

The Linguistic Patterns of Representation of Sexuality on Dating Sites

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Abstract

This paper surveyed the patterns of linguistic representation on dating sites using a blend of both the qualitative and the quantitative approaches in analysing the representation of different forms of sexual orientations. The study was based on the theoretical framework of Feminism and ambivalent sexism; which proposes that females are undervalued and marginalized in all areas of traditional society, including language. The study used Focus Group Discussions to collate data on the opinions of 30 student respondents in the study. The data was analyzed with framework analysis, simple percentages, and significant ratios. The study concluded that females are unfairly represented in the use of English on dating sites while the LGBTQI+ community is presented in a more positive image. Therefore, the study recommended, among others, that content creators on dating sites should endeavor to portray both female and male subscribers to their networks in unbiased images.

Keywords: Sexuality, Feminism, Gender representation, Dating sites

Introduction

No one has been able to account for the specific origins of the domination of females by males in human society, but the common perception and

practices in many human cultures portray females as weaker in comparison with their male counterparts. Instances of societies organized around matriarchy are rather

few among the cultures of the different peoples of the world. Patriarchy is the more common socio-cultural pattern of the organization of human societies among different cultures. Males dominate the traditional structures of the family, the community, religion, security, sports, etc. while females are relegated to insignificant roles in all these areas of human endeavour. Consequently, the feminist movement began as an agitation for equal opportunities and freedoms for males and females in all structures of society. The movement rapidly grew from its early beginning in Western Europe to become a global rallying point for not only feminists but also for a variety of other oppressed minority groups such as: lesbians, gay, bi-sexual, transsexual, queer, intersexual, and even persons with uncommon sexual orientations.

Through persistent popular global advocacy, the feminist movement has attained significant successes in the dimensions of freedoms that the society allows females. Feminism has grown into one of the most popular tools of contemporary literary criticism (Ahaotu, Onuagha, & Abdulahi, 2013), and although it is perceived more as a movement than as a theory of criticism, its influence on modern English is tremendous. Feminists advocate for changes to the biased representation of females in languages, including English. Many writers have argued that language is one of the frontiers of the feminist struggle for a

biased-free society for all genders. They perceive traditional language as biased against females in its portrayal of meaning; which attributes positive image to males but attributes negative image to females.

This view has developed into broad gender political norms of English through which speakers of the language avoid sexist expressions that seek to portray other persons and groups as inferior. The term “sexism” refers to the kind of biased expressions that tend to suggest that one group is less desirable than others. This paper attempted an evaluation of the opinions of patterns of linguistic delineation of sexuality on selected dating sites.

Statement of the Problem

Dating sites apparently promote gender equality by promoting diverse sexual orientations and not being discriminatory against any given sexuality. People of all sexual persuasions are encouraged to join these sites and find their soul mates in what is popularly termed “hook-up” in most of the sites. Previous studies on feminism mainly focused on the subjugation of female characters in texts and on the analysis of the discourse patterns structures that support the marginalization. To the best of my knowledge, none has focused on the analysis of the patterns of language used in representing sexuality on dating sites. This paper seeks to fill this gap.

Research Questions

The key research questions this paper addressed are:

1. Do dating sites and their subscribers use sexist words?
2. Does the pattern of language used on the sites present women in negative terms?
3. Do the sites and the language used on them objectify any gender?

Conceptual Review

Sexuality is all about a person's capacity for sexual feelings. It is the way you identify how you experience a sexual and romantic attraction and your interest in and preferences around sexual and romantic relationships and behaviour. Zambon (2020) sees sexuality as being about understanding the sexual feelings and attractions we feel toward others, not who we have sex with. To him, it is how you feel and how you choose to identify yourself. It encompasses nearly every aspect of our being, from attitudes and values to feelings, thoughts, attractions, experiences and behaviours toward others. Sexuality which is of different types is influenced by the individual, family, culture, religion/spirituality, laws, professions, institutions, science and politics. These are types of sexuality; heterosexual/straight, homosexual/gay, lesbian, bisexual, asexual, pansexual/queer, among others.

