills argue that there are some ‘ready-made’ phrases which are sexist, and so, could be subjected to phrasal analysis, and, ultimately, alterations. As was earlier said in the case of genetic word forms, these ready-made phrases are normative, and so might be hard to change. Mills, nevertheless, refutes this claim. She gives the example of the phrase ‘*A woman’s place is in the home*’ which in the course of the Women’s Movement, feminists have come up with revised versions such as ‘*A woman’s place is in her union*’ or ‘*A woman’s place is in her struggle*’. These, in the feminist viewpoint, have more positive connotations. (Hennebichler, p. 22).

* + - 1. **Metaphors**

Metaphor can be described as “a word or a phrase which establishes a comparison or an analogy between one object and ideas of another” (Goddard & Patterson, 2000:117 as cited in Hennebichler, p. 20). This definition is a very basic one. However, Mills argues that metaphors are phenomena that can be analysed at the phrasal level. Citing Black, Mills describes metaphors as being more of systems of beliefs than individual things (Hennebichler, p. 21).

The concept of the metaphor is one that compares. It is, therefore, not rare to see some sexist comparisons. Hennebichler identifies fixed or dead metaphors and “others that imply a lesser degree of pre-construction or none at all” (p. 21). Some feminists argue that at most times, it is these fixed metaphors that reinforce stereotypical connotations (Hennebichler, Mills). Mills gives the examples ‘*That may is a wolf*’ and ‘*Sally is a block of ice*’. (p. 136). She argues that these both refer to male and female sexuality. Although metaphors are usually analysed with reference to a context, the latter has the tendency to be interpreted in two ways in relation to female sexuality, whereas the former can only be interpreted in one way in relation to male sexuality (both in the same context). ‘*The man is a wolf*’ can only mean that the man is one who chases a lady like a wolf chases its prey. However, ‘*Sally is a block of ice*’ could mean Sally is both emotionally and sexually cold. Mills argues that “although this double meaning is possible, if it were used to describe a man, it would be interpreted only around an emotional level and not at a sexual level. This is also evident in the ‘*The man is a tiger’* and *‘The woman is a tiger’*. The first is bound to be interpreted to show a man as ‘*fierce’* or ‘*brave’*. The second, is bound to be interpreted as a woman who is ‘*fierce’* and ‘*mean’*. The interpretation given to a woman compared to a tiger is both positive and negative (more so), while the man being compared to a tiger is positive.

* + - 1. **Ideology**

An ideology is a conceptual principle that an individual is bound to have. Most times, many individuals have the same ideology, and so, they fall under a category. However, some feminists argue that these personal ideologies are heterogeneous rather than unitary. The argument is that ideology is negotiated by individual agents. These individuals have distinct views about a particular ideology, and so, actively take part on confirming or rejecting it (Hennebichler, Mills). Mills (p. 149) states that “an ideology, in this view, is a sequence or set of statements which have certain conceptual links, but which individual subjects will negotiate, affirm, and/or resist.” (Hennebichler, p. 23). This leads us to the fact that even though many people believe in a particular ideology, their beliefs are guided, nevertheless, by their individual interpretations. In instances like this, arguments on the components of an ideology arise, and most often, forms develop. A good example is feminism and its many forms such as liberal feminism, eco-feminism, radical feminism, and so on. One should also note that these forms do also entail sub-forms.

The concept of ‘ideology’ is one that Mills s argues could be classified under phrasal analysis. Some feminists argue that women especially are very much affected by the impact of ideology (Hennebichler, Mills). From this, one knows that the phrasal or sentential elements to be analysed here are ones that are clearly influenced by an ideology. Furthering her claim, Mills says that “romantic love and emotion” is one particular area where women’s lives are greatly affected by an ideology (Hennebichler, p. 23). She relates this to Mills and Boons romantic stories in particular and lays emphasis on how the female is usually seen as the ‘recipient’, while the male is seen as the ‘agent’ of passion and love. In this cases, it seems like it is “the most important element on a woman’s life [...]”, and the “women are literally taken over by passionate feelings (Mills, p. 149 as cited in Hennebichler, p.23). The truth in this observation is almost universal. Relating this to African literature, we see a similar circumstance in the cases of Ekwefi and Okinawa in Achebe’s *Things Fall Apart*. Here, transitivity is an obvious a major analytical item.

* + 1. **Discourse Analysis**

Discourse is the largest analytical level in stylistics. This model focuses in the larger scale structures as the level of discourse which is above the level of language. The focus here is not just on discourse in isolation, but as a content of substance, lexical elements codes, forces, and ideologies which both influences the way a text is constructed, as well as the way what us written or said can be interpreted and understood. In other words, the content is seen “as something which is the negotiation if textual elements, codes, and forces outside gherkin text which influences the way that the text is constructed, and they way we decipher what is written” (Mills, 1995:123 as cited in Batol, Mahmood, Mehmood, Rasool, Qamar, and Zeshen, 2014:48).

The interpretation of discourse is facilitated by one’s general knowledge situation Knowledge, socio-cultural knowledge, and the context, generally. Mills asserts the assumption that the audience of a text is expected to share certain information or knowledge with the producer is a term. She cites Brown and Yule who identify three aspects of how the intended meaning of a speaker or writer in producing discourse could be interpreted (Hennebichler, p. 25).

The first is finding out what the intention of the writer is. The second is tapping into one’s general knowledge of facts and truth. Applying these when required in a particular situation helps the interpretation of a text. Finally, the context in which a discourse is placed helps one infer meaning.

These three aspects (especially the first and the second) usually work well with established information which are simple and obvious. It should be noted, therefore, that some discourses are inclined to ideological or abstract information. The third aspect of analysing a discourse could help greatly in discourses such as this. Form the feminist point of view, the latter is very much inclined to entail sexist connotations on different levels.

* + - 1. **Character**

A character, according to Mills, is “made out of words” and so, should not be humanised (Hennebichler, p. 27). The words that make up a character are textual codes and elements that readers are expected to interpret. In this regard, the model of analysing characters in Discourse follows the same process (by Brown and Yule) above. This analysis generally deals with female characters. The examination is focused in the language choices that describe these by fragments of their body parts.

* + - 1. **Focalization/Narrative Situations**

Focalization entails focus. It is adopted in this model because of its reference to the perspective through which a narrative is presented. In literature, this is called a “point of view”. Usually, the first-person narrative point of view achieves what Batol, et al (2014:48) identify as ‘free indirect discourse’.

* + 1. **Reader-response Examination**

This research technique looks at how readers perceive meanings from texts. Reader-response is a speech and reader centred theory that allows meanings to be constructed from different perspectives. A valid assumption is that a text does not have a meaning until it is applied to a context. Eagleton (1998) says the“[f]or Fish, reading is not a process of discovering what the text means, but a process of experiencing what it does to you…” (Anon, n.d:40). For instance, if “*the man fell”* was written in no identifiable context, varied interpretations could be: (a) “*the man fell on the ground*”, (b) “*the man was conquered”,* or (c) “*the man gave up*”. These interpretations, it should be noted, could also be gotten if the statement was said in a context. For instance, “*the man fell to his enemy on the battlefield*” could be interpreted as (a) “*the man was killed by his enemy*”, (b) “*the man was conquered by his enemy*”, (c) “the *man surrendered to his enemy*”, and so on. These examples go to show how perspectives can alter the way interpretations are given. Most likely, while those who support ‘the man’ would rather interpret “*the man fell to his enemy*” as “*the man surrendered to his enemy*”, those who are on his ‘enemy’s’ side would rather think “*the man was conquered by his enemy*”. Usually the ways we respond and react to things are usually influenced by different factor. Mill (2012) asserts that a factor that influences responses to phenomenon is ideology; an individual will affirm, negotiate, or resist an ideology. In Feminist Stylistics, reader-response examination helps to tract ideology reflected in linguistic output and interpretation. In Coffey (2013), Mills analyses how the gender of a reader can be gotten by the responses given; her study is on genderlectal differences.

The method of application of these theories in this study will be outlined in the next chapter.

**CHAPTER THREE**

**RESEARCH METHODOLOGY**

1. **Introduction**

In this chapter, I describe the data and the method of analysis used for this study. Adapting Mills’ (1995) three part model of analysis, excerpts from a literary text are used as data. Also, Mills’ (2012) reader-response examination involves actively seeking reader’s opinions about textual representation. The data for the reader-response examination was gathered with questionnaires. The questionnaires generally investigated respondents’ opinions on sexism, and generally sought after understanding their opinions of selected texts. In what follows, the descriptions come under 3.1. and 3.2.

* 1. **Method of data collection**

Data was extracted from Yejide Kilanko *Daughters who Walk this Path*. A number of sentences and phrases that are relevant to the chosen theoretical scope were extracted. This is the first aspect of data collection. Going further, a questionnaire was drawn to gather respondents’ opinions of the selected text.

**A Brief Synopsis of Yejide Kilanko’s *Daughters Who Walk this Path***

Yejide Kilanko was born in 1975 Ibadan, Nigeria where she grew up. She belongs to a wave of Nigerian women writers who are committed to investigating the intersection between gender equity and female sexuality. Her writing also reflects an understanding of cultural and societal influence surrounding African engagements, weddings, births, and deaths. Kilanko affirms many customs and beliefs, while negotiating or resisting others. *Daughters who Walk This Path* is her debut novel published in 2012. It has received was shortlisted for the 2016 Nigeria Prize for Literature. She also published *Chasing Butterflies* in 2016.

*Daughters Who Walk This Path* tells the story of Morayo, a Nigerian girl, who is forced to bear the memory of being raped by a relative at a young age. The novel spans three decades — Morayo’s peaceful Yoruba childhood at Ibadan in the 1970s, her traumatic adolescent years, and her troubled twenties and thirties. Morayos’s rape early in the novel, the birth of her sister, her mother’s weakness, and the remainder of the book explores how radical patriarchy, sexist ideologies, sexual stereotypes and superstitions, and cultural tradition work together to exacerbate the pain of abuse and force a social orientation.

* 1. **Method of Data Analysis**

The first aspect of the analysis is qualitative using Mills’s (1995) Three Part Model of Analysis that includes the analysis Lexical Analysis, Phrasal, and Syntactic Analysis, and Discourse Analysis). These levels also include a wide range of categories. For this study, the aim was to identify sexist ideologies in the society, so, specific parts of each level were focused on. On the lexical level, the focus was on *generic forms*. The phrasal and syntactic analysis was done in the scope of *ideology*. Finally, discourse features were drawn from *character* analysis (a specific character was chosen for this).

My analysis of the text is not done in a void, but to test sexist details in the text using Feminist Stylistics. However, we are not concerned with the authour, but assume an unbiased representation. So, characters, phrasal excerpts, and lexical items occurring within various contexts are assumed to reflect the social identity from an objective standpoint. In the text, the ‘voice’ is not the authour’s; the story is told from the focal point of different characters. Findings from the qualitative analysis are compared with the data collected from the administered questionnaires. The next part of the research is mainly quantitative. Data gathered from the questionnaires were analysed using the Reader-response theory. The result of the statistics was targeted towards validating or correcting my hypotheses.

