

A Critical Discourse Analysis of Donald Trump's Sexist Ideology

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Abstract

Language is not always seen as a neutral vehicle which represents reality. It is sometimes described as a tool which is drawn on to discriminate, insult, abuse, and belittle others. This is evident in the case of sexism which is seen as language that discriminates against women by representing them negatively or which seems to implicitly assume that activities primarily associated with women are necessarily trivial. Thus, language is described as a potential that is drawn on strategically by sexists to devalue or marginalize women. The current paper is a critical discourse analysis of Donald Trump's negative evaluation of women. It sheds light on his sexist ideology to negatively represent and underestimate women. It aims to investigate the structural, lexical, and rhetorical strategies that are utilized for this purpose. For this end, the researcher will analyze some of Trump's opinions concerning women in different occasions drawing upon an eclectic model adopted from Mill's (2008) and VanDijk ((2006).

Keywords: sexism, critical discourse analysis, Trump, ideology, negative evaluation.

1. Sexism

Sexism is the use of language to discriminate against women and to belittle and trivialize those activities associated with women. Sexism is defined as "the practices whereby someone foregrounds gender when it is not the most salient feature". It, just like racism and other discriminatory forms of language, stems from larger societal forces, wider institutionalized inequalities of power and conflict over who has rights to certain positions and resources. Accordingly, sexism is an index of ongoing conflict between men and women (Mills, 2008: 1). For example, a statement describing women as being emotional creatures is considered to be sexist because it depicts women as being weak and controlled by emotion rather than brain. As such, they are exploited and dishonored by agents of patriarchal domination. Other sexist statements are those which are based on the presupposition that any activity associated with women is trivial or secondary in relation to those activities associated with men, for example "Women tennis players get lower prize money at Wimbledon because the game is less exciting" (ibid.2).

Cameron (2006: 16) argues that sexism does not reside in certain words and phrases, but it resides in the beliefs that see women as being inferior to men. For her, sexist language can not be regarded as simply the naming of the world from one masculinist perspective; it is better conceptualized as a multifaceted phenomenon occurring in a number of complex systems of representation.

1.1. Overt and Covert Sexism

Mills (1995: 18) argues that sexist language is a term used to denote a wide range of very different elements from the use of generic pronouns such as "he" when used to refer to males and females, insult terms, and the like. However, the term sexism is also used to categorize a set of stereotypical beliefs about women which can not be directly related to a certain set of linguistic usages or features. Following Vetterling-Braggin(1981: 2), a statement is sexist if it contributes to, encourages, causes, or results in the oppression of women. For feminists such as Robin Lakoff, sexism in language simply reflects predicament of women in society.

Accordingly, Mills (2008: 11-12) distinguishes between overt (direct) sexism and covert (indirect) sexism. The former is a type of usage which can be straightforwardly identified through the use of linguistic markers, or through the analysis of terms which are associated with the expression of discriminatory opinions about women, signaling to hearers that women are seen as an inferior group in relation to males. The latter is a type of usage in which speakers express sexism whilst at the same time deny responsibility for it as in the use of sexist terms tied with humor or irony. Indirect sexism both challenges direct sexism and keeps it in play. This type of sexism is sometimes called "subtle sexism" or "new sexism".

Indirect sexism is one which attempts to deny responsibility for an utterance by mediating the utterance through irony or disguising the force of the sexist utterance through humor, innuendo, and embedding sexism at the level of presupposition, or prefacing sexist statements with disclaimers or hesitation such as "I don't want to be sexist or politically incorrect but.." (Halberstam, 1998: 65).

1.1.1. Types of Overt Sexism

1. Generic pronouns

Generic forms are those elements in language which perpetuate a view of males as a norm or universal and females as deviant individuals. The linguistic form presents the male as an unmarked form and the female as a marked form. The generic pronoun "he" is the most well-known example of gender-specific or sexist language and is frequently referred to as "he-man" language, while being used to refer to both male and female authors in general (Mills, 2008: 65).

Generic "he" is confusing for readers since there are certain instances in which it is not clear whether the reference is truly generic or gender-specific as in the following example "The more education an individual attains, the better his occupation is likely to be" (ibid.).

2. Generic nouns

Generic language is the language which presents male-oriented experience as generic or as the norm. For example, when discussing humanity as a whole, the terms "mankind" and "man" are often used. These are understood as truly generic (ibid. 67).

