

The ‘Other Room’ Metaphor as A Linguistic Marker of Sexism and Gender-Based Violence

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Abstract

This paper examines the metaphorical entailments of ‘other room’ remark of former President Muhammadu Buhari (PMB) using the theoretical insights of Conceptual Metaphor Theory in examining the data elicited from different speeches of Mrs. Aisha Buhari and PMB. The findings show metaphor as a dominant trope that offers a window for social labeling practices and construction of gendered identities and identifiable sexist connotations. From the perspective of overt sexism, it becomes clear that ‘kitchen’, ‘living-room’ and ‘other room’ instantiate gendered metaphorical expressions, which actually represent intimate partner violence as an aspect of gender-based violence that relegate women in our typical patriarchal society. Given the deleterious implications of sexism and gender-based violence for all-inclusive human development and economic growth in sub-Saharan Africa, there should be a rethink in the domains of language use and patriarchal ideology in a manner that would narrow gender gap and bolster African feminism, which is an advocacy for women’s rights over their lives, bodies, and decisions.

1. INTRODUCTION

This study examines sexism and linguistic violence as twin aspects of gender-based violence (hereafter GBV) through the lens of conceptual metaphors developed to depict metaphorical terms and mental mappings in the sociolinguistic framing of violence against women. The work presents conceptual metaphorical patterns found in knowledge representation in GBV and shows evidence that metaphorical reasoning is a mechanism present at the core of norms, attitudes and stereotypes around gender in general, which normalise violence against women. Within the universe of GBV, the presence of metaphor deserves special attention not only due to its relevance in meaning construction, but also because conceptual metaphors are a rich source of constitutive elements of sexist language scarcely studied so far. In this regard, Lakoff and Johnson (1980) drawing from insights of linguistic evidence, posit that most of our ordinary conceptual system is metaphorical in nature. Against the age-long held view that ordinary metaphors (‘poetic metaphors’) are simply devices of language, Lakoff and Johnson provide a rebuttal of this claim, and argue that the use of metaphor is inherent in cognition and perception, and that the nature of our conceptual system is entirely metaphorical.

The authors define the essence of metaphor as “understanding and experiencing one kind of thing in terms of another” (Lakoff & Johnson (1980: 5) and emphasise the coherent and systematic character of metaphors, as they represent the materialisation of thinking mechanisms that allow the representation, the understanding, the organisation and the expression of knowledge. Lakoff’s (1993) Conceptual Metaphor Theory (CMT) contends that

metaphors, which are based on human interaction with the world through physical experience, play a crucial role in the way humans conceptualise the world.

Gender-based violence (GBV) is the general term used to express various forms of violence that occur as a result of the normative role expectations associated with each gender, along with the unequal power relationships between the two genders, within the context of a specific society. The foregoing suggests that women, girls, men and boys can be victims of GBV. Nonetheless, the consensual opinion is that the majority of persons affected by gender-based violence are women and girls, due to unequal distribution of power in society between women and men. The European Union Council Conclusions of 5 and 6 June (2014) categorised gender-based violence against women into direct and indirect. Direct violence against women includes physical, sexual, psychological, and economic violence. Intimate partner violence (IPV) is one of the most widespread forms of direct violence against women, and includes a range of sexual, psychological and physical coercive acts used against adult and adolescent women by the intimate partner. Indirect violence is a type of structural violence, characterised by norms, attitudes and stereotypes around gender in general and violence against women in particular. A United Nations Special Rapporteur on violence against women had in a UN Special Report (1992), described a structural violence as ‘any form of structural inequality or institutional discrimination that maintains a woman in a subordinate position, whether physical or ideological, to other people within her family, household or community’.