**Questionnaire Design**

I adopted both open ended and close ended questions the administered questionnaires in order to extract ‘fresh’, unprompted responses from respondents. However, some questions involve prompters which are aimed at actively inciting certain responses from the respondents so that they will be relevant to the study.

The participants for this research paper are the occupants of Zone D in Iba Housing Estate, Ojo, Lagos. They were selected, first, on the basis of their social class. In recent years, sexism has become more widely known. Many ‘exposed’ individuals, therefore, know about this phenomenon. However, the masses, which truly, are the less ‘exposed’ ones, as well as those who are in the middle-classes and below, have remained uninformed (or a least with little information) on gender issues. This is my one of my assumptions. These respondents were chosen on this premise. From my observations, the community is largely occupied by middle-class and lower-class citizens.

Also, there are of people of different age range. Thus, another factor taken into consideration was age. I used this as a yardstick to find justification for my first claim, and also for comparison. We know that human development is inevitable, and these developments are usually influenced by trends. The different waves of feminism have proved that there has also been an evolution in both feminist and sexist ideologies. One target, therefore, is to compare ideologies of the ‘*past, present, and future*’. Questions raised are ‘what were the sexist ideologies of the past? (judging from an audience of 40 years and above), ‘what are the present sexist ideologies?’ (judging from an audience of 26-39 years), and ‘what are the possible future sexist ideologies? ’ (judging from an audience of 16-25 years). Also, some other details which focus is placed on is finding out if there really is any change in sexist ideology, how identifiable are they, and what could have influenced these changes.

Going further, a total number of 60 respondents were handed questionnaires; 30 males and 30 females. This is an important criterion also. It was equally chosen to be used as a yardstick for comparison. Questions raised are ‘what percentage of male and female have certain sexist ideologies?’, ‘do their answers differ in anyway?’, ‘how different are their responses?’, and so on.

For the sake of some who are not educated, and for the factor of ‘being busy’, I took to interviewing some and recording their responses verbatim (when required). The respondents were, therefore, carefully chosen with considering different factors such as age, accessibility, gender, social class, and their knowledge (or not) of gender matter.

The next chapter shows an application of these methods.

**CHAPTER FOUR**

**DATA ANALYSIS**

1. **Introduction**

In this chapter, I analyse the data gathered from Yejide Kilanko’s *Daughter who Walk this Path* and the questionnaires administered. The first part of the analysis is qualitative and the second part is quantitative. From the literary text, data is analysed using Mill’s Three Part Model of Analysis with focus on one category for each level of analysis- *Generic Forms* for Lexical Analysis, *Ideology* for Syntactic Analysis, and *Character* for Discourse Analysis. 60 responses are analysed using Mills Reader-response Examination under three main categories- age, sex, and knowledge of sexism.

* 1. **Data Presentation and Analysis**

Here, data collected are analysed.

* + 1. **Lexical Analysis: Generic Forms**

Feminists are usually careful when using language in order to avoid sexism. They use language strategically, in essence. For one, feminists are aware of generic terms such as ‘he’ a marker for both gender, they are also aware of stereotype. As such, they employ ‘alternative words’- non-gender inclined words such as ‘person’, ‘they’, ‘s/he’, and so on, in order to avoid any sexist idea or inference that might otherwise have been said.. Nevertheless, we know that in most societies ‘man’ is the standard for reference. This is clearly evident in words such as ‘mankind’, ‘manpower’. Consequently, it eliminates the thought or idea of a woman being (maybe a mechanic), and in instances where she is, she will be marked; ‘*female mechanic*’ we will focus here on generic forms.

Ideologies are general thoughts, patterns, and perceived notions of how things are, or if otherwise, how they should be. An analysis of the whole novel for different examples shows that 'man' is a well-known and well used generic term. ‘He’ and ‘his' are used more than once even when the gender of the person being referred to is not stated. It has been observed that besides referring to male human being, it refers to a human being whose sex has not been identified. We observe also that the author deliberately uses alternative forms to when referring to both sexes. However, this deliberate deviation from sexism is not complete, as alternative forms such as 'they', 'person', 'someone', are also used to refer to females alone. Generic forms are words that are considered as normal to describe a member of a class. Here, nouns and pronouns that are use stereotypically are identified:

**Nouns**

1. “My child, truly, a *man* of means in the midst of paupers is a pauper too” (p.30).
2. “A *man* does not get so angry at *his* head that *he* uses *his* cap to cover his buttocks.”
3. “Morenike could see sweaty young *men* leading the brown sacks into the lorry” (p.110).
4. “Listen, the only reason why I have not called my *security men* to drag you out is my respect for your husband” (p.120).

In these sentences, 'man' is seen as being used stereotypically. For one, the gender of the people being referred to is unknown. Sentence (**I**) and (**II**) are proverbs that categorise both males and females under the umbrella term 'man'. Sentences (**III**) and (**IV**) exclude females from the task and profession being done. In (**III**), the existing ideology here is that females are thought physically not as strong as men- it is, then, expected that the people who would go through the physical labour of loading heavy sacks have to be "sweaty young *men*". Sentence (**iv**) shows the ideology that guards or security person are usually males. This is why the character, whilst not knowing the identity of the guards, assumes them to be '*men*'.

1. “Morenike was walking down to the lecture theatre when she ran into her sociology *professor*, *Doctor Lot*” (p.140).
2. “The *middle-aged woman* gave Morenike a smile” (p.140).
3. “We need all the *female lectures and researchers* we can get” (p.141).

We notice, in sentence (**V**) and (**VI**), a deviation from sexist stereotype, with the items 'professor' and 'Dr Lot' not being marked. In sexist instances, they could have been written as '*female professor'*, or '*Dr (Mrs) Lot'*. The gender of Dr. Lot is revealed in sentence (**vi**), and it is discovered that she is female. Sentence (**VII**) is also observed as a sentence that is not sexist. This is because 'female' is an adjective that the speaker uses to give more information of the sex of lecturers needed. This interpretation is gotten from the context- the sex of the lecturers that were needed had to be specified. This still stands if it is 'male lecturers' that are needed. In fact, the speaker refers to a very important sexist issue- that because certain professions are usually genderdised, it applies to real-life situation where each gender decide of avoid or are no ‘welcomed’ when they go into certain professions. This results in the higher population of one gender in some professions than some others. So, it might not be strange to hear of a *crècheteacher* who is *female*, whereas, a *male crèche teacher* would lift our brows up. Likewise a *professor* who is *female* might be shocking to behold, whereas *professors* are immediately thought to be *males*. This sexist ideology is almost constitutional, as each gender individually shy away from certain professions. Because women are thought to be more emotional, then they become teachers (in primary levels downwards and at the secondary level for 'simple' subjects such as Social Studies, Yoruba, C.R.K, English, Literature and so on). The men however, naturally take subjects like PHE, Math, Futhermaths (at the secondary level).

1. “Do you think *she* is one of those Havana *prostitutes* you parade as your *girlfriends*” (p.71)

One sexist ideology is the use of taboo words and expression with reference to females. Words such as 'bitch’, ‘slut’, and ‘sexy’ usually underscore women as generic reference. Even when one of those terms is used to refer to males, they are marked.

1. “Because our daddy was *eni ti o ti apatadide*, a *person* who arose from a rock.” (p. 19)

The transliterated version of the proverb deviates from sexist inference by the choice of the lexical item 'person'.

**Pronouns**.

1. “The *vendor* adjusted *his* wide brimmed straw hat” (p.26)
2. “The *mobiletailor* who walked up and down the street with *his* singer sewing machine”. (p. 61)

Here, generic pronouns are used to refer to a 'vendor' and a 'mobile tailor' who sexes are unspecified. This points to the sexist ideology that classifies certain professions as either belonging to males or females.

* + 1. **Phrasal and Syntactic Analysis: Ideology**

Mills (1995:149) in Hennebichler (2008:23) states that an ideology is set of statements which have certain conceptual links, but which individual subjects will negotiate, affirm, or resist. An ideology, in this case, is a dogma that guides thoughts, actions, and language use. When an individual negotiates an ideology, the person tries to find a balance between that ideology and other factors that influences what s/he believes. For instance, a person might decide that as an individual, she does not want to be involved in physical activities such as weight-lifting. The reason she gives for this is that she is not physically capable, not because she is a woman, but because physical capabilities varies among humans. This person acknowledges the ideology that some humans physically stronger than other human, whilst negotiating the sexist claim that the humans who are stronger happen to be males, and those who are weaker are females. Resisting this claim would mean that she would assert that no human is stronger than the other- and that strength, for instance, is a thing of the mind.

Every individual and culture subscribes to different ideologies that reflect in their daily lives and how they use language. As is our concern here, we acknowledge some sexist ideologies that are present in different cultures in the world. In many Nigerian cultures, it is strongly believed that a woman should stay in her husband’s house no matter what. However, with exposure, education, and other modern factors, many individual reactions have developed. While some have continued to affirm this sexist ideology, others have outrightly resisted. Some individuals, however, have taken to negotiating- in such instances, individuals might say that a woman should stay in her husband’s house if not for any reason but for her children. In another instance, one sexist ideology that extrapolates the father to be the sole disciplinarian in the family is outrightly resisted by some. It is also affirmed and negotiated either from individual or societal perspectives shaped by different factors in life. Some other ideologies are reflected in the examples below:

1. “Did we do something wrong by bringing yams to your father’s house to ask for your hand in marriage” (p. 5).
2. “It would be difficult you to find a husband with those bowed legs” (p. 24)

Sentences (**I**) and (**II**) show an objectified view of the female sex. (**I**) identifies her as 'something' that is paid for and passed from owner to owner. This is reflected from a cultural perspective which involves the activity of paying a 'bride price'. In (**II**), the idea that what is being paid for must be undamaged is inferred. So, it is no surprise that "a woman with bowed leg will find it difficult to find a husband". The questionnaire administered showed that 68.33% of respondents consider it to be sexist- they resisted the ideology.

Another sexist ideology discovered is one that situates women 'at home'. It makes out women as responsible for the bad behaviours of her children: excluding men from the blame. The sexist ideology permeates not only in the thoughts, actions, and use of language of the men in the society alone; it is now deep-rooted that because women have been made to think that taking care of the home and children is solely their responsibility. She acts accordingly, and castigates other mothers who do not do 'their job':

1. “*Accepting Mrs. Adigun’ s offer would have suggested that Mummy failed to teach us good manners*” (p. 14)
2. “*Gbanjubola, did I not warn you? Did I not warn you that you need to pay more attention to your daughter?*” (p. 122)
3. “*All this is your mother’s fault... She should have taught you how to keep your legs together*” (p. 133).