Many words are clearly male-oriented in that they contain the element "man" while they can apply to both sexes. These words include: chairman, newsman, salesman, councilman, etc.

3. Word-endings (affixes)

There are certain affixes which are used to refer to women and which lead to a view of women as a deviation from a male universal norm. These affixes include: lady, -ess, -enne, -trix, etc. They have connotations which the male terms do not have. These connotations are generally derogatory and trivializing. Terms like (lady poet, comedienne, aviatrix, hostess, etc.) have a sense of lack of seriousness about them, especially when they are compared with the male terms such as "aviator" and "host". Many female terms are diminutive forms based on or derived from the male terms. The affix "-ette", for example, can be seen to mean smaller than or less than (ibid. 70).

4. Terms of address

Some English words show the lower social status of women. An example is the distinction between Mr. and Mrs./Miss which is not paralleled by a pair of male titles showing whether or not the bearer is married. This implies that it is more important for a woman than for a man to show whether she is married or not (ibid.).

5. Insult terms

Insult terms used for women are sexualized. These include words like: bitch, ho, pimp, faggot, prostitute, etc. These terms incite violence and abuse towards women. The use of such words assumes that the relation between men and women is in fact like that between prostitutes and their pimps (ibid. 71).

6. Ready-made phrases

Sometimes, phrases are constructed to convey sexist meaning. That is, the order in which paired terms appear presupposes and discursively signals the unequal status of masculine and feminine terms. It is quite obvious that the conventional binary terms consisting of male and female components foreground the male term to make it the focal area of these binary sets in an attempt to prioritize masculinity. Such a fronting seems very important in terms of information – processing (ibid. 85). Examples of the masculine term conventionally preceding the feminine are: (a man and a woman, a boy and a girl, a husband and wife). These binaries, when reversed, will be odd and tend to breach collocation or selection restriction (a woman and a man, or a girl and a boy).

7. Proverbs

Proverbs may also have hidden sexist messages. They are curiously cultural elements which reflect unanimous incontestable conventional common sense. Sexism can be reflected perfectly in proverbs to show how women fail to enjoy full and equal citizenship in a certain society. Some proverbs are considered to be sexist and women are considered to be the victims of evil-intentioned proverbs. Examples include the following:

- A woman has even cheated the devil.
- He who follows his wife's advice will never see the face of God"
- Women have got a long hair and short sense.
- A woman is like a lemon; you squeeze her and throw her away.
- A Woman's tongue cracks bones.

1.1.2. Types of Indirect Sexism

1. Humor

Humor often exaggerates certain features associated with a group or draws on and plays with stereotypical knowledge for comic effects. Humorous utterances, for example, will presuppose that men and women are different and exaggerate that difference which expresses the inadequate response to the interest of women. Lakoff (1990: 270) comments:

"Saying serious things in jest both creates camaraderie and allows the speaker to avoid responsibility for anything controversial in the message. It's just a joke, after all"

An example of sexism being used humorously is the use of the term "It is the wife" as a way of

introducing a woman to a friend. Such a use is sexist because there is no equivalent term such as "It is the husband" (Mills, 2008: 141).

Crawford (1995: 146) argues that irony is a common strategy for humorous remarks about women. For example, on Radio 1, DJ Chris Moyles often uses overtly sexist terms such as 'tart', 'cow' and 'dippy' to his female colleagues, mocking and belittling them if he interprets them as having stereotypically feminine concerns, but he does so by framing these remarks within an ironic, playful mode. When challenged about the use of such terms, the BBC generally responds by suggesting that Moyles' use of these terms should be seen to be making fun of such sexist usage (ibid. 145).

2. Presupposition

Following Christie (2001: 55), sexism at the level of presupposition is difficult to challenge because of the indirectness chosen to mark sexism and to give the speaker the potential for denying any intended hint of sexism. For example, in the phrase "So, have you women finished gossiping?" there are a number of presuppositions which need to be unpacked, such as: that women's talk is trivial, that two women talking together can be assumed to be gossiping, etc.).