However, of particular relevance to this paper is emotional violence, which is a psychological form of GBV against women. Emotional violence is a psychological tactic of control that consists of a wide variety of verbal attacks and humiliations, including repeated verbal attacks against the victim’s worth as an individual or role as a parent, family member, friend, co-worker, or community member. This form of GBV may also include humiliating the victim in front of family, friends or strangers. Such perpetrators could also be said to be involved in intimate partner violence (IPV). In this paper, we treat President Buhari’s remarks as an emotional form of GBV against women with him playing the role of the agent provocateur, driving the IPV process. The wife of Mr. President, Hajia Aisha Buhari had in a BBC Hausa Service interview warned her husband, President Muhammadu Buhari, that she may not back him during the 2019 election unless he sacked the cabal that had hijacked his government, adding that the president did not know most of the top officials he had appointed. President Buhari had, in a joint press briefing with German Chancellor Angela Merkel during a visit to Germany, laughed off his wife’s criticism of his government, noting that that he had much more political experience than his wife. He added a clincher: “I don’t know which party my wife belongs to, but she belongs in my kitchen, my living room and the other room.” His response, according to Nyairo (2016), “provoked a withering glare followed by a burst of ironic laughter from German Chancellor Angela Merkel who was standing beside him at the press conference”.

With regards to sexist language as an aspect of GBV, four main tenets of CMT are discussed: (i) metaphor is central to abstract language; (ii) metaphors structure thinking and knowledge; (iii) metaphor is grounded in physical experience; and (iv) Metaphor is ideologically determined. To this effect, we adopt the overt sexism perspective in arguing that ‘kitchen,’ ‘living-room’ and ‘other room’ instantiate gendered metaphorical expressions, which actually represent intimate partner violence as an aspect of gender-based violence and misogynistic structures that relegate and denigrate women in our typical patriarchal society. In

this way, this paper seeks to fill a gap in the study of conceptual metaphor in sexism and GBV, and by implication lend credence to their central role in structuring thought and knowledge.

2. OVERVIEW OF LITERATURE

Metaphor received the first major attention from Aristotle's *Poetics*, wherein he defined it as "movement (epiphora) of an alien (allotrios) name from either genus to species or from species to genus or from species to species or by analogy," (Kennedy 1991:295). The implication of the foregoing definition, notes Charteris-Black (2004) is that metaphor involves a transfer of meanings, which indicates four kinds of 'metaphorical' transfer: (i) the transference being either from genus to species, (ii) from species to genus, (iii) from species to species, (iv) on grounds of analogy. Leezenberg (2001) identifies the first two types of transfer as subsumed under synecdoche, the third one as metonymy and the last one as metaphor. In this regard, synecdoche refers to the 'part stands for whole' or the 'whole stands for part' phenomena while metonymy just refers to the process of associations. Given that both synecdoche and metonymy are based on association, Knowles and Moon (2006:48) argue that both of them are now commonly referred to as metonymy. The last kind of transfer is generally referred to as metaphors which are based on similarity and substitution. By and large, these four kinds of transfer are now mainly grouped as the two tropes of figurative languages, metonymy and metaphor.

Essentially, metaphor is the use of language through which speakers 'say' one thing and 'mean' another. As Reimer & Camp (2006: 846) posit, it is "a figure of speech in which one thing is represented (or spoken of) as something else". For Erard (2015), a metaphor is a room and this is how it works:

The windows and doors frame a view toward the reality outside. Put the windows high, people will only see the trees. Put them low, they see the grass. Put the window on the south side, they'll see the sun. Sometimes the room can be empty. Sometimes the views from the room are a bit forced. Or perhaps they're new and uncomfortable. In those situations, you have to direct people's attention. You have to give them furniture to sit on that makes your architectural choices unavoidable. [...] maybe the best metaphor needs no furniture. [...] what often happens when you introduce people to this new metaphor is that they'll complain about the furniture colour or the window trim, or praise you for something minor, such as the window sashes. The danger is that they'll discard the enterprise before they've looked out the window – which, in most cases, offers a view onto the outside that's unfamiliar.

Metaphor bears many interesting similarities to other forms of figurative expression, such as simile, juxtaposition, analogy, allegory and symbol, to name but a few. Although, linguists, philosophers and psychologists have been at great pains over the years trying to distinguish these different phenomena, Cohen (2008:10) provides a succinct and useful characterisation of the principal differences between some of these forms of figurative language:

In a metaphor A is said to be B, in a simile A is said to be like B, in an analogy A is said to stand to C as B stands to D (and in some cases C and D are the same, as in "God is to me as my father is to me," and there may be cases in which A and B are the same), while in allegory, typically, only B is mentioned and it is left to the reader to understand that B stands for, or represents, or "allegorises" A.