Sentence (**III)** shows transference of this ideology from one generation to another. The speaker, who is a child, has been made to believe that the responsibility of her having "good-manners" is her mother's. As such, she does not want Mrs. Adigun (a female) to think her mother (fellow female) has done a bad job. A consequence of this is the transference of sexist ideologies (however unknowingly) to younger generations. In sentence (**IV**) and (**V**), "accusations' are made against a woman by her husband of about presumed responsibilities. This clearly, again, excluded the man from such "household duty". In (**IV**), a warning is stated and implies that there are consequences for a woman who does not perform her duty well enough. That it is a man stating this shows further exclusion. In (**V**), there is transference of sexist ideologies to a younger generation. The speaker, who is a man, tells his daughter that it is the fault of her mother that she (his daughter) is pregnant (ignoring she was raped by his own friend).

The sexist construct of the roles in a household expands to trapping the woman in the home by duties. Sentence (**VI**) shows what is expected of a woman to do no matter the circumstance:

1. “*How could she leave the house when her sons needed her too?*” (p. 123).

The speaker is the woman in question and she ponders on how she it is impossible for her to leave her home when her children need her. In the questionnaires administered, 38.33% of respondents asserted this sexist ideology, 25% negotiated, and 31.67% resisted.

Furthermore, this sexist household construct accommodates the male sex's role as the one who should provide income.

1. “*They forget that be too bad a family to provide for*” (p.30).

This dogma reappears severally in the novel. It should be noted that the character in question has a wife who alone works; however, she is not identified throughout the novel as a ‘provider’.

Apart from being identified as the provider, another sexist ideology show the father in a household as a symbol of a authority who the woman and children 'report' to. I should mention here that, in truth, a family needs a head because it is an institution like any other. However, the sexism realised in this notion father is seen as the disciplinarian that chastises wrong behaviours of both and children and his wife. The mother, consequently, is shown as not unable to discipline her children and directs all from of hard-hardiness to her husband. Sentence (**VIII**) and (**IX**) show this:

1. “*Sometimes, if Mummy had a bad report for him, he would get angry at us and correct our behaviours*” (p. 19).
2. “*Even Daddy the Authorarian was not immune to his charms*” (p. 27).

In addition, sexist construct of how males and females are meant to behave and act are created, and the idea that only males can teach their son's how to 'be males' and only females can teach their daughter's "how to be female's develop. This reflects in (**X**).

1. “*Boys need their father to teach them how to be men*” (p. 144).

In sentence (**XI**), a peculiar sexist ideology is revealed that in some cultures in Nigeria, and indeed in some parts of the world, the first male is usually the head of the family. As a result, he has the privilege of inheriting the property or money that his parent might have:

1. “Damilare was his only heir” (p. 140).

The person being referred to with the pronoun 'his', it should be noted, has a number female children.

The term 'ladylike' has become a generic marker of how ladies-women and girls alike- should be. The word connotes several *delicate* qualities such as 'niceness' and 'kindness'. When I asked one respondent what being ladylike meant, she responded by saying “*it is the way a girl should behave”* I probed further and she said “*how does a girl behave?*”, like it is expected to be obvious; “*she should like pink and mild colours, and she should not talk loudly and shout like a boy.*..". What I understood from this is that the society has created a construct of acceptable behaviours from male and females. Although this is no news, societal construct, in truth, give a measure of decorum to human behaviour. Nevertheless, this one is particularly sexist, as it creates a limitation for who a person can be - females and males alike. Therefore, while males are allowed to use taboo words and curses, females, in the quest to be considered "ladylike" are limited to using only soothing and nice words. It becomes ironical when these expected sex traits are reversed and the idealised sexism allows for the confusion of people who experience these role reversals. Sentence (**XII**) shows this:

1. “*I was scared of her because if her no nonsense attitudes*” (p. 55)

In sentence (**XIII**) the female character is shown to employ a so-called masculine trait:

1. “*Eniayo would not let them see her cry*”(p. 16)

In sentence (**XIV),** a stereotypical reference to a woman is portrayed through the use of metaphor:

1. “*Evil is the barren, one-toothed, step-grandmother whose food we were never to eat*” (p. 31).

It is sexist because 'Evil' would not be a man, instead, he would be an ‘authoritarian’(sentence **IX**).

In sentences (**XV**), (**XVI**), (**XVII**), (**XVIII**), and (**XIX**), further indications of sexist stereotypes are seen:

1. “*The boys in our neighbourhood were in the football field rain or shine – and we girls were their unofficial supporters club*” (p. 48).
2. “*Who told you boys and girls can be friends?*” (p. 61).
3. “*Kachi sat with the boys. I sat with the girls”* (p. 49).
4. “*A good girl does not let the whole street see her walking and talking with boys*” (p. 62).
5. “This *is what happens when you let a boy ruin you*” (p.62)

These ideologies extend to limiting the association of a girl child, while not necessarily talking about that of the boy: sentence (**XVIII**). This sentence shows discrimination in instances of accusation. The 'girl' is the one who the socially chastised when both sexes are seen together.

In sentence (**XIX**), is another instance of accusation. One peculiarity seen in (**XVIII**) and (**XIX**) is the lexical item 'let' which indicate transitivity. In **XVIII,** the female (who is really just one of the participants is identified as *allowing* the action being done 'to' her, rather then 'with' her) . However, IN **XIX**, it should be noted that the person who is referred to was raped, hence, she neither allowed nor participated in initiating the action.

Another sexist ideology is also evident in sentence **XVI,** where the older generation begins to inculcate the ideology of *sex-sect* into the minds of the younger generation. This younger generation, then, begin to see something 'wrong' in mixed-sex association sentences. The same is present in **XV** and **XVII.**

* + 1. **Discourse Analysis**

This analysis focuses on Mummy, a female character who is typically mentally sexist-even to herself and other females. She does not notice this sexism, however, and it is revealed in her off-handed, impulsive reactions and actions. A study of this character reveals that she has allowed herself to be shaped by societal, cultural, and individual sexism. Some excerpts from the text have been drawn to present this:

**Excerpt 1**

"*Mummy got up from her chair and knelt in front of Iya Agba on the thinning Brown carpet. She clasped her hands behind her back and hung her head low. She raised her head and I saw tears running down her face.*

*... But Iya Agba ignored the outstretched hands, she continued to scold mummy as if she were a little child. The furrows on her forehead deepened as her croaky voice shook. "Bisoye, did I not warn you? Did I not warn you that those mischievous evil spirit walk about ay noontime, looking for a human body to occupy? Now, see what you have caused!"* (p. 5).

Ideology, it should be said again could be affirmed, negotiated, or resisted. An individual will do either of this three and it will be evident in his/her actions, or use of language. It is observed here that Mummy has allowed sexist beliefs to hold her responsible for many things that are of natural cause. In another instance and some cultures, when a couple is barren, the woman is usually tagged as the ‘barren’ one. In fact, the lexical item barren has females’ as it the one who is susceptible to being in that state. Other lexical item such as ‘infertile’ includes both males and females. There is no lexical item that tells a ‘barren man’. It should be noted, however, that sexist ideologies are alleviated due to cultural contact, exposure, education, and so on; therefore, the exposed society know well to resist or negotiate this sexist claim. It is the unexposed society that will affirm this sexist claim. This sexist act is also present in the household where certain subordinate roles have been assigned to women while the men have the authoritarian role as discussed above. In the Excerpt 1, Mummy is shaped from varieties of sexist ideology she begs and apologises for what is beyond her control. This makes not only her accusers sexist, but also her. Mummy’s comparison to a ‘little child’ is a sexist metaphor that equates the woman to a child. It should be noted that the narrator her is a child, so we see an innocent observation of the sexist world to which she has been introduced.

**Excerpt 2**

"*Mummy never said anything when Bros T pulled Eniayo or me onto his lap, but one evening, Daddy walked in and saw Bros T playing with us. He stopped suddenly and looked strangely at me. Then he snapped, "Morayo, are you not too old for this kind of behavior? Get off Tayo’s lap now."*

*Mummy had been present in the room all the while. She just looked up at Bros T and me and smiled. "Your father is right, Morayo. You are turning into a young sis now. I am sure you won't want your friends to see you sitting on your brother's lap?"*

*As far as mummy was concerned, her sister’s child was her child too. Eniayo, who had been sitting beside Mummy, hopped over and sat on Bros T's lap. "Shebi, I am not too old to sit on Bros T's lap, am I Mummy?" She asked with a cheeky grin.*

*Daddy narrowed his eyes but said nothing. Mummy and Eniayo started laughing."*(P. 15).

Mummy is also naïve. A feminist claim is that while men are described and qualified by what they know, women in texts are described according to their body parts **(CITE)**, inferring a ‘no-brain’. In excerpt, mummy is shown as having a sexist ideology towards the female gender too as she excludes BroTayo from the blame.

**Except 3**

*Mummy's withering stare silenced me "Shut up.I say shut up. Have you no shame?" She snapped. Mummy always told Eniayo and me that having no shame was a terrible flaw.*

*Adjusting her wrapper, she wagged her finger. "Morayo, I have told you. A woman who has no shame will lie and steal. A woman who is a thief and a liar will sleep around with different men. Tell me, who would want such a woman as a wife?"* (p. 62).

It is observed her that Mummy is stereotypically ‘feminine’. She avoids ‘male activities’ such as politics and is surprised when she encounters a woman who is active in politics. She ‘humours’ Aunty Morenike, and jokingly calls her ‘Madam Teacher’ and ‘Madam Activist’. Mills (2008:71) in Darweesh and Ghaydh (2016:30) posits that

[J]okes are an intricate way of presenting women as a “minority group” whereby; these jokes claim no responsibility to the exclusion of women as an unimportant group. Humour, the other facet of the same coin, plays with the stereotypical knowledge for comic effect so as to hold women up to ridicule

It should be said her that sexism is not an accusation; it is not pointed out to demean an individual or a society or point it out as ‘backward’. It is simply to make largely unconscious social injustices and oppressions known. That being said, we also observed that Mummy uses marked –forms to refer to aunty Morenike. This infers that while there is a ‘teacher’ who is male, a ‘Madam Teacher’ is the female; and while there is a ‘activist’ who is male, a ‘Madam Activist’ is female.

**Excerpt 4**

*Aunty Morenike visited a couple weeks later.*

*"Aunty Bisoye",she asked my mother, "please can I take Morayo with me to a political rally at Old Dugbe Market?"*

*My face lit up. Aunty Morenike was the only woman I knew who really cared about politics. Her whole face glowed when she talked about political issues.*

*"Political rally? Mummy said. "Madam teacher, you did not tell us that you are now a political activist?"* (p.152)

Mummy acts in a sexist way towards her own daughter and her choice of words shows that she has an idealised stereotype of how a woman should be before she is accepted into the society. She also objectifies the woman:“*who would want such woman as a wife?*” This analysis aims at showing a universal sexist nature. It shows that the popular anti-female sexist ideology is not strictly a male trait; women in the women in the society are also found to be sexist against themselves.

