

KENYATTA UNIVERSITY

SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

DEPARTMENT OF LITERATURE, LINGUISTICS AND FOREIGN LANGUAGES

**COMPARATIVE ASSESSMENT OF GENDER REFERENCES IN THE GÌKÙYÙ
LANGUAGE: A STUDY OF SELECTED VERNACULAR GÌKÙYÙ RADIO STATIONS**

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DECLARATION

This research project is my original work and has not been presented in any other university/institution for consideration of any certification. This research project has been complemented by referenced sources duly acknowledged. Where text, data (including spoken words), graphics, pictures or tables have been borrowed from other sources, including the internet, these are specifically acknowledged and references cited using the current APA referencing format in accordance with anti-plagiarism regulations.

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DEDICATION

This work is dedicated to Joseph Mburu and our three sons, Shane, and Lemuel, and Ethan for the overwhelming support and immense love throughout the entire research process. Thank you mum and dad for your overwhelming support and guidance. I pray that the Almighty Lord bless you and increase in you as you continue with the good work.

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ABSTRACT

Gender-based discrimination within the African traditional cultures has taken many forms. One of the relatively ill-addressed forms of gender-based discrimination in Kenya relates to the language and names used in reference to different genders. Language and its contribution towards the perpetuation of gender-based discrimination has been explored from a general perspective. This research sought to find out whether there is a consistent reduction in the use of derogatory terms against the female gender. This investigation utilised the Social Semiotic Theory and the Feminist Standpoint Theory to analyse the results. In addition, this investigation employed the Historical Research Design to investigate the historical aspect of derogatory names accorded to women. The *Gikũyũ* radio stations include Inooro F.M., Kameme F.M., and Coro F.M. Since the radio stations used for data collection have a good reception in most parts of the country, there was no need to select a specific region where the recruited listener taped the data. The objectives of this research were as follows: to identify historical (pre-1980) references used to refer to women within the *Gikũyũ* community, to identify the current (post-2000) derogatory references used to refer to women within the *Gikũyũ* community, and to compare the historical (pre-1980) and current (post-2000) references accorded to women and their implications therein. Although there are several applicable theories, their associated weaknesses have led to only two models to be applicable, they included the Feminist Standpoint Theory, and the Social Semiotic Theories were used in this research. The analysis included the comparison of derogatory names given to women in the history of the *Gikũyũ* tribe with the ones used in today's *Gikũyũ* society while comparing the names accorded to men within the same timeframe. Data presentation was mostly a comparative analysis of historical and current names. Results indicate that no significant change has occurred. Part of the reason for these results is because women accept and use these derogatory references on one another. Besides, many prefer to be regarded with names such as *sweetie* (sweet), *gacungwa* (orange), and *minji minji* (peas). Thus, changing the community culture will take much longer as long as these derogatory references continue to be the standard norm.

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OPERATIONAL DEFINITION OF TERMS

- Culture:** The difference in social settings based on language and regional diversity
- Gender:** The socially constructed characteristics of women and men – such as norms, roles, and relationships of and between groups of women and men
- Discrimination:** The perception, utterances, and acts that are inclined towards isolating one gender from the other
- Gender-based discrimination:** Discrimination that is directed to a specific gender, especially the female gender by the male gender and the community as a whole
- Patriarchy:** This is a social system whereby the general community holds the belief that men are superior, and thus major decision-making power while their female counterparts are accorded secondary roles and perceived as equal to children that need guidance from men
- Power:** A position held by an individual within a community. In addition, it is the ability for a few individuals to impose authority and/ or influence on the general population
- Female Gender:** The perception accorded to women by the general community
- Male Gender:** The perception accorded to men by the general community
- Language of Gender:** An utterance that specifically targets a particular gender

Language Discrimination: Utterances that specifically demean the opposite gender, especially men using a language that discriminates against women

Derogatory Names: These are demeaning, belittling, and negative names used to refer to the opposite gender

Equality: The ability to view each other (male or females) to be worthy of equal treatment

Equity: Being perceived as equals in privileges and rights

Word: Terminology referring to a person indirectly, which relates to a simile

Phrases and Sentences: Combination of names, words, and other adjoining terms

F.M.: These are radio stations

Names: Refer to single or compound words used to refer to a specific gender

Idiomatic Expressions: Refer to a combination of words whose regular meaning is altered to yield a different meaning

Euphemistic Expressions: Refer to coded expressions used to replace potentially vulgar words whose utterance may be embarrassing

CHAPTER ONE

1.0 Introduction

This section starts by providing a background to the study, followed by the statement of the problem that elucidates the central problem that has informed this study. A set of objectives were then developed to the study. These objectives were then used to develop the research questions and the assumptions made by the study. Also, a rationale is provided followed by the scope and a set of limitations to the study.

1.1 Background to the Study

Language plays a crucial role in any community. It makes it possible for a community to share ideas, transmit messages, and interact with one another in a coherent manner. Although language is used to create coherence within a given community, it can also be used to serve other divergent purposes. Kinoti asserts, “The choice of words and the interpretation accorded to them influences the functions that language serves in a society” (2012, p. 1). Language tends to play a critical role in shaping the world we live in today (Kinoti, 2012). Some individuals or groups have also used language as an instrument of control, demeaning, and dominance over the rest (Mackin, 1978; Kjelimer, 1987). Consequently, language has become the best tool in perpetuating gender-based discrimination. The term *gender* is defined as a set of behaviour and qualities that are anticipated from a male or a female by the society that is founded on roles, power relations, responsibilities, and conditional entitlements (Halliday, 1973; Coates, 1986). Men, boys, women, and girls have different sets of entitlements that are accorded by the society, thereby propagating gender-based discrimination.

Gender discrimination in the African context has been a deep-rooted problem, and women have traditionally been perceived as second to their male counterparts (Mbiti, 1969; Poynton, 1989). This notion has been propagated over generations, making it an entrenched element in the African community. Different communities have developed different ways of degrading the female gender (Coates, 1986). For instance, some duties have been classified as belonging to specific gender depending on the community in question. Besides, some forms of gender discrimination are common within the African communities and especially within communities in Kenya (Mbiti, 1969).

Gender inequality is not restricted to Kenya or Africa, but is a global problem. In the year 2000, the Labour Force Participation (LFP) level among men stood at 77.1 % for workers aged between 15 and 64 years (Klasen & Minasyan, 2017). In contrast, the LFP among women was 60.1 % that represents a 17 % gender participation gap. Despite vehement campaigns to enforce gender equality; it was apparent that men still had a higher LFP of 77.9 %, despite the 2007/2008 global financial crisis (Klasen & Minasyan, 2017). The female counterparts had an LFP of 63.7 %, implying a 14.2 % GPG. By the year 2013, the gender equality gap was still high at 12 %, with women having an LFP of 66.1 % against that of their male counterpart that stood at 78.1 % (Klasen & Minasyan, 2017). Although the GPG is on the decline, men still hold a higher stake than women do.

Language discrimination is one of the most prominent aspects that transcend the ethnic divide in gender discrimination (Poynton, 1989). The terms that have been used to refer to women have been discriminatory. A woman who has offended an individual or the society is likely to be referred to using a derogatory term as opposed to a male counterpart. The woman in such a case is likely to receive a backlash from both the male and female community members. During the

former President Moi's regime, women were addressed using derogatory language such as abusive and sexually suggestive messages, especially in the political arena. The President himself asserted on several occasions that it is the duty of an African woman to follow and obey a man's directive, insinuating that women were meant to be men's subjects (Achieng', 2001). The idea was to ensure that women do not question men's belittling utterances, but rather accept them gladly. When the Late Prof. Wangari Maathai sought to reclaim Karura forest from land grabbers, she was harassed and beaten because she decided to go against influential men in the country (Maathai, 2006). The problem of women discrimination using derogatory language has been on the political scene since time immemorial and language has played a significant role towards classifying women as second to men with some communities equating women to children (Kabetũ, 1966; Lambert, 1956; Bii, 2013; Brownsell & Gatabaki, 2013; Allison, 2013). In 2001 during the celebrations of International Women's Day, the then Kenyan President Moi stated, "Women should have gone very far but because of their little minds, they have not made much progress" (Achieng', 2001). This statement in itself belittles women and paints them as being of *little mind*.

History of Derogatory Language Usage Among the Agĩkũyũ

The researcher is interested in this area to find out whether language usage between pre-1980 and post-2000 within the *Gĩkũyũ* community regarding the use of derogatory terms against women is changing and leading to equity or otherwise. The primary interest was to find out to what extent this change has gone and what impact such a change would have in propagating gender equality. The *Gĩkũyũ* community has a significant audience with the millions listening to popular vernacular radio stations for the community namely, Coro FM, Inooro FM, and Kameme FM that have a significant national coverage. These vernacular radio stations offer a rich

platform for research since they are constantly broadcasting in *Gĩkũyũ*. The *Gĩkũyũ* community has five (5) major dialects as per the ethnologic classification. This classification includes *Southern Gĩkũyũ*, *Northern Gĩkũyũ*, *Ndia*, *Mathira*, and *Gichugu* (Thompson, 2016).

Many institutions like the Federation of Women Lawyers (FIDA) and others have made huge strides towards addressing gender-based equality (Commins, 2010). More precisely, these federations have been mainly concerned with addressing gender-based discrimination coupled with gender-based violence that is more inclined towards the female gender than the male one (Commins, 2010). Although women are termed as the more vulnerable gender, very few authors seek the identification of the root causes of gender violence. Gender-based discrimination is interpreted in light of physical and evidential psychological torture (Nzomo, 2014; Commins, 2010). The number of women in Kenya is higher than that of men, yet they are the more discriminated against group of the two (Brownsell & Gatabaki, 2013). Women are not only discriminated against through verbal abuse by the male gender, but also among themselves because they use the same terminologies when referring to each other. Women make vicious statements against one another.

The *Gĩkũyũ* community refer to themselves as *Gĩkũyũ* or *Nyũmba ya Mũmbi* (Hobley, 1922; Bindloss, Parkinson, & Fletcher, 2003). The name *Gĩkũyũ* comes from the word *mũkũyũ*, which means a sycamore tree (Kabetũ, 1966). Thus, *Gĩkũyũ* means a large sycamore tree that is an analogous representation of a large community (Ogot, 1974). The first man and woman to speak the *Gĩkũyũ* language were *Gĩkũyũ* and *Mũmbi* who were then blessed with 10 daughters, but only nine of these children are used in the community (Catri, Tofanelli, Garagnani, Bini, Fosella, et al., 2009; Berman, 1991). These daughters' names include *Wanjirũ*, *Waceera/ Wanjeeri*, *Wanjikũ*, *Wambũi*, *Nyambura/ Wambura*, *Wangarĩ*, *Waithĩra/ Wangeci*, *Wangũi*, *Wamũyũ/*

Warigia, and *Wairimũ/ Gathigia* (Wanjau, 1967; Muriuki, 1974; GeeNeM, 2016). It is argued that *Wamũyũ/ Warigia* never got married and thus no lineage is recorded for them (Muriuki, 1974; GeeNeM, 2016).

The linguistic classification of *Gĩkũyũ* is a highland Bantu tribe together with Embu, Mbeere, Kamba, Meru of Mount Kenya (Ogot 1980; Kariuki, 2013; Macharia, 2011). However, *Gĩkũyũ* is subdivided into three main divisions. The first division of *Gĩkũyũ* is the Gaki, which describe *Gĩkũyũ* from Nyeri, which extends to Nyandarua region (Kariuki, 2013). The second division of *Gĩkũyũ* is Metumi, who are *Gĩkũyũs* from Muranga region (Kariuki, 2013). The third division of *Gĩkũyũ* is Kabete or Kiambu that defines *Gĩkũyũ* from Kiambu region (Kariuki, 2013). It is sometimes assumed that the Mount Kenya people and the Kamba of Eastern region are also *Gĩkũyũ* because their languages are mutually intelligible. Although *Gĩkũyũ* is divided into these three regions, it is notable that over the years, they have dispersed to other parts of the country. The *Gĩkũyũ* are characteristically a business-oriented community that makes venturing out quite easy.

The *Gĩkũyũ* tribe is particularly fascinating for their dominance in the political scene, tenacity in conducting businesses throughout the country and beyond, and their ability to change the course of events that they put their mind to (Bindloss, Parkinson, & Fletcher, 2003; Berman, 1991; Kimani, 2011).

1.2 Statement of the Problem

The *Gĩkũyũ* have in the past used a wide range of terminologies to elevate the dominance of men over women. For instance, a man who has more than one wife or sexual partner was referred to as *njamba* (champion/ warrior/ male rooster). His polygamous actions would receive praise with

statements like *gūtirĩ njamba ya mwera ũmwe* (no rooster serves one hen). In contrast, a woman who slept with more than one man would be called *njangiri, maraya, mutana* (prostitute), which is a disparaging reference. The penetration of vernacular radio stations influences the language of gender due to massive listenership. For instance, Ndungo (1998) explores the use of Swahili and *Gĩkũyũ* proverbs as a means to propagate gender-based discrimination. She explicitly explores proverbs, which leaves the use of common names and phrases out of the investigation. Ndungo goes ahead to explore how women are painted as economic assets, stubborn, dangerous, destroyers among other vile images within the *Gĩkũyũ* community. Despite such a rich set of vernacular radio stations, no researcher has actually sought to understand how the reference to women has been changing over the years as evidenced in these radio stations. An in-depth analysis has failed to show any research on possible changing trends in the use of derogatory names and phrases among the *Gĩkũyũ* community. More significantly, the comparative statistics of names and phrases used for the pre-1980 generation show a consistent use of demeaning names, but little effort has been put on the contribution of vernacular radio stations towards gender discrimination. Investigations that have been done have focused mainly on the identification of gender-based violence and language while failing to delineate between gender-based violence and gender-based discrimination. This investigation premises that gender-based discrimination is a precursor to gender-based violence and thus it needs to be investigated independently of gender-based violence.

1.3 Objectives

The objectives of this research were to:

1. Identify the historical (pre-1980) and current (post-2000) reference accorded to women within the *Gikūyū* community.
2. Compare historical (pre-1980) and current (post-2000) references accorded to women and their implications therein.
3. Exploring the implications of gender-based reference in thwarting gender-based violence.

1.4 Research Questions

The following research questions were used to guide this research.

1. What is the historical (pre-1890) and current (post-2000) references accorded to women within the *Gikūyū* community?
2. What are differences in the historical (pre-1980) and current (post-2000) references accorded to women and what are the implications?
3. What are the implications of gender-based reference in thwarting gender-based violence?

1.5 Research Assumptions

This research makes the following assumptions.

- 1) It is assumed that there are many historical (pre-1980) and current (post-2000) derogatory references accorded to women within the *Gikūyū* community.
- 2) It is assumed that there are no differences in the historical (pre-1980) and current (post-2000) references accorded to women.

- 3) It is assumed that there are several significant implications of gender-based reference in thwarting gender-based violence.

1.6 Justification/ Rationale of the Study

This work may be helpful to academicians because it provides a rich scope of primary investigation into the *Gikũyũ* community. This work could provide insights into the use of derogatory terms against women and influence change in that trend. The data collected could be used to inform meta-analytical studies and comparative studies in the future within the *Agikũyũ* community and beyond. Gender equality activists could benefit from this research because they have an academic point of reference when defending their agenda on the need to promote gender equality. Thirdly, women, in general, may benefit from this investigation because they can fight for equality and reject demeaning words, names, and phrases from being used in the media. This work contributes to existing theoretical framework through the introduction of new data affirming the applicability of the two theories applied in the research.

