

**LANGUAGE AND GENDER STEREOTYPES IN KISWAHILI  
PRINT MEDIA: GUTTER PRESS AND POSTERS**

By

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A Dissertation Submitted in Partial Fulfillment of the Requirements for Degree of  
Master of Arts in Linguistics of the University of Dodoma

The University of Dodoma

October, 2015

## CERTIFICATION

The undersigned certifies that she has read and hereby recommends for acceptance by the University of Dodoma a dissertation entitled *Language and Gender Stereotypes in Swahili Print Media: Gutter Press and Posters* in fulfillment of the requirements for the Degree of Master of Arts (Linguistics) of the University of Dodoma.

.....

Dr. Rafiki Y. Sebonde

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## **ACKNOWLEDGEMENT**

Foremost, I would like to express my sincere gratitude to the Almighty for his blessing which enabled me to successfully accomplish this dissertation.

Besides, I would like to express my deepest gratitude to my supervisor Dr. Rafiki Y. Sebonde, for her continuous and tireless support in my studies and dissertation, for her patience, motivation, enthusiasm, and immense knowledge. Her guidance helped me all the time of research and writing this dissertation. I could not have imagined having a better advisor and mentor for my study than her.

My sincere and warm thanks also are extended to my family especially my beloved wife, Mwanajuma Ayoub Nassor, my daughter, Nii'mat and my sons, Nu'maan and Nahir. They really missed my company and care during the time of my study.

More importantly, I warmly and sincerely would like to thank my parents; Khadija Salim and Mohammed Khatib for giving supporting me morally and spiritually throughout my life.

Last but not least; I would like to give my gratitude to my employer SOS Children's Village Zanzibar for giving me permission to pursue my Master degree. I also sincerely thank the Zanzibar Higher Education Students Loans Board for financial support in my studies.

## **DEDICATION**

This study is dedicated to my beloved mother, Khadija Salim Ali who passed away during my childhood. I would never have done this work without your giving birth to me. May you rest in peace my lovely mother.

## ABSTRACT

The major purpose of this study was to examine language and gender stereotype in Kiswahili print media in Tanzania as portrayed in gutter newspapers and posters. Specifically, the study examines the linguistic features used to portray gender stereotypes in gutter press and posters, causes of language that portray stereotypes and the impacts of the language that portray stereotypes to the readership.

The data were collected through documentary review whereby 56 newspapers with 174 headlines and 40 posters were reviewed from **Sani, Kiu, Risasi, Ijumaa, Uwazi and Visa**. Interview was another instrument of data collection whereby 5 newspaper editors and 30 readers were involved in the interviews. Data were qualitatively analysed.

By using the common linguistic approach, Critical Discourse Analysis, the findings revealed that different linguistic features such as word categories, phrases, clauses, sentences, moods, voice and rhetorical devices were the linguistic features which portrayed stereotype in gutter newspapers and posters. It was also observed that language used in gutter press and posters portray women more negatively than men. The stereotypes emerged through different themes such as marriage and relationship, prostitution, persecution, scandals, fights, infertility and biological disorder, family care, superiority, superstition, beauty, body attraction, brutality, empowerment and homosexuality. Despite the stereotypes observed in gutter newspapers and posters, the society seems to accept the representation of women in the gutter press and posters.

## TABLE OF CONTENTS

CERTIFICATION .....	i
DECLARATION AND COPYRIGHT .....	ii
ACKNOWLEDGEMENT .....	iii
DEDICATION .....	iv
ABSTRACT .....	v
TABLE OF CONTENTS .....	vi
LIST OF TABLES .....	ix
LIST OF FIGURES .....	x
LIST OF APPENDICES .....	xi
LIST OF ABBREVIATIONS .....	xii
<b>CHAPTER ONE: GENERAL INTRODUCTION .....</b>	<b>1</b>
1.1 Background of the Problem .....	1
1.2 Statement of the Problem .....	3
1.3 Research Objectives .....	4
1.4 Research Questions .....	4
1.5 Significance of the Study .....	5
1.6 Scope of the Study .....	5
1.7 Chapter Conclusion .....	5
<b>CHAPTER TWO :LITERATURE REVIEW AND THEORETICAL FRAMEWORK .....</b>	<b>6</b>
2.1 Introduction .....	6
2.2 Theoretical Framework .....	6
2.3.1 Literatures about Gender Inequalities .....	8
2.3.2 Reasons for Gender Stereotype .....	10
2.3.3 Language and Gender .....	11
2.3.4 Language and Gender in Media .....	21
2.4 Chapter Conclusion and Knowledge Gap .....	26
<b>CHAPTER THREE: RESEARCH METHODOLOGY.....</b>	<b>27</b>
3.1 Introduction .....	27

3.2 Research Design.....	27
3.3 Area of Study .....	28
3.4 Targeted Population .....	29
3.5 Sample Size and Sampling Techniques .....	29
3.6 Data Collection Techniques .....	30
3.6.1 Documentary Review.....	30
3.6.2 Interviews.....	31
3.7 Data Analysis and Presentation.....	32
3.8 Reliability and Validity .....	32
3.9 Research Ethics Consideration.....	33
3.10 Chapter Conclusion.....	33
<b>CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS.....</b>	<b>34</b>
4.1 Introduction.....	34
4.2 Linguistic Features of Gutter Press and Posters.....	34
4.2.1 Marriage and Relationship .....	39
4.2.2 Prostitution .....	41
4.2.3 Persecution .....	42
4.2.4 Scandals .....	44
4.2.5 Fights.....	47
4.2.6 Infertility and Biological Disorders .....	48
4.2.7 Family Responsibilities .....	51
4.2.8 Superiority.....	56
4.2.9 Superstition .....	61
4.2.10 Beauty and Fashion.....	62
4.2.11 Body Attraction.....	64
4.2.12 Empowerment .....	67
4.2.13 Homosexuality .....	69
4.3 Causes of Language and Gender Stereotype in Gutter Press and Posters.....	71
4.4 Impacts of Language and Gender Stereotype to Readership/Consumers .....	79
4.6 Correlation of the Study and Theoretical Framework.....	84
4.7 Chapter Conclusion.....	86

<b>CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS</b>	<b>87</b>
.....	
5.1 Introduction .....	87
5.2 General Summary of the Study .....	87
5.3 Conclusion .....	89
5.4 Recommendations .....	90
5.4.1 General Recommendations .....	90
5.4.2 Recommendations for Further Studies.....	91
REFERENCES.....	93

## LIST OF TABLES

Table 1: Frequency of Occurrence of Themes of Gender Stereotypes .....	35
Table 2: Frequency of Occurrence of Linguistic Features Portraying Stereotypes ...	37
Table 3: Number of Newspaper Editors Interviewed .....	71
Table 4: The Number of Respondents Interviewed .....	79

## LIST OF FIGURES

Fig. 1: A Poster Showing Stereotype against Women .....	50
Fig.2: Poster Portraying Woman's Role .....	52
Fig.3: Poster Advertising Pampers.....	54
Fig.4: Poster Advertising Afri Soap.....	55
Fig.5: Poster Advertising Pepsi Cola .....	56
Fig.6 Poster Portraying Strength of Men .....	58
Fig.7: Poster Portraying Men's Superiority .....	59
Fig.8: Poster Advertising Safari Lager.....	60
Fig.9: Poster Advertising Wigs .....	63
Fig.10: Poster Advertising Women Empowerment .....	68

## **LIST OF APPENDICES**

APPENDIX I: DATA FROM NEWSPAPER HEADLINES .....	99
APPENDIX II: DATA FROM POSTERS.....	113
APPENDIX III: INTERVIEW QUESTIONS FOR NEWSPAPER EDITORS .....	115
APPENDIX IV: INTERVIEW QUESTIONS FOR CONSUMERS .....	116

## LIST OF ABBREVIATIONS

CA	Conversation Analysis
CDA	Critical Discourse Analysis
ING	Ing – Participle
LTD	Limited
MA	Master of Arts
NGO	Non Governmental Organisation
SFL	Systemic and Functional Linguistics
TFDA	Tanzania Food and Drug Authority
TGNP	Tanzania Gender Networking Programme
UK	United Kingdom
UDOM	University of Dodoma
UDSM	University of Dar es salaam
USA	United States of America
USAID	United States Agency for International Development

# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.1 Background of the Problem

Equality before the law and for opportunity are prized as the two most important prerequisites for the journey towards equal rights for human beings. Legislations which enshrined such rights were enacted in one form or another by most of the developed countries of Europe and North America in the latter half of the 20<sup>th</sup> century. Developing countries are as well not so far in the journey towards equality (Lithgow, 2000). The vehicles to take women towards the road of equal opportunity have been mobilized in many parts of the world, though some of them are seen to be inactive or slow, despite the fact that there is evidence that there are efforts being made to make all people take pleasure in equal rights. These vehicles to bringing equality are constitutions in countries, schools, state apparatuses as well as different platforms including the mass media. This study was thought to analyze and identify the role of language in gutter press in addressing issues of gender imbalance in our societies. In the world of technology, people come in contact with media constantly throughout their daily lives. Being perpetually bombarded with messages, gutter press has a powerful influence on their thoughts as individuals and as a global society.

However, the mass media is blamed everywhere for perpetuating stereotypes against women in the societies. As verification to this affirmation, Weintraub (n. d.) observed that a look at television will show children's toys, and advertisements that

reveal an underlying theme portrayed by those in power where women are believed to be less competent, preoccupied with trivialities, deceitful, and promiscuous. The media also dictate how the ideal woman is supposed to look. Through digitally enhanced women in adverts, and the use of exceedingly thin actors, an unattainable mold of the ideal woman is manufactured, and for average women who do not fit into this mold, pressure is created for them to adjust their appearance accordingly. This blatant control of women by the media is internalized by society, thus, perpetuated into further generations. Similarly, Koutselini and Agathangelou (2006) argue that it is obvious that the entertainment role of TV is based on counter-reality scenarios which generalize some behaviours in a way that provides stereotyped roles. These observations provide evidence that, contrary to the expectations, the mass media have been an agent of gender stereotype. The extent and the means to which they [*mass media*] perpetuate the stereotypes, and particularly in Tanzania are not yet overtly presented by scholars in Tanzania or any other country. The researcher holds that information is power and the source of knowledge and it plays an important role in modern life. The gutter press, which is the subject of this study, is thought to be very effective in spreading message to many people over a short period of time. Hence, this study sought to identify how the gutter press has, either intentionally or unintentionally, been perpetuating gender stereotype through the language and messages contained in them. It was believed, by the researcher, that knowledge about this role of mass media was not yet available due to the paucity of such studies in the country and, therefore, it was necessary to conduct this study.

Studies about language and gender can be traced far back from the late 1960s when the second wave of feminism emerged and put their attention on how language

shapes social reality as well functioning as an agent of social change (Bern, 1993; Grawford, 2001). Correspondingly, this study attempted to show how language is shaped in the Tanzania gutter press to continue stereotypes against women in the society. The significance of the study is expanded by the fact that understanding of the imbalances perpetuated by the gutter press would help to arrest the spread of these appearances the earlier they are understood.

## **1.2 Statement of the Problem**

Language and gender stereotypes in Kiswahili print media are highly portrayed. Many Kiswahili writers or journalists portray gender stereotype though they think that they use language appropriately so as to create its beauty. Gender stereotyping in Kiswahili print media is seen as a pandemic disease employed by Kiswahili writers or journalists. To a large extent, the stereotyping in Kiswahili print media affects women more than men due to the fact that marginalization to female is higher compared to men.

In Tanzania, there is mushrooming of gutter press such as **Sani, Kiu, Ijumaa, Risasi, Uwazi, Visa, Filamu** and so forth. All these Kiswahili gutter newspapers, in one way or another, play important roles in informing and persuading the readers in various spheres of life. These newspapers inform their readers through the use of language. Consumers are attracted to buy these newspapers because of the language used. Editors of these newspapers try to catch reader's attention through front page headlines, in which language used plays a significant role in gender portrayal. In the posters as one of the print media, it is argued that language is used in the same way as in gutter press. However, there is literature in Tanzania that uncovers the stereotype carried in the gutter press. Accordingly, this study was designed to unveil

the language of inequality used in the gutter press by identifying the linguistic features that portray gender stereotypes, causes of the stereotyping and how such kind of language affects the readers.

### **1.3 Research Objectives**

Generally, this research examined language and gender stereotypes in Kiswahili print media.

Specifically the study aimed at the following:

- i. To identify linguistic features used to portray gender stereotype in Kiswahili gutter press and posters.
- ii. To examine the reasons for using language that portrays gender stereotype in Kiswahili gutter press and posters.
- iii. To investigate the impacts of language that portrays gender stereotype in gutter press and posters to consumers.

### **1.4 Research questions**

The following were the research questions reflecting the objectives of the study:

- i. What are the linguistic features that portray gender stereotype in Kiswahili gutter press and posters?
- ii. What are the reasons of using language that portrays gender stereotype in Kiswahili gutter press and posters?
- iii. What impacts does the language portraying gender stereotypes in Kiswahili gutter press and posters has to consumers?

### **1.5 Significance of the Study**

The results of this study are expected to bring awareness on the issues of language and gender stereotype in Kiswahili print media. In addition, this study provides knowledge on causes/reasons for gender stereotype within Kiswahili print media. More importantly, this research report is literature for sociolinguistics learners at colleges and universities, local people and anyone who wishes to advance his/her knowledge on sociolinguistic matters of language.

### **1.6 Scope of the Study**

The study itself was confined to Kiswahili print media, particularly posters and gutter press. The researcher made a review of Kiswahili gutter press published in Tanzania, including **Kiu, Ijumaa, Risasi, Sani, Uwazi and Visa**. On the side of posters, the study focused on social and commercial posters.

### **1.7 Chapter Conclusion**

This chapter has covered the background information of the study, including statement of the problem, research objectives, research questions, significance of the study, scope of the study, organization of the study and limitations of the study.

## **CHAPTER TWO**

### **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

#### **2.1 Introduction**

This section presents a review of related literature from which knowledge about the subject at hand was gained. Accordingly, a critical review of books, journal articles, research reports, newspapers and other related materials was done for the purpose. Indeed, the review of the literature enabled the researcher to establish what others have done about the role of gutter press in portraying gender stereotypes and what has not yet been done on the same, which is the concern of this study. In this chapter, the theoretical framework which guided the study is presented in relation to the current study. Finally, the chapter describes the conceptual framework of the study, which was developed from the literature reviewed.

#### **2.2 Theoretical Framework**

The study was tied to a linguistic approach known as Critical Discourse Analysis (CDA). This approach is principally the work of Norman Fairclough. Fairclough (1989) defines critical discourse analysis as an interdisciplinary approach that views language as a social practice and focuses on the ways social and political domination are produced in text and talk. It develops ways of analyzing language as a working instrument of the contemporary capitalist society. Fairclough establishes the relationship between languages, ideology, as well as the relationship between discourse and socio-cultural change (Fairclough, 1989).

In support to the observation made by Fairclough, Eggins and Slade (1997) affirm that texts are looked at not only for the textual regularities they display and the generic conventions they flout, but also for the class, gender, and ethnic biases they incorporate. Thus, the ways in which the text position readers or other participants and the way in which texts function as discursive practices are explored. Subsequently, the current study looked into how the gutter presses in Tanzania, consciously or unconsciously; perpetuate gender inequalities alongside conveying information to the readers.

Wodak (1997) believes that discourse always involves power and ideology. It is always historical, that is, its focus is on present and past and it depends upon the interpretations. CDA aims to uncover the connection between social activities and social practices.

Fairclough (1995) developed a three dimensional framework for studying discourse, where the aim is to map three separate forms of analysis into one another: analysis of (spoken or written) language texts, analysis of discourse practice (process of text production, distribution and consumption) and analysis of discourse events as instances of social practice. Particularly, he combines micro, meso and macro-level interpretation. At the micro-level, the analyst considers the text's syntax, metaphoric structure and certain rhetorical devices. The meso-level involves studying the text's production and consumption, focusing on how power relations are enacted. At the macro- level, the analyst is concerned with inter-textual understanding, trying to understand the broad societal currents that are affecting the text being studied. This study puts into consideration this framework in analyzing the gutter press in

Tanzania to understand how their presentation and contents perpetuate gender stereotype. Particularly, the analysis of the text considered the text's syntax, metaphoric structure, and rhetoric devices used in the texts and interpretation of the contents by the consumers. This kind of analysis is supported by Van Dijk (1998) who came up with three areas of interests in press discourse. First, summary, that means what is contained and summarized in headlines and in the first paragraphs. Second is the story which considers the details of the report. Lastly, consequences that is how the readers react to the story.