* + 1. **Reader-response Examination**

As a tool of Feminist Stylistics, the Reader-response theory of analysis is useful for understanding how readers acknowledge (or do not acknowledge) sexism. It reveals how conscious readers are of sexism, and how it affects their understanding of a text. So, this part of this analysis focuses on real-time response of readers to see sexist ideologies and sexist excerpts from Kilanko’s *Daughters who Walk this Path*.

The questionnaire is divided into three parts: **Biographic data**, **Section A**, and **Section B**. The first part classifies the respondents into group by three factors-**age, sex, and knowledge of sexism.** Analysis is based on these criteria. There are three age ranges: **16**-**25**, **26**-**40**, and **40**-**Above**. Gender is, of course, male or female, and each respondent has been made to identify whether s/he has knowledge of sexism. The second part of the questionnaires, which is **SECTION A**, consists of 6 questions under the labels **Q1** to **Q6**. The questions are aimed at testing various sexist ideologies and how they reflect in the language use and activities of the respondents.

**Q1** and **Q2** investigate the sexist ideology that certain topics are largely *supposed* to be discussed by certain gender for no other reason than because they are either male or female. **Q1**borders on how often each individual discuss the identified topics. **Q2** investigates why they discuss some topics more than the other. The aim is to test a variation in the responses of each gender in the three age ranges; a comparison of this will also be done.

**Q3** investigates the sexist idea that certain profession are female-designated, while some other are male-designated.**Q4**investigates stereotypical view of how females should ‘comport’ themselves. In this ideology, females are restricted in their use of language. It is frowned upon when a ‘lady’ uses foul language or taboo words. It should be acknowledged that the use of such words are not to be encouraged at all, what is observed as sexist here is that when the same taboo words used by males, no censure is given. This question tests the reaction each respondent in the various categories would give when- in one instance, a male says some taboo, and in another instance, a female say the same taboo words. This question is open-ended, so responses are ‘fresh’ and unprompted.

**Q5** investigates the sexist belief that because the man is the head of the family, he is meant to be the sole provider for the family, and any other source of income by the wife is only to support and not necessary. **Q6** tests who the respondents believe is more emotional. An emotion, it should be noted, is a strong feeling such as anger, love, joy, hate, or fear. It is a state of feeling, so ‘being’ emotional is not only showing seemingly ‘weak’ emotions that are linked to femininity. The respondents were asked who is more emotional, and three options were given-*males*, *females*, or *both depending on personality and situation*. Each responses, it should be noted, while comparing and contrasting will be subjected to the factors of exposure education globalization.

In **SECTION B**, which is the third part of the questionnaire, excerpt from the Yejide Kilanko *Daughters who Walk this Path* were outline, and respondents were asked to give their opinion. The questions are close-ended, however, room for extra comments or completely different opinions were given. This part is aimed at collecting real-time readers’-responses to five sexist statements extracted from the literary text.

In total, 65 questionnaires were administered, 63 of which were recovered. As has been the focus of this research, only 60 respondents were used for analysis. The analysis is done in different stages. First, an overall statistics of all responses is given in a gendered distribution to quantitfy the responses. The aim is to compare the male and female responses.

After this, a focused analysis is done on each age range also with a gendered distribution. This aim is to use the findings to track a ‘change’ (or not) in sexist ideologies.

* + - 1. **Overall Data: Males and Females**

Out of the 60 responses were collected and used for analysis, 30 respondents are makes and another 30 are females. A representation of the collective responses retrieved from each gender is,here, given. For now, age and knowledge of sexism is not included. The aim here is to notice if there is a clear distinction between what male and female think in relation to sexism ideologies.

**Section A**

**Q1** and **Q2**:

* **How often do you discuss these topics?**
* **What are your reasons for these choices?**

The ideology tested here is the supposed reference of each gender to discuss certain topics and their disinterest in discussing some topics because of their gender. In other words, for instance, men are believed to avoid discussing fashion and entertainment because they are not ‘manly’ and females refrain also discussing some topics such as politics and sports because they are ‘too manly’ and ‘un-lady like.’

From the data presented, one notices a validation of stereotypical inclinations. For one, topics such as Sports, and Politics have a higher percentage of male discussants compared to female discussants. While 46.67% of males discuss it Very Often., only 6.67% of female respondents agree to discuss it Very Often. For politics, while 33.33% of males discuss it Very Often, only 13.33% of females agree to discuss it Very Often. On the other end of the spectrum, 3.3% of male respondents say they Never discuss sport, and in comparison, 26.67% of females claim to Never discuss sports.

In another variation, topics such as Entertainment and Fashion are noticed to be discussed in a lower percentage by men. While 50% of females agree to discuss Fashion Very Often, only 16.67% of mass agree that they discuss fashion Very Often. On the other end of the spectrum, 20% of males agree to never discuss it and 6.67% of females say they never discuss Fashion. Comparing the percentages of how often two genders discuss these two main stereotypical topics, one can begin to notice a sexual orientation that affects even language use. Nevertheless, a peculiarity is noticed. Certain topics have overall higher percentages on how often they are discussed between the two gender- Food, Money, Work, and Technology are seen to be discussed more Often and Very Often by both gender without any substantial difference in the percentage across genders.

In **Q2** when asked why they would rather discuss some topics than the other, 19 males claimed that it is expected of them as males to do so, and 10 females said the same for their gender. Nevertheless, some peculiar responses were given. These responses will be discussed under each age distributions.

**Q3: These people listed below should be?**

This question tests the stereotypical belief that some professions are meant for certain genders. This statistics provided shows a general inclination modern non-sexist ideology. A more thorough analysis will be done each age range.

We notice, here, a lower percentage of respondents who designate certain professions to either gender. One peculiarity, moreover, is that there are more sexist stereotypes to ‘male professions’ than ‘female profession’. It is noticed the percentage across each gender do not have so much difference. While 50% of males say that mechanics should be males, 40% females say the same. Similar instances occur in the eases of who should be an engineer, and a driver. For the case of the supposed gender of a driver, 66.67% of females decide that he should be a man.

**Q4** is analysed under each age range and gender distribution because it is open-ended

**Q5: Who should provide income for the household?**

We notice a higher percentage of respondents asserting that both husband and wife should provide income in a household. Also, while 23.3% of males and 20% of females say that the husband should be the provider of income in the family, 0% of both genders give the wife the responsibility of providing. This asserts a stereotype earlier discussed regarding being the designated the duty of solely providing for the family. This sexist ideology even goes further to oppress males who do not have the means to provide for their family.

**Q6: Who is generally more emotional?**

This question tests a very controversial human phenomenon: ‘being emotional’. The sexist ideology that females are more emotional is proven here, as higher percentage of respondents say that females are more emotional. However, while 66.67% of males say this, only 36.68% of females say this. 26.67% of females also say that males are more emotional. The Remain 36.67% of females agree that being emotional depends on a person personality or the situation a person finds him/herself in. A conclusion drawn here is that while this sexist ideology permeates between the two genders, a shift is noticed in female’s perception of emotionally.

**Section B**

* **It would be difficult for you to find a husband with your bow leg**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **I find this offensive** | 66.67% | 70% |
| **A deformed woman can’t really expect to find a husband** |  | 10% |
| **I don’t see anything wrong with this statement** | 10% | 10% |
| **She has to have a redeeming quality, or else, she is single for life** |  | 10% |

Here, a 70% of males and 66.67% of females agree that the statement is offensive. The percentage is quite close, and it is observed also that the percentage of females who do not find anything wrong with the statement is the same as males-10%. One of the stated hypothesis is that sexist ideologies, however, unnoticed, are not so varied across gender, that is, sexism is simply a human trait. This data proves this.

* **But he needs the firm hands of a man to guide him**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **A woman’s hand is enough too** | 16 | 21 |
| **I agree** | 10 | 4 |
| **Only men can really deal with children with a firm hand** | 4 | 2 |

Here, data varies conceivably; we notice that while 53.3% of men believe that a woman’s hand is enough to discipline a child, 33.3% of them agree to the statement made, and 13.3% of males believe that only a man can discipline a child. The conclusion drawn her is that this sexist ideology is not fully compressed, and a large number 46.3% of male society still believe that it is a man that is capable of 'disciplining' a child. The percentage is considerably lesser among the female gender, and there is an awareness of "her capability"

* **Who told you boys and girls can be friends?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Why not?** | 18 | 21 |
| **Of course, girls and boys should not be friends** | 7 | 1 |
| **I don’t see anything special about this. It is just a statement** | 5 | 4 |

A recurring detail, it should be noted, is the unnoticed state of sexism in the society. While 65% of all 60 respondents agree that there is nothing wrong in boys and girls being friends, 15% of this population sees nothing wrong in the statement at all. Never that statement is largely unnoticed has been disapproved here.

* **How could she leave the house now her son needed her...?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **How could she? A woman should stay in her husband’s house no matter what** | 10 | 13 |
| **Why exactly does she want to leave her house?** | 10 | 5 |
| **She can always take the children along with her** | 1 | 4 |
| **Why not? Her husband can take care of the sons** | 8 | 6 |

Here, the variation in sexist ideology is more pronounce. There are obvious distinctions in responses given by males and females. General data point the female as being sexist towards other females. Here, statistics show that males generally lean away from the sexist idea that a woman should stay in her husband's house no matter what.

* **Damilare was his only heir(It should be noted her that the person referred to has female children too)**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Boy only are supposed to be heir** | 9 | 2 |
| **I don’t see anything special about this statement** | 8 | 2 |
| **What about his female children?** | 6 | 15 |
| **This is offensive** | 6 | 6 |

* + - 1. **40-Above: Male and Female**

This age range consists of 10 female and 10 make respondents. This age range, it should be noted, is believed to have less exposure and, therefore, likely to abhor more sexist ideologies. Only 40% of them say they know about sexism- while 15% males, 25% are females. One notices a peculiarity here; majority of the respondents who have never heard of sexism are males- in total, 70% of males in this age group have never heard of sexism, and 50% of females have never heard of sexism.