Eckert and McConnell-Ginet (2003: 192) argue that implication may be sexist. They argue that male speakers often imply more than they mean. Thus, it is the implications of the words that are used which might be assumed to be based on sexist views. They note that when a speaker remarks that a woman is tall, he might be conveying that she will have hard time finding a suitable boyfriend. For Mills (2008: 147), hidden messages like these often do more to create and sustain gender ideologies than messages that are overtly conveyed.

Hellinger and Bussmann (2001: 10) state that this type of indirect sexism is better termed "social gender". It is the association of certain terms with stereotypical beliefs about women. They argue:

"Many higher-status occupational terms such as lawyer, surgeon or scientist will frequently be pronominalised by the male-specific pronoun 'he' in contexts where referential gender is either not known or irrelevant. On the other hand, low status occupational titles such as secretary, nurse or schoolteacher will often be followed by anaphoric 'she'"

2. Critical Discourse Analysis (CDA)

CDA is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context (Van Dijk, 1993) cited in (Schiffirine et al., 2001: 243). Roots of CDA lie in classical rhetoric, text linguistics, sociolinguistics, applied linguistics and pragmatics. The notions of ideology, power, hierarchy and gender are all seen as relevant for an interpretation or explanation of text. Gender issues, issues of racism, media discourses or dimensions of identity research have become very prominent (Wodak and Meyer, 2001: 3).

One vast field of critical research that has not been carried out within a CDA perspective is that of gender. In many ways, feminist work has become paradigmatic for much discourse analysis since much of this work explicitly deals with social inequality and domination.

Fairclough (2006: 1) states that language can represent and misrepresent the world around us. It can also "rhetorically obfuscate realities, and construe them ideologically to serve unjust power relations". Most scholars agree that CDA is a field that is concerned with studying and analyzing written and spoken texts as a social practice to decode and encode the discursive sources of power, dominance, inequality, and racism.

To recapitulate, the aim of CDA is to discover the interrelation of discourse structures and ideological structures. In other words, how ideology constructs the discourse, and how discourse formulates one's ideology, where ideology is a set of mental beliefs shared by certain group or institution about a given phenomenon or any social concept. It, then, represents the socially identified or mutual opinions.

2.1. Defining Ideology

Ideologies are some kind of ideas, that is, belief systems. This implies that a theory of ideology needs a cognitive component that is able to properly account for the notions of beliefs and belief systems. These belief systems are socially shared by the members of a collectivity of social actors (Bloor and Bloor, 2013: 10).

Ideologies are both cognitive and social. They function as the interface between the cognitive representations and processes underlying discourse and action and the societal position and interests of social groups. Ideologies are the overall abstract mental systems that organize socially shared attitudes. More specifically, ideologies control evaluative beliefs, that is, social opinions shared by the members of a group (Van Dijk, 1995: 139).

For CDA, ideology is seen as an important aspect of establishing and maintaining unequal power relations. Following Thompson (1990: 6) the study of ideology is a study of 'the ways in which meaning is constructed and conveyed by symbolic forms of various kinds'. This kind of study also investigates the social contexts within which symbolic forms are employed and deployed. The investigator has an interest in determining whether such forms establish or sustain relations of domination. All the theories assume 'that there

are specific historical reasons why people come to feel, reason, desire, and imagine as they do'.

The beliefs and attitudes that stem from ideology may not always be held consciously by individuals. They can be deeply ingrained in their thought patterns and language. They can be questioned or even stood out against by individuals. An ideological position can be hidden by the use of words. One of the main ways in which CDA achieves its aims is by making explicit those aspects of ideology that underpin social interaction (Bloor and Bloor, 2013: 11).

In other words, ideologies are localized between societal structures and the structures of the minds of social members. They allow social actors to translate their social properties, including their identity, goal, and position, into the knowledge and beliefs that make up the concrete models of their everyday life experiences, that is, the mental representations of their actions and discourse (Fairclough, 1995: 34).

According to Van Dijk (1998: 265), an important notion in ideology is the use and abuse of language. This (ab)use requires a multi or interdisciplinary approach which involves a variety of factors and dimensions such as social and cognitive factors. Lexicalization is a major and well-known domain of ideological expression. Sexist slurs directed at or used about women directly express and enact relationships of power abuse grounded in in egalitarian ideologies.