1.7 Scope and Limitation

The *Gikũyũ* community is the largest community or ethnic group in Kenya numbering 6.8 million or 17 percent of the population as per the 2009 census data (National Bureau of Statistics, 2009). The selection of the *Gikũyũ* community was informed by the fact that the community has a nationwide presence since it is the largest tribe in the country. The *Gikũyũ* community can be found in all the counties in Kenya, but primarily in regions stretching from Nairobi to Nakuru and down to Laikipia (Gachara, 2012). According to Guthrie (1971), *Gikũyũ* people are customarily identified with lands that are surrounded by mountains in Central Kenya that are referred to as *Kĩrĩnyaga* and the Aberdare ranges. Quite interesting is the in-house

discussions in radio stations that compel callers to share their views openly. The views and reference made to the male and female genders play a crucial role in the research. The variations in the names, especially pronunciations play a lesser role in this research. This research is limited to derogatory names and phrases given to women in the *Gikūyū* community. These phrases were interpreted using the Social Semiotic Theory and the Feminist Standpoint Theories to find out the relationship between historical (pre-1980) and current (post-2000) trends in demeaning women within the *Gikūyū* community.

This research was limited to three radio stations; namely, *Coro FM*, *Kameme FM*, and *Inooro FM*. The program schedule of these *Gikūyū* radio stations makes it possible to find names and phrases that are demeaning to women because of the diversity in discussions touching on different topics. The study was limited to names, words, and phrases used to refer to women in general. It is apparent that even men receive derogatory references, but this investigation did not delve into that line of inquiry. The reason for concentrating on women is to find out whether women empowerment is playing a role towards changing the negative references used against women by the general population. The sample of this research was different radio programmes that engage members of the public through discussion on various topics. The selection of the programmes was non-probability sampling to ensure that they are a reliable representation of the population.

CHAPTER TWO

2.0 Literature Review and Theoretical Framework

Literature review provides already researched, published, or yet to be published information regarding a particular topic of interest. This literature research starts by reviewing literature from outside Kenya followed by data published in the country. The research then extends to cover the theoretical foundation guiding the research.

2.1 Introduction to Literature Review

The reference accorded to men varies significantly from those of women. Historically, men have sought to assert their leadership positions. Primarily, men have always tried to show that they possess more power and control over their female counterparts. The ugly truth is that cultures across the world have often used demeaning terms against the female gender. This section starts by reviewing literature from outside Kenya that relates to the use of derogatory languages against the female gender.

2.2 Review of Related Literature

2.2.1 Literature from Outside Kenya

The use of demeaning and belittling words and phrases against different genders has been in existence in many countries. In Spain and Italy, for instance, the term *abortois* is used as a derogatory term that means a very ugly person (Mahler, 2000). The English word abortion is derived from the Spanish term *aborto* meaning terminate or bring to an end, which may explain the stigma associated with the termination of a pregnancy. The term *changais* used in Latin America as a derogatory reference to a woman and it means a prostitute while the male alternative of that name is *chapero* that receives praise, which also means a male prostitute

(Mahler, 2000). Thus, both men and women have derogatory terms referring to their behaviour, yet those of men appear to receive praise while women receive a negative perception.

But perhaps the most notable names and phrases that are extremely gender-based derogatory terms can be found in the English language. Both men and women have gendered insults and phrases that are used to demean each gender. Within the male domain, a term like a *wanker* is used against a man to mean one who masturbates. Another term like *tearoom queen* is used to gay males that are primarily accustomed to having copulation with other men in public restrooms (Spears, 2001). Other derogatory sexual-oriented phrases against men include *queen*, *queer*, *shirtlifter*, *sperm burper*, *pansy*, *gay*, *fairy*, *faggy*, *fag*, *faggot*, *brownie*, and *angel* to mention but a few (Spears, 2001, n.p.). Other demeaning words and phrases used to refer to men include *dick*, *cock*, *creep*, *douchebag*, *dickhead*, *motherfucker*, *wimp*, and *jerk* (Spears, 2001; Sanghani, 2016). The trend in the use of derogatory terms among men and women reinforces the need to study the scope of the problem within a local context, and thus the study in the *Gikūyū* community.

Nevertheless, the words and phrases that are used to degrade, demean and belittle women appear to take centre stage when weighed against other terminologies (Bates, 2012). He went ahead to assert that women were tired of being referred to as *sluts*, *damaged goods*, or *spinsters* because these labels are sexist in nature. Some of these terms are used to demote women. For instance, terms like *cunt*, *bitch*, *whore*, *slut*, *twat*, *redhead*, *brunette*, *sexy tits*, *milf*, *gold digger*, *booty call*, *camel toe*, and *hormonal* are used in a demeaning sense because they reduce the essence of a woman to imply an object of sexual pleasure or as good as a sexual organ (Bates, 2012, n.p.). He goes ahead to note that some references used on women are aimed at informalising the woman. A good example is in phrases like *the mother of three* when used in a professional context to refer to a woman in a position of authority (Bates, 2012). Such a reference is aimed at redirecting

attention from the professional element inherent to the woman. The female in question may be a CFO or the CEO of a company, but integrating the phrase, " *Mother of ...* " redirects the attention of the audience from the professional reference to a non-professional aspect of the lady (Bates, 2012).

Other demeaning terms and phrases are aimed at reinforcing stereotypical references. It is quite common to hear phrases like, *female judge*, *woman cop*, and *female officer*, which are all sexist stereotypical references (Sanghani, 2016). In contrast, very rarely were these professional disciplines have phrases that include words like a *male doctor* or *man cop*. Moreover, some of the references given to women are infantilising in nature. Words like a *doll*, *sweetie*, *chick*, and *baby* are designed to belittle women by equating them to small items used for play by children or making them equal to children (Sanghani, 2016).

The use of derogatory language against the female gender is not restricted to Kenya. Evidence shows that over generations, women have been second while men have almost always been the leaders. Therefore, this research has grounds to build upon as it investigates possible decline in the use of derogatory language among the *Agĩkũyũ* community.

2.2.2 Literature from Kenya

Gĩkũyũ is the largest ethnic group in Kenya that is a descendant of the larger Bantu Community and they speak the *Gĩkũyũ* language (Muaka, 2011; Posner, 2004; Webb and Kembo-Sure, 2000; Heine and Möhlig, 1980; Downing, 2004; Githiora, 2002). Bantu communities make up two-thirds of the entire national languages, but occupy only a third of the nation's land mass (Finke, 2003). Bantus are believed to have originated from Western parts of Cameroon. Bantus

developed an agricultural lifestyle early and as the population increased, the available fertile land in Cameroon became constricted and impossible to fulfil the needs of the growing population.

Consequently, some of the Bantus started moving east and southwards in search of fertile lands that are well watered to support their agricultural activities. The migration of the Bantu was neither instantaneous nor planned, but rather it took between 200 and 1000 years to make it possible. Along the way, the Bantu assimilated other cultures although in very rare cases they conquered others. This assimilation of different cultures led to the formation of diverse Bantu languages. Currently, over five hundred Bantu-related languages are spread across the face of Africa. Kenyan Bantus are believed to have possibly entered the country either from the west through Zaire (now the Democratic Republic of Congo) and possibly from the South through Tanzania and Mozambique (Finke, 2003). Irrespective of the route they took, the Kenyan Bantu were then divided into three groups. The first group lives near the coastal plains that include the Pokomo, Makonde, Taita, Taveta, and the nine tribes of the Mijikenda (Finke, 2003). The second category of Bantu is those living to the north of Lake Victoria basin and in the far west of the country, which includes the Kuria, Gusii, and the various Luhya sections (Finke, 2003). The third category of Bantu lives in the central highlands region that is sometimes referred to as the Kikuyu-speaking peoples. Nonetheless, these central highlands Bantu live around Mount Kenya and the Nyandarua or Aberdare Ranges and they include the Embu, Kamba, Meru, Chuka, Mbeere, Kikuyu and their various dialects.

Ruto, Kameri-Mbote, and Muteshi-Strachan (2009) point out that men generally hold a negative perception of women irrespective of their age. Similarly, the female gender has been taught that they need to remain subservient to the male gender. Some regions like the Meru region despise the female gender and they cannot perform a similar function or sit together in some places

(Middleton & Kershaw, 1965). Such concepts when passed on from one generation to another without being challenged become internalized and the resultant outcome is a belief system that takes different forms. The largest majority of women do not fit this category of a perfect African woman and thus any other reference that is accorded to them does stick. This may explain the fame of the song, *Ino nĩ momo* (this is a big truck) that paints plump women as gluttons. The most absurd aspect of such negative reference is that many women are fond of the song and they do refer to fellow women using the same derogatory description.

Kohlman, et al. (2014) blames the media and its biased and gender-discriminatory remarks for the perpetuation of the problem in recent years. The image of a woman has been more of an object of pleasure rather than an equal community member. Advertisement agencies have focused their attention towards women where they are painted as objects of sexual desire set to captivate the female and male audience alike. This notion makes it easier for the derogatory words used to address women to hold more weight, especially words like *njangiri* (one that loiters aimlessly) or *kĩere kĩa njĩraini* (the lady that stands on the street ready to offer her body to a man willing to pay for her service) or *ciĩrũnde* (commercial sex worker). The media can also be blamed for creating a delusional picture of a perfect woman that has figure eight, well-kept hair that uses a specific product line, and keeps a specific association.

The relationship between women and men has been summed up as a power relationship or patriarchy (Ruto, Kamari-Mbote, & Muteshi-Strachan, 2009). Men are ordinarily perceived to have or possess more power than women. Enormous efforts have been made to reinforce this concept in multiple cultures in Kenya and beyond. Until recently in Kenya, the male gender has consistently received privileged treatment at the expense of their female counterparts because of a continued narrative that men are superior to women and thus the latter is a subject to the

former. Men in the *Gĩkũyũ* tribe have consistently used terminologies that reinforce the male gender as a stronger force while their female counterparts have often been referred to in derogatory terms. This research sought to show that there is a gradual change, yet consistent positive change in gender-based discriminatory language among the *Gĩkũyũ* people in Kenya.

The largest ethnic group, according to these estimates, is the *Gĩkũyũ*, which accounts for 17 % of the total population as per the last national census in 2009 (National Bureau of Statistics, 2009). According to Okoth and Ndaloh (2013) and Wandibba and co-authors (2012), the *Gĩkũyũ* community is part of the larger Bantu people, which is the single largest population in Kenya. The largest majority of Bantus are farmers (Okoth & Ndaloh, 2013; Wandibba et al., 2012; Muriuki, 1974; Bottingnole, 1984). The most prominent Bantu groups in Kenya include the *Gĩkũyũ*, the Luhya, the Kamba, the Meru, the Mijikenda, and the Kisii (Okoth & Ndaloh, 2013; Wandabba et al., 2012).

Language diversity is the single most important point of reference that is used to categorize individuals into various subsets. Language is perceived to be an important contributing factor towards the development of any given human culture (Cameron, 1990; Kinoti, 2012). Language has been found to encode a set of values and ideals, which are transferable from one generation to the next. Language according to Kinoti, “represents both the given place of women in a culture and the means of ensuring that this position is preserved” (2012, p. 8). This cultural positioning through the use of language may explain the manner in which parents treat their newborn babies based on their sex. Acquisition of community values by a child occurs as the child learns a language (Doughty et al., 1971). The wisdom inherent in a community is transferred to the child as s/he learns their language and the usage of words and phrases (Doughty et al., 1971). This implies that any word used to refer to either gender or the phrases

therein become engrained in the child's mind. Cameron asserts that language and culture are inseparable components.

Names tend to take a contextual meaning for them to gain the level of importance they garner within a given community (Achebe, 1966; Finnegan, 1970). The allusive context of names or words, and phrases give meaning to a situation of a specific and contextual reference. Kress and Hodge (1979) assert that language is essentially the practical consciousness of that particular society. According to Brummet (1994), language can be defined as the ultimate human motivation and reality and thus any word that is spoken within a community setting becomes the reality that is adopted. A consistent use of condemning words and phrases are taken to be the ultimate reality. The person to whom these words are spoken against tends to believe that s/he is as the contextual meaning of that word or phrase implies since even the community tends to hold the same as true.

From an English language point of view, many men have been given demeaning names like *bear, bugger, scumbag, pussy, wanker, dick, prick, asshole, shithead, cunt, bitch, ass, motherfucker, fuck, and butt fuck*, among many others (The Online Slang Dictionary, 2016). Thus, derogatory terms are used for both the male and the female gender. However, the implications differ greatly because women tend to suffer more demeaning utterances than men. In the *Gikũyũ* context, words like *ngui* (dogs), and *arũme ni nyamũ* (men are animals) are commonly used in a generalized manner.

The usage of language, especially words and phrases, among other non-literal forms of communication act as anchors to the social function of different genders. Chesaina (1997) notes that language played an important role in perpetuating gender-based segregation within the

Embu and Mbeere communities. An investigation of the Luo community by Miruka (2001) also found that proverbs were used as a means of commenting on gender behaviours. Proverbs have been used as a means of codifying information within the community as they commented on different topics, issues, and behaviours. Language has the ability to propagate gender-based discrimination and violence therein (Kinoti, 2012; Hymes, 1973). Reardon (1995) asserts that gender-based discrimination is propagated with the pretext of cultural preservation. Gender-based discrimination against girls is a worldwide phenomenon that cannot be ignored.

When a girl child was born within the *Gikũyũ* community, the women would give three ululations in celebration of the girl child and her mother (Kimani, 2011). However, when a boy child was born within the *Gikũyũ* community, the community would break into five ululations, which exhibited a difference in the treatment of the boy child and the girl child. This difference in the number of ululations evidenced the prominence of the boy child over the girl child.

Spender (1980) goes ahead to point out that men were responsible for making decrees to what should be perceived as reality thereby playing a crucial function in creating meaning. This implies that males created subjective meanings and ways to ensure that they remain dominant over their female counterparts.

Names and their inherent meanings are all the creation of human beings and they never existed prior to the existence of humans (Kinoti, 2012). The male gender has been responsible for shaping different cultures and is responsible for the development of cultural forces and imageries. Consequently, language has been used as a sexist tool to the extent that it relegates women to subordinate positions in the society (Kinoti, 2012). Within the Meru community, women's subordinate position has been entrenched in the names. Kinoti (2012) explores the

names adopted for referring to males and females within that community. Females take a diminutive naming system while their male counterparts take a superior naming approach. The diminutive morpheme “*ka*” and “*ga*” are used to refer to females while their male counterparts take the augmentative morpheme “*ki*”, “*m*” and “*gi*” (Kinoti, 2012, p. 12). For instance, the name *Mutwiri* is masculine while *Gatwiri* is the feminine version all of which means a person who is responsible for feeding animals. Similarly, the masculine name *Kirimi* complements the feminine name *Karimi*, which means a person who cultivates (Kinoti, 2012). This form of naming makes men view women as inferior and weaker of the two sexes thereby propagating gender-based discrimination against the inferior of the two. This study sought to establish the propagation of gender-based discrimination by focusing on derogatory terminologies used against the female gender.