**Q1 and Q2:**

* **How often do you discuss these topics listed below?**
* **What are your reasons for these choices?**

**Males**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Very often** | **Often** | **Rarely** | **Never** |
| **Sports** | **5** | **2** | **3** |  |
| **Entertainment** | **1** | **3** | **6** |  |
| **Politics** | **4** | **4** |  | **2** |
| **Fashion** |  | **3** | **5** | **2** |
| **Sex** |  | **4** | **5** | **1** |
| **Money** | **6** | **4** | **1** |  |
| **Love** | **3** | **3** | **4** |  |
| **Technology** | **3** | **3** | **3** | **1** |
| **Food** | **4** | **5** | **1** |  |
| **Work** | **5** | **4** | **1** |  |
| **Cars** | **1** | **4** | **4** | **1** |

**Females**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Very often** | **Often** | **Rarely** | **Never** |
| **Sports** | **2** |  | **4** | **4** |
| **Entertainment** | **1** | **4** | **4** | **1** |
| **Politics** | **2** | **7** |  | **1** |
| **Fashion** | **1** | **6** | **3** |  |
| **Sex** | **2** |  | **7** | **1** |
| **Money** | **6** | **3** | **1** |  |
| **Love** | **2** | **3** | **5** |  |
| **Technology** | **3** | **2** | **3** | **2** |
| **Food** | **2** | **6** | **1** |  |
| **Work** | **8** | **1** | **1** |  |
| **Cars** | **1** | **1** | **6** | **2** |

We notice here a similar distribution of discussant for each topic. Ranging from Very Often to Never, it is seen that there is no real difference in what the respondents in this age range discuss. However, Sports and Work are peculiar as the margins between them among the two genders differ. When asked in **Q2** why they would rather discuss the topics identified, the following comments were given:

COMMENT 1: "*It is part of life*"

COMMENT 2: "*I am concerned with my work, so, I cannot be discussing anything else*"

Other comments given were similar, and there was none that gave indications of gender leanings

**Q3: These people listed below should be?**

**Males**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Men** | **Women** | **It does not really matter** |
| **Nurse** | **1** | **3** | **6** |
| **Engineer** | **5** | **1** | **4** |
| **Mechanic** | **7** |  | **3** |
| **Lecturer** | **2** |  | **8** |
| **Teacher** |  | **1** | **9** |
| **Home help** | **2** | **3** | **5** |
| **Driver** | **5** |  | **5** |
| **Preacher** |  | **1** | **9** |
| **Armed force** | **4** |  | **6** |
| **Salesperson** |  | **3** | **7** |
| **Secretary** | **1** | **2** | **7** |

**Females**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Men** | **Women** | **It does not really matter** |
| **Nurse** | **2** | **3** | **5** |
| **Engineer** | **5** |  | **5** |
| **Mechanic** | **4** | **1** | **5** |
| **Lecturer** | **1** |  | **9** |
| **Teacher** |  | **1** | **9** |
| **Home help** |  | **3** | **7** |
| **Driver** | **8** |  | **2** |
| **Preacher** | **1** |  | **9** |
| **Armed force** | **4** |  | **6** |
| **Salesperson** | **3** | **2** | **5** |
| **Secretary** |  | **7** | **3** |

As similar to **Q1**, we notice here that there is little difference in the responses given by each gender. Nevertheless, some stereotypical leanings, affirmed by both genders have been observed. For one, 50% each of both genders say that Engineers should be males. 70% of males say that Mechanics should be males and 40% of females say the same. Also, while 80% of females say Drivers should be males, 50% of males say the same thing. Concerning stereotypically female professions, 30% of each gender affirms that Nurses should be females and the same percentage says the same for Home helps. One supposedly female profession stands out; while only 20% of males say that secretaries should be females, 70% of females say the same thing.

**Q4: How would you react if you hear a man or a lady say words such as 'bitch', 'fuck', 'damn', 'pussy', 'dick'?**

This question is open-ended. Some reactions are listed below:

**Females**

COMMENT 1: “*Why should you use that? Any human being should not offer such words. There are many ways to say things politely*”.

COMMENT 2: “It *shows a lady that does not comport herself*”.

COMMENT 3: “*For ladies, it is unladylike*”.

**Males**

COMMENT 4: “*They are bad words. It does another show home training*”.

COMMENT 5: “*Irritated*”

COMMENT 6: “*The man is not well trained at home (upbringing). For a lady, very low upbringing*.”

COMMENT 7: It is unladylike for females. Males should not say such words too

COMMENT 8: I will be angry at both

These comments are quite interesting. We observe that while the males address both gender, female, on the other hand, address only the female gender. The sexist ideology here, hence, is more pronounce in the female gender as projected in the data retrieved. COMMENTS 2, 3, and 7 address the act of being 'lady-like'- which does not involve the use of taboo words. All comments address both gender ad rate their use to 'bad home training' also. It is observed, however, that only 2 comments- 7 and 6 address the males. This address is, however, done alongside the female and as an 'addition'. The choice of words proves this. In COMMENT 7, the speaker says "males... *too"*, indicating what seem like an afterthought. In COMMENT 6, while the respondent says the "man is not well trained at home...", he emphasises his next statement by saying "For a lady *very* low upbringing". Overall, while the female respondents have affirmed this sexist ideology, the male respondents have attempted at a negotiation. A theory is that the social orientation has been masters by each gender that off-handed sexist judgements are first choices. So, because the society says a woman is unladylike because she says taboo word, female will castigate other females who say them first and will rarely think about doing the same for males. The males, also, will rebuke the female first, and then rebuke the male as an afterthought.

**Q5: Who should provide income for the household?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Husband** | 3 | 1 |
| **Wife** |  |  |
| **Both** | 7 | 9 |

Here, we notice the same similarity that has been observed through the analysis in this age range: there is little difference in the responses of male and female respondents. However, while 30% of males say that the husband should provide for his family, and 10% of females say the same, no gender assert that the woman should provide. This asserts the stereotype that males are expected to provide for their family. Several respondents went ahead to give additional comment:

COMMENT 1: Both in this time

COMMENT 2: Under normal circumstances, it is supposed to be the men. Nowadays, it is division of labour.

Comment 1 was made by a female, and 2 by a male. They both point to one factor that has influenced deviation from sexist ideologies: the Nigerian economy. I mentioned in my Methodology that I room to interviewing some respondents who were either too busy to fill out a questionnaire or couldn't ready. Many such respondents gave similar replies. I stand corrected, therefore, as I have discovered one more factor that can influence a change in sexist ideologies.

**Q6: Who is generally more emotional?**

|  |  |  |
| --- | --- | --- |
|  | **Males** | **Females** |
| **Females** | 9 | 6 |
| **Males** |  |  |
| **Both, depending on personality and situation** | 1 | 4 |

Again, a similarity in the responses of both genders in this age group is seen. While 60 of females say that females are more emotional, 90% of males say the same. Although the percentages might seem to vary in a large scale, an inheritance sexist ideology is still observed: no respondent said the male more emotional and only 10% overall said both gender could be emotional asked on personality or circumstances. I observe here that these respondents simply equate being emotional to seemingly 'weak' emotions that are stereotypically said to be what women show.

**Section B**

* **It would be difficult for you to find a husband with your bow leg**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **I find this offensive** | 5 | 7 |
| **A deformed woman can’t really expect to find a husband** | 1 | 1 |
| **I don’t see anything wrong with this statement** | 2 | 1 |
| **She has to have a redeeming quality, or else, she is single for life** | 2 | 1 |

50% females acknowledge this statement to be offensive, and 70% of females do the same too. Nevertheless, an overall 30% of both genders affirm this sexist ideology. Two respondents have additional comments:

COMMENT 1: What is the meaning? It does not mean anything.

COMMENT 2: That is not true. Love comes from the heart, nor physical appearance.

* **But he needs the firm hands of a man to guide him**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **A woman’s hand is enough too** | 4 | 4 |
| **I agree** | 5 | 3 |
| **Only men can really deal with children with a firm hand** | 1 | 2 |

Again, there is a similarity in the responses given by each gender. Further comments were given also:

COMMENT 1: It is a lie. Some mothers can train their children well

COMMENT 2: The equation needs to be balanced. Both the husband and wife are needed

* **Who told you boys and girls can be friends?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Why not?** | 5 | 9 |
| **Of course, girls and boys should not be friends** | 2 |  |
| **I don’t see anything special about this. It is just a statement** | 3 | 1 |

Here, responses by both genders vary distinctively. While 50% of females resist this ideology, only 50% of males do so too. We notice that the remaining 50% affirm the statement, with 20% doing so strongly and 30% not recognising any wrong in the statement.

* **How could she leave the house now her son needed her...?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **How could she? A woman should stay in her husband’s house no matter what** | 4 | 5 |
| **Why exactly does she want to leave her house?** | 3 | 2 |
| **She can always take the children along with her** | 1 |  |
| **Why not? Her husband can take care of the sons** | 2 | 1 |

Here, we notice a similar statistics in the responses of both gender. Some respondents gave additional comments:

COMMENT 1: She does not have to leave her husband's house. Both of them need to resolve their differences and take care of their children together.

COMMENT 2: Let her leave her husband and face her children

COMMENT 3: In this situation, the family member or pastor should come and settle. Of worst comes to worst, and she has to leave, she must go with her children.

These respondents are all female. It is noticed that while they do not outrighly resist they sexist ideology, they turn to negotiating, and finding a balance.

* **Damilare was his only heir(It should be noted her that the person referred to has female children too)**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Boy only are supposed to be heir** | 3 |  |
| **I don’t see anything special about this statement** | 3 | 1 |
| **What about his female children?** | 2 | 6 |
| **This is offensive** | 2 | 1 |

A general overview of every response given by each gender showing substantial differences in the way they perceive sexist ideologies. Where they generally negotiate certain ideologies, a common factor that influences the negotiating is not exposure but 'survival'. The same applies for cases where they resist or affirm some ideologies. It is concluded, therefore that the respondents in this age range have no or little knowledge concerning sexism. Because of this, their responses are linked to other factors such as culture, family, the 'Nigerian' economy and the quest for survival, and just pure interest. Any form of sexist ideologies they possess is confirmed to be unnoticed even largely by them.

* + - 1. **26-40: Males and Females**

This age range consists of 10 males and 10 females. Analysis here is largely contrastive and comparative. It should be noted that we believe that this age range represents sexist ideologies that are current. Overall, 70% of these respondents have knowledge of sexism- 35% of them are males, and 35% of them are females.

**Q1: How often do you discuss these topics listed below?**

**Males**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Very often** | **Often** | **Rarely** | **Never** |
| **Sports** | **4** | **5** | **1** |  |
| **Entertainment** | **3** | **5** | **2** |  |
| **Politics** | **2** | **5** | **1** | **2** |
| **Fashion** | **2** | **3** | **2** | **3** |
| **Sex** | **4** | **2** | **2** | **2** |
| **Money** | **5** | **2** | **3** |  |
| **Love** | **4** | **2** | **4** |  |
| **Technology** | **2** | **6** | **2** |  |
| **Food** | **2** | **6** | **2** |  |
| **Work** | **4** | **4** | **2** |  |
| **Cars** | **3** | **6** | **1** |  |

**Females**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Very often** | **Often** | **Rarely** | **Never** |
| **Sports** |  | **2** | **6** | **2** |
| **Entertainment** | **6** | **1** | **2** | **1** |
| **Politics** | **1** | **2** | **5** | **2** |
| **Fashion** | **8** | **1** |  | **1** |
| **Sex** | **3** | **2** | **4** | **1** |
| **Money** | **8** | **2** |  |  |
| **Love** | **6** | **3** |  | **1** |
| **Technology** | **3** | **4** | **2** | **1** |
| **Food** | **9** | **1** |  |  |
| **Work** | **7** | **3** |  |  |
| **Cars** | **4** | **3** | **2** | **1** |

The results here are quite interesting, as noticeable distinction in sexist stereotypes are seen. Compared to the previous age group, we notice higher percentages of differences in the gendered distribution. For one, while 40% of males discuss sport Very Often, no female respondents discuss sport Very Often. Only 20% of the female respondents in this group discuss sports often, and 60% of them rarely discuss sports. As has been identified earlier in this paper, topics such as sports, politics, are generally thought to interest males, while fashion and entertainment interests females. Of course, these are sexist claims, as they create a social orientation that limits individual exploitation. One of my hypotheses is that exposure and education are factors that can influence resistance if sexist ideologies. I classified my respondents into various age ranges because I had the theory that 'the younger they are, the more exposed they will be'. Even if this might be true, exposure and education have become unlikely factors that influence a resistance towards sexist stereotypes and ideologies.