Van Dijk (1995: 30) essentially perceives discourse analysis as ideology analysis, since "ideologies are typically, though not exclusively, expressed and reproduced in discourse and communication". His approach for analyzing ideologies has three parts: social analysis, cognitive analysis, and discourse analysis. Whereas the social analysis pertains to examining the "overall societal structures," (the context), the discourse analysis is primarily text based (syntax, lexicon, local semantics, topics, schematic structures, etc.). For Van Dijk, it is the sociocognition-social cognition and personal cognition-- that mediates between society and discourse. He defines social cognition as "the system of mental representations and processes of group members".

In this sense, for Van Dijk, "ideologies are the overall, abstract mental systems that organize socially shared attitudes. Ideologies, thus, "indirectly influence the personal cognition of group members" in their act of comprehension of discourse among other actions and interactions. He calls the mental representations of individuals during such social actions and interactions "models". For him, "models control how people act, speak or write, or how they understand the social practices of others (ibid.).

3. Model of Analysis

The chosen data will be analyzed according to an eclectic model which is adopted from Mills' model of sexism (2008) and Van Dijk socio-cognitive framework (2006). The adopted model is primarily based on a number of strategies, with certain modifications and additions by the researchers. The basic elements of the model are the following:

- Negative evaluation of women
- Males as the norm, that is, females appear as dependent beings and as followers
- Women are weak, lacking in strength and ability
- Comparing women to inanimate objects
- Semantic derogation/disparagement of women
- Women are no more than possessions
- Valuing women based on their appearance rather than their intelligence or personality
- Glorifying the maltreatment/mistreatment of women
- Vulgarity when speaking about women
- Negative presentation of women (adopted from Mills, 2008: 1-22)

The strategies through which the aforementioned elements are realized are the following:

- Rhetorical strategies
- Metaphor
- Simile
- Semantic strategies
- Presupposition and implication (i.e., contextual assumptions embedded within a sentence or a phrase. Things that are assumed, but not stated directly)
- Insult terms (i.e., sexualized terms like: bitch, bimbo, faggot, prostitute, etc. These terms incite violence towards and abuse of women).
- Negative lexicalization (i.e., the selection of negative words to describe others).
- Proverbs (Sexism can be reflected in proverbs. Women are considered to be the victims of sexist proverbs).
- Words or statements with negative connotation
- Sexist slurs and disgusting statements
- Structural strategies
- Disclaimers (used to depict the positive description about somebody, then denying it by using the

coordinating conjunction "but" in the same sentence. For example "I don't want to be sexist or politically incorrect but...." (adopted from Van Dijk, 2006: 80-9).

4. Data Analysis

(A) Valuing women based on their appearance rather than their intelligence or personality.

(1) "**Look at that face! Would anybody vote for that? Can you imagine that, the face of our next president? I mean, she is a woman**, and I'm not supposed to say bad things, but really folks, come on. Are we serious?" (Web resource 1).

Trump degrades Carly Fiorina, a fellow GOP presidential candidate by exclaiming "Look at that face". This clearly requires no context. It is just a terrible, sexist thing to say about a woman politician. Thinking that a woman is not qualified for a job because she is not pretty enough is sexist. What is more, by saying "she is a woman", Trump implies that women do not have the right to nominate for election. He may intend to say that women should be no more than housewives. Accordingly, Trump resorts to the semantic strategy of presupposition and implication to present his innuendo. Here, Trump illogically attacks women and his arguments are groundless because both men and women naturally complement each other and neither of them claim responsibility over the other.

Trump's comment about how he perceives Fiorina's lack of beauty is akin to what he once says about her: "Who would want to *have* her?" with the word *have* meaning something in the sexual arena. It has a sexual connotation. And this isn't the first or the last time Trump has criticized women based on their appearances.

(2) "Oh and just to be clear, the success of women in those early stages of 'The Apprentice' certainly wasn't based on merit; **their victories were largely "dependent on their sex appeal"**. He adds "I mean, **we could say politically correct that look does not matter, but the look obviously matters. Like you would not have your job if you weren't beautiful**" (Web resource 2).

Trump thinks that women success is dependent on their sex appeal. For him, beauty is the only selling point on a resume. A woman could only get her job if she is pretty and good-looking. He completely undermines women's intelligence and endeavours to preclude women from being objects symbolizing hard work, audacity, civility and amicability.