Feminism and gender representation

Feminism is a movement for a change of the traditional attitude of male dominance of women in society. The domination of women is prominent in the cultural practices of diverse societies in which females are generally assigned inferiority and insignificance in cultural values. Females were treated as objects in several social norms such as relationships, marriage, politics, education, religion, etc. and were not accorded equal rights with their male counterparts. Consequently, many societies harbour several forms of suppressive inequalities (such as unequal marital relationships, the denial of political, religious, and educational rights, etc.) against women. The concept of feminism according to Ahaotu, Onuagha, and Ibrahim (2013, p. 30) has evolved into one of the most popular tools of contemporary literary criticism. Although the concept, as they stated, is predominantly treated more as a movement than as a theory of criticism, its influence on literary criticism is so far-reaching that popular texts of the pre-feminist era are re-evaluated for conformity to feminist critical canons.

Early women liberation movements were largely focused on the following general areas:

1. Eradication of discrimination in employment opportunities.

2. Eradication of discrimination in educational/professional opportunities.
3. An end to the use of women as sex objects of men.

A more radical brand of feminism was developed in the 1960s and expanded the frontiers of feminist demands to include marriage and child-bearing rights. The feminists of this era initiated 'radical' demands: that child-bearing should be made optional in marriages and that female individual identity must be treated as equal and alternative to the male identity. Contemporary feminist schools of thought include Moderationists, Accommodationists, and Western Radicals. All shades of feminism are united in their attack on the traditional structures of patriarchy, such as cultural practices and language.

Akande (2002) identified a dichotomy between Western and Southern feminist, among other differences in the feminist movement. She buttressed her argument on the existential reality of hierarchy in social, political, economic, and religious interactions and considered that it would then be euphoric to postulate of a future of total equality amongst all peoples of different cultures, gender, race and religions whether intra or internationally, in the domestic and in the public domain.' Thorne and Henley (1975) argued that male dominance has shaped the meaning of words referring to both

females and males; words associated with males more often have positive connotations and they convey notion of power and leadership than female words, which are more often negative, conveying weakness, inferiority, immaturity, and irrelevance.

Unlike other forms of feminism that viewed power as something positive as long as it was evenly distributed, radical feminists believed that power was mostly something experienced in a dual system of domination and subordination, with one party always experiencing oppression. The patriarchal system was an outrage to radical feminists, and as a result, they tended to be militant with their efforts, calling for direct action against patriarchy and male supremacy. They oppose any institution, events, and systems that they feel supports the oppression of females. English language is one of such systems that receive attacks from radical feminists. They want the language to be unbiased.

The goal of feminists such as Greer is a radical departure from the old ways of male dominance of women and the tool to achieve this is the dismantling of masculine structures, such as culture and language. In Greer's (1970, pp. 12) words:

Female sexuality has always been a fascinating topic; this discussion of it attempts to show how female sexuality has been masked and deformed by most observers,

and never more so than in our own time. The conformation of the female has already been described in terms of a particular type of conditioning, and now the specific character of that conditioning begins to emerge. What happens is that the female is considered as a sexual object for the use and appreciation of other sexual beings, men. Her sexuality is both denied and misrepresented by being identified as passivity. The vagina is obliterated from the imagery of femininity in the same way that the signs of independence and vigour in the rest of her body are suppressed. The characteristics that are praised and rewarded are those of the castrate – timidity, plumpness, languor, delicacy and preciousness.

This view has influenced many other feminists, some of whom have revolted against established models of beauty, marriage, family, virtue, motherhood, etiquette, language/expression, etc., as forms of the general agitation against gender inequality. The advocacy and freedom it attracted has encouraged people to be open about their sexuality.

Sargin and Koşaner (2016) investigated the features that make the speech of Turkish male homosexuals distinctive from the speech of Turkish male and female heterosexual. They cited Medhurst's (2002, pp. 314-315)

view that many male to female transsexuals, transvestites and homosexuals speak in a significantly different way from heterosexual males and females, and their exaggerated manner of speech with a concern to sound like a woman makes them sound more distinct than either normal male or female speech. Their study concluded that pitch and range/intonation are the primary features that mark the speech of Turkish male homosexuals as distinctive from the speech of Turkish male and female heterosexuals.

Studies focused on the effect of gender on the use of language have generally concluded that there are various levels of differences between male and female use of language. Some of the popular studies and their findings are: Jespersen (1922/1949), noted that female speech is more conservative and indirect than male speech; which tends to be coarse and profane, Reik (1954); Labov (1966); Levine & Crockett (1966); Trudgill (1972); Kramer (1974) have suggested that men use more slang words and vulgar expressions than women and Lakoff (1973) observed that men use stronger expletives while women use weaker or softer profanity.