### **2.3.1 Literatures about Gender Inequalities**

Talbot (1998) emphasizes that gender is an important division in all societies where being born male/female affects how we act and how the world affects us. The maintenance of gender categories depend on the reinforcement in the day-to-day behaviour of members of a certain society. People may perform gender function in different activities such as dressing, language and so on (Philip, 2009). This means that any study about gender stereotype should put, and so did this study, into account issues of dressing and language that are used to present men and women in the discourse.

Kaihula (1995) argues that, despite the fact that it is at the household level where a woman makes a significant contribution, it is at this very level that she finds herself in a relationship which discriminates, exploits, and disregards her. At family level to this day, women's ability is assumed to be inferior to that of men. In the family, man is the head, controls the family's resources and exercises authority. It goes without saying that these agents of gender stereotype are the perpetuation of the

societies we live in and the gutter press is one of the instruments used to perpetuate the stereotype from the present to the next generations in Tanzania. Kipacha (2008) substantiates this by arguing that women themselves bear witness that they are at the bottom of all the hierarchies of power and privileges; they form the majority of the neediest, the most marginal and the most unprivileged. Even if her success is beneficial to the family; still her contribution will not be appreciated in the family and society.

Furthermore, men and women occupy unequal positions in the social structure, something which reinforces patriarchal hierarchy. In essence, the traditional gendered family structure maintains this unequal power distribution and operates as the training ground for facilitating male superiority (Haley, 1998). It was, therefore, necessary for the researcher to demonstrate to the readers how the gutter press has been an agent of these stereotypes in the society.

Women have been denied the right to information. Their double role at household level and poor economic status, have left women less and less informed on many issues including their basic rights. NGOs in Tanzania have been making deliberate efforts to reach the majority through a number of ways including awareness raising programmes, print and electronic media, popular media and public rallies/demonstrations. Effort has been made to make media houses work on empowering women on different legal matters something which is advantageous because, with the real conceptualization on these issues, they inform on women and their marginalized groups' issues and at the same time, inform women and marginalized groups on relevant information. However, one main challenge is that

stereotyping of the information that is portrayed in the media and other information sources. This is because, appears to be holding back women in their struggle to achieve equality on the same scale as men. In most cases, the information that is given about women is that which is marginalizing, humiliating or on conflicting (TGNP, 2004).

### **2.3.2 Reasons for Gender Stereotype**

Hornby (2010) defines stereotype as a fixed idea or image that many people have over a particular type of person or thing, but which is often not true in reality. The term refers to a set of assumptions and beliefs about the physical, behavioural and psychological characteristics assigned to a particular group or class of people. On the other hand, Talbot (1998) argues that stereotypes are practised in order to maintain the existing social order. For this reasons, they tend to be directed to subordinate group such as ethnic minorities and women. Stereotype arises from the assumption that one group or one culture represents the normal and are, therefore, assumed to be superior to other groups or cultures.

Moreover, gender stereotypes stem from the presupposition that men and women are two opposing categories. Since men represent the norm of being superior, women are doomed to the exception to this norm, such a tendency to categorize both genders something which results in the stereotyping of the role they are allotted (Gawile, 2011). Romanié (1999) explains that stereotypes about how men and women speak reveal insights into our attitudes about what men and women are like or what we think they are supposed to be like. Perceived gender differences are often the results

of these stereotypes about such differences, rather than the result of the actual existence of real differences.

Negative stereotyping of women is deeply rooted in the society and the way women are talked about, even by women themselves is a good case of persistent stereotyping (Sadiqi, 1998).

Ali and Khan (2012) reveal that women are presented as drunkard, loquacious, quarrelsome, talkative, immoral, adulterous, unfaithful, cruel, materialistic and heterosexual.

Women are involved in a variety of productive activities, certain work have been stereotyped as being male or female because of gender stereotyping that tough jobs are for men and light jobs are for women (Mbilinyi, 1999).

### **2.3.3 Language and Gender**

Gendered language was not taken as a serious topic of study until the 1960s and it did not develop as a subfield in its own right until the publication of Robin Lakoff's book "Language and Women's Place" 1975 in which he presented impressionistic conclusion regarding the speech of hetero sexual, white middle class American women, in the form of what he calls women language. He argued that women use particular language features because they are denied means of strong expression within a male dominated society. Gender concerns the social categories of behaviour. It is strongly associated with the social divisions made based on sex, sustaining these divisions (Jule, 2008).

Talbot (1998) explains that this approach interprets language patterns as manifestations of a patriarchal social order. In this view, men dominate linguistic interaction in the same way that they dominate the world in general. Talbot (ibid.) concludes that this approach can be viewed alongside the different approach discussed below and that the two approaches provided an early model for the analysis of language and gender in the social sciences.

According to Crawford (1995), men and women are fated to misunderstand each other unless they recognize their deeply socialized differences. Crawford goes on to describe how the fundamental differences between women and men shape the way they talk. These differences are, according to Crawford, located within individuals and are differences in personality traits, skills, beliefs, attitudes or goals.

It would appear that many of our typical views about the way men and women use language are based upon stereotype which we have, at some stage, 'learnt' and therefore regurgitate when asked about language and gender (Frank and Ashen, 1983). According to Talbot (2003), language is a medium of expressing and reflecting gender identity.

In addition, Dennison (2007) says that more questions have been asked about the relationship between language and gender, and as we attempt to answer them, it becomes apparent that answers are not simple.

Power relations are exercised through the ideological working of language in institutional practice which people draw upon without thinking, and which directly or indirectly, legitimize existing power relations. In other words, language can be used

to subvert or alter distribution of power. Therefore, language plays a vital role in reflecting, creating and maintaining power relations in the society (Fairclough, 1989).

Jule (2008) stipulates that gender and language provides us with a critical lens by which to view the way language shapes our identities as gendered people. It offers us means of challenging limits and unfair stereotypes and perhaps redefining who we are. Women and men and girls and boys use language in different ways. In comparison with men's and women's, vocabulary is characterized by a gender use of words related to domestic interests of empty adjectives such as 'cute' or 'charming' and of intensifiers like 'it is such a good book' (Lakoff, 1975).

Trudgill (1974) suggested that women use more tentative and apologetic phrases than men including 'is it possible?' or 'I was just wondering if'. People tend to avoid outright statements or, if they do, state opinion and accompany it with tag questions such as 'Don't you agree?'

Women are presented through messages in all media as if they use their sexuality to trap males for monetary purposes (Ali and Khan, 2012).

In general, women ask more questions and use language to maintain social interactions and keep conversation going rather than interrupting or arguing (Crystal, 1987). According to Montgomery (1986) women tend to use the more polite forms of language and tend to speak less in mixed sex groups.

The differences in language use are significant for teachers of young children. By the time children come to school they have already learned how to speak in different

ways according to their gender and to use the language in the classrooms in different ways. They speak differently as a boy or as a girl to boys and to girls and about boys and about girls. When they start school, many girls seem to have learnt to expect to participate less than boys in classroom discussions, whereas many boys are expected to be listened to, to hold the floor and dominate during discussions (Jarman, 1991).

Moreover, Sadiqi (2002) explains that from a conversational behaviour point of view, the fact that men, more than women, initiate introductions in mixed-sex groups is linked to power. Initiating a conversation also implies dominating it. In such contexts, participants show linguistic solidarity more to their gender group.

It is customary to distinguish between sex and gender. The category of sex is taken to refer to differences between females and males, which are biologically based. By contrast, gender is a sociological category. It characterizes the socio-cultural features of identity which make up the contrast between masculine and feminine, in being 'men' and 'women' in a given society. Gender has histories, so one can talk of category of 'woman' in different historical epochs and cultures. People are socialized into gender characteristics not being born with them. Above and beyond any sex differences as regards speech; for example, pitch due to the length of the vocal cords, language varies according to gender and therefore has a role in this aspect of social identity (Downes, 1998).

Chambers (1995) argues that women display superior verbal abilities and this may be due to biological differences between the sexes. Owens (2012) argues that women use less swearing and worse language in conversation and tend to use more polite

words such as please, thank you, and goodbye. Other descriptive words such as adorable, charming, sweet, lovely, and delightful, are also associated with women. In addition, women use of fuller ranges of colour terms. To take Owens' argument further, one may argue that the stereotype in the gutter press is men creation as their attempt to demonstrate their domination over women. In the same way, Graddol and Swann (1989) say that stereotypes are perpetuated through proverbs, jokes, journalism, and literature and even by serious language scholars. Through these stereotypes, women are consistently portrayed as chatterboxes, endless gossips or strident nags patiently endured or kept in check by strong silent men. Hogg (1985) shows how gender stereotype is a social creation by defining the gender as a social division is evident in single-sex interactions, where speakers use gender-linked linguistic differentiation to maintain in group norms. In mixed-sex interactions the speakers' gender identity becomes less salient, and mutual accommodation occurs. Meyerhof (1966) discusses the potential of a social psychological framework for gender stereotype. He observed that male and female are seen as possessing many different identities, some personal and some social, whose silence in different communicative events vary depending on a range of non linguistic variables.

According to Labov (1990), what appears to be uncontroversial is that there are likely to be gross differences between the linguistic behaviours of men in a community in one hand, and women on the other. Given the social and cultural significance of the male-female dichotomy, these differences are likely to be socially evaluated and have an important role in the relation between social and stylistic variation, and in the social construction of range of identities. As it stands, this stark

generalization does not tell us much, if anything, about gender stereotype in Tanzania gutter press.

However, gender stereotype cannot solely be claimed to be perpetuated by man, there is evidence that women themselves have been doing the stereotype over other women. Holmes (1997) shows how a woman constructs a stereotypical gender identity for herself on one occasion in a conversational narrative, presenting herself through her strength as a good mother and dutiful daughter. She does this partly through the content of her story, but also she expresses this conservative gender identity through her use of phonological variants which are more different in New Zealand women's speech. For example, she uses the standard realization of the (ING) variable and the conservative aspirated variant intervocalic.

One popular question has been the extent to which men and women use language differently. This popularity stems, in one part, from the fact that language is an inherently social phenomenon and can provide insights into how men and women approach their social worlds. Within the social sciences, an increasing consensus of the findings suggest that men relative to women tend to use language more for the instrumental purpose of conveying information; women are more likely to use verbal interaction for social purposes with verbal communication serving as an end in itself (Colley et al., 2004).

Men and women may have different semantic goals in mind when they construct sentences. Gibson (1988) finds that these are more common in women's contributions to dyadic interactions (e.g. Does anyone want to get some food?),

whereas directives that tell the audience to do something (e.g. let's go get some food) are more likely to be found in men's conversational contributions.

Women use phrases that may relatively communicate uncertainty. Uncertainty verb phrases especially those combining first-person singular pronouns with perceptual or cognitive verbs (e.g. I wonder if), have been found more often in women's writing and speech (Mubic & Lundell, 1994). A related interpretation of women's use of hedge phrases is that women are more reluctant to force their views on another person. Consistent with this idea, Lakoff claimed that women are more likely than men, in the same situation, to use extra polite forms like 'would you mind?' (Holmes, 1995).

Gender differences have also been examined by studying the actual words which people use. Mirroring phrase-level findings of tentativeness in female language, women have been found to use more intensive adverbs, more conjunctions such as *but* and more modal auxiliary verbs such as *could* that place question marks of some kind of over a statement (Mehl & Pennebaker, 2003). Men have been found to use more, use longer words, use more articles and use more references to location (Mulac & Lundell, 1986). Gibson (2009) found that both male and female cashiers were found to use polite and average questioning techniques with the participants. Both cashiers questioned the participants of the same sex in an average manner, but questioned the participants of the opposite sex in a more polite manner. Both men and women use more morphemes to question a member of the opposite sex than their own sex. In addition to that, Wright (2002) found that women talk more than men, women use old forms, women are less direct and assertive, women break the rules of

turn-taking less. These happen especially with regard to the amount of talk, assertiveness and interruptions, possibly due to the topic, personal speaking style, geographic origin, culture, occupation or age.

Conrick (1995) has mentioned the most recent list provided by Lakoff on language and gender pertaining issues: women's intonational contours display more variety than men, women use diminutives and euphemisms more than men, women make more use of expressive forms (adjectives, not nouns or verbs and in that category, those expressing emotional rather than intellectual evaluation) more than men; lovely and divine, women use hedges of all kinds more than men, women use intonation patterns that resemble question, indicating uncertainty or need for approval. Women's voice are breathier than men's, women are more indirectly polite than men. In conversation, women are more likely to be interrupted, less likely to introduce successful topics, women's communication is expressed non-verbally by gesture and intonation than men, women are more careful to be correct when they speak, using better grammar and fewer colloquialisms than men. Lakoff (2004) claims that young girls are taught to speak and act like ladies and are ostracized if they do not. Boys are not treated so harshly and are not discouraged from using rough talk like girls are, as the behaviour is more socially acceptable from a boy than from a girl. These are among the characteristics that would help to distinguish the texts for men and women. Furthermore, versatile analysis of gender features like these fills in gaps and reveals facts important for sociolinguistics, psycholinguistics, pragmatics and discourse analysis which are connected to language and society. Gender and stereotypes are deeply interrelated. On the one hand, linguistic methods allow revealing gender stereotypes in the text structure. But on the other hand, the

analysis of gender factor in language makes it possible to explore how different language devices- lexical, word formative, synthetic vary through the role of gender stereotypes. Gender stereotypes are constantly present in intercultural communication. Linguistic elements can be gender neutral as well as gender significant (Akulicheva, 2003).

Thi Ngoc (2013) reveals that language is the most important communication tool for human beings. It not only reflects the reality of the society, but it also has various functions to strengthen and maintain social existence. Given such view, language does mirror the gendered perspectives and can also impact and contribute to changing people's perception over time. Interest in language usage differences between the two sexes has a very long tradition. It is in attempting to explain the distinction between language and gender and how language supports, enforces and maintains attitudes about gender in general and women in particular, that those differences are then realised.

The society's distinction between men and women is reflected in their language. It is realized that there is a specific language that is used by men and women. If a male tends to speak the language used by women, he is considered to be crossing the boundary and is oriented with the opposite sex. That is the reason why it appears a statement such as "I would describe her as handsome rather than beautiful" would be considered crossing the boundary because in English language, handsome is used only to describe male and beautiful is used to describe female. For example, in Vietnamese the words such as willowy as 'thuot tha' and graceful as 'duyen dang'

are only used to describe the beauty of women in their youth. However, these words have negative rhetorical nuance when used to describe men (Spender, 1985).

Holmes (1998) ascribed the following hints based on how women differ from men on the use of language:

- Women and men develop different language use patterns.
- Women tend to focus on the effective functions of an utterance more often than men.
- Women tend to use linguistic devices that stress solidarity more often than men.
- Women tend to interact in ways that will maintain and increase solidarity, while (especially in formal contexts) men tend to interact in ways that will maintain and increase their power and status.
- Are stylistically more flexible than men.

Tannen (1994) stipulates that while women tend to be more indirect, to seek consensus, and to listen carefully, men tend to lecture and may seem inattentive to women. Women see their role as conversation facilitators, while men see theirs as information providers. Body posture differences can be observed in young teens with males more distant and not facing each other. In contrast, girls sit closer and may touch during conversation. The communication behaviours of men and women may reflect the traditional status of women within our society. As in other cultures, words associated with masculinity are judged to be better or more positive than those

associated with femininity. Women demonstrate non linguistic behaviours, such as increased eye contact, which could also suggest that they hold a less dominant position within conversations. The actual basis for these gender differences has not been determined. However, these analyses of men against women differences in communication have been focused on face-to-face conversation neglecting the role of gutter press in demonstrating these inequalities.

While the stereotype over women is predominant in the Third World countries, the evidence available reveals that the situation is different in the West. The most consistent difference found in men and women within the Western world is a tendency for women to speak in a way that is closer to prestige standard. In colloquial terms, they speak 'better' than men. No one is quite sure why this is so, and several explanations have been proposed which may all be partially right. For example, women may be pressurized by society to behave in a 'lady like' manner, and speaking nicely may be part of this. Along with that, women have been claimed to use more hedges, tentative phrases such as 'kind of', 'sort of' in place of straight statements (Aitchison, 2010). Benyman and Eman (1980) contend that although very few actual cultural differences in the speech of males and females are empirically documented, there is a persistence of stereotypical assumptions, perceptions and expectations concerning the linguistic behaviour of the sexes.

#### **2.3.4 Language and Gender in Media**

Gauntlet (2002) sees gender role models in the media as 'navigation points' for individual members of society. The discourse of 'girl power' concerning sexuality and gender roles are today's most prominent expressions of feminists in the

mainstream media and can be empowering to many young women. The media disseminate a huge number of messages about identity and acceptable forms of self expressions, gender, sexuality and life style.

The media suggestions are seductive, but can never simply overpower contrary feelings in the audience. If the media is sexist, the culture is as well. Even if we agree that many media sources sustain traditional hierarchical notions of femininity and benefit from it, we can't ignore the participation and the choice that women themselves make; they like products and choose to buy them (Caldas – Courtland, 1996).