(3) During 2006 appearance on The View, Trump remarked "She does have a very nice figure. **I've said if Ivanka weren't my daughter, perhaps I'd be dating her.....** Yeah, Ivanka is really something and **what a beauty that one....if I weren't happily married and, you know, her father, I will be dating her. My daughter, she's six feet tall; she's got the best body**. She made a lot of money as a model-a tremendous amount" (Web resource 1).

Trump is sizing up women as if they were slabs of meat existing only for male consumption. Even if one attributes Trump's remarks about his daughter to paternal pride instead of something less savory, one can undeniably realize how Trump reduces his daughter's worth to her physical beauty and perceived physical desirability. This indicates Trump's absolute disregard for women as objects for carnal gratification. In other words, he likes women for their sexuality and his excessive sexuality robs women from being objects of love and respect.

(B) Males as the norm, that is, women appear as dependent beings

(4) "**If Hillary Clinton can't satisfy her husband, what makes her think she can satisfy America?**" (Web resource 2a).

Trump blames Hillary for her husband's infidelity because apparently to Trump, the wife is required to satisfy her husband and if she does not, the man will understandably seek satisfaction elsewhere. Moreover, Trump believes that women are defined by their husbands and are not capable of having their own identity apart from that. Trump issues a statement with a sexual connotation. This is a comment that equates a woman's power with her ability to sexually satisfy a man. It appears that his statements are stuffed with pejorative sexist allusions.

On another occasion, Trump batters Hillary Clinton saying "Hillary Clinton was the worst Secretary of State in the history of the United States. There has never been a Secretary of State as bad as Hillary" (Web resource 2b). The world blew up around us. We lost everything including all relationships. There wasn't one good thing that came out of that administration or her being Secretary of State".

Then, Trump says "**Hillary is not tough enough to face Russian president Vladimir Putin or ISIS. She is a lying bitch**" (Web resource 2c).

Trump not only insinuates that Hillary is weak, but he accuses her of being a lying bitch. He thinks that women should not nominate for election just because they are women and for him being a woman equals being weak. Trump uses the insult term "bitch" to describe Hillary Clinton. Such a term is sexualized; it incites violence towards and abuse of women. Moreover, he uses the negative lexicalization "liar" to delineate Hillary Clinton. Trump asserts that the relationship between men and women are following a set pattern of life in the male dominated society where women are considered as weaker sex in comparison to men and must live a subdued life. Yet, for democracy to be truly representative and inclusive, all citizens must have equal opportunities to participate within democratic process. However, after long years of democracy in the USA, the

democratic structures continue to be restricted by their patriarchal foundations and women should not fail to enjoy full and equal opportunities (Danial and Sara :2010).

Trump continues his onslaught to Hillary saying "***I think Hillary is an embarrassment to our country. She does not have the strength or the stamina to be president. Hillary needs to be trashed at every opportunity that presents itself! This bitch must be stopped***"

Once again, Trump says that Hillary is weak and she is not competent to be a president. He implies that women should not nominate for presidency. For the second time, he calls Hillary a bitch. He uses an insulting tacky term.

Once again, Trump says "***Hillary is a serious dog. First it was a screechy dog and then it was a very serious dog, right? She is weak and possibly a bitch. An actual bitch***"

Trump's sexist attacks are not reserved solely for Hillary. They are intended to include other female candidates. In fact, they extend to every woman who has the temerity to run the office ever. It has been seen here that women exclusion not only generates inadequate feminist stand but also results in political agendas and public policies that fail to be adequately responsive to women solicitude and wellbeing.

He uses the metaphor "Hillary is a dog". Although dogs are depicted to symbolize guidance, protection, loyalty, fidelity, faithfulness, watchfulness, and love, one of the connotations of the word dog that suites this context is being morally reprehensive and shameless (<https://en.wiktionary.org/wiki/connotation>).

More often, Trump insults Hillary saying "She was gonna beat Obama. I don't know who would be worse, I don't know, how could it be worse? But she was going to beat-she was favored to win-and ***she got schlonged***, she lost, I mean she lost" (Web resource 2c).

Here, Trump is referring to Clinton's loss to Obama in 2008, and he uses the word "schlonged." Technically, "schlong" is a Yiddish word (a noun) for the male sexual anatomy; "schlonged" is the verb version of "schlong". Trump is saying something flagrantly sexist.