Haas (1979, p. 616) summarized many of the distinctions of male and female use of English in the following words:

Male speech and female speech have been observed to differ in their form, topic, content, and use. Early

writers were largely introspective in their analyses; more recent work has begun to provide empirical evidence. Men may be more loquacious and directive; they use more nonstandard forms, talk more about sports, money, and business, and more frequently refer to time, space, quantity, destructive action, perceptual attributes, physical movements, and objects. Women are often more supportive, polite, and expressive, talk more about home and family, and use more words implying feeling, evaluation, interpretation, and psychological state. A comprehensive theory of "genderlect" must include information about linguistic features under a multiplicity of conditions.

However, Haas' views above and many of the findings of the studies reviewed about male and female use of language, especially the use of English language, have been affected by the changes both in gender political consciousness and its impact on language use. For instance, 'talk more about sports, money, and business' can hardly suffice as an exclusive male subject in this year, 2021! Sports and business are probably as much a male affair as it is a female affair. And millennial females are freer with the four letter taboo word than the older generation of females.

Online Dating Sites

Online dating sites developed out of the advances in information and communications technology (ICT) in the 1960s and 1970s, primarily in the USA and parts of Northern Europe (Orchard, 2019). The introduction of the internet in 1991, online dating systems started changing how people meet, marry and form various socio-sexual connections. Also known as internet dating, online dating is a computerized service/network that enables account holders on a platform to connect with other account holders for relationships, casual encounters, and different sexual or fetish communities. This type of online community does not discriminate against unconventional sexual orientations and so, the LGBTQI+ community forms part of online dating community. There are two different types of distinction that one can make relating to dating sites: sexuality-based and country-based. These may be referred to according to the types of gender allowed into the site or the geographic location of members of the community. Consequently, there are dating sites designed specifically for members of gay, lesbian, homosexual, etc. Also, there are dating sites dedicated for different places such as UK, US, Nigeria, among others.

Online dating sites strive to assert themselves as powerful tools to find dates and form romantic relationships. Personal dating profile is the key element in online dating. It is the gatekeeper to further interaction,

and even the ultimate in establishing the intended relationship goal as stated by Ellison *et al* (2012). The profile consists of pictures, basic demographic information, and an open-ended component in which online daters can create a textual self-description such as hobbies, characteristics sought in a potential partner, and also relay their goals and intentions to others. Members can then connect with other members that match the profile of friends they desire and thereafter hook-up and may go on actual dates. Examples of some online dating sites include: iFlirt, Friendite, Sexy Naija, Tinder, Naijaplanet, Senior Dating, Sweet Meet, dating.com, Grindr, Her, Hinge, eHarmony, OkCupid and Meetly Nigerians.

Gender Discrimination in Nigeria

Traditionally, Nigeria is a patriarchal society, and several aspects of the subjugation of females are embedded in her culture, which values male children over female ones. From the South to the North and from the East to the West, Nigerians still practice incredible levels of biases against females and are gravely intolerant of lesbians, gay, bi-sexual, trans-sexual, queer, and inter-sexual (LGBTQI) persons. Adamu (2006) surmised the situation of gender discrimination in Nigeria by submitting that feminism has remained an intellectual argument and a political discussion for the Nigerian woman; rather than an accomplished culture. Although Adamu's perception is an indicator of

the poor state of affairs in feminism in Nigeria. It tended to overlook the successes recorded by generations of feminists in Nigeria's pre-colonial, colonial, and post-colonial histories.

Abdul *et al.* (2011) noted the various contributions of Nigerian women to the growth and the development of feminism and chronicled individual feminist landmarks such as Queen Amina, who ruled the Northern Nigerian Kingdom of Zazzau from 1576, and Funmilayo Ransome-Kuti, who led the Abeokuta Women's Union and later joined the struggle for independence. They listed notable group activities such as the Women's War (or Aba Women Riot) against unfair colonial taxation and poor political administration in 1929 and the Abeokuta Women's Protest against colonial taxation and insensitive indirect rule through traditional rulers in 1948. They stated that to improve the fate of women in Nigeria and throughout the world, many feminist organisations have discovered that we must first empower girls and women through education. This goes a long way, especially when they know their rights and have a proper sense of self-worth. Therefore, numerous groups organize educational and training programmes with this view in mind. These examples illustrate both the historical suppression of females and their efforts to end gender discrimination against females.