Within the *Gĩkũyũ* community, names referring to women are demeaning and used as insults. For instance, when a man is referred to with the term “*nyũkwa*”, which is a term used to refer to *your mother*, it becomes an insult and demeaning. The opposite of that name is “*thoguo*”, which means *your father* and is used as a prestigious word. Similarly, a *Gĩkũyũ* community proverb like, “*Gũtirĩ njamba ya mwera ũmwe*”, which in literal translation means a conqueror/ hero cannot be reserved for one hen only. In this phrase, the man is referred to as a hero or a conqueror while the woman is a hen. This reference is demeaning to the women in its literal meaning while elevating men as objects of desire for their conquest. The deeper meaning of that proverb asserts that one woman cannot satisfy a man and thus any man that has more than one woman for a wife is a conqueror, while a woman who sleeps with more than one man is called *maraya* or *kĩere kĩa njĩrainĩ* (harlot or prostitute). The wife of a man that has more than one

woman to have sexual relations with is believed to be honourable and his wife ought to take pride in her husband's infidelities for he is a conqueror.

According to Gachara, "Children named after the relatives on the mother's side are derogatorily referred to as *ithũmba*, which means beggars" (2012, p. 34). The argument projected for this demeaning reference is that these children, "Have followed their daughter or sister to the in-laws to be fed, clothed and housed" (Gachara, 2012, p. 34). Within the *Gĩkũyũ* marriage custom, the language used to refer to women, and the bride, in particular, is one that has been demeaning. A phrase like *Nĩ wakwa matũ na hĩa* (she is mine ears and horns) is a metaphor that conceptualizes the lady as an animal that has long ears and horns (Gachara, 2012). When seeking permission for a girl's hand in marriage, the phrase *kũhoya ũcũrũ* (ask/ borrow porridge) is used with the lady being associated or conceptualized as porridge. Porridge, in this case, conceptualizes women as food. In a scenario in which a woman gets married without the due process, the man comes and reports that he has stolen a goat with the phrase, *kũiya mbũri*, which also means to elope (Gachara, 2012; Gachara & Ngigĩ, In Press). The number of goats signified a person's worth because a goat is treated as both sacred and prestigious within the community. A man was worth 100 goats while a woman was worth 30 goats. There were exceptions where a brown, well-endowed woman would be worth up to 90 goats. Gathigia notes that the *Gĩkũyũ* language uses metaphors that objectify subjects by referring to female reproductive system. For instance, the phrase "*wendo nĩ nyondo* (love is breasts)" makes love to be a tangible reference to the female mammary gland (Gathigia, 2014, p. 80). Another phrase used to refer to women is *kũria mũndũ*, which by interpretation means having sex with a woman.

This investigation shows a consistent use of demeaning, belittling, sexist stereotyping, and infantilising the female gender. Literature review shows that demeaning comments and

connotations allude to a consistent suppression of the female gender. In particular, it would seem that the male gender perceives itself as a superior faction, thereby adorning itself with all the publicity available. The sexist stereotyping is designed in such a way that it elevates the male gender as compared to their female counterparts. Men enjoy an elevated level of prestige that their female counterparts lack. For instance, equating men with 100 goats and women with only 30 goats illustrates that women are 30 percent the worth of a man. Essentially, such a sexist approach depicts a consistent trend that elevates the female gender. Currently, terminologies like *kĩhiki understanding*, *babie*, *gĩtheremedede* and *gacungwa* are frequently used to refer to the female gender. This information was used to compare this investigation's historical (pre-1980) and current (post-2000) references in the context of the *Gĩkũyũ* community. Primarily, this literature was used as a framework to determine potential changes in names and phrases used to refer to women within the *Gĩkũyũ* community, in order to find out whether these names have changed or otherwise.

This literature shows the propensity of the use of demeaning terminologies against the female gender. In particular, Kenya as a whole has classified women as second while men remain dominant. It was, therefore, vital that an investigation on possible changes in the use of derogatory terminologies be undertaken to find out whether there are recognizable changes.

2.3 Theoretical Framework

2.3.1 Background

Several research theories are available to help in scholarly research. The purpose of these theories is to provide a dependable and verifiable framework for consistency in the research activity. The challenge is that not all theories that can be applied in the target research.

Nonetheless, the nature of this research implies that not all these theories can be applied in the research because they cannot help meet the intended purpose. Below are several such theories that cannot be used here and the rationale for not applying them accordingly.

2.3.2 Non-Applicable Theories

2.3.2.1 Language Expectancy Theory

The Language Expectancy Theory, proposed by Burgoon, is essentially a formalized model that focuses on three important factors including attitude, message strategies, and behaviour change (Buller, Burgoon, Hall, Levine, Taylor, Beach, et al., 2000; Burgoon & Burgoon, 2001). Primarily, the theory captures the enduring patterns of future communication behaviour based on a society's cultural and psychological norms. The Language Expectancy Theory looks at societal forces influencing language, but also enables the identification of non-normative application. For instance, the theory looks at how linguistics, syntactic and semantic expectations differ in the interpretive expressions. Such a focus becomes problematic since the main focus inherent in this study semantic and syntactic variable. The model cannot adequately help explain the difference between words and phrases, especially their syntactic and semantic expressiveness that are the core of this investigation. More importantly, this model alludes to the use of aggressive verbal languages that are designed to inflict fear because they are combatant in nature. In contrast, this investigation goes beyond the rudimentary combatant nature of the theory to capture the expressive and deductive interpretation of words, expressions, sentences. Therefore, the theory is inapplicable in this investigation.

2.3.2.2 Psycho-Linguistic Theory

The Psycho-Linguistic Theory as proposed by Noam Chomsky, cannot be applied here. In particular, this theory centres around Cognitive Linguistics (Dillard & Pfau, 2002). The focal

point of this model is to try and rationalize the use of language and various intonations, and how these intonations work together to yield a specific meaning. Primarily, the model aims at applying reasoning to linguistics by understanding languages in general and then trying to interpret all other facets in relation to the generalized framework. Here, reasoning has a pivotal role because issues are subjected to rational analysis. The problem with this theory is that it fails to conceptualize the pragmatism inherent in individual languages. In particular, each language is different in its intonation, meaning, and interpretation. Trying to generalize the language becomes harder in this research because the nature of the investigation is socially inclined as opposed to linguistic. The design of this project is such that it adopts a pragmatic and interpretive approach rather than a rational one. Hence, this model cannot adequately meet the nature of this design. So, it could not be applied in this research.

2.3.2.3 Coordinated Management of Meaning

The third model that cannot be applied in this project is the Coordinated Management of Meaning as proposed by Barnett Pearce. In part, this model appears applicable to the extent that it seeks to derive meaning inherent in social interactions. However, the interpretation is affected by a complex interpersonal system in that a person's linguistic construct is influenced by the social realities. In a way, the model seems applicable to the current research, but fails to address some fundamental concerns that the research aims to address. For instance, the model is a rule-based because the previously mentioned rules influence one's action. However, there are no societal rules that are applicable in the research. More importantly, the research does not try to correlate societal norms with linguistic application in this study. On the contrary, this research looks at how words and phrases are used to achieve different meanings. The weakness of this

theory is that it is stringent in its application and thus ill-equipped to handle the scope of this project. Thus, the theory could not be applied in the research.

2.4.2 Applicable Theories

Two linguistic theories are applicable to this investigation. The first theory is the Social Semiotic Theory while the second theory is the Feminist Standpoint Theory. Each of these theories is founded on the concept of definition and analysis of the pragmatic meaning of words and phrases. The focus of these theories is the context in which these words and phrases are made.

2.4.2.1 The Social Semiotic Theory

The core of the Social Semiotic Theory, by Ferdinand de Saussure, is the use of language as a means of providing deeper meaning to a name, word, and phrase (Van Leeuwen, 2016). Van Leeuwen asserts that the Social Semiotic Theory is strongly associated with the concept of reality, experience, and interaction in language utilization as a faction of social use of language. Proverbs use a part of the language in daily interactions and are applied to qualify a user's position on a given subject. Van Leeuwen (2016) defines semiotics as the study of meaning and sign systems. Social cultures richly apply diverse systems of semiotic systems to draw diverse interpretations to specific concepts. Knowledge is transmitted down the culture line due to improved social relationships. Words exchanged during knowledge transmission create a contextual meaning and are interpreted within a specific goal. Words have the ability to influence people when used in a given context (Van Leeuwen, 2016). Kinoti adds to this notion stating, "A text is a product of its environment, a product of the continuous process of choices in meaning" (2012, p. 22). The Social Semiotic Model contains three contextual features: The field tries to interpret what is happening, the tenor tries to interpret the participating party, and the

mode seeks to interpret the part or role that language is playing in the context (Kinoti, 2012; Clarke, 2001). This theory was applied in this research to provide a deeper interpretation of words, phrases, and names given to women within the *Gikūyū* community. The theory generated a contextual meaning of a word or a phrase used during a discussion in regular radio programming.

2.4.2.2 Feminist Standpoint Theory

The Feminist Standpoint Theory is an interesting theory that is founded on three important principles as proposed by Dorothy Smith, Donna Haraway, Alison Wylie, Patricia Hill Collins, and Nancy Hartsock, among others (Bowell, 2015; Kenney & Kinsella, 1997). First, the Feminist Standpoint Theory asserts that knowledge is socially situated, which implies that every aspect that is bound to yield knowledge is founded within the social context (Bowell, 2015). Secondly, the Feminist Standpoint Theory asserts, “Marginalized groups are socially situated in ways that make it more possible for them to be aware of things and ask questions than it is for the non-marginalized” (Hartsock, 2004, p. 51). Thirdly, the theory asserts that research work emphasizing on power relations needs to employ its primary focus on the lives of the marginalized (Bowell, 2015). Harding adds to this knowledge proclaiming, “Starting off research from women’s lives generates less partial and distorted accounts not only of women’s lives but also of men’s lives and of the whole social order” (1993, p. 56).

This theory was applied to compare the use of derogatory terms against women and the particular response in negation or acceptance of these references. Of particular interest in applying this model was the women’s response to the use of a demeaning term during regular

radio programmes. The investigation sought to find out whether men and women oppose or condemn such demeaning references or they gladly play along with the references.

2.5 Conclusion

The literature review captured past studies and their central focus as it relates to the current study. More significantly was the fact that the literature review showed gaps in the study within the *Agĩkũyũ* community, especially because the use of derogatory languages as a propagator for gender-based discrimination and violence among the *Gĩkũyũ* community has never been done in comparison with that of men. A number of potential theories were explored that included the Language Expectancy Theory, the Psycho-Linguistic Theory, and the Coordinated Management of Meaning Model that proved ineffective in adequately achieving the objectives of the research. Nevertheless, the Feminist Standpoint Theory and the Social Semiotic Theory were found adequate in addressing the set objectives.

CHAPTER THREE

3.0 Methodology

Research methodology encapsulate the research design, the target population, sample design, and data collection procedure. This chapter also tackles the research instruments and the pilot study used in formulating the final research. The chapter does capture validation of the instruments used, data analysis, and ethical considerations.

3.1 Research Design

The purpose of this study was to investigate the level of usage of words and references within a set of statements that refer to the female gender. The most appropriate research approach, in this case, would be descriptive with special emphasis on the comparison between historical (pre-1980) and current (post-2000) research data. First, participants in this investigation had an opportunity to exhibit their own categories of the meaning of words and terms used to refer to women in different radio stations that include Inooro F.M., Kameme F.M., and Coro F.M. The descriptive study allowed participants to scrutinize different programs in depth. The approach enabled participants to provide unique and individual case information. The analyst had an opportunity to make cross-case comparative analyses. In addition, the researcher was keen to look at the contextual and setting factors that relate to the use of language to refer to women in general within the analysis period.

Moreover, this research utilized historical research design. The purpose of a historical research design is to collect, verify, and ultimately synthesize evidence that is gathered from the past in order to establish facts that either defend or refute a given position. Historical research design emphasizes on secondary sources, although there are times when a variety of primary evidence

that include logs, diaries, reports, non-textual information, and official records suffice. Nonetheless, historical sources are only reliable when they are both valid and authentic. The validity and authenticity of the historical research was based on the information gathered from respected Gĩkũyũ elders because they have the necessary experience. Predominantly, the selected elders belonged to the Gĩkũyũ council of elders (*kĩama* or *mwaki*) as a pre-qualification condition for this research because this council offers cultural insights to its members. Comparison of historical and current use of derogatory names and phrases referring to women was undertaken.

3.2 Site of the Study

The research did not have a specific study location because the radio stations used for this study can be accessed and listened to from any location in the country. Besides, the selected radio stations have good network coverage and thus they can be accessed anywhere, even on the road.

3.3 Study Population

The study population comprised three radio stations. Only a handful of individuals were selected to listen to these programs since the study population was these radio stations. The selection of these individuals was purposive because they needed to have a command in spoken and written *Gĩkũyũ*. The researcher considered persons with some basic college education and a strong understanding of the target language who would offer support for this program. The reason for selecting these individuals was to ensure consistency and accountability while following research guidelines appropriately. For convenience purposes, the content of the radio programme was recorded for further listening. The data for this case included names, words, and phrases used to refer to women in ordinary discussions. The radio programs that were listened to included

Canjamũka, Kwigangara, Ũndũire Witũ in Kameme F.M., Rurumũka, Kuumĩria and Canũka in Coro F.M., Ũndũire witũ, and Maatha Ũgĩ in Inooro F.M.

3.4 Sampling Techniques and Sample Size

The sampling technique adopted for this research was non-probability sampling to ensure that only programs engaging members of the public in discussions and those of invited speakers are considered for this research. According to Creswell (2003), non-probability sampling provides the best results for the representation data that has a limitation in its focus. This investigation sampled the radio programs to listen to during this investigation. These programs were selected using non-probability sampling to ensure that only programs engaging members of the public in discussions and those of invited speakers were considered for this research. Additionally, historical data was collected through interview from two Gĩkũyũ elders who are the elderly members of the *Kĩama* and the data compared with recent trends.

3.5 Research Instruments

The research instrument to use for this investigation included a checklist and a questionnaire. The instruments that were used in this investigation included a radio, tape recorder, or a mobile phone with recording capability. Each program ran for at least one hour, including music and advertisement interruptions. The tape recorder captured the entire program while the listeners recruited for the research listened and transcribed the content. Transcription software became necessary, but was subject to the researcher's discretion on its application. A checklist was used to ensure that all the elements needed in the research are covered accordingly. The questionnaire was used to capture information from the target population, which are the community elders, while ensuring consistency in the information sought. The tape recorders captured conventional

use of derogatory terms during normal radio conversations between the listeners and the program hosts.

3.6 Pilot Study

A pilot study involving listening to three different conversations in *Inooro F.M.*, *Coro F.M.*, and *Kameme F.M.* was used as a pilot test. The kinds of conversations that were used in this case were call-in conversations where listeners call in and air their views in relation to diverse topics. Another kind of conversation included educational programs like *Ũndũire Witũ* that discusses the *Gĩkũyũ* culture. The researcher selected a friend that is well conversant with both spoken and written *Gĩkũyũ* language to help in the interpretation of some terms and to tabulate the results for further analysis. The pilot study helped modify the instruments to improve the measurement instrument.