As media has become more powerful in shaping the world's perception of the self, a struggle to maintain a unique identity and self understanding apart from media influence becomes increasingly difficult. This has led to the increase of gender stereotyping in our society. Media have been condemned for reinforcing gender stereotypes.

Morna and Ndlov (2008) found that, although tabloids enjoy good patronage, readers are happy about what they are getting. Women were especially happy about the blatant stereotypes and their sexualized images in tabloids. Women would like to see negative news, violence, pornography and images that degrade them.

Caldas – Courtland (ibid.) stipulates that women seek out women's magazines and want the practical tips on them. Consequently, we can expect that the specific messages will be appropriated by many, even if rejected by some readers.

Women are usually presented in a negative manner, as an object, subordinate or as a victim that needs to be saved (Collins, 2011). Contrarily, men are viewed as competitive, independent, assertive, financial providers and skilled in business (Morris, 2006).

Skjellum and Allen (1996) argue that the television viewing habits among children suggest that gender expectations can become very simplified, skewed and stereotypical in nature. The mass media have been quick to respond to women as a new growth industry. The relationship between media and women has a certain structure where women are trapped as an object. The role of women in decision making is reflected in the poor presentation of women issues and concerns. Media market, on one hand, has expanded opportunities for women but the kind of beats or jobs assigned to women journalists is to keep them confined to soft beats like handling feature writing or shallow writing. The reconstruction and representation of gender issues is dealt within patriarchal discourse of media (Tomar, 2011).

Newspapers are driven by market demand that negative portrayals of women are sensational and attract clients. People avoided buying newspapers because they don't want to expose their children to the offensive content and stereotyped language (Swilla, 2000).

Mc Kay (2004) says that the part of problem may have been that the word magazine used to imply women's magazine to many people. Anything produced specifically for women has traditionally been accorded less value than that which is otherwise regarded as mainstream. But the consumer magazine market includes a majority of publications not regarded women and it is important to discuss. The social

expectations of the relative roles of women and men, carried intertextually, hamper progress towards more egalitarian structures. Discourses of gender are significant in visual as well as verbal media (Bloor & Bloor, 2011).

When a heroine was mentioned in a newspaper, it was generally a male, indicating that women are dependent and need a man to help solve problems. The main topics in girls' magazines are fashion, beauty, food and decorating, and relationship with the opposite sex (Williensen, 1998).

Kilbourne (1999) explains that by sexy advertisements, females are urged to express themselves through their bodies. In addition to that, Rouner et al (2003) find unnecessary display of the female body and unrealistic image of women.

In media, men are perceived as hard worker, amusing, directive, and physically aggressive while women are displayed as likeable, warm, submissive, passive and weak (Aubery and Harrison, 2004).

Forber and Farrell (1991) argue that authors of many fictional stories depict a woman as a person whose success depends on her sexuality; she continually strives to attract men who can best cater for her needs through marriage or love affairs.

Worse enough, the image of women in the media has wrongly been presented since what they present about women is unrealistic. Understanding this, Cynthia (1977) argues that magazines should cover a much wider range of subjects better to prepare girls and women for life in real world instead of one bounded by agonizing over how they look and how to cope domestic drudgery. Steinem (1994) says "I take a feminist

position in that I find the picture of women disheartening as well as unrealistic, even allowing for bit of fantasy and plenty of light – hearted fun. The underlying assumption of so many publications is that women are defined by their appearance in the eyes of the world.

Mtambalike (1996) studied the portrayal of women in the media and revealed that the use of derogatory language in reference to woman is a reflection of stereotyped beliefs and prejudices held by authors of both sexes. The socialization on process brainwashes both sexes with negative beliefs and attitudes towards women. Female authors reproduce what the society has accustomed them to believe about women, and their attitudes are as negative as these of male authors. Authors of both sexes mainly view women in their sexual and reproductive roles and condemn them for immoral heterosexual relations. Such attitudes have been documented in other types of mass media in Tanzania, for example in newspaper reporting.

Lorber and Farrell (1990) observed that perpetuation of gender stereotype was present in all facets of life and took different forms. The high percentage of stories that portrayed women negatively is one way of doing gender stereotype. Authors of fiction in Kiswahili newspapers are doing gender in subtle and continuous manner through the choice of content and language. Linguistic devices used in the stories include derogatory names, metaphors, diminutive forms, compliments, self-incrimination and assignment of talk turns to heroines.

Generally, in Tanzania, newspaper headlines according to Mtambalike (1996) are said to focus much on those women who steal, murder, peddle drugs and narcotics and conclude them as the behaviour of women in the society. Correspondingly,

Swilla (2000) reveals that most of the newspaper reports depict women negatively through the linguistic devices such as derogatory words, metaphors, diminutive forms, compliments, self incrimination and assignment of talk-turns. However, the researcher would say that Swilla made an all-inclusive approach in studying the stereotypes which may have come up with the general findings.

Contrary to Swila, this study made a single approach by focusing only on the gutter press in Tanzania to specifically reveal how the gutter press is used to dominate women in Tanzania.

#### **2.4 Chapter Conclusion and Knowledge Gap**

From the literatures above, it is apparent that the sociolinguistic issue of language and gender has been intensively studied by different internal and external scholars, the same case to Swahili print media. On the gender stereotypes existing in languages, many studies have shown that women are highly marginalized than men for different social reasons; hence, language is used to foster, reinforce or perpetuate differences in the society. On the other hand, many Swahili print media portray gender stereotyping which insight marginalization of both male and female, although women seem to be severely marginalized due to cultural reasons. Despite these observations, none of the literatures has yet explained the role of language in gutter press used in perpetuating gender stereotype in Tanzania. Consequently, this study was designed as an attempt to fill the gap by trying to discover the role of language in the gutter press in Tanzania in continuing gender stereotype in our society.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This section covers those important areas of the research methodology beginning with research design, area of the study, sample size and sampling techniques, research instruments and data analysis procedures.

#### **3.2 Research Design**

Research design refers to the conceptual structure consisting of the detailed plan of the study which are the methods of gathering data, measurement and data analysis (Kothari, 2004).

In this study, qualitative research approach was used in which the data were collected by analyzing a bunch of documents and conducting interviews with selected participants. Accordingly, information about language and gender stereotypes in Kiswahili print media was obtained from gutter press and posters.

### **3.3 Area of Study**

This study was conducted in Dar es Salaam City and Zanzibar. Dar es Salaam City has three (3) districts; Ilala, Kinondoni and Temeke while Zanzibar has five regions with ten districts, with two districts in each region. Dar es Salaam is a commercial City of Tanzania with a large population than any other region in Tanzania. In view of this, a large market and production of gutter press is concentrated in Dar es Salaam. It was, thus, necessary to conduct this study in the City for the sake of obtaining enough and relevant data to meet the needs of the study. Zanzibar was included in the study in order to obtain wide-ranging information about the subject given that the culture in Zanzibar is somehow not identical to that of Tanzania Mainland – for example, the dressing style in Zanzibar requires women to have all their private parts covered, which would consequently yield a different pictographic presentation in the gutter press. It was, therefore, thought by the researcher that presentation, interpretation of information about women might be different from that of Tanzania Mainland. For the purpose and nature of this study, there was no specific district surveyed in Dar es Salaam during the time of collecting data from posters because the availability of posters with language portraying gender stereotypes would be difficult in one area only. Ilala District was only concerned during interviews with newspaper editors due to the fact that almost all gutter newspaper editors' offices were located there. Also the Urban District in Zanzibar was selected because the

researcher was interested in identifying the impact of gutter newspaper to readership in Zanzibar according to cultural restrictions of the area in association to gutter newspapers.

### **3.4 Targeted Population**

The target population of this study was gutter newspapers and posters which the researcher reviewed on the issues pertaining to language and gender stereotypes. These were reviewed since they are the display places which are used to perpetuate gender stereotype. Thus, the scrutinization of the language syntax, selection of words, pictures and colours used was rigorously done in these documents. Along with these, newspaper producers were involved in the study, among others, to gather their intents with such kinds of gender presentation in their press; besides, consumers [*readers*] were also consulted so as to get their understanding and interpretations of the stereotype in the gutter press they were reading.

### **3.5 Sample Size and Sampling Techniques**

The sample size refers to the selected number of informants chosen from the entire population; on the other hand, sampling techniques refer to the process involved in getting the sampled respondents from the population.

For the purpose of this study, the sample was 35 informants from Dar es Salaam and Zanzibar Urban District. In Dar es Salaam, five editors were selected from five newspaper publishers; **Sani, Ijumaa, Kiu, Risasi, and Visa** because these are popular Kiswahili gutter newspapers. Thirty (30) respondents were picked from Zanzibar Urban District and Dar es Salaam. The rationale of this was that Zanzibar is

an area with a lot of cultural restrictions according to the nature of her culture. Also Zanzibar is the researcher's residence; hence, it eased the interviews because the researcher was familiar with the culture of the informants as well as their daily activities; i. e. the researcher was aware of the where and the how of the interviews. Dar es Salaam was picked because is the main city in Tanzania where people from different ethnic groups are found. To get this sample size, purposive sampling was used. That means informants were selected in collaboration with newspaper sellers who were familiar with the most frequent readers who bought newspapers from them.

### **3.6 Data Collection Techniques**

The data of this study were collected through two techniques/instruments; documentary review and interviews.

#### **3.6.1 Documentary Review**

The researcher did the review while knowing that there are varieties of Kiswahili gutter press and posters which, in one way or another, issues pertaining to gender are portrayed. The use of documentary review as the main instrument of data collection was due to the fact that the study itself was confined to gutter newspapers and posters which were thought to be the platforms for the stereotypes; hence, the language and gender stereotypes would be analyzed easily by reviewing different newspapers and posters. The researcher reviewed eighty (80) newspapers and twenty posters by scrutinizing the headlines and sometimes the details of the headlines of the gutter press as well as posters.. This technique was specifically useful for the first objective

of the study to identify linguistic features portraying language and gender stereotypes in gutter newspapers and posters.

### **3.6.2 Interviews**

Interviews were done with newspaper editors and consumers, among others, to identify linguistic features portraying stereotyping, causes of stereotyping and impacts of stereotyping language to consumers. Indeed, the method helped the researcher to get information from Kiswahili print media editors and consumers who informed the researcher about their knowledge and cultural experience on the subject at hand. This technique was important for additional information that might not be obtained from reviewing gutter press and posters especially in observing the reasons for using the language that portray stereotypes and the impacts of gender stereotyped language to consumers.

A total of five (5) editors were interviewed, all from Dar es Salaam due to the fact that most of Tanzania gutter newspapers have their headquarters there. The editors who were interviewed were from **Sani, Kiu, Risasi, Ijumaa and Visa**. The reason for selecting these newspaper editors was that these are gutter newspapers which are popular and, thus, they have larger circulation in Tanzania compared to others.

As a way of supplementing the information obtained from the editors and also getting people's understanding of the stereotype carried in the gutter press, interviews were done with thirty (30) respondents/informants who informed the researcher how they were affected with the language portraying gender stereotyping in print media. Of these, 15 respondents were selected from Zanzibar and 15 from Tanzania Mainland.

### **3.7 Data Analysis and Presentation**

The information collected through interviews and documentary review was analyzed and presented descriptively to determine the relationship between variables. The data were then analyzed by summarizing the key findings obtained from the field. Also, the researcher gave some explanation from interviewee responses and the information obtained through documentation. All the analyzing procedures were basically taken from CDA due to the fact that the study was focused on newspaper or media discourses. The analysis of the linguistic features relied much on van Dijk's (1980) socio-cognitive model in which he applied his theory on authentic news report. Drawing from van Dijk's model, the analysis of this study based on his three areas of interest which are summary (what is in the headlines and what is summarized), details of the report and consequences (how the readers react on the story). Finally, the interpretations, summary and conclusion were given.

### **3.8 Reliability and Validity**

These are two interrelated terms concerning the data collection, analysis and interpretation. The researcher made an analysis and interpretation of the data simultaneously to ensure that both validity and reliability are obtained. Documentary review and interviews were the only instruments used in data collection. These techniques were very useful due to the nature of the study because the intention was to observe what is written in the gutter press and posters in relation to language and gender stereotypes. Also, the impacts of what is featured to consumers. To ensure enough and sufficient data were collected from documentary reviews, social and commercial posters and gutter newspapers like **Sani, Kiu, Ijumaa, Risasi, Uwazi and Visa** were intensively and critically reviewed. The researcher also interviewed

35 respondents; 5 respondents were editors and 30 were consumers where gender balance was considered (15 male and 15 female) so as to have inclusion and participation of men and women.

### **3.9 Research Ethics Consideration**

The study observed the fundamental research ethics by protecting confidentiality, respect, privacy and any sort of harm that might result from the information given out in the field. All informants were informed about the purpose of the study. The informants were consulted before the interview sessions to seek permission. This was done orally through mobile phone or face to face interaction before the collection of their views. Mobile phone interaction was only done for newspapers editors while face to face permission seeking was done to the newspaper consumers. For privacy and confidentiality, no information from an individual was disclosed to other people and no raised issue was discussed with others in the ways that would identify any individual.

### **3.10 Chapter Conclusion**

The chapter has covered the description of research design, area of study, the targeted population, sampling techniques and sample size, techniques of data collection, data analysis and reliability and validity of the study.

## **CHAPTER FOUR**

### **DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS**

#### **4.1 Introduction**

This chapter presents data as obtained from the field, its analysis and discussion according to research objectives. In its organization, the chapter identifies linguistic features in Kiswahili print media (gutter press and poster). The observed newspapers were **Sani, Kiu, Risasi, Uwazi, Ijumaa, Amani and Visa**. The chapter also explains the reasons for using such linguistic features and finally its impact on consumers/readers.

#### **4.2 Linguistic Features of Gutter Press and Posters**

The data on the linguistic features of gutter press and posters in relation to gender stereotypes have been divided into 14 groups of themes which, in one way or

another, seem to portray gender stereotypes through different linguistic features. The themes which seem to be popular in gutter press and posters are scandals/immorality, marriage and relationship, superiority and championship, family care, persecution, prostitution, superstition, infertility and biological disorder, homosexuality, brutality, fights, empowerment, beauty and attraction. Instances where gender stereotype is shown in gutter press and posters have been a result of the presence of the above themes. These themes have shown stereotyping through different linguistic features such as word categories, rhetorical devices, phrases, clauses, sentences, moods and voice. The following part focuses on the presentation of the above themes one after another and linguistic features as they appeared in different gutter newspapers and posters. The chapter goes further by analyzing the implication of using such linguistic features in portraying gender stereotypes in gutter press and posters. Table 1 below presents the frequency of the occurrence of themes portraying gender stereotypes in Kiswahili print media- gutter press and posters.

**Table 1: Frequency of Occurrence of Themes of Gender Stereotype**

<b>Tokens</b>	<b>Frequency</b>	<b>Percentage</b>
Marriage and relationship	32	22.85%
Prostitution	18	12.85%
Persecution	18	12.85%
Scandals/immorality	16	11.42%
Fights	12	8.57%
Infertility and biological disorders	9	6.42%
Family care	8	5.71%
Superiority and championship	7	5%
Superstition	4	2.85%
Beauty	4	2.85%

Body attraction	4	2.85%
Brutality	3	2.14%
Empowerment	3	2.14%
Homosexuality	2	1.42%
<b>TOTAL</b>	<b>140</b>	<b>100%</b>

**Source:** Field Survey, 2013

The most noticeable theme of gutter newspapers and posters portraying gender stereotype is marriage and relationship. As it appears in table 1, among 140 themes in gutter press and posters, 32 (22.85%) themes were on marriage and relationship. Also table 1 reveals that other significant themes were prostitution and persecution which had equal percentage of occurrence, 18 (12.85%) each, followed by scandals/immorality which comprised of 16 tokens (11.42%). The Table also reveals that fights appeared 12 times (8.57%) and infertility and biological disorders occurred 9 times (6.42%) while themes about family care were 8 (5.71%). Apart from that, themes about superstition, beauty and body attraction appeared 4 times (2.85%) each, while brutality and empowerment both had 3 tokens (2.14%) each. Homosexuality appeared 2 times (1.42%).