Theoretical Framework

The theory of Radical Feminism

Radical Feminism is a branch of the feminist movement that became prominent during the second wave of feminism in the 1960s. At this point in time, American women had won the right to vote and were working more outside of the home. In addition, the United States had gone through the sexual revolution which had lowered the pressure for people to be strictly monogamous and had given them more room for sexual expression, so feminists found new perspectives to their agitation. These developments were boosted by the publication of Germaine Greer's *The female eunuch* and Simone de Beauvoir's *The second sex* translated by Borde and Chevallier (2009). These two books have since become the reference points in radical feminism because they propose a militant rejection of female domination and advocated the celebration of the female experience as authentic and equal to the male experience. For instance, Greer called on females to drop the shame often associated with female experiences of sexuality, orgasm, menstruation, etc. and go ahead in celebration of self. These freedoms have recently developed into related freedoms in the expression of sexuality and people lesbian, gay, bisexual, transsexual, and intersexual communities agitate for the right to freely practice their sexual orientations without discrimination and sanctions.

Feminism forces a new way of using language on society and this has raised consciousness on issues of gender inequalities not only in language studies but also in society as a whole. This is the remarkable difference between the first wave of moderate feminism and the second wave of radical feminism. Greer (1970, p. 11) observed the two brands of feminism as follows:

The new emphasis is different. Then genteel middle-class ladies clamoured for reform, now ungentle middle-class women are calling for revolution. For many of them, the call for revolution came before the call for the liberation of women.

By these words, she proclaimed a new phase in feminism. The following are some of the manifestations of gender bias which traditional society forces on females:

- Not paying a person an equal wage, or offering them the same benefits as other employees, because of their sex or gender.
- Treating a person, often a woman, as a sexual object (objectification)
- Using offensive language or making offensive jokes based on someone's sex or gender
- Only allowing one sex to participate in certain activities such as sports, military service,

positions in the clergy, traditional leadership, etc.

- Denying a person access to education because of their sex or gender
- Creating an environment where one gender feels unsafe or uncomfortable
- Not supporting girls' sports teams the same way support is given to equivalent boys' sports teams.

Ambivalent Sexism Theory

Ambivalent Sexism Theory, according to Glick and Fiske (2001) and Gaunt (2013), is a multidimensional construct that encompasses two sides of sexist attitudes; hostile and benevolent. The theory posits that relationship between men and women are marked by ambivalence. Hostile sexism represents negative reaction and antipathy toward women, while benevolent sexism takes the form of seemingly positive but patronizing beliefs that women are pure but weak beings that need to be adored and protected by men. Hostile and benevolent ideologies toward women justify the gender hierarchy of portraying women as weak and less competent.

The underpinnings of this theory lie in traditional stereotyping and masculine dominance over women. Male dominance in economic, political, religious and social institutions, as well as in the linguistic representation of women in those institutions, supports hostile sexism

which sees women as inferior and incompetent.

Radical feminism and ambivalent sexism theories suit this study as a framework because the feminist rejection of the language of traditional society is radical in nature. The researcher also believes that the success of this goal (and it is succeeding) will mark a landmark achievement for radical feminism and benevolent sexism because many critics gave it little chance few decades ago. Since language is the core of human thought and understanding, gender equality in language will usher in the successful removal of female biases and sustain the equality in future generations.

Method

Research Design

The paper is qualitative in nature but adopted a quasi-scientific survey approach; which blended a descriptive desk review and an analytical Focus Group Discussion (FGD). First, the study sourced for academic publications on the subject and identified both online and offline resources that address the topic in line with Dr Johnson's (1775) popular view that knowing the source of information is a part of academic knowledge (cited in Altick, 1963). The study further sought the opinion of respondents on the representation of sexuality on dating sites using the FGD framework. The respondents were 30 HND (II) students of the

Federal Polytechnic, Oko, who were purposively sampled for the study.

Data collection

The focus group discussions (FGD) method was adopted in this study. Three loosely structured group interviews were conducted by the researcher, and these enabled her to adjust interview content and also to interview several respondents systematically and simultaneously. Each group discussion was moderated at a different time by the researcher, who carefully took notes on proceedings. The researcher introduced lead questions/discussion points and encouraged the participants to freely express their views on the topics. The discussions are geared towards a group position point; which the researcher recorded as well as observed the dynamics of the interaction. Some respondents who

were not yet on dating sites were assisted to open and run online dating accounts for at least two weeks before the focus group meeting.

Data analysis

The data was analyzed with Ritchie and Spencer’s “framework analysis” (Rabiee, 2004, p. 657); which allowed opinions to emerge both from research questions and from the narratives of research participants. The observations of the researcher also formed a crucial part of analytical instruments. Data were presented in tables and analyzed with simple percentages and significant ratios. The researcher classified and analyzed the data by relating them to established indices of gender-power dynamics.