In **Q2**, the respondents were asked why they preferred some topics more than other one. Here are some of their comments:

**Females**

COMMENT 1: I am human, I see those things around me and I find interest in them.

COMMENT 2: It is expected of me as a women to do so

COMMENT 3: They are all over the world

COMMENT 4: I do not have interest in the others

**Males**

COMMENT 5: As a man, I naturally like to discuss work, sport and the rest

COMMENT 6: I am interested in these topics

While the previous class of respondents identified their interest in certain topics as 'concern' and 'needs', these respondents all echo 'interest'

**Q3: These people listed below should be?**

**Males**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Men** | **Women** | **It does not really matter** |
| **Nurse** |  | **3** | **7** |
| **Engineer** | **3** |  | **7** |
| **Mechanic** | **4** | **2** | **4** |
| **Lecturer** | **3** | **1** | **6** |
| **Teacher** | **1** | **2** | **7** |
| **Home help** | **1** |  | **9** |
| **Driver** | **4** | **2** | **4** |
| **Preacher** |  | **2** | **8** |
| **Armed force** | **4** |  | **6** |
| **Salesperson** | **2** | **1** | **7** |
| **Secretary** |  | **3** | **7** |

**Females**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Men** | **Women** | **It does not really matter** |
| **Nurse** |  | **4** | **6** |
| **Engineer** | **3** | **1** | **6** |
| **Mechanic** | **7** |  | **3** |
| **Lecturer** |  | **1** | **9** |
| **Teacher** |  |  | **10** |
| **Home help** | **2** | **2** | **6** |
| **Driver** | **6** |  | **4** |
| **Preacher** | **2** |  | **8** |
| **Armed force** | **3** |  | **7** |
| **Salesperson** |  | **2** | **8** |
| **Secretary** |  | **4** | **6** |

Following the pattern of **Q1**, sexist affirmations are discovered here also. However, peculiarities are noticed in the responses of each gender. While males observably negotiate stereotypes professions to larger percentage, female do this at a lower percentage, especially towards supposedly male profession. 60% of female respondents say that Drivers should be males, while only 30% of male respondents attach the same sexist stereotypes to females with regards to being Nurses. Although this data is similar to the one seen in the previous age range, the expected resistance to sexist ideologies is faulted once more.

**Q4: How would you react if you hear a man or a lady say words such as 'bitch', 'fuck', 'damn', 'pussy', 'dick'?**

**Females**

COMMENT 1: Depends on the context

COMMENT 2: Thosekind of people are not good people. It is not ladylike.

COMMENT 3: Same here

COMMENT 4: A man can only say it to his girlfriend. A woman can only say it to her boyfriend

COMMENT 5: I will see the person as an ignorant person

**Males**

COMMENT 6: It is disrespectful for a man to call a woman a bitch. Also, disrespectful for a woman to cm a man a dick

COMMENT 7: For ladies, it is not ladylike

COMMENT 8: My response would depend on why they said it

Here, general rebukes are proposed to *anyperson* who says such words. While we notice several references to females, only one comment (COMMENT 6) directly addresses males. COMMENTS 2 and 5 use Lexical items such as 'person' and 'people' to classify both sexes. 2 also specify with the word 'ladylike' which is also used in 7. These show affirmation to the sexist idea that females saying taboo words should be received differently than when males say those words. COMMENTS 8, 3, and 1 are peculiar; they accept other uses of taboo words. In other words, these respondents are seen to be in tune with the 'jocular' use of these words.

**Q5: Who should provide income for the household?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Husband** | 3 | 3 |
| **Wife** |  |  |
| **Both** | 7 | 7 |

It is observed here that the same percentages of responses are given by both genders. The sexist ideology that the husband is the expected provider in the family is shown here; however, only 60% of all respondents affirm this ideology - 30% males and 30%females. No respondent subscribes to the female providing for the family. Additional comments by some respondents were given also:

**Female**

COMMENT 1: Whoever has the means.

COMMENT 2: Both, last time I checked, we are help mates.

COMMENT 3: In this economy, both

**Males**

COMMENT 4: Both parents should provide

COMMENT 5: This should be the responsibility of the man, but if the woman chips in, it in not a bad idea

Comment 1 shows an instance where this sexist ideology is resisted. Instead of outrightly stating that providing income in a household is a man's duty, the respondents shows knowledge of individual competence. This is one objective Feminist Stylistics; finding alternative forms to sexist stereotypes. Comments 4 and 5 negotiate this sexist ideology. The respondents here are that both parties should be involved in providing for a household. However, Comment 5 shows both affirmation... and then, a grudging negotiation. COMMENT 3 points to another factor- that was earlier noticed in the previous age range- that could influence resistance or negotiation of sexist ideologies; the economy. So far, a deviation from sexist ideologies in this age range has not been proven, as results are seen to be similar to the previous age range. If anything, sexist ideologies seem to be more deep-rooted here than in the previous age range. It should be noted that a higher percentage of these respondents have knowledge of sexism, however, so far, only few comment and option choices have show that they deliberately deviate from sexism.

**Q6: Who is generally more emotional?**

|  |  |  |
| --- | --- | --- |
|  | **Males** | **Females** |
| **Females** | 7 | 4 |
| **Males** |  | 2 |
| **Both, depending on personality and situation** | 3 | 4 |

The responses here differ slightly from previous ones in this age range. For one, while 70% of names say females are more emotional, only 30% of males say the same. Interestingly, 20% of female say males are more emotional. In this data, we notice, even though in a little percentage, a resistance of the sexist ideology that ‘female are more emotional than males’. Overall, only 35% of both genders negotiate this claim by agreeing that some factors can determine a person's emotional state... or display of it. Some respondents gave additional comments:

**Females**

COMMENT 1: Everybody is emotional at some point in their lives.

COMMENT 2: It depends, to me both

**Males**

COMMENT 3: Both genders are equally emotional but differ in individuals

COMMENT 1 clearly resists the sexist ideology that makes out women to be more emotional than men, positing instead that being emotional is a state everyone must have been at one point in their lives or the other. COMMENTS 2 and 3 are seen as negotiating the sexist ideology, identifying that everybody is prone to being emotional, depending on certain factors. COMMENT 3 identifies one of the factors as 'individual[ity]'.

**Section B**

In this section, it is observed that female respondents show a higher percentage of resistance to sexist claims. This further proves the discovery that knowledge of sexism does not affect reactions to sexist ideologies among these respondents.

* **It would be difficult for you to find a husband with your bow leg**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **I find this offensive** | 8 | 6 |
| **A deformed woman can’t really expect to find a husband** | 1 |  |
| **I don’t see anything wrong with this statement** | 1 | 2 |
| **She has to have a redeeming quality, or else, she is single for life** |  |  |

The results here show a general resistance of this ideology by both genders. One peculiar is that we notice a higher percentage of females who are oblivious to the impact of the statement. Some additional comments were given by female respondents:

COMMENT 1: Beauty is in the eyes of the beholder

COMMENT 2: It is a capital lie! It is a matter of love

COMMENT 3: They can still find a husband for themselves

While these comments seem to resist this sexist ideology, one cannot help but notice their choices of words. For one, none of these comments outrightly rebuke the ideology that a female's physical appearance is a criterion for her 'finding a husband'. They infer, however, that, indeed, there is defect with a whose legs are bowed, however, this can be overlooked because of love. It is concluded that there is no resistance here; only a measure of negotiation is noticed.

* **But he needs the firm hands of a man to guide him**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **A woman’s hand is enough too** | 5 | 8 |
| **I agree** | 3 |  |
| **Only men can really deal with children with a firm hand** | 2 | 1 |

Compared to the 80% of female respondents who resist this ideology, only 50% of male respondents say the same. While this might seem fair, we notice that 30% of males affirm and another 20% are oblivious to any effect this statement might have. The results here are quite different from the one above. One notices a factor that might affect varied reaction to sexist ideologies; gender advantages and subjectivity. It is observed that on matters relating to male superiority, a high percentage of males do not resist sexist ideologies. In the previous statement, it was seen that higher percentage of females attempted at 'defending' the female's worth. Further analyses are subjected to prove or disprove this. This comment made by a female respondent shows a different perspective:

COMMENT 1 : The woman should stay at home, so it is the woman's work

* **Who told you boys and girls can be friends?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Why not?** | 5 | 8 |
| **Of course, girls and boys should not be friends** | 5 | 1 |
| **I don’t see anything special about this. It is just a statement** |  | 1 |

While 80% of females say resist this sexist ideology, only 50% of males say the same. This is peculiar; as the ideology here is that 'a good should not be seen with boys'. That 50% of males agree with this show an inherent sexism of which the root cannot be placed. One female respondents shows a rational person's she asks "how will people marry?".

* **How could she leave the house now her son needed her...?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **How could she? A woman should stay in her husband’s house no matter what** | 4 | 4 |
| **Why exactly does she want to leave her house?** | 5 | 3 |
| **She can always take the children along with her** |  | 1 |
| **Why not? Her husband can take care of the sons** | 1 | 2 |

The sexist ideology reflected in this statement is that a woman should stay in her husband's house no matter what. Overall, 40% of both genders equally affirm this. One negotiation to this ideology is that a woman has a right to leave her husband if she has good reasons (and vis versa, it should be noted). While 50% of the male respondents subscribed to this negotiation, another 50% female respondents outrightly resist the ideology. Of the 50% of females who affirm thus ideology, these comments were made:

COMMENT 1: The woman should sit at home for hers children

COMMENT 2: Let her bear with it

* **Damilare was his only heir(It should be noted her that the person referred to has female children too)**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Boy only are supposed to be heir** | 3 | 1 |
| **I don’t see anything special about this statement** | 3 | 1 |
| **What about his female children?** | 2 | 5 |
| **This is offensive** | 2 | 2 |

The gender subjectivity discussed earlier is noticed here once more. While 50% of female respondents resist this ideologies, only 20% if the males do the same. We notice that 60% of make respondents acknowledge that this ideology is valid- with 30% of them affirming it and another 30% 'seeing nothing wrong with the statement'. Only 20% of each gender identifies this statement to be offensive. They also gave additional comments:

**Males**

COMMENT 1: All children are equal

COMMENT 2: Being a heir should [have] nothing to [do] with gender! It is stupid to think so!