Unlike the literal language, which purpose is to reveal reality, metaphor is a kind of decorative language used in poetry and literature, the use of which always involves the violation of linguistic rules and hardly convey true messages, hence its treatment by scholars as secondary to literal language (Cameron 1999 & 2003, Deignan 2005, Holme 2004, Ritchie 2006, Way 1994, Fahnestock 2000, Leezenberg 2001). From classical perspective, metaphor study is regarded as the finding of the similarity or analogy between the metaphorical language and its literal equivalent. Such scholars supporting the comparison or similarity view as Mooij (1976) and Fogelin (1988) whom Leezenberg (2001) classified as referentialists argue that metaphors are the comparison of some pre-existing similarities between two real objects without the word 'like' being stated in the sentence. Nonetheless, the classical orientation of metaphor has been opposed by many linguists by pointing out the cognitive value of metaphor. Against the run of the classicists' argument that metaphor is based on similarities between two dissimilar terms, Richards (1936) contends that metaphor interpretation motivates and creates similarities, noting that metaphor is 'an interaction between two thoughts of different things active together and supported by a single word or phrase'.

Black (1993) follows the footsteps of Richards in interpreting metaphors at a cognitive-conceptual level, one different from treating metaphors as mere language, contending that metaphor is the interaction of the 'systems of implications' of the two domains, an idea similar to Richards 'notion of 'interaction between two thoughts'. The claims of Richards and Black tended to reveal the encyclopaedic nature of metaphor, i.e. the understanding of metaphor involves the concepts and beliefs shared by the speakers', readers' or listeners' community other than merely the linguistic meaning of the figurative expressions. However, it was not until few decades ago that cognitive linguistics drew attention to the cognitive functions of metaphor. Cognitive linguistics claims that how we construe our experience with the world is mediated by the nature of our bodies and we organize our embodied experience metaphorically.

Proponents of cognitive linguistics (cf. Lakoff et al. 1980; 1978; 1982) posit that conceiving or thinking presupposes manipulating unconscious mental imagery in a manner that would allow concretely pictured physical objects and situations stand in for the more abstract objects and situations we strive to understand. According to Dennis (2014), conceptual metaphor or cognitive metaphor in cognitive linguistics, refers to the understanding of one idea, or conceptual domain, in terms of another. For them, metaphor is a conceptual matter, a matter of thinking of one thing in terms of another. In essence, the conceptual metaphor or cross-domain map was a pervasive culture-wide disposition to conceive one fixed sort of thing in terms of another fixed sort of thing. This view sees a word or a phrase as a metaphor if a word or phrase could be understood beyond the literal meaning in the context, the literal meaning stemmed from an area of sensoric or cultural experience (source area), the source area was transferred to a second, often abstract area (target area).

One of the most outstanding theories of metaphor is Conceptual Metaphor Theory, (CMT). According to Kövecses (2010), the foundations and development of CMT are best represented by three hallmark publications, amidst other intermittent commentaries, applications, and analyses. These are the seminal *Metaphors we live by* (Lakoff & Johnson, 1980), *The contemporary theory of metaphor* (Lakoff, 1993), and *Philosophy in the flesh* (Lakoff & Johnson, 1999). The theory rejects the notion that metaphor is a decorative device, peripheral to language and thought. Instead, the theory holds that metaphor is central to thought, and therefore to language. A number of basic tenets with particular reference to language are derived from this starting point, which includes the following – (i) Metaphors

structure thinking; (ii) Metaphors structure knowledge; (iii) Metaphor is central to abstract language; (iv) Metaphor is grounded in physical experience; (v) Metaphor is ideological. Kövecses (2010) summarised the foundational arguments of CMT into three terms - conventionality argument, conceptual structure argument, embodiment argument.

Conventionality argument contends that metaphors are not limited to being used in instances of creative writing and speaking (e.g. poetry). Instead, they are pervasively and routinely used in everyday language, and this is likely to be the case for most if not all human languages. Conceptual structure argument says that metaphor is not just a linguistic phenomenon. Instead, linguistic metaphors reflect how concepts are organized in our minds. We not only describe, but also understand one thing in terms of another by transferring, or ‘mapping’ knowledge about one concept (the ‘source concept’) to another (the ‘target concept’). The embodiment argument derives from Johnson (1987), which posits that source concepts are often experientially concrete and possess some kind of ‘bodily basis’, while target concepts are often abstract and cannot be directly experienced or perceived. Given that many of our concepts are metaphoric, as per the conceptual structure argument, our conceptual understanding turns out to depend crucially on the nature of our bodies and the physical environment in which they function. The term derives from Anderson’s (2003) embodied cognition, which is the study of the bodily basis of cognition.