Data presentation

The data obtained from FGDs are presented in the table 1 below.

Table 1: Result of FGD with Respondents

S/N	Lead Question	Summarized Findings
1	Are images of both males and females used in advertising dating sites?	Participants unanimously agreed that images of both gender are used on the sites.
2	Are you conscious of gender political issues that may arise in online dating sites?	Majority of the participants agreed that they are significantly aware of gender political issues on online dating platforms.
3	What factors are responsible for the use of the identified sexist terms?	Majority of the participants listed: socialization, male dominance, culture, and social inequality.
4	What specific features of gendered interaction on dating sites would you most like to change?	Majority of the participants listed: socialization, male dominance, culture, and social inequality.
5	What features most	Participants agreed that female language is

	characterize the language of members of online dating sites?	characterized by indirectness, and is therefore flowery about sex and sexuality; while male speech is characterized by vulgarity, directness, and assertiveness.
6	Would you support the use of sexist expression on dating sites if it supports your gender?	Participant opinion on this varied significantly between agreement and modification. Both male and female participants opted to support, oppose, or modify the views of their gender as they deem logical.
7	Do you have an online dating site account?	All the participants agreed that they have online dating accounts.
8	Pick out four most common sexualities represented on general online dating sites	The most common sexual orientations picked by the participants are: gay, lesbian, homosexual, bisexual and heterosexual.
9	Do online dating sites and their subscribers use sexist language?	Majority of the participants agreed that this often happens but not on a large scale

Data analysis and discussion

The data presented above are analyzed in the following individual tables.

Table 2

S/N	Lead Question	Number. of Participants	Male	Female	Yes	No
1	Are images of both males and females used in advertising dating sites?	30	15	15	30	0
2	Are you conscious of gender political issues that may arise in online dating sites?	30	13	13	26	4

From the table above, the 10 student participants in each of the three groups were asked if images of both males and females are used in advertising dating sites. The participants in the groups unanimously agreed that both male and female images are used to advertise online dating sites. However, the participants shared different opinions on the extent of the usage and could not agree on whether the image of one gender is more often used than the other. Their

unanimous agreement answered Research Question (1) [Do dating sites and their subscribers use sexist words?] in the affirmative.

When the participants had unanimously agreed that both male and female genders, as well as diverse sexualities are represented on online dating sites, the researcher asked them follow-up questions on their awareness of gender politics and they all answered in the affirmative. The researcher proceeded to ask them

whether they developed the awareness before they were admitted to the polytechnic or in the course of their education here. Twenty-six (26) participants, representing 86% of the respondents, indicated that they attained their highest level of gender political consciousness in the polytechnic; while 4 participants, representing 14% of the respondents, indicated that they were already active

on gender issues before their admission. While this discussion was going on, the researcher observed that male students interrupted one another and more than the female students did. When the argument became intense, many female participants became reticent while the male participants tend to become more excited and argumentative at that point.

Table 3

S/ N	Lead Question	Number of Participants	Male	Female	Male Dominance	Culture	Social Inequality	Religion
3	What factors are responsible for the use of the identified sexist terms?	30	15	15	9	14	5	2
4	What specific features of gendered interaction on dating sites would you most like to change?	30	15	15	16	8	3	3

The data in the table above shows that the participants were given some options of factors which could be

responsible for the sexism and other features of gendered interaction they observed on online dating sites. These

factors include: male dominance, culture, social inequality and religion. From the table, out of the 30 participants selected for this study, 9 participants (30%) agreed that male dominance is the major factor, 14 participants (47%) agree that culture is the main contributing factor, 5 participants (17%) agreed that social inequality is the main factor, while 2 participants (7%) accepted religion as a major factor of sexism and other gendered interaction on online dating sites. From table 3, we can deduce that culture is the most significant factor in this case.

From the table, we also identified that respondents would most like to eliminate male dominance in the cross gender interactions of male and female students of Federal Polytechnic, Oko.

Male dominance polled 53% of overall responses on item 4 on Table 3 to emerge the cross gender feature of English that respondents most desire to eliminate. Culture polled 27% to occupy the second position. Both religion and social inequality polled 10% each and became the least significant of the features that respondents desired to change.

It was observed that male participants were still more talkative and cared little about interrupting others. Yielding the floor to the female participants was a tug of war for male participants, who frequently interrupted others, seized the floor, and tried to keep it as long as they could. This attitude of the male student participants portrays the hostile sexism of Glick and Fiske.