**Females**

COMMENT 1: Some traditions are like that, but all children are equal

COMMENT 2: Being either male or female does not mean anything

* + - 1. **16-25: Male and Female**

This age range consists of 10 males and 10 females. Analysis here is largely contrastive and comparative. It should be noted that we believe that this age range is more in touch with societal development. Hence, respondents in this age range are thought to be more exposed and educated on sexist issues. Overall, 95% of these respondents have knowledge of sexism- 45% of them are males, and 50% of them are females.

**Q1: How often do you discuss these topics listed below?**

**Males**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Very often** | **Often** | **Rarely** | **Never** |
| **Sports** | **5** | **4** |  | **1** |
| **Entertainment** | **5** | **4** | **1** |  |
| **Politics** | **2** | **5** |  | **1** |
| **Fashion** | **3** | **1** | **5** | **1** |
| **Sex** | **3** | **4** | **3** |  |
| **Money** | **6** | **3** | **1** |  |
| **Love** | **3** | **3** | **3** | **1** |
| **Technology** | **2** | **7** | **1** |  |
| **Food** | **4** | **4** | **1** | **1** |
| **Work** | **3** | **5** | **2** |  |
| **Cars** | **3** | **5** | **2** |  |

**Females**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Very often** | **Often** | **Rarely** | **Never** |
| **Sports** |  |  | **8** | **2** |
| **Entertainment** | **7** | **3** |  |  |
| **Politics** | **1** | **7** | **2** |  |
| **Fashion** | **6** | **3** |  | **1** |
| **Sex** | **4** | **2** | **4** |  |
| **Money** | **8** | **2** |  |  |
| **Love** | **4** | **3** | **2** | **1** |
| **Technology** | **6** | **4** |  |  |
| **Food** | **6** | **2** | **1** | **1** |
| **Work** | **8** | **1** |  | **1** |
| **Cars** | **1** | **5** | **3** | **1** |

An overview of this shows some similarities in the responses of both genders. However, one peculiar topic- sports- is shown to be discussed mostly by males than by female. In fact, no female admits to discuss sport Very Often or Often.

**Q2: What are your reasons for these choices?**

When asked what their reasons for ť choices were, interesting comments were given.

**Males**

COMMENT 1: Because they are trendy and as a human being, I have to keep up with trends often hear of the opinions of others on such issues

COMMENT 2: I discuss topics that immediately affect my life and the lives of those around me. They aren't really preferred topics. They are just more pressing topics

COMMENT 3: I need them

COMMENT 4: I am not defined by what the society deems acceptable. I choose why I am interested in.

**Females**

COMMENT 5: Certain circumstances reflect in them. It is imperative to be discussed

COMMENT 6: Cause I have preferences.

Interestingly, exposure is an important factor observed here. It is to be noted that overall; most of the respondents’s choices in Q1 were not stereotypical. The reasons given in **Q2** shows that this age range is more concerned with 'what is trending (COMMENTS 1, 2, 3, 5) '; it even affects their interest TOO (COMMENTS6). It is also observed that respondents here are aware of sexist stereotypes and resist them also (COMMENT 6). Comparing the results here with the other age ranges, it is decided that they are their outlook on sexist ideologies are separately affected by entirely different factors. Therefore, it has been discovered that education and exposure as factors that can influence change in sexist ideologies cannot be generalised.

**Q3: These people listed below should be?**

**Males**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Men** | **Women** | **It does not really matter** |
| **Nurse** | **2** | **3** | **5** |
| **Engineer** | **3** | **1** | **6** |
| **Mechanic** | **4** | **1** | **5** |
| **Lecturer** |  |  | **10** |
| **Teacher** |  |  | **10** |
| **Home help** |  |  | **10** |
| **Driver** | **3** |  | **7** |
| **Preacher** | **1** | **1** | **8** |
| **Armed force** | **3** |  | **7** |
| **Salesperson** |  | **2** | **8** |
| **Secretary** |  | **2** | **8** |

**Females**

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Men** | **Women** | **It does not really matter** |
| **Nurse** |  | **4** | **6** |
| **Engineer** | **1** |  | **9** |
| **Mechanic** | **1** | **1** | **8** |
| **Lecturer** |  |  | **10** |
| **Teacher** |  |  | **10** |
| **Home help** |  |  | **10** |
| **Driver** | **6** |  | **4** |
| **Preacher** | **1** |  | **9** |
| **Armed force** | **1** |  | **9** |
| **Salesperson** |  |  | **10** |
| **Secretary** |  | **1** | **9** |

Here, we notice a general resistance if sexist stereotypes of professions. The males here are observed to have a higher percentage of affirmation (when applicable) compared to females. 'Typical' professions such as driving and nursing are also seen to have a higher number of stereotypes**.**

**Q4: How would you react if you hear a man or a lady say words such as 'bitch', 'fuck', 'damn', 'pussy', 'dick'?**

**Males**

COMMENT 1: Well, I will be taken aback initially, but I think it's okay. It is a means of expression fie both males and females

COMMENT 2: Nothing odd. It occurs in speech. I don't pay attention to the gender of the speaker.

**Females**

COMMENT 3: Vulgarity is no substitution for wit. It is disrespectful. It is no gender factor. It is just morals.

COMMENT 4: When a man says it, I feel he is randy. When a woman says it, I feel she is raw.

COMMENT 5: Indifferent

COMMENT 6: I would not see anything wrong if it was said by any gender.

The majority of these responses show a general acceptance on the use of Taboo Words. We notice in the precious age range that a number of responses implied the same, and in the first age range, there was an echoed rebuke. This shows quite the opposite of what we theorised. I expected less use and acceptance sexist expressions as the respondents 'became younger'. Here, however, we see the opposite. However, this peculiarity is realised only in for this ideology.

A deeper analysis here even shows that these respondents, although aware of the sexist implications of these words, attach another seemingly less harmless function to the use of these words: jocular, witty, or merely as 'interjections'.

**Q5: Who should provide income for the household?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Husband** | 1 | 2 |
| **Wife** |  |  |
| **Both** | 9 | 8 |

Similar to the the results so far, shared resistance to sexist ideologies are also observed here. One respondent gives a comment and says "both mothers and fathers. That is why they are parents". We notice a shift in the belief that "the husband is responsible for providing for the household" to "both parents are responsible".

**Q6: Who is generally more emotional?**

|  |  |  |
| --- | --- | --- |
|  | **Males** | **Females** |
| **Females** | 4 | 6 |
| **Males** | 1 | 1 |
| **Both, depending on personality and situation** | 4 | 3 |

The data here is observed to be similar. Unlike Q4, we notice both resistance and negotiation. Some respondents gave additional comments

**Females**

COMMENT 1: It depends. As much as a woman can be, a man can also. But, women show it more

**Males**

COMMENT 2: This cannot be generalised. Men and women have shown emotion outbreaks a number of times. While men cover up theirs, many women let it out

These comments are observed to point out a new perspective: while both gender can be emotional, females show theirs but males keep their to themselves.

**Section B**

* **It would be difficult for you to find a husband with your bow leg**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **I find this offensive** | 8 | 7 |
| **A deformed woman can’t really expect to find a husband** | 1 |  |
| **I don’t see anything wrong with this statement** | 1 | 1 |
| **She has to have a redeeming quality, or else, she is single for life** |  | 1 |

Similarities in the responses of both gender is, here, again, observed. COMMENT 2 which was given by female respondents also show a conscious of the sexist implications of this ideology. The respondent, in fact, point out something which was overlooked. She asks "why should a husband be found, anyway", implying that it should not be seen as an achievement or a goal. Comment one shows an affirmation to the sexist ideology, whilst subjecting a religious 'solution' to the 'problem'.

**Females**

COMMENT 1: Have faith; don't let people dictate your life for you.

COMMENT 2: A straight leg is not a ticket to finding husbands. Why should a husband be 'found', anyway

* **But he needs the firm hands of a man to guide him**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **A woman’s hand is enough too** | 7 | 9 |
| **I agree** | 2 | 1 |
| **Only men can really deal with children with a firm hand** | 1 |  |

Again, similar responses from both genders are observed here. I posit, therefore, that exposure is the peculiar factor that influences reactions to sexist ideologies. This is echoed throughout the analysis of this age range.

* **Who told you boys and girls can be friends?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Why not?** | 8 | 8 |
| **Of course, girls and boys should not be friends** |  |  |
| **I don’t see anything special about this. It is just a statement** | 2 | 2 |

* **How could she leave the house now her son needed her...?**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **How could she? A woman should stay in her husband’s house no matter what** | 2 | 4 |
| **Why exactly does she want to leave her house?** | 2 | 2 |
| **She can always take the children along with her** |  | 1 |
| **Why not? Her husband can take care of the sons** | 5 | 3 |

We notice a peculiarity here: a male consciousness of accepting responsibility for raising a child, or sharing custody and responsible with the wife. Therefore, we can say that this age group has resisted the sexist ideology inherent here. This comment shows this too:

COMMENT 1: In the case of a divorce, a woman could (and should) seek to have have equal responsibility of her children with her ex-husband

* **Damilare was his only heir(It should be noted her that the person referred to has female children too)**

|  |  |  |
| --- | --- | --- |
|  | **Male** | **Female** |
| **Boy only are supposed to be heir** | **3** | **1** |
| **I don’t see anything special about this statement** | **2** |  |
| **What about his female children?** | **2** | **4** |
| **This is offensive** | **2** | **3** |

White we see an exhibition of the gendered subjectivity observed in the responses of the previous age range, the comments given show evidence of social consciousness.

**Females**

COMMENT 1: Damilare is the first male child, so yes, he is the heir. But unless he dies, the female child can become the heir

COMMENT 2: Tradition has made people value the make child than the female. Weniw have open-minded [people] who would be on to have any and train them accordingly irrespective of their gender.

**Males**

COMMENT 3: The view of only male heinous backward. I dare to say it disregards and undermines the human value of the female

* 1. **Conclusion**

As a tool of Feminist Stylistics, the Reader-response theory is useful for understanding how readers acknowledge (or do not acknowledge) sexism. It reveals how conscious readers are of sexism, and how it affects their understanding of a text. The three-part mode; of analysis used for the literary text has also shown evidences of sexism in language use. This analysis has examined this, and has made several discoveries. For one, we know now that the factors that influence reactions of these respondents to sexist ideologies cannot be generalised. Also, each age range is influenced by distinctive factors, and they determine how they use language, and understand and interpret sexist ideologies. As a result, the pattern of the change in reactions to sexist ideologies cannot be identified. Indeed, it cannot be generalised also. We notice that that some responses remain similar throughout the three age ranges, some change unexpected, and some are interpreted from totally different perspective. This leads to a conclusion that sexism is not as unnoticed as previously assumed. One hypothesis, however, was validated: sexism is a purely human trait. During this analysis, little indication was given that one gender might be more sexist than the other. This is true for all age ranges.

The next chapter would expound on these findings, summarise, and conclude this long essay.