From the perspective of Needham-Didsbury (2016), the basic claim of CMT as enunciated by Lakoff & Johnson (1980:3) is the claim that “metaphor is a fundamental part of human thought; ‘our ordinary conceptual system, in terms of which we think and act, is fundamentally metaphorical in nature’”. The basis of metaphorical cognition, continues Needham-Didsbury (p.17), “is a system of conceptual mappings between cognitive domains.” Going by the thinking of the proponents of the CMT, people construct many concepts by mapping abstract conceptual domains onto their knowledge of concrete domains. The claim is that abstract concepts, notably, LIFE, TIME and ARGUMENTS, cannot be thought of without reference to some other, more concrete entity. To this effect, it is assumed that we structure these abstract concepts by projecting more concrete domains of thought onto them (for example journeys, money and wars respectively).

Put differently, humans conceptualise life in terms of a journey, time in terms of money and arguments in terms of wars. These metaphorical conceptualisations are referred to as conceptual metaphors (LIFE IS A JOURNEY, TIME IS MONEY, ARGUMENT IS WAR). Therefore, in CMT terms, LIFE, TIME and ARGUMENT are the target domains, and JOURNEY, MONEY and WAR the source domains. Also, domain mappings involve setting up systematic correspondences between the elements of the respective domains, which implies for instance, that our knowledge of a source domain such as LIFE, structures the more abstract domain of thought, JOURNEY, via the conceptual metaphor LIFE IS A JOURNEY. All of these and a number of other conceptual metaphors are stored in long-term memory and are said to motivate and constrain our use of language. In essence, verbal metaphors are considered as mere by-products, or surface reflections of conceptual metaphors.

Many studies on metaphors have been carried out by a number of scholars. (cf. Black, 1962; Ortony, 1975; Lakoff, 1987; 2008; Johnson, 1987; Keysar, 1989; Lakoff & Johnson, 1980; 1993; 1999; Turner, 1991; Blasko, & Connine, 1993; Murphy, 1996; Gibbs & Nascimento, 1996; Vervaeke and Kennedy, 1996; Grady, 1997; Pfaff, Gibbs & Johnson, 1997; Boone, & Bowman, 1997; McGlone, 1996; 2001; 2006; 2007; Simala, 1998; Boroditsky, 2000; Noveck, Bianco, & Castry, 2001; 2002; Yu, 2003; Ritchie, 2003; Bowdle & Gentner, 2005;

Kövecses, 2005; 2010; Gibbs & Perlman, 2006; Reimer & Camp, 2006; Vega-Moreno, 2007; Gentner, & Bowdle, 2008; Tendahl & Gibbs, 2008; Semino, 2008; Cohen, 2008; Sperber & Wilson, 2008; Gibbs & Tendahl, 2006, 2011; Okonski and Gibbs, 2010; Gibbs, 2011; 2013; Wilson, 2011; Gibbs & Ferreira, 2011; Piirainen, 2012; Gibbs, 2013; Evans, 2013; Deamer, 2013; Carston, & Wearing, 2014; Wearing, 2014; Erard, 2015; Needham-Didsbury, 2016;) However, none of all these studies has examined metaphor as a dominant trope that offers a window for social labeling practices and construction of gendered identities and identifiable sexist connotations. This gap is what this paper seeks to fill.

Perhaps, it is pertinent to observe here that sexist language has remained a hot issue that has elicited robust debates within feminist circles since the last four decades. On the issue of sexism in language, Mills (2008) argues that there are two forms of sexism – overt and indirect. Overt or direct sexism, she notes, “is the type of usage which can be straightforwardly identified through the use of linguistic markers, or through the analysis of presupposition, which has historically been associated with the expression of discriminatory opinions about women, which signals to hearers that women are seen as an inferior group in relation to males”. Indirect sexism, on the other hand, is however, used to categorise a set of stereotypical beliefs about women which cannot be directly related to a certain set of linguistic features. In this work, we seek to adopt the overt sexism perspective in arguing that ‘kitchen,’ ‘living-room’ and ‘other room’ instantiate gendered metaphorical expressions, which actually represent intimate partner violence as an aspect of gender-based violence and misogynistic structures that relegate and denigrate women in our typical patriarchal society. In this regard, we shall be guided by the theoretical standpoint of Lakoff & Johnson (1980), which sees metaphor as a fundamental element in the way that we structure our thoughts and words. Metaphor, in this view, is seen not as a literary form or as a deviation from some supposedly literal language, but rather as one of the building blocks of our thinking, at both the level of language acquisition and language-use.