Apart from the frequency of the occurrence of the themes identified, the study identified linguistic features which in one way or another have been the signals of gender stereotypes portrayed in gutter newspapers and posters. In other words, linguistically, the language that portrays gender stereotypes was identified due to the occurrence of these linguistic features. These linguistic features were analysed at the levels of word categories, rhetorical devices, phrases, clauses, sentences, moods and voice. Those features have been summarized in table 2 below:

**Table 2: Frequency of Occurrence of Linguistic Features Portraying Stereotypes**

<b>Linguistic Features</b>	<b>Features</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Word Classes</b>	Nouns	238	68.39%
	Adjectives	84	24.13%
	Adverbs	26	7.47%
	<b>TOTAL</b>	<b>348</b>	<b>100%</b>
<b>Rhetorical Devices</b>	Personification	5	5.68%
	Hyperbole	3	3.4%
	Metonym	20	22.7%
	Taboo	3	3.4%
	Euphemism	8	9%
	Simile	4	4.5%
	Idioms	19	21.5%
	Slangs	26	29.5%
	<b>TOTAL</b>	<b>88</b>	<b>100%</b>
<b>Phrases</b>	Noun Phrase	161	48.64%
	Verb Phrase	110	33.23%
	Prep. Phrase	38	11.48%
	Adverb Phrase	22	6.64%
	<b>TOTAL</b>	<b>331</b>	<b>100%</b>

<b>Clauses</b>	Independent	106	85.48%
	Dependent	18	14.51%
	<b>TOTAL</b>	<b>124</b>	<b>100%</b>
<b>Sentences</b>	Simple	68	58.11%
	Compound	22	18.80%
	Complex	13	11.11%
	Comp Complex	14	11.96%
	<b>TOTAL</b>	<b>117</b>	<b>100%</b>
<b>Mood</b>	Declarative	96	78.04%
	Exclamative	15	12.19%
	Imperative	8	6.5%
	Interrogative	4	3.25%
	<b>TOTAL</b>	<b>123</b>	<b>100%</b>
<b>Voice</b>	Active	84	80.76%
	Passive	25	22.93%
	<b>TOTAL</b>	<b>109</b>	<b>100%</b>

**Source:** Field Survey 2013

The linguistic features that were identified from the data analysed were word classes, rhetorical devices, phrases, clauses, sentences, mood and voice. As it appears in table 2 above, word classes were 348 where nouns appeared 238 times (68.39%), adjectives have been found 84 (24.13%) and adverbs appeared 26 times (7.47%). On the other hand, the data revealed that rhetorical devices appeared 88 times whereby 26 slangs (29.5%), 20 metonyms (22.7%), 19 idioms (21.5%), 8 euphemisms (9%), 5 personifications (5.68%), 4 similes (4.5%) while hyperbole and taboos both occurred 3 times (3.4%). The data also revealed that phrases appeared 331 times in which noun phrases were 161 (48.64%), verb phrases 110 (33.23%), prepositional phrases 38 (11.48%) and 22 (6.64%) for Adverb phrase. At clauses level, the data showed that independent clauses occurred 124 times which made 106 (85.48%) frequency for independent clause and 18 (14.51%) for dependent clauses. Apart from that, the data revealed that sentences were 117, simple sentences identified were 68 (58.11%), compound sentences were 22 (18.80%), complex sentences appeared 13 times (11.11%) and compound complex sentences appeared 14 times (11.96%). The data

also showed that sentence moods observed were declarative, exclamative, imperative and interrogative which happened 123 times. Declarative mood appeared 96 times (78.04%), exclamative 15 (12.19%), imperative 8 (6.5%) and interrogative 4 (3.25%). Finally the data revealed that voices; active and passive voices appeared 109 times whereas active appeared 84 times (80.76%) and passive 25 times (22.93%).

For the sake of showing how linguistic features portray gender stereotype in gutter newspapers and posters, some examples of the above tokens are discussed according to the order of occurrence as shown in table 1 above. The data from table 2 will help to show vividly the occurrence of linguistic features that portray language and gender stereotypes from the themes identified in table 1 as shown here under:

#### **4.2.1 Marriage and relationship**

The data presented in the table above comprises of information from gutter newspapers which informed about marriage and romantic relation among people featured in gutter newspapers.

*Jack Pentezel atadumu kwenye ndoa* –Sani, 7/9/2013

(Jack Pentezel's marriage is here to stay)

This gutter press headline is about a famous Tanzanian Bongo Movie star; Jack Pentezel who represents the group of women who seem not to stay long in their marriages, who after a short time get divorced or ask for it themselves. This is stereotyping because a woman is portrayed as the main source of divorce in marriage and she is not a person who cannot last long in marriage. The stereotype is particularly shown by the use of the words *atadumu kwenye ndoa* (her marriage is

here to stay) presupposing that she is not capable of staying with a husband. The same issue has been presented by Habib (2009) who found that women were depicted in magazines as the source of broken marriages.

*Bi Harusi akimbiwa na mchumba kanisani* – Sani, 28/08/2014

(The bride- to- be ditched by her prospective groom while in church)

In the above headline stereotype portrayed is that men are the source of betrayal on the issues pertaining to relationship, they ditch their lovers at will. This is stereotyping because there are number of cases about women who betrayed their husbands or fiancés. This stereotyping is a result of passivisation (passive voice) in the sentence above *akimbiwa na mchumba wake kanisani* (the bride- to- be ditched by prospective groom). Besides, this could have been written in other way round and still convey the intended message, but as the gender stereotypes dominate the mind of the writers, the message was so created to show male domination. For example, the message could have been presented as *the prospective grooo ditched by his bride-to- be in church*. This stereotype has been the same as explained by Ursula (1995) that men seem to have the mentality of betraying their couples because they are not satisfied with them.

*Nora achomoa ishu ya kubadili dini aolewe* – Ijumaa, 5/8/2013

(Nora refuses to change her religion so as to get married)

The above headlines from **Ijumaa** and **Kiu** talk about a famous Tanzania female Bongo movie actresses Nora and Shamsa Ford who were urged to recant their faith that is from Islam to Christianity. This is stereotyping because from the data

collected and analysed there is no gutter press that featured a man who changing his religion to follow another religion despite the fact that in real life situation there is a large number of men who are generally converted from Islam to Christianity or vice versa because of love affairs. In the first headline, nominalization has caused the portrayed stereotyping. The phrase *kubadili dini* (changing religion) is derived from the base *badili dini* (change religion) but then the word underwent morphological changes by adding prefix *ku-* as a signal of nominalization. Also, in the second headline, the phrase *abadili dini aolewe* (X changes religion to get married) has been the source of stereotyping in the headline. The results which have been shown above are similar to what was observed by Habib (2009) that women in Morocco seemed to be shakable and untrustworthy to their faith compared to men.

#### **4.2.2 Prostitution**

Prostitution is the business or practice of engaging in sexual relation in exchange for some payment or other benefits. The practice of engaging in sexual relation concerns two sides, male and female. Prostitution occurs in different forms at different places like at the client's residence, hotel, guest houses or anywhere else. Under this topic, gender stereotype is portrayed in the gutter press as exemplified below:

*Recho atupiwa kashfa ya kujiuza – Sani 9/10/2013*

(Recho gets implicated in prostitution scandal)

*Sunura akana ishuhari ya kujiuza – Sani, 9/4/2013*

(Sunura denies peddling her body)

These two headlines from **Sani** about the two female Bongo Movie stars, Recho and Snura, portray women as prostitutes while leaving out men who were involved, if at all the stories are proved true. This is stereotyping since the action of women selling their bodies involves both male and female, that means woman cannot sell her body if there is no man involved. So, this portrayal is gross marginalization of women. Linguistically, this stereotyping is portrayed by the presence of rhetorical feature, metonym in the first headline *kujiuza* (to sell her body) which implies that women are not allowed to have love affairs, when they do that they are said to be selling themselves. The same issue was raised by Tiongson (1999) who found that women in media were depicted as heterosexual sex objects, prostitutes and mistresses. Also the issue of heterosexual relation has been raised by Mtambalike (1996).

*2006 mwaka uliozalisha warembo wazinzi – Visa, 17/10/2013*

(2006 the year that produced prostitute beauty queens)

In the headline above women are portrayed as prostitutes compared to men. Noun phrase *warembo wazinzi* (prostitute beauty queens) has been used to represent women who seem to be prostitutes despite the fact that there are men who are prostitutes more than women as well. Despite this fact, they have not been negatively portrayed or featured in Kiswahili gutter newspapers. Generally, prostitution in media is to large extent associated with women as Ali and Khan (2012) state that women are immoral, adulterous and heterosexual.

#### **4.2.3 Persecution**

Persecution refers to some sort of abuses done by one human being to another either through violation of one's rights or humiliation done by one person to another. This

topic has expressed stereotyping between men and women as exemplified here under.

*Adhabu ya penzi. Demu amuadhibu hadharani mpenzi wake kwa kuhisi amemsaliti –*  
Kiu,11/10/2013

(A punishment of love. A woman punishes her lover for suspecting him to betray her)

The headline talks about a punishment done by a woman to her lover. There is stereotype indicated in this headline because women are seen as people who abuse men and they lack tolerance in their relationship when things go wrong. This issue was said by Greighton and Omari (1996) that women lack tolerance on the issues pertaining to relations. Ali and Khan (2012) have also argued that women are portrayed as quarrelsome and cruel. The linguistic features that seem to portray such kind of stereotype are such slangs as *demu* (woman). This slang has stereotype since it has no good connotation in Kiswahili because it portrays women as entertainment tools for men. The way the information is conveyed also has stereotypical elements because when women engage in love according to their own accord, it is called *prostitution* or *body selling*, but when it is a man doing it, it is called betrayal.

*Kataa ukatili dhidi ya wanawake - Poster*

(Stop brutality against women)

*Ukatili dhidi ya wanawake umepitwa na wakati. Wanawake wana haki ya kutopigwa*  
- Poster

(Brutality against women is outdated. Women have the right not to be tortured)

The stereotyping portrayed in these two posters is huge since men have been totally marginalized compared to women who have the protection from being tortured. The second poster reads *ukatili dhidi ya wanawake umepitwa na wakati* (brutality against women is outdated). This implies that to men, persecution can be done and it is not outdated. That is to say, in these two posters, the society is mobilized to give full protection to women but such protection is not given to men, hence stereotyping. The study conducted by Durkin (1998) reveals that females are most often victims while males are most violent. Linguistically, the first poster is in imperative mood commanding the society to stop brutality to women and the second one is in indicative mood. Therefore, mood is an important aspect in portraying gender stereotype in Kiswahili gutter newspapers and posters. The researcher is of the opinion that the message should have been neutral if presented as *stop brutality against human beings: brutality against humans is outdated*.

#### **4.2.4 Scandals**

A scandal is an action or event regarded as morally or legally wrong and causing general public outrage. Scandals are very common actions done in a particular society but they are not accepted because of their negative consequences to people. In gutter newspapers, scandals are among the dominant features appearing in front pages as exemplified below.

*Duh! Rihanna atengeneza video ya utupu – Sani, 9/10/2013*

(Gosh! Rihanna produces a pornographic video)

In this headline, gender stereotype is portrayed through American pop musician Rihanna who represents female group. The stereotype is seen from the fact that during

the acting, Rihanna had a man behind, therefore, in order for the headline to avoid stereotyping, the story would be expected to write about the man as well, but such thing did not happen. This implies that producing a pornographic video is seen as scandal and immoral when done by women and not when it is done by men. This stereotyping is depicted by the word in the sentence which is explanative. This explanation implies that producing a pornographic video is an astonishing action if done by a woman. Similar to this is the extraction obtained from **Ijumaa** gutter press:

*Video queen wa Timbulo apiga za utupu* – Ijumaa, 6/9/2013

(Timbulo's video queen takes naked photos)

Taking naked photos is seen as immoral to any society. This act is done by both males and females but stereotyping comes when such an act is made a scandal especially when done by women, but when done by men it is not a scandal. The headline talks about video queen in spite of the fact that there are video kings who do the same but that act is not seen as an issue to them. The presence of a noun phrase *video queen wa Timbulo* (Timbulo's video queen) and the verb phrase *apiga za utupu* (takes naked photos) portrays stereotyping in this headline.

*Jack wa skendo sio wa sasa* - Ijumaa, 5/8/2013

(Jack has no more scandals)

Jack is a nickname of Jackline Pentezel, a Bongo Movie female actress. In this headline stereotype is shown by labeling Jackline Pentezel as a woman of scandals. It is true that Jack had some scandals but there are also some men who have had scandals more than women but it is very rare to see a headline featuring them

negatively; for instance, in the gutter newspapers reviewed, no one has had a heading like *Diamond wa skendo* though he has had many scandals. That means the noun phrase containing informal Swahili word *skendo* has marginalized a woman as a person of scandals, suppose the headline had read *Jack sio wa sasa* (Jack of today is not Jack of the past), that Kiswahili sentence would be meaningless, hence, the sentence would be ambiguous and the sense and signal of stereotype would not be portrayed. This is because, the word *skendo* (scandals) associated with Jackline has been used to feature a woman as a creature of scandals. Associating a woman with scandals is stereotyping which has been the same as raised by Culley and Bennett (1977) who argued that mass media and press are playing an important and active role in the construction of gender stereotypes and continuation of the negative portrayal of women as prostitutes, thieves, money grabbing and careless.

*Nisha adaiwa kutapeli samani za ndani*- Ijumaa, 26/7/2013

(Nisha suspected of swindling furniture).

Nisha is a nickname for a Bongo Movie female actress, Salma Jabu. In this headline, she is featured as a swindler. That means, a woman has been linked with swindling scandal. Swindling has been in Tanzania and in most cases the incident involves men rather than women but it has been seen as scandal because it has been done by a woman. This implies that swindling is seen as a scandal when it is done by women but it is taken as a normal issue if done by men. This finding is similar to work compiled by Culley and Bennett (1977). The sentence is in indicative mood and the stereotyping is signaled by the presence of non-finite verb phrase *kutapeli samani za ndani* (to swindle furniture)

#### 4.2.5 Fights

A fight is an action of taking part in violence or struggle involving physical force or weapons. Sometimes, a fight is associated with a quarrel or argument. As presented in table 1, fights in gutter newspapers took 8.57% of the total number of tokens observed. The following are the examples.

*Mwilima, Maimatha ndani ya bifu zito- Sani, 2/4/2013*

(Mwilima, Maimatha in a big quarrel)

*Ngumi za Johari, Chuchu Hans.....Chanzo ni ufundi wa Ray kitandani*

(Johari and chuchu Hans fight...The source is Ray sexual tactics)

*Sijawahi kupigania bwana: Lina – Sani, 2/4/2013*

(Linah: I have never fought for a man)

*Aunt Lulu azichapa kugombea mwanaume –Sani 7/9/2013*

(Aunt Lulu fights for a boyfriend)

*Harufu ya damu. Wema, Masogange vitani, chanzo ni mwanaume anayempa jeuri ya pesa mjini. Sasa ataka penzi la Masogange. Lulu ahusishwa – Visa, 26/10/2013*

(Blood smell. Wema, Masogange in fighting, the source is a rich man who gives her money to survive in town. She wants Masogange's love. Lulu is involved).

In all given headlines from gutter newspapers, there are fights or quarrels depicted. In the headline (i) two Tanzanian television broadcasters Mwilima (Sauda Mwilima) and Maimatha (Maimatha Jesse) are in quarrel because of their working issues. This is stereotyping because the woman has been featured as in desire to fight for job reasons. That means gutter presses often remain silent on men's fights. This implies that fighting is a courageous action for men. The word *bifu* is a slang in Kiswahili

which means to 'fight'/'quarrel'. Therefore, the slang has portrayed stereotyping in this headline.

Another headline writes about the fights between Johari and Chuchu Hans; in another headline, Lina denies that she has never fought for a man. Aunt Lulu fights for a boy friend and Wema and Masogange are also fighting for a boy friend. All headlines portray that the source of women's fights is men. That means women engage in fighting because of men. These headlines have been portrayed to show that a woman is very weak and she has to use any means, whether by fighting or otherwise, to get a man in her hands. This is the same with the study conducted by Lorber and Farrell (1991) where they argued that authors of many fictional stories in media depict a woman as a person whose success depend on her sexuality, she can strive to attract men who can best cater for her needs through marriage or love affairs. In addition to that, the same issue has been discussed by Swilla (2000) who described that conflicts among women are provoked by jealousy and competition for men. There are different linguistic features that in one way or another have been the source of stereotyping portrayed. For instance, noun phrases *Ngumi za Johari, Chuchu Hans* which show that their fighting is because of a male Bongo Movie star, Ray. In headline (c) the sentence reveals that fighting for men is something bad but to a woman, Lina, it is seen to be something normal and good. In addition to that the results above resemble what Ali and Khan (2012) found that women were presented as drunkard, quarrelsome, talkative, immoral and cruel.

#### **4.2.6 Infertility and Biological Disorders**

Infertility is a situation whereby a man or woman cannot bear children due to biological problems. Biologically, there are also human beings who have problem

beyond the normal situation of human nature. This topic has also portrayed stereotypes in gutter newspapers as exemplified below:

*Teya aonja machungu ya ugumba* –Sani, 9/10/2013

(Teya tastes the bitter reality of infertility)

Teya is a nickname of a Bongo Movie female star, Ndumbangwe Misayo. The stereotyping shown in this headline is associating infertility, biological problems only with women, although, due to biological studies, men also may suffer from this problem. This implies that, the society associates this problem with women only and forget that even men may have the same. Again, the issue of infertility has been discussed by Swilla (1999) that women who had abortions become sterile. Though she was talking about the impact of abortion that it sterilizes women, yet, it is undeniable that sterility is associated with women only. Linguistic features that have been labeling women in that way is the presence of rhetorical device-metonym *aonja machungu ya ugumba* (tastes the bitter reality of infertility) which signals stereotyping portrayed in the above headline.