3.7 Validity and Reliability

To validate this investigation, the researcher subjected herself to continuous reflection and self-scrutiny. Secondly, this investigation also solicited listenership of four participants to listen to the other programs and offer their views on the content under investigation (Creswell, 2003).

3.8 Data Collection

Data collection was through listening to radio programs from three radio stations. These radio stations were *Kameme F.M.*, *Coro F.M.* and *Inooro F.M.* For convenience in listening, the researcher recorded all the selected programs in the stations and sent the recorded programs in audio format to the participants to listen to and offer their views in relation to terms and phrases used to refer to women. The programs that were scheduled and listened to included *Canjamũka*,

Kwigangara, *Ūndũire Witũ* in *Kameme F.M.*, *Rurumũka*, *Kuumĩria* and *Canũka* in *Coro F.M.*, *Ūndũire witũ*, and *Maatha Ūgĩ* in *Inooro F.M.* Each program was recorded for a total of twenty minutes minus any advertisements that interjected fluid recording. Furthermore, music playing during these conversations did not form part of the recorded data to ensure consistency in the target information.

3.9 Data Analysis and Presentation

The collected data was analysed using Social-Semiotic approach to making deduction on potential changes in names and phrases used to refer to women. The collected data was transcribed, proofread, and coded based on different themes. The results were presented mostly in tabular forms that were designed to capture different names, phrases, and sentences captured in the fieldwork. Specifically, a thematic analysis was used to extract the necessary information from the transcription. Discussion utilized the identified themes as per the words and phrases emerging from the results.

3.10 Data Management and Ethical Considerations

The feedback from the three listeners was treated as confidential, was never disclosed to anyone else, and will be discarded upon completion of the research. Permission was obtained from the Department of Literature, Linguistics and Foreign Languages at Kenyatta University.

3.11 Conclusion

Research methodology provides a detailed breakdown of steps taken in the research. Specifically, the research explores the research design, population, pilot test, validation, and data management. The data analysis section highlights the tests and interpretation approach.

CHAPTER FOUR

4.0 Data Presentation and Analysis

Data presentation chapter involves using the identified tools to analyze the data. For ease of presentation, the raw data is presented in tables with an associated direct translation into English. The ensuing section after the table tries to interpret the information. Moreover, theories are applied to link the data with already established models.

4.1 Introduction

This chapter pays attention to data presentation, including the coding system used for enhanced data presentation. Primarily, section 4.1 focuses on the coding system that has four major categories, which include names, idiomatic expressions, euphemistic expressions, and other expressions. Section 4.2 discusses the results from a thematic perspective. Section 4.3 is a summary of the chapter. The data collected needed to was presented in such a way that it was decipherable. Preliminary investigation indicated that the use of derogatory terms used against women has been consistent. It would appear as if the society has already embraced the use of these terms despite vehement campaigns by organizations seeking gender equality.

4.2 Categorized Coded Data Presentation

The data collected were categorised into three major groups as shown in the table below.

4.2.1 Categorization of Results

Table 1: Categorization of Results

Category	Description
A	Names
B	Idiomatic Expressions
C	Euphemistic/ Inoffensive/ Neutral Expressions

4.3 Thematic Analysis of Names and Phrases

Gĩkũyũ language, like other African languages, contains names and phrases that can be applied in all life endeavours. The primary purpose of language is to communicate (Wandibba et al., 2012). The thematic titles addressed hereunder include *gender dominance and sexual satisfaction, helplessness and possession, destitution and independence, concealment, epitomising beauty with food and colour, unreliability, deceitfulness, and treachery, subservience/ superiority complex/ demeaning, violence, and deception* as modified from Kinoti (2012).

4.3.1 Gender Dominance and Sexual Satisfaction

Table 2: Gender Dominance and Sexual Satisfaction

Gender Dominance and Sexual Satisfaction		
Names	<i>Njamba</i>	Warrior (men)
	<i>Mũhiki</i>	One that gets married (women)
	<i>Gĩthuri</i>	Oversized old man
	<i>Mũthuri</i>	One who selects (men)

Phrases & Sentences	<i>Akorwo ndarakwenda auge ngũinũkie</i>	If [your owner] is no longer interested in you, I would like to take you to my house
	<i>Nĩarĩ icoka?</i>	Does he have muscles?
	<i>Tũ-orange nĩtũmũtururĩtie</i>	The oranges (light colored women) have confused him
	<i>Akĩona mũnyorokere andũ menyoroire nague ndũngĩtigithio</i>	saw the smooth curves [of the women in the bar] and they were irresistible
	<i>To gĩthukĩ ahandire</i>	He not only planted his tree (He also just fulfilled his sexual desire)
	<i>Na nĩkĩo ona Ngai onire nĩũru matongorie akĩona atue arũme meta ciongo cia mĩciĩ</i>	That is why God saw it unwise for women to lead and that is why he made men as the heads of the house
	<i>Wangarĩ wa Maathai augire mũndũ athiĩ handũ, akoreirima, agĩrĩrwo kũhanda githukĩ na aitĩrĩrie maĩ</i>	Wangarĩ Maathai said that when a man visits a place and finds a hole (referring to a woman's reproductive system), he ought to plant a tree (have sex) and water it (meaning to ejaculate or impregnate the woman)
	<i>Mwanake nonginya angionanirie ati ena hinya wa kũmathĩra nyũmba yake</i>	A man had to prove that he had the ability to fend for his family
	<i>Wĩra wao warĩ waguteithia gũtheria gĩthaka</i>	Their work was to help the man in clearing the bush
	<i>Ti ta rĩu wonaga atumia makĩkaria maugage nĩgwetha</i>	Unlike today where women purport to be searching while, in essence, they are committing

	<i>maretha na nĩ ũra thoni mauyũirie nyũmba</i>	adultery
	<i>[Mũthuri] Nĩwe ũmenyaga gwake gũkũrĩo kĩ</i>	A man is the one knows what will be consumed in his house

The theme of promiscuity appears to be common within the *Gĩkũyũ* language. Within the *Gĩkũyũ* community, male is depicted as the dominant gender. Male dominance has also capitalized on sexuality with the women being made to despise their sexuality.

Although the name *njamba* has a literal interpretation as a warrior, it translates into a man that is there to conquer or rule over women. Whenever a man has sexual relations with many ladies, he is considered a conqueror. In other cases, the name *Mũhotani*(conqueror) is used synonymously with the *njamba*. There are instances where the term *Gĩthuri* is used to imply a huge and strong man. Equally, the term *Gĩtumia* is literary translated to mean an oversized woman.

Unlike the male counterpart, the oversized reference is used to imply lack of shape or an unattractive lady. The term *Mũhiki* has a literal translation of a lady getting married. However, that same term is used to describe a woman that offers sexual favours to men. Precisely, the name is used to describe the degenerative reference of the female gender.

The term *Mũthuri* means one that selects. One use of the term *select* is used to describe the capability of a man to identify a female and determine whether to take her for sexual satisfaction or for a wife. The society allows a man to select a woman, but a woman cannot quite choose a man or conquer. Therefore, male sexual satisfaction takes prominence among the community.

The utterance “*Kaĩ ũtoĩ ona Wangarĩ wa Maathai augire mũndũ athiĩ handũ, akorairima, agĩrĩrwo kũhanda gĩthukĩ na aitĩrĩrie maĩ?*” (Don’t you know that even Wangarĩ Maathai said

that wherever a man goes and finds a hole, he ought to plant a tree and water it?) shows that men dominate women. In particular, a man is allowed to take advantage of any available woman to fulfil a sexual urge without taking responsibility for the child's upbringing. In the phrase, the term *mūndū* is used as a personified reference to the male gender that indirectly implies that women are not complete without a man. Similarly, the term *irimais* means a hole in the ground that occurred without human intervention. Nonetheless, the implied meaning of that term is a woman's reproductive organ. The literal translation of planting a pole is sealing the empty hole on the ground and covering that hole with a permanent pole that may or may not grow into a tree. The implied meaning is that the purpose of the vagina is for men to use their male reproductive organs to fill that of their female counterparts. More importantly, the phrase is translated to also imply that a female vagina should not stay bare without a man's penis being used to meet the sexual satisfaction that comes with intercourse. Besides, women cannot select the type of person that they satisfy sexually, but rather they are objectified to fulfil all men's urges whenever they meet with one. Equally, women seem to support the notion by propagating similar objectification, and thus a consensus that men are rightfully dominant over women.

The dominance of the male gender over their female counterparts is evident in the sentence, "*Akorwo ndarakwenda auge ngūinūkie naguo ndūngītigithio*" that literally means that if the woman's partner is not interested in her, he should say so that the lady can be escorted by another man home. The implied meaning is that the person asking the question is sexually attracted to the lady, but the presence of another man acts as a hindrance to taking that lady to bed that day and fulfil his sexual urge. The man sees the lady as being irresistibly beautiful and would like to have a sexual moment with the woman.

The sentence, “*Na nĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta itugĩ cia mĩcĩĩ*” has a literal meaning that God ordained men to rule or be pillars in the household instead of women, but also provided a set of responsibilities that the man should fulfill to the woman. The implied meaning is that all women should always remain subject to men. Men’s dominance over women is such that whatever the former asks, the latter does it without question. The reference to the head is used to show that men have brains to do many things that the women cannot. In contrast, the neck is used to signify support, but not decision-making. The same form of dominance over the female gender is in the phrase, “*Mwanake nonginya angionanirie atiena hinya wa kũmathĩra nyũmba yake*” implying that a man is a provider and he uses his brain and physical strength to fend for the family and to keep them safe. A man could only call on other men to assist in clearing the forest as noted in the phrase, “*Wĩra wao warĩ waguteithia gũtheria gũthaka*”.

In contrast, a modern woman that serves as the sole breadwinner and the provider to the family is perceived as a harlot. The statement, “*Ti ta rĩu wona gaatumia makĩikaria maugage nĩgwetha marethana nĩ ũra thoni mauyũirie nyũmba*” literary means that whenever a lady goes out to work, especially at night, she is doing ill. Precisely, the lady is deemed to be sleeping around with men to earn money by offering her body to satisfy men’s sexual urges. The woman body, therefore, signifies a money-making object. The rationale for this supposition is that “[*Mũthuri*] *Nĩwe ũmenyaga gwake gũkũrĩo kĩ*”, which means that it is the man’s responsibility to find a meal for the family. A man moving out to seek a meal for the family is deemed as responsibility while a contrary perception is accorded to the female gender.

A promiscuous man may be regarded as *kĩũmbani* (womanizer) because he is able to conquer the female gender. In contrast, a woman that engages in sexual encounters with more than one man

is referred to as *njangiri* (one that loiters) or *kĩere kĩa njĩraini* (one that stands along the way to offer her body to men in exchange for money) or *cĩĩrũnde* (one that sleeps with any man she comes across, irrespective of the location). These words and phrases appear to point an accusation finger at the woman as opposed as opposed to the men. For example, *kĩũmbani* is a men's name, which is not a derogatory. Culturally, a woman is expected to uphold strong moral values by preserving her sexuality in accordance with the societal norms. A woman found to contravene these social ideals receives harsh condemnations with the previously mentioned words and phrases used to degrade the value of that lady. In contrast, males caught engaging in extramarital sexual activities were only chastened by paying a sheep. Otherwise, these men became conquerors in the town and one would receive accolades among his peers. In essence, the male gender is elevated with respect to promiscuity while the female gender is condemned. Consequently, men tend to receive permission to be promiscuous while their women are mandated to gladly accept it without complaining.

The Social Semiotic theory provides the application of practices that explain and make meaning of social practices. The theory makes sense here because the existing social practice involves the male gender exercising a culturally accepted practice to dominate the female gender. The Feminist Standpoint Theory Contributes to the debate by illustrating the dominance of social positions in decision-making. The studied community holds the male gender with higher esteem as evident in their dominance over the female gender with sexual satisfaction being applied as a control tool over the latter.

4.3.2 Helplessness and Possession

Table 3: Helplessness and Possession

Helplessness and Possession		
Phrases & Sentences	<i>Mũramati</i>	One that multiplies (women)
	<i>Wĩ indo ciene?</i>	Are you another man's item?
	<i>Nĩndĩ mũndũ</i>	I have someone/ I belong to someone
	<i>Akorwo ndarakwenda auge ngũinũkie</i>	If [your owner] is no longer interested in you, I would like to take you to my house
	<i>Aremagwo nĩgũcagũra harĩ minji ici ciothe</i>	He is unable to choose from all these peas
	<i>Tũ-orange nĩtũmũtururĩtie</i>	The oranges (light colored women) have confused him
	<i>Rĩu twarĩ na nĩ tũrĩa ndongomothi-ri, nĩtũkĩũũ ũtigano</i>	now the small girls, who are the stupid ones, did they know the difference? Meaning they are stupid
	<i>Nĩandũ aitũ na nĩtũĩ matikoragwo ogĩ mũno-ĩĩ</i>	I can defend them and say that they [the women] are our people and we know that they are not very wise
	<i>Na nĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta ciongocia mĩciĩ</i>	That is why God saw it unwise for women to lead and that is why he made men as the heads of the house
	<i>Wangarĩ wa Maathai augire mũndũ athiĩ handũ, akoreirima,</i>	Wangarĩ Maathai said that when a man visits a place and finds a hole (referring to a woman's

<i>agĩrĩrwo kũhanda githukĩ na aitĩrĩrie maĩ</i>	reproductive system), he ought to plant a tree (have sex) and water it (meaning to ejaculate or impregnate the woman)
<i>Noende kũmũhikia</i>	He would like to marry her
<i>Athimagĩrwo akerwo mũgũnda wake harĩa wakinya</i>	He would be shown the length and breadth of his land
<i>Mwanake nonginya angionanirie ati enahinyawa kũmathĩra nyũmba yake</i>	A man had to prove that he had the ability to fend for his family
<i>Mwanake nĩwe warĩ kĩhingo kĩa mũciĩ wake, akaũgitagĩra kumana na mogwati o-mothe</i>	The man acted as the gate to his home to protect it from any problems.
<i>Agĩtheria kĩrĩti nĩangĩakorire nyamũ ya thĩ na amũĩrage</i>	While clearing the bush, he would most likely find a snake and kill it
<i>Ona kũngĩetanirwo nja ũtukũ, mwanake kana mũndũrũme nĩwe wáumaga</i>	If there was anyone calling out at night, he would be the one to go out
<i>Wĩra wao warĩ waguteithia gũtheria gĩthaka</i>	Their work was to help the man in clearing the bush
<i>Na ũiririkane, mũirĩtu ahika, akariganĩrwo nĩkwao</i>	Once the girl gets married, she was supposed to forget her home
<i>Mũtumia etagwo mũramati</i>	That is why the woman was referred to as one who multiplies
<i>Mũtumia ti gwethaethagaindo,</i>	It was not the work of the woman to search for possessions because that was the work of the

<i>ũcio ni wĩra wa mũndũrũme</i>	husband
<i>Ti ta rĩu wonagaatumia makĩkaria maugage nĩgwetha maretha na nĩ ũra thoni mauyũirie nyũmba</i>	Unlike today where women purport to be searching while in essence they are committing adultery
<i>[Mũthuri] Nĩwe ũmenyaga gwake gũkũrĩo kĩ</i>	He knows what will be consumed in his house
<i>Mũtunia nĩetagwo mũndũ mũka kana mũndũ wanjaa tondũ nĩgũka okaga na akeenjera kũu oka</i>	The woman was also called “one from outside” or ‘one who comes’ because she comes and makes a home there

During the investigation, it was apparent that women are perceived to be vulnerable. In particular, women are perceived to be unable to protect themselves, thereby requiring a man to accompany them whenever they go out. During one of the interviews, a man asks a lady, “*We wĩ indociene kana wĩ man solo*” (are you another man’s property or single), which indirectly means that the woman should not go unaccompanied. The man goes ahead to enquire, “*arehitha nĩkĩ na akorwondarakwendaaugę ngũinũkie*” (why is he hiding and if he is not interested in you, I should take you home with me), which reaffirms the woman’s vulnerability in staying alone and needs constant protection from a man.