3. DATA

Exc.1: Aisha Buhari (BBC Hausa Service Interview)

“The President does not know 45 out of 50, for example, of the people he appointed and I don’t know them either, despite being his wife of 27 years.

“Some people are sitting down in their homes folding their arms, only for them to be called to come and head an agency or a ministerial position.”

“He is yet to tell me —if he’ll seek re-election— but I have decided, as his wife, that if things continue like this up to 2019, I will not go out and campaign again and ask any woman to vote like I did before.

“I will never do it again.”

(<https://www.bellanaija.com/author/bella>)

Exc. 2: Muhammadu Buhari (At a joint press conference with German Chancellor, Angela Merkel in Berlin, Germany)

"I don't know which party my wife belongs to, but she belongs to my kitchen, and my living room and the other room. So, I claim superior knowledge over her and the rest of the opposition, because in the end I have succeeded..."

Exc.3: President Buhari granted another interview to Deutsche-Welle's Phil Gayle who sought clarification on his 'my wife belongs to the kitchen...other room' remarks.)

Gayle: Recently your wife criticised your choices for top jobs, and you responded by saying "I don't know which party my wife belongs to, but she belongs to my kitchen and my living room." What did you mean by that, sir?

Buhari: I am sure you have a house. ... You know where your kitchen is, you know where your living room is, and I believe your wife looks after all of that, even if she is working.

Gayle: That is your wife's function?

Buhari: Yes, to look after me.

Gayle: And she should stay out of politics?

Buhari: I think so.

4. DATA ANALYSIS

4.1 Mappings and metaphorical entailments

The two basic terms in CMT are mappings and metaphorical entailments. Mapping refers to the understanding of one domain in terms of another, which involves a set of fixed correspondences between a source domain and a target domain. This set of mappings obtains between basic constituent elements of the target. To know a conceptual metaphor is to know the set of mappings that applies to a given source-target pairing. It is these mappings that provide much of the meaning of the metaphorical linguistic expressions (or linguistic metaphors) that make a particular conceptual metaphor manifest. A metaphorical entailment is the impartation of a characteristic of the source domain (the metaphorical image) to the target domain (the concept receiving metaphorical treatment) by logical means. The basic argument of CMT is that metaphorical mappings from source to target domains express a rich set of correspondences or metaphorical entailments. The tenets of CMT are as follows: (i) Metaphors structure thinking; (ii) Metaphors structure knowledge; (iii) Metaphor is central to abstract language; (iv) Metaphor is grounded in physical experience; (v) Metaphor is ideological.

4.1.1 Wife as belonging to the kitchen

The basis of metaphorical cognition implicit in this metaphorical conceptualisation is that of a system of conceptual mappings between cognitive domains, i.e., wife as target domain and kitchen as source domain. Here, the speaker activates a set of systematic correspondences between the aspects of the respective domains, which suggests that his knowledge of a source domain such as kitchen, structures the more abstract domain of thought, wife, via the conceptual metaphor, 'my wife belongs to the kitchen'. This conceptual metaphor gets ingrained as life-time memory that suffices as thriving template for motivating as well as constraining everyday language use. In other words, the metaphorical entailment here depicts a wife as one whose natural duty is to cook and feed the lord of the house and by extension other members of the household.

4.1.2 Wife as belonging to the living-room

As in 4.1.1, the metaphorical conceptualisation recognises conceptual mapping between two domains, wife as target domain but another type of source domain, i.e., living-room. The metaphorical entailment that suffices here suggests that the target domain (wife) is susceptible

to impartation of diverse characteristics of the source domain (living-room) and the speaker is at liberty to pick and choose from an array of metaphorical paradigm easily accessible to his 'embodied cognition'. From the domain of kitchen through the living-room domain, metaphorical conceptualisation of wife becomes a loose term that easily gets deployed to conjure awful imageries of servitude and state of slavish dependence. Here, the concept of wife invokes the metaphorical entailments that demean, derogate, relegate, and subjugate woman as a specie of humans that are naturally made to dot on their male counterpart, pander and defer to their whims and caprices without caring a hoot about their own humanity.