More importantly, Trump links discriminately women to stereotypes and gender roles which include the belief that one sex or gender is intrinsically superior to another. Here, gender is used as a tool for discrimination against women in political sphere. Studies have shown that in several democracies women are still represented in press whereby they are portrayed as emotional and dependent.

This leads to women's need not being properly represented and lowers their performance creating self- fulfilling stereotypes of them as having inferior skills compared to men. Sexism in language devalues women and promotes male superiority. (Corell :2001)

(C) Comparing women to inanimate objects

(5) "***Beauty and elegance, whether in a woman, a building, or a work of art, is not just superficial or something pretty to see***" (Web resource 3).

Trump compares women to inanimate objects. By such an equation, he looks disgustedly at women .This attitude is really disincentive and disingenuous to humanity, i.e. the treatment of a person as if they are silent, lacking the capacity to speak. It seems as if he implies that women have no feelings; they are objects with colorless feelings. Trump is, in fact, indirectly assimilating women to inanimate objects.

Objectification in social philosophy is the act of treating a person as an object or thing. It condones the idea that the objectifier treats the object as interchangeable with other objects with the same type and/or with objects of other types or as lacking in agency and perhaps in activity (Nussbaum:2013).

(D) Women are no more than possessions

(6) "I think the only difference between me and the other candidates is that ***I'm more honest and my women are more beautiful***" (Web resource 2).

For Trump, women are possessions that **can be owned, bought or sold**. The comparison between him and other male candidates depend on how much beautiful his women are. Again, Trump's evaluation of women depends on their beauty rather than their intelligence, success, and essence. In relationship to other male candidates, Trump tries to emasculate them and hyper-masculinize himself.**Sexism can be expressed in gender – specific pejorative terms, i.e. with negative gender- oriented implication to portray women in submissive roles, dehumanized sexual objects, thing or commodity. This may contribute to violence against women by eroticizing scenes in which women are coerced, humiliated and sexually assaulted.**

(E) Negative presentation of women

(7) "***You know, it doesn't really matter what [the media] write as long as you've got a young and beautiful piece of ass***" (Web resource 2).

There's nothing Trump loves more than a sexually pleasing woman. He uses the word ass to refer to women. He, without using "like" or "as", assimilates women to asses. He implies that women are stupid since one of the negative connotations associated with the word ass is foolishness or stupidity. Women are reduced to possessions in his political campaign too. He asserts as in the previous extract: "the only difference between me and the other candidates is that I'm more honest and my women are more beautiful". He claims ownership over a woman's body. He treats women as identified with their body parts or how they appear to the senses as they stir

men's lust .By so doing, he deals with women as sexual objects reduced to their body organs and as such they are presented in scenarios of degeneration and humiliation.

Trump is showing his lust to young and beautiful women. Lust is a complex word that has a sexual connotation. It is a body-based reaction. Lust is an emotion or feeling of intense desire in the body that can take forms such as the lust of sex, lust for extravagance, or the lust for power. Trump's lust is also for possessing people, being the center of attention, and exerting his power to provoke or seduce. Trump is unleashing unrepentant power and aggression. Sexism, power, and aggression reside in him whether consciously or unconsciously.(<http://www.ditchthelabel.org/6-things-about-donald-trump>)expensive

He, then, assimilates women to asses "When a man leaves a woman, especially when it was perceived that he has left for a piece of ass — a good one! — there are 50 percent of the population who will love the woman who was left" (Web resource 1). In this extract there is a slight or indirect indication to instances of sexual slavery. It means that men will stampede to the use of women's body by them for their own physical satisfaction. These images are harmful to women dignity because they reinforce stereotypes of defile and sex menia.

(F) Semantic derogation/disparagement of women

(8) ***"Rosie O'Donnell is disgusting — both inside and out. If you take a look at her, she's a slob. How does she even get on television? If I were running The View, I'd fire Rosie. I'd look her right in that fat, ugly face of hers and say, 'Rosie, you're fired.' We're all a little chubby but Rosie's just worse than most of us. But it's not the chubbiness — Rosie is a very unattractive person, both inside and out. You take a look at her, she's a slob. She talks like a, like a truck driver"*** (Web resource 1)

Trump makes his views on Rosie O'Donnell, the American comedian who has previously criticized him. He hates Rosie O'Donnell. He makes crude, sexist and misogynistic remarks about her on multiple occasions by using negative lexicalization. Yet, even hatred does not give a man the right to insult a woman. He describes her as being an unattractive woman, disgusting, ugly and fat. What is more, he says that she is a slob (i.e., a lazy, obese, and slovenly person). All these terms are derogatory and disparaging.