Women are also depicted as property and that erodes the human element from the phrases. For instance, the term *indociakwa/ ciene* (my wealth/ another’s wealth) depict women as item or part of a man’s wealth. Primarily, the woman becomes another man’s ‘property’, which is then used to impose control over women. The autonomy that would come in being an independent entity is

that it can be grabbed by anyone and thus, an ownership has to be established. During the interview, one of the respondents asserted, “*Niĩ nĩndĩ mũndũ*” (I have someone [an owner]) that shows the woman’s acceptance of being treated and perceived as another man’s ‘property’. Also, the phrase, ‘*nĩndĩ mũndũ*’ (I have someone) illustrates that the man is worthy of being regarded as a ‘person’, but she is a lesser ‘person’, thereby reinforcing man as superior and dominant to women who are vulnerable.

The aspect of possession is evident in the name “*Mũramati*” that implies one [woman] that tends what the man has acquired. The woman cannot possess property and thus she can only tend what the man owns. Culturally, the woman moves from her parents and joins the man to tend what the man has acquired or will acquire in the future. Likewise, the term “*Wĩndociene?*” is literary used to depict ownership of the lady. The woman becomes itemized and thus an object for possession. The *item* can transfer ownership from one man to the next, no wonder one of the man connotes, “*Akorwo ndarakwendaauge ngũinũkie*” that illustrates the possibility of instant transfer of a woman from one *owner* to the next.

The phrase, “*Aremagwo nĩgũcagũra harĩ minjiiciciothe*” literary means that the man is unable to select the woman that would satisfy his needs. The implied meaning is that women need to be possessed by a man and it is the man’s duty to select the woman they want from among many. Even the women appear to have surrendered their worth and accepting the degenerative role as items in need of possession in the statement, “*Tũ-orange nĩtũmũtururĩtie*” (The oranges (light coloured women) have confused him).

Women are portrayed as helpless and less intelligent as compared to their male counterparts. The phrase, “*Rĩu twarĩ na nĩ tũrĩa dongomothi-ri, nĩtũkĩũũ ũtiganu*” (now these small girls, who are

the stupid ones, did they know the difference? Meaning they are stupid) shows that women generally lack an upbeat understanding of important items. Similarly, the expression, “*Nĩandũ aitũ na nĩtũũ matikoragwo ogĩ mũno-ĩĩ*” (I can defend them and say that they [the women] are our people and we know that they are unwise or they are [generally] stupid) reinforces the notion that women are helpless. The male gender, in the aforementioned expression, illustrates the strength and the ability to verbally defend the female gender. Nevertheless, the form of defence is one that alludes to weaker and illiterate members of the opposite gender. Besides, the generalization portrays that all women are equal in their illiteracy level, which is a fallacious generality.

Worse still, the male gender draws a conclusion from a spiritual perspective purporting, “*Na nĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta ciongocia mũciĩ*” (That is why God saw it unwise for women to lead and that is why he made men as the heads of the house). The claim that men are the heads of the house is held not on grounds of guidance and leadership, but rather of oppression and belittling of the female gender. In the discussion, it emerged that “*Mwanake nĩwe warĩ kĩhingo kĩa mũciĩ wake, akaũgitagĩra kumana na mogwati o-mothe*” that implies that a man was the protector of the family, thereby insinuating that women are frail and unable to protect themselves against anything. Women could not even engage in the clearing of the bush (or *kĩrĩti*) to avoid coming into contact with a snake that might strike her heel. In contrast, a man had the strength to clear the bush and whenever he encountered a snake, he was instinctively capable of killing it without being harmed. Apparently, the man would also respond to a night call whenever someone can knock the door at night.

Moreover, a woman’s lack of a place to call her own illustrates helplessness in the sense that she never could belong. The term *mũka* literary means one that comes while the name *mũndũ wanjaa* literary means one from outside. Therefore, whether a woman was married or not, she never

could belong. From her parent's side, a married off woman no longer belonged there. In her husband's home, she was still perceived as a visitor. The woman tries to belong to that home by making it her own, but still, the possibility of a divorce implies that the woman could find herself thrown out of the house, notwithstanding the helplessness when the man decides to marry another woman. Were it not for the recent laws relating to polygamous marriage in the country, such decision would be explicitly left to the man to make at his own pleasure.

The Feminist Standpoint Theory contends on knowledge emerging from the social positions held by the community. The theme of helplessness and possessiveness emerges from the fact that the male gender in the community hold significant right to own nearly anything they want. Results show that the male gender apply dominance tactics to make the female gender feel helpless because of the preceding knowledge in the study community.

4.3.3 Destitution and Independence

Table 4: Destitution and Independence

Destitution and Independence		
Names	<i>Mũka</i>	One who comes (women)
Phrases & Sentences	<i>Wĩ indociene?</i>	Are you another man's property?
	<i>Aremagwo nĩgũcagũra</i>	He is unable to choose from all these peas
	<i>harĩ minji ici ciothe</i>	
	<i>Nĩandũ aitũ na nĩtũũ</i> <i>matikoragwo ogĩ mũno-ĩĩ</i>	I can defend them and say that they [the women] are our people and we know that they are unwise or they are [generally] stupid

<i>Na nĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta ciongo cia mĩciĩ</i>	That is why God saw it unwise for women to lead and that is why he made men as the heads of the house
<i>Noende kũmũhikia</i>	Intentions to make a girl into his wife
<i>Athimagĩrwo akerwo mũgũnda wake harĩa wakinya</i>	He would be shown the length and breadth of his land
<i>Mwanake nonginya angionanirie ati ena hinya wa kũmathĩra nyũmba yake</i>	A man had to prove that he had the ability to fend for his family
<i>Mwanake nĩwe warĩ kĩhingo kĩa mũciĩ wake, akaũgitagĩra kumana na mogwati o-mothe</i>	The man acted as the gate to his home to protect it from any problems.
<i>Agĩtheria kĩrĩti nĩangĩakorire nyamũ ya thĩi na amũũrage</i>	While clearing the bush, he would most likely find a snake and kill it
<i>Ona kũngĩetanirwo nja ũtukũ, mwanake kana mũndũrũme nĩwe wáumaga</i>	If there was anyone calling out at night, he would be the one to go out
<i>Gĩthuri kĩhũbũiyũ</i>	Useless man

<i>Gĩthuri gĩthuria</i>	A man who pollutes/ spoiler
<i>Wĩra wao warĩ waguteithia gũtheria gĩthaka</i>	Their work was to help the man in clearing the bush
<i>Na ũiririkane, mũirĩtu ahika, akariganĩrwo nĩkwao</i>	Once the girl gets married, she was supposed to forget her home
<i>Mũtumia etagwo mũramati</i>	That is why the woman was referred to as one who multiplies
<i>Mũtumia ti gwetha ethaga indo, ũcio ni wĩra wa mũndũrũme</i>	It was not the work of the woman to search for possessions because that was the work of the husband
<i>Ti ta rĩu wonagaatumia makĩikaria maugage nĩgwetha maretha na nĩ ũra thoni mauyũirie nyũmba</i>	Unlike today where women purport to be searching while in essence they are committing adultery
<i>[Mũthuri] Nĩwe ũmenyaga gwake gũkũrĩo kĩ</i>	He knows what will be consumed in his house
<i>Mũtumia nĩetagwo mũndũ mũka kana mũndũ wanjaa tondũ nĩgũka okaga na akeenjera kũu oka</i>	The woman was also called “one from outside” or ‘one who comes’ because she comes and makes a home there

Within the *Gikũyũ* community, women do not appear to belong to either their matrimonial homes or their paternal families. Once a woman is married off, she is forced to carry all her belongings from her matrimonial home. During an interview with an elderly man, it was apparent that a woman [*mũka*] is a word that means ‘one who comes’, which implies that a woman comes to the matrimonial home. Likewise, a woman can only visit her paternal home very briefly. Furthermore, a woman can only be a companion to help a man fulfil his dream. Within the traditional *Gikũyũ* community, the man was depicted as a provider while the woman is a helper. This responsibility is stated in the roles inherent to being a man as asserted by a panellist,

“mwanake arikia kuga, atwaragwo akoinĩrwo mũgũnda. Athimagĩrwo akerwo mũgũnda wake harĩa wakinya. Nake agathiĩ agethaanake a rika rĩake magoka makamũteithia kuna kĩrĩti. Aheagwo kĩhinga, gĩthaka kana kĩrĩti gĩtarĩ kĩarĩmwo nĩmũndũ ona ũ. A heagwo kĩrĩa gitagwo na gĩthũngũ ... a virgin land” (Once a man declares [his intention to marry a certain girl], he would be taken to an unploughed piece of land and shown his portion. The man would then gather his age mates and they would start by clearing the thicket and then plough the virgin land).

In contrast, a woman was meant to come and work on the man’s property while receiving protection. Although the woman comes and establishes a home with the man, the home belongs to the man. As noted earlier, a woman comes to a home that belongs to the man once she gets married. Culturally, her parents deprive her of the right to visit and have an extended stay in their parents’ house. The intention is for the woman, as it were, to build her home. Parents viciously opposed the return of a married woman and the family made all efforts to ensure that the family remains together. Destitution arose because of the helplessness that the woman experienced even in an abusive relationship. The woman was supposed to stay quiet of her predicaments and the

resolution to a troubled relationship was a sacrifice paid by the man to the woman's family, but challenges continued. Resultantly, the woman would be advised to be patient with the man and remain submissive. A phrase like, "*Wĩndociene?*" (Are you part of another man's wealth?) shows destitution and lack of autonomy as the woman is itemized and owned by a man. Also, the phrase, "*Aremagwo nĩgũcagũra harĩ minjiiciciothe*" shows that the man has the autonomy to select any woman that pleases him. A man incapable of selecting a woman from a multitude is perceived as being weak.

Destitution also arises from the women's perceived illiteracy in the conversation. An excerpt from the conversation shows that the women cannot differentiate between architectural and engineering structural drawings. These women must depend on their male counterparts to make the right decision. A woman's destitution arose from the inability to protect oneself against an intruder or even a wild animal. It was the responsibility of the male gender to chase away intruders and protect the women and the children. Viewed from a different vantage point, women were treated in the same manner as children. The absence of a man in the family spelt doom for the family. A boy exuded more strength than a woman and the boy would take the place of a father to protect the family. The phrase, "*Ona kũngĩetanirwo nja ũtukũ, mwanake kana mũndũrũme nĩwe wáumaga*" shows that only a husband or another male person in the house would be responsible for answering the door at night should anyone call. It is no wonder that the community also reinforced a man's overbearing position by terming an irresponsible man "*Gĩthuri kĩhũbũiyũ*" (a useless man) or "*Gĩthuri gĩthuria*" (a spoiler or a man that pollutes). In contrast, a responsible man was termed as, "*Mũthuri-ki*" meaning a complete or total man. Thus, the statement, "*[Mũthuri] Nĩwe ũmenyaga gwake gũkũrĩo kĩ*" alluded to a responsible man as one that ensures that the family remains well fed.

The Feminist Standpoint Theory provides an understanding on the reason women continue to be marginalized. The existing social position on women make them feel helpless because of the second-class social positioning. The words used here show a progression in making women feel helpless and incapable of living independently or without a man's help.

4.3.4 Concealment

Table 5: Concealment

Concealment		
Names	<i>Mūtumia</i>	One who keeps quiet/ One who keeps a secret (women)
Phrases/ Sentences	<i>Ti ta r̄ũ wonagaatumia mak̄ikaria maugage n̄gwetha maretha na n̄ ũra thoni mauȳũirie nyũmba</i>	Unlike today where women purport to be searching while, in essence, they are committing adultery

Privacy and discretion are a virtue that is highly esteemed within the *Gikũyũ* community. Kinoti (2012) asserts that keeping a secret within the African culture plays a central function in keeping the community intact. In essence, the information that is taken home should remain within the confines of that home. The *Gikũyũ* name for a woman, *mūtumia*, means one who keeps quiet or one who keeps a secret. In one of the conversations, a respondent asserted, “*Mūtumia n̄getha ahike-r̄ĩ ataragwo akerwo ndeto ciagwake itiumagio nanja. Mūtumia m̄gĩ ndathiaga ak̄iaraḡĩr̄iria m̄thuri wake nak̄ũo njaa onanginya na nyina m̄m̄ũciari*” (once a woman is married, she never takes information out of her house. A wise woman never discusses her husband with anyone, including her mother). This means that irrespective of what the husband does, the woman should keep mum of everything. Any form of injustice or violence levelled

against the woman should remain in the confines of the house and never be shared with anyone else, which is a prerequisite for trouble and possible gender-based violence.

4.3.5 Epitomising Beauty with Food and Colour

Table 6: Epitomizing Beauty with Food and Colour

Epitomising Beauty with Food and Colour		
Names	<i>Tũ-orange</i>	Small oranges (women)
	<i>Minji</i>	Peas(Women)
Phrases/ sentences	<i>Nĩũrĩ mũkũrugĩri?</i>	Do you have someone that cooks for you?
	<i>Aremagwo nĩgũcagũra harĩ minjiiciothe</i>	He is unable to choose from all these green grams
	<i>Tũhiki nĩtũingĩ gũkũ tũ dame twarangiciothe</i>	The young women are plentiful here. The dames come in all colours
	<i>Enda magutamaguta gũkũ nĩmaingĩ</i>	If he wants the fatty ones, they are plentiful
	<i>Tũ-orange nĩtũmũtururĩtie</i>	The oranges (light coloured women) have confused him
	<i>Tũirĩtu tũrĩa twĩthabĩte na kwĩhaka maguta tũkĩona kamweke ga kũrĩa na gaciko</i>	The girls (a belittled reference to women) that were well-bathed and oiled up, saw an opportunity to “eat with a spoon” (meaning to have a chance to benefit financially) or simply gold diggers

This means that a woman's beauty is represented in terms of food and skin colouration. In particular, a wide range of *desirable* and edible food items. In one of the conversations, the word 'oranges', which is a type of fruit, was used to refer to women. Likewise, the phrase "*Nikūremwo aremagwo nīgūcagūra harĩ minji ici ciothe*" (he is unable to select from all these peas) uses the word *minji* (peas) to depict youthful females. However, green grams are a food, which metaphorically means that they are inferior to the consumers who are the men. Another man was asked, "*Nĩuri mūkūrugĩri*" (Do you have one to cook for you?), which appears to enquire whether the man has a wife. However, the responsibility of the woman in that phrase is the kitchen and to ensure that the man is well fed, irrespective of whether the man provides food for the family, or not. In yet another conversation, "enda maguta maguta gūkũ nĩmaingi" (if he wants the fatty ones, here they are plenty) "*Ngwĩciria tũ-orange nĩtũmũtururĩtie*" (I think it's the oranges that have confused him), food is central with words like *maguta*(cooking oil/ fat) and oranges depicting women as meals.