4.1.3 Wife as belonging to the bed-room

This is the third in a three-tier source-target pairing, which involves the understanding of one domain (wife) in terms of another domain (bed-room). The metaphorical entailment herein is the transfer of the metaphorical image of the source domain to the target domain by the logical means of mapping. Here again, the sexist undertone rings out loudly as the characteristic of the source domain (bed-room), which invokes the imagery of sexual intercourse, is freely chosen by the agent provocateur with which to invest the target domain (wife).

Taken together, the target domain (wife) is understood in terms of three basic metaphorical entailments – kitchen, living-room, bed-room. To this effect, we see how the agent provocateur, President Muhammadu Buhari (hereafter, PMB), who drives the IPV (intimate partner violence) process, constructs the concept of 'wife' by mapping the abstract conceptual domain onto his knowledge of such concrete domains as 'kitchen' 'living-room' and 'bedroom'. Given that a concept such as wife cannot be thought of without reference to some more concrete entities, it then presupposes that he structures this abstract concept by projecting more concrete domains of thought onto it. Mapping, in this context refers to how PMB understands 'wife' (as the target domain) in terms of household appurtenances (as the source domain). His conceptualisation of wife in terms of such concrete entities yields metaphorical entailments, which presupposes systematic correspondences between the elements of the target and source domains.

4.2 Discussions

The foregoing metaphorical conceptualisations appear to be in sync with the default mode of metaphors as structuring thinking and knowledge, being ideological and grounded in physical experience. The idea that a wife 'belongs to the kitchen, living-room and the other room (bed-room)' as propounded by PMB tends to bear out the claims of Lakoff & Johnson's (1981) CMT that metaphor is a fundamental element in the way we structure our thoughts, words, and actions. PMB's diverse stages of socialisation process structured his thoughts and knowledge about women, which altogether predisposed him to see them as good enough only for household chores. This is clearly evident in his response to a question from Deutsche-Welle's Phil Gayle who sought further clarification on his 'my wife belongs to the kitchen...other room' remarks, wherein he reiterated his position that his wife's basic duty is to look after him and the house even if she is working. According to Adetayo & Hanafi (2016), Buhari's insistence contradicted the position of his Senior Special Assistant on Media and Publicity, Garba Shehu, who said that the President was only joking with his remarks on his wife while addressing a joint press conference with Angela Merkel of Germany.

From the perspectives of thinking, knowledge, and physical experience, it is perhaps tenable to argue that PMB's basis of metaphorical cognition, which as Needham-Didsbury (2016) claims, is a system of conceptual mappings between cognitive domains, could derive

substantially from his Islamic background. As a Moslem, PMB's metaphorical cognition is certain to defer to the Islamic religion's injunctions about the status of women as prescribed by the Quran. The words of Muhammad and some chapters of the Quran make it clear that men are in-charge of women.

- (i) Quran (4:34) - "Men are in charge of women..."
- (ii) (2:228) "and the men are a degree above them"
- (iii) (33:33) - "And abide quietly in your homes..."
- (iv) (2:223) - "Your wives are as a tilth unto you; so, approach your tilth when or how ye will."

What (v) in particular suggests is that wives are to be sexually available to their husbands in all ways at all times. They serve their husbands at his command. Sahih Bukhari (62:81) further amplifies this point by emphasizing Muhammad's statement: "The most important part of a marriage contract is the unrestricted access that a man has to his wife's vagina". According to a fatwa on the Muslim Matters website, "a Muslim woman should keep her home as the focus of her attention and activities, and make it the base of her affairs." (<https://www.thereligionofpeace.com/pages/quran/men-in-charge-of-women.aspx>)