It is argued that sexist jokes can be a form of sexual objectification which reduce the butt of the joke to an object. They not only objectify women but can also condone violence and prejudice against women .A joke trivializes sex discrimination under the veil of being amusement, thus precluding challenges that non humorous communication would likely incur (Ford et al :2007).

Trump's portrayal of women reflects a strong version of misogyny and is expressed through blatant negative evaluation of women. It is believed that hostile sexism includes beliefs about women as incompetent, unintelligent, and overly emotional and sexually manipulative (Mills:2008).

A similar occasion is when he says about a female reporter "Ariana Huffington is unattractive, both inside and out. I fully understand why her former husband left her for a man – he made a good decision (Web resource 1).

Once more, Trump stresses hostility towards women by severely attacking the female reporter indirectly stating that females should have no voice. Overall, hostile sexism is associated with acceptance of sexual harassment. Besides, it is associated with attitudes about intimate partner violence perpetrated by men towards women. People who are high in hostile sexism are more tolerant of intimate partner violence (Russel &Trigg:2004).

Another occasion is when he sent a weird letter to a female journalist who, referring to his bankruptcy rumors, called him a "financially embattled thousandaire". Trump allegedly sent the journalist Gail Collins a copy of her column, with her face circled and the words "**face of a dog**" written over it (Web resource 3).

Trump keeps comparing women to animals. One of the negative connotations of the word dog suiting this context is ugliness.

(9) When *FoxNews'* Megyn Kelly asked Trump to account for the fact that he's called women "**fat pigs**," "**dogs**" and "**disgusting animals**," he stood by his words, justifying his misogynist comments: "**I think the big problem this country has is being politically correct**," said Trump. "**I've been challenged by so many people, and I don't frankly have time for total political correctness. And to be honest with you, this country doesn't have time either**" (Web resource 3).

Trump confesses his hatred and disgust to women arguing that neither he nor other Americans have time for political correctness. He aboveboard admits that he will not change his beliefs concerning women though he has been challenged for that "I've been challenged by so many people". His comments indicate his belittling/disparagement of women or the sexual objectification of women. By comparing women to pigs, dogs, and disgusting animals, he implies something. By comparing them to pigs, he implies that they are dirty; by comparing them to dogs, he implies that they are physically unattractive, shameful, and ugly; by comparing them to disgusting animals, he implies that women are the representation of everything disgusting. This means that all women by implication of his language and imagery closer to animals .They are depicted as sexualized and base, making them dogs or wild animals.

It is believed that the salient aspect of the animal names that girls and women are called by is not their behavior, it is their gender (Laurie:2015). This reflects what Mills (2008: 4) argues that sexism in language reflects sexism within society. It categorizes a set of stereotypical beliefs about women. It resides in the beliefs that see women as being inferior to men.

(G) Negative evaluation of women

(10) "Women have all the great acts of all times. The smart ones act very feminine and *needy*, but inside *they are real killers*. The person who came up with the expression "the weaker sex" was either very naïve or had to be kidding. I have seen *women manipulate men with just a twitch of their eye-or perhaps another body part. Women have even cheated the devil*" (Web resource 2).

Trump evaluates women negatively. First, he says that women are needy. The word *needy* has a sexual connotation. It means that women are feeble and dependent on patriarchal source. Second, he says that women are killers and are manipulative. Saying that "women manipulate men", is pejorative and has a sexual connotation because Trump adds that women manipulate men with their body (i.e., they manipulate men by seducing them). Then, Trump refers to a proverb which is considered to be sexist "women have even cheated the devil".

(11) "*There's nothing I love more than women, but they're really a lot different than portrayed. They are far worse than men, far more aggressive*" (Web resource 3).

To Trump, women are two-faced scheme. He manifests his love to women, but then he uses the disclaimer "but" to reflect his de facto ideology about them. He claims that he loves women, but the thing he says about them definitely proves otherwise. He says cruel and downright degrading comments about them. He accuses women of having two faces, being hypocrite, and worse than men.