The second depiction given to women involves colouration and beauty. In the recording, one of the Kameme F.M. radio station fans is quoted saying, "*Tũhiki nĩtũingĩ gūkũ tũ dame twarangi ciothe*" (the ones to marry (miniaturized) are many here and they come in all colours). The fan goes ahead to note "*Ngwĩciria tũ-orange nĩtũmũtururĩtie*" (I think it is the oranges that have confused him), which shows the light skin colouration as an epitome for women. In yet another conversation, "*Mũthũngũ marĩ harĩa makĩharũrũkia mĩhehu-ri, akĩona mũnyorokere andũ menyorokeirenaguo ndũngĩtigithio*" (While the White man was there drinking with others, he saw the curves of the women there at the bar and they were irresistible). This illustrates or defines women based on their body shape and the curves on their body, which seems to incline towards the fulfilment of men's sexual desires.

4.3.6 Unreliability, Deceitfulness, and Treachery

Table 7: Unreliable, Deceitful, and Treacherous

Unreliable, Deceitful, and Treacherous		
Phrases/ Sentences	<i>Rĩu twarĩ na nĩ tũrĩa ndongomothi-ri, nĩtũkĩũũ ũtiganu?</i>	now the small girls, who are the stupid ones, did they know the difference? Meaning they are stupid
	<i>Nĩandũ aitũ na nĩtũũ matikoragwo ogĩ mũno-ĩĩ</i>	I can defend them and say that they [the women] are our people and we know that they are unwise or they are [generally] stupid
	<i>Na nĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta ciongocia mĩcĩĩ</i>	That is why God saw it unwise for women to lead and that is why he made men as the heads of the house
	<i>Ti ta rĩu wonagaatumia makĩkaria maugage nĩgwetha maretha na nĩ ũra thoni mauyũirie nyũmba</i>	Unlike today where women purport to be searching while, in essence, they are committing adultery

The issue of trust appears to play a central role in the *Gĩkũyũ* community. Primarily, women are depicted as untrustworthy. Consequently, women are perceived to be deceitful or stupid or both. The notion of women being perceived as stupid was depicted on multiple occasions. In particular, it involves women being depicted as illiterate and retrogressive. For instance, women are blamed for the railway's termination in Nanyuki in the statement, "*Rĩu twarĩ na nĩ tũrĩa ndongomothi-ri, nĩtũkĩũũ ũtiganu... ũtiganu wa ngathĩti na mĩcoro... Reke mama iria cianjie gũtinangia mĩcoro, reke itinangie na ciakĩrĩrie gatheri*" (now those women (miniaturized) were the stupid ones, they did not know the difference between architectural/ engineering drawings

and other kinds of paper and thus they took the engineering/ architectural drawings and lit fire with them to cook a local delicacy called *gĩtheri*). Furthermore, another caller also asserted, “*Nĩ nondĩmatetere njuge atĩrĩrĩ, nĩandũ aitũ na nĩtũũ matikoragwo ogĩ mũno-ĩĩ*” (I can defend them and say that they are our people (the women) and we know that they are not very wise). This reaffirms men’s perception of women as illiterate and inferior despite many women having excelled in education.

Traditionally, derogatory names refer to one’s character, but today they are based on generalization names like “*kĩere kĩa njĩra-inĩ*” (one who spreads her legs on the street) specifically refers to a woman who is engaging in prostitution, rather than a general expression. On the contrary, today’s reference is characteristically general where a phrase like “*nĩaraciarire ka mũmaraya kangĩ*” ([she] gave birth to another harlot) is a derogatory expression of a new girl-child that is immediately perceived as a prostitute. However, men are reportedly favoured and treated better than their women counterpart. For instance, the birth of a boy child would attract a phrase like, “*Nĩarongereire ndũrũme rũru-inĩ rwake*” (He has added a ram into his fold), which implies that the addition of the boy child is synonymous to strengthening the family.

Another aspect of women’s treachery in the eyes of men is in the family structure. The assertion, “*Na nĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta ciongocia mĩcĩĩ*” that is an excuse used to show that even God could not trust women after being seduced by the snake into eating the forbidden fruit. Therefore, women’s unreliableness forced God to place man above them and they must submit to their male counterpart. In addition, the connotation “*Ti ta rũu wonagaatumia makĩikaria maugage nĩgwetha marethana nĩ ũra thoni mauyũirie nyũmba*” shows that single women are mistrusted by their male counterparts to an extent that they think that any lady staying on her own is adulterous and immoral.

4.3.7 Subservience/ Superiority Complex/ Demeaning

Table 8: Subservience/ Superiority Complex/ Demeaning

Subservience/ Superiority Complex/ Demeaning		
Names	<i>Tūhiki</i>	Belittled girls (women)
	<i>Njamba</i>	Warrior (men)
	<i>Tū dame</i>	Belittled girls (women)
	<i>Mahiki</i>	Oversized women (women)
	<i>Twarĩ</i>	Belittled girls (women)
	<i>Ndumia</i>	Oversized Women (women)
	<i>Mündürũme</i>	Courageous man (men)
	<i>Maama</i>	Oversized girls
Phrases/ Sentences	<i>Tūhiki twagũkũ mūrarega njamba ĩno nĩkũ?</i>	Small women of this land, why are you refusing this warrior?
	<i>Tūhiki nĩtũingĩ gũkũ tū dame twarangiciothe</i>	The small women are plentiful here. The dames come in all colours
	<i>Kaĩ atarĩ mahiki ma kũu</i>	It is the oversized women that hail from that region
	<i>Rũu twarĩ na nĩ tũrĩa ndongomothi-ri, nĩtũkũũ ũtiganu</i>	now the small girls, who are the stupid ones, did they know the difference? Meaning they are stupid

It is apparent that the names given to women have often changed slightly over time. The names given to women has been epitomized by a range of personas. The first persona depicts women in terms of size. Kinoti (2012) alluded that the use of the prefix ‘*ki*’ and ‘*ka*’ have been used to

epitomize women in terms of size in the Meru community. Likewise, the Gĩkũyũ language also uses similar connotations to demean mostly women. Common words like *gatumia* (a small woman), *gĩtumia* (an oversized woman), and *kĩmama* (an oversize woman) are used in reference to a woman who is huge in size. In practice, such a name is used to exhibit an oversized woman, which has also been complemented in recent days with the infamous word *momo* (the destroyer) that was created and popularized by a local musician. In the recorded conversation, “*Rĩu ndumiairia-rĩ*” (Now those oversized women) the word *ndumia* (huge women) is an exaggerated word for *mũtumia* (woman/ one who keeps quiet (singular)) or *atumia* (women (plural)). Also, the conversation, “*Kaĩ atarĩ mahiki ma kũu. Magwĩka ũũ-ĩĩ, Mũthũngũ tiwe wagĩakaga reri, tũirĩtu tũrĩa twĩhambĩte na kwĩhaka maguta tũkĩona kamweke ga kũrĩa na gaciko*” (It’s those women. Since the white man was the main contractor to the railway construction, these women (belittled) had taken a shower and oiled their bodies up because they had found a means of eating with a spoon). The conversation depicts the women in question as both oversize and belittled in the words *mahiki*, (*oversized women*) *magwĩka ũũ-ĩĩ*, (this is what they did) and *tũirĩtu* (belittled women) in both sentences.

Likewise, other belittling words are used to refer to women. In the recorded conversation, “*Mwathani, tũhiki twagũkũ mũrarega njamba ĩno nĩkĩĩ*” (God. You small women of this land, why are you refusing this warrior) the word *tũhiki* (small/ belittled women) belittles the women by portraying them as small and only associated with the marriage ceremony in particular since the word is drawn from the word *ũhiki* (wedding ceremony). However, the same line portrays a man as a warrior when they use the word *njamba* (warrior).

4.3.8 Violence

Table 9: Violence

Violence		
Phrases/ Sentences	<i>Mwanake n̄we war̄i k̄hingo k̄a m̄ucī wake, akaũgitaḡira kumana na mogwati o-mothe</i>	The man acted as the gate to his home to protect it from any problems.
	<i>Aḡitheria k̄ir̄iti n̄anḡikorire nyam̄ũ ya th̄i na am̄ũrage</i>	While clearing the bush, he would most likely find a snake and kill it

Violence seems to be a major theme within the Gĩkũyũ community. Primarily, violence has been used as a tool for oppressing women within the community. Nevertheless, men have received huge accolades and elevations. In one of the conversations, “*Tanj̄ira at̄ir̄ĩ, n̄ar̄i icoka kana n̄ m̄ndũ inḡharagania na tum̄rie*” (tell me, does he have muscles or is it, someone, I can easily conquer than you and I can go [to fulfil the man’s sexual urge/ desire]). In this case, man is depicted as a masculine, filled with muscles, and worthy of fighting for what he believes he owns or should own. In this case, the violent utterances are aimed at winning a woman rather than beating up the woman. The strength of a man is also reinforced in the statement, “*We ũka haha njamba ñno*” (come here warrior) with the word *njamba* meaning warrior.

Equally, the assertion, “*Mwanake n̄we war̄i k̄hingo k̄a m̄ucī wake, akaũgitaḡira kumana na mogwati o-mothe*” illustrates that the man is meant to be a gatekeeper and a protector at home should a problem arise. This assertion also implies that the man is likely to venture outside while armed, which is a sign of possible confrontation. A woman, on the other hand, is less likely to think of an attack or defence until when it is too late. In addition, the clearing of the bush by the

man was a sign of violence to the extent that the man expected to find a vicious wild animal and he would attack that animal and kill it. No wonder in the conversation, the speakers claimed, “*Agitheria kīrīti nīangīakorire nyamū ya thīi na amūūrage*” meaning that the men were expected to kill any snake they came across while clearing the bushes. The Social Semiotic Theory sheds light on cultural circumstances that put more responsibility on men to protect women because the former were masculine, and thus well positioned to offer protection in accordance with the community’s social practices.

4.3.9 Deception

Table 10: Deception

Deception		
Phrases/ Sentences	<i>Tū-orange nītūmūtururītie</i>	The oranges (light coloured women) have confused him
	<i>Kaī atarī mahiki ma kūu</i>	It is the oversized women that hail from that region
	<i>Tūirītu tūrīa twīthabīte na kwīhaka maguta tūkōna kamweke ga kūrīa na gaciko</i>	The girls (a belittled reference to women) that were well-bathed and oiled up, saw an opportunity to “eat with a scoop” (meaning to have a chance to benefit financially) or simply gold diggers
	<i>Ti ta rīu wonagaatumia makīikaria maugage nīgwetha maretha na nī ūra thoni mauyūirie nyūmba</i>	Unlike today where women purport to be searching while in essence, they are committing adultery

The term deception is used to imply the art of subversion, trickery, and fraud aimed at winning another person's heart. The aspect of deceit takes center stage in the conversation because men deceive their female counterparts with sweet words in order to lure them to bed. Primarily, the level of deception used exudes care while in essence, that care shows the frailty of women. The phrase, "*arehitha nĩkĩ na akorwondarakwendaauge ngũinũkie*" (Why is he hiding and if he no longer interested in you let him say so that I can take you home [to fulfil a sexual urge]) is an indirect depiction of the belittling perception that persists among men. In particular, the phrase shows the man perceiving the woman as an object of sexual satisfaction. The deception, in this case, is that the conversation alludes to humour, but its sexual reference demeans women by reducing them to objects of sexual desire. In contrast, the man is expected to be bold, which makes it easier for the male presenter to appear to be challenging the husband to that fan to show up or risk losing the wife to another man that exudes boldness. Furthermore, the woman here does not seem to have an influential say in the luring battle of the wits between the men. In another conversation, the statement, "... *to gĩthukĩ ahandire na reriwayo ũgĩkinya mũthia na hau*" (he [the White man] planted a tree stump (meaning having sex with the women) and he forgot about the railway and that is how the railway met its untimely end there) suggests that the man used sexual satisfaction and was unable to reconstruct the destroyed engineering drawings. It would seem that the women's sexual influence and appeals were stronger on the white man to an extent of foregoing a professional development endeavour. Such a position also compels another male respondent to assert, "*Kaĩ ũtoĩ ona Wangarĩ wa Maathai augire mũndũ athiĩ handũ, akore irima, agĩrĩrwo kũhanda githukĩ na aitĩrĩrie maĩ*" (Don't you know that even Wangarĩ Maathai said that when a man visits a place and finds a hole (referring to a woman's reproductive system), he ought to plant a tree (have sex) and water it (meaning to ejaculate or

impregnate the woman)), which is a metaphorical reference of a man's role to satisfy his sexual desire with any woman he sees and to make sure he leaves a mark by impregnating the woman.

The pre-1980 and post-2000 show a consistent trend regarding the use of demeaning terms referring to women. Interviews held with the elders allude to similar proclivities to subject women to second class categories with words and phrases playing a critical role towards this end. Results are unclear as to the rate of change in the application of demeaning names and phrases used against the female gender. On the contrary, it seems as if the only changes are the derogatory names used. Evidence from the analysis points towards a gradual shift from traditional terminologies to new words aligned to modern linguistic usage.

4.4 Summary

In summary, it is apparent that women, within the Gikūyū community have often been regarded as inferior to men. Subsections 4.1 of this section explored data coding while subsections 4.2 looks for thematic analysis. This subsection was further subdivided into gender dominance and sexual satisfaction, helplessness and possession, destitution and independence, concealment, and epitomising beauty with food and colour. Moreover, the subsection was subdivided into unreliability, deceitfulness, and treachery, subservience/ superiority complex/ demeaning, violence, and deception. Each of these subsections explicitly shows how women are termed and perceived by their male counterparts. Moreover, women are also their worst enemies because they use the same derogatory words used against them by men to refer to each other as women. In particular, women tend to use vulgar language against each other, whether in anger or in social interactions.

CHAPTER FIVE

5.0 Conclusion and Recommendations

The concluding section captures all aspects of the entire research. This includes capturing the summary of all findings inherent in the research. Also, the summary section highlights the implications of the research, not to mention the limitations of the research. The section identifies sections for future investigation.

5.1 Introduction

In this study, the societal acceptance and recurrent use of derogatory language has created a sharp distinction between men and women. Mostly, women are more linguistically discriminated against than men because the society continues to propagate negative references towards women than it does towards men. The Feminist standpoint Theory and the social semiotic models provide a rich framework for understanding the society's choices. This chapter summarizes the findings, conclusions, and recommendations of the study, in addition to the implications and suggestions for further studies.