Also, PMB's claim of superior knowledge over his wife seems to be in line with Quran (2:223) aforementioned and the prescription of Sahih Bukhari (48:826) – "Women have a deficiency of intelligence, meaning that their decisions will not be comparable". Al-Tirmidhi 3272 summarises the servitude, subservience, and indeed sexuality of women thus - "When Allah's Messenger was asked which woman was best, he replied, 'The one who pleases (her husband) when he looks at her, obeys him when he gives a command, and does not go against his wishes regarding her person or property by doing anything of which he disapproves'." (<https://www.muslimmatters.org/2010/06/30>)

PMB's insistence on maintaining the status quo as it relates to his wife's status as 'belonging to the other room' harks back to Fredrickson & Roberts' (1997) Sexual Objectification Theory (SOT), which postulates that many women are sexually objectified and treated as an object to be valued for its use by others. According to Bartky (1990), sexual objectification occurs when a woman's body or body parts are singled out and separated from her as a person and she is viewed primarily as a physical object of male sexual desire. PMB's embodied cognition as it affects his thought, knowledge and physical experience about women holds no attraction to the Sexual Objectification Theory, which is intended as an interventionist strategy to improve women's lives in a socio-cultural context that sexually objectifies the female body and equates a woman's worth with her body's appearance and sexual functions.

The fourth tenet of CMT avers that metaphor is ideological. Patriarchy is a sort of ideological construct that devalues the status of women and enthrones that of men. Patriarchy drives the gender divide in sub-Saharan Africa and by extension, gendered metaphorical conceptualisations of the type made manifest in PMBs speeches. The concept of hegemony as a key aspect of Leslie Sklair's Global Systems Theory (GST) serves to explain some of the primary components of the gender divide in sub-Saharan Africa and its influence on the rights and status of women. Hegemony, according to Sklair (2002), is within the context of cultural-ideological transnational practices, which provides 'the nuts and bolts and the glue that hold the system together'. Hegemony occurs when one ideology supersedes another, or is dominant within the society. Sklair's GST further avers that this cultural-ideological concept of

hegemony is made manifest in the ideology of patriarchy that is pervasive in sub-Saharan Africa. The dominance of the ideology of patriarchy is tangibly expressed in numerous facets of life in sub-Saharan Africa. This is not surprising given that historically, Sub-Saharan Africa has been primarily patriarchal for centuries. A system of patriarchy is one, which is dominated and ruled by males. The historical ideology of patriarchy, notes Shoola (2013), has been integral in creating the present gender divide. Hegemonic ideology elevates the chauvinistic desires and wants of men over those of women and also customizes men's positions of power and authority that elude women. Patriarchy, as an ideology has been institutionalised to drive the present gender schism and provide the instrumentality for infringing on the rights and denigrating the status of Sub-Saharan African women. Lakoff and Johnson (1980) had argued that the use of metaphor is inherent in cognition and perception, and that the nature of our conceptual system is entirely metaphorical. In essence, our conceptual system structures what and how we perceive the world, life, and reality. The theory of a metaphorical conceptual system thus entails that our perceptions, experiences, and actions are also completely metaphorical. Linguistic evidence abounds that attests to the metaphorical character of our experiences, which suggests that metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system.

The foregoing explains PMB's conceptual system rooted in his Islamic religion and the hegemonic ideology of patriarchy, which structures how he perceives the concept of 'wife'. His linguistic expressions reflect this metaphor and demonstrate the use of the metaphor not only in the way he speaks about wife but the way he conceptualises it: "Wife belongs to the kitchen, the living-room, and other room". These "metaphorical linguistic expressions" associated with 'wife' clearly illustrates the metaphorical way in which he thinks and speak about wife. These expressions are conventionally fixed within his conceptual system, and are reflective of the systematic metaphorical concepts that structure the way he experiences wife. In a typical patriarchal culture, wife is of utilitarian value only in the kitchen and other rooms. Within this context, 'my wife belongs to the kitchen' is the most common way to conceptualise wife, and that metaphor entails another metaphor through which he conceives of wife: Wife is meant for domestic chores. The metaphor and metaphorical entailments create a coherent structure in PMB's patriarchy-driven conceptual system through which he perceives and experiences wife. In essence, metaphorical systematicity causes the speaker to understand one aspect of a concept in terms of another: if wife belongs to the kitchen is a part of his conceptual system, he comprehends wife through the lens with which he comprehends kitchen, living-room, and bed-room.