*Wanawake wanaochelewa kufika safarini, soma haya* – Uwazi, 8/10/2013

(Read this, women who take long before reaching orgasm...)

Sexual enjoyment is a pleasure needed by both men and women during sexual intercourse, but biologically, there are other human beings, male and female who can take long time to reach orgasm but for men, it is a sense of pride to them. In linguistic point of view, rhetorical device-euphemism has been used to portray stereotyping. *Kufika safarini* is a euphemism which has been used to replace taboo

because of cultural reason. *Kufika safarini* is that situation when a man or woman produces sperm (man) and jelly like vaginal lubrication (woman) during sexual intercourse. In order to reduce harshness of the word, the phrase *kufika safarini* has been used.

**Fig. 1: One of the Posters Showing Stereotype against Women**



**Source: Field Survey, 2013**

The advertisement above shows how the use of language portrays stereotypes between man and woman. Looking at the noun phrase *kumshika mpenzi* (holding your love) and the attractive picture of the woman with a big behind, the data imply that women's interests in most cases, is to make sure they use whatever means they have to retain men in relationship but not the other way round. They will even find witch doctors to make sure they are successful. This is similar to what was observed by Swilla (2000) that women believed in spirits and witchcraft when it came to love

affairs. In addition to that, the noun phrase *nguvu za kiume* (man's sexual power) implies that emphasis is only put to treat men rather than women. The data reveal that there is demarcation between male and female. The weakness in sexual desire is perceived as men's biological problem only despite the fact that there are women who suffer from this problem as well.

#### **4.2.7 Family Responsibilities**

Family care is the provision of humanitarian services in a particular family such as food, clothing, sheltering and any service that is needed in such a family. Usually care in the family is a responsibility of both parents or guardians. This kind of care is provided to ensure the wellbeing of the family. In relation to language portraying gender stereotypes in gutter press and posters, this issue has played part to show that stereotyping is featured in Kiswahili print media to large extent as shown below.

*Ali Kiba anaswa akipika vitumbua!* –Ijumaa, 9/8/2013

(Ali Kiba caught cooking rice fritters!)

It is unusual in many Tanzania ethnic grouped for a man to engage in home affairs like cooking. Cooking is mainly associated with a woman. The stereotype portrayed in this headline is that cooking is a responsibility of a woman and it is a shame for a man to cook at home. That is why the headline above is in an exclamative mood ending with an exclamation mark. Therefore, this exclamation mark portrays stereotype that cooking is an unusual action to men.

*Onga mchuzi mix. Msaada wa mama* – Poster

(Onga mchuzi mix. Mother's help).

**Fig.2: Poster portraying woman's role**



**Source: Field Survey 2013**

This poster depicts a woman in the kitchen preparing a meal, tasting food on her fingers. Again, there is stereotype in this poster because cooking has been connected with a mother and that it is not a father's duty to stay at home and cook for his family. From a linguistic point of view, stereotype is vividly seen on the poster at the part which reads *msaada wa mama* (mother's help). The noun phrase has marginalized a woman that she always needs assistance in her responsibility, and her duty is to stay at home and prepare some food for her family. The issues of home affairs are mainly associated with men; this is similar to what has been found by Tiongson (1999) that women are depicted as servant, dependent and sacrificing mother and wife.

*Tanfoam.....alinunua Babu Mpaka Mjukuu analitumia!* -Poster

(Bought by grandfather, Tanfoam is still used by grandson!)

The poster is giving a man a role of buying goods for his family. This poster shows stereotype due to the presence of the verb phrase *alinunua babu* (bought by grandfather) why not grandmother? The reason behind is that the role she has been assigned in the family is just to stay at home and those difficult issues for family welfare are the responsibility of man and not woman. The poster has shown that stereotyping is portrayed because of the presence of verb phrase *alinunua babu* (bought by grandfather) which is in active voice. The stereotype shown here is similar to what Morris (2006) addressed that men are viewed as competitive, independent, financial providers and skilled in business. The similarity is on financial provider role which means all matters related to buying of family needs are left to men and not women.

*Foma Gold. Fahari ya mwanamke* – Poster

(Foma Gold. Woman's pride)

The above words were read from the poster advertising Foma Gold, a soap manufactured in Tanzania. The soap has been taken as a pride to a Tanzanian woman and not man. This is stereotyping because the poster reveals that a woman's pride is to take care of family like washing clothes as advertised in the poster. It implies that washing is not a pride to men and women are always there to serve them. This stereotyping is observed because of the presence of pre-modified noun phrase *fahari ya mwanamke* (woman's pride).

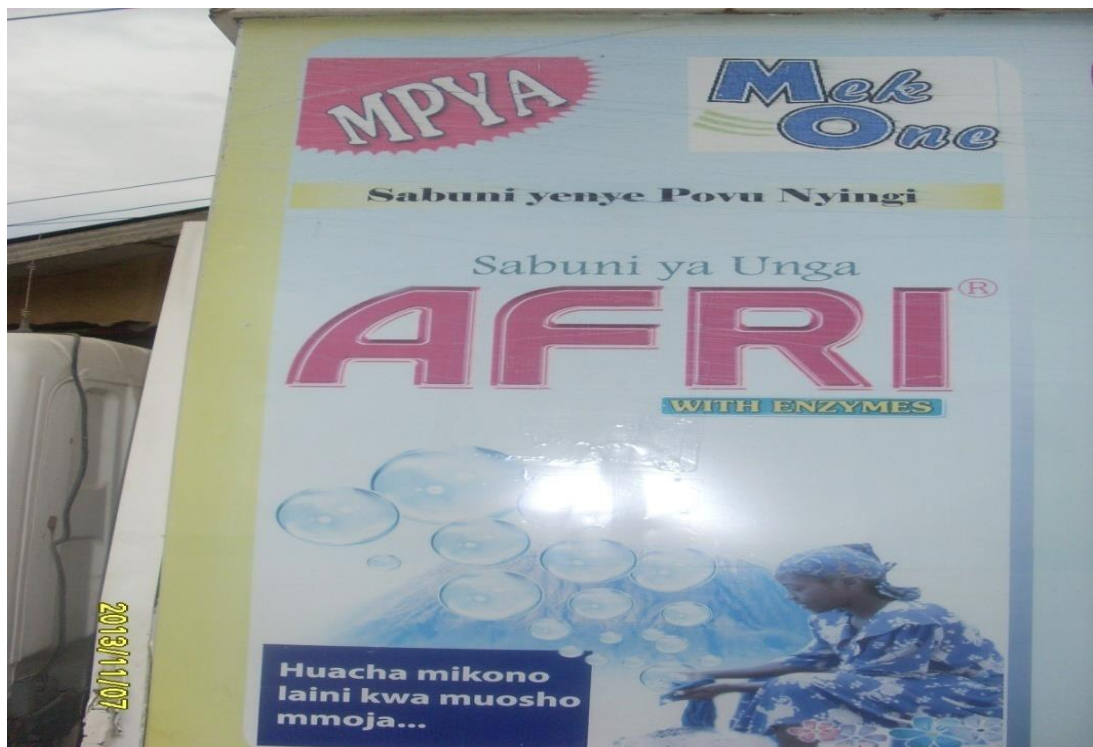
**Fig.3: Poster Advertising Pampers**



**Source: Field Survey 2013**

The advertisement advertising pampers 'Comfy Baby'. It reads "*Furaha kwa mama na mwana kwa siku nzima* (Happiness to mother and baby for the whole day). The data imply that baby care in the family is the mother's duty and a man is not responsible for caring his children. This is marginalization in the family responsibilities. That means a man is given lesser role concerning family care. The presence of noun phrase *furaha* (happiness) and prepositional phrase *kwa mama na mwana* (to mother and baby) have been the indicators of the stereotyping.

**Fig.4: Poster Advertising Afri soap**



**Source: Field Survey 2013**

Figure 4 which is an advertisement advertising 'Afri soap' reads, *huacha mikono laini kwa muosho mmoja* (Leaves your hands soft after a single wash). At the bottom of the advertisement there is a picture of a beautiful woman washing clothes. This implies that the declarative sentence *Afri huacha mikono laini kwa muosho mmoja* (Afri leaves hands soft after a single wash), has been employed to declare that washing is mother's duty at home. Again, this declarative sentence with the support of the picture after it implies that the information is sent to mothers or women who are responsible for home affairs, hence stereotyping women. This is similar to what Van Evra (1990) observed that many television advertisers appeared to be clinging to an image of woman as a creature who became unbelievably excited over detergent's cleaning powder. The results from family responsibilities are actually similar to what Mbilinyi (1999) observed that, although Tanzania women are involved in a variety of

productive activities, certain work have been stereotyped as being male or female because of gender stereotyping that tough jobs are for men and light jobs are for women. From the data above, buying is regarded as a tough thing, hence it is associated with males while cooking, baby care and washing are associated with females.

#### 4.2.8 Superiority

This topic deals with language used in posters and gutter newspapers that signal superiority or strength of one gender compared to the other gender. Therefore, the topic shows stereotyping on the issues related to strength, championship and fame. These stereotypes are mainly portrayed in posters as shown below:

**Fig.5: Poster Advertising Pepsi Cola**



**Source: Field Survey 2013**

The above poster displays a Bongo flavour star, Kala Jeremiah advertising Pepsi Cola. The imperative sentence below the poster '*Shinda mamilioni kila siku na uishi kama star*' (win millions everyday and live like a star) signals gender stereotype. The gender stereotyping, has been shown in the imperative sentence. It means a man is the one who is labelled as star rather than a woman due to the presence of big picture of a male Bongo flavour star, Kala Jeremiah. If it was not stereotyping, there would have been a picture of female labelled as star since there are many of such stars in Bongo Flavour music. Code mixing has been used where English word 'star' has been put in Kiswahili sentence. The word star is also a noun phrase. Therefore, imperative sentence, noun phrase and code mixing together have been used to portray gender stereotype. This has been discussed by Talbot (1998) who argued that stereotype arises from the assumption that one group such as ethnic minorities and women is inferior, therefore, men are assumed to be superior. In addition to that, Goodrum and Dolrymple (1990) argued that media has shaped the way advertisers sell their products. Instead of using many words as it is the case with newspapers and radios, they just use catchy slogans, jingles and famous characters such as beauty models, famous musicians and sportsmen to portray gender. Though the advertisement above does not involve any beauty model or sportsman it involves a male famous musician in Tanzania, hence gender stereotype.

**Fig.6 Poster Portraying Strength of Men**



**Source: Field Survey 2013**

Again in figure 6 about a poster advertising Safari Lager, there is a caption which reads *Karibu kwenye ulimwengu wa mabingwa* (Welcome to the world of champions). The language used portrays stereotyping. In the above imperative sentence which comprises of prepositional phrase *kwenye ulimwengu wa mabingwa* (to the world of champions); those three grammatical elements; imperative sentence, prepositional phrase and noun phrase have been used in collaboratively to portray gender stereotype. This is because the whole poster contains five men with safari lager beer bottles welcoming people to the world of champions. The poster again implies that champions are always men and not women. The poster implies that men are the champions and this is their world and not women.

**Fig.7: Poster Portraying Men's Superiority**



**Source: Field Survey 2013**

The above poster reads *mimi ni bingwa* (I am a champion). This is a declarative sentence and the verb phrase is intransitive because there is no object in it. That is to say both declarative sentence and intransitive verb have been used to portray gender stereotyping because the poster has three Manchester United footballers Wayne Rooney, Ashley Young and Patrice Evra and Tanzania National team and Simba sports club footballer, Ivo Mapunda celebrating for everyone's championship. In this world of today, the championship is associated with men. The stereotype portrayed is for associating championship with men. This is what is believed in the society that championship is for men despite the fact that there are many women footballers in and outside Tanzania but the poster involved none of them. The results from figure 6 and 7 resemble with what was shown by Talbot (1998) that men assumed to be superior. The same issue is supported by Goodrum and Dolrymple (1990) who

argued that advertisers sell their products by using famous sportsmen as one way of portraying gender.

**Fig.8: Poster Advertising Safari Lager**



**Source: Field Survey 2013**

The above poster reads *bia ya kibingwa* (Champion's beer), noun phrase and prepositional phrase *kwa wanaume mabingwa* (for male champions) both have indicated a sense of stereotype. This implies that only men can be champions and that beer 'Safari Lager' is only for champion men as if women have no chance to men to become champions and that drinking beer is not a right choice for women. This is the same as what Talbot (1998) argued when he said that men are assumed to be superior to women when it comes to doing different activities that are thought manlike.

#### 4.2.9 Superstition

Superstition is a credulous belief in and reverence for the supernatural influences especially in bringing good and bad luck.

*Baby Jay: Sijawahi kutumia hirizi kuwavuta wanaume – Visa, 8/8/2013*

(Baby Jay: I have never used charm to attract men)

This headline shows stereotype to women through the words featured from Baby Jay, a Tanzanian Bongo Flavour female musician who denies to have used charm to attract men in her entire life. Women in gutter press newspapers are portrayed as the ones interested in the spiritual matters to attract women. In addition to that, the headline implies that women always try to comfort by themselves in looking for men to fall in love with. Therefore, to reach their goal, they will find any means whether, legal or illegal, so as to be with men who interest them. This is similar to what was found by Swilla (2000) where women have been portrayed to have a tendency of engaging in competition for men. This stereotype is a result of non finite verb phrase *kuwavuta wanaume* (to attract men). In addition to that, the sentence polarity is negative showing the denial of Baby Jay to have used charm to attract men.

*Waganga kumsaidia Jokate! – Ijumaa, 14/10/2013*

(Magicians to help Jokate)

This headline again shows how women try to solve their issues by magical forces so as to be successful in their love affairs. Jokate is one of the female celebrities in Tanzania, so she represents Tanzania female group who believe in the power of

magic. This is stereotyping because even men go to witch doctors to solve their problems but there is no anyone featured in gutter newspapers from the data analysed. This has also been observed by Swilla (1999) that women believe much in magic or witchcraft that it can solve their love matters problems. This stereotyping is portrayed with an exclamative mood to indicate that this is something unusual and non finite verb phrase *kumsaidia Jokate* (to help Jokate), shows that women always need assistance to fulfill their demands. Generally, the whole sentence is the source of stereotype.

#### **4.2.10 Beauty and Fashion**

This topic indicates the presence of stereotype portrayed due to beauty or fashion as shown in the data obtained from gutter newspapers below:

*Kajala bila make up mh!*

(Kajala is nothing without make-ups!)

This is stereotype because it is seen through Kajala, a female Bongo Movie star, that the beauty of a woman needs assistance from cosmetics such as make ups, otherwise she will look ugly. It is true that cosmetics actually change the appearance of a person be it a man or a woman, but the headline shows women only as the ones who need assistance to reinforce their beauty. The stereotype portrayed has been realized linguistically by an exclamative mood which implies that the woman's beauty is enhanced through decoration and the code switching whereby the phrase 'make up' from English has been put into Swahili sentence. Likewise as it has also been demonstrated in the extract below, cosmetics are portrayed as if they are for women only.

*TFDA yaeleza wanawake wanavyojiua kwa vipodozi – Ijumaa, 23/9/2013*

(TFDA explains how women kill themselves with cosmetics)

In this headline, there is a stereotype since cosmetics have been portrayed as women's desire rather than men in spite of the fact there are also some men who use different cosmetics so as to look handsome. This stereotyping is a result of noun phrase *wanawake* (women), verb phrase *wanavyojiua kwa vipodozi* (the way women kill themselves with cosmetics) and the prepositional phrase *kwa vipodozi* (with cosmetics).

**Fig.9: Poster Advertising Wigs**



**Source: Field Survey 2013**

Beauty and style is one among the topic featured in gutter newspapers and posters to portray gender stereotype between men and women. The poster above displays four

pictures of women advertising Yebo Yebo used by women to decorate their hair. The poster persuades readers on the soft hair, loose with high quality. The phrase *nywele laini, nyororo, yenye ubora wa hali ya juu* (soft hair, smooth, with high quality), implies that women always are in favour of soft hair with high quality. This is stereotyping because men also need hair with that quality. It also implies that in order to have such kind of hair, even artificial ones can be used for that purpose. The phrase in the poster is noun phrase modified by adjectives *laini* (soft) and *nyororo* (smooth) and *yenye ubora wa hali ya juu* (with high quality) is a prepositional phrase post modifying the noun phrase. According to the study conducted by Peirce (1993) cited in Willemsen (1998) it was discovered women were involved in different topics such as fashion, beauty, food and decoration, and relationship with opposite sex. Thus, apart from food and relationship with the opposite sex, women seem to be stereotyped in things like what has been observed in this study.