Table 4

S/N	Lead Question	Number of Participants	Indirectness	Directness
5	What features most characterize the language of members of online dating sites?	30	12 females and 2 males voted that they would be careful and indirect when talking about sensitive issues.	3 females and 13 males voted that they would be direct and not careful despite the subject.
6	Would you support the use of sexist expression on dating sites if it supports your gender?	30	9 males and 6 females will consider the issue in focus before supporting their gender.	9 females and 6 males will certainly support their gender on any issue

In order to vary the pattern of interaction, the participants were not asked to make direct choices of options in the above questions. Rather,

they were first engaged in a discussion of the two questions and later vote for one of the pair of options; while the researcher listened attentively and took

notes that enabled them to identify the features presented in the table above. In response to item 5 on Table 4 above, 14 respondents comprising 12 females and 2 males or a percentile of 47 preferred indirectness and its apologetic, flowery, and euphemistic sub-components. The majority of these respondents are females. On the other hand, 16 respondents (53%) comprising 13 males and 3 females opted for directness in language use with its characteristics of vulgarity, assertiveness, and slanginess. From the discussion, the researcher was able to identify that male speech is authoritative, carefree, direct and assertive. The authoritative nature of male speech was obvious as the male participants in the discourse tended to use imperative sentences and appeared to be self-confident. The male participants also made use of vulgar terms during the discussion and were far more interruptive of themselves and the female students alike during the discussion. Male speech was noted to be direct as the male participants bluntly expressed their views without euphemizing it. Their speech was also noted to be assertive as they were too confident (and often boastful) in giving opinions without considering if they may be wrong.

The researcher steered the discussion to issues of sex and sexuality (such as: Are you in a sexual relationship? What do males want from females in a relationship? What types of sexually transmitted diseases do you know and how does each

manifest? Etc.), and discovered that the female speech pattern is euphemistic. Euphemism is a figure of speech which uses pleasant expressions to refer to unpleasant things or uses a less offensive expression to refer to taboo words or offensive expression, for instance, using “kick bucket” to refer to death. At this stage of the discussion, the female students became generally bashful while the male students easily and explicitly discussed the subject of sex and sexuality. The male participants tended to refer to sex organs and sexual activities more directly than the females who generally preferred euphemisms for the same organs and activities. Such euphemisms include: ‘cucumber’, ‘thing’, and ‘banana’ for the male phallus.

In response to item 6 on table 4, the panel was sharply divided into two equal groups. 15 participants (50%) indicated that they would support their gender on all issues while the remaining 15 participants (50%) indicated that they would first consider the issue at stake and what is logical before deciding to support any group. Interestingly, each of these two groups has male and female participants: 9 males (60% of overall male study population) and 6 females (40% of overall female study population) would not join a gender band wagon while 9 females (60% of overall female study population) and 6 males (40% of overall male study population) would gladly join a gender

band wagon in any situation. This result indicated that male students are nonchalant and less committed to group interest while female students are more active in gender politics. This

response has answered our research question 5 (Does their passion on the issues of gender politics align with their individual gender?) in the negative.

Table 5

S/N	Lead Question	Number of Participants	Yes	No
7	Do you have an online dating site account?	30	23	7

In their responses to item 7 on Table 5, the participants unanimously agreed that they have online dating accounts as 23 of them (77%) answered in the affirmative while 7 of them (23%) said that they don't have online dating sites.

Table 6

S/N	Lead Question	Number of Participants	Most common	Least common
8	Pick out five most common and two least common sexualities represented on general online dating sites	30	Gay, bisexual, heterosexual, lesbian, and homosexual	Sapiosexual, questioning (queer), autosexual, autoromantic, and bicurious

In response to this question, participants made different choices which the researcher summarized into the responses with the highest frequency as presented in Table 6 above. The table also indicated the sexual orientations that were least chosen by the participants.

Table 7

S/N	Lead Question	Number of Participants	Yes	No
9	Do online dating sites and their subscribers use sexist language?	30	8	22

The responses to the item in the above table indicate that there were few instances of sexism on online dating sites.

Conclusion

The study is a response to the debate on the asymmetric nature of the use of English between male and female speakers of the language. Feminists have made significant progress in their commitment to attain equality for all humans without prejudice to whether they are male or female. This study exploited Radical Feminism and Ambivalent Sexism, and the highlight they brought on dismantling masculinizing elements of language as a basis for the investigation of the gender political implications of language use on dating sites.

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