4.3 GBV and gender gap

From the foregoing analysis, President Buhari 'other room' remarks tend to mark him out as an agent provocateur of gender-based violence against women of the intimate partner violence (IPV) extraction. The 'other room' remarks have potential of exerting impact on how millions of impressionable male gender will tailor their expectations of equally millions of Nigerian female gender, who struggle every day to find their place in a chauvinistic society where they are constantly pressured to stifle, skew, and adapt their dreams to the expectations of an unrepentant patriarchal society. Sexist language, (which is an aspect of gender-based violence against women) of the type manifested by PMB portends very grave implications for gender gap and the contributions women and girls can make to national development, peace and progress. According to a United Nations Development Programme's Report (2016 Africa Human Development Report: Advancing Gender Equality and Women's Empowerment in

Africa), economic and social discrimination against women is costing Africa more than \$100 billion a year, thus jeopardising the continent's efforts for inclusive human development and economic growth. Deeply-rooted structural obstacles such as unequal distribution of resources, power and wealth, combined with social institutions and norms that sustain inequality are holding African women, and the rest of the continent, back.

Conversely, gender equality and women's empowerment can be a major boost to economies, according to a Report by the United Nations. Bringing women's income level with men and increasing their participation in the economy can offer potential gains for basic human rights, human development and economic growth. "Women's economic empowerment is the right thing to do and the smart thing to do," wrote the authors of the Report, which was presented to the United Nations Secretary General Ban Ki-Moon in September, 2016 at the UN General Assembly. The Report contains four charts, which explain why sexism is bad for the economy by showing how improved gender equality has a noticeable effect on human development; correlation between gender equality and economic growth; the link between gender equality and competitiveness; and how all this underscores the economic benefits of closing the gender gap. To achieve any appreciable milestone in this advocacy for closing the gender gap presupposes a galvanic purposefulness to embrace and imbibe the ideals of SDGs. Further progress will require a sustained effort to ensure that women around the world have greater economic rights, including the right to own property, as well as security to ensure they are protected from gender-based violence. Clipping the misogynistic wings of intimate partner violence espoused by President Buhari is a desideratum for bridging gender schism and actualising the 2030 Agenda for SDGs.

5. CONCLUSIONS

In this paper we have argued that gendered metaphorical expressions reminiscent of President Buhari's 'other room' remarks actually reproduce misogynistic stereotypes enabled by patriarchal culture. Metaphor might appear at first sight to be a phenomenon, which occurs at the level of the word, but as Black (in Ortony 1979:33) states, "metaphors are better regarded as systems of belief than as individual things". To this effect, we followed Lakoff and Johnson's Conceptual Metaphor Theory (CMT) in their concern with metaphor as a fundamental element in the way that we structure our thoughts and knowledge. With regards to sexist language as an aspect of GBV, four main tenets of CMT were discussed. Between overt and indirect forms of sexism, the overt sexism perspective is adopted in arguing that 'kitchen,' 'living-room' and 'other room' instantiate gendered metaphorical expressions, which actually represent intimate partner violence as an aspect of gender-based violence and misogynistic structures that relegate and denigrate women in our typical patriarchal society. To this effect, President Buhari's 'other room' remark in response to his wife's BBC interview speech is treated as an emotional form of GBV against women with him playing the role of the agent provocateur, driving the intimate partner violence (IPV) process against his wife, Aisha.

From the perspectives of thinking, knowledge, physical experience, and ideology all of which are structured by metaphors, it is argued here that President Buhari's basis of system of conceptual mappings between source and target cognitive domains derived from his Islamic and patriarchal backgrounds. Language users often tend to refer to their wife, girlfriend or partner using certain sexist stereotypes. President Buhari's serial metaphorical depictions of wife as 'a cook, 'maid' and perhaps something close to a 'sex object' to meet the expectations of a patriarchal culture and religious ideology. This tends to justify the claims that language

has been associated with the processes that result into gender divisions and, particularly, those that enhance social inequalities and that sexist language not only reflects a person's place in culture and society but also helps to create that 'place'. By examining metaphor as a dominant trope that offers a window into social labeling practices and construction of gendered identities and identifiable sexist connotations, attempts have been made to fill a gap in the study of conceptual metaphor in sexism and GBV, and by implication lent credence to their central role in structuring thought and knowledge.

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