#### **4.2.11 Body Attraction**

Body attraction is another topic in gutter newspapers and posters portraying language and gender stereotypes. This topic refers to physical appearance of human being and its attraction to another human being especially one gender to another as exemplified below:

*Makalio ya Elfrancia fimbo kwa wanaume – Sani, 9/10/2013*

(Elfrancia's buttocks threaten men)

In this headline, the stereotype portrayed is the woman as a source of attraction to men especially through her body. On the other hand, the man is also marginalized in this headline as he is portrayed as a weak person to the women's attractive bodies.

The stereotype portrayed implies that a woman is not attracted by men, something that can be denied because many women are usually attracted by men and others engage even in fights for men due to their handsomeness. Linguistically, this stereotype is portrayed through the presence of modified noun phrase *makalio ya Efrancia* (Efrancia's buttocks), metonym *fimbo* (threaten) and prepositional phrase *kwa wanaume* (to men). Lexically there is euphemism in the noun phrase, the Swahili word *makalio* has been used to replace harshness of language because of cultural reasons to replace the word *matako* (buttocks). Also, the word *fimbo* in its real sense is a stick but in the headline above it has been used to mean threaten, so it is metonym because has been associated with something else which is terrible and shocking to men.

*Mariam Ismail: Sijawahi kutumia dawa za kuongeza matiti – Sani, 7/9/20113*

(Mariam Ismail: I have never used pills to enlarge my breasts)

The headline above shows that women change their shapes to see that their appearance look different. Mariam Ismail is a female Bongo movie actress who denies the use of pills to increase the size of her breasts. This is stereotyping because the readers would be inclined to think that this issue is done by women only although men do it as well. Although they do not use pills to increase the size of their breasts, they use pills for other purposes which change their look or increase the size of their male sexual organs. There are many male Bongo Movie actors who have changed their appearance; for instance Ray and the late Steven Kanumba who both changed the appearance of their hair styles but they have never been featured in any gutter newspapers reviewed by a researcher as if what they did was correct. However the

issue becomes evil when it is done by a woman. The stereotype portrayed here correlate to what Kilbourne (1999) revealed that at least one-third of twelve to thirteen year old girls are actively trying to lose weight by dieting, vomiting, using laxatives or taking diet pills. The sentence polarity is negative an indication of the denial of Mariam Ismail to use pills to enlarge her breasts. Also, the post modified noun phrase *dawa za kuongeza matiti* (pills for breast enlargement) signalizes the stereotyping portrayed.

*Makalio yangu ndio kila kitu: Snura. Adai ndio yanayomtengezea pesa – Sani,*  
24/8/2013

(My buttocks are everything: Snura claims that they are the source of her income)

The headline reveals that women use their body as the source of income as portrayed by Snura, a Tanzanian female Bongo Movie and Bongo flavour artist who is proud of her buttocks because they are her source of income. So, it is realized here that woman cannot make money without the presence of man who will be attracted by her. The presence of personification *yanayomtengezea pesa* (they make money) because buttocks, parts in the human body have been given the quality of human being to be capable in making money. Generally, the results under the topic of body attraction have been discussed by Stillion (2008) who argued that femininity includes women's sexual attractiveness to men. The study conducted by Kilbourne (1999) revealed that by viewing sexy advertisements, females are urged to express themselves through their bodies. In addition to that, the study conducted by Ali and Khan (2012) came up with an assumption that women are presented messages as in all other media as if they use their sexuality to trap males for monetary purposes.

#### 4.2.12 Empowerment

Empowerment refers to the situation whereby a human being is given strength, power and confidence to do things. This usually happens when somebody is unable to do or achieve something. In the gutter newspapers, the topic has been shown in relation to women being given things for seduction or helping them in their related issues as exemplified below.

*Ray amnunulia gari Chuchu Hans. Ahamia nyumbani kwa Ray. Ageuka mama mwenye nyumba – Visa, 8/8/2013*

(Ray buys Chuchu Hans a car. She moves to Ray's house. She becomes a house wife)

This is stereotyping because a woman, Chuchu Hans, has been depicted as incapable of buying valuable things like cars and therefore, she needs to be empowered by men like Ray. The headline also reveals that men do not empower women without having sexual desires to fulfill from women. In addition to that, the stereotype is portrayed to men that they do not help women because of kindness but for fulfilling their sexual desires. Therefore, both man and woman have been marginalized differently. In relation to linguistic features, the headline part which reads *Ray amnunulia gari Chuchu Hans* (Ray buys Chuchu Hans a car) is in indicative mood and its verb phrase is transitive which is ditransitive where two objects 'Chuchu Hans' is indirect object and 'a car' is direct object. 'Chuchu Hans' as an indirect object implies that she is the recipient, so stereotyping is portrayed that she always needs to receive something from a man.

**Fig.10: Poster Advertising Women Empowerment**



**Source: Field Survey 2013**

The above figure implies that women need to be empowered for their development otherwise they cannot develop. That means, in order for women to move from one stage which is less satisfying to the next which is more satisfying, empowerment from NGOs like Tigo, USAID, and FINCA is needed. The stereotype is portrayed due to the presence of imperative mood *wezesha wanawake kwa maendeleo* (empower women for development), noun phrase *wanawake* (women) and prepositional phrase *kwa maendeleo* (for development). All these features are signals of stereotyping portrayed, without their presence there would not have been any stereotyping. The results related to empowerment have been discussed by Collins (2011) who explained that women are usually presented in a negative manner as an object, subordinate or as victims that need to be saved. Similar to Collins (2011), the study conducted by Willemsen (1998) revealed that when a heroine was mentioned

in newspapers, it was generally a male, indicating that women are dependent and need a man to help them solve their problems. This fact supports the argument that women are in need of empowerment so as to develop.

#### **4.2.13 Homosexuality/Lesbianism**

Homosexuality/Lesbianism refers to the situation of engaging in sexual attraction to people of same sex. This situation happens to both men and women. In the gutter newspapers, homosexuality/lesbianism has been portrayed as a scandal to women because they are only featured despite the fact that the situation is realized to many males, so to them it is not seen as a big issue, hence stereotyping is openly portrayed. This can be realized in the examples below:

*Scoop! Rihanna, Nick Minaj wadaiwa kusagana – Sani, 7/9/2013*

(Scoop! Rihanna Nick Minaj suspected of lesbianism)

*Date night! Nick Minaj na Rihanna wanaswa tena faragha – Sani, 11/9/2013*

(Date night! Nick Minaj and Rihanna caught in privacy again)

In both headlines, Rihanna and Nick Minaj, American musicians are suspected of engaging in lesbianism. This implies that women are notorious for the same sex kind of relation, although, homosexuality is also very common to men worldwide. Same sex relationships are legal in some Western countries and both genders are concerned but to gutter press, it has become an issue to be featured in newspapers because the participants caught are women. Linguistically, in both headlines, there are metonyms. In the first headline, the word *kusagana* its real sense in Kiswahili means

‘grinding’ but it has another related meaning ‘same sex relationship’ and in the second headline the Swahili word *wanaswa* has been derived from the word *nasa* (get trapped) which is used mainly for other creatures such as birds, fish and animals, while to the context above the word means ‘caught’ and not trapped like bird. More important still, both sentences are in exclamative mood due to the presence of exclamation mark. This implies that same sex relationship, in this context, lesbianism, is an evil to be shunned away because it is done by women.

Basically, in all themes related to gender stereotypes discussed above, it has been realized that its portrayals have been signaled by different linguistic features. First and foremost, word classes (nouns, adjectives and adverbs) have been the source of stereotyping language. This is similar to Conrick (1995) who revealed that word categories play sensational role in portraying stereotypes. Rhetorical devices (personification, hyperbole, metonym, taboo, euphemism, simile, idioms and slangs) were another linguistic features observed from the tokens discussed. Again, this is similar to Spender (1985) who argued that rhetorical devices are used to portray stereotypes. Swilla (2000) asserted that most of the newspaper reports depicted women negatively through linguistic devices such as derogatory words, metaphor, hyperbole and diminutive forms.

On the other hand, the remaining linguistic features (phrases, clauses, sentences, mood and voices) which were observed have been the vital source or signal of gender stereotypes revealed. The stereotypes portrayed by these linguistic elements have been argued by Thi Ngoc (2013) that are gender bias and gender significant if they will not be used wisely. All these linguistic features were also observed by

Shartiely (2005), though; he observed the frequency of uses of these linguistic features between male and female. His study is related to this despite the fact this study is on how linguistic features portray stereotypes in Kiswahili print media.

#### 4.3 Causes of Language and Gender Stereotype in Gutter Press and Posters

To obtain data according to this research objective, five gutter press editors from *Kiu*, *Sani*, *Risasi*, *Visa* and *Uwazi* were interviewed as summarized in Table 3 below:

**Table 3: Number of Editors Interviewed**

<b>Respondents</b>	<b>Number of respondents</b>	<b>Percentage</b>
Male	3	60%
Female	2	40%
Total	5	100%

**Source:** Field Survey 2013

The researcher intended to identify the language techniques employed by gutter press editors to inform their readers. It was thought that these techniques would be helpful in explaining reasons for the stereotype in the gutter press. The responses showed that editors used various linguistic devices which intentionally portrayed stereotypes. Among the features used is entertainment language featured with informal words which to them, it seemed to be favoured by young generation, the gutter press targeted readership. This issue was raised by all five respondents. For instance, in the headline below:

*Mr. Blue: nimepiga mademu watatu kwa wakati mmoja. Kati yao yupo alinizalia-*  
Kiu, 12/8/2014

(Mr. Blue: I fucked three women at once. Among them one bore me a child)

The headline above vividly shows that informal words to a large extent portray stereotyping. The word *mademu* is informal in Kiswahili which means ‘women’. This issue was discussed by Swilla (1999) who argued that authors of fictions in Kiswahili newspapers are perpetuating gender stereotypes in a subtle and continuous manner through the choice of content and language. The above word *mademu* portrays stereotype due to the fact that women seem to be easier to convince to get them engage in sexual intercourse. Another stereotype is to men who seem to be womanizers like Mr. Blue, a Bongo Flavour male star who feels proud to engage in sex with three women at the same time. This reveals that men are prostitutes since they cannot settle or be satisfied with one woman.

Another linguistic technique employed by editors which is the cause of language and gender stereotype is the use of slang. One editor responded.

*Kwa kawaida tunapochapisha habari mara nyingi tunatumia lugha ya mitaani. Lugha hii inawavutia sana vijana ambao ndio wasomaji wa magazeti yetu.*

(Normally when we present a story in most cases we use slang. This kind of language attracts young who are readers of our newspapers).

This response reveals that editors purposely use slangs to portray stereotype as shown in the headline below because they want to attract their readers:

*Ray C azua timbwili ndani ya daladala - Visa 8/8/2013*

(Ray C makes quarrel in daladala)

Ray C, a Bongo Flavour female artist has been featured to represent women as people causing chaos and conflicts in the society. This is stereotyping because the details of the story are that the source of that quarrel was one man who was in that *daladala* (public transport) who was heard saying *Jamaa unga umemmaliza* (She has

been weakened by drugs). When Ray C heard about this gossip, she quarreled with the man. So it is stereotyping because the man who was the source of that conflict was not put on the front page, so this is marginalisation of women. This result is similar to Ali and Khan (2012) who found that women were portrayed as quarrelsome.

Euphemism is another linguistic device used by editors to inform the readership. This technique was mentioned by all five respondents. One respondent argued:

*Njia nyingine tunayotumia ni tafsida kwa ajili ya kuficha makali ya lugha kwa sababu magazeti yetu yanadili na mambo ya kihuni. Kwa hiyo tunatumia tafsida ili kuificha jamii isiyohusika. Pia tunafanya hivyo ili magazeti yetu yasieleweke vibaya kwa jamii.*

[We use euphemism so as to hide harshness of language because our newspapers deal with hooligan issues. So we use euphemism to exclude unconcerned society. We also do that so as to make our newspapers not be negatively judged].

Again, this response reveals that gutter press editors purposely use euphemisms to softly portray gender stereotype as exemplified below:

*Mke: Huwa namnyima cheka unyumba - Risasi 4/9/2013*

(Wife: I usually refuse Cheka sexual intercourse)

The word *unyumba* is a euphemism in Kiswahili language which means sexual intercourse. In the headline above, stereotype portrayed is that women seem to be selfish even when it comes to sex with their legal husbands despite the fact that this behaviour may also be found with men. That is to say selfishness of women has been the cause of stereotyping language used in gutter newspapers. Euphemism as a signal of gender stereotype was also mentioned by Conrick (1995). The study done by Ali (2012) though it has nothing about issues pertaining gender stereotype, at least it has

revealed the same linguistic features of gutter press portraying stereotypes found in this study especially the use of rhetoric. All rhetoric devices found in this study like personification, hyperbole, metonym, taboo, euphemism, similes, idioms and slangs were also found by Ali (2012) as lexical features of gutter newspapers despite the fact that her study was not about gender stereotypes.

Another technique employed by gutter press editors is quotation. One respondent mentioned that they use quotations because people get attracted to quote real words spoken by celebrities. For instance, the stereotype portrayed in the above headline is signaled by the presence of quotation taken from Cheka's wife. This implies that language of gutter press is stereotyping because it is featured to attract readership. In so doing, editors have to use any sort of quotation regardless of gender stereotype portrayed in it.

Questions are also among the techniques mentioned by editors to inform the audience. This technique is also seen as the source of gender stereotype portrayed in gutter newspapers. One respondent argued:

*Tunatumia viulizi katika vichwa vya habari panapokuwa na jambo la kulaumu kwa mtu aliyeandikwa.*

[We use questions in headlines when there is something to blame a reported person].

Therefore, interrogative sentences also play a major role in portraying stereotype as shown in the example below:

*Wema, Aunt heshima yenu iko wapi? - Risasi, 9/10/2013*

(Wema, Aunt where is your respect?)

The headline featured two popular female Bongo movie celebrities, Wema Sepetu and Aunt Ezekiel as disrespectful. They are blamed for their bad behaviours. It is stereotyping because there are male Bongo movie celebrities who misbehave as well but they are not blamed as it is done to female celebrities. Blaming one gender through the use of questions in newspaper headlines is another cause of language that portrays gender stereotypes realised in gutter newspapers. With regard to this idea, women seem to be more marginalised compared to men. They are blamed for the related issues done by men.

At sentence level, gutter press editors like to use short, incomplete and exclamative sentences for different reasons. For instance, short sentences are used to avoid boring readership and for space saving. Incomplete sentences are used to convince readers to follow the full story inside the newspaper while explanative sentences are purposely used for unusual incidents. Through the use of these sentence categories, language that portrays gender stereotype is vividly realised. The presence of these sentences signals that language of gutter press is always gender biased. This can be realised as exemplified in the following headlines:

*Mke anaswa live. Akutwa na hawara yake chumbani waki... Ijumaa,2/08/2013*

[Wife caught live. Caught in the room with her paramour doing....]

This is an incomplete sentence which has portrayed stereotype to women as prostitutes. They engage in love affair illicitly. It is stereotyping to a woman because the emphasis of being caught has been put on women even though she was caught with her lover. The incomplete part of the sentence implies that what was done by a woman was something bad to mention. The stereotyping is seen because the

emphasis in the sentence has been put on the woman though she was caught together with her paramour.

*Aibu! Diamond aibukiwa na tuhuma za wizi! ... Sani 4/09/2013*

(What a shame! Diamond suspected of theft!)

The above exclamative sentence as a technique used by gutter press editors, has portrayed stereotype to men as thieves. That means theft is associated with men and is something astonishing if done by men. Therefore, the exclamative sentence above pragmatically marginalizes men rather than women. Most of the issues explained above resemble what was revealed by Swilla (2000) who studied gender inequality in newspapers where she examined short stories in *Majira* and *Uhuru*. Her study revealed that most of the newspaper reports depicted women negatively by using linguistic devices such as derogatory words metaphors, diminutive forms compliments self incrimination and assignment of talk turn. However, some issues like quotations, incomplete sentences, exclamatives and interrogatives were not found in her study.

Basically, the researcher's main focus on this second objective was to examine the causes and reasons that lead gutter press editors to use language in a way that portray stereotypes. During the interview sessions, the researcher identified that the language that portrays stereotypes in gutter newspaper is a result of the way language is used by editors in their newspapers. The responses revealed that the language in gutter newspapers to a large extent stereotypes women more compared men. All five respondents agreed that the language they were use usually portray stereotypes, and they came out with the following reasons:

First, the responses show that language used in gutter newspapers is intentionally designed to stereotype women because they are unaware of time and life for instance one respondent argued:

*Wema anaandikwa sana kutokana na kuchezea wakati tangu awe miss.*

(Wema is frequently written because she plays with time since she became beauty queen)

This implies that women are unaware of life consequences. However, this is an unjustable to women because there are many men who are also unaware of life consequences. This is similar to negative portrayal of women as argued by Swilla (2000) that women are depicted as time unconscious and lack seriousness.