**CHAPTER FIVE**

**FINDINGS, SUMMARY, AND CONCLUSION**

**5.0. Introduction**

In this chapter, the research is concluded by giving a summary of what has been done, the findings, and some recommendations. The summary includes the important details in the chapters. It accounts for how the research hypotheses have been tested using some analytical methods to investigate data collected. It also give account of the findings made that are relevant to the aim and objectives of this study. In what follows, these details come under 5.1, 5.2, and 5.3.

**5.1. Summary and Findings**

Using Feminist Stylistic, the study investigated the presence of some sexist ideologies in the society reflected in the use of language. The assumption was that the way people use language can be sexist- even unintentionally (and mainly so). In this light, the study was done to test how apparent sexist ideologies are and how people respond to them.

The research was conducted from a feminist standpoint, and it used the tools of Feminist Stylistics as proposed by Sara Mills (1995) and (2012). The first, which is a Three Part Model of Analysis entails investigating three levels of language (lexical, phrasal and syntactic, and discourse) for sexist leanings. This theory was applied to investigate sexist ideologies, as revealed by use of language, against women in Yejide Kilanko’s *Daughter who Walk this Path*. The aim was to identify sexist ideologies and how they manifest in the society. The second part of the analysis was done using Mill’s (2012) Reader-response Examination. This was achieved by administering questionnaires directed at inciting usable responses related to the study. The respondents, residents of Zone D2 in Iba Housing Estate, were chosen on the premise of social class. The assumption was that social class is a determinant of exposure. These people were believed to be in the middle and lower classes. The respondents were classified into categories by three factors - age, sex, and gender. The aim here was to test readers' responses to sexist ideologies in language use and track changes in these responses by comparing responses in three categories.

The results of the research showed, first, that there is no difference in the manner males and females use language in a sexist way. This validates some of the hypotheses developed for this work. Therefore, when we hear that the "the society oppresses women", women, themselves are active members of the oppressors. In the literary text used, we find even more females being sexist than the males. We also find a sexist culture being transferred across generation. However, findings from the administered questionnaires showed that each gender is inclined towards subjectivity. This means that in using language, both genders have been observed to affirm sexist ideologies that are favourable to them. So, while males affirmed that “only male children are supposed to be heir”, females resisted this ideology. Also, while females affirmed that *drivers* and *mechanics* should be males, they resisted the ideology that *nursing* is a female profession. In the same light, while males affirmed that *nursing* is a female profession, many of them resisted the ideology that *drivers* and *mechanics* should be males. This was the only finding observed to generally influence interpretation of sexist ideologies in language use across all age ranges.

Going further, other findings showed that apart from the above, factors that influence reactions of these respondents to sexist ideologies cannot be generalised. In the literary text, it was discovered that culture was the main factors that influenced affirmation to sexist ideologies. However, where there was negotiation or resistance, the influence observed is exposure and education. This applied to all identified age ranges. In contrast, the questionnaires revealed that each age range is influenced by distinctive factors, and these factors determine how they use language, and understand and interpret sexist ideologies. From the respondents who were 40 and above, findings revealed that they were less inclined to follow sexist stereotypes that ‘recommend’ certain topics of interest for each gender. It was observed that almost the same percentage of both males and females discussed the same topics. The reason they gave suggested that those topics- such as *work*- were needed for survival. The topics they did not discuss as often, simply did not affect course of their lives. For the respondents who were 16-25, responses showed ‘the need to be trendy’ as one of the factors that influenced their reaction to sexist ideologies in language use. Findings also revealed that knowledge of sexism or exposure cannot be generalised as a factor that influences reader’s responses to sexism. While 70% of the respondents who are 26-30 had knowledge of sexism, it was observed that their responses were similar to those in the 40-above age range from who only % had knowledge of sexism.

Furthermore, pattern of the change in reactions to sexist ideologies cannot be identified. Indeed, it cannot be generalised also. We notice that while some responses remained similar throughout the three age ranges, some changed unexpectedly, and some are interpreted from totally different perspectives. Nevertheless, knowledge of sexism varied predictably across the age ranges – a larger percentage of the younger and ‘more exposed’ generation had knowledge of sexism than the older ‘less exposed’ generation.

**5.2. Recommendation**

Language use is inevitable in human existence, so are the inferences that are made to initiate meaning and understanding. These meanings reflect ideologies and social orientations. Therefore, one recommendation is that individuals should educate themselves on the properties of language so as to avoid misunderstandings and unintentional slips. Feminist Stylistics proposes what is known as ‘alternative forms’. Alternative forms are linguistic forms that are used instead of generic or sexist forms. For example, instead all saying “*everyone should write his name on the board*”, one should substitute ‘his’ for ‘their’ or ‘his or her’. In this light, gradual withdrawal from use of sexist language will begin; giving room to eventual resistance to sexist ideologies in language use… and other aspect of the society. It is high time ‘*Dr. (Mrs)’* and ‘*male nurse*’ became strange to the ear.

Also, feminism is not a misguided attempt by females to regain a ‘lost glory’. It is the *very much needed* movement aimed at ending sexism in the society. It does not benefit females alone, but both genders, as it points out all sexist issues in the society and how they affect social orientation. The focus of feminism, however, is the female gender. Therefore, another recommendation is that researchers should investigate sexist issues against males too (indeed, there are many), so that the fight to end sexism would not seem one sided.

Furthermore, the focus of this research was on supposedly ‘unexposed’ individuals. The results show, however, that assumptions concerning how this society responds to sexist ideologies were not entirely valid. Therefore, other factors identified in the findings should be investigated. Researchers should also investigate the ‘exposed’ society and test how they also respond to sexism in language use. Generally, more studies should be done to determine factors that influence affirmations of sexist ideologies.

In addition, writers and linguists should also incite awareness of sexist issues in the society by writing about them and showing their negative results. They should show that interest in anything should be a personal decision, and not one to be affected by societal constructs. However, I affirm that gendelectal differences are true. More researches should be done to show that this does not make one gender stronger or weaker than the other. One respondent I spoke to gave a comment that I consider to be valid- “*because a lady likes pink and does not shout, it doesn’t make her weak. It does not make her ‘lady-like’, either*. *This is simply the mindset of some people*”. Linguists and writers, of all people, know how to use language strategically; I recommend that they employ this strategy to join the fight to end sexism.

**5.3. Conclusion**

Language as a social phenomenon allows for interaction between humans. Of course, for comprehension at occur, there had to be transference of meaning amongst interlocutors. Meanings, however, are usually realized through personal or social convictions. This means that because of our diverse individual and social make-ups and ideologies, our understanding of phenomenon or discourses differ even to similar things.

Ideologies are principles that guide belief and influence interpretation or meaning retrieval. In realizing how sexist ideologies are interpreted in society, this study was conducted to investigate the varying degrees of affirmation, negotiation, and resistance of sexist ideologies by individuals and societies. It also aimed at tracking a change of reaction across generations. Furthermore, it investigated how ideologies are captured and presented in fiction. All these were done using Feminist Stylistics, which, interestingly, is an ideology on its own. One could say, however, that it is contrastive towards sexist ideologies.

This study revealed how Feminist Stylistics fuses insights from literary, social, and linguistic theories to provide the basis for the interrogation of texts from a feminist standpoint. Feminist Stylistics allows us to see the way in which language contributes to sexist stereotypes in society. It is a subversive discourse aimed at helping to reconstruct how the woman is represented in the literary world, and how she is perceived and treated in the real world. It has also alerted society to social injustice against women… and extensively, men.

Feminist Stylistics proposes the introduction of *alternative expressive possibilities* as replacements for sexist archetypes. This study showed that the archetypes are idealized and propagated by both males and females. What feminists want is to influence institutions and individuals without forcing them to adopt policies concerning eradicating sexism. In fact, an academic war has been waged to achieve this. However, in this study, it was revealed that, up till now, while academics are aware of sexist truths, the larger society seems to be unaware of the existence of sexist complications. One is forced to think that maybe, and sadly so, the fight to end sexism has merely been solely an academic quest.

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**QUESTIONNAIRE**

This questionnaire is designed for the purpose of testing the presences of different ideologies of sexism among the habitants of Zone D in Iba Housing Estate.

This is an academic exercise, all information gotten will be treated will be treated in the highest confidence. As a respondent, you are assured anonymousness.

*Kindly tick the options you choose*

Age: 16-25, 26-39, 40- Above

Gender: Male, Female

Have you ever heard of SEXISM? Yes, No

**SECTION A**

1. How often do you discuss these topics listed below?

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Very often** | **Often** | **Rarely** | **Never** |
| Sports |  |  |  |  |
| Entertainment |  |  |  |  |
| Politics |  |  |  |  |
| Fashion |  |  |  |  |
| Sex |  |  |  |  |
| Money |  |  |  |  |
| Love |  |  |  |  |
| Technology |  |  |  |  |
| Food |  |  |  |  |
| Work |  |  |  |  |
| Cars |  |  |  |  |

1. What are your reasons for these choices?

………………………………………………………………………………………………

1. These people listed below should be?

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Men** | **Women** | **It does not really matter** |
| Nurse |  |  |  |
| Engineer |  |  |  |
| Mechanic |  |  |  |
| Lecturer |  |  |  |
| Teacher |  |  |  |
| Home help |  |  |  |
| Driver |  |  |  |
| Preacher |  |  |  |
| Armed force |  |  |  |
| Secretary |  |  |  |
| Salesperson |  |  |  |

1. How would you respond if you hear a man or a lady say words such as ‘bitch’, ‘fuck’, ‘damn’, ‘pussy’, ‘dick’?

A man…………………………………………………………………………………………...

A lady…………………………………………………………………………………………...

1. Who should provide income for the household?

Husband, Wife, Both

1. Who is generally more emotional?

Females, Males, Both, depending on personality/situation

**SECTION B**

*Please, read these statements, and tick the options you best agree with.*

* It would be difficult for you to find a husband with your bow leg

|  |  |  |  |
| --- | --- | --- | --- |
| I find this offensive | A deformed woman really can’t expect to find a husband | I don’t see anything wrong with this statement | She has to have a redeeming quality, or else, she is single for life |
|  |  |  |  |

* But he needs the firm hands of a man to guide him

|  |  |  |
| --- | --- | --- |
| A woman’s hand is enough too | I agree | Only men can really deal with children with a firm hand |
|  |  |  |

* Who told you boys and girls can be friends?

|  |  |  |
| --- | --- | --- |
| Why not? | Of course, girls and boys should not be friends | I don’t see anything special about this. It is just a statement |
|  |  |  |

* How could she leave the house now her son needed her...?

|  |  |  |  |
| --- | --- | --- | --- |
| How could she? A woman should stay in her husband’s house no matter what | Why exactly does she want to leave her house? | She can always take the children along with her | Why not? Her husband can take care of the sons |
|  |  |  |  |

* Damilare was his only heir(It should be noted her that the person referred to has female children too)

|  |  |  |  |
| --- | --- | --- | --- |
| Boy only are supposed to be heir | I don’t see anything special about this statement | What about his female children? | This is offensive |
|  |  |  |  |