(H) Women are weak, lacking in strength and ability

(12) "The other candidates-they went in, they did not know the air conditioning didn't work. *They sweated like dogs.....how are they gonna beat ISIS?*"

"The other candidates" is a reference to the female candidates, i.e. Hilary Clinton. Trump uses the semantic strategy of implication; he uses the phrase "sweated like dogs" to imply that women are coward and weak because dogs sweat when they are frightened. For him, sweating means the inability to solve a political crisis. Trump has been described as the candidate who says the "darnedest" things. He assures what he implies to mean the torture of her indecision in confronting terrorism and how fear threatens to crush her. According to him, his opponent is afraid of her shadow and she is always breaking out in a cold sweat when he states that: "how are they gonna beat ISIS?"

(I) Vulgarity when speaking about women

(13) In his interview with *CNN's* Don Lemon, Trump made sexist comments about Megyn Kelly: "She's a lightweight and, you know, she came out there reading her little script and trying to be tough and be sharp. And when you meet her, you realize she's not very tough and she's not very sharp....She gets out there and she starts asking me all sorts of ridiculous questions, and you could see *there was blood coming out of her eyes, blood coming out of her... wherever....Killy was a bimbo*" (Web resource 3).

This comment, made by Trump the day after the first Republican debate when Kelly grilled him (and other candidates) hard, is a clear sexual reference to a woman's menstrual cycle "blood coming out of her wherever". Trump uses a negative lexicalization in an attempt to discredit Kelly by calling her a bimbo; a term with a sexual connotation-meaning a physically attractive woman who lacks intelligence. He is in a constant search for bad connotations and values to make use of to attack women's integral position and existence.

(J) Glorifying the mistreatment of women

(14) "*Women.... You have to treat them like shit*" (Web resource 3).

Trump declares unequivocally his hatred to women. He is against political correctness as he confesses "I've no time for political correctness". He degrades women and calls for the bad treatment of them. He says that women should be treated as shit or defecation (i.e., as something with little value or trivial). "Shit" can also be used to establish superiority over another being (<https://en.wikipedia.org/wiki/Shit>).

(15) "My favorite part of (*Pulp Fiction*) is when *Sam has his gun out in the dinner and tells the guy to tell his girlfriend to shut up. Tell that bitch to be cool. "Bitch be cool". I love those lines*"(Web resource 2).

Trump's admiration of this line "Tell that bitch to be cool" reflects how he believes a woman should be treated. Nina (2015) argues that Donald Trump is known for his shocking hateful remarks towards women. He has been attacking women left and right the entirety of his career. He glorifies the maltreatment of women. His booby-trapping words make women subject to physical and psychological trauma.

5. Conclusion

Sexism in language is the outcome of implied ideological beliefs in gender stereotypes. The sexist aspects that are encoded within the language of Trump mainly resulted from the encoding of reality from a masculine point of view. Trump's evaluation of women reflects his ideology about the superiority of males on females and how

such ideological beliefs are ingrained in language and are difficult to be changed. This is embodied in Trump's prejudiced and inequilateral sentence "*I don't frankly have time for total political correctness. And to be honest with you, this country doesn't have time either.*" The sense of inequality perpetuated in the ideas of masculine power practiced on females is conspicuous. It seems that Trump has a long history of making sexist, disparaging, and discourteous comments about women. Trump utilizes a variety of strategies, whether lexical or rhetorical, to underestimate women. The apparition of negative lexicalization, insults, and metaphors are the most excessively used strategies in Trump's degrading utterances concerning women.

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Web resources

- Web resource (1): <http://www.refinery29.com/2016/08/117766/donald-trump-sexist-quotes-on-women>.
- Web resource (2a): <https://www.quora.com/Why-is-Trump-seen-as-sexist-when-he-uses-personal-insults-against-everyone>.
- Web resource (2b): <http://www.nbcnews.com/video/trump-hillary-clinton-worst-secretary-of-state-in-u-s-history-480136259729>.
- Web resource 2c: <http://thehill.com/blogs/ballot-box/273233-trump-ad-clinton-not-tough-enough-to-face-putin-isis>.
- Web resource (3): <http://www.ibtimes.com/42-horrible-things-donald-trump-has-said-about-women-next-republican-presidential-2345140>.