Another reason presented by editors is that, language used in gutter newspapers seems to stereotype women because they are people of bad behaviours, scandals such as money greediness, prostitution and entertainment. This was emphasized by one respondent who said that the language in gutter newspaper should marginalize them because they fail to control their desire, a behavior that leads them to engage in evil deeds. This means language in gutter press does not portray men negatively as women and scandals are mainly associated with women, something which demonstrates huge marginalization to women since there are a lot of incidents such as swindling, prostitution persecution and alike done by men in day to day life. Another editor argued:

*Baby Madaha ni kawaida yake kwenda na wanaume*

(It's Baby Madaha behaviour to sleep around with men)

This is women marginalisation since Baby Madaha; a female bongo flavour musician is associated with prostitution despite the fact that there are many bongo flavour male musicians who engage in prostitution. In other words, it is not true that there are no men who are prostitutes but their prostitution does not seem to be scandals. The above argument nearly resembles what Ali and Khan (2012) said that women are presented as immoral, adulterous, cruel and materialistic.

Besides, editors reasoned out that the language of gutter press will always portray women negatively because of selling and market reasons. This is because editors believe that when they use language effectively about women on front pages, they sell more than when they have men stories in front pages. The reason is that women story will be followed most especially by women, the common readers. They like to follow the scandals of their fellow women. Not only that, but also the rest of the readership, men are more interested in stories about women. So they have to depict women in a negative way so as to sell their newspapers.

In addition to that, popularity of women leads to better selling of newspapers. Two editors explained this that they have to feature famous women negatively due to their popularity in the society. One of the two editors argued:

*Kusema kweli mwanamke maarufu ukimuandika kurasa za mbele inauza sana*

(To be frank it sells much if you write about a famous woman on front pages)

This implies that editors portray women negatively in order to sell their newspapers. That is to say, editors of gutter press use language purposely in a negative way for their own betterment. The issue of market demand was also revealed by Swilla

(2000) that newspapers are driven by market demand. Therefore, negative portrayals of women are sensational and many cases exaggerated.

Lastly, the researcher intended to know the extent to which negative portrayal of women affects readership. All five editors agreed that their use of language in that negative portrayal of women had more positive impacts than negative. They believed that the kind of language they used was liked by their readers. That is why they were proud that gutter newspapers sell more than serious newspapers. One editor argued that if their newspapers were not accepted by the society they would no longer exist because they did not depend on advertisements as serious newspapers do. This implies that the language and gender stereotypes especially negative portrayal of women is supported by gutter newspaper readers. Therefore, they empower these editors to stereotype women because they feel that they are in the right and acceptable way to employ language that perpetuates or reinforces stereotypes.

#### **4.4 Impacts of Language and Gender Stereotype to Readership/Consumers**

From the above objective, the researcher intended to know the extent to which language and gender stereotype which is portrayed in gutter press and posters affect readership/consumers, which means the researcher's focus was to know if the language used in gutter press and posters impressed them or discouraged them to buy and read the newspapers. Because of the nature of the study, gender balance was considered in selection of informants as shown in Table 4:

**Table 4: The Number of Interviewed Respondents**

<b>Respondents</b>	<b>Number of respondents</b>	<b>Percentage</b>
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Male	15	50%
Female	15	50%
<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field Survey 2013**

First and foremost, the interview focused on readers/consumers of gutter newspapers. They were interviewed to get answers for the three research questions. First, the researcher intended to know if the readers were satisfied with the language techniques used in gutter newspaper. Eighteen (18) respondents equal to 60% of the total respondents replied that they were satisfied with the language techniques employed in gutter newspapers and the remaining 12 (40%) were not satisfied with the way the language was used in those newspapers.

The 60% of the interviewees showed their satisfaction with the way language was used in gutter newspapers. They seemed to defend the language used in gutter newspaper as good and they did not see that a woman was stereotyped because the issues featured in newspapers usually based on reality. One respondent argued:

*Kwangu mimi lugha ni nzuri kwa sababu ndio lugha ya vijana. Mambo yanayoandikwa yanawalenga vijana na sio matusi kama watu wanavyodhani.*

[To me the language is good because is the real language of the young people. Issues featured focus on young and it is not taboo as people think]

In addition to that one respondent praised the language used in gutter press as useful to his age. Therefore, he was delighted to see language used in that way. The responses above indicate that many gutter press readers supported gender stereotype portrayed in gutter newspapers since they did not see any weakness or obstacle on that language. This implies that editors get support from their readers, hence

stereotyping will last long in gutter newspapers. If these newspapers were negatively taken, editors would not get power to use language portraying stereotypes.

On the other hand, 12 respondents equal to 40% showed that they were not satisfied with the language used because it was full of informal words, taboos, non standard words and slangs. These respondents severely blamed gutter press editors that they deteriorating the formality of language because young generation were imitating those words in their daily conversation. One respondent commented:

*Kwa mtazamo wangu waandishi wa magazeti ya udaku wanaharibu lugha. Lugha wanayotumia nia ya wakubwa sio nzuri kwa watoto. Na watoto wanayaona hayo magazeti. Mwisho wa siku wanayatumia maneno hayo kama ya kawaida.*

[In my view, gutter press editors misuse language. The language they use is for adults and not good for children who see those newspapers. At the end of the day they adopt those words as standard language].

The above response implies that language featured in gutter newspapers plays a large part to eradicate the formality of language especially to children who are very keen on the informal language and who therefore, tend to use it in their daily use of language. That is to say some gutter press consumers are patriotic enough to see the formality of language existing to young generation. This response is similar to Swilla's (1999) study findings which revealed that some respondents claimed they avoided buying newspapers because they didn't want to expose their children to the offensive content and language.

Other respondents argued that language used in gutter newspapers did not satisfy them for cultural reasons especially to children. This dissatisfaction is a result of

stereotyping language which is portrayed through the use of harsh or offensive words. Thus, in one way or another, cultural restrictions are not observed, so it is very dangerous to children who have cognitive power to adopt new unacceptable vocabulary.

Impacts of stereotyping in gutter newspapers were the main researcher's focus in the third research objective whether language used in gutter press convinces readers to buy or neglect those newspapers. Surprisingly, 22 respondents (73.33%) showed that they were positively affected by the language used despite negative portrayal of women. They did not feel that a woman was marginalized by editors but it was the reality. The respondent remarked:

*Kusema kweli nashawishika sana kununua magazeti ya udaku licha ya kuwa mimi ni mwanamke na wanawake wenzangu wanaandikwa vibaya lakini ndio ukweli. Ebu muangalie Mashauzi anatia aibu wanawake kwa kuonesha mtindi.*

[To be honest I am very much convinced to buy gutter newspapers despite the fact that I am a woman and my fellow women are badly written but that's the reality. Just look at Mashauzi she embarrasses women by exposing her breasts].

The above argument reveals that there are some women who do not feel that the language of gutter newspapers marginalizes them if what has been portrayed is based on reality. That means, stereotyping is supported by readers just because what is written is true. In relation to the argument above, Holmes (1997) argued that the role of gender stereotype cannot solely be claimed to be perpetuated by men; there is evidence that women themselves have been doing the stereotype over other women. On the same matter, Sadiqi (1998) argued that negative stereotyping of woman is deeply rooted in society and the way women are talked about, even by women

themselves is a good case of persistent stereotyping. More importantly, Morna and Ndlovu (2008) explained that women would like to see negative news, violence, pornography and images that degrade other women.

Other respondents added that the language of gutter newspapers had positive impact to them and they did not see that the language stereotyped women except that it is portraying reality. Another respondent argued as follow:

*Kaka! Waandishi hawawaandiki vibaya dada zetu, ndiio maisha yao hayo. Hivi wewe unamjua vizuri Wema? Yule mdada ni mchafu aisee. Mwache tu achorwe.*

[Brother! Editors do not write our sisters negatively, that's their life. Do you know Wema well? That woman has got a rotten character. Let her to be written]

The response above reveals that the negative portrayal of women in gutter newspapers is not taken as stereotype because the society has already judged these women negatively.

Other respondents mentioned that they were satisfied with the way language in gutter newspaper was. They believed that the newspaper would be attractive if it contained stories of women rather than men. One respondent argued:

*Utamuuzia nani ukiandika mwanaume? Wanawake ndio kivutio bwana.*

[To whom will you sell your newspaper if you write about men? Women are attractive brother]

The above argument reveals that readers were highly motivated with negative portrayal of woman due to the attraction they have. That means they are not satisfied if women are positively written and they are not encouraged to buy newspapers, they

like to see issues pertaining evils are portrayed. It seems even editors are aware of this society's poor belief against women that is why they are in favour of stereotyping women more than men. The above responses reveal what Morna and Nlovu (2008) found that tabloids enjoyed good patronage, readers were happy about what they were getting. The research reported that women were especially happy about the blatant stereotypes and sexualized images of women in tabloids. In addition to that, Swilla (1999) believes that newspapers are driven by market demand, that negative portrayal of women is sensational and attracts clients.

Moreover, 6 female respondents (20%) showed their satisfaction with the negative portrayal of women in gutter newspapers because of the gossip stories in gutter newspapers. This is emphasized with one respondent argument:

*Kusema la haki magazeti ya udaku nayapenda kwa sababu ya umbea uliomo. Na hii ndio hulka yetu wanawake kupenda umbea. Kwa hiyo najisikia raha nikiyasoma hasa Risasi, ndo mpango mzima.*

[Frankly speaking I like gutter newspapers due to gossips in them. This is our behaviour, we women, to like gossip. So I feel comfortable reading them especially Risasi, it's everything].

The response above reveals that gutter newspapers are full of gossips, so women are attracted with language of gossip even if their fellows are portrayed negatively.

#### **4.6 Correlation of the Study and Theoretical Framework**

The study employed Critical Discourse Analysis (CDA) as a means of analysing data due to the fact that the study is media discourse in nature whereby the language used in gutter press and posters was analysed to identify its gender stereotypes portrayed. In analysing data, the researcher focused on the gutter press headlines which portray gender stereotypes. Sometimes the researcher read news report details for those

headlines whose stereotype was not easily realised. Eggris and Slade (1997) explained that in applying CDA, texts are looked at not only for the textual regularities they display, and also the generic conventions they flout, but also for the class, gender, and ethnic bias they incorporate. This is similar to what has been examined in this study of language and gender in Swahili print media which has found the presence of linguistic stereotypes and biased language.

The researcher intended to identify linguistic features portraying gender stereotypes, causes of language which portray gender stereotypes in gutter press and posters, and the impact of such kind of language to readers. These research objectives co-occur with what Fairclough (1995) developed a three dimensional framework for studying discourse, where the aim is to map three separate forms of analysis onto one another; analysis of (spoken/ written) language texts, analysis of discourse practice (process of text production, distribution and consumption) and analysis of discourse events as instances of social practices. Thus, Fairclough combines three levels of interpretation; micro level where the analyst considers the text's syntax, metaphoric structure and certain rhetorical devices. The meso-level involves studying the text's production and consumption, and at the macro-level, the analyst considers inter-textual understanding, trying to understand the broad societal currents that are affecting the text being used. This is good correlation of the study with theoretical framework due to the fact that issues pertaining to micro-level such as gutter newspaper and posters' syntax, metaphoric structures and rhetorical devices were analysed to see how much they portrayed or signalled gender stereotypes. In addition to that, the meso-level was also observed in the study by considering consumers'

attitude towards language and gender stereotypes portrayed in gutter newspapers and posters.

The study identified that language of gutter press is featured in the way that fits audience's need and interests. This is similar to van Dijk (1998), one of the prominent scholars of Critical Discourse Analysis. He applied his ideas on authentic news report in which he goes beyond the text production that is, interaction between text, producers and consumers. He identified three areas of interests in press discourse; one, what is contained and summarised in headlines and first paragraphs. Two, the story which considers the details of the report and lastly, how the readers react to the story. Again, this is similar to what the researcher observed in gutter press and posters to identify language portraying gender stereotypes.

#### **4.7 Chapter Conclusion**

In this chapter data were presented, analyzed and discussed and finally the researcher came up with the findings presented in the chapter. The data were to a large extent qualitatively analysed, though some of data obtained from the field was quantitatively analysed so as to see the percentage of occurrence between men and women in relation to different lexical and linguistic features portraying gender stereotypes.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter gives a summary of the study, conclusion of the interpretation and findings of the data presented in chapter four. The chapter then gives general recommendations as well as recommendations for further studies.

#### **5.2 General Summary of the Study**

The study in hand was conducted to investigate language that portray gender stereotypes in Kiswahili print media especially gutter press and posters. The study was guided by three objectives. The first objective intended to examine linguistic features portraying gender stereotype in gutter press and posters. Secondly, the study aimed at identifying causes of language portraying gender stereotypes in gutter press and posters. The last objective was to examine impacts of language that portray stereotyping to consumers.

The study was conducted in Dar es salaam and Zanzibar. Data were collected through documentation and interviews. In documentary review, the researcher reviewed different gutter newspaper headlines and posters portraying gender stereotyping. However, at times the researcher read the stories to get details. The reviewed gutter newspapers were **Sani, Kiu, Risasi, Uwazi, Visa and Ijumaa**. Headlines were reviewed so as to identify language that portrays stereotypes. The researcher interviewed gutter press editors and readers. Five editors were interviewed for the sake of the second objective. To readers, 30 respondents were purposively selected considering gender balance whereby 15 respondents were females and 15 males which were equally drawn from both Zanzibar and Dar es Salaam.

In relation to the three research objectives, the study findings relating to the first objective that aimed at identifying linguistic features portraying gender stereotypes showed that linguistic features such as word categories, phrases, clauses, sentence types, moods, voice, nominalizations, code mixing and rhetorical devices like metonyms, slangs, euphemisms and similes are the signals for stereotyping portrayed in gutter press and posters.

The second objective was to examine causes of language and gender stereotypes in gutter press and posters. The study revealed that language used in gutter press and posters seemed to marginalize women rather than men because women were presented as people with scandals, unaware of life, badly behaved, thieves, prostitutes and gossipers. Also women were negatively portrayed for market reason, which is selling newspapers and products by newspaper owners and product producers.

The last objective was to examine the extent to which language and gender stereotype affected readership. The results showed that some readers were not satisfied with the language used in gutter newspapers because it eradicates the formality of language through the use of informal words, slangs, taboos and non standard words. The study also revealed that despite the fact that readers are not satisfied with the way language was employed in gutter newspapers, they were positively inclined to buy those newspapers.

### **5.3 Conclusion**

The study was conducted to investigate language portraying gender stereotypes in Kiswahili print media by focusing on gutter press and posters. Specifically, the study intended to examine linguistic features portraying gender stereotypes, causes of language portraying gender stereotypes in Kiswahili print media and impacts of language that portray gender stereotypes to readers.

From the results discussed, the study can be concluded that linguistic features such as word categories, phrases, clauses, sentences, moods, voice, rhetorical devices and code mixing had great deal in signaling gender stereotypes portrayed in gutter newspapers and posters. The construction of gender stereotype is realised due to the presence of these linguistic features. The results revealed that in gutter press and posters, editors tended to use language with full of techniques purposely to portray gender stereotype. Through these techniques, women have been marginalised as they have portrayed as human beings full of evil deeds, scandals, prostitution and theft. Apart from that, these techniques have been employed for market reasons. That means negative portrayal of women through the language used in gutter newspapers

convinces readers to buy many newspapers as they can. As far as gutter press and posters are intended to persuade readers, the language has to be in that way in order to catch readers' interest. These techniques are the main source of positive affection of gutter press and posters to consumers. Any media has intension to inform, persuade and sell, but to gutter newspapers editors, they may even go beyond journalism ethics like concentrating on gossips so as to increase newspaper circulation, hence the income.

The Kiswahili community has witnessed mushrooming of gutter newspapers and posters because these newspapers sell more than serious newspapers because of the language admired by the young generation despite the pitfalls of using informal language that is adopted by young even in the areas where informal language is inappropriate.

#### **5.4 Recommendations**

On account of the findings of the study, this section presents recommendations of the study and specifically recommendations for further study.

##### **5.4.1 General Recommendations**

The study of language and gender stereotype is an immense subject. That means the study pertaining to language and gender issues has wide perspectives. Apart from gutter press and posters, language and gender studies can be conducted in different sociolinguistic areas so as to find out the causes of stereotyping in societies through the use of language. This has to be put into consideration. The studies of gender stereotypes in media have been conducted in different parts of the world including

Tanzania. Yet, there is still a need to study language and gender stereotypes specifically in media industries since many studies have concentrated much on gender stereotypes in media and not about language and gender stereotypes.