5.2 Summary of the Findings

Evidence used in this research indicates a prevalence of women being treated as inferior persons as compared to their men counterparts. In particular, men seem to perpetuate the notion of women inferiority and men superiority, which the community seems to respond to by reaffirming such tendencies. The challenge is that this trend seems to transcend through generations and multiple cultures. The literature review used in this study show a related trend of women appearing as inferior. A wide range of tactics is used to reinforce men's position in the

community in a dominant stance while women are portrayed as inferior. Evidence shows that a combination of words, phrases, and structured sentences are used to create a demeaning atmosphere. Surprisingly, some of these words and phrases are accepted worldwide despite their implied meaning being derogatory in nature. However, women contend with the inferiority treatment they receive from their male counterparts. Data from pre-1980 and post-2000 shows that the use of derogatory language against the female gender has not changed. On the contrary, evidence indicates that the derogatory names and phrases have gradually changed to match the new generation's preferences, but no conceivable reduction in the use of demeaning terms is evident from the study.

It is apparent that the women in the Gīkūyū community have always received negative references that are demeaning to them. Traditionally, women have been perceived as inferior to their male counterparts in the community. The same inferiority reference appears to transcend to the current generation with women being equated to foods, miniaturized, supersized, colouration, property, and illiteracy. However, the current generation appears to emphasize more on generalization as opposed to the past generations. Primarily, the words and expressions used appear to refer to both men and women alike, thereby eliminating the gender discrimination inherent in past generational references. Nonetheless, men are treated as superior and equated to warriors and providers among other significant titles within the Gīkūyū community. Consequently, the existent inferiority and superiority scheme has enabled men to hold the right to dominate women that is a prerequisite to domestic violence, especially towards women trying to elevate themselves to be equal to men. The theoretical foundation helps towards interpreting the data. These theories show that the use of derogatory languages against the female gender has not stopped or reduced in any way. Apparently, the words and phrases used pre-1980 have changed

significantly when compared to post-2000 generation with the latter adopting new ways to belittle women.

5.3 Implications of the Findings

These findings could impact the way in which men and women relate and interact with each other. In particular, these findings are likely to have a policy implication to the extent that they provide a need for a societal change in linguistic behaviour in relation to men and women. Advocates of gender equality are likely to use these findings to fight for more rights and stringent penalties for improper use and reference to women. Both the Feminist Standpoint Theory and the Social Semiotic theory provide insights into ways in which the community creates meaning through social practices by positioning each gender to fit into particular categories.

5.4 Recommendations

It is proposed that the *Gĩkũyũ* community look for modalities to create a more stable form of reference that eliminates gender-based discrimination. Primarily, it is proposed that local and parliamentary interventions be made by formulating bills that bar the use of certain connotations in reference to other genders. Such interventions are likely to have stronger effects and faster assimilations as opposed to waiting for the community to keep evolving and changing its linguistic preferences relating to gender-based language discrimination.

It is further recommended that a comprehensive analysis of individual tribe in Kenya. The rationale is to investigate the consistency of the results found in this study. It is essential to

understand whether these results are unique to the *Gĩkũyũ* community or they are general throughout all the cultures in Kenya.

5.5 Areas of Further Research

The following are possible future research areas;

1. A study on other off-air discussions within the *Gĩkũyũ* community may be important towards understanding social interactions and perceptions that different genders feel when using or referring to derogatory terminologies in conventional conversations.
2. A meta-analytical study on the changes in spoken and written derogatory languages in the *Gĩkũyũ* community from a historical perspective because this study only focuses on spoken derogatory terminologies as captured from a limited study population.

5.6 Conclusion

Study results show that language is used to discriminate against women more than it does on men. The Feminist Standpoint Theory provided a framework for understanding the effect of knowledge characteristic of social position that increases women marginalization. The Standpoint Theory helps make meaning of social practices inherent in the research data. Results from the *Gĩkũyũ* radio programmes discussions point towards male domination with little difference between the pre-1980 and post-2000. The only difference is that the derogatory words and phrases change over the generation due to contextual difference in the language commonly used in each period. The recommendations incline towards the adoption of a policy-based approach with advocates of gender equality providing the necessary policies to front a radical change in conversations and references towards people of the opposite gender.

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APPENDICES**A1: Questionnaire****PART I: CURRENT NAMES & PHRASES**

1. What names are used to refer to women that are present in the conversation?
 - a. What is the general meaning of the names?
 - b. What is the hidden meaning of the names?
 - c. What was the context of the conversation?
 - d. Do you think the names;
 - i. Elevated men?
 - ii. Elevated women?
 - iii. Degraded men?
 - iv. Degraded women?
 - e. In what ways do you think these names affected the relationship between men and women?
2. What phrases are used to refer to women that are present in the conversation?
 - a. What is the general meaning of the phrases?
 - b. What is the hidden meaning of the phrases?
 - c. What was the context of the conversation?
 - d. Do you think the phrases;
 - i. Elevated men?
 - ii. Elevated women?
 - iii. Degraded men?
 - iv. Degraded women?
 - e. In what ways do you think these phrases affected the relationship between men and women?
3. What phrases are used to refer to men that are present in the conversation?
 - a. What is the general meaning of the phrases?
 - b. What is the hidden meaning of the phrases?
 - c. What was the context of the conversation?
 - d. Do you think the phrases;

- i. Elevated men?
 - ii. Elevated women?
 - iii. Degraded men?
 - iv. Degraded women?
 - e. In what ways do you think these phrases affected the relationship between men and women?
4. What names are used to refer to men that are present in the conversation?
 - a. What is the general meaning of the names?
 - b. What is the hidden meaning of the names?
 - c. What was the context of the conversation?
 - d. Do you think the names;
 - i. Elevated men?
 - ii. Elevated women?
 - iii. Degraded men?
 - iv. Degraded women?
 - e. In what ways do you think these names affected the relationship between men and women?

PART 2: HISTORICAL NAMES AND PHRASES (FOR INTERVIEWS WITH THE ELDERLY IN THE COMMUNITY)

1. What were the good names given to women in the past?
2. What was the meaning of these names?
3. When were each of these names used?
4. What derogatory names were used to refer to women?
5. What derogatory phrases were used to refer to women?
6. What context made men to use these derogatory names and phrases?
7. What was the intention for the use of derogatory names?
8. Have you seen changes in the way these names and phrases are used nowadays?

A2: Coded Data

Names	
<i>Tūhiki</i>	Belittled girls (women)
<i>Jamba</i>	Warrior (men)
<i>Tū dame</i>	Belittled girls (women)
<i>Tū-orange</i>	Belittled oranges (women)
<i>Minji</i>	Green grams (Women)
<i>Mahiki</i>	Oversized women (women)
<i>Twarĩ</i>	Belittled girls (women)
<i>Ndumia</i>	Oversized Women (women)
<i>Mwanake (Anake - plural)</i>	Young man (young men - plural)
<i>Mūirĩtu (Airĩtu - plural)</i>	Young woman (Young women – plural))
<i>Ithe</i>	Father (men)
<i>Maama or Maama-we</i>	Uncle (men)
<i>Mūtumia</i>	One who keeps quiet/ One who keeps a secret (women)
<i>Mūka</i>	One who comes (women)
<i>Mūramati</i>	One that multiplies (women)

<i>Mũhiki</i>	One that gets married (women)
<i>Mũndũrũme</i>	Courageous man (men)
<i>Gĩthuri</i>	Oversized man (men)
<i>Mũthuri</i>	One who selects (men)
<i>Nyina</i>	Mother (Women)
<i>Ngatha</i>	Honourable Woman (women)
<i>Andũ</i>	People (plural and refers to both men and women together)
<i>Mama</i>	Oversized girls
<i>Phrases and Sentences</i>	
<i>Wĩ indo ciene</i>	Are you another man's property
<i>Nĩndĩ mũndũ</i>	I have someone/ I belong to someone
<i>Akorwo ndarakwenda auge ngũinũkie</i>	If [your owner] is no longer interested in you, I would like to take you to my house
<i>Nĩarĩ icoka</i>	Does he have muscles
<i>Nĩũrĩ mũkũrugĩri</i>	Do you have someone that cooks for you?
<i>tũhiki twagũkũ mũrarega njamba ñno nĩkĩ</i>	Small women of this land, why are you refusing this warrior

<i>Aremagwo nīgūcagūra harĩ minji ici ciothe</i>	He is unable to choose from all these green grams
<i>Tũhiki nĩtũingĩ gũkũ tũ dame twa rangi ciothe</i>	The small women are plentiful here. The dames come in all colors
<i>Enda maguta maguta gũkũ nĩmaingĩ</i>	If he wants the fatty ones, they are plentiful
<i>Tũ-orange nĩtũmũtururĩtie</i>	The oranges (light colored women) have confused him
<i>Kaĩ atarĩ mahiki ma kũu</i>	It is the oversized women that hail from that region
<i>Tũirĩtu tũrĩa twĩthabĩte na kwĩhaka maguta tũkĩona kamweke ga kũrĩa na gaciko.</i>	The girls (belittled reference to women) that were well-bathed and oiled up, saw an opportunity to “eat with a scoop” (meaning to have a chance to benefit financially) or simply gold diggers
<i>Rĩu twarĩ na nĩ tũrĩa ndongomothi-ri, nĩtũkũũĩ ũtigano</i>	now the small girls, who are the stupid ones, did they know the difference? Meaning they are stupid
<i>Akĩona mũnyorokere andũ menyorokeire nago ndũngĩtigithio</i>	saw the smooth curves [of the women in the bar] and they were irresistible
<i>To gũthukĩ ahandire</i>	He planted his tree (He just fulfilled his

	sexual desire)
<i>Nĩandũ aitũ na nĩtũĩ matikoragwo ogĩ mũno-ĩĩ</i>	I can defend them and say that they [the women] are our people and we know that they are unwise or they are [generally] stupid
<i>Na nĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta ciongo cia mĩciĩ</i>	That is why God saw it unwise for women to lead and that is why he made men as the heads of the house
<i>Wangarĩ wa Maathai augire mũndũ athiĩ handũ, akore irima, agĩrĩrwo kũhanda githukĩ na aitĩrĩrie maĩ</i>	Wangarĩ Maathai said that when a man visits a place and finds a hole (referring to a woman's reproductive system), he ought to plant a tree (have sex) and water it (meaning to ejaculate or impregnate the woman)
<i>Noende kũmũhikia</i>	Intentions to make a girl into his wife
<i>Athimagĩrwo akerwo mũgũnda wake harĩa wakinya</i>	He would be shown the length and breadth of his land
<i>Mwanake nonginya angionanirie ati ena hinya wa kũmathĩra nyũmba yake</i>	A man had to prove that he had the ability to fend for his family
<i>Mwanake nĩwe warĩ kĩhingo kĩa mũciĩ wake, akaũgitagĩra kumana na maũgwati o-mothe</i>	The man acted as the gate to his home to protect it from any problems.

<i>Agĩtheria kĩrĩti nĩangĩakorire nyamũ ya thĩi na amĩũrage.</i>	While clearing the bush, he would most likely find a snake and kill it
<i>Ona kũngĩetanirwo ja ũtukũ, mwanake kana mũndũrũme nĩwe wáumaga</i>	If there was anyone calling out at night, he would be the one to go out
<i>Gĩthuri kĩhũbũiyũ</i>	Useless man
<i>Gĩthuri gĩthuria</i>	A man who pollutes/ spoiler
<i>Wĩra wao warĩ waguteithia gũtheria gĩthaka</i>	Their work was to help the man in clearing the bush
<i>Na ũririkane, mũirĩtu ahika, akariganĩrwo nĩkwao</i>	Once the girl gets married, she was supposed to forget his home
<i>Mũtumia etagwo mũramati</i>	That is why the woman was referred to as one who multiplies
<i>Mũtumia ti gwetha ethaga indo, ũcio ni wĩra wa mũndũrũme</i>	It was not the work of the woman to search for possessions because that was the work of the husband
<i>Ti ta rĩu wonaga atumia makĩkaria maugage nĩgwetha maretha na nĩ ũra thoni mauyũirie nyũmba</i>	Unlike today where women purport to be searching while in essence they are committing adultery
<i>[Mũthuri] Nĩwe ũmenyaga gwake gũkũrĩo kĩ.</i>	He knows what will be consumed in his house

<p><i>Mūtumia nīetagwo mūdū mūka kana</i> <i>mūdū wa njaa tondū nīgūka okaga na</i> <i>akeenjera kīu oka</i></p>	<p>The woman was also called “one from outside” or ‘one who comes’ because she comes and makes a home there</p>
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A3: Transcription Results

Kameme F.M.

The selected program on Kameme F.M. was Kameme on the Road, which was a live broadcast from Chaka. The following is a transcript of the conversation

Broadcaster #1: *Wĩ mwega na wĩtagwo aĩa* (how are you and what is your name)

Fan #1: *ĩ dĩmwega na jĩtagwo ****** (Yes, I am good and my names are [names withheld to protect privacy])

Broadcaster # 2: *We wĩ ido ciene kana wĩ man solo?* (Are you another person's property or single?)

Fan # 1: *ihii niĩ nindi mundu na eharĩa thuta. Gwĩciria niaragua thoni kuonekana ine ona nĩehithaa* (No. I belong to somebody and he is somewhere at the back. I think he is feeling shy and he has even gone into hiding)

Broadcaster # 1: *arehitha nĩkĩ na akorwo ndarakwenda auge gũinũkie ... eha?* (why is he hiding and if he is not interested in you, I should take you home with me --- where is he)

[Intermittent music playing aloud and crowd cheering]

Fan # 1: (Laughs) *nĩehithaa* (he has hidden himself)

Broadcaster # 1: *Tanjĩra atĩrĩrĩ, nĩarĩ icoka kana nĩ mũndũ ingĩharagania na tumĩrie* (tell me, does he have muscles or is it someone I can easily conquer then you and I can go [to fulfil the man's sexual urge/ desire])

Fan # 1: (Laughs)

[more music]

Broadcaster # 2: *We ũka haha njamba ĩno* (Come here you warrior)

Fan # 2: *ĩnĩ ũyũ haha ndĩ wothe* (Here i come complete)

Broadcaster # 2: *ũhoro* (how are you)

Fan # 2: *nĩmwega mũno* (I am fine)

Broadcaster # 1: *Nĩuri mũkĩrugĩri* (Do you have the one that cooks for you?)

Fan # 2: **Ai nĩ nĩmandegire** (No they [women] have refused me)

Broadcaster # 1: **atĩatĩa** (What?)

Broadcaster # 2: *Mwathani, tũhiki twagũkũ mũrarega njamba ĩno nĩkũ* (God. you small women of this land, why are you refusing this warrior)

{The crowd responds in inaudible voices}

Broadcaster # 1: *wee toka haha ũge ũguo wauga* (You, come here and repeat what you have just said)

Fan # 3: *Nikūremwo aremagwo nīgūcagūra harĩ minji ici ciothe Tūhiki nītūingĩ gūkū tū dame
 twa rangi ciothe. Enda maguta maguta gūkū nĩmaingĩ. Ngwĩcira tū-orange
 nītūmūtururĩtie* (inaudible) (he is unable to select from all these green grams.
 the ones to marry (miniaturized) are many here and they come in all colours. I
 think it is the oranges that have confused him). {Music}

Inooro F.M.

The second radio transcript involves a story narrative at Inooro F.M. on the program *Kũihũria*.