It is also recommended that researches in language and gender stereotypes should focus on electronic media because many studies have focused on print media. Studies on electronic media have to be put into consideration due to the growing of electronic media which facilitate the use of social networks.

Another recommendation to gutter press editors is that they have to ensure that language and gender stereotypes portrayed is neutralized and should not always appear in the way that females are always marginalized. Editors have a great duty of educating the society on the impact of stereotyping rather than being the source of encouraging gender stereotypes.

Finally, it is also recommended that issues pertaining to language and gender stereotype in spoken media discourse, that is, radio and television should be investigated. The focus has to be made on how conversations are structured, organized and to make inductive comments on stereotyping language where conversation analysis (CA) approach can be an analytical approach.

#### **5.4.2 Recommendations for Further Studies**

The study examined language and gender stereotype in print media. Language and gender in print media is immense, it cannot be covered in this study only, and hence there are many gaps in the area that can be considered. Therefore, further study research may be conducted to scrutinize language and gender stereotypes in gutter

newspapers' articles such as news reports, editorials and cartoons which have not been studied in this study which to a large extent, portray gender stereotypes in gutter newspapers.

Apart from that, there is also a need to study semiotic features in gutter newspapers and posters. These features seem to be employed in the area but they have not been considered in this study, although they play part in portraying gender stereotypes in print media. Studies can also be conducted in formal newspapers because the language used in these newspapers is considered official but stereotyping is portrayed.

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## **APPENDIX I: DATA FROM NEWSPAPER HEADLINES**

**SANI**

**April 21, 2013**

Kanumba amuacha Chuchu na gonjwa .

Sauda Mwilina, Maimartha Jesse ndani ya bifu zito.

**July 27, 2013**

Aolewa na wanaume saba!

Amini awaonya wapenda wake za watu

Mume wa Jack sio taipu yangu

**July 31, 2013**

Chumaba alichoringizwa Rose Ndauka zakutwa kondom.

**October 12, 2013**

Nisha awachongea wasanii wenzake

Oh! NO! Uwoya awekwa mtu kati kwa kumpa mtoto pombe

**August 10, 2013**

Naolewa na Pedeshee: Batuli

Oh No! Uwoya anunua ugomvi kwa Ray.

Ngumi za Johari na Chuchu Hans, chanzo ni...ufundi wa Ray kitandani. Adaiwa ni balaa kunako sita kwa sita, kiuno cha ngoma chadaiwa kuwapangawisha warembo anaokutana nao. Hachoki kama kifarui!

**August 14, 2013**

Sijawahi kupigania bwana: Linah.

Mpangaji atibua ndoa ya mama mwenye nyumba wake.

Mrembo awakwa kati na majibaba ya maana

**August 21, 2013**

Batuli amwagwa na pedeshee wake

Nitampenda Bushoke miaka mia:

Mr. Nice matatani kumshika makalio mke wa mtu

Monalisa asaka mume kwa masharti

**August 24, 2013**

Makalio yangu ndio kila kitu: Snura. Adai ndio yanayomtengenezea pesa.

Vigoli wa Maimartha hapatoshi!

**August 28, 2013**

Snura akana ishuhari ya kujiuza.

Bi harusi akimbiwa na mchumba kanisani

Binti ajiweka kwa Hemedi kwenye mtandao

Mnikome sasa nina mke: Chalz Baba

Rayuu azungumzia kutoa mimba

Jack Pentezel aomba aolewe mke wa pili

Toyota Opa kuwatoa roho vigoli

### **September 04, 2013**

Mke ambadili shoga kuwa dume la mbegu. Ni shoga maarufu Anti Asu. Arejea kanisani kichwa chini mkasa wa kubakwa pia wachochea.

Aibu! Diamond aibukiwa na tuhuma za wizi!

Kuvaa herini kwaanza kumponza Ray!

### **September 7, 2013**

Dokii atamani kuolewa ukoo wa Obama.

Jack pentezel atadumu kwenye ndoa: Chuzi.

Anti Lulu azichapa kugombea mwanaume.

Nura: Nipo tayari kuzaa na Joseph Kusila.

Recho ahangaishwa na ubonge wake!

Oh No! wachekelea kudundwa kwa Aunt Ezekiel!

### **September 11, 2013**

Ubatizo wa shoga waliza waume za watu. Wadai watalimis penzi lake. Wamlaumu mwanamke aliyemshawishi abadilike. Watu washuhudia alivyobatizwa. Hatimaye kumtambulisha mpenzi wake.

Mhudumu wa ndege akiona cha moto kwa kuiba mume wa mtu.

Date night! Nicle Minaj na Rihanna wanaswa tena faragha!

Mariam Ismail: Sijawahi kutumia dawa za kuongeza matiti.

### **September 25, 2013**

Nisha adaiwa kuingia mitini na pesa za mtoto wa Flora Mvungi

### **September 28, 2013**

Shamsa Ford abadili dini aolewe

Kiboko ya Wema, Wolper aibuka ni binti wa Kitanzania anaishi nchini Ukraine, awapa makavu laivu

Irene Paul agandana na Van Vicker

Wolper afunguka kuhus usagaji.

### **October 5, 2013**

Vigoli wa Maimatha wajianika

Bady Madaha ajianika mtandaoni na gari ya kuhongwa

Duh! Rihanna atengeneza video ya utupu

### **October 9, 2013**

Makalio ya Elfrancia fmbo kwa wanaume.

Teya aonja machungu ya ugumba.

Recho atupiwa kashfa ya kujiuza.

**October 19,2013**

Ajabu na kweli. Binti aliyebakwa bado bikira! Mama yeke aibuka na kumtetea hadharani.

Wasatara aanza kulia upweke.

Shilole afunguka kuhusu kususiwa mtoto.

Aliyeacha ushoga amtambulisha rasmi mkewe mtarajiwa.

Nusra mrembo ajiuwe kwa kukosa wa kumuoa.

Lulu aanza kuwapagawisha vigogo!

**AMANI**

**May 26, 2012**

Mumeo akikupa kduchu tofauti na alivyokuzoesha si bure, mvumilie!

Huyu ndiye mtoto anayedaiwa kulawitiwa na dokta

Ni baba yake mzazi, kesi ipo mhakamani

**Sseptember 12,2013**

Ndoa ya mzee Majuto yavunjika. Ni ile aliyofunga na kibinti cha mika 20, Mke ajipanga kwenda kushitaki. Mzee majuto asema amegundua mkewe hajatulia.

Recho asaka mimba

DMX anaswa akiwa mtupu hotelini

**October 10, 2013**

Tuhuma nzito! Baba amuua mtoto kwa kipigo. Ni denti wa primary, kisa ni madaftari.

**UWAZI**

**April 24, 2012**

Monica ndani ya gogoro la ndoa

Tegete apata mke wa bure

Tiba ya kukosa hamu ya tendo la ndoa kwa wanaume

**August 20, 2013**

Tahadhari shoga kuchukua mume wa mtu

Ajilipua kwa petrol baada ya mume kuoa mke wa pili

**August 27, 2013**

Kibibi: Nimebakwa na baba mzazi, amenizalisha watoto watano!

**September 24, 2013**

Rayuu amwagwa, kisa madawa ya kulevya

Usiruhusu mumeo afanyiwe masaji na mwanamke mwenzio, ujuzi unao wewe.

**October 8, 2013**

Alyechinjwa na mumewe, mapya yaibuka.

Wanawake wanaochelewa kufika safarini , soma haya

Baba mdandia wapangaji, aibu yamshuka alipomdandia bintiye

Wanawake 10 katili wenye roho mbaya kuwahi kutokea duniani

**October 22, 2013**

Mume azimia baada ya kugundua aliyeduu naye gesti ni mkewe

**IJUMAA**

**March 30, 2012**

Mastaa kutumikia CD za ngono.....Wema, Lulu, Aunt wachafuka

Picha za mimba za Wastara Juma zavuja

Shabash! Mtoto amfuma mama yake akijiuza na majirani zake

JB alivyodatishwa na kiuno cha Wema

TFDA yaeleza wanawake wanavyojiua na vipodozi

Mastaa wakubali kuchezeza makalio

Serena atoa penzi kwa serengeti boy

**April 23, 2012**

Fataki afumaniwa. Ni dereva wa kigogo serikalini

Anaswa gesti na kidenti ka form two. Ni aibu!

Baby Madaha asahau ndugu zake, kisa mitungi

**July 22, 2013**

Wema ajinajisi mwezi mtukufu. Picha zake mtandaoni zachefua watu

Malovee yamng'arisha Davina

**July 26, 2013**

Vai wa ukweli amtaka mume wa Aunt Ezekiel

Nisha adaiwa kutapeli samani za ndani

Dah! Kijiji cha makahaba chaibuliwa. Mabinti wapewa eneo. Wajenga vibanda kisha kujiuza kwa bei chee

Msichana anyongwa na mpenzi wake

**August 2, 2013**

Mke anaswa live. Akutwa na hawara yake chumbani kwa mumewe waki.....

Nora achomoa ishuh ya kubadili dini aolewe.

Mume: Jack wa skendo sio wa sasa

**August 05, 2013**

Kisa nguo ya siku kuu .....mke wa mtu ala kipigo

Wema, Uwoya vita runingani . Alianza Wema. Uwoya naye ajibu mapigo

Jackline Patrick: Nilikurupuka kuolewa na Tiff

**August 26, 2013**

Recho adaiwa kwenda kutambika kwao

Jini Kabula: Wanaogombea wanaume haziwatoshi

Ama kweli hiki ni kioja 2013. Makahaba waunda umoja wao! Wajipangia bei ya pamoja, watakaojiuza bei chee kukiona

### **September 6, 2013**

Hali ni mbaya! Mume amruhusu mke wake auze mwili ili wapate pesa ya chakula. Ijumaa lamnasa mke akiwa mawindoni usiku. Atoa ushuhuda wa kuhuzunisha.

Video Queen wa Timbulo apiga za utupu

Kim na ahadi za kupiga za utupu,

Hatari!mwanamke anayedaiwa ni jini aiba mtoto Dar. Mama mtoto alia na kueleza mwanawe alivyochukuliwa kimiujiza akitokea kliniki.

### **September 23, 2013**

Davina kuzaa mfululizo

Aliyedai kubakwa na mbunge apiga za nusu utupu

Monalisa abanwa kuhusu ndoa

### **September 27, 2013**

Binti darasa la 5: Baba mzazi amenibaka miezi tisa!

Johari ajifungia ndani kwa aibu ya kumpiga Chuchu

### **October 7, 2013**

Uzazi wambadilisha Flora

Ulevi wamugarimu Steve

Sanddra: Ndoa yangu haijavunjika jamani!

Joha na njemba mpya

**October 11, 2013**

Kuhongwa kwa Linah kwaibua mambo

Pinda kutoa neno kwa wanawake wenye kansa kesho

Jamaa anapolazimisha penzi kwa Rose Ndauka

**October 14, 2013**

Hii ni aibu kubwa sana kwa kanisa. Mchungaji anaswa na mke wa mtu gesti abebwa msombe hadi polisi, ajitetea alikuwa akimpa huduma ya kiroho kondoo wake

Waganga kumsaidia Jokate!

Kajala bila make up mh!

Linah: sina mpango wa kuolewa

Hausigeli adai kubakwa na bosu wake!

**VISA**

**August 8, 2013**

Ray C azua timbwili ndani ya daladala

Ray amnunulia gari Chuchu Hans. Ahamia nyumbai kwa kina Ray. Ageuka mama mwenye nyumba

Ahadi ya kujenga msikiti .....Diamond aponzwa na unga. Waislamu waja juu.

Ati huo msikti ataswali yeye na vimada wake. Vipuri vya masikoni, wingi wa mademu wantaka akajisafishe.

Baby Jay : sijawahi kutumia hirizi kuwavuta wanaume

**August 22, 2013**

Wema tena? Aahidi kutaja vigogo alolala nao, waliomtosheleza na wasio mtosheleza. Eti tutakoma kumwandika.

Natasha afurahia ndoa ya uzeeni

Wastara alia na mume wa zamani

**September 5, 2013**

Lulu majanga! Asababisha mume wa mtu ajute . Wema Kajala wageuka mazombe. Jokate akimbia na kidume, Wolper mapaja wazi. Ajali mbaya ya gari na bodaboda

**October 17, 2013**

Diamond: Wema, Penny niacheni nitafute pesa, zaeni, mapenzi yenu wizi mtupu

Lulu sikio la kufa

Wanawake wapanda boda boda ndoa zao hatarini

2006 mwaka uliozalisha warembo wazinzi

**October 26, 2013**

Harufu ya damu: Wema, Masogange vitani, chanzo ni mwanaume anayempa jeuri ya pesa mjini. Sasa ataka penzi la Masogange. Lulu ahusishwa.

**KIU**

**April 23, 2013**

Bob Junior hakamatiki kwa totoz

Mainda aikimbia nyumba

**August 12, 2013**

Mr. Blue: nimepiga mademu watatu kwa wakati mmoja kati yao yupo aliyenizalia

**August 16, 2013**

Timbulo awapiga chini Wema, Huddah

Baada ya kumwaga chozi .....Mboni apatiwa dawa ya mume

**August 23, 2013**

Baby Madaha amwaga mauno

Timbulo awanasa Wema, Huddah

Uwoya anasa pabaya

Hatari! Aliyemjeruhi Aunt Ezekiel atimkia Dubai. Asindikizwa na bwana wanayemgombea

Baby Madaha shoo za matusi zamponza. Aandaliwa kikao kizito

**August 29, 2013**

Rose Ndauka hafai. Anaswa akiingia gesti na baibui mwezi wa Ramadhani. Dogo aliyekuwa naye anafanana na Diamond. Kilichofanyika gest anajua yeye na mungu wake

Kisa cha Barnaba kummwaga Shilole. Siri nje

**October 07, 2013**

Nakaaya aunadi ujauzito wake

**October 14, 2013**

Linex aangukia Arusha! Afungiwa hotelini baada ya kushindwa kulipa chumba

Adhabu ya penzi. Demu amuadhibu hadharani mpenzi wake kwa kumuhisi amemsaliti

## **RISASI**

**August 21, 2013**

Bi kizee azua kizaazaa

Miss aliyepiga za utupu ala kipondo

Wastara hataolewa Bongo tena

**August 24, 2013**

Aibu ya uzinzi! Mume afumaniwa na mkewe akibanjuka na rafiki yake!

Aliyefumaniwa ana mke, aitwa aone aibu ya mumewe

Khadija Mnoga ajidai kutembea na kondom

Midume sasa yajitokeza kutaka kumuoa Ray C. Ni baada ya kupona, wamwagia ahadi kibao

**September 4, 2013**

Mungu wangu! Mke anayenyonyesha mtoto wa miezi 2 afumaniwa gesti usiku,

Akutwa na kichanga chake kitandani. Mume aangua kilio

Mpasuo wa Wolper watibua hali ya hewa

Millian kupigwa ndoa ya pili

Mke: Huwa namnyima Cheka unyumba

Penny akiri Diamond ni sukari ya warembo

**October 9, 2013**

Batuli na hofu ya kansa

Wema, Aunt heshima yenu iko wapi?

Mwanadashosti wa Simba adatishwa na malovee ya njemba wa Yanga

**October 26, 2013**

Noora aibuka na mwanaume mwingine

Dada apigwa mimba akisaka pesa ya chakula

**October 12, 2013**

Snura: Sikati mauno niibe wanaume

Wastara: Kuolewa ni lazima

Mapenza yampoteza Skyna

Jack Dustan azurura nusu utupu Dubai

Binti miaka 16 aolewa. Asimulia raha ya ndoa. Awashangaa polisi, waandishi

kumtolea macho

## APPENDIX II: DATA FROM POSTERS



Source: Field Survey 2013



Source: Field Survey 2013



Source: Field Survey 2013



Source: Field Survey, 2013

### **APPENDIX III: INTERVIEW QUESTIONS FOR EDITORS**

#### **QUESTIONS:**

1. What are the linguistic techniques you use to present a story in your newspaper?
  
2. a) Which sex (male or female) is written frequently?  
  
b) Why?
  
3. Why in most cases you use language that features women negatively compared to men?
  
4. a) In your views, how do consumers or the society at large receive the language you use?  
  
b) Why?

## **APPENDIX IV: INTERVIEW QUESTIONS FOR CONSUMERS**

### **QUESTIONS:**

- 1 a). Are you satisfied with how language is used in gutter newspapers?  
  
b). Why?
  
2. Through the language used in gutter press, which sex is frequently written negatively?
  
3. Why do you think that sex is written negatively?
  
4. a) Considering such use of language, how far are you convinced to read or buy gutter newspapers?  
  
b) Why?