Presenter # 1: *Mũrũ, ndĩkũigua deto ira-ĩ* (Brother, I have heard some news)

Presenter # 2: *ciakĩ nawe* (which ones, now)

Presenter # 1: *ciĩgiĩ andũ a Nanyukiĩ* (Concerning the people of Nanyuki)

Presenter # 2: *Nĩkĩ marekire* (what did they do?)

Presenter # 1: *Nĩũ nĩkĩ gĩatũmire reri ikinye mũico kũu*, (Do you know why the railway line reached its end there)

Presenter # 2: *Githĩ tũrĩa yacoretwo* (Is it not the way they had designed it?)

Presenter # 1: *Tiga ũbuthi. Kaĩ atarĩ mahiki ma kũu. Magwĩka ũũ-ĩ, Mũthũngũ tiwe wagĩakaga reri, tũirĩtu tũrĩa twĩthabĩte na kwĩhaka maguta tũkĩona kamweke ga kũrĩa na gaciko*. (Drop your nonsense. This is what they did. The White man was responsible for the construction of the railway. The girls (belittled reference to women) that were well-bathed and oiled up, saw an opportunity to “eat with a scoop” (meaning to have a chance to benefit financially))

[music]

Presenter # 2: (laughs)

Presenter # 1: *Rĩu-rĩ, mũthũngũ nĩwe warĩ ijinia wa reli* (Now the white man was in charge of the railway [construction]). *Dũkũũ ijinia nĩwe ũigaga mũcoro* (You know that the

engineer is responsible for the storage of the drawing [engineering drawing]). *Rũu twarĩ na nĩ tũrĩa dongomothi-ri, nĩtũkĩũũ ũtigānu* (now the small girls, who are the stupid ones, did they know the difference?)

[Music interlude]

Presenter # 2: *wa mũthũngũ na nyeuthi kana?* (Between the white and black, or? ...)

Presenter # 1: *Aca, ũtigānu wa ngathĩti na mĩcoro* (Nope, the difference between newspaper and [engineering] drawings). *Mũthũngũ marĩ harĩa makĩharũrũkia mĩhehu-ri, akĩona mũnyorokere andũ menyoroire nāguo ndũngĩtigithio* (The white man as they were drinking beer, saw the smooth curves [of the women in the bar] and they were irresistible). *Agigikimera magĩthiage gwake ota kamũtugo magaakagie thagiri marugage gatheri... Ndũũ kũrĩa maumĩte gũtikĩrĩ itheri* (now those women (miniaturized) were the stupid ones, they did not know the difference between architectural/ engineering drawings and other kinds of paper and thus they took the engineering/ architectural drawings and lit fire with them to cook a local delicacy called *gĩtheri*. You know where they [the white men] come from they have no this delicacy).

Presenter # 2: *Ĩĩ kũrĩa kwao no ma GMO matheri* (Yes. Where they come from, they only have GMO delicacies only)

Presenter # 1: *Na mĩkarango mwaki mwaki...* (and very nice deep fried into an attractive delicacy)

[Music interlude]

Presenter # 1: *Rũ dumia iria-rĩ, igĩgĩkora Makara nĩmahehu na matirakana naihenya.* (Now those oversized women found that the charcoals were wet and they could not light up quickly) *Makĩrorarora kũu makĩona maratathi maikaire ũrĩa marena makĩrana macio maratathi matirĩ na bata.* (They looked around the room and found some papers scattered around and they said one to another that the papers were useless [since they were lying around])

Presenter # 2: *Dũkajĩre atĩ nĩmĩcoro ya reri* (Do not tell me it is the [engineering] drawings for the railway line)

Presenter # 1: *Nĩkũria?* (and you dare ask?) *Reke mama iria cijjie gũtinangia mĩcoro, reke itinangie na ciakĩrĩrie gatheri, wuuuuuuuu...* (And those women started tearing the drawings and they used these torn papers to light up the fire)

Presenter # 2: *Haboiya-ii ...* (Wow!!)

Presenter # 1: *Mũthũngũ agũuka-ri...* Hehe (By the time the White man arrived...)

Presenter # 2: *hehe noaiguire ta ekũmanina ...* (He felt like utterly annihilating them [the women]...)

Presenter # 1: *kũũ... to gĩthukĩ ahandire na reri wayo ũgĩkinya mũthia na hau* (No. He just planted his stump [meaning having sex] and the railway construction work reached its end)

Presenter # 2: *Tareke tuoye thimũ igĩrĩ ithatũ ...* Hello! (Let us take two or three phone calls ... Hello!)

Listener # 1: *Hallo! Ūyũ ni ***** wa Kĩgogo-inĩ kuma Tetũ, Nyĩrĩ ... Niĩ nodĩmatetere njuge atĩrĩrĩ, nĩandũ aitũ na nĩtũũ matikoragwo ogĩ mũno-ĩ... nanĩkĩo ona Ngaĩ onire nĩũru matongorie akĩona atue arũme meta ciongo cia mĩcĩ... (Hi, this is ***** from Kigogo-in'u in Tetu, Nyeri. I can defend them and say that they [the women] are our people and we know that they are unwise. That is why God saw it unwise for women to lead and that is why he made men as the heads of the house)*

Presenter # 2: *Reke tuoẽ thimũ ñngĩ ... Hallo! (Let us pick another call ... Hello!)*

Listener # 2: *Hallo! Ūyũ nĩ ***** Kuma Thĩka... ngugaga atĩrĩrĩ, harĩa ha ngenia ... ã harĩa hena key nĩ hau ha kũhanda gĩthukĩ. (Hello! This is ***** from Thika... The section that has elated me the most is where one is meant to plant a tree stump [meaning have sex])*

Presenter # 2: *Nĩkĩ?(Why?)*

Listener # 2: *Kaĩ ũtoĩ ona Wangarĩ wa Maathai augire mũndũ athiĩ handũ, akore irima, agĩrĩrwo kũhanda githukĩ na aitĩrĩrie maĩ (Don't you know that even Wangarĩ Maathai said that when a man visits a place and finds a hole (referring to a woman's reproductive system), he ought to plant a tree (have sex) and water it (meaning to ejaculate or impregnate the woman))*

Presenter # 2: *Wĩnama ũguo nĩguo Wangarĩ amaanishaga (Are you sure that that is what Wangari meant?)*

Coro F.M.

Panellist: *Hĩndĩ ya tene-rĩ, mwanake akuhĩrĩria kũhikania-rĩ, athiaga kũrĩ ithe kana mamawe akamũthereria ndeto* (In olden days, when a man approaches his time for marriage, he would approach his father or his uncle and reveal his intentions). *Agakiuga atĩ nĩonete mũirĩtu wa ng'ania na noende kũmũhikia.* (He would then disclose that he has set his eyes on a girl from a given family and he would like her to become his wife) *Wona arĩkia kuuga-rĩ, wira wake nĩwathira wa kwĩarĩrĩria.* (After disclosing this information, it was no longer his responsibility but rather his father to approach that family). *Rĩu mũirigo nĩ wa ithe oye athuri maigana ũna mathiĩ kwa ithe wa mũirĩtu makaare kĩaro* (The father would take up the burden together with a number of elders and they would then approach the girl's father to set a meeting).

Presenter: *Na mwanake hĩndĩ ĩyo ndarĩkuo* (And will the man intending to marry be there or present in that meeting?)

Panellist: *Aca, mwanake arĩkia kuga, atwaragwo akoinĩrwo mũgũnda.* (No. Once the man makes a statement to the father, he would then be taken and shown his portion of the land) *Athimagĩrwo akerwo mũgũnda wake harĩa wakinya.* (the father would show him the length and breadth of his land) *Nake agathiĩ agetha anake a rika rĩake magoka makamũteithia kuna kĩrĩti* (and the man would then go and find a number of his male age mates who would help him to clear the land of bushes and other tree stumps)

Presenter: *Ũkuga mwanake aheagwo gĩtira?* (You mean that man was given a barren land?)

Panellist: *Aheagwo kīhinga, gīthaka kana kīrīti gītari kīarīmwo nī mūdū ona ū* (he would be given a bush, that had never been ploughed). *A heagwo kīria gitagwo na gīthūngū ... a virgin land.* (His land was a holy land or in other words a virgin land).

Presenter: *Na nīkī gīatūmaga aheo kīrīti* (And what made him to be given a bushy land?)

Panellist: *Mūgīkūyū nīahete ūhiki gītō kīnene mūno.* (the Agikuyu held marriage with high esteem and respect) *Tiga nīandū thikū ici mathakaga na kīhiko-ri, mūgīkūyū oyaga kīhiko gī kīgongona gatagatī ka mūdū na Ngai.* (Were it not for the fact that people nowadays play with marriage, Kikuyus held marriage as a covenant between man and God). *Kerī, mwanake nonginya angionanirie ati ena hinya wa kūmathīra nyūmba yake.* (Secondly, a man had to prove that he had the ability to fend for his family). *Gatatū, mwanake nīwe warī kīhingo kīa mūciī wake, akaūgitagīra kumana na maūgwati o-mothe.* *Agītheria kīrīti nīangīakorire nyamū ya thī na amūrage.* (Thirdly, the man acted as the gate to his home to protect it from any problems. When clearing the bush, he would most likely find a snake and kill it). *Ona kūngētānirwo nja ūtukū, mwanake kana mūdūrūme nīwe wāumaga titarū wonaga mūtumia akīrwo “tarora nūū ūcio wī mūrango-inī” hīndī ūyo mūthuri enyitīrūre rimoti ya TV no gūcenjia ipindi akīgathagīrīria mūbira.* (If there was anyone calling out at night, he would be the one to go out unlike today where the man of the house will send the wife to look who is calling out at night while he sits comfortably on his chair with a television remote control in hand changing from channel to channel in search of football to cheer). *Aya nō magīrūrwo gwītwo Gīthuri kīhūbūiyū* (These are the kind that need to be called useless men). *Na nī kūrī ona gīthuri gīthuria kīria wīra wakō nīgūthūkia maūdū handū ha gūthodekerera no icio nītūrīaria rīngī.* (and there are even men who pollute

whose work is to go spoiling things instead of making things better, but more about that shall be addressed in another session)

Presenter: *Tareke tũikĩrie hanini nigetha tũgĩcoka ũtũtarĩrĩe wĩra wa anake aya magĩrwo, na ũrĩa gwathiaga nambere kũrĩa kwa mũirĩtu* (Let us take a breadth and after that you will explain to us the purpose of these male friends plus the proceedings in the girl's meeting)

[Advertisement]

Presenter: *Rĩu anake arika magĩũka wĩra wao warĩ ũrĩkũ?* (what was the purpose of these age-mates once they arrive).

Panellist: *Wĩra wao warĩ waguteithia gũtheria gũthaka.* (their work was to help the man in clearing the bush). *Magatema mũĩ na mahinga, magacokanĩrĩria gĩko kũu gĩothe magacoka magacina.* (they would cut down trees, clear bushes, gather together everything and then set them ablaze) *Matacoka magetha mũĩ na bĩto cia gwaka, makamba nyumba na makamĩgita wega.* (they would then look for timber for construction and they would construct a house and fortify it well). *Mwanake ũyũ ũrenda kũhikania agacoka akairigĩra mũciĩ na agatiga mwanya wa gwĩkĩra kĩhingo, onangĩkorwo ndaraikara kũu.* (This man intending to marry would then fence off his homestead and leaves a small section to put a gate even if he is not staying there at that time).

Panelist: *Aciari a mwuirĩtu na a mwanake marĩkia kũrĩkanĩra, marĩhi na mbũri ikarutwo, ũhiki ũgabangwo.* (The marriage ceremony would be prepared once the necessary dowry has

been paid as agreed). *Na ūririkane, mūirītu ahika, akariganīrwo nīkwao.* (once the girl gets married, she was supposed to forget his home) *Nīgetha athiĩ akaramate indo cia mūthuri.* (She was supposed to go and take good care of her husband’s possessions and make sure they multiply). *Na nīkō mūtumia etagwo mūramati.* (That is why the woman was referred to as one who multiplies). *Mūtumia ti gwetha ethaga indo, ūcio ni wīra wa mūndūrūme.* (It was not the work of the woman to search for possessions because that was the work of the husband). *Wīra wa mūtumia warĩ kūrāmata ti ta rīu wonaga atumia makīkaria maugage nīgwetha maretha na nī ūra thoni mauyūirie nyūmba* (The woman’s work was to multiply, unlike today where women purport to be searching while in essence they are committing adultery). *Ririkana, rītwa mūthuri rīheagwo mūndūrūme ūĩ gūthurania maūndū* (remember, the name of a man is given to one that knows how to select or sort things out). *Nīwe ūmenyaga gwake gūkūrō kī.* (he knows what will be consumed in his house). *Mūtumia nake arĩ mūndū wa gūtumīria ndeto cia gwake.* (The woman’s work was to keep the secrets of her house). *Ona mangūamenanire na mūthuri kana kūgīe ngūĩ, ndathiaga kwarīrīra mūthuri wake nakūu nja, ona kwi nyina mūmūciari.* (Even if the man and the woman were at loggerheads or in conflict, she would never discuss her husband with other people, not even her blood mother). *Ūcio nīwe Solomoni wa Kīrīkanīro ainagīra akīmwitaga ngatha.* (She is the kind of a woman that Solomon of the Bible sang and termed as a noble woman). *Ningĩ, mūtumia nīetagwo mūndū mūka kana mūndū wa njaa tondū nīgūka okaga na akeenjera kūu oka.* (The woman was also called “one from outside” or ‘one who comes’ because she comes and makes a home there). *Na nīkō Gīkūyū kiugaga mūki nīwe ūkaga na ūhorō.* (and that is why a Kikuyu proverb asserts, the one

who comes brings news). *Rĩtwa ũhoro na gĩthũngũ ni news* (the word ũhoro means news). *Gũka kwa mũtumia kana mũka kwarĩ kĩonereria kĩa maũndũ mega na meru.* (The coming of a woman symbolized the beginning of something good and new).

A4: NACOSTI Research Authorization

**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

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When replying please quote

NACOSTI, Upper Kabete
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NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/79224/21102**

Date: **20th February, 2018**

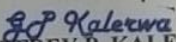
Nancy Wambura Kabutha
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Comparative assessment of gender equality in Gikuyu Language: A study of selected vernacular Gikuyu Radio Stations*" I am pleased to inform you that you have been authorized to undertake research in **Kirinyaga County** for the period ending **20th February, 2019**.

You are advised to report to the **County Commissioner and the County Director of Education, Kirinyaga County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kirinyaga County.

The County Director of Education
Kirinyaga County.

A5: NACOSTI Research Permit

THIS IS TO CERTIFY THAT:
MS. NANCY WAMBURA KABUTHA
of KENYATTA UNIVERSITY, 20-10301
KIANYAGA, has been permitted to
conduct research in Kirinyaga County

on the topic: COMPARATIVE
ASSESSMENT OF GENDER EQUALITY IN
GIKUYU LANGUAGE: A STUDY OF
SELECTED VERNACULAR GIKUYU RADIO
STATIONS

for the period ending:
20th February, 2019

.....
Applicant's
Signature

Permit No : NACOSTI/P/18/79224/21102
Date Of Issue : 20th February, 2018
Fee Recieved : Ksh 1000





.....
Director General
National Commission for Science,
Technology & Innovation

A6: NACOSTI Research Clearance

CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
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